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### WONDERFUL SPIRITUAL PHENOMENA.

A Kipling's Lama in the United States, Seeking Disciples.

They Take No Thought of the Future... A Meal Suddenly Materialized When Hungry... Spirits from Heaven--- Praying in the Clouds--- The Most Extraordinary Phenomena of Modern Times.

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Baba Bharati is his name. He is a typical high caste Hin- my own paper, the Gup and Gossip, the first society paper doo-a Lama, who mastered English and became editor of in India. Kipling, on a rival newspaper, was coming into notice with poems and short sketches. This city of Lahore is where "Kim," the hero of Kipling's greatest story, joined the Lama of Thibet and wandered over Hindostan in search of a certain holy river.

Kipling and Baba Bharati, the Hindoo editor, were newspaper acquaintances, and some say Baba is the orignal of Kipling's holy man in "Kim" for this reason: Baba was a man of influence and a successful editor when he suddenly resigned his editorship and joined the ecstatic followers of Krishna, a Hindoo deity, became an ascetic and retired to the wilderness, where he remained in holy meditation and study for twelve years. He was then directed to begin missionary work in the Western world, and he sailed for America.

As Baba speaks and writes English with skill and fluency, he has great advantages over many Hindoos visiting this country. His personality is pleasing, fascinating and picturesque. He is a handsome man, tall, statuesque, dignified, with dark, large, sparkling eyes. When they kindle the man seems on fire with holy enthusiasm. His religion, he says, is summed up in the one word "Love." He has anger for no man, no matter how great the provocation. Every act is preceded by asking a blessing. Every letter or manuscript begins with a little prayer writn at the top of the page.

By special arrangement this extraordinary man writes the story of his life and faith, for the Sunday Herald.

#### BY BABA BHARATI.

From journalism to ascetism is almost an impossible leap. It is like jumping from pole to pole. Journalism means putting the whole world into your mind; ascetism means thrusting the whole world out of it. Journalism involves a minute study of men and manners; ascetism causes and meanings, and the only way to dive is to for-

But a Vaishrava ascetic need not blot the world from his mind and necessarily repair to the jungles to perform his devotions. He finds Krishna, his Deity, present everywhere, and lives in the light of his love. To him, without Krishna, the most densely peopled city is a wilderness, and a bleak, wild stretch of waste a peopled New York.

How I became an ascetic from being a journalist may be worth telling. I was born in January, 1858-the period when the ever-memorable Indian mutiny was in its full, furious swing-of a "Koolen" Brahmin family, that is, "Brahmins of the first order."

The family was intellectual and wealthy and for many generations had produced some great men-men of conspicuous individuality, ministers and leaders of society in the past. My father was a magistrate, and my uncle, my father's younger brother, the late Honorable Onoocool Chunder Mookerjee, was a brilliant judge of the Calcutta High Court, the highest civil appointment below the

#### KIPLING'S GREAT WORK FOR INDIA.

Yet Mr. Kipling has done great work for India. What he has written no other European is able to present to the Western public with such clearness of expression and vividness of detail. Such wide mental grasp is only possible to a genius-which Kipling undoubtedly is. Both the especially, for no similar work has awakened such interest in men and things Hindoo, in the Western mind, as oned me, his most perfectly beautiful form dissolving, as

of India, which, I hope will sooner or later be satisfied. When that time comes the West will be perhaps rudely awakened from its pleasant dream that its civilization, born only yesterday, is all-powerful and is Westernizing the unprogressive Hindoo.

These European dreamers will awaken to find that all their so-called civilization of the Hindoo is but as a layer of moss upon rock. In the final test the moss will vanish, leaving the granite unchanged, eternal. The Hindoo those forests, with my head pillowed upon the roots of and his spirituality are the same to-day as thousands of years ago. They have outlived Egyptians, Greeks and slept like a baby, rising with the rosy morn, my spirit Romans—their systems, governments and religions. The Hindoos alone remain imperishable. The only hope for these so-called modern civilizations is in adopting the spirituality of the Hindoo. His vast, all pervading spiritual power is realized by all-by English and Americans

The magnitude of this intense belief and the vitalizing life of the Hindoo religion is a concrete reality felt by every European when he first sets foot on Indian soil. The very atmosphere is impregnated with vitalizing currents of spirituality, for it is the only real lasting thing in the world. Your civilization, tall buildings, machinery and systems of government are but for a day-to-morrow they vanish! The spiritual remains forever. It is this unseen power that sways mankind and the universe.

#### HOW HE WAS CONVERTED.

With these explanations, I will relate how I began my search for this religion of love and life everlasting.

. 'A "holy man" from India has come to New York to | zette for the Pioneer. Soon after I went down to Calmake converts to his faith, which is "Love for all men." cutta, having finished my practical training, and started

a leading journal in Lahore. That was years ago, when I was now very happy with my material prospects and surroundings, and my paper having become popular among Anglo-Indians and Indians, I had some fame and name for myself, too.

But just at this time my religious instinct began to assert itself, and very soon it overcame my passion for journalism. I was witnessing a performance of "Chaitanya Lila" at the Star Theatre. Chaitanya was an incarnation of Krishna, the Form Manifestation of the Hindoo's absolute deity.

He was born a little more than four hundred years ago. in Bengal, at Nuddia on the Ganges, about one hundred miles above Calcutta. He preached Krishna, the seed and the soul of the purest love, and of the universe, and while preaching he would burst forth into song in praise of Krishna, his Master, Friend, Father and Lover.

#### THE DANCE OF ECSTASY.

Thus singing, he would be filled with ecstasy and in the fulness of joy within him perform the most graceful dance the world has ever seen, his arms and whole body waving and quivering with the heaving billows, as it were within his heart. He was like an ocean of divine love and streams of water from many fountains would flow from his eyes in the shape of tears. And in those tears streaming straight from his eyes to the ground, all those who sang and danced around him in ecstatic motion would be literally bathed.

This indescribable, wondrous scene made a profound impression upon me. It had at last found my religion of love so hazily understood in boyhood, and I resolved to give my life to it. With this awakening all attraction for things material left me, and in the depth of my heart flowed a stream of nectar which every moment thrilled

through my being.
"Krishna, my beloved?" I exclaimed within myself, "I am thine forever. Thou art the mystery of love, the uniteaches how best to wipe out all their impressions. It is everse is its expression, and Chaitanya their most merciful to dive beneath the surface of things to know their real explanation. Merciful, O Lord, because Thou art Thy Chaitanya Thyself, Thou camest again as Thy own devoee to teach us the way to Thee."

It is impossible to describe the fretting and worry of my soul during the few years which I had to remain in the world before preparing myself for the new life. At last the promised day came and I renounced the world and its

vanities at the age of thirty-two. I then went to my Gooroo, Srimad Brahmananda Bharati, and fell prostrate at his feet. He said: "Rise, my child, and be happy for aye, for thou are liberated from all pain and henceforth art wedded to eternal love. Thou art of Krishna, and Krishna is Love."

#### HIS SOJOURN IN THE WILDERNESS.

He took me to his Gooroo, the great Jogee of Baradi, the perfect jogee, whom I saw for the first time. He was about seven feet in height, of golden color, with long matted locks and the most handsome intellectual face. His two eyes shone with a piercing yet tranquil light, in which he read you like an open book. He told me my inmost thoughts and gave me his blessing. He was then 160 years of age. A few days after I left him he gave up his body, sitting on his haunches and telling people the exact hour he would go. He expired exactly at that time, with out suffering from any disease or pain.

I then proceeded to the holy land of Brindaban, about a thousand miles from there, on foot. It took me about two months to reach my destination, but it did not matter, for I was blessed-blessed at every step of my way. West and the East ought to be grateful to him—the West I saw Krishna in dreams, while awake and footing my way along, singing and dancing in his praise. He beckit were, with his entrancing smile, his newest rain cloud . That interest has produced a thirst for more knowledge complexion illuminating the blue sky of Hindoostan with the effulgence of his halo.

On the journey I had to pass through jungles which I met many saints, hermits and jogees of the highest order, who possessed miraculous powers, some of which I had the good fortune to witness.

Oh, the days and delights of that march to the Land of the Lord! What would I not give to enjoy them again? I was in ecstasy! ecstasy! I lay on bare, hard ground in trees, and slept as never emperor or millionaire sleptfresh and soaring as a lark, singing hymns to my Lord.

It is now twelve years since that day of renunciation, and in those twelve years I was a thousand times happier than on the happiest days I ever knew while I was in tho-

world with the world." orld with the world.

After preaching and singing the praises of Krishna and Chaitanya for ten years I retired to live for good in a cot with the meek hermits, on the edge of the Lake of Radha, the lake blessed by Radha with the virtue of imparting

#### divine love to these bathing in it. LIFE IN THE WILDERNESS.

It would seem that in India, as elsewhere in the distant corners of the world, man is most powerfully swayed by the things unseen and unknown. Hence the vast following of Krishna and Buddha. It would also seem that in religion, as in music, once in centuries a master appears touching chords that sweep from the soul to infinitude.

Holy men living in the Indian wilderness take no

have stations at various points and routes of travel by which they journey from jungle to jungle. As in "Kim," the holy man has neither money nor arms-only his begging bowl and rosary; and his only food is that given him as alms. He joins other pilgrims and they pass their days and nights in huts or the open air.

On the slopes of the greater Himalayas, in caves and stone huts, are to be met saints and adepts of Hindoo mystic teachings-as also in Brindaban, a region about the area of the state of Maryland, which for centuries has been the abode of holy men.

I spent my twelve years now in the wilderness of the Himalayas, now on the plains and again in the forest of Brindaban, in Muttra, near Agra, the city of Taj Muhal, and I was in the jungles off and on for seven years. In Bangal I saw a jogee sitting before a fire. I told him I was hungry and had no food. He shut his eyes for a moment and lo! an immense roast of root-fruits a foot long appeared. They were baked and the jogee told me to eat. The repast was delicious beyond expression, a kind of life sustaining sweet potato and confectionery com-

You should bear in mind that the holy men have no money and they never worry over future possibilities. Their minds are lost in the deep rapture of spiritual things. Even in the wildest forest I had no fear.

But one day, to test my faith, I penetrated a thick jungle until far from any human abode, when I became faint with hunger and fell into a dose. I had not slept more than five minutes when a voice called me.

Opening my eyes I beheld a man and his wife standing before me with a large brass dish heaped with food, cakes, brown sugar, vegetable curric and a pot of water.

As I was eating in thanksgiving to the Lord, the man said: "Holy one, I saw you from a distance, and was sure you were hungry. I went two miles to my house, and my wife prepared the meal, which we have brought, but I must ask pardon for the delay, as the distance is considerable and it took time to cook the food."

Again giving thanks I resumed my journey, but had not gone far when the thought came to me like a thunderclap that human beings did not live in that jungle, and that the man and his wife must have been spirits from heaven. Besides, he spoke of going two miles to prepare the meal, and I knew that I had slept but five minutes.

In great agitation I retraced my steps to where I had eaten, and could nowhere find man or woman. He said his house was in the neighborhood. I traversed the jungle for miles in all directions and found no sign of habitation or even human footprints. Then I knew that the Lord had been with me and fed me. From that hour ] was reassured that I would be provided for at all times.

When night came I slept under trees or in a hut, if I chanced to find one. Every hour filled my soul with the joy of spiritual thoughts. My Gooroo had given me mystic'words and I repeated them continually. They opened my mind to the wonders of the spiritual world, and truth was revealed to me. In happy dreams I saw Krishna smiling and comforting me. Sometimes, while walking the jungle roads, I saw Krishna in mid-air, playing on his entrancing flute to cheer me on my way.

#### PRAYING IN THE CLOUDS.

Up in the Himalayas among the highest mountains in the vastness of that awful solitude I saw holy men among the very clouds sitting in attitudes of devotion. They welcomed me and gave me food and shelter.

One day while walking alone I heard the roar of a tiger. Although I did not at that time care for my life, I soon grew afraid, for the tiger was almost within springing distance and coming toward me like a whirlwind. I ran, but soon stopped, realizing how ridiculous it was to fear even wild beasts when my Lord was with me.

The instant I stopped I saw a very holy man appear He seemed to come out of the ground. He had long, matted locks and wore a strip of cloth around his waist. He smiled and beckoned me toward him and said no beast would harm me in the sacred mountains—the land of the holy ones. Even tigers, he said, were subject to their rule and would harm no good man.

Continuing, he asked me whither I was going. I told him. Then he said, "Turn back and proceed to the forest of Brindaban—that is your place." I returned as he directed, for it was Krishna who had come in the guise of a holy man.

In Radhakund, in the forest of Brindaban, I lived in s hut with many other hermits. They were the holiest men I have ever seen. They live a gentle, austere, simple life; rise at four o'clock in the morning and perform their ablutions in a sacred lake there; then they sit at their devotions, repeating mystic words, symbolical of the Lord's love; chanting sacred hymns and reading the Scriptures, followed by songs of joy and worship.

#### THE DANCE OF ECSTASY.

Then they dance. In the ecstasy of their movements, so full of grace and beauty, they see visions of Krishna performing and reperforming his sacred acts of five thousand years ago. Meanwhile the holy men keep on dancing and counting their beads. They fast by day. At night they go to the houses and camps of the neighborhood and beg a little bread, which, with water, is all the food they have during the twenty-four hours.

After eating a morsel of food they again sing and dance and listen to Scriptural readings until two o'clock in the

Then they sleep but only for two hours. And this is all the sleep they get during an entire day and night, which, with the little bread and water, supports life, because the holy man are strengthened by spiritual thoughts,

They really perform much physical labor. The dancing alone would soon exhdust an ordinary man, despite his full meals and long home of sleep. With holy men it is different. They feed on spiritual thoughts, and are in such a state of pure happiness and exaltation that there is perfect digestion. Hence, the process of nutrition is carried on to absolute perfection. There is no waste or strinkage of tissue, as with men thinking of wealth and carthly possessions, feeding their stomachs with gross food followed by imperfect assimilation and torpidity of mind.

These hermits are the meekest people in the world. They are the real Christians of the type known in the days of the Savior. If you abuse or wound them, no matter how painfully, to the last they bless you, not in a spirit of religious fanaticism, but out of the depths of their hearts. sages, who saw him and his deeds with their own eyes, in

scanty garments on their back, a drinking bowl which of which will be found preserved in ev costs but a farthing, and their rosary.

With these simple belongings they make vast journeys over India, winning the respect and love of all fair-mind-ed men. It was with these holy ones that I spent my days in meditation and study of the spiritual life during twelve years of apprenticeship to a study of the faith. I am yet only one of their most unworthy servants.

#### WORSHIP OF KRISHNA EXPLAINED.

There recently appeared a short notice of my arrival in this country, with brief particulars of my mission in the United States. It was said that my mission is to make converts in the United States to the worship of Krishna, a "sect which is a branch of Buddhism," an incorrect statement which ought to be corrected. It is Buddhism which is a branch of Hindooism, and my sect, Vaishnavism which is real Hindooism, has nothing to do with Buddhism. Vaishnavism, however, is a religion which any person can accept if that person is spiritually bent. It is a religion of love and its creed is simplicity itself.

Put in a nutshell, that creed asks us all-of all racesto love that incarnation of divine love itself-Sri Krishna -with a whole heart, as either a son or a servant or a friend or a wife. The human heart being habituated to this feeling of love, the practice is easy, and when that practice attains fruition by being developed into a natural feeling the highest blessedness is attained.

My humble mission is to offer it to the Western people to examine it. Whether they will accept it, if worthy of acceptance, is a matter which I leave to my Lord, Sri

America is the land of freedom-freedom of body, mind, and speech-and America is the land, too, of spiritual and religious freedom, both politically and socially speaking. The time, happily, has long gone by when religious bigotry ruled the minds the the American people, both high and low-when they looked at non-Christian peoples through the eyes of prejudiced priests.

#### DEFENCE OF THE HINDOO.

The time has gone when all men and women here believed in the Christian missionary's story of the shocking practices of the heathen Hindoo in the name of religionof the human sacrifices and mothers throwing babies into the jaws of crocodiles, of the immoral gods whom the Hindoo worships. Knowledge of Hindoo religious principles has grown more and more in Western minds, thanks | fast and enjoyed much, and on the 26th to the labors of European savans in the domain of Oriental theology and metaphysics.

It is certainly due to the researches of scholars like Professors Max Muller and Goldstucker that the cultured Westerners have learned to-day to respect the spiritual and philosophical thoughts of the once hated Hindoo.

The contents of the "Vedas," the "Upanishads" and the "Bhagavad Gita" have been translated into English, and the cultivated Western mind, ever anxious to soar into higher flights of absolute thought, has not only devoured the contents, but found in many cases great satisfaction in the truths and principles they embody.

The preacher of the "Bhagavad Gita," or the "Song Celestial," as Sir Edwin Arnold calls it which contains all the cream of the philosophical portion of Vedic thought, is Sri Krishna, the Hindoo's perfect incarnation of the Supreme Deity, the hero of the great Hindoo epic, the "Mahabharatta," the guide, philosopher and friend of the great warrior Arjuna in the greatest of battle fields within historical or mythical memory—the Kurukshetra.

In heriosm or wisdom, in love or in charity, in justice or in mercy, in spirituality or morality, or in miraculous powers, no human incarnation, ancient or modern, can ever equal Sri Krishna. If Christian bigotry or atheistic skepticism dare to call Krishna a myth, the Hindoo can answer by calling Christ a myth, too.

#### A QUESTION OF HISTORY.

How can the data, he would naturally argue, of European history-or Hebrew, or Egyptian, or Roman, for that matter-be proved more reliable than those of the Hindoos, who have for thousands of years kept their sa. cred scriptures and histories in perfect preservation all

This Krishna is the deity of the Vaishnava, and an image of this deity he worships every day before he begins any temporal duty or even breaks his fast. He offers evcry morning and evening fragrant flowers and the sacred leaves of the tulsi plant, smeared with sandalwood paste, to the "lotus feet" of the image, accompanied by certain formulas of words and ceremonies, as enjoined in his holy

This form of worship of Sri Krishna is universally the same in Hindoo India-the image is symbolical, and its worship is essentially mental, the outward forms being only adopted in order to impress the ignorant masses who cannot grasp the abstract idea of the Supreme Deity.

The Western mind ought to appreciate the necessity of such outward formulas and ceremonies, if it only looks at the forms and ceremonies of its own church in order to impress upon the average Christian mind the sacredness of functions inside the house of God. As to the objection to image worship, the Catholics have it, and it will not hold much water with Protestants either, so long as they raise statues of heroes and offer homage to them some way or other. That is image worship, whether you bare or nod your head to a statue or worship it with

#### VIRTUE IS IMMORTAL, HE SAYS.

Appreciation of worth is homage or worship in the least pronounced sense, and you cannot prevent the growth of this virtue in a cultivated mind, Oriental or Occidental. The Krishna worshiping Hindoo does nothing but this—only his glowing imagination and keenly appreciative and grateful heart does it in a form which strikes as somewhat elaborate and unnecessary one whose cold imagination has no chance of improvement so long as it is fed by an education whose sheet anchor is sheer

By this worship he only appreciates the worth of Krishna, who was born in human form and flourished five thousand years ago—Krishna, who from his birth to his "ascension to heaven" was the ideal of ideal heroes of all mankind, was absolutely perfect in every virtue which he possessed or humanity can ever hope to possess.

The annals of Krishna's life and exploits have been handed down through the corridars of time by the ancient I went from the Tribune, in Lahore, to edit the Punjab thought of the future. It is like going to the Adiron And while you personal detail of the Lahore Gas dacks leaving all your baggage behind. The holy men into your heart. They have no property, except the in every essential detail of the "Lila," manuscript copies walks, to mark their doings.—Milton,

ery Hindoo family throughout India.

SIMILAR TO CHRIST'S TEACHINGS, What I think will strike the Western students of these scriptures of the Vaishnavas—as the worshipers of Krishna are called—are the startling similarities of the ethical and moral teachings of both Krishna and Christ on

main points.

My chief object in writing this article is to ask the educated men of this country to study these "heathen" books, not only for their own benefit, but also for the benefit of the ignorant masses from whose minds should be driven out once for all the notion instilled therein by some bigoted Christian missionaries that the Hindoos are hopeless idolaters, who revel in thick ignorance of matters critical

spiritual. They need also to be told that they should not judge a foreigner prejudicially because he belongs to a different form of religion than that prevalent in this country; that if it be that he who lives and acts like a Christian is a truen follower of Christ than one who only belongs to the Christian church, but does not care to act up to Christian princfples, the average Hindoo is more a Christian than a heathen; that, therefore, to send missionaries to India to spread the light of Christianity among the Hindoos is like carrying coals to Newcastle; and, flually, that to haptize with Jordan water and kneel down and pray before a wooden image is equiva-lent to worshiping the image of Krishna with incantations, flowers and Ganges water, as the Vaishnava does every day,

#### LYMAN C. HOWE.

Interesting Reflections, and Notes of Travel.

I left home the 24th of November, stayed over night in Buffalo and shared the hospitalities of Mrs. J. H. R. Matte-son, whose kindness has blessed me in many ways, and on the 25th made my way to Grand Rapids, where I again halted over night and was entertained by my good friend, Charles M. Potter and his amiable companion. We visited we called on Mrs. Dr. Marvin, who for many years served the afflicted with her magical healing powers.

I first knew her and her good hus-

band, who was a regular physician, in the vicinity of North Collins, Erie county, N. Y. It was at their home that that princely representative of Modern Spir-itualism in its best qualities, George Wa

spiritual science. We found Mrs. Marvin prostrate from semi-paralysis and a weakness of age, and nearly blind besides. We enjoyed an hour and a half of pleasant rehearsal and the echo of the olden times in the visions of the Now, and the spiritual anticipations and interpretations which

shed a halo around the sick bed and all the dark places of this world. En route to the depot we called on Mr. and Mrs. Winch, and had a lively, chat of about ten minutes. Forty and fifty years ago Mrs. Winch was a remarkable medium, and has exercised her gifts as circumstance has favored in all the intervening years until her, age and failing health, added to several accidents, have intervened to prevent any active work.

Mr. Winch seemed buoyant and happy with ninety years upon his head, The mediumship of Mrs. Winch has been a type of the most faithful, sincere and thoroughly honest that is so creditable to the cause and to herself as well. No trick or attempt to deceive was ever charged against her.

From Grand Rapids I made my way to Reed City, arriving about 3 p. m., Nov. 27, and I am now fairly on the way of restoration. Do not imagine, however, that I am or have been sick, but just overdone, weary and weak, needing rest and vitalizing treatments to restore my nervous balance.

My brain was never clearer or better fitted for good work than now, and I expect to do some of the best work of my, life within the ten years before me.

I miss several pleasant acquaintances from the sanitarium, and find some new ones here, among them Mrs. Anderson, whom I knew twenty-five years ago, at Blooming Valley, Pa., and who sang for our meetings at that time. At that time Blooming Valley was a lively spiritual center where C. W. Judd, Dr. I. T. Aikin and many of the friends and relatives of Mrs. E. L. Watson made the atmosphere lively and sweet with spiritual ideals and affection. How the long buried years reflect their shadows into the living now. How the echoes of life's sweet words, tender memories and blessed experiences looking down the vistas of time, touch the secret keys of our inner life and bring forth responses from our waking consciousness and bear sustaining testimonics to the rela-

tionship of souls, seasons and worlds. Dr. Spinney is away and I have not seen him yet. His sister, Mrs. Hinckley, is here with her good husband, enjoying the intellectual and social life of old friends and new ones, and Mrs. Spinney is a social tonic and inspiration

wherever her shadow falls. Dr. Slade is still here and occupies a room next to mine. Whether he is improving in health or not I cannot say,
LYMAN C. HOWE.

### The Progressive Thinker

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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 sub-scribe. Just think of it, the paper only costs two cents a week. What an intellectual feast for an insignificant sum

Learning is pleasurable, but doing is the height of enjoyment.—Novalis.

#### THE PRINCIPLES OF EVOLUTION

EXPLAINED AND APPLIED Some Interesting and Suggestive Expe. Punishing Crime and Protecting the Un-

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

Evolution and Sexual Selection.

