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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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INFINITE INTELLIGENCE.

Located in the Subjective Mind of Na. On Life and its Opportunities and Uses. Experiences and Lessons of Mortal Life.

What better could be expected of primitive men, just emerging from a plane only a step above the lower animals, than that they should conceive unnumbered fancies to account for the myriad phenomena everywhere pres They felt the mystery, and feared everything. They had vivid imagination, slight reason, and no investigation. They invented a god, and nu merous gods, to account for it all. Christianity, traveling on the same line, invented an unseen, unknown, ideal God. And still there was unrest. Let it now be dismissed from the mind that the god question is any more sacred than any other scientific ques-tion. It is at last ascertained that Na-ture and Infinite Intelligence are one Those who can locate nature—and nearly all can—can locate Infinite Intelligence. If any prefer to call it • God, there is no objection. I prefer Infinite

never been degraded.
What is the proof that Infinite Intelligence, or God, and Nature are all one?
First, it is demonstrated that human nature travels in an orbit, of its kind, as fixed and well defined as that of the heavenly orbs. There are spirits that can see from his birth where, when, and how, a man will die. These are exceptional spirits, but the gift has been demonstrated sufficiently to prove the principle. In the movement of the stellar bodies we call it law. In man we call it mind. As law and mind are both terms of convenience, why not admit that it is mind in nature as well as in man? Otherwise it would prove man the superior, so far as mind 'is con cerned, he having it, and she being

Intelligence, as it is a term that has

Again, science demonstrates that there is no such thing as dead matter. Nature is as much at work in disintegration as in growth. The conduct of the elementary atoms and man, are identical. Certain gases unite; others repel. Positive persons repel each other. Negative persons likewise; while the positive and negative temperaments unite with greatest freedom Every instance of marriage on earth will prove this law. Electricity works on the same principle; the positive oles repel; the negative repel; the Sitive and negative unite.

the Science is the most profitable knowl-sub-tige. Contrary to pulpit frowns it is sub-tige. Poetry to pulpit frowns it is nat is not in harmony with the rhythm of science is not poetry. Music without the smoothness of scientific movement is not music. Science is metaphysical in that it deals with the un seen, proceeding from the seen as a base. Science is the foundation of all true art. The ancients understood science in considerable degree. The the ology and religion of later date demolished it. Science demands a well trained imagination. It is the profoundest religion, in the sense of untir ing devotion to truth. A rational psychology is science par excellence.

Science demonstrates that earth and man are variously combined out of the same substances. This is evidence that man is a complementary portion of the

Science further makes the discovery that both nature and man have a sub jective mind. In man of course the subjective is comparatively infinitesimal. Man has the objective, which is the subjective extended. The subject ive controls the involuntary physiolog ical forces. The objective the volun tary, or mainly so. The first object no ticed by the new-born infant is the be ginning of the development of the ob jective mind. Previously its little ex istence was all the work of the sub jective mind. The subjective is the generic, abstract, superior. Electricity is inferior in coint of rapidity of action. The modern "objective teaching" is by The modern objects, apparatus, mechanism. It is more expensive than the subjective, the latter requiring no apparatus. Philosophy and mathematics are subjective; geography and geology are objective.

Instinct is but one of the various expressions of the subjective mind. Hun ger and thirst are among the manifold are subjective instincts. In sleep the subjective has entire control, some-times interfered with by errors of living. The best work of restoration is then carried on. The five senses are of the subjective. The healing of a

of the subjective. The healing of the bodily wound is not alone by unintelligent, automatic law.

What is sensation? The new psychological science demonstrates that sensation, in all of its varied forms in man, is of the subjective mind. In nature, where chemicals unite causing explosion, what is it other than one of nature's sensations, an instantaneous act of her subjective mind? Non-sentient automata find no place in science. All forms of combination are but sensations of subjective nature. In the growth of plant life it has never been claimed that law alone governed. The ologians have attributed it to the pow of a supernatural mind. There abundant evidence to show that mind is the power, but it is found to be that mind which is part and parcel of na-

ture. Reason, judgment and investigation in man are found to be governed by laws as fixed as those of physiológy, They vary as the concreted forms of the organisms vary. In nature is there greater reason and larger judgment clearly manifest? What other than the subjective mind of nature better explains the power that builds up the va ried earth? In the manipulation of colors man acknowledges his abashed Inferiority to the all-controlling mind and reason of nature. Where carbon appears in one form as diamond, in another as graphite, and in still another as charcoal, is the term blind, dead non-sentient law sufficient explanation? In the light of modern knowledge, and when not only science but the best stu ents of the spirit world declare there is no supernatural, is it rational philosophy to say trees, flowers and man are

REFLECTIONS

And thus the years roll on, bringing with them but few changes; our Hyes ripple along as a placid stream over a gravelly bottom, and we see no need to change our course, nor to hasten, or delay by the way. Content to gather the few fragments of love that may fall on us, we give little heed to the broad river of eternity to which we are slowly but surely coming closer each day.
Too many of us are content to rest on our oars, and let our frail bark glide along, and only when we are fearful of deep water do we remember we are "not our own," but "are bought with a price," and He who holds us as in the "hollow of His hand," has a right to expect us to make some little

showing in our earthly life. we are to a certain extent what our environments make us; give to many of us a handful of gold, and see how much firmer is our step, and how much more cheerful our conversation. Take from some of us all we have, and see how soon we will drift out of sight and be soon we will define the misery of seeing and forgotten. The misery of seeing and knowing of the many urgent needs of humanity, and not being able to mitigate them ever so little, takes all the pleasure out of some of our lives. Yet who has the best opportunity of learning by experience—the only perfect way-all of life, as they that strive hard for their daily bread.

What can a society leader tell you of real life? She knows the latest card game, the latest dance, and is well read on the latest fashion in wearing apparel; that constitutes her knowledge of life. Society, and nothing but society, is likened to a cup of soap-sudsvery pretty.

The only real enjoyment that is lasting, must be gotten in the endeavor to help some one. And a truly busy life in that way, must necessarily be a happy one. Some of the best work in the world has been done by people that thought at one time life was over for them. They did not realize, at the time, that it takes severe pruning to make a tree bring forth perfect fruit.

What is needed in this world are workers, people that have the grit to say what they mean, and live up to what they preach, regardless of public opinion. And some do, and they are the ones that will reap their reward in due season. God's ways are past finding out, but by patiently listening to His "ministering spirits," we may come in close touch with the Infinite.

MADAME ROBERTS.

The Dalles, Oregon.

grown by non-sentient principles? Prof. Huxley often uses the term

"sentient nature. "Sentient means possessing sensation, perception, Much that is called chemical law is clearly but the subjective mind of sentient na-ture. The term natural law has been so long associated with the human disassociated. Sentient nature, in the light of modern enlightenment, always was, if any power always was, and if it is true that there is a past eternity of life.

The subjective mind of nature is Infinite intelligence, that all attractive, all existing power that savages, pagans, and Christians have sincerely and devoutly worshiped, loved and feared without the perfect understanding. It is easy to perceive that the intelligen force of man is but a finite complement of the infinite intelligent force of nature. Man must there look for his origin. He is part and parcel of the universal life of nature, as much so as is

the vegetable kingdom. It is always unpleasant to move from familiar and long cherished haunts. The new rest becomes realized when the new home shall again become familiar. In this change man does not find himself advanced beyond his origin. Contrariwise it leads him to greater susceptibility and satisfaction. It makes clear the finite limitations. He finds his true place in the universal economy of all things. He rejoices at being infinite. He learns where his responsibility ends and the greater begins. It prepares him in fullest measure to build educational systems har monious. Doubts are removed and a

clear light given to follow. Science, that at first was a pulpit football, will yet become the supreme knowledge of the world. It will organize the knowledge of Spiritualism, sift and classify it, and make fakirism ugly and wholly unprofitable.

Spinoza says, "that the secret of human unrest and misery lies in this, that the whole point of view of ordinary intelligence is a false one, that it does not see things as they really are, and that looked at from a new point of view the whole aspect would be revolutionized. We are unhappy, for things we lavish affection on have no reality.

E. W. BALDWIN.
Madison, Wis.

The Progressive Thinker Is the Great Lever That Moves the World of Progress.

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!

A Good Way.

A street reacher in largow called on a passing policeman to remove some of his midlence who were annoying him. "Wed, ye see," replied the cautious officer, "it wad be a hard job for me to spot them, but I'll tell ye what I'd dae if

were ye."
"What would you do?" eagerly, inquired the preacher. "Just gang roon wl' the hat."

THE SCHOOL OF LIFE.

Circumstances have much to do with the condition of every human being. inherited traits of character and qualities of mind also have much to do with the successful or unsuccessful career of every man and woman. There is no doubt that self-distrust has much to do with the failure in life of those who are diffident, who have but little confidence in their own powers, and who, there-fore, do not go out into the world determined to conquer all difficulties and overcome all obstacles in their path to

Confidence in our own powers and inherent qualities has a great deal to do with the successful achievements of human endeavor in every department of thought, expression and labor; but circumstances or the environments of individuals, have much to do with the results of one's lif. Therefore it may not be possible for one person who is peculiarly organized, and who is cir-cumscribed by depressing conditions, to exert that quality which we call selfconfidence, or to develop and exercise a trust in his own powers: while another one, born with the quality of positive energy stamped upon his own individu ality by the character bequeathed to him by his ancestry, may go forth in the arena of manual or mental labor well equiped as a warrior to do battle and to win the victory.

So, while we may concede, on the one hand, that distrust of himself is a great foe to man's success, yet we cannot wholly concede that this is the only enemy which prevents a person from carrying out that career which he or she may desire. We have seen cases of individuals who have had fairly reasonable self-confidence, who have trusted in their own powers, and who have known positively that they possessed those qualities which if put into action would bring them before the world and produce fine results in some depart ment of human life; and we have seen these individuals, confident of their own powers yet hedged about by circumstances in the outward life, which in a large measure governed their existence, that they were unable to break away from their environments. It was not possible for them to step out into

the broader road leading to successful achievement, and they have spent their lives on earth in a norrow circle, feeling the powers within, conscious of their spiritual and mental possessions, yet unable, because of the world and the conditions, to give a natural and an active expression to these forces of which we speak.

While we know that self-distrust prevents the carving out of a useful or brilliant career we will say, for some, this is not the cause of the non-success of all those who have joined the great the most of what is within them, because we all know that there are many laws impinging upon human life, and that every one of these operates according to the conditions of this life, and human beings are affected by them accordingly

Yet we do not claim that man is altogether a creature of fate. We believe the force of his spiritual nature when ne comes to understand that immortal life within him, rise above the material limitations and make something of himself, which could not be done were he a creature of fate alone.

The higher laws of our being are those which dictate to our consciousness and conscience that which is right and to be followed, and that which is wrong and to be avoided. The law of nature is unerring in its operations, and through experience every person learns that to violate this law is to bring the penalty of pain. The law of the spiritual nature is also unerring in its demands and in its operations It ordains that we as conscious, think ing, reasoning minds should understand it and seek its fulfillment. If we wilfully injure a fellow-being, that law of divine right will demand that we pay the penalty, and whether we shrink from it or not, we shall be obliged to face the consequences of our deed; for we are creatures of memory, and we cannot obliterate from our minds the remembrance of the past, what we have

done and what we have omitted to do Therefore, if we omit to benefit kind as the opportunity presents itself. we shall feel the sting of remorse in the future if not at the present time. We shall then be able to judge of the past much more clearly than we do at the present. Our own spirit is the accuser not some outside tribunal before which we are made to appear. We are to review our own deeds and misdeeds, and when the spirit is unfolded, we shall be

able to judge correctly.

The higher law is that of doing good of living as nearly right as we know how, of living unselfish, and of seeking to unfold the spiritual qualities through the cultivation and expression of purity a sense of justice and honor in our daily A. H. NICHOLAS.

(To be continued.)

Dean Clarke's Poem.

Have you sent a dime and a postage stamp for a copy of Dr. Clarke's new poem, "The Triumph of Man?" If not we hope you will do so at once to enable him to issue, at an early his finest literary productions, tracing the evolution of man from a barbarian to an enlightened Spiritualist. In a most ingenious manner Dr. Clarke has combined the facts of history, science and philosophy, clothed with beautiful and rhythmic language. He offers his poem at a tithe of its commercial value. that it may come into the possession of even the poorest seeker for great and uplifting truths. It will be issued as soon as sufficient subscriptions are received to pay for publication. Address Dean Clarke, 7 Winthrop street, Rox-

Nothing is so atrocious as fancy with It is a joy to think the best we can o human kind.—Wordsworth,

IT REPRODUCES IN COLORS ONE'S | The Cruel Experiments of Little Value. MOODS AND THOUGHTS.

Prof. Gates Has Discovered That Every Mood and Thought of the Human Brain Has a Relatively Corresponding Color in the Chromatic Scale, and He Has Invented an Apparatus That Demonstrates It.

To the Editor:—According to the New York Sun, the Intest, and, if all said about it is true, the most wonderful, addition to scientific knowledge in a long time is the discovery of Prof. Elmer W. Gates, of Washington, D. C. that every mood and every thought of the human brain has a relatively corresponding color in the chromatic scale, and his invention of an apparatus which reproduces in living and varying colors the changing thoughts conceived within the mind. If practical in its operation and certain in its results the use of the apparatus will undoubtedly have the greatest influence upon the treatment of mental diseases and prove of great value to criminologists as well.

Prof. Gates is well-known in the scientific world as the possessor of the finest private laboratory and workshops south of New York, from which announcements have been made from time to time of some very remarkable discoveries with regard to brain cell composition and action. Prof. Gates has been working upon his latest discovery for several years, and only recently perfected the apparatus which is to make the theory capable of demonstration. And it has also been learned from the same source that the apparatus, which is simple in the extreme, so far as its mechanical attributes are concerned, has been tested time and again of late and has invariably given sucessful results.

The apparatus consists of a tall glass ar half-filled with a colorless solution, and to which are attached two glass its top. One of the tubes has an appartus which fits over the mouth and the other runs to a glass recentacle containing purified air. When the apparatus is fitted over the mouth of a person and the breath passes through the liquid and thence to the glass receptacle the varying thoughts within his mind are reflected in the changing colors of the iquid in the jar, this action being due to the effect of the chemical properties of the breath upon the solution.

So far the experiments have merely determined what colors reflect certain moods, such as happiness or melancholia, but as the work progresses it is expected that the knowledge of the brain colors" will grow correspondingly. It is realized that if a certain color expresses the presence of a certain mood, the varying shades of that color, as seen in the liquid, must be reproductions of varying intensities or different phases of the same mood.

For instance, it is hoped that when complete knowledge and control of the working of the "wonder-bottle" have been obtained, it will be possible to differentiate the "suicide shade" from the general color which is known to indicate melancholia. This test, applied in the case of a person suffering from acute melancholia and with suicidal tendencies would reveal the state of the diseased mind, which now can only be cases, and would result in making possible an accurate course of treatment and precautions to prevent a consummation of the idea dominant in the af fected brain.

The value of the discovery in criminal cases can be as easily seen. It is contended that sincerity is as much a brain mood as those which are more commonly included in that category. Hence, when further experiments have determined more in regard to the shading and blending of the different colors reproduced by the apparatus, a knowledge of the truth color will make unnecessary the application of the "33d de system through which suspects are now put, as a test with the "wonder bottle" will determine at once whether the accused person is telling the truth

The preliminary work which led up to the discovery was directed to another end, so that the actual discovery of the new principle may be said to be the result of an accident. Dr. Gates has for years been a student of the hu-man brain, and at the time he began to work toward a definite end on the experiments which led to the construction of the wonderful apparatus was engaged in working out a system of tests by means of which the approach of any by means of which the approach of any disease to which the human body is subject could be determined long in advance of the manifestation of its symptoms. But the importance of the theory of the relation between thoughts and colors and the perfection of the apparatus for its determination moved him to devote his entire time to the

him to devote his character subject.

It is not possible to gain any information as to just what moods correspond to certain colors, but enough has been learned to know that the experiments learned to know corresponding the relationship the theocorroborate to some control the theories regarding the relations of certain colors to certain moods: Dr. Gates has said that he will con-

tinue his experiments and secure more full and complete results before he makes public the details of his discovery and the composition of the fluid in the wonder bottle. In the above we have a remarkable discovery—one that gives us new ideas of the human brain. Verily, the secrets of nature are being gradually uncrets of nature and folded. What next?

The world must have great minds, even as great spheres suns. - Balley. I see that fashion wears out more apparel than the man, Shakspeare. What's more miserable than discon-

tent?—Shakspeare. Everyone that flatters thee is no friend in misery.—De Foe, One genius had made many clever friends.—Martial.

THE WONDER BOTTLE. VIVISECTIONIST REBUKED.

People with humane instincts, and

whose feelings have not been warped or deadened by training in medical schools, will be pleased by the rebuke administered by Senator Gallinger, to Doctor W. W. Keen, as stated in the columns of the daily press, as follows: Senator Gallinger of New Hampshire, who was eminent in the medical profession before he entered public life, gave out a letter to Dr. W. W. Keen, of Philadelphia, in reply to the letter of the latter sent him apropos of the case of Midshipman Alken, whose life was in danger as a result of an accident during a football scrimmage. Dr. Keen asserted that but for the special knowledge gained several years ago by the vivisection of a dog he would have been unable to locate the blood clot on Aik-

saved the patient's life. Senator Gallinger's letter in part was as follows: Reviewing your letter of Dec. 5, 1902,

which you gave to the press of the United States respecting your success in the case of Midshapman Alken, I note your points:

That self-advertisement is prohibited by the ethics of our profession.

2. That misrepresentation is forbidden by the ethics of mankind. measure that would prohibit vivisection or prevent any of the experiments which you claim were necessary to give you the requisite knowledge in the Aiken case has ever been introduced by me in the senate; nor has any such legislation been recommended by me to the senate. Your statement that I have been engaged in efforts to secure "inhumane and cruel legislation" is without the slightest warrant in fact. I have been engaged in efforts to secure humane legislation that would prevent cruelty. The bills which .I have favored would, if enacted, only regulate vivisection in the District of Columbia so as to prevent admitted cruelty and should have the support of every humane person 3. That your argument turns entire-

ly on an assumption which cannot be maintained-namely, that the localization of the functions in the brain of man has been determined by experimentation on animals. The brains of animals differ from the brain of man and also differ from one another, so that stimulation of a certain part of the brain will produce a certain effect in one animal and another effect in another animal. Long history of experiment on the brains of animals has shown that it is not only safe to reason from the brains of animals to that of mal and that of another. It has been tion. When such experiment had escies of animal the next thing was: "Now let us see if it is the same in man." The experimenters, therefore, "saw" by experiment in some form on man, and sometimes the result was similar and sometimes not. That such experiments on man, as results of reasoning from the lower animals, have been to a great extent disastrous is certain, for it is the testimony of great surgeons and physiologists. ment" on man I mean in general operations on human beings with the expec-tation that they would have the same

result as they had had with animals. 4. That you ignore in your direct appeal to selfishness that altruism which is the principle of moral progress: To practice cruelty, even in the hope of helping humanity, is to hurt it and to

lelay the advance of civilization. You will doubtless recall the fact that when you gave testimony before the committee on the District of Columbia on the 21st day of February, 1900, I asked you if you thought it improper dog or a horse should be put under he influence of an anaesthetic before being cut to pieces or having the nerves torn from the brain and that you promptly replied: "I think it would be

most unwise legislation."
In view of that reply, do you not think that your charge against me that I am engaged in efforts to secure inhumane and cruel legislation should be withdrawn, and especially so when we have undoubted testimony to the fact that one experimenter is in the habit of plunging dogs for thirty seconds into boiling water; that another fastens a dog to the dissecting table, and discarding the use of anaesthetics, stands above it with a large empty stone bottle, with which he strikes with all his strength a dozen violent blows on the head, while the same experimenter says that he dislocates both the shoulders, doing it with difficulty? Another experimenter claims that he has "consecrated" more than eighty large animals, mostly horses and mules, to the extremest torture possible, not, as he expressly tells us, to solve any problem in medical theory, but simply to see what degree of pain can be inflicted through irritation of the spinal cord.

Another still says that he has invented a new machine which he calls his "tormentor," and in this flendish device, which first had been "quilted with long, thin nails," animals are moved about, racked with torment, torn and twisted, crushed and lacerated, hour by hour, until crucified nature could no longer endure, and death comes as a tardy release. That experimenter says: "I can take an ear, a paw, or a bit of skin of the animal, and, by turning the handle, squeeze it beneath the teeth of the pincers; I can lift the animal by the suffering part; I can tear it or crust it in all sorts of ways," and he adds that these experiments ar repeated day after day, "with much delight and ex-treme patience, for the space of a year.

if, sir, to attempt to prevent such barbarous practices brings me under your condemnation, I am willing to have the case submitted to the judgmen of the American people. the life of Midshipman Alken? Are not | change.—Ruskin

A New Order of Things Seen.

I read with interest the article head ed "The Success Circle," under date of Dec. 20,1902, and revolved in my mind the propriety of testing it. I thought perhaps it would be wicked, but at last found myself almost against my will repeating the words therein directed, but found I could only do so imperfectly while still awake there suddenly appeared to me mountains whose precious metals and oil wells were plainly visible to the naked eye. I watched in silence and awe as the panorama unfolded be fore me; the precious ore was intended for the use of the poor and needy and to rear homes, forms, and help the inen's brain which was throwing him into fants and the aged. There seemed alspasms and by removing which he ready to be cultivation in this new strange land, and there was a number of buildings with stone foundations, and fire proof and the cultivation was done entirely with machinery run by elec-tricity. The food was plentiful, but of he plainest quality, and seemed to be extracted from the elements and put into glass bottles, a very small quantity being enough to sustain life for a considerable length of time. They had, however, blooded stock, and milk seemed to be the principal diet. They had on every corner stores filled with supplies of every material necessary to their comfort, and seemed to be in a prosperous condition, both physically and mentally. The buildings did not exceed three stories in height, and their occupants were never ill, as they were cured immediately by a new and, to me

ease by hypnotic power, I supposed, but was not entirely clear on the subject. Suddenly while I stood interested and amazed at the wonders which unfoldeded before me, a man pointing his hand heavenward, exclaiming in a loud and ringing voice, "Behold! the kingdom of God is with men," I looked in the direction indicated by his upraised hand, and behold a heaviting life which ground to beheld a beautiful city which seemed to be slowly descending to the earth, bathed in a light as brilliant as the sunlight. The man continued: "Behold the new Jerusalem of God out of heaven. He shall dwell with his people; there will-be no more sighing, no more pain; there shall be no tears, for He shall wipe them away. No one shall say a each other, Know ye the Lord, for all man, but that such reasoning is not shall know him from the least to the safe as between the brain of one anidone away with, and all things shall be

strange process; even the insane and

criminals were subdued and made pure

by this method. Instead of doctors or

medicine several persons collected at

the bedside of the invalid and stood in

groups together and rebuked the dis-

Before the beautiful city of Jerusalem appeared, it seemed that every nation in the world had felt the good influence of this place where all was peace, quiet, and had determined to build and do likewise. The same strange influence still seemed to hover over me long after I arose, and seemed to impart knowledge, and I do not feel that all has been unfolded yet. I, however, must con-clude as the duties of the day have inerrupted the chain of thought. I send this statement as nearly as possible as it occurred without, perhaps, some of the minor details MRS. ELVIRA FLAKE.

Boise, Idaho.

bloodclots frequently absorbed by the processes of nature, and is it not a fact that in many such experiments death has resulted because of the operation? Your claim that you located the blood clot because of experiments upon animals may or may not be true, as we have the highest possible authority for pelleving that such experiments are

often times misleading and absolutely without value. You are doubtless well aware of the fact that many distinguished scientists have asserted that experiments on animals in the matter of localizing brain functions have led to value, in as much as the hi man brain differs immensely from that of the highest animals.

On the general question of the value of vivisection, which I have never undertaken to interfere with when humanely practiced, it may be well for me to say that I am fortified in my position by the opinions of many of the leading scientists of the world, including such well known names as that of the late Lawson Tait, the greatest ovariotomist of the last century, and by Sir Benjamin Ward Richardson, the distinguished English physician, surgeon, and scientist, author of a remarkable book on "Biological Experimentation," who acknowledges himself to be a vivisector, but who gives warning to the profession that modern experimentation tends to unfit the physician for the discharge

It would be only poetle justice if these doctors who "with much delight and extreme patience" practice their cruel torments on animals, should be compelled to practice vivisection of their own bodies—and see how "mucl delight and extreme patience" they would manifest, and how long endure

the experience. The thanks of all humane people are due Senator Gallinger for his plain, outspoken rebuke to the practitioners of and apologists for a fad of exquisite cruelty, only comparable to the tortures d in by the worst of savages to ward their enemies.

JAS. C. UNDERHILL.

The whole philosophy of life consists in knowing what is true in order to do what is right.—G. W. Foote. I hate to see things done by halves. If it be right do it boldly; if it be wrong

leave it undone.-Gilpin.

They are the weakest-minded and the Are you sure, sir, that you "saved" hardest-hearted men that most love

INTERESTING FACTS.

The Key to All Miracles and Mysteries.

It is said by some of our modern writers, that Spiritualism furnishes the key to all the miracles and mysteries which have ever come to the notice of mortals to puzzle and perplex them, because unable to to solve them correctly. Now, here it is, the emphasis belongs to the word "correctly," for unless a thing is correctly solved or demonstrated it still remains a mystery, and Spiritualism, although it has thrown much light upon perplexing problems, has by no means furnished the key that unlocks all secret shrines or reveals to the understanding of mankind the pro-

cesses of the mysteries of the ages. Take man, for instance; how much has been said by all the poets, prophets and sages of the ages concerning him, as a child of God and nature, yet it is not clear to the majority of mortals, when in the language of the poet it is said "soul is the man and doth the body make." We say positively, all mortals take form from the germ life of the Universal Soul, and therefore are, as souls, immortal, for souls have neither beginning nor ending, but are cternal, as God is eternal. But, the forms the soul dons, through which to act, change, because they have beginnings and endings on those planes where they

are formed, for such service. Viewed in this sense none die, it is only the form that is cast off and exchanged for one that is better fitted for the progressive soul. All this works in accord with the involution and evolution of all things, man included.

Man, also the Earth, is progressive. These crude material planets evolved from the cosmic seed-beds of crude substance, are brought up higher and higher until in their turns they become rated as immortal worlds, because the refinement of substance and its rate of vibration so determine, owing to the more stable nature of forms that can be maintained and changed without crude death processes which mark the distinction between immortals and mortal, new planets are continuously, evolved, so that transformations in their upward courses are not greatly observed or comprehended by the earth

Each new cosmic evolution for a new world and its outfit, man included, is under the direct supervision of one wise tutelary spirit and his selected assistants. These are compacts of creative masters. compact of great works is, in a sense, Father and Guardian of the newly brought forth races, and is bound by immutable and general law to see to their individual progress from the crude to the angelic states. It is here the distinction of world's savior comes in for Jesus of Nazareth, or Jesus the Christ. He came by special fiat. An exalted spirit he took upon himself the mortal form to show by his life and labor the way to heaven, and to demonstrate the love of God for all people. The sinners and afflicted were especially sought and helped, for, said he, "The well need no physician, and the righteous no redeemer."

The conditionally and morally submerged need a redeemer now, as then, and well it is for all to turn to God and walk in the paths of purity and rectitude, as that is the only way to the Father or to heaven. Jesus as the shower of the way can be followed confidently, for he leads to heaven and everlasting joy. All mortals are but touring earth, they have here no real abiding place. They are in different grades of learning and should so view their many difference of opinions and live harmoniously together.

What is Life?

One explanation of life given me is this: Life is, in conjunction with love and wisdom, the essence and externall. zation of God. When the life of mankind, freighted as it is with its Divine heritage which is its guarantee to eternal endurance and enjoyment, is conas well as a pleasant contemplation and

reflection.

Spiritualism is directed to the souls of mortals to arouse them to action. It makes itself known in feelings of the divine afflatus. It thus awakens the soul-powers and continuously brings forth new things stored in the soul.

In the past half century, a great massing of forces has been in process by the myriads of immortals who are active in joint labor with mortals to raise humanity higher spiritually, as well as in genways, and these labors for weal become more and more manifest as time goes on.

MRS. M. KLEIN.

Van Wert, Ohio.

Spirits Appear at a Cheese Factory. Mysterious nightly apparitions and appearances are reported from the cheese factory between Theresa and Lomira, Wis. At certain hours an appalling blood-curdling sound roars through the building. Window panes and globes of lanterns fall to the floor but break not; doors open and shut, and keys fall over seemingly of their own accord. This adds another mystery to this already curious vicinity. The owners of the factory in Chicago have been otified and detectives are expected out to investigate thoroughly. The factory was lately sold to its present own-

THE GREAT DEBATE.

ers.-The Horigon Reporter.

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

A FEW THINGS ABOUT THE BIBLE.

A Reply to James M. Stifler, D.D., Professor of New Testament Exegesis in Crozier Theological Seminary. By Moses Hull.

(Concluded from No. 684.)

The Professor speaks of Celsus, but says nothing about him or his works. The fact is, he knows nothing about him. If Celsus made a good or even a weak argument against Christianity the world does not know it. Christians were too zealous to permit the arguments of this great man to reach us. All we know about his arguments is just what Origen, one hundred years after Celsus, handed us in his reply to him. Even those arguments are not used by this D. D. I wonder why? The only answer I can find is that a kind of reference to him, belittling his arguments will serve his purpose better than direct quotations from him. In the few snatches of Celsus that we get through Origin there is not a sentence that would indicate that Celsus had any opposition to either the Old or New Testament. It is a great thing to handle great names-names of men concerning whom we know little or nothing.

Our Professor next says: "The New Testament gives portrait of Jesus Christ, a character so unique that there is nothing like it anywhere in literature. He is described just as his biographers saw him. They never could have created such a portrait. To have done this would argue that these writers had more than mortal powers, They just wrote in the simplest fashion what they saw. They use few adjectives in their portraiture of the Christ; they do not realize, nor philosophize nor admonish. They just put down what they saw and heard and what their cotemporaries saw and heard, and the result is the picture of one so great that his life has been the inspiration of poets, painters, preachers, philosophers and statemen, ever since Milton and Dante of New Testament scholars? have him and his teachings as their theme."

Such assertions as these may pass in the Crozier Theological Seminary, but they would not stand one hour in the Morris Pratt Institute. All agree that Jesus' conduct and character as described by the four evangelists was above just reproach; not really better than was that of Apollonius. of Tyana, as related by his admirers. Jesus was only human, and, like other human beings he perhaps sometimes let his temper get the better of him. I have thought that a real philosopher, one always guided by philosophy would hardly allow his temper to get the better of him, as I have sometimes thought that Jesus did. A real philosopher would hardly become angry with those with whom he was convers. ing because they were not able to answer his questions. This Jesus did. See Mark iii:5.

When Jesus' friends became convinced that he was insane. "beside himself," (see Mark iii:21), and his mother and brothers came to see him, with the idea of taking care of briefly reply to it scriatim. Here it is: him, and he was informed that they were without desiring to see him, his response was, "Who is my mother and my brethren?" Then after looking around upon the audience Judgment of the Old are repeated in the New, only more he said, "Whosoever shall do the will of God, the same is my brother and my sister, and my mother." Mark iii: 32-35.

While the spirit of that assertion is to be admired, I think it quite possible that he would have spoken more respectfully of his mother had he not suspected that she was there to try in some way to save him from himself. It also seems to me like an unnecessary insult to the Canaanitish woman, for him when she came to him praying for her afflicted daughter, to, at first refuse to answer her a word. See Matt. xv:23, and then when he did answer to insult her with the expression, "It is not meet to take the children's bread and cast it to the dogs." See verse 26. Such remarks to-day, to say the least, would be sadly out of taste.

The Professor describes Jesus' biographers as being personal acquaintances. He says "They just wrote, in the simplest fashion, what they saw." I have just proved that Luke was not an eye-witness. He did not write what he saw, but wrote, so he says, "the things which are most assuredly believed among us," the things "delivered unto us" "by them who were eye-witnesses, and ministers of the word."

As for Mark, he never saw Jesus at all-never claimed to have seen him. It is supposed that he told all he knew from hearing Paul and Peter preach. This he did not tell in the Book of Mark, for he never saw that book. The book does not claim to be written by Mark, nor do any of the other · Gospels claim to have been written by the individuals whose names are connected with them. The Gospels are not the Gospels of Matthew, Mark, Luke and John, but gospels written according to these gentlemen; that is gospels written as some nameless writer thought he remembered hearing these men tell what they had heard of Jesus.

There is little doubt that Mark's narrative is older than either of the others. Neither of these Gospels was written until long after those whose names are connected with them had gone to sleep with their fathers.

would be any need of a written Gospel. Jesus had promised the New Testament is of little or no use. to come and bring an end to the world before those who listened to him should taste of death. See Matt. xvi:28; xxiv: 29-34.

The Second Epistle of Peter, which, by the way, was not written by Peter at all, but was written way down in the secpromises unfulfilled, was written partly in answer to the question, "Where is the promise of his coming, for since thefathers fell asleep all things continue as they were from the beginning of creation." II. Peter iii: 4.

needed; some one wrote one out, probably as nearly as he men. I. Tim. ii:11-15. In fact the New Testament abolishes could remember, as he had in his young days heard Mark preach it. Another writer took the book of Mark and en- 16. Eph. ii: 14, 15. Gal. iv: 24-29. larged it. He makes it more favorable to the Jews, and lo, the book we call Matthew was born. This book is Ebionitish all the way through, too much so for the more liberal of | The Old commands the husband and father to kill his wife the new faith, and the result is, some one takes this same and children, who shall propose the worship of any other book and works it over, and we have the book of Luke, with God than the one worshiped by the husband and father. It a genealogy reaching back to Adam, and with the Gentiles for all of its heroes. In all these books many points are omitted which somebody else wants brought to the front, and the book of John is ushered into the world.

These things are not mere surmises. I wish I had the time and the readers the patience to wade through the proof, I would now prove that if the books were not all you in meat or in drink, or in respect to an holy day, or of brought into existence as I have here indicated, they cer- the new moon, or of the Sabbath days." Col. ii:16. Rotainly did all come from one original.

There were many other Gospels thrust upon the world before either of these Gospels were born-Gospels used by these same fathers, to which this learned Professor refers. Let this be a sufficient reply to the sentence, "They just put down what they saw and heard, and what their cotemporaries saw and heard."

I cannot resist the temptation, before leaving this point, to quote once more from the learned and Honorable Judge | fessor, that there are two Gods figuring all through the very Waite. On page 125 of his History of the Christian Religion, first book of the Bible. One God, or rather one set of Gods,

"The fact cannot be ignored that there is no evidence The term God is applied to the Elohim in Gen, i., and in the showing that either of the five books (the four Gospels and first three verses of chapter two thirty times, then Elohim Acts) in which these miracles were recorded, was written until nearly one hundred and fifty years after the transactions are said to have occurred. How much earlier the manuscripts existed, from which these books were compiled, is not known. None of them can be clearly traced to the first century."

The Professor next informs his readers that the Old Testament predicts Jesus. As he quotes no specific predictions, I ground," Gen. ii:3, so in verse 7, he went to work and made a will attempt no extended reply. I will, however, say that I dely the Professor or anybody else in the world to find one man's ribs. prediction in the Old Testament which refers to Jesus, or | The Gods of the Old Testament were capricious and vacilhad a fulfillment in the man of Nazareth. It is true that the lating, the New Testament God was without variableness or writer of the Book of Matthew, perhaps a second century shadow of turning. James 1:17. The Old Testament God monk, undertakes to make a few predictions apply to Jesus, was a mechanic; among other things he made man, and we but he always either misquotes or misapprehends his author, man. The New Testament God was not a maker, but a light effice.