There are problems connected with animal life which the principles of evolution hitherto set forth do not solve and which demand special attention. They refer to the relations which exist in nature between males and females. Masculine and feminine characteristics differ and this difference belongs not only to man but to the whole class of verte-

brate life.
Why is it that, when there is a difference between males and females, as is the case between nearly all the higher animals, the male is the larger, strong er, more courageous, more pugnacious more aggressive, better armed and equiped for self-defense than the female? Why does the male lion have a whole vertebrate order of animal life; thick and heavy mane which the female does not have? Why does the male of the sheep and goat possess a massive pair of horns which are often if not all passive and waits to be courted is the ways wanting in the female? Why is female. the male elephant provided with tusk which are either absent in the female o are smaller, shorter, and weaker? Why does the male of the musk-ox, the rhi noceros, the deer, the antelope, the buffalo, and similar species have horns which are either entirely lacking in the female or are of minor proportions?

Why are men more warlike than women? Says Shakspeare: "Women are with the death of one or the other of soft, mild, pitiful, and flexible; men, stern, obdurate, flinty, rough, remorse-less." In the old Roman arena, dedi-cated to the spilling of blood, the contests were between males wholly; females, either of man or of the lower animals, never took part. The arena today, as a place of amusement among and that, at this eason, "no animal in Spanish-speaking people, has "bull" fights. There would be no fight, if cows and women were the contestants. The prize fights of our own country are always between men, never between women, or man and woman. A child can go in a pasture with cows and ewes and be as safe as with kittens, but it is dangerous to do so, if rams or bulls are There is another query. Why is it

that certain parts of the body only of the male, like the head, the neck and the shoulders, are thicker and stronger and more massive than the same parts in the female?

It is easy to account for the existence or warlike qualities in animals, both male and female, on the principles which have been set forth in previous articles: That they came in the struggle for life by the survival of the fittestthose with the strongest neck and most dangerous horns surviving and becoming the parents of the new generation to which they transmitted these qualities, while those lacking these qualities per-

But why were not these qualities developed equally in the female as the tection by the laws of evolution, did it not come also to the lioness? Her struggles must have been equally as great as his, and even greater, in as much as she had her young to protec and feed as well as herself. On this account a mane, or any other help in the struggle for life, was even more needed by the female than by the male. Why did nature not give her a mane?

are other differences between males and females which cannot be omitted and which can be covered and accounted for by the same answer. These other differences do not belong to animals that are held to the earth, but are the property of birds, insects and animals that live in the air.

Beauty of Plumage.

e who has lived on a farm car help having noticed that among the fowls the cocks have much the finer plumage and are more profusely deco. female which he desires to possess, unrated with combs, wattles, ruffles, longer tail feathers, and other ornaments, as well as being larger and more pugnacious than the hens. When the peacock spreads his tail, it is such an exhibition of brilliant, variegated and harmoniously arranged colors, that every child which sees it is thrown into raptures and even every grown person that be-holds it for the first time. This surprising beauty belongs however alone to the male. The pea-hen is a very plain, common place, unattractive bird.

When we leave the farmyard and go out into the wilds of nature, as a rule, we see the same differences in the Those who travel in warm cilmates tell us they sometimes stop spell-bound to admire the indescribable loveliness of some of the birds, but ornithologists tell us that nearly always the hirds of especial heauty are the males. and that the females are, as a rule, deficient in or utterly destitute of brilliant and attractive plumage or other orna-

ing pictures—by the artist Brehm—of the most beautiful birds and insects. I mal spirits. But the notice that where there is a difference in beauty, it is in favor of the male. Perhaps the most beautiful bird on earth is the bird of paradise; but the female is one of the most unattractive of pheasant, the wild turkey, the grouse, age. At the pairing season the males

What I have said of birds is equally true of insects. I have a friend who goes South to collect the most beautiful butterfiles. He mounts them and sells a horrid voice, because he has always them as ornaments for parlors and for relied upon his beautiful plumage in donever realized the wonderful variety and extreme brilliancy of the butterfly sweeter tones. This explains on the family, but the same work and extreme brilliancy of the butterfly sweeter tones. museums. Until I saw his collection I ing his courting, and therefore has neg-

males distinguished from females, and that is in the power of song. Every an who has had a pet canary knows that, as a rule, the best singers are the males. This is true, as a rule, of the whole class of birds and insects, and with the exception of the canary, the robin and a few others the males are not only the best singers but the only true singers.

At the close of a quiet summer day on the edge of the woods, the air is often vocal with the music of the insect world, but naturalists tell us that the most of this music is made by the males.

he answered in this article: How can the male bird's being a better songster the difference between the sexes in the than the female. Darwin, speaking of three particulars I have mentioned the cricket, says "the male has been ob-Aghting qualities, beauty of plumage, served to place himself in the evening and power of song be accounted for? In the entrance of his burrow, and striduction to be an entrance of his burrow. ence exists only in the higher or verte- more subdued tone, while the successful brate order of animal life? In the musician caresses with his antennae chronological order in which animals the mate he has won." In this way the came into existence there as as many males with the best musical apparatus, animal forms below the oyster as above, are the most successful in obtaining fo

but below the oyster these differences

do not exist. I have heard it said that it must be that God delights in objects of beauty or He would not have put so much of it in birds and flowers. But if these are God's special creation, why did He show so much partiality to males? What had females done to merit such slight?

Evolution gives an explanation which relieves God of this charge, This ex-planation Darwin calls Sexual Selection.

It is based on two well known facts connected with the sexes. One is the attraction which exists between the sexes, which is the master-power in the the other is that the sex which makes the advances and is active to woo and win is the male, while the one that is

We are first to see how these two facts can account for the difference be-tween the male and female in their weapons of defense and the other fighting qualities. No woman will put two males into the cage with her female ca-nary, especially in the pairing season; for if she does she knows there will be a fight, which will end perhaps only the rivals. This is no more true of canary birds in cages than of the great vertebrate order of animal life in its wild state.

It is related by travelers that the contests between male elephants, when fighting for their mates, is most terrific. the world is so dangerous as the ele-Even the wildest animals like the rabbit, will fight in the pairing season for the possession of the female till one or the other is left dead on the ground. Such terrible battles waged each year among lions, tigers, bulls, rams, stallions, gorillas, elephants, seals, wheles and most of animals on land and in the sea, of males with the males of their own species, explain very clearly why it is that, as a rule, through the whole vertebrate order of animal life, the male is a better fighter and is

better armed for fighting than the fe-Naturalists give numberless instances of contests which they have purposely witnessed in their investigations of animal life, where the female would stand by, a passive spectator, till the struggle was over, and then give herself at once to the victor. It is evident that in this way the victor becomes the father of the succeeding generation and transmits his superior fighting qualities the male descendants alone, and they ve on, while the weaker characteristics of the defeated rival come to an end.

These struggles did not exist in the male? If the mane of the lion came in lower order of animal life, because the the struggle for life as a means of pro- sexes had not then come into existence Males and females did not begin to appear in the evolution of life till the first trace of bones began to form. Before that the animals were soft, jelly-like honeless beings, and propagated their kind by contracting themselves in the middle and breaking into two parts, each part becoming an animal. This is called bisection.

We next come to the cause of the Before answering this question there fact that, where there is a difference in beauty between the sexes of birds, the male has, as a rule, the greater amount of plumage, the more brilliant colors, and the more variegated adornments.

Evolution explains this on the ground that the females of birds and insects recognize the difference in colors and appreciate bright colors when brought before their eyes. Mr. Darwin says that he can see no reason in the barn-yard cock scraping his wings against the ground, rattling his quills together, and strutting back and forth before the less he knows that the female is attracted by such a display of his physical characteristics. Birds that have the most brilliant colors do this the most. The peacock, the pheasant, the bird of paradise, and all bright-colored birds spread out their gaudy plumage, ruffle up their long feathers and in manifold ways exhibit their brilliant plumage, as they stride back and forth before the passive eyes of the female in the pairing season, and this continues till she yields herself up to one or the other of the rivals for her favor, and then the

display ends.
In this way the male with the most brilliant plumage, which attracts and pleases the female most, becomes the father of the next generation and transmits his qualities which continue to live in his kind, while the less brilliant qualities of his rivals fail to continue their existence.

We come lastly to the singing quality. Birds of both sexes sing, and sing at all seasons of the year, and sing no doubt because they are happy. Their song is often the very overflow of animal spirits. But the question to be solved now is not why birds sing, but, why, in so many instances, the male is

the better songster.

The reason is the same as that just given which explains why males so frebirds. This is true of the pea-fowl, the quently have the more beautiful plumand others in the book before me. Male humming-birds almost vie with birds of and they resort to such ways as their paradise in their beauty, but the female ingenuity and their experience can inis not included. The male bell bird of vent to make themselves attractive so South America is "pure white" and of as to win the female. Some depend on wonderful beauty, but the female is a their beauty; some on their strength; some, on their song.

As a rule those that rely on beauty do not to a large degree attempt to win their mate by song. The peacock has sweeter tones. That sing best are

family, but the same rule in regard to the sexes holds good with them as with birds.

Musical Qualities.

In still another most striking way are in a still another most striking way are you as with birds, but is instrumental. Delicate hairs stretch across the wings, one of which is drawn across the other as a bow across the strings of a violin, or minute elastic scales cover parts of the body which vibrate by the touch of some organ as wing or foot; or the legs are serrated like a saw and rubbed gether, and in many other ways the in-

sect makes music.

But in all these cases the same fact as before exists that the male is furnished with musical apparatus which is either utterly absent in the female or of a much inferior quality,
This can be accounted for in the

We have now reached the question to same way that we have accounted for

THE HOME CIRCLE.

For the last three years I and my family have been Spiritualists, and all of us are gradually developing our me-diumship, limiting ourselves mostly to the home circle. I want to report about our experiences with bad spirits. We were first convinced of spirit return by using a common planchette, and al-though we found out soon that the first spirits talking were lying all the time, they convinced us of their presence. We then abandoned the planchette, and the further development to speak of was that of our little son, then 11 years old and grand-daughter 9 years old, both clairvoyant and clairaudient. Our conversations with our spirit relatives and friends were very interesting for about two years, when we were suddenly interrupted. The spirits told us that the children, although highly gifted, were too young and too weak yet, and we must not let them attend our circles any more until the age of about 15. Since that time our developments have not amounted to much, and the seances were less interesting.
One day, about five months ago, when

my wife, with grand-daughter and grand baby were alone the child said: 'O, grandma, Frieda" (our little spirit daughter who passed over three years ago at the age of 8) "is here and says here are two bad spirits doing all kinds of mischief. They took mamma's and grandma's watches, chains and rings out of the jewelry box in the sleepingroom, and hid them in the fireplace hearth, in the parlor.

True enough, those things were found there. While not yet recovered from this surprise, Frieda said again: "Now they take the gold ring from the baby's finger and hide it in the chicken feed in the kitchen, and they take all baby's stockings and hide them in the pantry. My wife found the statement true.

So it went on for several hours in the afternoon. Frieda said: "They are two sisters they are very dark spirits. I can see them, but they can't see me, and they are disgusted now because you are aware of their tricks. These girls are bad, but their father is worse yet, but he is not here. Their mother is in

earth life yet, and she is a good woman. My wife then asked, how to get rid of these bad spirits.
"I don't know," was the reply, "but

I'll find out." She was gone for about 15 minutes only, when she gave the following remclean water, no soap, wet paper in every corner of the room. Twenty minutes before bed-time open all the windows. Prepare something to eat for them, in the corner behind the heating-stove, where their favorite place seems to be. Then she named some preparation they were fond of, which we had to adulter ate with all kinds of spice, etc., so that the bad taste would drive them off; where they expected sugar, they found salt, coal oil instead of water, etc. We had to leave it stand there for several and we had the satisfaction to no tice the effect. The nicely set little table behind the stove showed the signs that they had tried everything and then upset the dishes, threw cups into the pie, and made an amusing mix-up. It took about a week when Frieda told us they were gone for good and we never

heard of them any more. While our seances became tiresome, our spirit friends told us some time ago to use the planchette again, and we do it with the best of success, being in communication with all our relatives and spirit friends every day, but always under control of our confident man; he gives us a sign of identification when coming and a sign of identification when coming, and a sign when we have to stop. They say that every spirit is able to move this board and if we allow everybody, we will be fooled as before. Still in spite of our watchfulness a badspirit sneaked in some weeks ago. .1t was a spirit friend of ours from Nebraska, where we used to live. He was also known by our controlling spirit. He said, "You promised me three weeks ago, to write to my family, but you have not done so; please do it at now.'

He then wanted us to explain the planchette to them so that he might come in contact with them. For the sake of convincing them, we asked him several questions and he answered all of them. We reported to his wife and children But alas! we hit a very orthodox Catholic family, who used this opportunity to make fun of us and Spiritualism, as every word the real spirit ual husband and father said proved to be a lie.

Of course we inquired at once of our spirit friends. We asked: "Say, have you seen that shameful letter from Nebraska?'

"Yes. I heard it all and comprehend your disappointment, but you can't blame those people; they probably never heard of spirit return. They know but little of the laws of nature they just believe what their preacher them."

"Was it really L. himself? and what could induce him to lie?"

"Yes, I know him well; if he lied, he will have to suffer for it. Not all are directly good after they leave the mortal body. I didn't know his family affairs. In future we must be more careful yet; don't use the board unless I am

In conclusion I will say that my expe rience has taught me that the so-called death does not change a person's char acter, and bad spirits try continually to use their bad influence on all mortal be ings they come in contact with. G. M. HEIN.

Salt Lake City, Utah.

males and becoming the parents of the

next generation. The fundamental principle of this ar ticle is, that wooing and winning the fe-male, forms no small part—indeed forms a large part-of life with the insect, birds and mammal. If this principle is a fact, it would introduce into effort that would specially change him and yet not enter into the life change the female: which would develop in him naturally just those characceristics which as a matter of fact he possesses and which distinguish him from the other sex.

(To be continued.)

How Some of Our Readers Can Make Money.

Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than 89.00 any day for the last six months: The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City for my sample machine from the Mound City for my sample machine from the Mound City Dish-Washers the first to take orders and sold 12 Dish-Washer Co. will day. The Mound City Dish-Washer Ludles start you. Write them for particulars. Ludles start you. Write them for particulars.

"The Kingship of Self-Control." By Cinci of the tangue, the Red Tango duty, the supreme charity of the world, duty, the supreme charity of the world, the revelation of reserve at this and the revelation of reserve at this and Wm. George Jordan. It treats of the

A SPIRIT MESSAGE. FORCES OF UNIVERSE.

Lecture Delivered by D. W. Hull, at Ta-. fortunate.

"O, unto few the power is given To pass beyond he bounds of time, And lift the radiant vell of heaven, To view here mysteries subline. Yet Thou, in whose majestic light The Source of Knowledge lies

cealed,
Prepare us to receive aright
The truths that yet shall be reyealed.

I come from the spirit world to give expression to a few thoughts to earth in regard to conditions which exist on

your most glorious earth.
A good woman, is an honor to her husband, her home, and her children.
She is a blessing to the universe, and to those with whom she mingles in ev-

ery-day life. It makes no difference whether a woman be rich or poor, if she is a good and noble one she is a blessing to the world. A poor girl or woman whose life is

oure and straight-forward is richer than the richest girl in the world robed n costly garments, and with glittering diamonds upon her hand, if they are gotten by, or at the price of her honor. A rich girl who is leading a good life is to be looked up to as well as the poor girl, poor perhaps as far as money goes,

but rich in a life of purity.
You can hardly take up any daily newspaper that you will not find that some girl has been misled by him whom she trusted, he who was base enough to take that from her which she held above value. She trusted him because he had said that she would some day become his wife, as he truly loved her. After he has accomplished his desire or after he has become tired of her, he leaves her (the wretch) to brood over the sin which he has committed against her.

ln many cases when their sin has been found out, she is driven from her home by an angry father, out into the pitiless world to what he knows not.

The next morning there may be a notice in the paper telling of another suicide by drowning or by some other way which some unfortunate girl has taken to relieve herself of the stain which has come upon herself and upon her loved ones at home.

Many a grave is marked (if any mark

is given at all) "Unknown." Such cases of these who have been misled should be helped upward when-

ever they are found, and not driven down by words of abuse from those that stand ever ready to crush the ones who have made mistakes in life. Woman should strive more earnestly

o save and help, their own sex, instead of magnifying their wrongs and spread ing broadcast the story of their misfor It is to those that are responsible for

such acts, I wish to ask a few questions.

Have you a sister at home? Do you love her as a brother should? Supposing circumstances are such that she is obliged to work to earn the necessities of life, and after the toll of the day is over, she starts for home, how many unking and ungentlemanly things are said to her or about her by the men who stand on the street corners, ever ready to make remarks about this girl or that, woman as they go by them, then they will laugh about it among themselves and think it a great

ls it right? Is it manly in them to make those re-

They know not of the feelings of those that are subjected to their unkind and cruel remarks. Remember, then, that these working women are some one's sister, mother or

Shield them as far as lies in your power, as you would wish a sister, mother or wife of yours to be shielded this entire stranger, the unmistakable if you truly love them as you should. If there are young men of unbridled passions and are destitute of all that mages a man worthy of life, and can not be appealed to, I can but suggest

that protection (at least) should be given to those who are honestly striving to lead a life of uprightness.

If a person openly or in secret attempts to shoot, stab, or poison a man, woman or child, the community at once is of the opinion that such a person is dangerous, and that the public safety

demands that they should be placed in a condition where no harm can come from them. In my opinion a young man who will deliberately entice an innocent young and compel her to drink some poison-

girl, to some secluded spot, overpower ous drug, in order to gratify his lustful desires, is mentally deranged, and it is not safe for any city or town to have such men at large. The best thing then to be done for

them and for the protection of our sis-ters, mothers and wives, is to have all who have been guilty of one such or similar offense placed in some institution where they could never commit a second offense, or until satisfactory proof had been given that they were physically and mentally restored to a normal condition.

Wilful and evidently premeditated icts, which are brought to the notice of the public from time to time, should be punished to the extent of the law, or in such a way as to lead others (who may he inclined by abnormal conditions, to commit the same or similar crime) to hold in subjection their lustful desires,

There are too many loop-holes (for those who have sufficient money at their command) to escape the punish-ment which should be meted out as unsparingly to them as to the poor man God speed that time when the officers

of the law cannot be bought with per ishing dollars. No matter how high or low (in the opinion of the world) the perpetrator of such deeds may stand. Many an instance of wrong doing es-capes unpunished, many a deed that should be carefully investigated is per-

mitted to pass by, and the offenders go forth with no stain to keep them from a repetition of the same-heart-sickening

Awake, sleeping mortals, and think of the sacred places filled by true woman-

The love she cherishes for, and the sacrifice she is ever ready to make for him (the chosen one of her heart) as she embarks upon the frail ship (marriage) which is to bear them side by side over the rough and uncertain sea of life trusting that the gentle breezes of fidel ity will make the voyage a pleasant one and that they in time will safely anchor in that peaceful harbor of the Great

Beyond.

"Neverthelpss we according to: His promise, look for new heavens and a new earth, wherein dwelleth righteous ness."—II. Peter, 3:13.

The above was received by L. M. Cobb, at a home communion with one who had entered the higher life. Norwich, Ct. "Buddhism and Its Christian Oritics."

By Dr Paul Carus. An excellent study

of Buddhism; compact yet comprehen-sive Paper, 50 cents. Cloth, \$1.25. For sale at this office.

D. W. Hull, pastor of the Tacoma Spiritual Church, delivered an interesting address at Forester's hall, on the subject, "The Forces of the Universe." The speaker showed that in all nature was manifested an attraction he called love; or as God is love, God was in everything in nature. The piece of ore gravitating toward the earth when let fall, was an evidence of this inherent love, of the presence of God.

coma, Wash.

He then told how the forces of nature were so immeasureably greater than any force created or controlled by man. That the work done so easily by the sun with but an infinitesimal part of its total energy, in raising to the clouds the rainfall of a year, was a greater work than all the engines and power generators of the whole country could do in 10,000 years.

The speaker dwelt upon the ages and

eons of time that nature has required for the production of its mighty works. Of the many thousands of years, and the forces that have been required to bring the great, rounded boulders to their present condition, the uplifting of the mountain range, the construction of a coral reef, the forming of the great chalk beds of England. The subject was then followed into the realms of the heavens, and the im-measurable distances of the stars and their vastness of size, some of which, as

of Vega, make the entire solar system sink into insignificance beside its one almost limitless mass. It is in nature and the forces of the universe that God has written with his own hand, speaker said, and yet some would have us believe that he is constantly watching the people of the earth to see whether or no their every thought and action was just right when there was so much and so many greater affairs for the supreme ruler to give attention to, to better purpose .- Daily Ledger, Tacoma, Wash.

#### The American War Foretold.

In an article in the National Review for October, entitled "From Some Recollections of a Diplomatist," giving de-tails of "Life in Russia in 1870-71," the following story, told by the Rt. Hon. sir Horace Rumbold, Bart, G. C. B., is of value and will be of interest to readers of Light. It will be found on page 299. After referring to his political relations with "Govenor" Curtin, the Minister of the United States, the writer savs: "My chief recollection, however, of

the American diplomatist is in connec-

tion with a very different subject. There

was just then in Petersburg society a craze for table-turning, spirit rapping, etc. My wife also amused herself trying her hand at 'Planchette,' and cer tainly the results she obtained quite puzzled me, knowing how incapable she was of any deceit in the matter. One evening at the Curtins' she was thus engaged, when Curtin, habitually the blandest of men, almost sternly requested her to desist from this amusement, which touched, he told her, upon questions much too serious to be trifled with. His earnestness so impressed me that I begged him to explain his objections to me, whereupon he related what follows. At the very eve of the great war, he was hard at work one day in the Government offices at Philadelphia, when he was told that a person wished to speak to him on important business. Although very busy, he consented to see the applicant for a few minutes. man ushered in was unknown to him and apparently in poor circumstances while he evidently hailed from som western state. 'Mr. Curtin,' he said, ' have a very urgent message for you which I must put in writing. He forthwith sat down and began to scribble. Curtin watched him with feelings that turned to utter amazement when he recognized in what flowed from the pen of not long before, and to whom he was devotedly attached. The message was not lengthy, but of so extraordinary a character that, when the writer had finished, Curtin asked what he could do for him, offering him money, or at any rate a free pass on the railway to take him to his distant home. The man thanked him but declined any assistance, and repeated that he simply had been impelled to give the message in this form, Curtin remaining under the impression that he did not understand its import and was acting mechanically under some mysterious influence What he had thus written was a rough forecast of the chief events of the great contest which then had not yet broken out. Curtin was so struck by the circumstances that he imparted them, in confidence, at the time, to friends in Philadelphia, who, with him, after wards watched with intense interest the developments predicted in the message. The result of this incident, however,

SOMEONE IS WAITING FOR ME.

was that whenever he was in any doubt or difficulty, he resorted to the means

so strangely indicated, and always re-

ceived replies which he felt absolutely

certain were in his mother's handwrit-

ing. That Mr. Curtin told me this sin-

gular story in perfect good faith I can-

not for a moment doubt.'

(Air: Throw Out the Life Line.) Someone is waiting for me over there, In those bright mansions where all is so

Then why should I falter, or why need repine, That home over yonder will also be mine.

Chorus:-Someone is waiting, someone is waiting, Someone is waiting for me, Someone is waiting, someone is waiting, Someone is waiting for me.

Someone is waiting for thee, brother dear, Sister, companion and friend in this

sphere. When foes and temptations around thee betide, Someone is watching, yes, close by your

Chorus: -- Someone is waiting, etc.

So let us be faithful to duties while here, That life in hereafter be filled with bright cheer,

to dwell. With welcome to greet us: "Dear one thou did'st well."

And home with that "someone" in spirit

Chorus:-Someone is waiting, etc. Chicago. DR. H. A. CROSS.

"The Life Booklets," By Ralph Waldo Trine. Three daintly beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. I'rice 85 cents each, or \$1.00 for the three.