This I would be glad to demonstrate at any convenient time and place. The fact is, this writer knew nothing about the prophecies. In every attempt he makes to quote them he either quotes what is not in the Bible or misapplies his quotation. One sample is all I can give at this time. In Matt. ii:23, Matthew, or rather the writer of the book which purports to be written according to Matthew, says: "And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene." Now the fact is, the Old Testament contains no such prophecy.

In Judges xiii:5, the angel told Mrs. Manoah, the mother of Samson that she must allow no razor to come on his head, "for the child shall be a Nazarite unto God from the womb." Now a Nazarite is one thing and a Nazarene quite another. A Nazarite was one who had taken a certain vow upon himself. See Num. vi. 2-5. A Nazarene was a dweller in Nazareth. This writer, perhaps not knowing the difference between a Nazarite and a Nazarene, takes a text in the Old Testament which had reference only to Samson and applies it to the Nazarene. This writer made no attempt to apply prophecy which was not as wild as this one.

The thing which astonishes me almost beyond measure is that a teacher of New Testament Exegesis, in the Twentieth Century should be either so dull in his comprehension of the New Testament, or so lost to honor, in his application of scripture as to use such texts in such a manner. If the students of to-day are to study the New Testament under such teachers, what can we think of the prospective development

The Professor under review was wise enough to keep away from direct quotations. If he is capable of filling the chair he occupies, he knows better than to thus misapply prophecy. As I have neither the time nor space to review the Professor's whole article, I may perhaps be allowed to skip near a column of the more irrelevant part of his essay.

When the writer speaks of four hundred years of silence intervening between the last writer of the Old Testament and the first of the New, he talks of a hiatus which existed only in his own mind. There was no such space of time between the two. The Book of Daniel was written about the middle of this time. The fourteen so-called Apocryphal books all come in during that time. True the most of the Protestants reject those books; that proves nothing against them. The Catholics, a majority of all Christians, use them, as did Jesus and the New Testament writers.

The Professor's next paragraph I must quote entire, and

"The Old Testament demands nothing and offers nothing except what the New demands and offers. The mercy and clearly. Sometimes the expression, the God of the Old Testament, and the God of the New is heard. The Bible does not present two Gods. The God of Moses and the prophets is the God of Paul and of John. His Mercy, his interest in men. His righteousness are precisely the same in both. It is not true that the God of the Old Testament is severe, and the God of the New Testament is tender. God is alike severe and tender in both Testaments. The ethics of both is the same. What God hates and condemns from Moses to Malachi, he hates and condemns from Matthew to Revelation. What was wrong in the ancients is no more and no less wrong in the New Testament, and God is no more graclous since Christ came than he was before."

Here is a huge mass of assertions the most of them as baseless as the fabric of which dreams are generally made. Allow me to state them seriatim and then to briefly examine

- 1. The Old Testament demands nothing and offers nothing except what the New Testament demands and offers. 2. The mercy and the judgment of the Old are more clearly repeated in the New.
- 3. The Bible does not present two Gods. The God of Moses and the prophets is the God of Paul and John. 4. His mercy interest in man and righteousness are the
- same in both Testaments. 5. It is not true that the God of the Old Testament is se-
- vere and the God of the New tender. 6. The ethics of both is the same.
- What God hates and condemns from Moses to Malachi he hates and condemns from Matthew to Revelation.
- What is wrong in the ancients is no more and no less

wrong in the New Testament. 9. God's grace is the same in the Old and New.

Here are nine assertions, one or two of which may possibly contain a grain or two of truth. Let us now ask, does the Old ask or demand anything different from the New? The Professor says not: if he is correct in his assertion, and The fact is neither Jesus nor the Apostles supposed there especially if his other eight propositions are true, then surely

But the Doctor is wrong. The Old commanded circumcision; the demand was so strong that the flat went forth that those who were not circumcised should be "cut off." See Gen. xvii:12-14; Josh. v:2,3, etc. Where does the New Testament demand this? On the contrary, it says, "if you are ond century long after the apostles were dead, and these circumcised, Christ shall profit you nothing." Gal. v:2. See Acts xv: 1,2. See also verses 24-29. Also Acts xvi: 3.

The Old Testament made it a sin to bring children into the world-a sin for which a blood atonement must be made. See Lev. xii., whole chapter. On the contrary the New Tes-Now, inasmuch as the witnesses were dead, a Gospel was tament makes child-bearing a saving ordinance for the Wothe whole ceremonial law of the Old Testament. Cor. ii:12-

> Are the mercy and judgment of the Old Testament re peated in the New as this New Testament Exegesist asserts? says, "Thou shalt surely kill him. Thine hand shall be first upon him to put him to death. Thou shalt stone him with stones that he die." Deut xiii: 6-10. Does the New Testament anywhere endorse that? The Old stoned people to death for breaking the Sabbath. Num. xv: 32-36. The New takes away Sabbaths, and says, "Let no man therefore judge mans xviv: 5.

> In answer to his third assertion, I will ask, does the Bible present more than one God? It surely does. Jephtha, the commander of Israel's army, said to the commander of the armies of the Ammonites, "Wilt thou not possess that which Chemosh thy God giveth thee to possess? so whomsoever the Lord, our God shall drive out from before us, them will we possess." Judg. xi:24. Nobody knows better than this Prowas called Elohim, another was called Jehovah. or Yahweh. takes a rest, and Jehovah comes on to the stage and acts through the second and a part of the third chapter. He is called "the Lord God" nineteen times before Elohim comes to the front again. The last thing this first God did was to make man and woman in his own image. Gen. ii: 26. The first thing Jehovah-God, or the Lord God does when he takes the field, is to discover that "there was not a man to till tha man of dust, and in verse 22, he made a woman out of one of

father. Paul learned from heathen writers that "We are the offspring of Acts xvf1:28

So far from the Old Testament and New Testament God being the same, or alike, the God of the Old Testament was jealous, vengeful, furious. Nahum 1:1-3. The God of John was love. I. John iv. 3.

I cannot find space to review all the

propositions made by this teacher of the young, but I will here say in reply to one of he assertions, that the ethics of the Old Testament and of the New Testament are not the same. The Old Testament commanded its adherents to abuse and destroy the nations by whom they were surrounded. The New went the other way so far as to tell its adherents to do good unto all men. On our duty to hate read the first five verses of Deut. vii. A lack of time and space is all that prevents me from taking up the other assertions of the paragraph of this D. D., just quoted, and handling them as I have those over which I have gone.

Let me say in conclusion, I love and reverence the Bible, both the Old and New Testament, for the good there is in them, but I do not use either of them, or both of them together as a fetish. They undoubtedly contain the results of the best inspiration that the people of that nation and time had. Let us rejoice that they had so much, but let us not pin ourselves back to the limited ideas of the dead past. There is more light—more inspiration ahead of us than there ever has been in any past age of the world. There are newer and better Bibles yet to be written-Bibles with which the Old will compare as the tallow dip our grandmothers made and used compares' with the grand arc lights of the twentieth century. That writer and readers may be able to read and understand the inspiration of the new, is my most devout prayer.

MOSES HULL

MAUD LORD DRAKE

Writes a Letter From Angels' Camp, California.

I cannot let this Christmas time and the year that has been so full of history. disaster and change, pass without sending you greetings from our green hills where I have been spending the fall and winter. Not in idleness by any means, for long years ago my life was pledged and devoted to the Master's work—to the demonstration of the one great and important fact in nature—that we live. and living must continue to live.

I have been negligent in the keeping of my promise to write to your everpopular paper, by reason of the pressure of new duties and new work that seems to come to me at all times, but I have not been unmindful of my promise and the benefit of keeping in touch with the great hody of workers in our cause. have stepped out into a higher condi-tion, but the most of us who commenced nearly half way back in the century just past are still carrying forward the banner of harmonial progress, still teaching and pointing the way.

Science has at last lent us its aid. Ecclesiastic dogmatism is not as bitter and vindictive towards us as it was back in those early days. The men and women who do the thinking for the race -the men of affairs, at the head of great corporations and industries, come and go now at the front door of our se-ance rooms and fear not to admit a knowledge of that which the churches have for all these years insisted that we must believe.

In this great state our philosophy is very popular. Here where the stars seem a little nearer, where the sun bids the continent last adieu, where the hills are green, while yours are wrapped in long intervals between talks. Come snowy mantle, where flowers greet you at every turn, where the ozone comes direct from the great ocean, where all dare to think, are many Spiritualists.

It is an easy riddle to solve for think. ers only become Spiritualists. think wrong than not think at all." sooner or later the thinker's feet will strike the right path. There are many paths to our Father's mansions; and, as Tennyson says:

"Minds on this round earth of ours. Vary like the leaves and flowers, Fashioned after certain laws.'

We cannot all think the same way or travel the same road to a knowledge of the continuity of life. Therefore let me urge all of our workers to join hands with all the churches for they only ask us to believe what we already know. contend not with the Christian Sciensts, for their facts were ours first and all that they have of value. Quarrel not with theosophy on account of their vanity-true theosophy, in its truest meaning, is what we teach. Dispute not with the scientist for our knowledge is the result of scientific deduction as conclusive as any other scientific fact. hypothesis explains all the facts and phenomena, which cannot be said of very many scientifically accepted theories

Let me say to all of our workers and teachers that the time has come, is now here, when the iconoclastic hand must be stayed. If our light is a little the brightest let us hold it a little higher. Our brother's light may catch some of its iridescent colors. If our banner is a little more royal in its purple and If our banner is gold, let us unroll and see that it trails not in the dust of contention.

The century full of strange thingsdisaster and progress is upon us. Are we ready and prepared for the work. That Brother Francis and The Progressive Thinker will do their part I have no fear, it is those of us in the ranks who need the words of encouragement. To all such let me urge to do each day the duties of that day leaving the tomorrow

to itself. 11 18 Is I expect to find me still more active in the work. Of these things I will tell, you later. With the compliments of the season, I will say good-bye, and God speed your work. MRS. MAUD LORD DRAKE.

Angels', Camp, Cal. How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600,000 selling Dish-washer. I never saw anything self so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it, will wash and day the family dishes in two minutes. I self from my own house. I self the many orders, Each Dish-washer sold without wetting the The dishes are washlates want out wetting the The dishes are washlates want out to Dish-washer hands. That is why flicted for the Dish-washer hands. That is why flicted for the Dish-washer one who mayn wish to make moone city one who mayn wish to make moone city one who mayn wish for make mooned city one who mayn wish to make mooned city one who mayn wish to make mooned city one who mayn will start you in businesse or particulars. They will start you in businesse or particulars. They will start you in businesse or particulars.

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A Spicy Letter From Glenwood Springs, Colorado.

I haven't spoke out loud in meetin for so long that I thought I would try it at this time and see if it wouldn't relieve my feelings-and my conscience, too, for I begin to feel guilty at not even "clappin" my hands or "hollerin' sic 'em," to all the grand and beautiful things that are being brought to our notice weekly through the columns of The Progressive Thinker. It never grows monotonous nor gets stale, but just keeps a fellow's "think box" stirred up enough all the time so that stagnation of the gray matter is next to imticles which I cannot agree with, be cause it gives me something to kick about, and show off my superior (?)

One of the things that I really enjoy is to perch my feet upon a table or some other convenient foot rest, and with a long-drawn-out protracted grin, that gorws more expansive as I read, wade through those weekly contributions of Dr. Phelon. I believe these letters, if taken in moderate doses, will cure the worst cases of dyspepsia, although an overdose has a tendency to throw one into convulsions. I trust that his quill will continue to be in evidence for some time to come.

Am very much interested also in the spirit talks through the mediumship of Carlyle Petersilea. I trust that his father and Prof. Denton will continue to give us the result of their experiences in the beyond-yes, and Madame Blavatsky, too, now that she has changed her views about reincarnation, is very interesting. Although she gives the male sex some terrific broadsides, there is no denying that she makes a good many bull's-eye shots, and I admire her frankness and feel like shouting, "Go it, old girl; I'll hold your bonnet." I enjoyed the symposium hugely and

am heart and hand with those who say "expose the frauds." There is no excuse for them and they should receive no mercy until they cease making Spiritualism a by-word by conducting their nefarious work under its banner.
Glenwood was honored by a brace of these adventurers a few weeks ago. who advertised as the famous Barth Brothers, and, as usual, they were world-renowned, and carried testimonials from the leading newspapers of Paris, Berlin, London, etc., one of which spoke of their mediumship as being very "laughty." I suppose they meant "lofty" when they forged the article, and gave themselves away by

their poor spelling. However, it came nearer the truth than they thought, for the best encore their performance could bring forth was a laugh of derision, while the only thing "lofty" about them was their stature, which they claimed was seven feet, two inches. The name they had attached to them prior to coming here was Coons brothers, but what their still more remote or present alias is I have no means of tell six or seven nights, and prepared to take us in, but there were a few of us who read The Progressive Thinker, and we said, "Nay, nay, Pauline," and re fused to be taken. They became discouraged after the first night at not making expenses and canceled their remaining dates. They went from here to Denver, a letter of reference accompanying them (incog) on the same train notifying the Spiritualists there to give them a reception becoming their

they were "rank" enough. But I must have mercy on you and quit. Before doing so, however, I wish to suggest that a few of your contributors such as Clara Watson, Dr. Sweringen and several others who never open their mouths without saying some-thing quite pungent, would do me a personal favor by not having such horrid oftener, please, for, as near as I can learn, you are more than welcome.

station and rank; and heaven knows

With best wishes for your prosperity and that of the cause during the coming year, I will enclose you one dollar and "two bits" for a renewal of subscription and the premium by Hudson Tuttle, and bring this nonsense to a full stop. CHAS. C. HUBBARD.

Death of Mr. Geo. Dawson.

The many friends of Mr. Geo. Dawson of Montreal, Canada, will regret to hear of his transition, which accurred very suddenly on the evening of December 8 whilst in the bookstore of his friend Mr Phelan.

Mr. Dawson was well known among a large circle of friends, both in Canada and the United States as a hard and consistent worker in the cause of Spir itualism and other kindred fields of work, and he was for many years past a regular visitor to the summer camps in the eastern states and at Lily Dale, where his genial personality will be well remembered. His funeral was attended by many friends of all shades of opinion, but his death is especially re gretted by his Spiritualist brethren were just about arranging to bring the cause he loved so well more prominently before the public by inaugurating a series of lectures by some of our best known workers.

Mr. Dawson was apparently in his usual health up to the time of his death, and only the day before he presided over the first meeting of Pleasant Sunday Afternoon Society, which he had just assisted in forming for the benefit more especially of the non-church-going people of the city, and his loss will be deeply regretted by his confreres of this organization.

BOOK REVIEW.

The Proofs of Life After Death. Twentieth Century Symposium. and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world to-day, as substantial evidence of the continued existence of the

Arranged under the heads of Science Psychical Research, Philosophy, Spirit-With a special contribution on

mortality from New Standpoints. Compiled and edited by Robert J **Thompson** Robert J. Thompson, publisher, 1604

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This book from this well known and popular writer, is of a character to do good physically and spiritually. The New Thought movement is making a distinct impress on the thought of the world, and that for the betterment and benefit in health and in pure spiritual culture. 'We could wish this book were in the hands of every Spiritualist, for its instructive and spiritualizing ten dency, and its health teachings would surely prove of great benefit. There are many to whom it would come as an angel of light bearing rich blessings of helpful and inspiring thought. Bound in silk cloth, purple and gold

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DEAFRESS. C

By No Means Until ACTINA Was Discovered.

Ninety-five per cent of all cases of Deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of Aurists or Physicians to cure.

Ear drums are worse than useless.

It is folly, therefore, for deaf persons to hope for a cure by the old methods of the aurists and physicians, and instead of wasting precious time and money on methods that never have cured Deafness or Catarrh, they should awake to the times and apply the scientific cure. That there is a scientific cure for Deafness and Catarrh is demonstrated every day by the use of ACTINA. The vapor current generated in the ACTINA passes through the Eustachian tubes into the middle ear, removing the Catarrhal obstructions as it passes through the tubes and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound.

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ACTINA has never failed to cure this distressing symptom. The vapor current passes quickly and freely through the Eustachian tubes removing the catarrhal substances that obstruct the easy exit of the wave sounds. We have known people troubled with this symptom for years to be com-

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worldliness" which it replaced, which lows: was in turn followed by the Spiritual-istic reaction against agnosticism. He Old Testament and Immortality—Paul's fall short of demonstration. The vol- mortality-Probabilities Which

After a review of the beliefs held in holds, as a provisional hypothesis, that the past concerning life beyond death, continued existence is demonstrated, Dr. Savage takes up the present condiwell authenticated communications 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 Bellef in Imume includes a consideration of the Short of Demonstration—The Society work of the Society for Psychical Research and also an appendix giving tal Life—Possible Conditions of Anothsome of the author's own personal ex- er Life-Some Hints as to Personal Experiences in this line. Dr. Savage periences and Opinions. For Sale at this Office. Price \$1.50. Postage 10c.

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OGGULT MYSTERIES.

VERY EXTRAORDINARY.

HOUSE IN SAN FRANCISCO.

Im 10, 1663. A

Soul-Shaking Manifestations in an Antors on Pacific Coast.

San Francisco, Cal.—There are haunted houses and haunted houses. strange light, mysterious noises, fan- visits was published in the True Cali cled visions-a murder or any other of fornian without mentioning the proper a dozen trivial reasons—may brand a names of the witnesses nor the locality house with an evil reputation. The by Rhodes, writing under the pseudomere fact of neglect or desertion has nym of "Faustus," and it is from his acof ghostly legend in the nooks and cor. following facts are derived. The story. ners of dilapidated buildings.

self in her upper chamber—forthwith sensation in San Francisco. The first There are a dozen residences in the were eagerly read and commented upon. city of which tales are told, founded and when, for the "steamer edition." upon such slim and faint foundations. three letters were reprinted, 2,000 conlandlord and house agent, for as the streets. testimony is always at fourth or fifth hand it cannot be easily refuted.

which has a history more thrilling than and exact in their testimony as any such hearsay fairy tales—a house where modern committee could be: The tale for four of five months the most extra- as written in the True Californian, while ordinary manifestations occurred by somewhat prosy and stilted from a modnight and day time in the presence of ern journalistic point of view, is calm competent, intelligent witnesses, whose and liberal and inspires one with the evidence has been written and printed. confident belief that these men at least And, moreover, these witnesses were at | believed they saw and felt what they the time among the best known citizens of the city, men whose characters were above reproach, whose words were and lit with a bright moon, nearly a never doubted. Only one of these sur- the full. Rhodes and Paul set out tovives, and from his recollections and gether from the former's house on the accounts printed at the time the Broadway, on the south side of Russian tale is reconstructed, for forty-four hill, and tramped across the hills, then years have passed since the 'house of unmarred with the gashes of roads, past the demons" at North beach has been the slaughter-house, arriving at Manvisited by specters.

Ideal for Spooks:

At the corner of Larkin and Chestnut streets there still stands a little Swiss "Inconfrafia" in an endeavor to explain cottage, in practically the same state as the mathematical paradox or perpetual it stood in September, 1856. It is upon motion machine at that time on exhibithe northern spur of Russian hill, by the reservoirs, and commands a land the incident serves as a reminder of the and water view that is perhaps the fin- judge's philosophic and scientific bias. est possible in any city in the world. The ladies were called down to form the The hill drops toward the west and circle. north to Washerwoman's cove and to the upper bay, scarcely three blocks away. All Marin, Tamalpais, Alcatraz, Angel Island, Sausalito and Belvidere down to the table in the library and look in across the channel at the little touched hands. glazed plazza of the old Manrow house. The city has been settled slowly in this part of the town, for North beach, which when Meiggs bought up the Sore was expected to become the chief s portion, has somehow lagged tion iter. he rest of the water front. As suffercionence district this locality, which sometimes called "Marathon," has only lately been built upon, but within the last few years several important

its importance and beauty have become well recognized among the hills, and even yet un- emptied into the sugar bowl and all the crowded by neighbors, stood year after year at the extreme north of Sun Fran- bought an expensive bonnet downtown cisco. Its aspect is picturesque and When I got home I laid it upon the romantic. From house to stable a high board fence secludes the garden, and a little "Judas" wicket in the door suggests a fortified enclosure. The garden 1s tangled and overgrown, shut in on all sides by fences and rows of gum trees. Could one select a stage, a place for a marvelous to happen, the Manrow house could not be more inspiring.

residences have been erected and now

- Built by a Pioneer.

J. P. Manrow, who built the house in 1851, was one of the best known of the pioneers. After having been employed for several years as a civil engineer on New York railways he had come to California, and in 1856, he had a large real estate business. He was a mathematician of extraordinary ability, a business man of parts, with a clear and cool head, fine physique and a frank and suddenly the whole apartment was open character. He was a conspicuous thrown into commotion; sofa cushions figure in town from his habit of riding were hurled in every direction, books with his wife and blood-hounds all over leaped from the shelves, the doorbell the peninsula, and, in the eager life of was violently rung and every person those days, it was inevitable that he present was simultaneously struck on should become a leader of men.

away. California had awakened from pinched, others kicked. During the her long sleep. The flash in the pan of | whole of this time the members of the independence under the bear flag was company clasped hands without breakan episode of the past. The argonauts ing the circuit. A book was thrown had made the land their own. It was across the room and struck one of the a decade of strife and turmoil, of gold ladies. Mr. Paul picked it up and and lust, of blood and brains. In the placed it on the table. It was immedichaotic state of affairs, with a political lately opened; he closed it: it was organization loose and corrupt, crimi- opened again, and he marked the place nals and desperadoes had the run of On turning up the light the leaf was the town. Things went from bad to found to contain the following sentence worse, from disreputable to intolerable, the only scriptural quotation in the Then came the assassination of James volume, which happened to be a book of King of William and the storm of indig- travels: "Cannot ye discern the signs of nation broke out. The second vigilance the times?" committee was organized; it dealt death and banishment to the lawless. Casey and Cora had been recently executed; Terry had been imprisoned and

Early Stormy Scenes.

was in the front of the excitement of then the visitant asserted that he was the '50's and was made judge advocate | Capitana, an old Kanaka woman who of the vigilance committee. Among his had been well known to Mrs. Manrow's friends in these violent times were ster, and who had died years before. William H. Ahodes, an attorney then Capitana was cited to appear and to contributing under the pen name of ring the doorbell as a signal for the "Caxton," stirring letters to the Bulle- completion of her embodiment. This tin, and Almarin Brooks Paul, a mining was done and immediately outside the engineer, who, with Rhodes and Wash- window of the library a bush was vioington Bartlett, afterward governer of lently waved. In the moon light by the the state, was publishing the True Cal- kitchen a form was distinctly seen. It ifornian, a daily newspaper.

These men met frequently at the headquarters of the vigilance commit- spirits should wake up a negro servant tee and it was there that one day Man- who slept in the stable, and hardly had row mentioned the fact that extraordi- this been mentioned when, terrified out nary things had been happening at his of his senses, the man burst open the friends, Rhodes and Paul, then active his nightshirt down the walk toward and spirited young men of 32, became the library window. He broke into the intensely interested.

but fifteen or twenty years at that time party except Mr. Paul fled in horror. by Manrow was of a more unusual or- then suddenly vanish through the wall der: There seemed to be a persistent of the house. As the ladies ran from

daylight, and when encouraged by the go back to the stable, but passed the

HORRIBLE APPARITIONS HAUNT A | forming as a "circle" these manifestations became positively uncanny. The two young men listened, but had no explanation to suggest, and at last they determined to investigate the affair for cient Dwelling-Astounding Material- themselves. To this Manrow willingly izations and Terrifying Actions-in- acceded and the night of Friday, Sept explicable Mysteries Awe Investiga. 19, 1856, was decided upon for the first

Strange Tale of Ghosts.

The account of this and subsequent given rise to tales of the marvelous. | count, corroborated by the personal rec-The slightest episode is sufficient ex- ollections of Almarin B. Paul, the only cuse for the gossip to weave her webs surviving member of the trio, that the vouched for by such competent and A servant girl has asphyxiated her- weil-known witnesses, made a great the dwelling is said to be haunted, second and third nights' experiences Such rumors are the despair of the les were sold as they appeared on the

This, remember, was before the days of "psychological research societies But there is one house in the city but the investigators were as scientific

asserted. The night of Sept. 19 was fine, coo row's house at about 8 o'clock.

Soul-Shaking Terrors.

The judge had been reading up his tion at Houseworth's on Clay street, and

Mrs. Manrow appeared with her sis ter, who, with a daughter, had but lately come from Honolulu, and the six sat Mr. Paul asked Mrs. Manrow if she were not frightened at what had oc-

"No," she replied, "it was rather terrible at first, but we're used to it now In fact, I confess I am rather more annoyed and indignant than terrified. These spirits, or whatever they are seem so childish and petulant that cannot understand it at all. If they were really malevolent and inflicted bodily injury for some revenge it would not be so mysterious, but they do the most inconsequent and silly things So the little house, so long isolated | Yesterday I found all the salt had been sugar into the salt box. And to-day piano. The next moment I turned to look at it again and just while my back was turned for an instant every feather had been plucked from the bonnet! How do you explain that?"

As soon as the circle was formed manifestations began to occur. Remarkable as these were, such phenomena have been described by many and the tale of such occurrences is thread bare. Knocks were heard in all parts of the room, the table was raised and swung in the air or floated a foot from the floor. But more exciting scenes were to follow.

Pandemonium Reigns.

The lamp had been turned down part way, but the rising moon gave the room a clear, if weak, half light, when head or body with unseen hands. Some The splendid idle '40's had passed had their hair pulled, some were

A conversation was then begun with the spirits, conducted by means of the rapped alphabet, and the unseen being announced himself as the ghost of James King of William. Upon inquiring further as to his age and other matters, however, the company declared J. P. Manrow, then 40 years of age, the impersonation to be a fraud, and

soon disappeared. Mr. Manrow now proposed that the bouse on Larkin street. His two stable door with a shrick and rushed in Mo., states that in his long years of exkitchen and immediately the group of that the disease is hereditary, having The story, as told by Manrow, was watchers in the window perceived a one of supernatural visitations, rap- horrible form appear from the ground pings, table tippings and so on. Spirit- in front of them. Its countenance was ling from the disease. The Doctor has ualism, introduced by the Fox sisters, so terrible, so repulsive and so threatin Rochester, had been wondered at for ening, black and cruel that the whole trated, which is sent free. Parties afand everyone was interested in the sub- He watched alone and keeping his eyes ject. But the phenomena experienced on the awful figure, saw it retreat and and malign influence connected with the room rugs, sofa pillows and books This pretty volume contains fifty-seven the house. Acts of spite and mischief were hurled violently after them. The of the author's latest and choicest

night on the glass-window piazza. Mr. Manrow, running to the front door to chase the apparition, found that the front door-had been torn off and car-

ried some ten feet and was placed so as to barricade the door. The frightened company had hardly courage to go on with the sitting, but at last, expressing a wish to be visited by more peaceful spirits, they sat down again. Immediately everyone was softly touched and caressed by many hands Their hair was smoothed and cheeks

patted by hands that became gradually visible, till sometimes a dozen were seen about a single person. Mr. Manrow, who had been suffering from a severe toothache, was treated to a gentle massage by the spirit hands until the

pain was entirely removed. Wonderful Manifestations.

Such were the experiences of the first night, as testified to in person by three of the best-known citizens of San Fran-The succeeding night, the following Friday and Sunday, were as remarkable. Similar manifestations occurred and others more wonderful. Watches were taken from the gentlemen's pockets, the ladies' hair was pulled down suddenly, while the company held hands and felt all the while many hands touching their faces.

The account reads like an ancient chronicle of witchcraft. Readers Walter Scott's "Woodstock" will recall that celebrated haunted house. The Manrow manifestations resembled these in many details. Several different materialized spirits were distinctly seen, most of them outside the window, Mr. Rhodes' explanation being that as soon as a form was seen the whole company broke the circuit and rushed to the window to get a nearer view, and so the form did not become completely embodied. Sometimes two or more apparitions were seen at the same time, and frequently the forms were seen to pass house. Once, indeed, a specter paused half way in its transit and stood partly within and partly without the planking. Spectral lips mimicked strains of music that were whistled and sentences

were whispered in a whistling voice. .But the most remarkable feat of all finishes the recital. Several times Mr. Paul, sitting quite apart and alone upon a chair, had been violently overthrown upon the floor. One chair in particular in the corner of the room absolutely refused to hold him. This aroused his indignation and determination to resist the mysterious force. He audibly defled the visitors to dislodge him and grasped the arms of the chair. Before the words were out of his mouth he was torn out and thrown bodily at full length upon the table with an irresistible force.

J. P. Manrow died in this same house many years ago, but long previous to that all demonstrations had stopped The house is now occupied and owned by John G. Klumpke, the father of the celebrated woman astronomer, and he denies any knowledge of any supernatu-

ral visitations whatever. The only living witness, as has been said, is A. B. Paul, who still affirms that every word in "Faustus" article concerning the Manrow house is true. as far as he is able to judge by the evi dence of his senses. He offers no explanation, save a vague surmise that it was the two ladies from Honolulu who were the "mediums" in the case—who. that is, attracted the influence, whatever it was. He recalls every incident mentioned and others not included in Rhodes' account.

For, more remarkable than the incidents which were, one one might say induced or encouraged by the sittings, were the spontaneous manifestations which began the affair and which kept up for months after the investigation The family was constantly being persecuted by petty acts of mischief. Flower pots were dashed against the walls of the house, lights put out, water spilled from time to time until the spirits gradually withdrew. One day Mr. Manrow, while passing through the kitchen, narrowly escaped being killed by a hatchet | is performing miracles (wonders) name of "House of the Demons."

But such things do not seem to happen nowadays and all the most inquiring skeptic can find to wonder at is a 50-cent "materializing seance." where the poor gulls in the audience who swallow the show with credulity are the more marvelous part of the exhibition. Who would not risk the fear of spirit, goblin or demon to see what these men saw in the little cottage on North beach, the lonely, romantic outpost amid the hills surrounding the passionate little town of San Francisco of '56? -Chicago Chronicle.

GHOSTS' FIRST GUESTS.

County Couple.

Spirits Break up the Home of Howard

Kokomo, Ind.-Ghosts broke up the first day's housekeeping of a bride and groom here. Yesterday Charles Abney and bride moved into a house where murder had been committed. Three vears ago Herman Schultz, a returned Spanish-American soldier, was murdered at a dance in this house by Arthur Woolford, who is now serving a prison term for the crime. Since the tragedy the house has had numerous tenants, none of whom remained longer that a few days. Yesterday Abney and his bride moved in. To-day they moved out again. Last night, soon after the couple retired to bed, the doors of the house opened and there was the noise of entering guests. The room was filled with invisible people. Presently a squeaky violin was heard, accompanied by the clatter of feet and the swirl and swish of skirts around the room. Voices revealed a quarrel of two men over a girl, each claiming her as a dancing partner. Then followed a pistol shot and the noise of the victim falling to the floor. The ghastly scene was a faithful reproduction of the dance and tragedy of three years ago in which the young soldier lost his life. Schultz, the victim, was a member of company L, One Hundred and Fifty-eight Indiana regiment. Jacob Harness, an uncle of Judge B. F. Harness of the Howard Superior court, occupied the house at the time of the murder. He soon moved out, as did all other later tenants. All the neighbors certify to mysterious visitations and frequently ghostly apparitions. Abney and his bride remained in the house but six hours .- Indianapolis (Ind.) Sentinel.

Is Cancer Hereditary? Dr. Bye, the Eminent Specialist, on the treatment of cancer, Kansas Clty, tensive practice in the treatment of carcinoma has proven beyond a doubt successfully treated as many as four or more members of one family sufferprinted a valuable book, profusely illusflicted or having friends afflicted should write him. Address Dr. W. O. Bye, Kansas City, Mo.

'Spirit Echoes." By Mattle E. Hull. and elfish pranks were played in broad negro servant could not be persuaded to poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents. | volvers .- Chicago Tribune."

News From the Pacific Called Death.

The holidays of 1902 are behind us. It will take many weary days, on the physical plane, before we bring our bodies to the same stopping, place in 1903. How much of the joy and sorrow will be of our own making, who, at this point can tell? We know, however, we are in a large measure responsible for the substance with which we, over and over again, fill the beaker of life.

It is hardly necessary for us to assert it is much pleasanter to search for the sunshiny ways of life, than the shadowy recesses. Above all things else, do not try any experiments with cerulean hues. Do not indulge in the "blues, either as an experiment, a pastime, or a habit, for contact even, always works harm to the contactor. Let us, on the contrary, with high hope, and persistent courage, aim constantly for the highest and best. With every step well taken we will ever be in an advance, and this with no delay of time nor any waste of

Who fails gloriously, points the way to future success in attainment; both for the self and others. It is often suggested that we are interfering with the future conditions of others and our selves, if we help them, thus enabling the bridging over the doubtful passes and stormy rivers of life, instead of allowing them to swim, or drown. While we are not our brother's keeper, we are certainly responsible for any agony shame or wickedness of his, that we might prevent, if we would. It is the supreme selfishness of the gross physical that seeks to make any other state ment or conclusion. To be your brother's helper, on all planes; is the one quite through the solid walls of the thought of altruism. We cannot at this stage of the earth's development attempt to stand simply for a personal

I am glad to see Will C. Hodge is talk

ing back to Madame Tingley. I think he has the best of the argument. His statements are clearly made and unanswerable. He is just the sort of man for the Spiritualists to have in the neighborhood of Point Loma during the growing of "great Lotus." We understand the Madame has been indulging in a libel suit against one of the San Diego newspapers. While it is everybody's privilege to enjoy a suit of that description, taken in the ordinary way, it is always an expensive luxury. It has come almost to be an established axiom, that a libel suit against a newspaper always ends in favor of the news paper, beside giving all the little peccadilloes of the other party, from childhood up, a thorough airing. The advice of the wisest man is: "Do not sue a newspaper for libel damages, for the

chances are all against you. Our holiday time is carrying a heavy burden by land and sea. Even Mt. Pelee refuses to be quiet. The total of the loss of life is something most startling. Nor is this all, the weather seems to have formed a trust so it can do the whole gamut of cold eccentricities, all over the continent at the same time. Is it not a new thing for men to freeze to death in Kentucky? From all points of the compass there comes one complaining wail, of almost or quite unbearable blizzards. Formerly these cold storms hardly ever traveled south of Chicago. But now they seem to have been presented with the freedom of the whole broad continent. They have made free use of all places, except California. Christmas day was sunny, warm and delightful. It was an out-of-doors day; and the usual out-of-doors resorts were patronized.

Mrs. Mary Hayes Chynoweth, who by the aid of our unseen helpers has been rich enough to build a hundred-room house which was totally destroyed by fire some years ago, is said, by the secular press, to have become a healer, and which was hurled across the room at | curing by the laying on of hands. Her him. The house has well earned the experience on these lines has been quite a fairy tale of the mutations of fortune.

The Silvertown, which started from the Bay of San Francisco with the Pacific cable on board, has reached the Sandwich Islands and before this reaches my readers, the Western end will have been spliced and landed at its shore station. So every day, somewhere in the world, some event happens that is to act as a world-wide cause of farreaching results. Of these, few of us have any adequate conception. Man, his wishes and desires are an inexhaustible topic of suggestion, conjecture and

Our mails instead of coming from Chicago in three days and a half, have of late so lost time in crossing the mountains, as to have been over six days in making the trip. The mense pressure upon Uncle Sam's resources, during the holiday times helps on the delay, which is inevitable. It must be said to the credit of the local force here, and true elsewhere as well, they let no grass grow under their feet in the distribution.