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sciences, hypotheses, experiences, com-

A Study in the Principles of Nature

mon sensings, out of everything knowable we have come to a plane of knowledge which shows on its face that which applies in all cases, in all places, under all circumstances—a fact which cannot be said of any other presentation which has been made. And when I say "we" I mean it in a large sense, not just two or three, a coterie, a sect even; I mean those who went into this study with the desire to master it, to get into its intri-cacles, to learn by observation what causation is, what the modus operandi of Nature is. This knowledge has only been gained by ages of attentive study and by those especially adapted to the search, one here, another there, and then comparison of notes, conjunction of effort and finally by promulgation among those who by the law of correspondence can receive first or easiest, according to the line of least resist ance; so I say "we have come to," etc. This same knowledge will come to all sometime, desire to know will bring every one to the truth for there will be unrest until truth is secured, for there is in the great universe the "purpose firm and true, full manifested every where, but templed, man, in you, shall find the place of rest when we come into harmony with the purpose, when we live it For our first premise we take the

statement "all is that ever was," was observation, experience shows change yet never in change is anything, any particle found that is dead, hence the premise "all is life." Now if all is life all is capable of activity and all has purpose when in activity.

The atomic hypothesis has become a proven fact; we accept it as another premise.

"Love is Life" is not only a maxim, a precept, it is a scientific statement, a prefix to all formula wherever expressed, to all phenomena wherever found. Love is in every atom, is the essence, the divine in it, or the diving into power, which is the meaning of di-Love is manifested in various ways:

it is selection, it is attraction, it is de sire, it is cohesion, it is gravitation, it is suspension, it is in fact the great generative power in Cosmos.
How does it work? This way: Love

desires to express itself; desire is one with impulse, a pulsing within; all motion is from life or love; immediately motion commences electricity is its product, the two principles of electricity, positive and negative inhering in quiessence in all atoms until pulsing or movement takes place. Love sets the wheels a-going, then it has a working force, for Love must find a way to accomplish its desire, therefore must de-velop know-how or intellect, must keep up desiring until the way becomes apparent; then it is at a standstill until the knowing-how can come into activity and the power to do is manifest: this is the generating of the third principle, Will; and by this trinity of principles all forms are generated, all changes come about, all activities are kept up, are now, always have been and, logically, always will be. This is Nature in her wide domain and here we find the meaning of the aphorism, "God is Love," though its sense is better expressed by transposing it and saying, Love is God. In this way we lose sight of God as prime idea and give its place to Love. God means to most of us under old regimes Source, Cause, Creator but put the phrase in transposition and we get the great central Cosmic truth Love is God, the supreme. It is life be cause it is the only indwelling property of each atom which can generate activity. Intellect is born of desire and Will also, and these are Father, Son

and Holy Ghost in Cosmic processes. Time was in the eternities back of us when all was in atoms, but desire to better express gave rise to form attempt and desire or Love has not yet found sufficient joy, happiness, to cease forming, never will, likely, for change is going on and betterment, the survival Therefore we take our scientific, our theologic stand with Nature's formula for premise and for creed and feel confident that we have found "the best that

Our next chapter will be on "The Re-

lation of Atoms." M. A. CONGDON. Washington, D. C.

WHERE DID IT GO?

Where did yesterday's sunset go, When it faded down the hills so slow, And the gold grew dim, and the purple

light Like an army of banners passed from sight? Will its flush go into the goldenrod, Its thrill to the purple aster's nod, Its crimson fleck the maple bough.

And the autumn glory begin from now

Deener than flower fields sank the glow Of the silent pageant passing slow. It flushed all night in many a dream, It thrilled in the folding hush of prayer, It glided into a poet's song, It is setting still in a picture rare;

It changed by the miracle none can se To the shing lights of a symphony; And in resurrection of faith and hope The glory died on the shining slope. For it left its light on the hills and sea That rim a thousand memories.
—W. C. Gannet.

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We are employed in this world in various ways for the express purpose of evolving and perfecting character, and it will take us through time and eternity to accomplish this result in its can never perfect our character, is it think it not hopeless. When you can do us affect them?" something toward it every day, when -that you gain ground, you add something to your opportunities, conditions and means of making the next step stand all that, you will by-and-by be- son. Look!" gin to realize that it would be a calamity to have the struggle come to an end. a most dreadful thing. If you could The walls were black and stained with reach the end and feel that all would the debris and poisonous dust of years. be accomplished in which there is so Oppressive exhalations filled the air. of old, who "sat down and wept for of dissolution and evolved change, there more worlds to conquer." So, if the arose a constantly fuming steam of exhuman soul had not a solitary modifica. haling poisons, detrimental to the life tion to be made in its own character, in | and health of those who inhaled them. the improvement of its own nature, if it | The contents of the vats bubbled and had no weakness to be overcome and seemingly boiled, as a thick scum rose rie or gardens of sweetness and lightnothing more to do-it would sit down | top and thus veil all that was going on | and weep for something more to con-

It would not be well for us to reach the very pinnacle of progression at the present time. The glory and joy of mankind inheres largely in the consciousness of conquest and achieve- self a stimulating, life-holding princiment. This is natural.

The tiny acorn that is dropped beneath the soil may seem small and of improving by age. little value, but by-and-by the result is shown in the grand tree that springeth up, giving shade and shelter, bearing a harvest of acorns and building material and so becoming useful to man in many ways. Thus the earnest workers of the present time may prove as fruitful of spiritual results as the acorn which springeth up into the giant of the forest, to bear rich fruit for the coming time.

of body. Their heroism differs in its manifestations from that of the mediwork be to thaw the surface of a polar tropical life. Who are the men and women known

noble achievements? And how did these reach the front? Have they some hidden secret of success, or is the way they trod still open to others? We think it is.

"Lives of great men all remind us We can make our lives sublime. And in passing leave behind us Footprints on the sands of time."

A well spent life is the best monument that can be erected to our mem-

Angels are but spirits in degree, and this is a condition that all can reach who live right and do right. It is best to make earth life the time of preparation for the spiritual harvest. It does det require riches to do good. The penny of the widow is worth more to the donor than the dollar of the millionaire as a deposit for the future. The gift counts as a sacrifice to the giver, without which there is no reward.

Our failures in earth life are our successes in spirit life, to a great degree, so we will not regret that fate has dealt unkindly with us. The humblest and most cruelly treated are, in most instances, the most exalted spirits, for it is the trials of earth life that sharpen the mental forces and bring out the soul in its fullness of bloom, while exclusive ease and comfort allow no effort to be made in this respect, and is often a curse to the possessor.

While poverty may lead to vice many instances, riches lead to many times as much. But money covers or hides a multitude of sins that even the best detectives can never unearth. Covet not riches, therefore, as a protector to your sensitiveness. Character is a coin that passes current everywhere, and in the next world in particular. Riches are buried with the body of the man.

Do right for right's sake, and forbear. for every injustice or wrong borne with fortitude adds a volt of several to the unit of soul force and makes you that much stronger every time; and you will gradually find yourself rising above those whom you formerly feared, or who considered themselves above you, mentally, morally, financially or other-

Death does not release any one of responsibility, suffering or trials. We must undo our share of the trouble before we can rise out of the discord or whatever we have been instrumental in | the Golden State. The small boy is in producing-each one according to the athletic stomach-training so that he influence expended in having his or her will carried out. Earthly victories are. in some instances, but the signals for the spirit's fall or degradation in the land of souls.

A. H. NICHOLAS. (To be continued.)

Three Dreams That Came True.

Dream No. 1.-Mrs. Charles McCrossin, of 219 Oxford street, Philadelphia, the giants of the psycho-physical? Pa., worried about a particularly vivid It always seems as if the incidents of dream she had the night of Nov. 24. In a great city from week to week, crysher dream she saw a patrol wagon drive | tallized around some central point, to up to her door and four policemen jump | which everything appears subordinate. down and lift out a coffin. On the even- The people of this state and city are ing of Nov. 25, there was a ring at her more like the French than elsewhere. door bell and upon answering she was | San Francisco, in the undercurrent of told by a policeman that her husband its thought, its emotional nature and its was fatally injured in a collision with life resembles Paris. The likeness will a trolley car.

age, a miner from New Philadelphia, interest for the populace, for about a entered the Silver Creek shaft, Nov. 25, week. It is easy to see where the exhe remarked to his fellow miners that | pression. "A nine days' wonder" origihe did not expect to come out of the nated. If it were shortened to seven or mine alive, as he had seen his dead eight days now, it is only following the body in a dream.

top rock and Gravage's head was gins with the quicker time in which crushed to a jelly. Death was instan- news is pread. Then the time of com-

East Norris street, Philadelphia, Pa., | ger dares to violate this unwritten law. dreamed night after night that he The text for this meditation is the

"Continuity of Life a Cosmic Truth." important subject. Price, cloth, \$1... Price 10 centra

### DR. PHELON'S LETTER.

Notes and News From the Pacific

Glancing over the headlines of the dailies, to see what might be desirable for investigation and mention in the columns of The Progressive Thinker, completeness. But then you say, if we lout of the happenings of a great city, the thought came: "I wonder how all not a hopeless task to undertake some. This appears to the invisible world? thing which can not be done? We How does all the noisesomeness about

As if in answer, a hand touched me you understand that the effort is end. on the shoulder. I turned. A bright lemons are piled by the tens of thouless, but every step achieves a victory one stood by me, whose radiant, love- sands both artistically and fantasticalinspiring face filled me with the utmost confidence; while a low, musical voice said: "Child of the earth, permit me to attention meets the eye. These are the easier and better-when you under answer your question by an object les-

I looked. I seemed to be standing in otherwise be vacant spaces in the exthe fermenting room of a great brewery. much pleasure and satisfaction in the The whole floor space was covered with pursuit, you would feel like Alexander immense vats. From these receptacles turned into strength, no folly to be led to the surface and there remained. safely to a higher truth, no jungle to But as I looked, this scum, in some of be transformed into the blooming praid the vats, grew so heavy it could no longer sustain its own weight upon the in the fluid underneath, but sank slowly to the bottom. Thus segregated it had cleared the other contents of the vats, which were left for still other eliminative and preservative processes. This fluid now held within itple, that would thereafter maintain its purity and essential qualities, even to

Again the soul-stirring words of my companion, fell upon my inner ears: "That is the way a great city looks to the invisible comrades, who must in the nature of things, see the beginning from the end. All masses of men who are in daily contact become bodies of putrescent exhalation and purifying effervescence. Floating on the surface is the scum of the restless and law-defving class; whose hand against every There are those who rise to heroic man draws the hand of all others stature of mind and soul as well as against themselves. Finally overbalanced by their own inequalities, they sink out of sight, leaving the purified eval knights and saints, inasmuch as residue free for the accomplishment of these times differ from those. But that whereunto all men are set, the insunlight is still sunlight, whether its habiting and subduing of the earth. As the brewery offends you, so a great glacier or woo the riot luxuriance of city offends us, each knowing that both are the crucial effort of the real and true, to do its best toward the highest to their fellow beings for their deeds of | development and evolvement. It is thy lesson."

> Right along this line of thought of the improving of not only man but also of animals, was an exhibition of trained seals, which we had the satisfaction of witnessing a day or two since. They were fine specimens, with that long, pointed muzzle, which we recognize as the mark of trained blood in a dog. On these noses they tossed and caught light balls and sticks into the air, and one of them beat a drum. After each feat they were fed with strips of raw our seal-rocks, in the Pacific ocean, amusers of a civilized audience, I could see persistence if not patience in the trained; and pain and abject submission in the animal's mental entity. For even to man himself with all his purposeful desire behind him comes always the relentless axiom: "No excellence without great labor." To bring a savage to the trained, civilized and enlightened man, has taken millions of years, and torture, pain and blood incalculable. I could not help feeling an intense sympathy for cousin Seal, both on his accomplished transmigration and that still to come. More than that, I wonder how the spirit has stuck to its have as long as they last, by enclosing task of vitalizing and spiritualizing matter without going on a strike for higher wages, or privileges.

Since I last wrote you, the Hahnemann Homeopathic College of the Pacific has celebrated its twentieth commencement. Not only was the class particularly bright and able, but the public exercises from start to finish were most admirable in their simplicity; and the most business-like of any I | the opposition to the New Thought. have ever had the privilege to attend. I have had some little experience in these matters.

It is announced that a directory of spiritual societies, mediums and speakers for the state is in course of compilation. It is a most desirable publication not only for this state but for every state. It concerns all who are at all interested in the growth and progress of our cause here and elsewhere. The publishers are promising us a fair deal

in both quality and finish. Once more, the revolving months hold up before our startled gaze the bright form of Thanksgiving. The screams of frightened turkeys echo from Maine to may without serious disparagement to his physical condition encompass the

second piece of mince pie. It is a matter of common rumor that Marconi, the wireless telegraph wizard. is to locate in San Francisco. After the experience of the public with the Keely motor, it would seem a safe thing to be sure you are right then go ahead. The theory is all right and the source of potency is most ample. Can we control

increase, as its age, experience and Dream No. 2.—When Andrew Grav- riches increase. New things hold their law of present concentrating of energy In the afternoon there was a fall of and material. This concentration bement and criticism must adjust itself. Dream No. 3.—Timothy Kelley of 2812 | It is rarely, even an amusement mana-

would be killed by falling from a great | State Citrus Fair, now being held in height. Once he said in despair: "If I | the nave of the Ferry building in this should ever strike the payement before city. The men who were the means of awakening I believe it would kill me." building San Francisco, selected a pen-November 25 he was found dead in insular running north with its point on bed without any apparent cause. His the entrance of that wonderful harbor friends are positive that he died in one | the great Bay of San Francisco. It is so of his falling dreams and Coroner Du- located that part of it abuts on the bay, gan will exhaust every resource of med- and then extended over the whole penical science to throw what light he can insular point, reaches the Pacific horrible dreams, remarked that he bay must be crossed. When the Pacific Railroad reached the land the land on a ground die in a dream. upon the strange case. Only a few days | coast. To reach the main land on a tion of bridge or Ferry. The latter was chosen. A magnificent and roomy By Prof. W. M. Lockwood. The work of | building was put up by the state and a strong, logical thinker, on a deeply leased to the railroad company. The principle being that the state's rights "Meatless Dishes." Very neeful over its own ways of approach, were and always must be paramount.

half in the city, but is not ordinarily in use for hall purposes, except as a part of the whole building. It has been segressive Thinker, cured by the management of the Citrus Fair, as the place best adapted for the

exhibit of their fruit. It is only of late years that the people of northern states knew that a citrus fair was an exhibition of oranges and lemons and kin-Imagine a building six stories in

height, between seven and eight hundred feet long and a hundred feet wide, with a glass roof covering the nave. As you look down this space, oranges and

ly. From every quarter piles of the delicious fruits arranged to attract the point de resistance. Other objects of interest and value fill in what would hibitors' stands.

The second story of the Ferry build-

ing is the largest and most commodious

To crown the whole, this Feast of Ceres was appropriately opened on Thanksgiving Day. Are we open to blame, in thinking this week, that our Citrus Fair is the biggest thing on earth? I only wish that all our readers, who are enjoying the heat of highprice coal could be privileged to step into the Ferry building and enjoy the

exotic conditions. We are quite sure while business is brisk there are people who lie awake night devising ways and means to turn the weather vane of success toward themselves, by some new scheme. One of the latest of these has been a legallooking envelope sealed and sent through the mails, enclosing a circular and a check for five cents to pay for the time lost in reading said circular. So far as the five-cent offer is concerned, it was a fake, which does not speak well for the balance of the advertisement. We are quite sure that in advertising. "honesty is the best policy."

We are glad to notice in the columns of The Progressive Thinker the news of the decision of the Supreme Court of the United States against "fraud order rulings" of the postoffice department. If these had been directed as they purported to be, against the abounding frauds, no objection could have been taken, but when their principle energy and swiftest action was directed toward the New Thought, in its various manifestations that is "a horse of another color." It is my private opinion, however, that the subordinate, who in this matter, has assumed to be "lt," will disregard the decision of the Supreme Court, as he has waived aside the law. There are some people who do not believe they are dead, until their heads are cut off.

However this may come out we know what happened to Taurus who undertook to dispute the right of way with a locomotive and its train. The so-called New Thought, that omnipotential manifestation of the Spirit, always has broken whoever falls upon it; and grinds to impalpable powder, whomsoever it falls upon. Beware! all who by their acts are seeking to exalt materiality in any form or deny the aliness of the spirit. It is but fifty-four years ago ond. since the tiny raps announced in a humble home in Rochester, the return of manifestation of an entity that was old when Atlantis had not been born. Patiently it had waited its time. Can inmeat and small fish. Looking along the ert matter resist potent spirit? When line of this evolution, from the seals on | the hands mark the century of the age of the New Thought, what then? Look near this city, to the position of the back and calculate. Obstruction can

last but a little while. is in good strong hands; and is being well done. Of this, your readers have detailed information from the able press writer of the state association, J. Munsell Chase. I have had several letters asking me to say something in my communications of the object and aims of the Hermetic Brotherhood. While we believe all Spiritualists do, there are reasons why I cannot speak of it as my friends desire. But we have a few copies of our 1902 "Convocation Proceedings" still on hand, which you can postage and address, Secretary of the Hermetic Brotherhood, 509 Van Ness

Aye., San Francisco, Cal. Prof. O. N. Orlow, formerly from Chicago, who is seeking to be of service to his day and generation by unfolding some plan of co-operative life for those who need, has had a shake-up from one of our city papers. The attack-"a tempest in a teapot," had for its animus,

W. P. PHELON, M. D. San Francisco, Cal.

A "Modest" Demand on a Medium, and His Reply.

Geo. F. Perkins, Sacramento, Cal.-Dear Sir: -Yours of 21st inst. at hand. Please find enclosed one dollar (silver certificate) for a reading, if you can do it without my being there; if so, all right. Now I don't want any halfway doing. If you can answer my questions without me sending anything else. will not send any more money, either. What is my condition in health?

Am I living the way I should? Have I met the girl I am going to

marry? How soon will I marry?

Would — make me a good companion? Is there any chance that I am overlooking?

Why did — — not direct me to that medium on the 14th inst? Will the tules overflow? Should I

sow any grain there? What is the best advice you can give us to do with our Washington property? Who is going to go up there, and how soon?

ger ahead? What piece of property will I get? What conditions will I have to run the cleaner on next fall, or will I not

Have I or any in the family any dan-

run it? Is there any good chance for me to make money without bothering the rest of the family? How about Brother George's marri-

age? What position in life am I best fitted for?

year? Who are my friends and who are my enemies? Should father sell any wheat on call?

Should John go to Dr. Burges, the Indian doctor, or what is best for him? Will our hired men stay with us? I was born Nov. 15, 1877. There is no one dead in family except my niece, also an uncle.

Yours truly,

P. S.—If you have to have me there personally, maybe I can come down on the train.

I replied by return mail as follows: Mr. -- Dear Sir: Yours of recent date received. Enclosed, find your dolmultitudinous demands in your letter. Respectfully, G. F. PERKINS.

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Now is the time to do it. We are now running a series of lectures by that remarkable English psychic, C. W. Leadbeater. They alone will be worth more than the price of subscription, saying nothing of other equally important features of the paper. Induce your Spiritualist friends to send in a dollar for the

An Inquiry After a Clear Explanation.

possessed by man and in its nature and relation to his perception is peculiar to himself. No other animal has exactly the same construction of eye. It is very common for people to believe that to all other animals the world appears just the same as it does to man. But this is very erroneous. How it may look to them we are unable to conjecture, for we would have to be a horse in order to see as a horse.

If we examine the structure of the eyes of many of the brute creation we find it differentially from that of man. Look closely into a horse's eyes and then into the eye of a person and observe the difference. Now a difference of structure implies an equal difference of function; and how this difference of structure may modify the sense perception, we are without knowledge.

Some animals-notably the sheepperceive more with their nose than with any other sense; their sense of smelling being far more acute and more discriminating than their sight. In fact a sheep does not arrive at a conclusion about objects through sight, even when the difference is as great as white or

As transient an insect as a fly has ten thousand eyes. What use it can make of them, or what purpose they serve, we are wholly ignorant. It is not reasonable to suppose that a multiplicity of eyes increases the number of objects perceived, for in case of a fly this would produce the most bewildering confusion. But in case of people there is an affection of the sight-as I can personally testify, that sometimes causes one to see double. Every object within the range of vision will be twice repeated and it will be difficult at times to determine which one correctly represents the thing supposed to be seen.

in all works of physiology there are very learned explanations of the function of vision, and different portions of the eye are illustrated and their use defined; and it is asserted that the light waves or vibrations penetrating the eye or impinging against it, produce all the phenomena of color; the number of waves per second thrown off the surface of an object will cause it to appear red, yellow or blue, or any other tint; and these waves reach the enormous number of hundreds of millions per sec-

We all know that to see anything it must be in the light. But this must be adapted to the eye, for if there be an excess of light we become blinded and fall to see at all. An incarnated being then requires eyes and light to discriminate in colors. But we are told that with sight alone unaided by the experience of feeling vision is of little consequence; that a person cannot tell if a The propaganda of this city and state | surface be rounded or flat, rough or smooth, simply by the eye, if its power has not been supplemented by the experience of touch. This fact has been well established.

When we consider decarnated or spir it vision, we find worldly experience reversed. For the darker it is the better they can see. I sat one night within three or four feet of a spirit boy in an absolutely dark room. I passed a glossy white card in front of my eyes repeatedly and could not detect the least evidence of its presence. But the spirit boy-all the while lalking and giving his history—took a tablet from the table and with a pair of scissors that were given him, in this impenetrable darkness cut out various shaped figures from the leaves of the tablet, making them symmetrical and exact and never making a mistake. How did he see to

Still more marvelous are those paint ings that are produced by spirits in a dark box or cabinet where there is a total absence of light, their work being distinguished by a delicacay of tinting and color that is superior to any terrestrial human ability. Here is a question for those wise vibrationists who have been so dogmatically explaining to us the limitations of spirit intelli gence and giving to us the speculative results of their cogitations as to how spirits lose their memory of earthly details; or how in their present existence they can see no clouds in the spirit sky because there is no dust there. Though this perhaps should be excused as it evidently was intended for humor and is availiable for diversion.

We recognized the fact that spirits have a most discriminating sense of vision and it cannot be explained on the vibratory theories that are invented to elucidate the facts that appertain to terrestrial phenomena. The assertion that is sometimes made that spirits untilize the vision of their mediums is wholly untenable; for what they accomplish their mediums do not see until subsequently. Equally absurd is the claim that they—the spirit factors—materialize eyes to use temporarily in their work. Of what use could material eyes absence of light?

So far we have had no profound or satisfactory study of spirit power. Those who have assumed to give explanations of spirit work, instead of confining themselves to the facts as we do about things in this, world, have been busy in concocting some ingenious theory of their own to which the facts have to be twisted and distorted out of all shape to make them even remotely accord with the demonstration consid- rado to swear unprintable swears. ered. Of this nature is: Hudson's grotesque inventions that remind us of the What kind of crop will we have next? lunatic's laughable claim that he surely must be double because the was a person beside himself.

C. H. MURRAY. Elkhart, Ind.

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### WISCONSIN WORK.

The Question of Dishonest Work and Charlatanism.

Finding myself now in Milwaukee, I

wish again to call attention to that fact, in order that those who wish may avail themselves of the opportunity to secure my services for mid-week meetings. I will serve the Unity Society of this city, for Sundays during December and January. This gives me ample opportunity to visit many of the little towns and cities near by. All the time I have is taken up for this month, and a portion of the month of January is also booked for meetings. I would like to hear from those who wish meetings in the latter half of the latter month.

The cause in Wisconsin is moving forward surely and, I think, in a legitimate way. There has never been a time when the people were as sincerely interested, and certainly the labors of those who have sacrificed so much in the past are beginning to bear fruit. All we want now is to pull together for the best interest of all.

We are trying everywhere to interest people in the organized movement, and that some success is following those efforts is attested by the frequent applications for charters. New societies are springing up, and will undoubtedly grow much in strength. I find a broader understanding of our

philosophy everywhere, and the great majority of the people I meet in my travels are seeking the brighter and truer side of the same. We feel that this augurs well for the future of Spiritualism, not only in this state but every-

As soon as the Spiritualists themselves realize the positive grandeur of the philosophy they have espoused, and seek to present that side of the question to the general public, we shall have greater cause to rejoice.