It is a matter of congratulation for us, | ited degree, were theirs. Of course wothat the dispute between Venezuela and the Europe powers is to go to the | great enough to have carried her witharbitration tribunal at the Hague; and out artificial means of conveyance to not to the "appeal to arms." This the polls to cast a ballot for the trusshows that the tendency towards law | tees of a state university some 200 and order is growing. Perhaps the foretold time, when men should make stances, with a like limited franchise, plowshares of their swords, and pruning-hooks of their spears is nearer at i hand than we think!

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

UNPLEASANT ASPECT.

Theosophy at Point Loma, California.

San Diego, Cal.—In the trial of the libel suit of Katherine Tingley, the theosophist leader, against the Los Angeles Times, the testimony of Louis Fitch, formerly a book-keeper at "the Point Loma home, was taken up. The court excluded those parts of Fitch's deposition bearing on Mrs. Tingley's claim to superhuman power. A SI

Concerning the various deremonies, A number of individual women alone Fitch says he never spread any thought | pay more than the \$500 which it cost waves, to his knowledge, but that he the city to allow all the women to vote. joined the others when they assumed to and not one of the voters who owns be spreading thoughts, saying: "I did what the rest did-stood there like a dummy.

Cross-examined as to the costumes worn, he answered: ble "en?

as the average evening gowh One with | the state of New York two years ago a toga crossed in front and brought around in the back was indecent in its

Describing the garments of the craftsmen, he said they left the arms and legs bare. These were worn on ceremonial

The deposition of Dr. Jerome Anderson, of San Francisco, who was once a member of Mrs. Tingley's cabinet, described the home at Point Loma. He thought all of the deeds of the property were in Mrs. Tingley's name.

The people of the colony, he said, did all the work, taking the place of servants. A fence surrounds the homestead and there were guards about the premises, who were armed with re-

SPIRITUAL PHENOMENA.

No Link is Severed by the Change

The phenomena of Spiritualism is always an interesting subject to me, for through its manifestations one is able to hold direct communication with the loved ones who have passed into the beautiful beyond, the bright home of the soul. After being convinced of the reality of life beyond the tomb, we can more fully realize, and live the grand and noble teachings of our beautiful and instructive philosophy. The true science of life. So it seems to me.

The phenomena is the convincing power of Spiritualism; the philosophy leads the soul of man to the contemplation of nobler thoughts, and eventually to a higher plane of living.

It was a dark and rainy evening, when a few seekers after truth were gathered together in the seance-room of a little cottage at Lake Orion, Mrs. Augusta Ferris being the medium. The door and windows were securely fastened, with blankets covering the latter. for it was a dark circle. All joined hands around the table, the medium included. Soon voices were heard, and one spirit made an invocation, also joining us in our singing, in a loud and distinct tone of voice.

While later, lights were seen floating | Price. \$1.25. about, and an illuminated hand caressed my mother, and answered her questions by patting her head twice for no, or thrice for yes. Voices distinctly conversed with us through the trumpet. I had several messages from friends on the other side, expressing their continued love and affection for me, and the happiness it gave them, for the opportunity of thus conversing with me. The crowning event of the evening

was the bringing into our midst flowers, through the closed door, thus proving that matter is no hindrance to the spirit when any work is to be done for the advancement of mankind. We heard two childish voices conversing together after the manner of children on earth One said to the other, "You go and get some flowers." "No," was the reply. "you go." "All right, I will," said the first voice. She was gone a short time. returned, bringing sprays of clover. rosebuds, clusters of green apples, attached to a small branch broken from the tree, with some green leaves; these she distributed among the different sweet briar rosebud that fell to my

Next to me on my right, sat the presiwith the rain. Sure enough when the lamp was lighted, the gentleman held in his hand a lovely white peony.

and it could be seen where one had re- able. Price \$1.50. cently been broken off.

When we sat down to the table there was not a flower in the room. Now each member of the circle held in his or her hand some memento of an invisible presence. The medium sat next to me on my left, and I can truthfully state, her hand never for an instant unclasped itself from mine; so she could nave had no part in manipulating the trumpet or giving messages from friends, whose knowing.

How wonderful and varied are the them, for receiving light on this im- Medical College. Illustrated.

grand a thing it is, to know this truth. MISS CLARA MARSH.

Rochester, Mich. Why Few Chicago Women Voted. Miss S. Grace Nicholes in a Lay Editorial on this subject in the Chicago

ribune says:

matter. In every precinct carriages and Mesmeric Practice. Price \$1.25. were driven back and forth to take to the polls the male voter who has the responsibility of electing all the officers and making all the laws which govern both sexes. Not a carriage stopped for opportunity to neglect his right and women, with few exceptions, had no opportunity of discovering that such rights and duties, in an extremely limman's enthusiasm should have been miles away. Under the same circumwould there have been 500 male voters in Chicago? In a special election held in Evanston to decide upon a new school building only forty men voted The average cost of allowing each of these forty men to vote has nowhere

been made public. The estimated cost to the City Chicago of preparing the separate ballots and boxes for women is about \$500, or \$1 per capita. As long as it is such an expense to the city, and the influence of women so slight numerically, why not permit them to vote the whole ballot and, in their reform administration. cut down that additional expense of providing separate ballots and ballot boxes? To be sure it is estimated that the women in Chicago pay about 121/2 per cent of the taxes to support a go ernment in which they have no choice. property at all pays less than the \$1 which the city expended to provide for her vote.

In the town of Geneva, N. Y., it was found that over half of the taxes were "I have seen them low netked, as low | paid by women. But the law passed by has given these women a voice in the manner in which their money shall be expended. In the city of San Francisco, where the women have no voice in the expenditure of the money, it was found in a recent investigation that 35 per cent of the taxes which supported the government were paid by women. In Joliet, where women may vote for school trustees, 2,500 women regestered and voted. If our board of education were an elective body would the 5,200 women teachers of Chicago have failed | ges, large and plain. Cloth, \$1.25. to exercise their right to vote?

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Hypnotism, How It Is Done; Its Uses and Dangers, By James dent of our camp, and I felt a hand try- Cocke, M. D. Dr. Cocke has hypnotized ing to force the stem of a blossom in altogether about one thousand, three his hands. I remarked that, "the frag- hundred and fifty people. The greater rance was like a white peony;" and I part of these were Americans, some necould feel drops of water fall on my groes, quite a number of French, a few own hand, which showed it was wet Germans, and a few of the Northern | may be heard in every land. Price 15c; \$1.50 per dozraces, such as Danes, Russlans, etc. It has been his purpose to illustrate the differences in the hypnotic state as they The following day in a neighbor's gar- occur in the various nationalities, and den was found a bunch of white peoples in that respect the work is very valu-

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names she had no possible means of Mind and Body, Hypnotism and Suggestion.

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Suggestion-A Gold Mine. Now we present a work of mar velous utility, one that should be carefully studied. It contains a mine of a female voter. In short, the male valuable information. Its title is as folvoter of Chicago was hardly given an lows: Treatment by Hypnotism and Suggestion: or Psycho Therapeutics. duty of registering and voting. The By C. Lloyd Tuckey, M. D. In this Work, the new method, "Treatment by Suggestion," is exhaustively considered. Every branch of the subject is discussed in a masterly manner. Every healer should have it. Every physician will find it invaluable. Every one who wishes to become proficient in hypno. tism will find it a valuable auxiliary in the work. Price \$3.00

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"Just a little while ago I heard Will

He was a resident of Crookston, and he

Only a Question of Time.

marked to some of her girl friends that

would join him in the Great Beyond

hearing voices and music, and it was

not until a few days ago that the mat-

ter became public property.

Now the believers in the supernatural

have taken up the matter, and the the-

ory is advanced that the spirit of the

young man appeared to the girl as she

Scoff at the Theory.

If there had been an open spot in the

iver anywhere in the vicinity of where

the party was skating it would be ac

cepted as a fact that the girl had skated

into the water and been drowned, but

for miles the ice was as solid as a ce

That she did not leave the city on a

train is certain, because detectives

trained to follow faintest clews turned

their attention that way the first thing,

and as the young woman was known to

all of the trainmen passing through the

city it would have been an easy matter

Elopement Theory Fails.

The elopement theory has been hinted

at but there is not a particle of evi-

dence on which to hang such a theory.

In the first place, Miss Strassburger,

While a handsome, attractive young woman, had no male friends to whom

she was particularly attached; in the

second place, it would have been impos-

were away from her

Absence . Not Intentional.

That she had not intended to go away

from home is apparent by reason of the

fact that she had made many plans for

the log where she had been sitting, but

Leading to the log were the footprints of the girl, and the footprints of the

The only ones going toward the river

were those made by the young man

alarm became general, and a thorough

Up and down the river the skaters

went, frantically calling for the missing

young woman, but no answer came

Eagerly the ice was searched for

holes through which the young woman

could have fallen, but not one could be

Next the searchers turned their at

In the light snow that covered the

ground were the footprints of the girl

is she went up to the log to sit down,

and near by were the footprints of the young man who had made the fire for

was undisturbed, and as the searchers

looked hither and thither their alarm

sobbing of the wind, now higher, now

lower, as it swept along over the snow-

laden boughs, laughing, apparently, at

the bewilderment of the young men and the young women, as they cried aloud

General Alarm Given.

Soon a race was made for the city

and the alarm given at the home of the

girl who had so mysteriously dropped

A visit to her room disclosed the fact

that everything was in its place, showing that if she had cloped she had gone without taking her most cherished pos-

Hundreds of hersfriends, when in

formed that she had disappeared, visit-

As the night grew! darker and darker

and the wind became stronger, the air

seemed filled with whispering voices, and there were one or two of the party of searchers who imagined they heard

voices, soft and lowpin the trees behind

Detective Are Baffled.

Day by day the search was kept up

footprints in the snow, and the further

fact that the crew of the night train,

who had often seen the girl, were posi-

The elopement theory was gone into

at length, but not the slightest founda

tion on which to base it could be found.

The girl, while popular, had few men

friends, and seemed to care but little

tive she had not ridden with them.

:0: 1 ssi

ed the river and searched high and low for the girl, without result.

for their missing companion.

out of sight. ST

sessions.

them.

Through the trees came the dismal

tention to the woods at the edge of the

search was made, but to no avail.

floating back to them.

her but that was all.

man who had made the fire, but

here were no footprints in the

so it has fallen to the ground.

company her to the spirit land.

become of the girl.

to have followed her.

ment floor.

friends

events.

fresh-fallen snow.

muscle of no mean order.

joke on her friends.

other skaters.

found.

After he died Miss Strassburger was

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SATURDAY, JANUARY 10, 1903.

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swer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

An Eye-Opener.

Quite a good many years ago an es teemed Methodist minister who was also editor of a radical prohibition journal, had occasion to state that he could not see eye to eye, on the temperance question, with the editor of a leading Republican daily. Whereupon the wicked editor of the Democratic daily said: "We suggest that the gentlemen take an 'eye-opener' together."

Suggestion plays an immense role in the affairs of the business and social world, and is now utilized to a great extent in the field of therapeutics, or the cure of mental and physical ailments that afflict humanity.

In this opening of a new year we deem it an appropriate time to make a suggestion or two to our readers.

First, we suggest that they take an eye-opener together with their non-Spiritualist friends, with whom perhaps they have not been able to see eye to eye in the past.

The Progressive Thinker is a grand eye-opener. It is eminently replete with healthful suggestion. It is full of incitement to thought, and as an eyeopener it is unsurpassed in the field of spiritual literature. Get, your neighbor interested in reading it—it will

prove an eve-opener to him or her. Second, we suggest there are many, year to year without a spiritual paper. They, too, need an eye-opener-something that shall stir their drowsy energies, and arouse them from their mental lethargy. It would awaken them and do them mental and spiritual good to read the bright thoughts and interesting events recorded in the pages of

The Progressive Thinker.
For their good and the good of the cause, get them to subscribe. Now is a good time to begin work.

Evidences of Progress. When one examines an old hymnbook, it seems impossible that such things could have been sung by the past generation. The advance of intelligence and refinement, a nicer sense of the fitness of things, has relegated livity. these "holy songs" to the waste heap, where the rubbish of the past is mercilessly thrown. The most curious of all old hymns, and remarkable for its popularity in its day among the Baptists, is one called the "Salt Hymn." Surely if a choir should sing it in a church today it would be sensational, and draw a crowd more surely than the preacher.

Thy saints, O Lord, do season all Amongst whom they do live: Sait all with grace, both great and small

They may sweet relish give. But O the want of salt O Lord! How few are like the salted meat: Salt Thou Thine Israel!

Now see, ye saints who are His salt, And let all seasoned be, With your most holy gracious lives; Great need of it we see.

The earth will grow corrupt and stink O, salt it well therefore, And live to Him who salted you

That is not as cheering a revival song as the following, which sung in doleful tones would make the flesh creep and the teeth chatter.

In the dark regions of the Deep, Where Devils rage, reserved in Where Devils rage, reserved Chains, Despairing Sinners howl and weep,

Blaspheming God amid their pains. The Lake with Brimstone ever burns, And endless clouds of Smoak ascend

While Deity, incens'd, returns Their Deeds in torments without end.

Now comes consolation and the anx-

Ye Sinners, listen and beware!
Flee from thy Flery Wrath to come!
Bow to thy Saviour, and prepare To 'scape the endless, fearful Doom!

If some one would compile a book of those blasphemous hymns, what a sad commentary it would be on the past age and the religion that made such hymns

possible!

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

The Chicago American, with its usual enterprise devotes a page to the surprising qualities of the venomous Gila Monster-a veritable combination-apparently-of all that is hellish, despicable and devilish.

Words are inadequate to fully describe this wonderful concentration of all that is hideous in this one animal. As in every human being, however low down in the scale of existence, there is a potent element of good, which, if properly cultivated, has marked redeeming qualities, so in the Gila Monster-this undefinable something-there is a vestige of a genuine divine quality that, under proper cir-

cumstances, works for good. The poison of the bee and the venom of the rattlesnake have been utilized for curative purposes, and in the disagreeable nettle, Huxley discovered the protoplasm which is considered the physical basis of life.

The evolution of the sublime and beautiful fact, that in all things there is a potent element which, when carefully and conscientiously utilized, becomes an efficient factor for good, does much to restore harmony and order out of the seemingly discordant relations that exist in the universe.

The apparent evil in the world has done much to distract people's attention from that one Supreme Force that seems to control all things as time moves along in its never-ending ebb and flow. One has never been able to fully detect divine Providence in the sting of a bee, until its poison was appropriated

for health-giving purposes. No one was ever willing to admit any particular goodness or usefulness in the rattlesnake until its poison was found efficacious in certain diseases, and the protoplasm in the nettle restored it to the confidence of the analytical mind. Under these circumstances it is re freshing to know that the Gila Monster has certain well defined redeeming

Perhaps in the evolution of the inhabitants of this earth to a higher plane, it is absolutely necessary to mingle the bitter with the sweet, calamities with peace and gentleness, and a poison that kills with wonderful healing properties

The Gila Monster was undoubtedly evolved by the same God, Force, or What Not-anything you wish to call it -that brought forth the most beautiful angelic creature that ever existed, and He. She or It--whatever the namenew what it was about.

But without moralizing further we will proceed to dissect the Gila Mon-

Just think of the concentrated poison of this hideous animal; its venom so poisonous that one drop has to be diluted with one hundred times that amount in pure alcohol; a drop of that mixture is then again diluted with one hundred times that quantity of alsohol, and so on until the amount of venom in the mixture represents one one-hundredthousandth part of the whole or, in other words, "one drop of the pure ven-om to five quarts of alcohol."

Now, under these circumstances one

is able to a certain extent to interpret nature. There is danger in too much of anything. Too much of delightful soul-ravishing music would become a veritable poison to the refined soul if compelled to listen to it constantly. What of any delightful game!-too much of it is wearlsome until finally, if not relinquished, it becomes absolutely annoying and hideous. The ball game is delightful for an hour or so, then a reaction occurs, and you want to retire from the scene. Thoroughly dilutedone drop of the Gila poison to five quarts—and then wonderful medicinal properties are developed—the one redeeming quality of the dreaded animal. one case "the disease had mounted up from the ankles to the patient's waist. A few weeks' treatment with the Gila Monster's venom has brought her back to health and the woman is now taking

care of her house and family." Dr. Calmette, the eminent French scientist, has just completed a physiological study of the venoms of rattlesnakes cobra di capello and other deadly rep-tiles with a view to ascertain the extent of their curative qualities.

"In order to preserve the venomous serpents in a living state," says he, "I was obliged to have constructed a hot-house specially arranged for this purpose. Therein the reptiles live several months provided they are fed by force, since they almost always refuse to take food spontaneously in cap-

"The poison is collected about every two weeks in the following manner: I fix the serpent's head by a long forceps with flat branches, and afterward grasn the reptile by the neck with the left hand in such a way as to deprive it of any point of support whatever. The head is then disengaged and left at liberty, and an assistant introduces be veen the jaws a large watch glass. then compress the poison glands each side of the upper maxillary; whereupon the venom flows through the fangs into the watch glass

The product obtained is immediately dried in a vacuum in order to assure its preservation. T The venom resembles

"The serpent is afterward fed by introducing a glass funnel into its oesoph agus, and breaking therein two of three raw eggs, the contents of which flow directly into the stomach; after which the reptile is put back into its cage.

"For experimentation, the dried poison is dissolved in a 31/2 per cent solution of salt water. I then prepare an exactly proportioned solution (1 per cent for example) that will permit of determining the toxic dose per kilogram of living animal. Ordinarily, with the venom of the cobra, a dose of the solution corresponding to 0.5 of a miligramwill kill a two-kilogram rabbit in two or three hours by subcutaneous inocula-

"Such dose, surely mortal, being fixed, it is possible to make use of a solution of the same proportion for vaccinating other animals, such as dogs and horses. Into these animals are injected, at first for several days in succession, very minute quantities of poison incapable of producing grave accidents, and then the quantity injected each time is gradually increased with great precaution. At the end of a certain length of time, say about sixteen months, with horses, the latter may be made to support, without causing sick-ness, doses of poison two hundred times more deadly, that is to say, doses ca-pable of killing two hundred non-vacci-

nated horses. . "Such horses are then ready to furnish a serum preventive and curative of evenomation. They may be bled every two or three weeks, and at every bleeding there may be obtained from six to eight litres of blood, which will furnish at least, the destinies of nations as well two or three litres of active serum."

The Pasteur Institute of Lille and

The Gila Monster From the Higher Spiritual Standpoint. BELIEVED THAT A YOUNG LADY WAS DEMATERIALIZED for the society of the young men of the city. Victim of Abductor.

Not a Trace is Left Behind Her- | have a bearing on her disappearance. Pretty Crookston Girl Vanishes-Companions Hear No Outcry—Glove, girl friends, "I feel so queer. I have Still Warm, is Found on Log at Side to me, and they seem to come from a of Small Fire. distance.

Judge A. N. McGindley, of Duluth, hinks it possible Miss Strassberger has call to me, and it seemed for a moment become either dematerialized or transas if I must go to him."
lated to the spirit world without the Will, it is said, was the name of a ated to the spirit world without the . Will, it is said, agency of the phenomenon usually young man who died a few years ago. called death.

"I don't think there is anything im- and Miss Strassburger were great possible about it," said Judge McGind- friends. In fact it was generally unley. "In fact, there are instances where derstood they were engaged to be marsuch a thing has taken place. Moses ried. Hull, the great Spiritualist, said in my hearing, that he knew of an instance of a man becoming invisible suddenly, and reappearing to his companion after he had traveled thirty miles. Such haperally understood, and so by most deemed impossible. If this temporary obliteration is possible, why not a permanent one?

"If Elijah was translated from mortal to the spirit world without the agency of the phenomenon known as death, why may not the same happen in our day? Are the laws of nature and of the Creator of nature different now than

"I believe it is entirely possible that this young woman was suddenly called sat on the log by the riverside, after into the spirit world which is all about us. This is not unreasonable. For myself I think-nay, I know-there is no such thing as death. What is known as such is merely a translation, and the life which it seems to break is continuous, indestructible and eternal. "This being true, that transition may

be accomplished by a sudden wafting over from one state to the other, a sur-rendering of the clay to its elements and a freeing of the spirit unaccompanied by any earthly manifestations. "There is nothing in philosophy, cor-

interpreted, to gainsay this. While Miss Strassburger's disappearance may have been accomplished by physical and material agency, it also may have been brought about in the manner I have stated. "Time will prove that Spiritualism, in

all of its premises on occult subjects, is correct. That time is near, and I believe that in the life of this generation many of the things which now appear dark, mystic or impossible will be seen, understood and admitted by all intelligent people.'

Crookston, Minn., Dec. 27 .- No darker, more terrifying mystery than that surrounding the strange disappearance of Miss Gertrude Strassberger, three veeks ago, has ever confronted the residents of this city.

So great is the mystery surrounding the taking off of the young woman that there are many persons in this neighborhood who are disposed to believe there was something supernatural about it.

Every Clew Followed.

Every possible clew has been followed to the end, but to no avail-each clew reveals only the fact that the girl dropped out of sight, while skating on and proud of the fact that she possessed the river, when left alone by her companions, for less than five minutes.

That Miss Strassburger was not drowned is certain, for there was not an inch of open water within several miles of where she disappeared; that she did not leave the city, as was at first believed, is equally as certain. Nor is it believed that she was abducted.

Was She Dematerialized?

Among the believers in the supernatural the theory that the girl was dema-

terialized is steadily growing.
Smile if you will, and say that such a thing is impossible, but just remember there are more mysterious things in the world-and out of it-than scientists can explain.

When the authorities first began rking on th were sanguine the dropping out of snow. sight of the girl would be explained in a short time, yet three weeks have passed and the mystery is no nearer a Strassburger disappeared.

Reward Is Offered.

The city council has offered a reward of \$250 for the girl, dead or alive, and to this amount the citizens of Crookston have added a like amount, but thus far nothing has come of it.

A search widespread in its character and thorough in its scope has been carried on by trained detectives, yet one and all confess themselves beatenthere is absolutely nothing on which to

On the evening of Dec. 2, Miss Strassburger, in company with several friends, left her home and went to the Red River, a short distance away, to skate. In the party were several young men and a number of young women, all close

Arrival at the River.

Arriving at the river, skates were strapped on and the merry party darted to and fro for half an hour or more, laughing and shouting as only happy

A race to the bend of the river, pos sibly a quarter of a mile away, was pro-

All, with the exception of Miss Strass-burger entered the contest. Miss Strassburger, professing to be a trifle tired, said she would sit on a log by the river side, and be the tudge.

One of the young men, gathering a few small branches, started a fire near the log for the young woman, and the last seen of her she was sitting near the blaze, warming her hands, which had become chilled.

Drops Queer Remark.

Miss Strassburger had been the life of the party up to a short time befor the race was proposed. Then she let fall a remark that may or may not

exist, and principally to Australia, In-dia and South America. It has been employed in a great number of cases since 1896, and always with success. It produces so rapid curative effects as to cause surprise at the intensity of its

It is lamentable, however, that live animals must be brought into requisition in order to illustrate certain action of the poison. But as no bad results seemed to follow, the medical men may be excused in trying this experiment, the results gained as asserted, producing "such rapid curative effects as to Cause surprise at the intensity of its out finding so much as a trace of the action."

Now if poison extracted from the Gila Monster (the technical name hestowed upon it being Meloderma Horridus) can produce such miraculous curative effacts, can we not consistently conclude there is good in everything? And that there is a Divinity of some kind-he, she, or it-that shapes, to some extent as individuals. There being some good in the Gila Monster, gives the Pasteur Institute of Paris are now higher concept of that SOMETHING sending anti-venomous serum to all that permeates every living thing, animate and inanimate, in the universe. Victim of Abductor.

In the minds of many persons there is an impression, gained no one knows

just how, that Miss Strassburger is the victim of an abductor, or that she has been slain and her body disposed of. While it is possible that such a fate has befallen the girl, her friends are at a loss to understand how the crime could have been accomplished without having attracted the attention of companions, who were less than half a mile away when she dropped out of sight.

Resolution is Passed.

The crime theory is a strong one, however, as will be seen by the following resolution recently adopted by the Crookston city council:

"Whereas, it has come to the notice inconsolable for a time, and often reof this council that a resident of this city, Miss Gertrude Strassburger, has disappeared from her home, and that it is believed such disappearance has been The young woman to whom Miss Strassburger was talking on the night caused by the action of a criminal or criminals; therefore be it of the skating party paid no attention to the remarks of her friend about

"Resolved, that the city council of Crookston hereby offers a reward of \$250 to such person or persons as shall produce evidence sufficient to convict action in connection with such disappearance.' By Unanimous Vote.

This resolution was adopted by a her companions had left her, and in unanimous vote of the alderman, who some unknown way induced her to acare of the opinion, however, that the reward will never be claimed. They argue that if the girl had been abducted Plain, every-day, matter-of-fact men the abductor would have left a trace beand women scoff at this theory but they hind. Miss Strassburger is 21 years of age. fail to offer a solution as to what has

dark complexion, dark eyes, and withal fair to look upon. She has always been a deep thinker, and at various times in her life has paid

more or less attention to Spiritualism, theosophy and the occult sciences. Believed in Reincarnation.

To some of her friends she has confided at various times that she was inclined to believe in the reincarnation theory, and that it would not surprise her to any day fade away in thin air, without leaving a trace behind.

Her parents are almost heartbroken over her disappearance, and, while not wealthy, would willingly part with all their property if by so doing they could recover her.
One thing is certain, however—the

disappearance is the sole topic of conversation here, and the believers in the occult are declaring that the girl was dematerialized by the spirits of the air and taken home with them.—The Duluth (Minn.) News Tribune.

TO THE PUBLIC.

sible for her to have eloped, unless she went up in a balloon, because her To the Editor:-Permit me, in Mrs. Barrett's name and my own, to extend sincere thanks to the many friends than five minutes, and not a trace of her footsteps could be found in the whose letters and telegrams of sympathy have been of so much help to us The abduction theory has fallen to in our recent great sorrow. We can not respond to each one of them now, but hope to be strong enough to do so in the future. We take this method to pleces for the same reason.
If the girl had been selzed and carried away there would have been footprints in the snow, and signs of a struggle, for express our appreciation of their kindness, and to assure them we never shall the girl was an athlete, as women go, forget the same. Gratefully yours, HARRISON D. BARRETT.

ANNOUNCEMENT.

The failure of my health, forces me, the holidays, and had counted on atunder the advice of skilled physicians. to cancel all lecture engagements, and tending several parties and other social to abandon my editorial work for an in-definite period. Vice- president Locke When the winner of the race returned to the log after having skated to the will be acting president of the N. S. A. bend of the river on the evening of Deduring my enforced vacation. A staff cember 2, he thought at first that Miss of competent aids will faithfully attend Strassburger was hiding and playing a to the Banner of Light editorial work, and correspondence. My whole time and all of my energies will now be devoted to the task of getting well. Wishing you, Mr. Editor, and all of your readers, "A Happy New Year," I am, Calling to the others, the young man induced them to assist him in searching for the girl, but no trace of her could be One of her gloves, still warm, lay on

Fraternally yours, HARRISON D. BARRETT. Boston, Mass.

Made a Mistake.

Judging from the report of the Chief of Police, we made a mistake in allowing Isaac Lee, of Quincy, Illinois, to air his wants in The Progressive Thinker. when he left the girl and rejoined the In the future no appeals for assistance for any one will be published in The When the young people realized that Progressive Thinker without first being Miss Strassburger was not hiding from them, but had really disappeared, the submitted to the state or National organization.

A Tribute of Love.

On the evening of Christmas day, in Clinton, Iowa, the Philosophical Society of Spiritualists held a memorial service in tribute to Abby A. Judson, little Xilia Barrett and the venerable Morris Pratt so lately passed to spirit life. Short addresses interspersed with the reading of beautiful poems, and sketches of the lives of the arisen ones, together with appropriate music and floral offerings, expressed the love and respect with which our hearts overflow, and the deep sympathy we feel for the dear ones still in the flesh, who sit in the shadow of a great grief, and mourn the absence from Not a single mark of any other kind the physical world, of the loved ones was there to be found. The white snow gone before. Resolutions of respect and sympathy for Mr. and Mrs. H. D. Bar-

rett were adopted as follows: Whereas, by the sudden and tragic passing to spirit life of their loved and only child, Xilia, our brother and sister, Harrison D. and Marguerite C. Barrett, were stricken as few are stricken in this world, and whereas by this sad event Mr. Barrett's labors with our society were brought to an untimely end

now, therefore, be it Resolved, That we, the Philosophical Society of Spiritualists of Clinton, Iowa, extend to Mr. and Mrs. Barrett our deepest sympathy in this their hour of sorrow and irreparable loss; and be it

Resolved, That these dear stricken ones be made the object of our special helpful thoughts and prayers. May their grief be lessened by a conscious-ness of the presence in spirit of their little daughter. May the light of the spirit world shine through the cloud of sorrow that rests upon them, and may they be strong to endure and brave to live on and work upon this earth plane, until they, too, shall be privileged to pass into the joys of the higher life. EMMA J. KNOWLES.

> CHRISTINE COOPER. L. A. DAY. Committee on Resolutions.

"The Life Booklets." By Ralph Shrewd detectives, have visited the Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character presents. The titles are, "Character building by Thought Power," "Every Lying Createst place where the girl was last seen, and the entire neighborhood as well, with-Living Creature," and "The Greatest
Thing ever known." The matter is of
high-toned spiritual character and of
helpful nurses. Price 25. At one time it was thought that nossibly Miss Strassburger had gone to the depot and taken the night train away helpful purpose. Price 35 cents each, from the city, but this was disproved by the fact that there was no trace of her

Ancient and Modern Mysteries Classi-fied and Explained." By Andrew Jackthis work by the celebrated seer. Gloth, \$1.10. "Why I Am a Vegetarian." By J. Howard Moore. An address before the The Spiritualism of Nature." By Chicago Vegetarian Society, Price 25 Prof. W. M. Lockwood. Price 15 conta

"The Present Age and Inner Life;

Mediums Freed on a Technicality. We learn from the Baltimore (Md.) American that in the case of Samuel D. Brooks and seven other Spiritualistic medium, who were committed by Jus. stopped abruptly on the street, as if & tice Lewis, of the Northeastern Station. as fortune-tellers, some to the city fail

and some to the house of correction. Judges Phelps and Stockbridge, sitting as of the city court, in habeas corpus proceedings, which were commenced last week, ordered the release of the mediums. Assistant State's Attorney John Phelps, who appeared for the state , concluded his argument, claiming that the commitments on their face were valid.

He was replied to by Attorney Thos.

J. Mason, who acted as leading counsel for the accused, representing, as he said, the Spiritualistic Union of Baitimore City. Mr. Mason contended that the commitments should show on their face a waiver of a jury trial, in order that the magistrate obtain jurisdiction, and he quoted a large number of authorities in support of his contention. He further contended that the commitany person or persons of a criminal ment did not set out the crime within the statute, inasmuch as the penalty provided in the act was for a vagabond, or disorderly person, there being no mention of fortune-telling in section 868 of the new charter, which is the penalty section of the statute. It was further contended that the mediums were not fortune-tellers, but were Spiritualist mediums, standing in their denomination as pastors to their flocks, and as

> and returned in about a half hour, when the decision was announced by Judge Stockbridge, as follows: "As to waiver of a jury trial, which, it is claimed, the commitment should show on its face, authorities are conflicting, and the court will not decide that point in the present case. As to the second point, the court deems the same well taken, as the statute does not

> provide a penalty for fortune-telling,

such receiving proper pay for their ser-

vices. Judges Phelps and Stockbridge.

after hearing the arguments, adjourned

to their private room for consultation.

and the prisoners are accordingly discharged. The courtroom was crowded with the followers of Spiritualism, and there were present a number of leading attorneys, who took great interest in the arguments. Mr. Mason said, after the hearing, that he would advise his clients hereafter in all cases at the station houses to demand a jury trial in writing. The decision of the court seemed to be a very popular one with the audience, and is in line with Judge Burke's decision at Towson in the cases of Slaughter and Raney, whose commit ments were similar to the commitment

of Brooks et al.

Besides Brooks' which was the test case, those released under the decision were Henrietta Foreman, Carrie Aich-ler, Thomas R. Brown, Elizabeth Karstens, Eva Fisher and Mary Monroe.

Spiritualists in Beloit Easily Duped. Prof. H. H. Miller visited Beloit, Wis. claiming to be a medium-clairvoyant, slate-writing and materializing medium. He set forth in his advertisement that "Health, Wealth, and Happiness might be gained by consulting him-psychic

occult wonder and palmist." The Professor almost claimed omniscience. He wanted "suckers," and Fleck, her daughter, arrived to pay her he found them at Beloit, for not many there read a Spiritualist paper. If they had been readers of The Progressive Thinker, they would have developed an analytical, critical mind, and would not have been so easily duped. The Daily News of Beloit, says:
"After a brief but profitable sojourn in
the city of Beloit, 'Prof. Miller,' 'a sev-

enth son of a seventh son, etc., clairsnow of the town from his feet and accident. passed on to other pastures green. During his stay here he sold one 'subject' a block of 4,000 shares of gold mining stock for \$160, and how many more were victimized is only known to the victims themselves. So far but one has made complaint to the police.

Marshal Scheibel has investigated the case and come to the conclusion that he could do nothing even if he knew where to lay his hands on 'Miller,' who was very clever in covering up his tracks. The stock was made out on regular stock certificates bearing the name of the 'Navajo Consolidated Mining Co.,' and was apparently all right. Notwithstanding the fact that the par value of the shares was shown in small type on the face of the certificates to be but 1 cent each, 'Miller's' victim paid four

times that amount. 'Miller,' or whatever his right name was, came to Beloit about three weeks ago and opened an office at the corner of School and Pleasant streets. Although the room was fitted up as a bedroom, the 'professor' did not sleep here,

He started in to advertise on a larger scale than any of his predecessors and seemed to have plenty of money. When he left town his memory failed him and one or two advertising accounts were left uncancelled. "The man said he came here from Minneapolis, but as he possessed a

great variety of names it would be hard

but had another room elsewhere.

to tell where he came from or had located next. One thing is certain he did his work thoroughly-at least one part of it." Mrs. P. D. Basford, of Beloit, writes: "Professor Miller is a small man, not over thirty years of age; medium com plexion; neither light or dark; has small gray eyes and is very glib of tongue; wears a diamond ring and an

about himself-what he has done and can do. He claims to have materialized as many as twenty seven forms at once. in bright light, and says he was developed under 'Farmer' Riley.' We have but little patience with Spiritualists who will patronize such a man. His advertisement, if nothing else, condemns him. As usual, Prof. Miller was well groomed, well fed and apparently very prosperous-all those advertising

as he does never fail to find plenty of

dupes who have money, and in the end

elaborate watch chain; in a word, he is

a dude. His conversation

Spiritualism is blamed.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price paper, 50 cents.

"Spirit Echoes." By Mattle E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie H. Ifull. It will be welcomed and treasured by many who have become acson Davis. We have a few copies of quainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

Bur sale at this coles.

According to the Chicago Record-Herald, arrested by a sudden, mysterious sense of calamity, Mrs. Julia Dalton compelling hand had been land upon her shoulder, wheeled in her tracks, and, hurrying to her home, found her baby and the aged woman whom she had left to guard him, dead, their bodies wrapped in flames.

Dire Warning True.