It strikes me that some of the "brethren" are a trifle thin-skinned at times over the idea of purging the ranks of impostors and mountebanks, and are disposed to show a dangerous lethargy in dealing with that very question. The good time that has been sung in verse and song, so long, is the ever present Now. We have it alway when I believe there is no one that de-

plores the existence of fraud and simu- agreement between those returning as the respect and interest of the reader." lation more than does the writer, and to conditions in their present world; the This remarkable book, "Rending the much though I pity the poor wretches | limitations-that the organism of the Vail," is for sale at the office of The that prostitute what little gift they may have, I do not believe it is justice to shield them in their wrong-doing.

I was pleased to see that letter of Mrs. McFarlin, in last week's Progressive Thinker. It states the case very clearly, and gives the names of the parties concerned. Apropos of that matter, unpleasant though it be, let me call the attention of the Spiritualists at large to the letter of commendation, held by Mr. and Mrs. Griffen, and issued by the Wisconsin State Association. I am told that they have used it as a "wedge" to gain entrance to the circles of Spiritualists. Let all those to whom it is presented kindly note very carefully the wording of the same. It will be found to be far from a general endorsement of

The only way to deal with such matters is to be justly severe, and then those who have mediumship, but do "fill-in" once in awhile, (and sometimes twice in awhile) will see the futility of such a procedure, and will be satisfied to give their "mite" of honest mediumship; while the out-and-out fakir will find the Spiritualist field a poor one for his calling. May God speed the day. During the past few months many

points have been visited by the writer, and meetings held right and left. During the past two weeks, your correspondent conducted nineteen services unaided. I had the pleasure of visiting the cities of West Superior and Duluth during the last week.

In Duluth, the ordinance enacted by the "city fathers" is more than appressive, and yet is the direct outcome of the apathy of Spiritualists in dealing with the question of dishonest work and charlatanism. The result, in that city at least, is that all workers who receive a fee for their work are classed in the same category as the fakir, mountebank,

confidence man, and fortune-teller. There are hundreds of hungry souls in the city of Duluth, who are waiting the time when they will be able to have the benfit of genuine soul communion. I believe if honest workers could afford to go there and present the higher side of our science or religion, or whatever we please to call it, they would meet

I do not believe I am unjust when I say that we, as Spiritualists, are largely to blame for the existing state of affairs, and yet, Ye Gods, we hear the slogan everywhere, "Don't let the people know there has been fraud practiced under the name of Spiritualism." For shame, Spiritualists! Why let anyone | who can be generally understood without a use the "livery of the gods to serve the drawn direct from facts, to be suggested by obdevil?" Surely the day of doom is dawning for all who trifle with the sa- and whatever view he takes, he is constant in credness of spirit communion. May it be not long delayed.

WILL J. ERWOOD.

Woman Suffrage in Colorado.

A correspondent from Denver in a long article to the New York Times makes a careful analysis of the women's vote in Colorado. That this new vote is a thorn in the flesh of the political boss, there is little doubt. This correspondent goes on to show that the most positive tendency developed by this campaign has been toward indebe where no material was visible in the pendence. Women are not afraid to scratch their ballots; they are not inclined to vote blindly. The experience of the party chairmen has been that the women are the hardest lot to herd that able English psychic (whose lectures they ever have encountered. That they have graced the columns of The Prowill "kick over the traces" if a candidate is objectionable to them-particularly upon moral grounds—and that they will not "hold their noses and vote the party ticket straight," has caused more than one political boss in Colo-Club women have shown themselves keenly alive to the investigation of the

> 'social problems that have their solution directly or indirectly through politics, and as the work of the clubs is broadening, the independent movement among women voters is extending into new channels. That Colorado has voted this year upon seven amendments to its state constitution has called for investigation not usually made by the average voter, and women have been foremost in looking into these questions. Club women, though not comprising the majority of the women of the state, are the majority of those who vote, and they have studied systematically these questions, not from a partisan but from a good citizenship standpoint. It is a mistake to say that the more

refined women take no part or interest lar. Inasmuch as I have not as yet es- comprehensive view of the subject; in politics. Colorado clubwomen vote tablished telephonic connections with philosophic, historic, analytical and crite to a man," and the clubwomen, while the Supreme Office of God Almighty, I | Ical; facts and data needed liv every | not in all cases the society leaders, are find it utterly impossible to meet the student and especially by every spir- in the front rank in thought and action. The women who say they do not believe in suffrage for their sex are for the most part, the ultra-fashionable, or the densely ignorant.

> "Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1

### RENDING THE VAIL

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

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

judge, we will say that he has been a to many, knotty subjects, are freely and member of congress for four sessions, fully discussed.

Reed, who is called the chemical con- if in writing, filed away. At the next trol of the medium; William Denton, meeting the minutes in full were read, Thomas Paine and Michael Faraday. corrected, or criticised by those present There are numerous others giving a few and by the authors, and when approved incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics-from world-building, the origin spirit communication. Swedenborg, of life, or religious, of scientific discovery, and the laws of cosmos or naturein fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask ques-

"In addition to this mass of messages, there are in the book about sixty illustrations-14 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of that his work has been admirably done handed to one of the circle and filed

away by the seceretary. "What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted-in literary character as it all, this modest, self-retiring, literal different here as in their works extant rendering of these extraordinary hapon our book-shelves.

tributors are just now discussing a character to the book and inspires cop. number of questions as to the nature of stant confidence in the integrity that spirit, of spirit return; the want of from the first page to the last enhances medium imposes upon communication, Progressive Thinker. Price \$1.75.

"Rending the Vail" is pronounced by and various kindred questions. All Col. R. T. Van Horn, of Kansas City, these are treated, some of them very Mo., as a most remarkable work. That fully, but all rationally understandable. Col, Van Horn is fully competent to Also phenomena, inspiration and such,

an editor of a leading daily, and a pro- "The work is not written by the mefound thinker along scientific lines. dium nor by any one connected with the society or circle. All was delivered by "The principal contributors to the personalities distinct from either, writbook are four in number: Dr. W. H. ten down by the secretary as spoken, on by both laid away for the book.

"The work is unique in the history of Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personallties and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say the cabinet and the finished picture -- not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations on ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered tha following"-stating whether it was oral or in writing.

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SATURDAY, DECEMBER 13, 1902.

TO FOREIGN COUNTRIES.

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

A Narrow Escape from Being Burled

Lately [as set forth in the New York World], near the little town of Denmark, Tenn., Eliza Williamson, an aged negress, was struck on the head by a | Elmira Reformatory number was 5,163 negro man with murderous intent, he using a fence rail as a weapon. The woman fell as if shot through the heart, and with a few gasps apparently

The body was carried to her house, near by, and was prepared for burial the next day. Gradually it grew cold and rigid, and the closest examination failed to discover any indication of life. The heart was still, the eyes were set, and upon the sable face the ashen hue of death had fallen.

All of the afternoon and night watchers sat beside the bier. When the time appointed for the burial came a mighty rain set in that lasted all of that day and far into the night, making it impossible for the burial to take place, and another long night of watching came. It was then intended to bury the body early the next morning and prepara tions were made for the event.

Just before the hour arrived the watchers were surprised to see the supposed corpse rise up in the coffin, and the eyes open slowly and looked wonderingly upon the surroundings.

The woman did not appear in the least alarmed or astonished, but calmly asked for a drink of water, which some one in the assembly less frightened lay quietly back in the coffin and fell into a deep sleep, her respiration and circulation gradually returning to their normal condition.

A physician was carefully examining the patient after she had been removed from the coffin, declared that her chances for final recovery were reasonably good. She had at most sustained only a skull fracture. In the mean time the assailant of the evidence:

woman had been placed in jail on a charge of deliberate murder, and against him had already grown a strong sentiment among the negroes where the supposed murder had occurred. When informed of the happy turn affairs had taken he was almost wild with joy.

The fickle disposition of the negro then manifested itself in the declaration of many that the old woman had never been dead, but had purposely conjured herself to have her assailant summarily dealt with, and that as soon as she saw the final preparations for her burial being made called herself back to life. This theory of the case obtains among the negroes. Had the heavy rains not fallen on Monday Eliza Williamson would have met the most horrible of all fates, that of being buried

Great care should be manifested in order to prevent premature interment. The three volumes of the "Encyclopedia of Death, and Life in the Spirit World contain scores of records where death jects barely saved from being buried One sure sign of death-when putrefaction commences, then one may be sure that death has really taken

Rather Startling, but True.

President Eliot of Harvard, makes the rather startling declaration that it would be better to train American youth in Buddhism until twenty years of age, and then let them choose a religion after a comparative study of all

There is reason to coincide in this opinion, based upon the very tolerant nature of Buddhism as contrasted with the intolerance of Christianity as it is exemplified by its adherents. This spirit of tolerance characteristic of Buddhism is favorable to just and impartial judgment of the comparative merits of the various religions, while Christianity is essentially and prejudicially biased in favor of its own and ngainst all other systems. The specific subject upon which President Eliot thus condemned Christian ethics was that of cruelty to animals. Herein trast between Christians and Buddhists is extremely favorable to Buddhism from a humane point of view: Kindness to animals is ingrained in the Buddhistic character, while cruelty in various forms, is all too prevalent among those who call themselves Christians.

### THE GREAT DEBATE.

One of Unflagging Interest Throughout -It Should Be in the Hands of Every Spiritualist and

This book, containing nearly 500 closely printed pages, should have a million circulation. Price \$1. It is chockful of rapid-firing ideas, and is the

#### Spirits in Prison.

That there are spirits in prison is illustrated by the New York Sun, setting forth in an exhaustive article that the Star of Hope, the organ of the four New York state prisons and of the Eastern New York Reformatory, is not the least interesting of exchanges. Its editors, contributors and printers are all prisoners. Prison life has failed to benefit

some of the contributors, for they persist, as the editors complain, in writing on both sides of the manuscript paper. The people in jail seem to be as indus trious as the people out of jail in manu facturing verse. Some of it is humor ous. Thus the writer whose pen name is "Papanock 80,111" expresses his weariness on account of hash and his onging for rarer dainties:

"Send me some tutti-frutti, I'm tired of chewing the rag, And order me thirty-three peanuts;

when I eat them I'll swallow the Tell Charley, the cook, to make me

fricasee of frogs' legs; When I die place these words on my monument: 'He died from not eating hens' eggs.'

But the sentimental, reflective, religious vein is predominant; and the verses are not below the average. We must confess to a preference for the merry heart which goes all the day and so our compliments to "Auburn 24,912,"

who says:
"'Mr. Meredith, the novelist, is no longer able to take long walks in the country, writes a correspondent. Mr. Meredith has our sympathy. We have

been thus afflicted for several years. Compliments to "Auburn 25,818," also, who amused himself and his readers by declaring that "the inmates of this institution have agreed, in view of the recent rise in the price of beef, to abstain from eating porterhouse steak." He refers to the philosophy of illusion and asks the sages of the subjective school to rid him of the impression upon his ego that he is "doing time." "Clinton 5,326" is a Pythagorean and believes in mystic numbers. His lucky number is 3: My California prison number was 3.343

Sing Sing prison number was.... 4,304 Clinton prison number...... 5,326 Was arrested February .....

First day's work in prison, March First letter received in prison, Mar My sentence, years ..... Have on my suit, stripes ......

Will go home June 3 .......

There is a baseball department and a literary department. "Open Congress discusses State supervision of candidates for marriage, Chinese exclusion and music. The educational depart ment has questions and answers in grammar, arithmetic and history. seems to be adding a new punishment to ask such a question as "What is an object complement?" "Sing Sing 51, 421" writes a panegyric of the late Dr Talmage. There are accounts of the religious services in the prisons. Auburn seems to run especially to essays; essays on "Friendship," "The Art of Listening," "The Value of Education." Creditable as such performances are perhaps they appeal less to the outsider than the Papanock observation that "all the rooms have been plastered. Now for a full hotel," or the original sarto-rial simile, from Sing Sing, "Time is a narrow ruffle on the edge of eternity." "Twenty-three men leave us this month and eighteen in June," says the Sing Sing observer. There are forty-one men envied by their associates. A prison is a place of pain, but to come

can well be. This is No. 3, of Vol. IV. of the Star of Hope. Of its usefulness, mental and moral, to the better class of prisoners an article by "Auburn 26.150" is good

out of it in May or June is to know the

as great a contrast a

"As an antidote to the depressing and corroding effects inevitable under the hard and unlovely conditions of prison life, its medicinal value is but understood. The indirect beneficent results I have obtained from the Star are more substantial and lasting. Prior to its advent, the extent of my education was, I regret to say, very limited, indeed. My knowledge of my own tongue English, as she is writ, was so pathetically slender that the writing of the simplest letter was a serious mental effort, and the reading thereof would have made the judicious grieve. Thanks to the suggestion and active help of our local editor, I began to put my thoughts in writing. And with the confidence which practice begets, my improvement has been steady, if not rapid. With the interest thus awakened, came a healthier mental life and tone. old feeling of unreasoning despair vanished gradually; in its place came a saner conception of life, a clearer recognition of my own shortcomings and their bearing upon my downtall, which I had previously regarded as an annoy ing instance of 'hard luck.' It is this indirect influence which the Star of Hope exerts upon the minds of its readers, creating as it does a healthy moral and mental atmosphere that makes its

There are spirits in prison on the material side of life, also spirits in prison on the spiritual side. Those on the material side are still clothed in the flesh, while those on the spirit side are divested of it. Practically the condition of those in each stage of existence is the same. That there are on this mundane sphere many in prison who ought to be out, and many persons who are out, who ought to be in, is a well known fact. In the course, however, of ordinary evolution, prisons will disappear altogether, and in their place reformatory and educational institutions will be established. In fact, in the good time coming every residence will be considered a home for one or more per-

#### TAKE DUE NOTICE.

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The contributions promised for the Mediums' Home at Reed City, Mich., and obtained in consequence of the appeals of The Progressive Thinker, should be sent to Mrs. M. T. Longley, secretary of the National Spiritualist Association, No. 600 Pennsylvania Avenue, Washington, D. O. The project of establishing a Mediums! Home at Reed City has been abandoned, and the one at Lansing, Mich., selected in its place.

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Mrs. Ellen M. Henrotin Speaks for

ticle from Mrs. Henrotin, in which, among other things, she says: Tax-paving women have the tradi-

tions of a representative form of government and they have always been willing to give their husbands, sons and fortunes to prove their loyalty "to home enables him to call upon his best and noblest nature. But to ask favors of In the matter of general education the American women are second to no men is always tremendous. In the eastern states women hold large quantities of land, often in trust for minors In the west they are sole or part own. ers of some of the most valuable property. In 1890 they controlled over \$350,000,000 of national bank stock and as much as the above amount in private

and other securities either as their own property or in trust for their children. In building and loan companies at least one-third of the depositors are women. It would be impossible to estimate the amount of money which women earn in salaries or in wages. They are practically engaged in all the trades and in most of the professions. According to some statistics recently compiled the bureau of labor of Michigan women are carrying as great family and social burdens as are men when the amount of wages they receive are considered with their other disabilities. Certainly any class of citizens who control so large a part of the financial interests of leave each reader to formulate his own not badly fitted to form an opinion on

cified in the constitution, but by such persons and in such manner as the legislatures may prescribe

states have decided that each state has unlimited power in restricting the right of franchise and in making extensions of this right in elections of statutory offices not named in the constitution The Illinois courts have also upheld the power in the legislature to extend suffrage to women in the election of of-

ficers not named in the constitution. The bill which is to be presented to the next legislature of Illinois but in creases privileges already granted as women have the school suffrage in this state where school trustees are elected vote for the university trustees, and by the drainage act of 1885, it is provided that adult owners of land shall for the drainage district and that every this law women petition and vote.

## STARTLING FACTS,

A Menace to American Civilization." ligious liberty. It is intended to be an By Prof. W. M. Lockwood, lecturer embodiment of facts and documentary

each week in The Progressive Thinker makes it the one great paper of the present age. Induce your neighbor to illuminate his home with it.

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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. Address him at Berlin Heights, Ohio.

A CALL FOR HELP. It is a notable sign of the times las that the German Catholics in the United Lyman C. Howe Requests Data for States are leading in the discussion of History. affairs that relate to the Roman Catholic church in this country. The lead-I am again back to Reed City, resting ers in the "Federation of Catholic So-cieties" are Germans or of German de-to remain here about six weeks and by scent, though an Irishman, Bishop that time if I continue to gain as I James A. McFaul, of Trenton, N. J., is ought, to be prepared for a good ten the nominal head of the organization. by years' work. My obstructed vision is the greatest obstacle just now. But Associated with him is Bishop Messmer, of Green Bay, Wis., a German.

of the politicians.

declared that:

said:

dechristianized the nation."

been taken away the schools have been

Roman Catholic church without subject-

ing the institutions of the country to the gravest danger. Politicians want

votes for their parties, and the Roman Catholic vote will go to the party that

will grant the most favors.

A dispatch from Rome last month

The Vatican hopes that the negotia-

tions in Manila between Governor Taft

and Archbishop Guidi will lead to the

establishment of diplomatic relation

If this fails the Pope is believed to en-

tertain the hope that when the Guidi ne-

gotiations are concluded the United

States will send an envoy extraordinary

It was a mistake to have sent Gov-

should have taught the Government at

ing against the Roman church, while

THO' DEAD, SHE HAS NEVER DIED.

Hushed the heart and breath, to look

Silent now, tho' through the years,

They had power to stay our tears:

We could trace the lines of care;

On each snowy, shining curl,

On the quiet cheek so white,

Silent the unheaving breast.

Gleaming like a milky pearl:

On the brow once smooth and fair,

Long we gazed, with blurring sight.

Which ne'er failed—in love's demands Faithful feet, at rest at last,

Which had brightened childhood's days

On the toil-worn, wrinkled hands,

Troubled ways of earth-all-past.

Which had soothed us each to rest.

Eyes, unseeing things of earth,

Glories now to you have birth;

You would tell us, if you could,

Hoping that we understood. Dearest mother! have no fear

Brighter shall it grow, each day,

Onward, heavenward, to your side-

For "tho' dead, you've never died."

EVA AMES.

Of a lack of memory here;

As we struggle on our way,

East Wallingford, Vt.

"She has gone"-we softly said,

Still we lingered near her bed.

On her lips-a sealed book-

and the failure of his mission

to Rome to ratify the arrangement.

The German Catholics have now

day, October 20, the following report

in the Church of Our Lady of Sorrows

appeared in all the morning papers:

The object of this federation is to create a center party like that which holds about ninety-five chances out of a hundred for getting my sight again. the balance of power in the German I have re-commenced collecting data Parliament. A Catholic party in the for the History of Spiritualism, the first United States that would vote for Re-volume of which will require extended publicans or Democrats as the inter- research and diligent application for ests of the church would require could many months, that the work may be a be a formidable power in this country, standard of accuracy for future generations. a power to be reckoned with in the eyes

I am having help now to read, write and sift the data I have at hand. But I want much more, and every reader of taken up the school question. On Mon., The Progressive Thinker is invited to collect and send me valuable and reliable facts in mediumship in all its phases, in the application of Spiritual-More than four hundred German ism to great reforms and political Catholics, representing fifty organiza- changes, as also in its influence on intions in the German Catholic Staats- dividual lives. verband of the State of New York, met

A history of Spiritualism requires something more than a record of facts in Pitt street yesterday and indorsed and wonders. The moral, social, and resolutions of protest against the public religious influence it has exerted upon schools of the United States and the extension of the United States and the Unit clusion of the friars from the Philip- entific thought of the age, its agencies, inventions and discoveries, and the The resolutions regarding parochial betterment of all departments of human schools in the United States say the Scatholics of this country have spent millions of dollars for building and I desire a special assistance from every maintaining parochial schools in the be- one who has access to evidence or can lief that the only true education can be speak from reliable memory, of experiobtained in the schools which develop ences they have shared, and I hope they

not only the faculties of the mind but also of the soul. In addition to supporting their own schools Catholics are compelled to pay the soul and the compelled to pay taxes to support of the conditions of the world's thought schools from which their children de in religion, science, and general liter,

As a culminating resolution it was the advent of Modern Spiritualism. A fair share of the taxes paid for papers, periodicals and religious jourschools should be allotted to the Catho- nals, and old sermons from the various lic parochial schools, so that the burpulpits between 1830 and 1850, can do den upon the Catholic citizen would be me a special scrylce by sending me verme a special service by sending me verless weighty.

Mr. Joseph Mielick, president of the sayings of leading writers and editors organization, said: "The absence of re- of that time, or send me papers and ligious training in public schools has documents with marked passages, and if desired I will faithfully preserve and The Roman church has contended return them. The antecedents which against the reading of the Bible in the lead up to an epoch in history are as impublic schools, and when the Bible has portant as the epoch itself.

Ere long I intend to prepare a series "dechristianized." The American peo- of questions most of which can be anple cannot permit the dictation of the swered by yes or no, or a brief sentence covering a most important field that I intend to work.

For the next four weeks at least all matter for this work may be addressed to Reed City, Mich., care of Sanitarium, LYMAN C. HOWE.

### ASPHODEL BLOOMS.

between the United States and the Vat- A Winter Bouquet For the Holldays,

This book, bound in blue and silver, is one you can take to your heart, and feel that your own thoughts and experiences are voiced by one in full sympathy with all human emotions which console and

ernor Taft to Rome. It was a bad prec. uplift. J. J. Morse, of London, in his notice of it, says: "This handsome volume will Washington a lesson. To preserve the be warmly welcomed by all lovers of Washington a lesson. To preserve the life of the Republic, France is contending argument the Republic, while heart-beat of genius, and each is instinct with the inspirations of a true our Republic is courting the favor of that church. There are stormy times that church. There are stormy times ahead our statesmen do not seem to dread. But forewarned is forearmed.

Subjects, and in them all sentiment The Roman Catholic church has ever rings true, and never descends to turgid been the foe of liberty, and ever will be. sentimentality. Among the poems that appealed to us most, "Comrades," "Only Mother," "The Children Are Coming," "Where Is Heaven," "The Silver Wedding," and "How the Deacon Made a Skeptic," may be mentioned for they give a clear idea of the range and abilty of the power so deftly wielded by the author. The book includes several well executed portraits, among which are those of the author, and her talented daughter, Clair Tuttle."

Sara Thorp Thomas, the noted Humane Educator, says: "Your words echo and re-echo through the deepest cesses of my heart. I thrill with pleas ure over 'My Friend, the St. Bernard, The Pet of the Flock, 'When a Human Being Dies, and many others in the

Lyman C. Howe says: "In this book great principles are illuminated in simple but chaste and forcible language. Will Carleton says: "I have received a copy of your volume, Asphodel Blooms, and have read some of the poems with great interest as well as the prose sketches by Miss Clair. Thanks for the book. I am no bigot, but I discern a great deal of narrowness in some phases of unbellef, as well as of bellef."
Price \$1, postage paid. Address Hudson Tuttle, Berlin Heights, Ohio.

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"The Majesty of Calmness, or Indicated this work by the celebrated seen cloth, \$1.10.
"Death Defeated; or the Psychic Servicus Process. For sale at this office.

"Death Defeated; or the Psychic Servicus of How to Keep Young." By J. My Peebles, M. D., M. A., Ph. D. Price \$1.

Freethinker.

ablest debate, on both sides, ever published. Send for it.