Mrs. Dalton left her dwelling at 88 Gault court at 11 o'clock Dec. 26, to go to a meatshop around the corner in Oak street. She had called in Mrs. Bridget Kearney, 60 years old, who lived just below her in the basement, to mind her 2-year-old boy, John, in her absence. When she set out Mrs. Kearney was

sitting in the dining-room with the baby in her lap. She was perhaps two feet from a small stove, with grated front, in which a fire was burning briskly. The old woman was pinching the child's cheek playfully and the little one's face was dimpled with laughter as the mother passed down the long flight of steps leading to the sidewalk and started on her errand.

She had been gone from her home probably ten minutes when she reached the meatshop and placed her hand on the door knob to enter. At that mo-ment a premonition of disaster struck her like a blow. She whirled about without volition in obedience to some occult summons, and rushed home with a precipitate haste she was unable to explain. She mounted the front steps at a bound, and burst through the little hallway into her dining-room, where dense smoke puffed into her face.

By the light of the flames which enveloped it, she saw through the smoke the body of her baby lying on the floor. She caught it in her arms and ran to the street screaming. Michael Conlon. a neighbor, who was passing snatched the little one from her arms and hurried with it into a neighboring grocery.
It was dead. Its body was charred and black. A few fragments of burned clothes still clung to it

The firemen of engine-house No. 14, near by in Chicago avenue, called to the scene by a still alarm, entered the house with an extinguisher. Through the thick smoke, their eyes encountered a chair in the furthest corner of the dining-room, upon the back of which small. flames were playing. Upon the chair. old clothes, black and smouldering from the fire. Their turned their hose upon the object. Struck by the stream of water, it toppled to the floor. The firemen discovered then that it was the corpse of Mrs. Kearney. The flames, which had burned her flesh to a crisp, had only left tatters of her gown undestroyed.

"I cannot explain the impulse that compelled me to rush home where my baby was burning to death," said Mrs. Dalton, a rather fleshy woman, with nothing sensitive or temperamental about her motherly face. "I heard no voice, yet I seemed to feel my little one's cry for help. I knew something terrible was happening. I acted without reason or the guidance of my will, obeying an unseen force that was stronger than I. I felt no grip upon my arm, but I was stopped in my rapid walking and whirled about as by a powerful physical agent."

As Mrs. Kearney's body was being taken from the house, Mrs. Frances old mother a holiday visit. swooned when she learned of the arough Deputy Coroner Julius Feldstein hele

an inquest on the bodies at Maloney's morgue in Orleans street, Although there were no witnesses to the tragedy. the jury decided that the clothing of the old woman or the baby was ignited by a coal from the stove. The neighbors believe a spark from Mrs. Kearvoyant and medium, has shaken the ney's clay pipe was responsible for the

Here we have evidence of a guardian ble catastrophe that had occurred. The spirit world is opening wide its doors to reach the inhabitants of earth.

Sincere Sympathy. At the Christmas banquet, served at Hotel Cassadaga, Lake Helen, Florida, the following resolution was adopted by the large number present:

Resolved, That it is with heartfelt grief we learn of the terrible accident which resulted in the passing out of Xilia, the little daughter of Harrison D. and Marguerite C. Barrett, and we tender to them our most sincere sympathy in their great bereavement, but we know-

There's no pain for the brow that death kisses; No tears for the bright eyes to weep. She has passed from your own caresses To those that are tender and sweet; But be pitiful, oh, angels, if in blindness When the fountains of anguish are

stirred,

You forget for a moment their kindness, And sigh for your Paradise bird. EBER W. BOND, H S TWING MRS. J. D. PALMER, A. A. BUTLER, CARRIE E. S. TWING.

Resolutions Adopted by the Boston Spiritual Lyceum, on the Transition of Xilia Barrett to

Her Spirit Home. Resolved, That the terrible accident which removed from our sight the beautiful form of Xilia Barrett, our youngest member, has deeply pained all our hearts, and taxed our faith and philosophy to the utmost to be reconciled to so sad a "dispensation of Providence" or of inexorable fate; through our tears we see the smiling faces of angel comforters, who assure

us that our loss is their gain, and will prove to be hers also. Therefore it behooves us all to trust in the assurances of those who know what they affirm, and to endeavor to accept this sorrowful event with composure, and with the consoling faith that

Resolved. That we deeply sympathize with Brother and Sister Barrett in their affliction, and offer to them our heartfelt condolence in tender words of pity and love, and kindly assurances that we share with them the great loss that now almost overwhelmed them with grief. While weeping with those that weep we also rejoice with ministering spirits that they, more than we, can reach down "helping hands" to bind up the broken hearts, and apply the healing balm of divine love to assuage all their pain. We therefore commend our sorrowing brother and sister to their protection and care knowing that their prayers for spiritual aid and comfort in their dire distress will not be in vain but will be answered . with full fruition.

By the committee ALONZO DANFORTH, DEAN CLARKE,

FRANK T. ALLEN. "Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

Life After Death = The Beaven = World.

All religious agree in declaring the existence of heaven, served, and exactly the quality of joy which is best suited to | I mentioned last week how man surrounds himself with mental image of him, and he is often present in our mind, be greater, so that this truest life will and in stating that the enjoyment of its bliss follows upon a his idiosynerasies, for this is a world in which every being thought-forms; here on this plane we are in the very home Inevitably we take this mental image into the heaven world be wider and fuller for them. As the well-spent earthly life. Christianity and Mohammedanism must, from the very fact of his consciousness there, be en- of thought, so naturally those forms are all-important in with us, because it is to that level of matter that it naturally speak of it as a reward assigned by God to those who have joying the highest spiritual bliss of which he is capable—a connection with both these considerations. There are live belongs. But the love which forms and retains such an impleased him, but most other faiths describe it rather as the world whose power of response to his aspirations is limited ing force- a force which is strong enough the existence at lower levels. And as necessary result of the good life, exactly as we should from only by his capacity to aspire. the Theosophical point of view. Yet though all religious agree in painting this happy life in glowing terms, none of passions during earth-life, and, as I explained last week, he rally both his thought-form which we have he is learning the lesson of the Christ them have succeeded in producing an impression of reality had to live in it during his astral existence, and that time lines which he has already prepared during earth-life. It made for him, and in that way we find our friend truly press learning the crowning glory of sacriin their descriptions. All that is written about heaven is so was happy or miserable for him according to its character, might seem that when he was transferred to a plane of such ent with us, more vividly than ever before. Remember, it like, the supreme delight of pouring out absolutely unlike anything that we have known, that many Now this time of purgatory is over, for that lower part of his transcendent force and vitality, he might well be stirred up is the soul we love, not the body; and it is the soul that we

great religions were read to us, we should see it readily quent accounts of interminable gardens; in which the trees are all of gold and silver, and their fruits of various kinds of jewels, and you might be tempted to smile, unless the thought occurred to you that after all, to the Buddhist or Hindu our tale of streets of gold and gates of pearl might in truth seem quite as improbable. The fact is that the ridiculous element is imported into these accounts only when we take them literally, and fail to realize that each scribe is trying the same task from his point of view, and that all alike are failing because the great truth behind it all is utterly indescribable. The Hindu writer had no doubt seen some of the gorgeous gardens of the Indian kings, where inst such decorations as he describes are commonly employed. The Jewish scribe had no familiarity with such things, but he dwelt in a great and magnificent city, probably Alexandria; and so his concept of splendor was a city

There have been those since that day who have seen the glors of heaven, and have tried in their feeble way to deservice it. Some of our own students have been among these and in the Theosophical Manual No. 6 you may find an effort of my own in that direction. We do not speak now of gold and silver, of rubies and diamonds, when we wish to convey the idea of the greatest possible refinement and beauty of color and form: we draw our similes rather from the colors of the subset, and from all the glories of sea and sky, because to us these are the more heavenly. Yet those of us so the energy generated belongs to the mental world. Just ored, and so admit only certain rays of light, or it may be of who have seen the truth know well that in all our attempts 86 there is a religious devotion which thinks mainly of what poor material, and so distort and darken all the rays as they at description we have falled as utterly as the Oriental II will get for its prayers, and lowers its worship into a spescribes to convey any idea of a reality which no words can cles of bargaining; while there is also the genuine devotion,

but made unlike anything on earth by the costliness of its

material and its decorations. So each is trying to paint a truth which is too grand for words by employing such sim-

iles as are familiar to his mind.

For this heaven is not a dream; it is a radiant reality; but to comprehend anything of it we must first change one of our Initial ideas on the subject. Heaven is not a place, but grandest aspirations have never yet been realized, that when a state of consciousness. If you ask me, "Where is heaven?" I must answer you that it is here-round you at this very moment, near to you as the air you breathe. The light is all cast the bandage from your eyes and look. But what is this this dall earth. Yet all of this is a wondrous force of power casting away of a bandage? Of what is it symbolical? It is beyond our calculation, and it must produce its result some simply a question of raising the consciousness to a higher where, somehow, for the law of the conservation of energy level, of learning to focus it in the vehicle of finer matter, 1 holds good upon the higher planes of thought and aspiration spoke last week of the possibility of doing this with regard just as surely as in ordinary mechanics. But since it must to the astral body, and thereby seeing the astral world; this needs simply a further stage of the same process; the raising of the consciousness to the mental plane, for man has a body parative grossness of matter, how and when can it produce and habitually express fremselves by its means to a far for that level also, through which he may receive its vibrations, and so live in the glowing splendor of heaven while "ill possessing a physical body—though indeed after such

"Reath, and not immediately after it except in very rare cases, action commences. So perfect justice is done, and nothing he will be a keenly appreciative listener to the music made I explained last week how after death the Ego was steadily, is ever lost, even though to us in this lower world it seems to by his fellow men in the heaven world. Think, how many constant p.ocess of withdrawal; and when in course of time fully than I could ever put it. this has been expressed by the but full of vigorous life, and ever pouring forth far grander image of your friend may be partial and imperfect so that the same way as he did to the physical plane. That is to say, he easts off the body of that plane, and leaves it behind him while he passes on to higher and still fuller life. No pain or suffering of any kind precedes this second death, but just as with the first, there is usually a period of unconsciousness, from which the man awakes gradually. Some years ago I wrote a book called "The Devachanic Plane," in which I endeavored to some extent to describe what he would see, and to tabulate as far as I could the various subdivisions of this glorious Land of Light, giving instances which had been observed in the course of our investigations in connection with this heaven-life. To-night I shall try to put the matter before you from another point of view, and those who wish may supplement the information by reading

Perhaps the most comprehensive opening statement is that this is the plane of the Divine Mind, that here we are in the very realm of thought itself, and that everything that man possibly could think is here in vivid, living reality. We labor under a great disadvantage from our habit of regarding material things as real, and those which are not material as needed with the society, and before the date of its foundation. dream-like and therefore unreal; whereas the fact is that everything which is material is buried and hidden in its matter, and so whatever of reality it may possess is far less one the Divine Mind exists, as we have said, all beauty and glory, are familiar with the fact that there is a color language of vious and recognizable than it would be when regarded from a higher standpoint. So that when we hear of a world of thought, we immediately think of an unreal world, built out of "such stuff as dreams are made of," as the poet says.

Try to realize that when a man leaves his physical body and opens his consciousness to astral life, his first sensation | made for himself but few windows through which this higher is of the intense vividuess and reality of that life, so that he thinks "Now for the first time I know what it is to live." But when in turn he leaves that life for the higher one, he exactly repeats the same experience, for this life is in turn Every man, except the utter savage at a very early stage, rections of thought, so that there is in truth an infinity to so much fuller and wider and more intense than the astral will surely have something of this wondrous life of bliss. that once more no comparison is possible. And yet there is Instead of saying, as orthodoxy does, that some men will go grasp down here. another life yet, beyond all this, unto which even this is but as moonlight unto smallight; but it is useless at present to say that all men will have their share of both states, (if we tion of the man's relations with persons whom he loves, or

realm of thought should be more real than the physical world; well, it must remain so for them until they have man is as yet but an early stage of his development. He unimaginable splendor they will look in vain for the familiar some experience of a life higher than this, and then in one has learnt to use his physical vehicle with comparative ease. moment they will know far more than any words can ever and he can also function tolerably freely in his astral body, pily to this question the answer is clear and unqualified

On this plane, then, we find existing the infinite fullness of the Divine Mind, open in all its limitless affluence to every yet in any true sense a vehicle at all, since he cannot utilize with us yet. soul, just in proportion as that soul has qualified himself to it as he does those lower bodies, cannot travel about in it, receive. If man had already completed his destined evolution if he had fully realized and unfolded the divinity whose normal way. germ is within him, the whole of this glory would be within his reach; but since none of us has yet done that, since we any great activity, or as able to move about freely, as he did ories. How could the dead be happy if he looked back and are only gradually rising towards that splendid consummation, it comes that none as yet can grasp that entirely, but ceptive, and his communication with the world outside him each draws from it and cognizes only so much as he has by is only through his own windows, and therefore exceedingly previous effort prepared himself to take. Different individ. The man who can put forth full activity there is uals bring very different capacities; as the Eastern simile already almost more than man, for he must be a glorified has it, each man brings his own cup, and some of the cups spirit, a great and highly evolved entity. He would have are large and some are small, but, small or large, every cup full consciousness there; and would use his mental vehicle as is filled to its utmost capacity; the sea of bliss holds far freely as the ordinary man employs his physical body, and more than enough for all.

All religions have spoken of this bliss of heaven; yet few of them have nut before us with sufficient clearness and precision this leading idea which alone explains rationally how for all alike such bliss is possible—which is, indeed, the keynote of the conception—the fact that each man makes his points: His relation to the plane itself, and his relation to own heaven by selection from the ineffable splendors of the his friends. The question of his relation to his surroundings Thought of God Himself. A man decides for himself both upon the plane divides itself into two parts, for we have to the length and character of his heaven-life by the causes think first of the matter of the plane as molded by his which he himself generates during his earth-life; therefore thought, and secondly of the forces of the plane as evoked plain it. he cannot but have exactly the amount which he has de in answer to his aspirations.

of the descriptions seem almost grotesque to us. We should nature has burnt itself away; now there remain only the to entirely new activities along hitherto unwonted lines; but have with us here. It may be said, "Yes, that would be so hesitate to admit this with regard to the legends familiar to higher and more refined thoughts, the noble and unselfish this is not yet in by any if the friend were also dead; but suppose he is still alive; he us from our infancy, but if the stories of one of the other aspirations that he poured out during earth-life. These means the same order as his lower vehicles, and is by no cannot be in two places at once." The fact is that, as far producing its result, for there is nothing else left; all that which he looks out on his new world.

affection which the other person is showing for it, and so is them in confection with the man's relation to other people to which it so clearly belongs. But there is another kind of breaven is that of music. Here we have a very mighly force: return, and just because of that, there is a tremendous out- receive through it three entirely distinct sets of impres pouring of force, which no astral matter could express, nor ever picture, though every man one day shall see it and which forgets fiself absolutely in the contemplation of its

We all know well that in our highest devotion there is something which has never yet been satisfied, that our of expression on this physical plane; that the profound emoits inevitable result? It simply waits for the man until he fuller extent than the rest. They are spoken of in old Hindu to have them made for him. One who is much loved by Not one, but every day, teast, fast, and mental it is ready for him; its flood gates are opened, and its marvelous new combinations which they employ. Thirdly, withdrawing into himself. The whole astral life is in fact a have missed its aim and come to nothing. Far more beauth great composers have preceded him; Bach, Beethoven, Men.

The evil is null, is nought, is silence implying sound; What was good shall be good, with, for evil so much good

All we have willed or hoped or dreamed of good shall exist?

Not its semblance, but itself; no beauty, nor good, nor

When elernity affirms the conception of an hour-

The high that proved too high, the heroic for earth too hard. The passion that left the ground to lose itself in the sky

Are music sent up to God by the lover and the band: Enough that He heard it once, we shall hear it by and by

That is precisely the Theosophical theory of the heaven world, though it is written by one who is in no way conhow man makes his own beaven. Here upon this plane of in color as well as in sound, and all Theosophical students conceivable: but the man can look out upon it all only the Devas—an order of spirits whose very communication through the windows he himself has made. Every one of his one with another is by flashings of splendid color. Again thought forms is such a window, through which response all the great artists of medieval times are working still—not may come to him from the forces without. If he has chiefly with brush and canvas, but with the far easier, yet infinitely regarded physical things during his earth-life, then he has glory can shine in upon him. Yet every man will have had some touch of pure, unselfish feeling, even if it were but paper or canvas; but here to think is to realize, and disabonce in all his life, and that will be a window for him now. to heaven, and some to hell. It would be far more correct to are to call even the lowest astral life by so horrible a name with those for whom he feels devotion or adoration. Again as hell), and it is only their relative proportions which differ. though he is rarely able to carry through the memory of its the friends will be there without the least shadow of doubt, activities to his physical brain; but his mental body is not and far more fully, far more really, than ever they have been

mon the astral levels. His condition here is chiefly rethrough it vast fields of higher knowledge would lie open to

plane, and many of their orders are very sensitive to certain to reach and act upon the soul of that friend, the real man he grows the man becomes capable not He had made himself an astral body by his desires and aspirations of man, and readily respond to them. But natu whom we love. That soul at once and eagerly responds, cluster round him, and make a sort of shell about him, means so fully under his control. All through a past of as this is concerned, he can be in two places at once, and through the medium of which he is able to respond to cer | many lives, it has been accustomed to receive its impress often many more than two; and whether he is what we com tain types of vibration in this relined matter. These stons and incitements to action from below, through the thoughts which surround him are the powers by which he lower vehicles, chiefly from the physical body, and somedraws upon the wealth of the heaven-world, and he finds it times from the astral; it has done very little in the way of to be a storehouse of infinite extent upon which he is able receiving direct mental vibrations at its own level, and it to draw just according to the power of those thoughts and cannot suddenly begin to accept and respond to them. Pracaspirations which he generated in the physical and astral tically, then, the man does not initiate any new thoughts life. All the highest of his affection and his devotion is now but those which he has already form the windows through

With regard to these windows there are two possibilities of variation-the direction in which they look, and the kind For there are two kinds of affection: There is one, bardly of glass of which they are composed. There are very many voithy of so sublime a name, which thinks always of how directions which the higher thought may take. Some of much love it is receiving in return for its investment of at othese, such as affection and devotion, are so generally of a tachment, which is ever worrying as to the exact amount of personal character; that it is perhaps better to consider constantly entangled in the cyll meshes of jeulousy and sus | let us rather take hist an example where that element does pleion. Such feeling, geasping and full of greed, will work not come in where we have to deal only with the influence out its results of doubt and misery upon the plane of desire, of his surroundings. Suppose that one of his windows into love, which never stays to think how much it is loved, but you know perhaps how wenderfully music can uptiful man, has only the one object of pouring itself out unreservedly at eau make him for the time a new being in a new world; if the feet of the object of its affection, and considers only you have ever experienced its entity you will realize that how best it can express in action the feeling which fills 10 | here we are in the presence of a stupendous power. The heart so atterly. Here there is no limitation, because tacre | man who has no music in his soul has no window open in is no grasping, no drawing towards the self, no thought of that direction; but the man wao has a musical whatow will could the dimensions of the astral plane contain its. It needs glass which he has in his window. It is obvious that his the firer matter and the wider space of the higher level, and glass may be a great finitation to his view; It may be colearth to appreciate only one class of music, and so on. But suppose his musical window to be a good one, what will be receive through it?