### A special telegram to the Chicago

Chronicle, from Jefferson City, Mo., this city, Dr. E. G. Hirsch, the noted states that S. A. Weltmer, the magnetic Jewish rabbi, gave utterance to the folhealer at Nevada, was defended in the lowing views on prayer, which are espe-Missouri Supreme Court in his libel suit cially interesting, considering their against Rev. C. M. Bishop for printing source: an article detrimental to Weltmer's business. In the opinion the court has tion; it is pagan. A Jew prays to himthe following to say concerning "absent treatment":

"Courts a their own intelligence to an array of witnesses testifying to an impossibility. The second of the control of th They are not required to give credence to a statement that would falsify the open our business meetings with prayer, cloud of witnesses to swear to it.

science much is yet undiscovered, and especially is this so in the science re lating to diseases of the human system and their treatment. Different schools of medicine contend with each other on vital questions, but if either school would convince us that it is right, or even that it is entitled to be recognized as a contestant, it must appeal to our intelligence and discuss the subject on

the basis of natural laws. "If a man comes into court claiming to possess supernatural powers and bringing with him witnesses who swear he has done for them that which we know is impossible we are not required

to believe such evidence." In their "opinion" thus stated these sapient judges show that however weil versed in legal lore, they may be, they spiritual view of prayer, but the views the country and who sustain their full are apparently in lamentable ignorance of Spiritualists differ so widely that we share of social and family burdens are concerning some of the most remarkable and well-established facts pertain- opinions on the subject, in perfect freeing to the powers of the human mind as dom of thought. manifested in "thought transference," "telepathy," the influence of mind upor mind, and mind upon the physical system, etc., upon which the system and philosophy of mental science healing is

The facts of mesmerism, hypnotism, telepathy, etc., cannot be overthrown by the dicta of any number of Supreme

Judges or other courts of law. Probably no "absent healer," certainly no well instructed one, will claim that his mind can or does directly affect the physical body of any person, absent or present; but the patient's body can be reached and affected through the healer's power to reach and work upon and through the mind of the patient And it is not absolutely necessary that the patient shall be present in person, for his mind can be reached when he is

absent, and stirred to healthful action within the patient's organism. Mental science healers are constantly demonstrating the curative power of mind working upon mind, and through the patient's own mind working upon

and in his own organism. There is nothing "supernatural" about it, and no healer, magnetic or other, suggestive, hypnotic, mesmeric. mental science, will claim or admit the possession of supernatural powers-as these learned judges charge.

It is based entirely upon natural laws, and is so recognized by all persons

judges included, who are intelligent and

are not blased by prejudice, the offspring of ignorance. A few lessons in up-to-date modern psychology would be a valuable acquisition to these eminent legal personages, by enlarging and clarifying their mental vision, leading their "judicial mind" to decisions in accord with facts well known even to tyros in the domain of

"Discovery of a Lost Trail." By Chas, B. Newcomb, Excellent in spiritual puggestiveness. Cloth, \$1.50. For sale chic science. Demonstrator of the moat this office. "Gleanings from the Rostrum." By

mental science.

A. B. French. Cloth, \$1. For sale at this offica.

Prayer a Pagan Notion.

In a recent address in Temple Isalah,

"Prayer to God is not a Jewish noself and prayer benefits him because it God, to petition him to heal our physiforms of procedure as to surrender cal infirmities, to try to get him to light. The financial power of tax-paying wo Christianized to such an extent that we well-known laws of nature, though a We inform God what we are about to do. Once a man informed God that I

"We recognize that in the realm of had traveled 1,000 mnes to attend that meeting. "We have a fable of an ancient and wise rabbi. The angels asked God what God said he didn't know, but that he would send down to earth and ask a rah bi, who would know. Of course, the angels never asked God any such thing, but the teaching of the fable is that God is not concerned about our festival days or our ceremonies. They are purely hu-

man matters, which have been arranged by human authority. by human authority
"I am a radical, but I remain a Jew.
The Jewish conception of prayer is not
the Christian, and I am all a Jew in that I wish the Jewish prayer to be true to

the Jewish conception." Of course there is room here for a

Dr. J. M. Peebles.

The Doctor lately made Chicago a brief visit and called at the office of The he retains his mental and physical vigor unimpaired, and is more brilliant intellectually to-day than ever before. The author of a dozen or more valuable books on subjects of vital interest to humanity, an attractive, eloquent and forceful lecturer, and a world-wide traveler, his name deserves to be enrolled high on the scroll of fame. At present he is stopping at Battle Creek, Mich.

THE PROGRESSIVE THINKER.

An Intellectual Feast in This Number of the Paper.

Read the first page carefully, and see what the holy man from India has to say. It is thrillingly interesting, and we were fortunate in getting the permission of the New York Herald to give it to our readers. Then turn to the other pages, and see the vast amount of valuable matter for your consideration. On the fifth page, Mr. Leadbeater gives a splendid lecture on "Karma, or the Law of Cause and Effect." It leads you into a new domain of thought.

Next week we will publish a lecture by Mrs. Cora L. V. Richmond, on "Re-Embodiments." As there are so many of her faith in this country and Europe, it will be read with special interest, We shall also publish another of Carlyle Petersilea's interesting messages. "The Infidelity of Ecclesiasticism.

upon physical, physiological and psy-

### Women The Chicago Chronicle prints an ar

Women are large holders of railroad

questions which affect the tax-payers. What stands in the way which pre vents an extension of suffrage to taxpaying women on questions of taxation? There is no legal impediment for the extension of such privileges is within the power of the legislature which has created the various positions Progressive Thinker. At the age of 81 filled by tax officials "who lay, collect and expend tax moneys." Many of these officials are not named in the constitution, so their election need not be by voters having the qualifications spe-

The supreme courts of the various

## Deeds of Darkness Disclosed

This work devotes special attention to Auricular Confession and its 'relations to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an evidence of the pernicious influence of the confessional; a trenchant showing lecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant:
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"Healing, Oauses and Effects." By
W. P. Phelon, M. D. Price 39 cents.

## The Law of Cause and Effect.

development in successive lives is contingent upon the continued existence of the same great general laws. It is only because the great Law of Divine Justice is always the same, that the experience gained in one incarnation is useful in the next. So that belief in this law of cause and effect is in fact an integral part of the doctrine of reincarnation. Its influence in reality is even more far-reaching than the next physical life; it extends also into the afterdeath conditions, and a full comprehension of its working is of the greatest importance to us-

As to this law of divine justice, there have been various opinions at various times. Some people when they looked out into the world, and saw what was happening, have wondered whether there was a law of justice at all. I do not deny that from a purely physical point of view great law. Yet I know that it exists, and that when we do not see its working the fault lies in our own blindness. and not in the action of the law. We may be quite certain that the law exists, and yet fully prepared to admit that it is not always possible for us down here to see the whole of its working. Although I put this law before more than a hypothesis for those who are studying from tion is a definite fact. In the same way there are very many students who know certainly that this law of cause and effect is in action. But we must realize that this law is working itself out upon other planes besides the physical, and so is not to be gauged only from one point of view. Suppose we were looking at the underside of some very beautiful tapestry; you will comprehend that, being only able to see the underside, we should have a does the wicked man always suffer. Not always immedibeing only able to see the underside, we should have a does the wicked man always suffer. Not always immediately those people will next time bring back with them very imperfect idea of the pattern. Suppose further that ately; not always within our ken; but assuredly eventually the capacity for musical training, and will have the opportunity of the design. They will not be born with the training we he able to form a clear constitution of the design. we be able to form a clear conception of the design. That | even see the whole of the present, we should understand | already acquired, as Mozart was; he must have had that is precisely how we stand with regard to the mighty law of this fully. We shall see more clearly that this must be so training in his previous life; but at least it will bring karma. We only see the underside of it from the physical if we define exactly what we mean by good and evil. Our them back with a vehicle which will readily respond to plane because so much of its action belongs to higher levels. Indeed we might expect scarcely ever to be able to trace it fully from this side. Once more, as in the case of reincarnation, if you will provisionally accept this idea of divine justice, you will find that it is a more satisfactory theory of life than any other, and you may gradually come to hold it as firmly as we do.

You will observe that there are only certain hypotheses. Either everything is only blind chance, or we are ist and we see in every direction instances of its workings. | while the other man is moving against it. long and careful study. But the broad outline we ought to be able to give, and then the details can be gathered exert a certain force in pushing against this weight, we and of course these thoughts are all the while reacting from the literature. Never think that when you have know by the laws of mechanics that it pushes back against upon him. To every man there come times when he is heard a lecture on a theosophical subject you know all my hand with exactly the same amount of force. We not thinking strongly when for the moment his mental

and that therefore there is no possibility of escape from it. Put aside all theories that man will be judged for his actions, and punished or rewarded for them. That inevitably on, and it is ably suggests to us the thought of an earthly judge, who delay the current, but he may cause a little temporary the suggests to us the thought of an earthly judge, who delay the current, but he may cause a little temporary the suggest of the current of the barries so much a section. Supposing that, while the barries is formed a section. Supposing that, while the barries is formed and that the saction is supposing that, while the barries is formed. Supposing that, while the barries is formed as the barries and that the saction is supposing that, while the barries is formed. Supposing that, while the barries is formed to the barries and that the saction, supposing that, while the barries is formed. Supposing that, while the barries is formed to the barries and that the saction. Supposing that, while the barries is formed to the barries and the barries and the barries and the barries and that the saction. Supposing that, while the barries is formed to the barries and the barries and the barries and that the saction. Supposing that, while the barries is formed to the barries and the barries and the barries and the barries are the barries are the barries and the barries are the barries - lenient in one case and more severe in another. We pre- along with it in any case, but he can go on in two ways. haps has never thought of it since, but when the oppor- the same with karma. We cannot take away one jota, fer rather to speak of the law of cause and effect, because He can intelligently observe its direction and swim with tunity occurs it reacts upon him. So it may become a one least ounce of the force which we have already sent fer rather to speak of the law of cause and effect, because which brings us the result of our actions with an automatic precision. In mechanics we know that action and reaction are equal, and that no force of opposite character. If portant) be able to extend a helping hand to others. On ly it may act upon others as well as upon himself, and that obtains on these higher levels. If you put so much enerwork as a result. If you put a certain amount of energy into a word, deed or thought you will obtain from that also a certain result, for the law of the conservation of energy holds good upon higher planes just as it does upon

If you put a certain amount of force into a steam engine, you expect to get a definite proportion back in the shape of work—not all of it, naturally, because some goes in friction and some is thrown off in the form of heat, but at once recognize the utter futility and madness of selfishyour engine what you know you may reasonably expect, you at once look for a defect in your machine; it would bility be lost. never occur to you to say that the law of the conservation of energy is false. But when exactly the same law is working on higher planes, people who find an individual and that good follows good, seem often to affirm wildly that no law of justice exists, instead of blaming themselves for their own short-sightedness, or tranquilly realizing that we cannot expect always to see how this law life have not time to work themselves out in that incarna- and that every soul in it shall eventually attain its goal. tion or even in the next, but they will inevitably be the products of the thoughts, surroundings and the teach- ary current in one life-perhaps even in more than one, ings of our childhood, even though the details of that life but his soul will learn its lesson, will observe the inevitmay be forgotten. Just as to-day we are bearing the re- able connection between cause and effect, and will strive sults of yesterday and the day before, so precisely is it to control its vehicles more efficiently. Let us see a little sion; but he is able to send through very definitely that in order to kill somebody, or in order to save a child from with the larger day, the incarnation. We have made our- how this works. In the first lecture I mentioned the selves what we are, and we have made our circumstances planes of nature and explained that man had bodies corwhat they are. As we have sown in the past, so are we responding to them. We have to remember that this law reaping now; and as we are sowing now, so infallibly shall of cause and effect is acting with regard to those planes as we reap in the future.

religious teaching of the present day distinctly includes a represents a force belonging to his mental body, which is the past—and probably not once, but many times. So theory that we may escape from the consequences of our inevitably producing results also. actions. In Theosophy we consider that a very dangerous doctrine, not only because it is fundamentally inaccurate, but because of the many unsound conclusions which annoyance. That man has an emotional nature, a readily clear off such an accumulation of evil result. In such are deduced from it. The idea suggested is that by doing impressible astral body which he brought over from a prewrong the man has simply incurred a debt, and that this vious life. He need not, however, carry it on with him to debt may just as well be paid by someone else as by the another. A men who finds himself inclined to irritabilsinner himself-or rather that the sinner cannot himself ity, for example, may treat himself and train himself defipay, and so must shuffle off his responsibility. This sim- nitely with a view to the future. If he lets himself go ile of the debt is one that we have sometimes employed in and allows his passion to dominate him, he encourages his due to us on the entire account, we might well find it suffitheosophical writing, but it seems to me liable to very se-lastral body to indulge in those violent vibrations, he sets -rious misunderstanding. A much truer analogy would up a habit in it which becomes every time more difficult be that of a man who wishes to be an athlete and is train- to conquer. If on the other hand he sets himself to try evolution, that obviously cannot be permitted; and conseing himself for a race. In order to acquire sufficient strength and agility he must develop certain muscles, and his control, and each time it is a little easier than before. for that purpose he needs a cortain training. It would It often happens that a man who is irritated says somenot at all serve that purpose if someone else did it for him. thing which he afterwards regrets. He resolves not to do If we wish to become perfect men physically we must take this again, but when the next provocation comes, he does much trouble to develop those parts of the body which we not remember in time; perhaps for several more times he have hitherto neglected, and we must rest others which will pull himself up just after he has spoken the angry we have overworked. The physical condition of the av-

one day in the real and larger life, and that when what we call death comes to him he simply lays himself down to sleep at the conclusion of his life-day. You will see very sins against our own bodies, and we must atone for them; prevent even the vibration in the astral body. That is worked out—the entire unpaid balance of the debit and readily that the benefit to be derived from this scheme of I we want to become perfect men physically we must go the way in which a man learns to break through a bad credit account. through many wearisome exercises and trials, which habit. would not have been necessary if we had kept our bodies properly and evenly developed. Others can help us, by bad ones, if we will only take the trouble. We may try each life—his destiny for that life, as it were. telling us what to do and how best to do it, but others cannot take the exercise for us. It is not like the liquidation of a debt, because in addition to bearing the result of wrong done in the past, the man must in bearing it develop strength for the future. He must develop perfect moral qualities in the same way as he would develop perfect muscles-by exercising them. He must make the necessary effort to put things right again. No one clse and astral body are only expressions of the man, we shall the result of the good and evil actions of our past lives can do it for him, but happily many may help him by advice and sympathy and affectionate encouragement. This law of cause and effect works just as do other laws of Nature, and if we can recognize that it will save us much we are sometimes unable fully to see the action of this trouble. If you put your hand into the fire, and it is business of evolution. The man sows certain thoughts can never compel us to commit it. The man of ordinary burnt, you do not say "God punished me for putting my and actions, and later on he reaps the results. Between development would probably yield to the circumstances hand into the fire." You consider it a natural conse- the spring sowing and the autumn reaping he may have and commit the act; but he may assert his free will, rise quence of your action, and you know that anyone who understands physics could explain to you along scientific lines exactly what had happened to you, and why you suffered. He would tell you that incandescent matter is viyou as a hypothesis for your consideration, it is much brating at an exceedingly rapid rate, that such a rate of vibration impinging upon the tissues of your hand had the theosophical standpoint. Very many of them know torn them apart, and so had produced the wound that we by the use of faculties beyond the physical that reincarnacult a burn. But there is no special Divine interposition torn them apart, and so had produced the wound that we in that, though it takes place under the operation of those laws of Nature which are the expression of the Divine Will on the physical plane.

We hold that sorrow and suffering flow from sin just precisely in that way, under the direct working of natural formance and no opportunity for acquiring it, although law. It may be said, perhaps, that obviously the good religious brothers would tell us that that was good which the training. Thus aspirations or desires of one life are able that we are able to depend upon them and utilize was in accordance with God's will, and that that was evil which was in opposition to it. The scientific man would say that that was good which helped evolution, and whatever hindered it was evil. Those two men are in reality our surroundings are the result of our actions, good or when a man struggles to gain anything for himself at the be a reason for that feeling that man has of always de- the only true gain is that which is a gain for the race as siring justice. If God is infinitely greater than we, He | a whole, and the man who gains something without cost of vibration, so that it provokes in the mind of the recipthat it is a rational necessity that this law should ex- the process. He is moving in the direction of evolution, of the sender. That would be the action on another per-

about it. You have only to take up some of our books to find that that same law of mechanics holds good on the activities are in abeyance; and at all such times ever presgrasp about this law is that it is automatic in its action, The power of the current of the Divine will is so much vacant. may be prejudiced or partially informed, or may be more disturbance and foam upon its surface. He is swept man himself sent out the idea in the first place, and per- what is called the parallelogram of forces. It is exactly can ever be lost, and we find that precisely the same rule | the other hand he may set himself against it, through a is the awful responsibility of yielding to evil thought. cannot recall that, but you may swiftly send after it anfoolish misunderstanding of his own interests. He will He may become the centre of moral contagion and do other which will to a large extent neutralize its effect gy into a machine you will receive back from it so much still be carrie on in spite of his struggles, but with a grievous harm to thousands of whose very existence he is upon the person towards whom it was directed-a great deal of trouble and pain to himself, and perhaps of ignorant. hindrance to others also. That is precisely what the wicked man is doing. He will be swept along more slowly | will presently translate itself into action. By thinking it and with a great deal of sorrow and suffering for himself so often he sets up a decided tendency, and if circumand others, but he must evolve.

If we can grasp the grand idea that there is no possicess for all, because that is God's will for them, we shall still a fair proportion. If you do not receive back from ness. There is no feeble hope that a few may be saved, vengeful thoughts in the dim distance of the past. Hapbut the magnificent certainty that none can by any possi-

I have sometimes wondered how modern orthodoxy can speak of Christ as the Savior of the world, and yet in the complish it. Yet the earnest desire is not without its efsame breath assert that He does not save it, that He does feet and the opportunity which is denied to us in this life, instance in which they cannot see that evil flows from evil not succeed in saving one in ten thousand of its inhabit- because our past was not such as to deserve it, will assurants, and has to yield all the rest to the Devil! Would edly be ours in the future, won for us by the very energy that be considered a successful effort if we were speaking poured out in the yearning of to-day. of any kind of human attempt? Such a doctrine is a blasphemy; cast it out from your stock of religious ideas. works out its results, because they are not always immedi- We bring a grander gospel and we preach a nobler creed inevitable action of the law he suffers for it sooner or ate, and the time occupied may often extend far beyond than that; for we know that this evolution will succeed later, and through that very suffering the soul acquires our physical purview. Often forces set in motion in one and not fail—that it will be a grand and glorious success,

It is only the ignorant who struggles, and even he must worked out some time. We are to-day to a large extent yield in the end. He will struggle against the evolutionwell as to this. If the man has strong emotions, those It is especially important to emphasize the truth that represent forces which are producing their effect in the carnations were all probably less advanced in many ways this Divine Law is inexorable, because a good deal of the astral body. If he has good mental development, that than our present one. We must all have been savages in flows from a strong thought of heroic self-sacrifice.

person, easily swayed either by feelings of affection or by to curb his anger, he gradually gets these vibrations under

Our subject for this evening is in reality a necessary erage man is no inapt symbol of his moral condition. very act of speaking, and checks himself abruptly, and part of that of which I was speaking to you last Sunday. I Many muscles are almost atrophied for want of use, while then his victory is half won. Presently he stops himself results which under it follow from action of any kind. explained that what we usually call man's life is simply other parts of the body—the nervous system, for instance just before he speaks the word, and then he has won the They say that of this karma there are three kinds:

definitely to set up within ourselves good habits of helpfulness, unselfishness, perseverance, punctuality and so now, by our actions in this present life, making for the on; and then we shall be born with these as inherent qual- future. ities upon our next return to earth. That is a little bit of character building which anyone may undertake, and tiny which can be said to exist for man. That is what an the trouble it costs him will be the best investment he astrologer might foretell for us-that we have apport ever made. When we understand that the mental body tioned to us so much good and evil fortune-so much of realize that in learning to control them he is acquiring which will react on us in this. But we should remember definite qualities and building them into the causal body, always that this result of previous action can never comso that next time he will have those qualities as part of his | pel us to action in the present. It may put us under constock-in-trade, as it were, with which he recommences his ditions in which it will be difficult to avoid an act, but it worn out one suit of clothes and put on another in the superior to his circumstances, and gain a victory and a shape of a new body, but he remains the same man and he step in evolution. So with a good action; no man is forced reaps his harvest just the same.

man's thoughts in one life build his character for the happy or a wealthy life next time, but certainly a life of next, and that his actions in the one life produce his surroundings in the next. A strong desire along certain that are quite certain—that the man who has done well in lines which remains entirely unfulfilled during one life will often produce a capacity along those lines in the in the next. That is nature's reward for good work-the next. For example, I have known people who are very musical in the sense that they enjoy music intensely, but yet have no faculty for producing it, no facility in perthey earnestly wish for it. Now that strong desire will certainly produce its results in the next incarnation. Astransmuted into capacities in the next.

Just so if the man is constantly thinking some thought over and over again, he sets up a habit or tendency of sional in its action, if water sometimes ran downhill and thought. Whenever a man thinks strongly he creates a saying exactly the same thing; for God's will for man is thought-form—that is to say he sets up a certain rate of law of karma which enables us to employ it in characterevolution, and when that is clearly realized all conflict be-tween religion and science is at once ended. Anything self a vehicle of finer matter which it ensouls, and thus bidden within his mind now, he knows that it is because therefore which is against the evolution of humanity as a creates a sort of storage-battery of force. Now that he allowed such thoughts to play through his mind long ruled by caprice, or we are under a regular divine law, and | whole is against the Divine will. We see at once that | thought-form hovers about the man and constantly reacts | ago; and in that very knowledge lies his hope for the fuupon him. We know from telepathic experiments what evil, in previous lives. You will admit that you would expense of others he is distinctly doing evil, and it is evil is the tendency of a thought when it acts upon another in the next he will assuredly reap the result of his effort, like to believe in a law of divine justice. There must because it is against the interest of the whole. Therefore person. It will work upon the corresponding matter of and will have a mind-body incapable of responding to the his mental body, and tend to set up in that its own rate must surely have this quality. We believe in Theosophy or wrong to any one is raising the whole race somewhat in | ient a reproduction of the thought which was in the mind son; but we often forget that a man is constantly produc-I can explain it only to a limited extent, because it needs | Take a simple illustration. Suppose that I have here ing a very similar action on himself. Clairvoyants see | work within reach, we shall certainly have all the more see how very much more there is to be known, for in one lecture it is not possible to give all available information even on one point.

higher planes just as it does here. If a man exerts his ent thought-forms would react upon him, so that any strength against the Divine order, he disturbs the equistrong thought which the man has once sent forth will librium of nature, and that equilibrium infallibly read-always tend to reproduce itself and make him think a The first great characteristic that I should like you to justs itself at the expense of the man who disturbs it. similar thought whenever his mind is for the moment

Again if a man dwell often upon a certain thought it stances prevent him from carrying it out in action in this life he will probably do so in his next incarnation. Thus perfect justice is assured. For example, it is only when billity of final destruction, but the certainty of final suc- it is that we find some children born with criminal tendencies with an apparently instinctive desire to steal or to be cruel-because they indulged in covetous or repily the same law holds with regard to good thoughts. How often we long to do some good deed, but from lack of means or time or strength we are utterly unable to ac-Along the very same lines is conscience built up in the

man. He does a wrong or foolish act, and through the the knowledge that that action is wrong, and must not be repeated. Thus out of painful experiences the conscience in man is formed, the soul learning perhaps a different lesson in each of its lives, and so gradually developing a comprehensive and educated conscience. Usually he cannot impress upon his physical brain the detailed history of his previous mistake nor the reason for his concluconclusion itself, in the shape of a firm conviction that a certain action is to be avoided.

It is necessary to realize that we have all of us had many lives, not only one or two; and that since we have gradually raised ourselves to this level, those previous inwe must have done a great many evil and undesirable Suppose a man finds himself what we call an emotional things, and we must each one of us have a tolerably heavy. bill to pay. So there arises the question how we are to lives as the more thoughtful among us are living now, we may reasonably hope that there is a preponderance of good over evil; but undoubtedly the reverse must have been the case in very many of our earlier existences, and if we had to bear in any one life the whole of the suffering cient to crush us to the earth, and prevent us from evolying at all. Since the object of the whole scheme is man's quently we find that there comes into operation here a certain law of distribution or adaptation assigning to each successive life such proportion of the debt as can hest be paid in it. This modification does not in the least change or reduce the results of our past deeds, but does so apportion them as to prevent them from over-

whelming us.

### By C. W. Leadbeater, of London, England.

2. There is the Prarabdha or "beginning" karma—the Fortunately we' may set up good habits as readily as amount apportioned to the man at the commencement of

3. There is the Kriomana karma, that which we are

That second type, the Prarabdha karma, is the only desinto that either, but an opportunity is given to him. If We find by investigation that, broadly speaking, the he takes it certain results will follow-not necessarily a wider opportunity. That seems to be one of the things

this life has always the opportunity of doing still better opportunity to do more work. Of course wealth is a great opportunity, so the reward often comes in that form, but the essence of the reward is the opportunity, and not the pleasure which may be supposed to accompany the wealth. Sometimes when men first realize the inexorability of

the Divine law of cause and effect, they feel themselvs helpless in the grasp of a destiny against which it is useless to struggle. Yet this should not be at all the result of increased knowledge. The more we know of the laws of nature, the more intelligently we can use them; and remember, it is only because they are invariable and inexorthem. Where would be the use of the magnificent powerworks at Niagara if the law of gravitation were only oceasometimes did not? So it is just the invariability of this ture. If he keeps his thought high and pure in this life, vibrations of the low and impure.

Along the same line of action we can modify not only character but circumstances, and can arrange for ourselves the certainty of plenty of opportunities to do good. If we devote ourselves carnestly now to doing all the good

opportunity next time. Remember that although we can never recall the force which we have thrown into any thought or action, we can often modify its effect by sending out a new force of different type. If you strike a ball, for example, as at croquet, you set it rolling in a certain direction with a certain amount of energy. No human power can take that force out of the ball but of course you may stop it, by opposing to it a new force of equal power in the opposite direction. Supposing that, while the ball is rolling, we

thought of affection and brotherliness, a strong, loving wish for his good and his progress. It is important not to forget that the law is acting upon

all planes simultaneously, upon the astral and mental as a truer knowledge of the nature of man well as upon the physical. It is only in this way that perfect justice is assured. For example, it is only when we remember this that we can at all understand how a man's intentions can be taken into account. A man may the insured for "The World Beautiful" volumes an almost world-wide set out in some matter with the best of intentions, thinking out his plan carefully, and putting a great deal of energy and good-will into it, yet on the physical plane he may make some foolish mistake, or his plans may miscarry, and he may do much harm instead of good. The world sees only the failure and laughs at him, and he feels himself unjustly treated. But the law meets him at all points and its adjustment is perfect. On the mental plane he has poured forth much energy for good, and upon that plane good flows back upon him in unstinted measure; upon the physical plane he has done harm, and consequently on that plane he receives the result of his mistaken action. But the action of force upon the mental plane is so much more rapid and far-reaching than on the physical that there is no comparison between the value of the results. So it is true that the intention is by far the most important thing, though absolute justice will be done on each plane.

We may see that this is so in every-day life. Law on the physical plane takes no account of intention. If you seize a red-hot bar it will burn you, whether you seized it injury. On the physical plane the result will be precisely the same, but on the plane of intention it is very different. In the one case there could be nothing but shame and remorse, and the evil result of an outpouring of hatred and malice; in the other there would be the happy consciousness of a brave deed done, and the good which

Let us then remember that just because of its inexorability we can use this Divine Law, and that with regard to it we must never permit ourselves to feel any sense of helplessness but only absolute serenity and perfect fearlessness; for we know that the good must triumph, and that our individual future is entirely in our own hands.

History is biography on a large scale.—Lamartine. Justice is the constant desire and effort to render every man his due.—Justinian.

There is no genius in life like the genius of energy and industry.—D. G. Mitchell.

Every good act is charity; your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty is charity; exhortation to another to do right is charity. A man's true wealth hereafter is the good he has done in this world to his fellow man. When he dies the people will ask, "What property has he left behind him?" But the angels will ask, helming us.

helming us.

But the angels will "What good deeds has he sent before him?"—Koran.

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### THE SPIRITUAL SIGNIFICANCE

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett 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

Not one, but every day, feast, fast, and working-day, The spiritual significance burn through The hieroglyphic of material shows, Herceforward he would paint the globe with wings."

The aim of this book is to reveal the

curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rap idly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beauti-ful" continues the same argument pre-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

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Control to Spirit Life and Recent of Samuel Bowles in the First Five Sphere Rtc. Written through the hand of Carrie E. S. Twing. Paper, 80 cents.

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The Religion of Science. By Dr. Paul Carus. Ver thoughtful and in-

The Spiritual Wreath. A collection of words and music for the ob-congregation and social circle. By Si Tucker. Comprises starty or more gens song. Price, 15 cents.

### .. GENERAL SURVEY ..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments ultered in an article may be disputable for the library and the disputable for the library and the li diametrically opposed to his belief, yet that is no reason why they should be number of books in the library was suppressed; yet we wish it distinctly considerably increased. Among the understood that our space is inade musical numbers was, "Turkey Song," 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 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 start. The young couple are Spiritual-written plainly with ink on white paper, or with a typewriter, and only on their future home in Texas.

L. writes from Detroit Mich. "Bo one side of the paper.

ndjusted to the space we have to occu-py, and in order to do that they will 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 re-

Take due notice, that all items for this page must be accompanied by the ers most instructive inspirational adfull name and address of the writer. It dresses every Sunday at Prismatic will not do to say that Secretary or Cor- Hall." respondent 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 coples 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—ute of flowers, fragrant as the words of an entertainment given under his directive they may be cast into the waste inspiration that flow from her lips."

Prof. Lockwood is located at present at 210 Prospect avenue, Buffalo, N. Y. He is open for engagements for January and February, 1903. Societies desiring to know in what way spiritualism and continuity of life can be scien- the field to-day than Mr. French, and due. The little band of workers known tifically demonstrated to be a fact in na. any society wanting a good speaker as the Spiritual Research, its members ture's order of evolution, should hear and test medium cannot do better. His and friends, worked very hard to help

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

Moses Hull writes from St. Louis, Mo.: "I spoke here for Mr. Peck's so-clety, November 30. I go to Evansville, Ind., next Friday, and stay over Sunday, then return here and deliver a few discourses for Mr. Grimshaw's society, staying one Sunday."

The scene of the wreck where Enginbe haunted. A dispatch from Indianapto have been terribly frightened by uncanny apparitions. Among these is H. N. Admiral, a Pan Handle employe. He was walking along when he saw a white object approaching, which he challenged. The figure disappeared, only to reappear at the bottom of the "fill," where it joined two others in dancing about.—Hamilton (Ohio) Democrat.

Laura C. Morse writes: "There would be a great void in my reading matter, and a fine reaction. my home each week. Your premium books, which are a grand monument for the benefit of humanity. I would much like complete. My years are many, going towards the eighties. I have been

W. J. Elmo writes: "The Chicago Spiritual Alliance Church started Sunday. Nov. 30, with good success, and we see a field in It (new locality, No. 144 Twenty-second street, near Michigan avenue) that is going to prove valuable to the cause. Many old members were present but the new faces were plentiful, and expressed themselves as well pleased, and would come often. Mrs. Elmo gave a number of excellent messages to strangers that were fully rec-

a Spiritualist for 36 years of my life."

There was a meeting of the Spiritualist society held at the U. V. U. hall on North Main street yesterday afternoon. which was in many ways one of the most interesting that has been held in the city for many months. The speaker of the afternoon was Mrs. Carrie Firth liver the first lectures on Spiritualism Curran, of Toledo. Mrs. Curran has a in this dark place. They awakened most pleasing presence and is a speaker of eloquence and power. Unlike most R. W. Barton, who also did a noble Spiritualists she is both carnest and work, and will be with us in December reverential. Her arguments were mostly based on biblical texts which were and Mrs. Kates, missionaries for the N. appropriate and well chosen. Her Spiritualistic tests were remarkable and were given without the aid of a cabinet popular, so little understood as it is in or other accessories commonly used by this part of the country Mr. Kates premediums. There was nothing of fakirism in anything she did or said. There was a fair sized audience of interested and attentive listeners present. Findlay (Ohio) Republican.

A strange phenomenon at the home of and Mrs. Stephen Fowler of Wolt, N. Y., is attracting considerable months ago Mrs. Fowler stepped before the mirror one morning and at once discovered upon the surface of the glass that resembled the finest of frost work the lines and scrolling being formed

sketching, as it seems to De, Her loudly upon the glass and the least touch will erase it. Upon throwing a reflection of sunlight over it, the work has a resemblance of a bird's eye view of some place or country, and by closely observed the spiritualism, believing that in ligion of strength, and by united there is strength, and by united but why has this criticism been deplace or country, and by closely observed the spiritualism. ing it one can discern figures and other is that the phenomenon came upon the ling to bear each others' ideas in the glass during one night, and the theory meetings from time to time; we shall put forth by Mr. and Mrs. Fowler is strengthen our mediumship as well as that it is a message from Mrs. Fowler's replenish our natural forces. We have sister, Mrs. Roger Newell, who died just had two meetings and exchanged ideas four weeks to a day previous to the with reference to the best methods of phenomenon. Before her, death Mrs. instruction. The officers elected are Newell told her sister that she would as follows: J. A. Hammond, president; visit her by some sign or word, and it is Mrs. H. H. Johnson, vice-president; Mr. and Mrs. Fowler's belief that this is Mrs. Minnie Williams, treasurer; Mrs. a demonstration of her return to this Hattie G. Webster, secretary; trustees, life. The mirror is in a bedroom occu-pied by Mrs. Fowler.

M. Lydy." pied by Mrs. Fowler.

The Spiritualist Society of Galveston, ing was a book for the library, and the considerably increased. Among the musical numbers was, "Turkey Song," words by Dr. Wilkins, as published in The Progressive Thinker, and set to music by Mr. J. J. Blood, one of the Marian Carpenter, or anyone else who leading musicians of Galveston, who may chance to see this notice in The is a devoted Spiritualist.

At Louisville, Ky., on Wednesday evening, Nov. 19, at the residence of W. C. Mann, 829 Eighth street, Mr. J. P. Hunt and, Miss Marie Dewer were united in mariage by the Rev. Mary Mann. The young couple are Spiritual-

the General Survey will in all cases be Earnest Workers have been very interadjusted to the space. Rose Ferris, of 259 Grand River avenue, spoke and sang at the last meeting, and will speak again next Sunday evening. The socials every Thursday evening are attracting many inquirers to the meeting. The workers are now enjoying their second year of success under the most judicious leadership of President Burns. Mrs. Margaret Lagrange deliv-

Charles V. Schmidt writes from Milwaukee, Wis.: "Mrs. Mattie E. Hull concluded a two months' engagement with the Unity Spiritual Society of Mil-waukee, last Sunday evening, and as a slight token of appreciation of her beautiful work, and the love and esteem of the members of the society, she was made the recipient of a beautiful trib-

of good things from spirits through the wish to say there is no better worker in all we want is to give credit where it is Thinker. Let the good work go on and may the whole world be converted to this truth."

Chas. King writes from Youngstown, obio: "We are having grand, good neetings here through the mediumship of Mr. French; and we can cheerfully recommend him to any society wanting is left alone." a speaker and test medium."

J. M. White writes: "Our meetings to the seance afterwards. December 7 olis says of the report: Track walkers we expect to have with us Mr. O. Dunareport that weird sounds are heard on kin, a trumpet medium of Chanute, time tried to fool with our spiritual ple who have undertaken to walk home cut up, he is feeling heads here, preachby the railway track after night profess ing, and intends to kill Spiritualism next Friday night. As a result of the

killing we have engaged a larger hall. I go from here to Liberal, Mo., for a few days, and return here again next Sunday. My regular address will be Fort Scott Kansas."

Mrs. Sarah A. Garber writes from Des Moines, Iowa: "The Ladies' Aid So-clety of the First Church of Spiritual-Laura C. Morse writes: "There would be a great void in my reading matter, and a far greater one in my heart, did no have been very busy for two months Progressive Thinker find its way into making articles to sell, and were well repaid for their efforts by a large audience. It was financially a success. Our spiritual society was organized last summer. We are still together and esting and instructive meeting was engrowing quite slowly, but nevertheless surely. We are in hopes that in the near future to be able to get speakers and test mediums here that will walke the people up and start them to think-We all take The Thinker, and look for it eagerly each

> Geo. A. Kiehl writes from Lancaster, Pa.: "After resting peacefully and contented in the orthodox sheep-fold over fifty years, the so-called death of a loved companion caused the writer to awaken, think and investigate Spiritualism. In a years' time he bade good-by to the narrow creeds made by fallible men, but yet was deathly afraid the mission-aries of the N. S. A. would find him out, and induce him to put his hands to the plough. A year later Mr. and Mrs. Sprague were called on by him to desome of the sleepers. Next came Mrs. again. We have just parted with Mr. S. A., and cannot speak too highly of these noble workers in a cause so unsents the religion and philosophy of Spiritualism in suca a plain, convincing manner, that all are interested from beginning to end. When Mr. Kates does so well what can be said of the descriptive or test work of Mrs. Kates? Simply that it is unsurpassed. What endears them both, most of all to me, is their kindly, loving nature, their earnest desire to heal the wounds even of the lowest and poorest of God's creatures. Gladly do we look forward to their re turn to us in January next.'

most impossible for hand work. The the various spiritual lyceums of Colum-Hattie G. Webster writes from Columsketching, as it seems to be, lies loosely bus, Ohio, have formed a Lyceum the class and the local toward and the local toward the local toward and the local toward to local toward the local toward toward the local toward toward the local toward toward the local toward toward toward the local toward to tion of our youth, and show them that The strange fact in the case by broadening our resources and bring-

When writing for this paper use a pen or typewriter.

Dr. P. T. Johnson is open for engagement to lecture for local societies or mass-meetings, on most easy terms for the societies. Address him at No. 84 West M street, Battle Creek, Mich.

Dr. J. M. Peebles lectured for the soclety at Battle Creek, Mich., to a crowded house. He is a great favorite there.

Jennie Hagan Brown lectured for the Ladies' Episcopal Guild in Whorton, Texas, on Nev. 26, and had an excellent house. She will go to Australia in Jan-uary or February. She will lecture in Texas until she goes. L. S. Hoover writes from Muncle, Ind.: "The Muncle Society of Spiritual-

ists has been dragging along for about four years, and now there has been a revival of interest. There is no better field in the state than here. We are in need of a good speaker and test medium. We would like to hear from Mrs may chance to see this notice in The Progressive Thinker. Please direct all communications to me at No. 1210 South Elm street, Muncie, Ind."

A. Markley writes from Topeka, Kan-as: "Sunday evening, Nov. 30, the Ocnue, was packed to overflowing with some of the best and most intellectual people of Topeka. Our grand inspirational speaker, Mrs. Etta S. Bledsoe, delivered a scientific lecture on 'World Building,' which was much appreciated by all present. Afterward came the christening of Hazel Blossom, infant daughter of Mr. and Mrs. Carl Hobson, the ceremony being an impromptu poetical masterpiece by Mrs. Bledsoe, white and pink rose petals being used with the ceremony. Afterward messages were given by Mrs. Wagner. The music for the occasion was furnished by Fleming's orchestra, assisted by Mrs. Maud Wilcox. our able musician. Everyone was delighted with the entire service and people have a better opinion of our religion than ever before."

Mrs. J. E. Staner writes: "In an item

in the last issue of The Progressive Thinker, Prof. Tolman states that a sum of money had been raised through Chas. King writes from Youngstown,
Ohio: "The cause of Spiritualism still \$54 and \$3.50 dopation. It has been given out by different parties that this money was reject by the Professional States." money was raised by the Professor, and guldes of our medium, Mr. French. We he has been given all the credit. Now, band and friends raised by tickets sold, \$44.50; by donation, \$3.35; total \$47.75. Please note balance. We only ask justice. We are wiling to be known by our works. We all loved dear little Cora, and we wanted to show our love by helping to bear the sorrow and give a helping hand to the dear mother who

Stella A. Fisk writes from Keokuk, Iowa: "I notice that in the last Pro-The scene of the wreck where Engineer Charles Bunting, of this city, was fatally injured on Nov. 8, is now said to
the meeting and a great number stayed
said meeting are wrong. The correct gressive Thinker in Dr. Hinton's article dates are Jan. 15, 16, 17 and 18. convention must be on the third Thurs-day, Friday and Saturday of January, the Irvington curve of the C., H. & D. Kans. On a recent visit to that point I and the doctor must have looked at the one other only yesterday, and terribly they sent for Elder Covert, who at one lished the week before was correct in injured a half score. Mysterious lights time tried to fool with our spiritual every way I believe, but this, of course, every way I believe, but this, of course,

many.' Beach Camp Association, called a meeting of the official board, at his residence, Nov. 14, for the purpose of en-1903 season of the camp-meetings, as well as to determine ways and means for the same. The president instructed the secretary to write to several speakers, and will write to a number himself. Those present were Mrs. Hattie Clemens, Mr. S. J. Woolley, Dr. Fetzer, Dr. P. Valence Rondiez, Dr. David Climer, Mrs. Kate Climer, Mrs. R. L. Mills and Mrs. Hattie G. Webster. A very interjoyed by all present."

W. H. Murphy writes from Darda-"Enclosed is a postoffice nelle, Ark.: "Enclosed is a postoffice order for which send me The Progressive Thinker for another year, and the Religion of Man and Ethics of Science, and A Wanderer in the Spirit Lands. I will then have all your premium books except the Occult Life of Jesus; that I don't much care for, as I am not a Jesus man: I think, like Ingersoll, it would never been heard about. Your communication from John Slater interests me. I saw him in London, Eng., in 1895, and got acquainted with him. I consider him the greatest medium for psychom-

etry I ever saw, and quite a nice gentle-M. Lizzie Beals writes in reference to the Worcester (Mass.) Association of Spiritualists, G. A. R. Hall, 35 Pearl street: "We have had with us the past month Mr. and Mrs. E. .v. Sprague, of Jamestown, N. Y., missionaries for the N. S. A. They were greeted by a large and appreciative audience. Mr. Sprague is an earnest and forcible speaker, an resents. He spoke upon 'Spiritualism as Phenomena, Science, Philosophy and lecture with communications, voicing Words of comfort and conviction to all who received them. Dr. Fuller, our speaker for the month was with us upon this occasion, and opened the service with a soulful invocation; also gave a brief address, and closed the services with benediction. The song, 'Only a Thin Veil Between Us,' was beautifully rendered by Mrs. Dow, and served as an inspiration to all."

ceived the Woman's Bible in due time, and in good shape. I read it without delay. I find it to be the most profitable book of the age in which we live. We owe a debt of gratitude to Elizabeth Cady Staton. She has done a magnifi-cent and much-needed work." John Moore writes from Quincy, Ill.:

want a copy; 75 cents enclosed. Find postoffice order for the amount. I was an R. C. for 20 odd years, and I know something about the concern. Some years ago a Roman priest gave our pubyears ago a noman priest gaye our public school system a raking down. One Mrs. Dr. E. H. Denslow, of Sturgls, of our daily papers gaye a synopsis of Mich., is convalescing from a violent at tack of pneumonia. For several days him through the same paper, but I had the angel of death hovered very near

TAKE NOTICE. All books advertised in the columns

of The Progressive Thinker are for sale at this office, J Bear this in mind. hard work to get the editor to put it in. I tell you, I raked him down without

gloves. How these fellows do hate our free schools." Correspondent writes from Spring-

Correspondent writes nussegue closed her field, Mass. "Mrs. Russegue closed her field, Mass." "Mrs. Russegue closed her field, Mass. "Mrs. Russegue closed her field, Mass. "Mrs. Russegue closed her field seems a pit that such a speaker is not leveted over a society normanently." not located over a society permanently. We might then look for growth that would be lasting and of a high order, as she has no superlor upon the platform. She deals with philosophy, not phe-An exchange says: "A recent traveler

through northern India tells an interesting incident in connection with a visit which she made to one of the rude little houses in Cashmere, where the worldrenowned India shawls are made. It chanced to be a very hot day, even for India, and when our traveler found herself being conducted through a dusty, dingy, narrow street, she almost regretted her thirst for knowlsas: "Sunday evening, Nov. 30, the cult Science Club held what was in many respects the grandest meeting ever enjoyed by Spiritualists in our large and beautiful hall, cortainly half, cortainly half, cortainly half, cortainly half, cortainly half, cortainly half, cortainly half threads in and out, and every half of the same of t idently happy since, notwithstanding the heat and general dinginess, they were chanting some pleasing little mel-ody. While watching them at their careful, painstaking labor, she noticed that each man had a little slip of paper pinned to his work, which she naturally took to be the design of his particular shawl. Upon closer examination, how-ever, she found that they all contained musical notes. Fancy her surprise to learn that it really was the pattern expressed in musical notation and represented in point of fact the tune the men were then singing. She further learned that they had discovered a curious relation between color and sound whereby they determine the colors they were to use by the way they harmonized in music—an inharmonious blending of tones always signifying inharmonious coloring.'

Mrs. LeSieur writes: "The Band of Harmony Bazaar, given at its rooms, 608 Handel Hall Building, Thursday, December 4, afternoon and evening, was the greatest success of the series. The different booths were handsomely draped, and loaded to their fullest capacity. We take this opportunity to thank our many friends and patrons for their co-operation."

E. W. Sprague and wife, missionaries and organizers for the N. S. A., are ready to work in Michigan, Indiana, Illinois, Wisconsin or Iowa. Parties wishthis great interpreter and demonstrator of nature's invisible forces. He presents only facts. Write him.

The messages given through Carlyle Petersilica and now appearing in The follow their lectures, which helps greatly to create interest in the cause. They have some camp-meeting dates not yet spoken for. Address No. 618 Newland avenue, Jamestown, N. Y. Charles S. Hulbert writes from Buf-

falo, N. Y .: "Harmony Circle Spiritual

Society gave an entertainment at its hall on the evening of Nov. 25, and it was an undoubted success in all ways. The audience was large and filled the hall to the doors. The talent, although purely amateur, was far above the average, and each number was heartly encored. The opening presented a very pretty picture. On the left rose a tier of pretty young lady musicians, dressed railway, where the collision with a work train occurred on the 8th inst., which killed three men, caused the death of churches here are so frightened that my article which you very kindly published in white, with Old Glory as a platform in the center was prettly draped in white, with Old Glory as a background. All the credit of the success of this part of the entertainment is due to Mrs. May Mutz, one of our most earnest and efficient workers in the cause of Spiritualism. Being a musician of high order, and a teacher of the Hattie G. Webster, secretary, writes from Columbus, Ohio: "Mr. David Climer, president of Summerland mandolin, zither and guitar, her scholars more than do her credit. Among those who took part were Master Rich ard Fiscus, Miss Spray Yourig, Miss M. gaging mediums and speakers for the Hiser, Master Willie Bander and brother, the Ladies' Phonetic Orchestra and the Alpine Quintette. The writer gave an inspirational poem, the subtects taken from the audience, 'Har mony, Truth, Good Will, Home and Friendship,' which was well received A dance of ten numbers followed and refreshments were served in the dininghall. The society is proud of the suc cess of its first entertainment, and it is largely due to the hard and efficient work of the committee in charge, Mrs May Mutz, Mrs. M. E. Lane, Mrs. M Lang, Mrs. Wm. Griffith and Mrs

A. C. Doane writes: "I read with much interest the article of P. J. Cooley in The Progressive Thinker We need more such men to demolish the man-made idols of popery, and the old adage is being proved, that 'the pen is mightier than the sword.' Priest have been a good thing if the man had craft and superstition has resorted to all kinds of means to capture undevel oped minds and destroy those who would have led the people out of dark ness if they had the privilege of life and liberty."

Geo. D. Smith writes from Los An geles, Cal .: "In this most favored part of our great Republic, where wintery blasts are unknown; in this land of eternal sunshine where flowers are in perpetual bloom and the melodious notes of the song-bird are heard throughout the entire year, the cause of Spiritualism is in a most flourishing condition. In this beautiful city of the angels, having a population of upwards able exponent of the philosophy he rep- of 150,000, there are many mediums and psychics from all parts of the East, who are here to escape the rigors of an Religion.' Mrs. Sprague followed the Eastern winter; and will remain until spring. There are several of excellent reputation, alliong whom is John Mc-Lane, formerly of Chicago, a medium having good psychic ability and an un-tarnished reputation for honesty and integrity. His lectures in Burbank Hall on Sunday evenings are attended by large and cappreciative audiences The musical selections, arranged by our and the loving messages from departed singer, Mrs. Ida Bond Dow, were well friends received through him give un received by the large audience present. deniable evidence of the truth of im mortality and of his extraordinary psy chio ability. 11 Having the wonderful gift of healing he believes in exercising Mrs. Susie Fentress writes: "I re- of suffering humanity rather than pros tituting his gifts for pecuniary pur-poses. Mr. McLane is a native of Scotland where people are famed for hon esty, and has been in the work for twen ty years, coming up through Roman Catholicism and Protestantism and landing on the solid foundation of Spiritualism where he is firmly anchored

M. A. Logue writes from Butte, Mon-"You advertise a book, Startling Facts tana: "The Spiritualist society here or Deeds of Darkness Disclosed.' I still holds meetings at my home, growing in interest as well as numbers. Mrs. Dr. Edwards has been with us for three months, doing a good work, and has made many friends who are sorry to have her leave the city."

her and her sweet life was well-nigh despaired of. Many were her psychic experiences during the time of her sick ness which demonstrated the powe and helpfulness of spirit presence dur ing the hour of suffering.

Dedication of the Goff Mediums' Home. The series of meetings for the purpose of dedicating the Mediums' Home at Lansing, Mich., began Friday morning, Nov. 28, by welcoming all who entered the portals of the new home.

Friday afternoon the meeting was called to order by the president, Dr. B. O'Dell. Address of welcome was given by C. J. Harris, of Lansing. Response by E. E. Carpenter, after which all

joined in singing "America."

Mr. D. P. Dewey, of Grand Blanc, gave the address of the afternoon, giving spiritual food and instructions to all.

Friday evening, a very able discourse was given by Mrs. Virginia Rowe, of Jackson. At the close of the discourse the hour was not late, so the guides of the different mediums were allowed to come and give messages from the loyed ones gone before.

Saturday morning invocation by H. L. Chapman of Marcellus, after which Mr Chapman's guides gave a lecture or Spirit Life, Conditions in the Spirit World and their higher education. A new worker in the field. Mrs. N. M.

Russell, of Grand Ledge, gave some psychometric readings which spoke highly of her work; after which Mr. Chapman gave some improvised poems subjects taken from the audience. Saturday afternoon, invocation by Mrs. Julia Walton. Poems were given

by Mrs. Walton's guides in the old Scotch language, which were truly inspiration. Mrs. Walton's address was very entertaining; she spoke of the "Builder Death" in a very pleasing manner. After the address many messages were given by her.

Saturday evening, selection of reading by Dr. P. T. Johnson, of Battle Creek. Mr. Johnson's very logical discourse was based on Proverbs xxv:25: "As cold water to a thirsty soul, so is good news from a far country." After which Mrs. E. W. Sprague gave some fine readings.
Sunday morning, invocation by Mrs.

Dorothy Daily, after which she gave an address full of facts that were good to

Mr. D. A. Herrick, of Grand Rapids, was called upon and a short discourse was given which was applauded by all, and many were the regrets that, the time was so late.

Mrs. Amesden of Haslett Park, one of the oldest mediums in the state, was also called upon, and her little control, Sunshine, did her part well.

Sunday afternoon, as the lecture room of the Home was not large enough to seat the crowds that came to the city, the services were held in Church of Our Father, Universalist.

Invocation by E. W. Sprague, after which a letter was read from Mrs. Marian Carpenter, which carried with it regrets that she could not take her place with the rest. Many will recognize these words: "If I have been able to bring one little crumb of comfort to a sorrowing soul, or made one heart stronger in the knowledge of Spiritualism, I shall feel that my work has not been in vain.'

"Even though I pass through the valley and shadows I will have no fear, for the angel abideth with me."

Mr. Sprague gave an address which brought to view the falsity of many of the pagan ideas that are still practiced and believed in to-day. Mrs. Sprague told many strangers of

their loved ones waiting in the sunny land.

The Mediums' Home was dedicated in white, and on the right a bank of Sunday evening by E. W. Sprague. We wish that every person who has a father, mother or dear friend in spirit life could have heard the address, as it might have been the finding of a new home to many who are in despair, thinkng their friends have left them forever The Home was named after John F. Goff, of Wakelee, Mich., as it was

through him it was made possible that Michigan could have this beautiful Home in Lansing. We wish to thank all speakers for the

help they gave us, and also the musical director, Mrs. Marvin, of Lansing, and those who so kindly offered their a sistance. RENA D. CHAPMAN, Secretary Marcellus, Mich.

#### MY CORALS.

They dwelt beneath no ocean wave. My corals dear a kind friend gave-No diver risked his life or limb For needed pelf they might bring him. In spacious garden neatly kept,

Where choicest flowers bloomed and My corals reared their lovely heads And brightly smiled on all the beds. Till one bright day, by owner clipped They gained the admiration fair

Of all the guests assembled there. Some guests were diving in the deep And equilibrium strove to keep; While others brought, for age and

youth. Rich treasures from the mine of truth

A large and happy band are they, For love abounds in all they say; When Friday comes, from far and near All gladly meet to speak and hear.

God bless the couple-aged-fair, Who smile on all assembled there! They're greatly blessed in board and

And honors crown each snow-capped head; When they are called from home on

May each have richest spirit birth Where Indians need no hunting-grounds, Nor war-scarred veterans shafts or

MRS. M. C. CROSBY. Portland, Oregon.

#### Her Last Wishes Violated. Mrs. M. E. Kenworthy was a medium

for over fifty years in public work, well known in Chicago, Seattle, Los Angeles, and lastly in Grass Valley, Cal., where on Nov. 21, 1902, her spirit took its flight from a body which suffered many years from rheumatism and kindred trou Her last wishes were that spiritual ervices should be held at the funeral; but relatives who had slighted her for years, took possession of the body, and an orthodox minister conducted the ser-

All were excluded from said services. even to those who had nursed her through her last illness, and had cared for her when she was neglected by rel

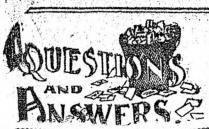
Those who knew Mrs. Kenworthy best will realize how distasteful this arrangement would have been to her, as she was a woman of enlightened and liberal ideas and a thorough Spiritual ist. One wish was granted and that was that the old body be cremated, which was done immediately after the orthodox services, which took place at the Odd Fellows' Crematorium, San Francisco, Cal.
ARTHUR S. HOWE.

San Francisco, Cal.

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Law of Correspondence Applied to Healing. W. J. Colville



This department is under the man-

#### 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 forced brevity. Proofs have to be omitted, and the style becomes thereby as-sertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

writing medium, and a friend whom I thought dead, came and communicated, How am I to understand this?

You assuredly are not to underat and that the medium was deceiving you. Your magnetic sphere was stronger than that of the spirit, and you re ceived back the echo of your own fixed belief. Investigators are too apt to suggest the answers and messages, by their determined desires, whereas they should remain passive, receiving whatever may come. Instead of discontinuing investigations with this medium, if you go on a different line, setting down all that may prove untrue to the difficulties in the way of communication, and preserving all that is worthy, you will soon find that you will have nothing to strike out.

W. P. Custer: Q. For ten or twelve years have held seances and have clairvoyant visions, and perceive the presence of spirits. Can I make myself useful in this channel?

A. This depends on what this correspondent means by "making himself

If to go on in his self-culture, heeding the promptings of his higher state, and doing what comes in his way to gratify others with messages from their spirit friends be "useful," then he can have no endowment superior. If he means coming before the public professionally. with the intention of making gair thereby, he will not make himself use ful, but quite the contrary.

Book Lover, Jefferson: Q. What is the largest library in the world? A. The Bibliotheque Nationale of

Paris, founded by Louis XIV. It conains 2,000,000 volumes, 300,000 pamphlets, with manuscripts, maps, coins, etc. The next largest is the British Mu-seum Library of 1,250,000 volumes. The vastness of this collection may be better appreciated when it is considered that the shelving to hold the books would form a continuous line 32 miles

The Imperial Library at St. Petersburg, contains 1,100,000 volumes.

The Library of Congress at Washing States, and takes no mean rank in comparison-with the best in the old world. The law which compels every pub-

lisher or author to send two best bound copies of every book copyrighted to the library in order to complete the essential requirements for granting the right, insures the placing of books on the library shelves.

F. S. Cornish: Q. How were the Egyptian pyramids built?

The entire process from quarry ing the stone in the distant quarries transportation on the Nile, or over the sand, is forcibly represented on the papyrus scrolls and temple walls. Incredible as it may appear, the great blocks of stone were drawn on sledges, by the sheer strength of men pulling at the ropes. The drivers stood ranged along, with cruel whips in their hands. which they vigorously applied when any one of the toilers slackened. The simple roller, wedge and inclined plane were rudely applied. It is probable that the inclined plane was the device for elevating the blocks of stone, a roadway of earth being continually raised higher as the pyramid advanced in height, this roadway being taken away after the structure was finished.

Rex: Q. Did Christ make healing the sick a part of the Apostolic mis-

A. Yes; it was a sign by which the genuineness of their claims were to be known, and a sign and seal forever of those of the Christian faith.

Matthew x:8, "Heal the sick, cleanse the lepers, raise the dead, cast out dev-

ils," etc. See also Luke ix:2; x:9. If the ministers of the gospel were subjected to this test to-day! Is there one who would dare submit to it?

Miss Jennie Foster: Q. The meth-dist minister here says he has a book giving the investigation of spiritual manifestations by scientific men in Philadelphia, who decided against its genuineness. Does he tell the truth?

A. It is true that there is such a book. It is the Report of the Commission of the University of Pennsylvania. Mr. Seybert, a wealthy Philadelphian, found a chair for the investigation of psychic phenomena—meaning Spirit-ualism—and instruction in this hitherto unexplored field. To secure this money, the University had to appoint a commission to investigate. The investigation which followed was a farce, and the report is one at which a body of men claiming to be scientists ought to blush

for very shame. Hon. A. B. Richmond published a volume in reply, which with its facts drawn mainly from his own experience overturned the commission's captious conclusions, and with keenest sarcasm blew the rubbish away.

L. B. L., Helena, Mont .: Q. Is there any charitable or benevolent institution where aged persons (not, invalids or cripples) are taken in and cared for ir all respects until their mortal life curtain finally drops? Of course it is un derstood that they or their friends de posit a certain sum of money as an er

A. There are many such institutions

deposit of from two to six hundred dol-

lars insures maintenance.
But as conducted, they are to most people undesirable homes. Life there is among strangers and necessarily monotonous. It is a sort of living grave where the inmates tarry awaiting the summons. The world and life is all behind, and there is no longer expectancy or hope. Utterly helpless and dependent, and on those whose interests are not to-have life prolonged. To those who are exhausted and weary of life's

I know a lady past middle life, who from mishap was incapable of caring fer herself. Her friends, fearing they might be called from her, thoughtfully provided a place for her, should that time come, in a near-by Aged Woman's Home. The time came and she was sent there. She was inclined to be nervous and troublesome, and the attendant doctor gave the nurse mor-phine to administer that night. It was given, and the patient did not trouble any more. The institution gained the money deposited, for two days' board and attendance!

It may have been all right. Physiclans have a way of quieting patients with morphine. Sometimes the pa-tients die of "heart failure," but it is not inducive to the best treatment to make the shortness of the inmates' lives a source of profit. Adding to the plethoric treasury of a college, or put-ting libraries in towns too intellectually dormant to build libraries for themmonument by some noteworthy work, build a home for the aged, on a gener-ous plan, giving some kind of light labor to those who are able and desire it, and making a real home for those in need? Spiritualists have already two such homes, one near Boston, Mass., the other under direction of Dr. Spinney, in Mich., but they both are in need of supthey should be.

C. H. T.: Q. In conversation on psychic science, with Rev. Joseph Dutton, he said he often had dreams, and they came true. Sometimes these were of irivial nature, yet were never-theless fulfilled. "A few nights ago, for instance," said he, "I dreamed that I saw a dog in hot chase after a rabbit, across my yard and through my front gate. The rabbit was almost caught, but escaped through the bars in the back yard. The next day this occurred in every particular." What is the sig-

nificance of such dreams?

A. One of the most perplexing prob-lems in psychic science is the foreshadowing of future events—the prescient power of the mind. There is such a vast accumulation of facts in its support, tht it cannot be doubted. Such dreams have no symbolic meaning. They indicate that the mind is in an exceedingly sensitive state akin to trance or clairvoyance. Whoever is thus sensitive must be receptive of spiritual in-

The Lyceum Work-A Start in Texas. Kind Editor and Readers:-Having been appointed National Superintend-Spiritualist Association, I am desirous spiritualist Association, I am desirous of getting in communication with the various lyecums in the United States, and in fact with the Spiritualists and Liberalists, and get them interested in this very necessary department of the general education of the rising generations. Children-should no longer be rather the knowledge of life and its possibilities as taught by the science and sense of this electrical age. Those ious who have stready corresponded with who have already corresponded with me will receive the first copy of the Pro-gressive Lyceum before you read this. A four-paged 6x8-inch weekly paper deprofited by the use of the cards which ition as Superintendent impresses for you, so if you have any criticism or Let us get everything in "shipshape" by the first of the year, so that all will move quietly and effectively

The price of the paper is one and onethese different methods according to fa-cilities and conditions. Don't sit back now and say, "I will wait and see how it is going to succeed," or as I have received several letters, "I will take your paper, if it suits me." Come on and make this your movement and your paper. I desire to listen to your every suggestion and reproof (and will then most likely do as my judgment tells me) and endeavor to make the entire matter one of interest of which you will The various workers and Spiritual papers have been extremely kind and courteous to me and to the movement and I heartily thank them as I shall also thank you for your interest

and assistance. National Sup't of Lyceum Work. Spiritualist Temple, Galveston, Texas.

"There is No Death." To the Editor: -On the 12th of November 1902, there passed out of the body at Canal Dover, Ohio, one Wm. W. Scott, for many years publisher of the Iron Valley Reporter, at that place. He also served as postmaster for upwards of four years. Brother Scott, while claiming to be anxious to investigate the phenomena of Spiritualism, nevertheless lost no opportunity to denounce the same, and to deride those who were

occasion offered. Now, however, the tables are turned. and Brother Scott is face to face with the realities of "another and a better world." To do him justice, Brother Scott is not slow now to manifest his presence still on earth, notwithstanding he newspapers pronounced him "dead' a few weeks ago.

its devotees. He also used his news-

paper for the same purpose whenever

At a trumpet seance (Mr. James A. Caton being the medium) held Thursday night, Nov. 20, at the residence of Mr. K——, Brother Scott was present; gave his name and fully identified himself. He made a clean breast of it, so to speak; acknowledged his error; fully apologized to his friends and acquaint ances for his opposition to Spiritualism and asked to be forgiven. Brother shall look to him to make "suggestions" to his many friends still on earth, to diemonstrate the great Spiritualistic truths of which he can now be an exemplar, and thus aid himself in the can now be an exemplar, and thus aid himself in the can now be an exemplar. truths of which he can now be an exem. on their association. The modern world olar, and thus aid himself in the onward moves fast in both its material and spirmarch of cinemal

"Invisible Helpers." By O. W. Lead-benter, the noted Theosophiat lecturer and writer. Very interesting. Price 55 mers for aged ladies than for men. A centa. For sale at this office.

### FANATICISM.

Its Malignant Influence and Spirit; How

the manifestation of the spirit of the fanatic. Whatever the phase of human life in which it operates it is deroga. tory to and antagonizes life's ambitions. It has sought to crush the unfolding life battles, such a home may be a haven of of races, nations and individuals. It has made martyrs of thousands of the most progressive type of the human family, those who felt that carnest yearning which is the vanguard of effort made to advance life to higher conditions have always been the victims of its malignant influence. The hopeful sign in the firmament of human life is that its latherne over marking. life is that its influence over mankind is lessening; that it is more and more a recognized fact that with the almost infinite variety of mental development it is impossible for all to think alike on all questions; and that it is a true maxim-well expressed that "if we all thought

alike we would all be fools but one." The awful persecutions that have been in the past, arising from the effort to shape all life in one mould was the result of ignorance. In studying those times and conditions we must admit the fact that as far as honesty of purpose they were equal to the present age with its more tolerant spirit. But that did not make it right as measured by the higher standard of human rights selves, may be praiseworthy, but why and perfect liberty of conscience. The actors in those fanatical efforts who were trying to compel the world to see with their eyes, and to be measured by their standard, were honestly deceived con-cerning their duty to their fellow beings.

Believing it their duty to consummate

such a condition of human life, they strove earnestly to accomplish that reresult, not knowing that it was as import, and are only beginnings to what possible as to change the order of movement of the planetary system. To say that it was not right for the inherent progressive forces of mankind to antagonize such a manifestation of thought would be wrong. It had a right, and if it had not with energy of purpose asserted that right it never would have advanced to its present plane of devel-opment which with all of its imperfections is far in advance of any preceding age in all that pertains to a recognition of the truth in its assertion of the right of every human soul to think paratively harmless when contrasted perience that had come to an untimely when contrasted perience that had come to an untimely one of Leonfess I had but a dim concep-

looking forward and upward to the great infinite light which to a greater or less extent is illminating the pathway of every soul in proportion to its development, its ability to understand development, its ability those infinite laws which without a shadow of turning are governing their lives; but standing as we are each one at a different angle there must of ne manifestation, varying in proportion as the angels of position differ. There are great laws which the universal race must obey or destruction ensues. No matter how much my neighbor and myself differ in our political or religious temperate regions of the globe it would be useless to plant or sow our farms or gardens in the winter season; we must wait till the recurrence of spring and summer to make those labors a success. On that question we taught the dry, stale faith and flicker- are agreed, and so with all the laws ing, doubtful hope of orthodoxy, but that have a universal bearing on human

Truth has very little regard for religious sects or political parties and anly so far as they are instruments which through their organizations will carry on the work of human advancement will they be recognized. When they become voted to the lyceum. Many have also reactionary, fossilized to that extent that they are ready to antagonize the bear the picture and favorite saying of efforts made for a higher unfoldment, our workers, at one cent each. My po- then their days are numbered; they me must retire to make room for that inthat I am your servant to do your work creasing light which cannot use wornout instrumentalities, those that have kindly suggestion come on with it at fulfilled their mission, but must have the same spirit that made martyrs of those who in the past suffered for the half cents a copy or seventy-five cents truth. It is shown in the efforts to lega year; the size of the paper will be in islate against the old forms in medicreased and general appliances for the cine and are seeking to teach their felsuccess of the lyceum will be added as low-beings that the truth lies in recogthe movement becomes organized. I nizing the healing power of the spiritwant to correspond with every lyceum, ual life, that the divine forces must is assured; and not as it is with a large majority of human beings the divine

external manifestations to keep in line with the highest progressive thought of the age, would eventually lead life up to that point where it did not need to manifest the divine law in external forms. Legalized anarchy—the experience of the control of the contr forms. Legalized anarchy—the expresnot, as will be shown—is that form which under the semblance of law accomplishes its purpose through its ability to control legislative bodies, and ity to control legislative bodies, and reported in the Boston Traveler, are not of it, but I do think there are ministers in its most horrible form. Its influence posed to destroy our magnificent systate are collected by the state and given to tends to lower the standard of life, to tem of unsectarian public schools, upon the church in the form of exemptions, destroy that which it has cost so much blood and treasure to obtain, namely, The instruction given injurperochial us that the church and state are separthe amount of civil and political liberty schools is always sectarian, great which the most advanced nations of the tilated, and generally misleading. world have acquired. The rights of humanity to life, liberty and happiness are are to it expressions in an unknown tongue. When it is dominant religious this government stands, is the enemy and political liberty has departed; it is of civil liberty, and we do not hesitate the legitimate parent of that other to say that the only way for the Cathothe legitimate parent of that other form of the same thought which is givilic church of America to prove its loy-emption, making eleven-tenths in all. Ing our present civilization such treating our present civilization such treating to the old man on the withdrawing many thousands from the suppressed until its legal representative is non-existent through the growth of a higher public sentiment .which ceases to be regarded as produce to be

sold to the highest bidder. It is important for all forms of march of elernal progression. "There itual aspect. What to-day is radical tual aspect. What to-day is radical itual aspect. What to-day is radical itual aspect. What to-morrow be conservatism thought will to-morrow be conservation thought will to-morrow be conservation in the mould of the pust gathering with the mould of the pust gathering with the mould of only in intense action is thick upon it. Only in intense action is thick upon it. It is well to rotaln estimated the conservation of the mould of the pust gathering better.

lived if the highway of progression is to be successfully traveled. Because any form of thought or sys-tem of life bears thermank of ancient origin it does not from that fact prove that it is not the best system in its adaptability to the wants of unfolding The curse of all the ages has been in life. There is where the standard of measurement should be. Is it satisfactory to those desires of the spirit which are content only in proportion as they are developing a more perfect life? It so, the accusation of being antiquated, out of date, cannot be applied to them; but if they are not best adapted to the but if they are not best time. Nowever wants of the present time, their miswell they may have similed, their mission in the past, then they must be succeeded by that which is better adapted to wreath resortation.

> ate capacity, or organizations which seek to hold back to outgrown systems the unfolding life of the world, justly bear the stamp of the fanatic. They of thought, and are responsible for the upheavals, the explosions that have in the past taken place as life's expanding married one year. energies sought to pass beyond the ment; and are at the present time makwrought such havoc among the ancient civilizations. It is a law which seems to be but little understood, that if the advance cannot be made through the operation of the law of peaceful evolu-tion, from the fact that obstacles of such magnitude are in the way that evo-lutionary growth is impeded, then forces are brought to hear that will re-move them, and the world stands ap-palled at the violence and lawnessness

> in meeting the demands of the expanding life of the world. Of all forms of manifestation of the kind to adopt its system of thought and have the presence manifest, both to life. The crank who in his intense sight and hearing.
>
> anxiety to search out some ideal new and strange with which to startle the of my baby she informed me that the world, and in his erratic excursions real purport of her presence was ner

a steady hand and cool head in the ef- be well with us." forts to advance. If it is proper to My daughter came, and in appearance draw comparisons between the physical was a perfect miniature of my spirit life and the mental and spiritual, we friend, and totally unlike either family come a fit habitation for those elements old.

which love darkness better than light.

The most potent remedy in such a later when I chanced to find in an old case is the mental and spiritual illumi- work the history of the woman, whose a greater amount of that knowledge; which comes through the development of the mental and spiritual faculties; Once when my daught and their place is to pose as students, anxious and determined to learn of those who have attained unto a greater knowledge of the truth.

HAMILTON DE GRAW. POPERY THE ENEMY OF LIBERTY.

Rev. A. C. Dixon, Pastor of the Ruggles ly remember it, and somebody, somewhere Baptist Church, Roston.

Street Baptist Church, Boston. new ones through which can be made and persistent opposition to our public manifest the advancing thought. The schools. "It will be a glorious day for present age still manifests a remnant of the Catholics of this country," said the the same spirit that made martyrs of Catholic Telegram, of Cincinnati. Catholic Telegram, of Cincinnati, "when, under the blows of justice and morality, our school system will be shivered to pieces." With such a sentiment we entirely agree. Such would be a glorious day for Romanism, but a dark day for our republican institutions The papacy has believed in the educa to get their method; and with every reign supreme and that mortal mind tion of her clergy, but never in the eduplace where it is desired to organize a must be subject to that higher law if cation of the masses. The golden age yceum that I may furnish them with emancipation from the false conditions of her history was during the dark ages when princes, unable to write their names, had to make their mark. Rev life is overshadowed by their material-istic thought, and until that is changed tion to the masses she has adhered to the advance will be a slow one toward her own proverb, 'Ignorance is the that conditon here we can more permether of devotion.' In Protestantcountries, like Germany and the United churches are seldom or never men us a right to our inheritance in that realm where we can be free from the bondage of the lower law.

Countries, and defining and the United churches are seldom or never mentioned. And yet there is probably no other interest that reaps so great a been compelled in self-defence to open The spirit of fanaticism when made schools of her own. But her real attirights whether political, social or re-ligious, causes disrespect for the law had undisputed sway; and there she look upon themselves as a wonderful manifest in efforts through legislation tude toard the education of the masses which if rightly administered to protect has kept the people in besotted ignor-boxer for good in the community, and society in those rights and ready in its external manifestations to keep in the community of t external manifestations to keep in line seventy-two per cent of the population from the producing classes without a

schools are more assiduous in teaching will pay tax on his place of business. sion may seem paradoxical but it is the value of relics, images, penance, in- If there is a church anywhere in the state and national executives, is more too strong: "As to the parochial schools who would be willing to pay the church to be dreaded from the effects pro-themselves, it is well known that the taxes out of their salaries if they were duced through its malignant influence, instruction that Catholic children are only brought to realize that exemption and more necessary to be antagonized given there is not such as to fit them from tax is an indirect appropriation of than any other form in which it is made for the duties of enlightened citizen public money to private use. The widmanifest. It is the spirit of fanaticism ship. Then again, the system is dis low's mite and the rich man's offering

> The enemy of liberty of conscience, despotism in a republic, a foreign power

### NOW IS THE TIME

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#### A CURIOUS CASE.

Evidently Proving Reincarnation to Be a Fact-A Child Born Under Peculiar Circumstances-The Statement of a Spirit-Peculiarities of the Child.

To the Editor:-In No. 670 of The Progressive Thinker was an inquiry from D. Edson Smith, of Santa Ana, Cal., seeking information as to whether spiritual egos have been seen clairvoy antly hovering around where a birth is about to take place. This statement having been set forth by the Path. Finder as an "incontrovertible fact," and offered as evidence of reincarna. tion. to present necessities."
Those individuals who in their separ-

I offer my personal experience as an absolute fact-not as supporting any theory, At the time I passed through the experience (28 years ago). I knew bear the stamp of the fanatic. They absolutely nothing of mediumship in are placing weights on the safety valves any phase, and probably had never

The knowledge that I was to become boundaries of their former environ- a mother had just dawned upon me, when in a vague way I became coning it possible, and we may say an absolute necessity that there should be a repetition of those convulsions which to know intuitively that my invisible companion was a woman, and quite a number of years older than myself. By degrees this presence grew stronger. In the third month after she first made her presence felt, I could receive impressionally long messages from her. She manifested the most solicitous care for my health and general welfare, and as time wore on her voice became audi-ble to me, and I enjoyed many hours of conversation with her. She gave her of the contending forces, when it can name and nationality with many deseemed anxious that I should know and love her for herself, as she expressed

it. She made continual efforts to be fanatical spirit, the one who uses the come visible to me, and towards the cloak of religion is the most malignant last succeeded. She was then as true in its influence. Lacking the very elegation of the companion to me as if she had been a companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to me as if she had been to the companion to the companion to me as if she had been to the companion to the companion to me as if she had been to the companion to ments of which it claims to be the clothed in an embodiment of flesh. I champion, it does not hesitate to use had merely to draw my curtains any means by which it can compel man. shrouding the room in quiet tones, to kind to adopt the averture of the control of

kicks over established forms before intention to enter the new form at its something better can replace it, is com- birth, in order to complete an earth ex-

and act as it thought best if thoughts with the fanatic who in his pompous ignorance says that thus and so is the rights and libertles of any other human soul.

We are, this great body of humanity looking forward and upward to the great infinite light which to a greatest serious grees iven by the serious forms and upward to the great infinite light which to a greatest serious grees iven by the serious forms and soul to the great infinite light which to a greatest serious forms and soul to the great infinite light which to a greatest serious forms and soul to the great infinite light which to a greatest serious forms and soul to the great infinite light which to a greatest serious forms and actions did not infringe upon—the fanatic who in his pompous ignorance says that thus and so is the ably troubled over the matter.

The crank has caught a glimpse or birth, I saw my companion for the last time. She came to me and said. "Our greatively halmless when contrasted perionce that had come to an untimely end. I confess I had but a dim conception of her meaning, and was considerably troubled over the matter.

On the night before my daughter's birth, I saw my companion for the last time. She came to me and said. "Our greatively halmless when contrasted perions that thus and so is the ably troubled over the matter.

She came to me and said. "Our greatively halmless when contrasted on. I confess I had but a dim conception of her meaning, and was consideration. The crank has caught a glimpse or birth, I saw my companion for the last thus and so is the ably troubled over the matter.

The crank has caught a glimpse or birth, I saw my companion for the last thus and so is the ably troubled over the matter.

She came to an untimely end.

would say that the mind of the fanatic to which she belonged, and the first re had become rusty from disuse and his mark of every one on seeing her would soul was mouldy from the fact of its be, "Why, she does not look like a baby being so long in darkness, having be at all. She looks at least twenty year

nation of the soul, a quickening of their name and history my spirit friend higher thought, their nealization of the claimed as her own in her earth life, fact that what knowledge they possess and the fragments of her history as she of the truth is but an infinitesimal part, had given them to me, were in accord hardly discernible when compared with history, except some personal dethose mighty ministrations flowing tails not ilkely to have been known to from the infinite fountain bead, and any one else. All this experience, I that there are individuals, finite beings kept to myself as a profound secret, for young as I was I realized what judge. like themselves, who have in possession young as I was I realized what judg ment the world would place upon the

Once when my daughter was in her fifteenth year, the first name of my spirit friend happened to be mentioned in her presence. She turned to me quickly with a look of surprise on her quickly with a look of surprise on her face and said, "Mamma, didn't my papa call me by this name?" (Her father died when she was one year old.) I said, "No, dear, you were never called this name." She replied, "Well I sure. Ly remember, it and complete companies."

acter my daughter is very much like A strong proof that the papacy is the enemy of civil liberty is its determined whose spirit said she would inhabit the new form.

These are my facts. I offer no explanation; if they chance to fit anybody's theory, so much the better for the the ory. Theories usually need some facts to prop them up; "facts" are independent and able to stand on their own feet. New Mexico.

ASKS CHURCHES TO PAY TAX.

Argument Advanced That Exemption of Religious Communions Robs the Public to Benefit Few.

To the Editor:-Among all the tax dodgers I have read about [Chicago Record-Herald] in the past few months

Setting themselves up at fountains of truth, justice and morality, they throw

schools is always sectarian, greatly mu- ate in America, and that no one is compelled by law to aid in supporting religion. But suppose one-tenth of the a free press, free speech and popular wealth of a community belongs to the education, the three pillars, on which church, then in addition to his own share of tak every taxpayer would have to pay an additional tenth to make good

When we consider that the church is withdrawing many thousands from the Tiber, and adapt itself to the spirit of tax list every year, and the amount our institutions. Until them we have a added to each man's tax bill on this account is larger each year, it is easy to alien to our institutions, ruling and consee that a time is coming when this trolling millions of the people of matter of church exemption, if allowed these United States.

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Write to day for our new book and test for yourself the remarkable power of personal magnetism; on matter that discourants you have met in the past, not despair, but write for our book and learn how to be successful. Learn the only absolutely certain discourants was the control of the past, but write for our book and learn how to be successful. Learn the only absolutely certain and sure way by which every person of ordinary intelligencessful. Learn the only absolutely to fill the the wealth and happiness which his Creator intended he should enjoy. tain and sure way by which every person of ardinary includes and includes and power, and got tain and sure way by which every person of ardinary includes and any include and power, and got out of life the wealth and happines which his Creator interesting and movil deploy.

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## LIFE BEYOND DEATH Being a Review of

### The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as o Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some

Hints as to Personal Experiences and Opinions. BY MINOT J. SAVAGE, D. D.

After a review of the beliefs held in holds, as a provisional hypothesis, that the past concerning life beyond death, continued existence is demonstrated, worldliness" which it replaced, which lows: was in turn followed by the Spiritual-istle reaction against agnosticism. He Old Testament and Immortality-Paul's

Dr. Savage takes up the present condi-tions of belief and considers the agnos-from persons in the other life. The tic reaction from the extreme "other-chief contents of the volume are as fol-

points out the doubts concerning the Doctrine of Death and the Other Lifedoctrine of immortality held by the Jesus and Immortality-The Other churches and the weakness of the tra- World and the Middle Ages-Protestant ditional creeds and the loosening of Belief Concerning Death and the Life their hold upon the people. He then Beyond—The Agnostic Reaction—The considers the probabilities of a future Spiritualistic Reaction—The World's 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 Anothsome of the author's own personal ex-periences in this line. Dr. Savage periences and Opinions.

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#### EARNEST WORK REWARDED

The Cause in La Crosse, Wisconsin.

The First Spiritualist Church of La Crosse, Wis., had its beginning a little over a year and a half ago, in a small society of fifteen members—fifteen who were determined, however, to succeed in establishing a recognition for the cause they loved in their vicinity—La Crosse, the second city in the state, with no Spiritualist society, and a city that had been surfeited with a so-called "great and only trance medium in the world." etc.

Geo. H. Brooks, of Wheaton, Ill., was the one under whose guidance the so-clety was organized. Will J. Erwood, then of St. Paul, was sent with a letter of introduction from Mr. and Mrs. G. W. Kates to one of the members, and for about three months he was engaged Sunday after Sunday for just what contributions might be forthcoming. Meetings were held in an out-of-the-way third story hall.

A mass-meeting was held soon after by Moses Hull, Max Hoffmann and Mrs. Clara L. Stewart. This acted as an impetus to the struggling few, and the result was the engagement of Mr. Erwood as resident pastor for a year, the get-

Through the able ministrations of Mr. Erwood these quarters soon became all too small, and it was again necessary to look for larger; these were soon found, and we now have a very commo dious location, nicely furnished and heated, and best of all, no debts!

Now this has not been accomplished without earnest endeavor, both on the part of pastor and people. While we have an energetic and beloved leader we also have some very earnest workers who devote much time, money and energy to the cause they love, and which they are determined to show forth to the world for the betterment of humanity.

Our membership now reaches over 60 while we have many adherents who are not yet members, and we are certain that we have now established in our midst a movement for the advancement of mankind that is making itself felt One of our difficulties was the recognition by the press of our city, which, somehow or other, did not seem to feel that we deserved the courtesies extended to other churches. This is now overcome, however, and we have our weekly announcements in the regular church cal endar of all papers.

We have a great deal of pride in our little church, and we struggle on feeling assured that greater victories are ours We also have a lyceum under way and while this is not yet meeting with the success we wish, we feel sure that our pastor's efforts in that line will not go unrewarded. These words are written in the hope that other societies

may take encouragement from our small beginning and large success. Our watchword is Upward, Onward!

Join us, friends of Spiritualism, in our battle for truth.

The world to-day is passing through a great spiritual crisis. Humanity is growing too intellectual to longer cling to old theology. They want a cheerful helpful religion; one that means brotherhood in its true sense, and Spiritualism, if it means anything, means the bettering of this world here and now; means more liberty, more justice, more fraternal feeling for all mankind. Again I urge all readers to be up and Make the true meed of life one of thanksgiving for the knowledge of eternal life, and rejoice that the glad angels, once incarnate spirits, now sanctified, are around-about us, striving to lead us to higher thoughts, grander endeavor, and most of all to fit our minds for "that home not made with hands, eternal in the heavens."
ISABELLE S. PAUL.

-La Crosse, Wis.

John Slater-Words of Warning. To the Editor:—I am glad the origi-nal or real John Slater has been heard from in his own behalf through The Progressive Thinker of Nov. 29; but it is evident that the person informing him of my article in The Progressive Thinker of November 8, relating to the man who was here in Rockford recently, giving the name John Slater, did not read my article understandingly, or he could not have considered it an injury in any way to John Slater of San Fran-cisco, Cal., for I stated in plain terms that it was evident he had taken his that it was britten the hard cancer name to gain prominence and confidence, and that his personal appearance and work did not tally with that of John Slater, as he had been described to me by one who claimed to know him. This description was given me after this man left Rockford, who claimed to

ances, for I spoke of his companion, Vi-delle, so called, reading the messages as they were handed out from the they were handed out from the cabinet, and the persons recognizing them, going up to receive them. Anyone should understand that this could not be done in the dark. The seances were all given in bright light. I think, Mr. Editor, that I had better give a more mi-nute description of this man calling himself John Slater, for he is wanted here for special reasons. I am in re-celpt of several letters, from various places written me since my article appeared in The Progressive Thinker, stating that such a medium had been in these places some time previous to this man's appearance at Waukesha camp, and in Rockford. One is from Sloux Falls, S. D., describing a Prof. Albert Snow, so-called the description being a correct one of the man who was here giving the name John Slater. No doubt they are the same. He is wanted there by the sheriff, who has issued several hundred printed slips for distribution.

The John Slater who was here is about 5 feet, 6 or 7 inches in height, very slender, weighing perhaps 125 pounds; a slim, smooth face, light brown hair, blue eyes, white, even teeth-look like false; sings and plays upon the piano and organ, is very sociable and well-informed, very hearty and cordial in hand-shaking; has a decidedly English accent in his speech, and is apparently a good medium for physical manifestations in the light, and a fine platform test medium. He also claims to be a palmist, and gives private clairvoyant and palm readings, and it is in giving readings that he presents his schemes by which he deceives people, if he can induce them to invest in said schemes. Any one knowing of the whereabouts of such a person, please write to me, and oblige.

MRS. F. C. CRAMER.

417 Jefferson street, Rockford, Ill.

Nellie 8. Baade In Texas. The First Spiritualist Church of Truth Seekers of Dallas, Texas, gave a mas querade party Thanksgiving evening; for the benefit of the society. An enjoyable time for all present. Next week we give a book social, as we desire to

have a library where investigators can come and read the best Spiritual literature. Of course orders are taken for the Spiritual papers.

For ten long years I spoke regularly for the First Spiritual Society of Detroit, with the best of success; for the past two years I was obliged to have a change of climate and leave here are change of climate and leave home and friends in search of health, and again I am compelled to seek health and strength far from home, but I realize I am never alone, the spiritual intelligelces ever accompany me; and in Texas I am recuperating my forces among congenial people, where the balmy breezes fan my checks, and beautiful flowers are blooming in profusion out of doors and each week I am fusion out of doors, and each week I am presented with such lovely roses of all colors that I feel that nothing but good can come to me as a result of my travels. This morning my husband's letter conveying the good news that Spiritualism was progressing under the ministrations of Mrs. Legrange, a young speaker who is rapidly coming to the front, made me to rejoice, as I now know that after ten years of earnest effort in Detroit it has not proven in vain. Twelve years ago when I moved to that city there was no organization, and no meetings. I secured a hall and without members or financial aid carried them on to a successful issue, having the honor of organizing the First Spiritual Philosophical Society, and receiving a charter from the State Association of Michigan, and it was with a feeling of intense sorrow that on account of my work and illness I was obliged to leave home and friends and go among strangting of a charter and better and more central quarters.

ers to recuperate my forces; but I have found congenial friends and the southern climate is doing for me here what medicine failed to do in the North, So

> on a successful work.
>
> The Southern Spiritualists are progressive and desire only truth. John W. Ring, president of the state association, is a power for good, and with his assistance new societies have been organized and great good has been the re-

that my guides are now able to carry

During my stay in Texas I will officiate at funerals, perform marriage ceremonies, or speak for any society within a reasonable distance of Dallas. My address is 181 Grand avenue, Dallas, Tex. NELLIE S. BAADE.

IMPORTANT QUESTION.

Not Answered Fully to His Satisfaction.

Since the publication of my last contribution to the columns of The Progressive Thinker, I have been the recipient of various attempts at answers to my query. All fall far short of even the first principles of a logical explanation, however.

Life is spirit. Spirit pervades all things.

Spirit exists eternally.

These three facts are well known to every one who has given serious thought to psychological research, yet when one seeks to analyze the last named fact, spirit exists forever, one naturally asks: "If this is true, why do not the trees bear a different aspect in their spiritual form than that which they bore while in their material en-

We will first consider the apple tree. During the "life" of an average appletree many apples and many leaves are produced by it. These products are a part of it. They may decay or change form, but they remain a part of the tree. This is, perhaps, more true of the leaves than of the apples, though the difference is very slight. This, being true, increases the size of the tree each year, though the increase is not apparent to the average vision; but when the tree changes form—suffers so-called death—all the leaves it bore should be visible to the spiritual perception; but here occurs the denial of the apparent fact that spirit exists eternally, for the tree does not now appear more heavily burdened with either leaves or fruit than at any other period since its, ma-

I used the word "apparent" in connection with the word "fact," because the fact that spirit exists eternally seems self-evident, when we know that our friends and others' friends are able to manifest and prove their existence beyond the change called death.

You may tell me the leaves returned to Nature's workshop to be made up in other forms, but that does not account for the absence from the tree of their spiritual counterparts. The writer wishes to know why the tree is not overburdened with its products-parts of itself—after it leaves this "material" sphere of usefulness.

F. M. SNARRENBERGER. Minneapolis, Minn.

"A Conspiracy Against the Republic." By Charles B. Walte, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the govbe John Slater of San Francisco: ernment. An important work. Paper, of matter so well adapted to enrich the Melther did I give the impression that 25 cents. For sale at this office.

Harmonial Spiritualists' Association.

At the last regular meeting of the board of trustees of this association the following resolutions were adopted upon the passing to spirit life of our late secretary, Brother John Davis Griffith, at Utica, N. Y., on October 5, 1902: Whereas, In the demise of John Davis Griffith, the Harmonial Spiritualists' Association of Los Angeles, Cal., hav-ing lost its most efficient secretary, and

the board of trustees its truest coun-

selor, therefore be it Resolved, That in this loss it deeply feels his removal thence, but knows that the spirit world has been enriched by one more true friend and adviser. Comparatively a new worker in the ranks of Spiritualism, his true worth forward purpose and in his legal advice.

Resolved, That this resolution be published in The Progressive Thinker, and that a copy of the same be forwarded to his family in Utica, N. Y., under the seal of this association, and the signature of the board of trustees and pastor, and also that the same be spread upon the minutes of the board of trustees.

In testimony whereof, the Harmonial Spiritualists' Association has caused the foregoing to be signed by its presiits board of trustees and pastor under its corporate name and seal, this 22nd dent and secretary and the members of

day of October, 1902.
W. J. WILLIAMS, President
OTTO R. FREITAG, Secretary MAUDE L. VON FREITAG,

> H. C. BLENESS, GEORGE MCNEIL, GEORGE MENTAL,
> ESSIE ASHBY,
> ROBERT ADAMS,
> G. H. ASHBY,
> H. J. ADAMS,
> L. LA GRILL, Trustees,

The Sun Astrologically Considered.

The sun is to the solar system that revolves around it, what the human spirit is to the physical organization Remove the sun from the solar system, and all life and motion would cease; remove the spirit from the human sys tem, and all life and motion would cease. Herein is where man was created after the image of the sun-god, ated after the image of the sungod, which is the life and light of all the gods, and the heavenly father of all lives that ever existed, or ever will exist on any planet that belongs to the solar system, of which our sun is the center. And when mortals cease to worship man-made idols, and obey nature's divine law, which will unfold their moral and spiritual beings, then the light unfolded in their own divine nature will reveal to their spiritual understanding the true mission of Spiritualism. All our Christian idolatry is built on the plane of the five finite animal senses, their quarreling and fighting over the man-made gods whom they ignorantly worship. The earth is the matter that feeds and clothes the sungod's offspring. Our Father, the sun-god, with power di-

vine, Doth on Mother Earth with his golden

rays shine, And cause her to blossom and bring forth her young, Therefore by the ancients his praises

were sung. A. C. DOANE. Summerland, Cal.

Progress. This generation of people is witnessing some of the most marvelous improvements and inventions that the world has ever seen. The majority of people accept everything as a matter of course, and they do not realize the wonders which are appearing on every hand. One of the most wonderfu things is the wireless telegraph. It is a fact in nature, that what is now done by machines will sometime be done by the mighty power of thought. Clairvoyance will supersede the X-rays and wireless telegraph. And the powers of mind which are often summed up under the head of clairvoyance, namely, telepathy, clairaudience, psychometry, etc. will enable the future race of beings who inhabit this earth, to do away with

all telegraphs, telephones, etc.

The experiments which are being made in telepathy or thought transfer ence, amply prove that the power thought can accomplish more than any system of wireless telegraphy.

This earth and the surrounding at mosphere are full of strange, unseen vi brations or forces which in time will be discovered and used by the future races who will people this planet.

Electricity is only one of the gross physical vibrations, and while it is very useful and of great benefit to mankind it will be found very much inferior to other forces which will be discovered in

What is in store for the future can only be seen by the most lucid clair voyants and prophets. While we are here in mortal flesh, let us do all we can to roll on the car of progress; knowing in our innermost being, that all is designed and executed for the best in terests and instruction of man, by an all-loving being; call him, it or her, what you may; God, Jehovah, Evolution or Infinite Intelligence.

LEWIS R. HILLIER.

Gloucester, Mass.

TESTIMONIALS OF CURE.

Would Have Been In Her Grave

Stanton, Mich., Jan. 19, 1902. Mrs. Dr. Dobson-Barker-Dear Sister:-I take my pen in hand to let you know how I am. I thank you and your band for I know I would be in my grave now, but you and your band have saved me. I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; how I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years.

I still remain your friend, AMANDA R. GREEN.

Portland, Oct. 5, 1902. Mrs. Dr. Dobson-Barker—Dear Madam:—Mrs. Howard wanted me to write and tell you she would be glad to have her testimony in print. She says if she could write, she would have written you a good many letters. She says, "No one knows how much I think of Dr. Dobson-Barker." She says, "I will do all I can for her." It is no wonder she thinks lots of you. I wish you could have seen her when she sent to you for treatment. She was a sight to see. No one thought she would live, and now she is a well woman and as happy as can be. I guess this will be all for this time. Will be glad to hear from you when you have a little spare time.

I remain your friend,
MRS. A. C. BARNARD. Portland, Ionia County, Mich.

### INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circula tion of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount

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a Safferer.

Mrs. Hanned Swanson of Cadillac, Mich. says: "When I began your treatment my Doctor told me I could live only a shart time, but, thanks to your wonderful treatment. I am now in perfect health. May you be long preserved to restore the sick and umicted."



J. M. Peebles, A. H., M. D., Ph. D.
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PASSED TO SPIRIT LIFE.

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

Harvey Wilkinson, a pioneer Spiritualist, of Cleveland, Ohio, passed to the higher life, November 23, 1902. He was highly respected and a faithful worker in the worker in the cause. The funeral ser vices were conducted by Alice Baker, pastor of the Church of the Soul, of Cleveland. Her subject, "There is No Death," was ably handled. Zetta Lois Eise, of Galion, Ohio, the well known Spiritual singer, rendered several beautiful selections.

Passed to spirit life, at Leicester Junction, Vt., Nov. 4, 1902, of paralysis, Emily E. Rercival, relict of the late Dr. Thompson J. Edgerton, of Wallingford, Vt., aged 79 years.

Passed to spirit life, November 6, (a patient sufferer of cancerous tumor of the breast), our sister, Mrs. F. A.

in this mundane world, your eyes fitted to see near and at a distance, I will fit your eyes by spirit power and clairvoy-ance. Please write for illustrated circular showing styles and prices of my Magnetized Melted Pebble lense, and frames, and full directions how you will be fitted at your own home, with this

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### WINTER EVENINGS.

Then is the Time to Devote to Spiritual istic and Occult Subjects.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some fairer land, you will grow sad and weary with life without 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, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in this paper.

Remember, the cause you love so well needs your, most hearty support and co-operation there and now, and let us hear from you at once.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will beliwelcomed and treasured by many who have become ac quainted with the author personally and through other of her published writings. Inds for sale at the office of The Progressive Thinker. Price 75c.

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"The Spiri

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A Handsome Christmas Present Send us your name and address and that of 3 or more friends and we will send son a few calendars. DR. C. E. WATKINS, Newtonville, Mass.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

Nov. 23, at 897 Washington Boulevard, near Western avenue. Mrs. Squire rector.

First Progressive Church of Christ SPECTACLES SENT BY MAIL.

If you wish the best spectacle made in this mundane world, your eyes fitted to see near and at a distance, I will fit your eyes by spirit power and clairvoyance. Please write for illustrated oir and content is the second floor, between Madison and Washington streets. Rev. A. Lundeberg will lecture and conduct is no cluding Methods and Instruments."

By W. D. Babbitt, M. D., LL. D. A by WATSON HESTON.

By WATSON HESTON.

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Nothing else can so completely upset the old should have a wide circulation. So the superstitions of the superstition Spiritualist, holds services every Sun-

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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 medlums and speakers. Nora E. Hill, pastor. Residence 750 West Lake Street.

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The Englewood Spiritual Union meets at Hopkins' Hall, 528 W. 63d st. Conference meeting at 2:30. Lecture followed 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

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