First, he will sense that music which is the expression of the ordered movement of the forces of the plane. Then was a definite fact behind the poetic idea of the music of the spheres, for on these higher planes all movement and action of any kind produces glorious harmonies both of sound and color. All thought expresses itself in this way his own as about you, as the Buddla said so long ago; you have only to most perfect art reaches to heights and depths unknown to well as that of others-in a lovely yet indescribable series This musical manifestation of the vivid and glowing life of delightful background to all his other experiences.

Secondly there is among the inhabitants of the plane on upon him, but as soon as he transfers himself entirely to the and, so will learn, with, ever mercasing caloyment all the cians is in reality but a faint and far-off echo of the sweet down in notes, many pages of music may be necessary to express it. That exactly expresses the manner in which the neavenly music differs from that which we know here; one. mighty chord there will convey what here would take hours

Very similar would be the experiences of the man whose window was art. He also would have the same three possi more satisfactory molding of mental matter by the power of thought. Every artist knows how far below the conception pointment is impossible. The same thing is true of all di enjoy and to learn, far beyond all that our limited minds can

But let us turn to the second part of our subject, the one and again people ask us whether they will meet and know It must be borne in mind that the soul of the ordinary their loved ones in this grander life, whether amid all this faces without which all would for them seem vanity. Hap

Yet again, men often ask "what of our friends already in nor employ its senses for the reception of information in the the enjoyment of the heaven-life; can they see us here below? Are they watching us and waiting for us?" Hardly: for We must not think of him, therefore, as in a condition of there would be difficulties in the way of either of those the saw those whom he loved in sorrow or suffering, or, far worse still, in the commission of sin? And if we adopt the other alternative, that he does not see, but is waiting, the case is scarcely bettered. For then the man will have a long and wearisome period of waiting, a painful time of suspense, often extending over many years, while the friend and in a lesser degree this is possible with lesser people. would in many cases arrive so much changed as to be no longer sympathetic. On the system so wisely provided for us by nature all these difficulties are avoided; those whom with him from life to life, unchanging except for its gradual the man loves most he has ever with him, and always at But we are thinking of one as yet less developed than this their noblest and best, while no shadow of discord or change one who has his windows, and sees only through them. In can ever come between them, since he receives from them order to understand his heaven we must consider two all the time exactly what he wishes. The arrangement is Here the soul needs no windows, for this is his true home. infinitely superior to anything which the imagination of man has been able to offer us in its place; as indeed we might have expected for all those speculations were man's idea of height as this; they rest, dreamily unobservant and scarcely what is best, but the truth is God's idea. Let me try to ex-

Whenever we love a person very deeply we form a strong these limitations will be smaller, and they themselves will

monly call living, or what we commonly call dead, makes not the slightest difference. Let us try to understand what

The soul belongs to a higher plane, and is a much greate

and grander thing than any manifestation of it can be. Its other-that of a line to a square, or a square to a cube. No number of squares could ever make a cube because the square has only two dimensions, while the cube has three So no number of expressions on any lower plane can eve exhaust the fullness of the soul, since he stands upon a himself into a physical body in order to acquire experienc which can only be had on this plane; he can take only one such body at a time for that is the law; but if he could take mental image of him always present in his thought, then he is able to respond to that love by pouring into that thought form his own life; and so vivifying it into a real expression of him on this level which is two whole planes higher than

can be active in that manifestation as well as in this, compare with this an ordinary physical experience. Each of us, as printed at the top of the first page, as he strength is charged, as conscious at the same instant of right hand corner. It this number core chair, or perhaps hold a book, and yet his brain has no diffill your subscription. This number at the culty in realizing all these contacts at once; why, then han the mere physical conscionsness; to be conscious of planes so entirely below him? It is really the one man who feets all those different contacts; it is really the one man who fills all those different contacts; it is really the one man THE SPIRITUAL ing and loving in all of them. You have him there always at his best for this is a far fuller expression than the physical plane could ever give, even under the best of circumstances Will this affect the evalution of the friend in any way. If may be asked?) Certainly it will, for it allows him an additional opportunity of manifestation, 1f he has a obvisical body he is afready fearning physical lessons through it, but mental plane which you have given him. So your love for rett. Browning, Cloth, \$1.00. him is doing great things for him. As we have said, the new book in these lines from Apricia soul may manifest in many images, if he is fortunate enough | Leight eff a man could feet and so may gyolve with far greater ramidity; but this vast The spiritual significance burn through those lovable qualities which drew towards him the affectionate regard of so many of his fellow ment. So not only self grows in love, whether these friends be living or dead. We should observe, however, that there are two possible drons melody, and many an inspiration of our earthly must lit. Then secondly, there may be some difficulty from your full continues the same argument prefriend's side. You may have formed a conception somewhat sented in those volumes in a plea that cans is in reality but a faint and farying than we realize of the inaccurately; if your friend be as yet not a highly evolved, development of our present life in all genius of this jower world is maught but a reflection of the soul. It is possible that you may even have overrated him in its faculties and powers, and that the untranimeled, powers of those who have gone before us; some direction, and in that case there might be some aspect present may be ennobled by the conuntransmoded powers of those who have gone before us; some direction, and it that case mere interested by the first sense of the pattine Presence, and of their than we think the man who is receptive here can of your thought image which he could not completely fill, a truer knowledge of the nature of man catch some thought from them, and reproduce it, so far as This, however, is unlikely, and could only take place when a higher morality and hereasing happing the catch some thought from them. may be possible, in this lower sphere. Great masters of quite unworthy object had been unwisely idolized. Even uess. The book is characterized by the music have told us how they sometimes hear the whole of then the man who made the image would not find any mane essential style and qualities that some grand oratorio, some stately march, some noble chorus change or lack in his friend, for the latter is at least better have insired for "The World Beautiin one resounding chord; how it is in this way that the in-able to fulfill his ideal than he has ever been during physical spiration comes to them, though when they try to write it life. Being undeveloped, he may not be perfect, but at least he is better than ever before, so nothing is wanting to the joy of the dweller in heaven. Your friend can fill bundreds of images with those qualities which he possesses, but when a quality is as yet undeveloped in him, he does not suddenly evolve it because you have supposed him already to Each \$1. have attained it. Here is the enormous advantage which those have who form images only of those who cannot disappoint them-or, since there could be no disagnointment. we should rather say, of those capable of rising above even the highest conception that the lower mind can form of them. The Theosophist who forms in his mind the mage of the Master knows that all the inadequacy will be on his own side, for he is drawing there upon a depth of love and powerwhich his mental plummet can never sound,

But, if may be asked, since the soul spends so large a proportion of his time in the enjoyment of the bliss of this reaven-world, what are his opportunities, of development during his stay there? They may be divided into three lasses, though of each there may be many varieties. First, through certain qualities in himself he has opened certain windows into this heaven world; by the continued exercise of those qualities through so long a time he will greatly strengthen them, and will return to earth for his next incar nation very richly dowered in that respect. All thoughts are intensified by reiteration, and the man who spends a thousand years principally in pouring forth unselfish affect arisen in some fairer tland, you will tion, will assuredly at the end of that period know how to grow sad and weary with life without. love strongly and well.

Secondly, if through his window he pours forth an aspiration which brings him into contact with one of the great or ders of spirits, he will certainly acquire much from his intercourse with them. In music they will use all kinds of overones and variants which were previously unknown to him; in art they are familiar with a thousand types of which he high class scientific, literary and occult has had no conception. But all of these will gradually impress themselves upon him also, and in this way also he will come out of that glorious heaven-life richer far than he en-

Thirdly, he will gain additional information through the mental images which he has made, if those people themselves are sufficiently developed to be able to teach him Once more, the Theosophist who has made the image of a Master will obtain very definite teaching and help through it and co-operation here and now, and let Above and beyond all this comes the life of the soul or eyolution. There comes an end even to that glorious heavenlife, and then the mental body in its turn drops away as the others have done, and the life in the causal begins. Here the soul needs no windows, for this is his true home, and here all his walls have fallen away. The majority of men have as yet but very little consciousness at such a height as this; they rest, dreamly unobservant and scarcely are the sun such yields as they have be true however limited. ego in his own causal body-the vehicle which he carries on awake, but such vision as they have is true, however limited by their lack of development. Still every time they return

grows longer and longer, assuming an ever larger proportion as compared to all his life for the helping of his fellowor celestial strength to human service. the aid of struggling sons of earth. That is part of the life that lies before as, these are some of the steps which even we, who are as yet at the very bot tom of the golden ladder, may see rising above us, so that we may report them or hir that you, too, may open your eyes to the unimaginable splendor which surrounds you here and now in this pel which Theosophy brings to you the ertainty of this sublime future for all It is certain because it is here already

A Lecture Delivered in Chicago.

Bv C. Ua. Leadbeater, London, Eng.

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

ITEMS. Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will lines to two lines, as occasion may re-

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

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

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

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

A. B. Miller writes from Canton, O.: The Occult Society has just been born with 35 members, and we start out with bright prospects. What we need is a um. There is a grand field for such a one here. Address the writer, at No. Lima, Ohio." 1122 Virginia avenue."

Mrs. Maggle Waite writes: "I will answer all correspondence and mail read. ing as soon-as possible, each in turn. All wishing to join my psychic class, now open for new members, can do so by applying at once to me at my residence, 3160 Wabash avenue.

Chas, King, corresponding secretary, writes from Youngstown, Ohio, speak: ing well of the materializing circles of Mr. French.

The Marion County Mail speaks as follows of Mrs. Cooley's lectures at In-dianapolis, Ind.: "She makes a fine apimpressed and admire her ability, ever good of the hearers but at no time did any society in need of a speaker." she hesitate in her lecture. The thought of her lecture was for a better life here and the living of a life full of kindness and good deeds and on a high moral plane. She put in a strong de-fense for Robert Ingersoll, hoping that his spirit would be in a higher world but happiness. In speaking his thoughts he did his work nobly.' The time occupied by her in the address was

thirty minutes, and there are few women who could present their cause much stronger and more forcibly." Mrs. Marian Carpenter, of Detroit.

ing for truth are welcome to the First ment to the teachers. The lyceum is nent worker, Mrs. Elia a, moon, who meetings are conducted in English, and growing and we feel that a great deal is necessary conducted in English, and being done through the children for we storm on the Ocean. Mrs. 4 lilbert. ion. All who are hungering and thirstgreatest singers; reproduced by the have quite a number enrolled whose pa-Victor Graphophone. The subject of rents are not Spiritualists, but are besured Sanday's discourse will be, 'Higher Spirituanism.'

est, and hope to do a much needed work rolled away; then why should we fear in this part of the city where no spirit the scorn and continuely of the priest ual meetings had been held. We found who is bound to his idols? Right here a most hearty welcome home on our ar- let me ask. What is the difference berival from Australia and New Zealand, Lween, an idolater and a Christian? where Mrs. Brigham did a good work The first makes an image of some perand met with the greatest success. On son or thing to represent the attributes the Sunday before our arrival at San of their imaginary divine being. The Francisco, she had the unique experi-latter sets up the image in their own exce of lecturing in the Social Hall of minds. In the first instance all are the steamship Ventura, by special invi-supposed to worship the imaginations tation of the officers. The hall was of one person while in the second each Wherever lecturers, mediums or pub What else is it but idolatry? Now, lishers of papers endeavor to carry the what I want to say to the mediums is,

one of the best-if not the best-you Teachings." Thinker. I gladly give you this compli-

Rev. India Hill writes from Decatur, is alone responsible for any assertions Ill.: "You will find enclosed postoffice or statements be may make. The editor order for \$2.50 for the renewal of my allows this freedom of expression, be own subscription for the best Spiritual lleving that the cause of truth can be jst paper in the world, accompanied by best subserved thereby. Many of the one new subscriber. I wish it was one sentiments uttered in an article may be hundred. I am now holding Sunday

Virginie Barrett writes: "I would like suppressed; yet we wish it distinctly to hear from a few good magnetic healers at once, who live in or near this state, to whom I can refer those who make inquiries for them. I also have time to engage with parties and societies at reasonable terms for 1903. dress me at 1915 Broadway, Indianapo-

> F. C. Rouse writes from Minnesota: 'Miss Abby Judson visited me the evening of the ninth day after leaving her earthly temple. While I feel very sad at her painful departure, I rejoice in her sweet presence. During the last few weeks I have been visited by a little pet dog, with a blue ribbon tied around his neck. He will sit by me for a long time. I think animals must have souls."

H. E. Pomeroy writes: "In our present state religion is a necessity. While the masses are not thinkers they are generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty line tem is cut down to ten lines, and ten mon sense, fills the bill, meets the necessity, but dwarfs the intellect and retards progress. Is it desirable that the race should emerge from under this cloud and see clearly what priestcraft has done for it? No it is not. The spiritual is the real after all, and must be reckoned with."

Oscar A. Edgerly writes from Evans-

ville, Ind.: "During the month of De-cember I have filled an engagement with the Society of Spiritualists of Evansyille, Ind., and I can truly say that it has seldom been my lot to labor with a more earnest or sincere people than 1 pursue such methods as are calculated to interest the general public, and in onsequence we had large audiences at every meeting. I am pleased to think that the lectures given by my guides were appreciated, judging from the my listeners. On Sunday, Dec. 21, the society installed their officers for the coming year. The executive officers "The dry bones of Spiritualism were are as follows: President, Jonas Goldstirred up here by Mrs. Amanda Coff. smith; vice-president Fred C. Guith; man, on Dec 11 and 12. We have a neat little half now, furnished by our good brother and sister, Mr. and Mrs. Brown, be the speaker for this society during January, 1903. I am engaged for the month of January with the Spiritualist Society of Englewood, Ill. I am open good, honest clairvoyant or trance medi- for engagement for March and April. My home address is 29 Public Square,

> Belle V. Cushman writes: "Your last issue contains a letter signed by Titus Merritt, and as it misrepresents our motive in notifying him of the decision of our board of managers to have the sale of literature discontinued at our hall, I hasten to correct the false impression such a letter would convey. Mr. Mer-ritt was present when I publicly stated the new arrangement, and heard me arge our people to become subscribers for at least one of the Spiritualist papers, and after reading them bring them to the hall to give to strangers."

Mrs. L. E. Johnson writes: "The Grand Rapids (Mich.) Spiritual Society pearance, and with a strong and full is progressing under the pastorate of voice that at times grows intensely elo- Rev. D. A. Herrick, who is our speaker do away with the admission fee and are opening part of her lecture was deliv. Mrs. D. A. Morrell, a young medium, ered with her eyes shut. She soon grew filled our rostrum two Sundays and more carnest and her eyes were opened and graceful gestures were used to emphasize her thoughts. At times she ture as a lecturer. The members of the would make a strong argument, then a board would gladly recommend her to Hattie G. Webster writes from Colum-

Side Spiritual Church, Columbus, Ohio,

celebrated Christmas, Dec. 24, and the exercises were conducted by the lyceum ductor, Mrs. Hattie G. Webseter, and assistant conductor, Mr. H. E. Boerstler. and that it would never know anything The lyceum has fifty-four scholars enrolled on its books, and nearly all were present and took part in the entertainment. The parents and friends came out in goodly numbers. The exercises consisted of drills, songs and recitations. Miss Flora Jordan, one of the lyceum scholars, opened the exercises sollowing Mr. Hill, the children pawith an invocation. All the songs and raded the hall with banners and flags. Mich. submitted to a very serious oper with an invocation. All the songs and ation on the 30th ult. which involved recitations were appropriate and spiritthe removal of a cyst tumor. The oper- ual, justly fitting to the memory of the ation was entirely successful, and the grandest Spiritualist, the Nazarene, the hells and presents for all the members patient is doing nicely. Mr. Carpenter arisen medium, whose coming to earth ishes to thank the many friends for taught brotherly love and intercommuntheir kindly interest manifested in be-jon with the angels. Mrs. Dr. 11, 11, half of Mrs. Carpenter. Johnson is a very efficient teacher, and Mrs. S. S. Rockhill, of Alliance, Ohio, Prof. L. M. Lydy has charge of the adult sends us a large club of subscribers, class. This lyceum recently purchased sends as a law s. She is an efficient worker in the cause Lyceum Guides of Brother Hudson Tut-Rey. A. Lundeberg writes: "Every scholar and visitor were given candy. | Spiritualism Past and Present." Santa Sunday night at eight o'clock I hold spiritualistic services at 124 Dearborn street. I am especially anxious to meet honest and carnest persons who are desired street of find out what true Spiritualism of marches, etc. Mrs. M. Foreman, sections to find out what true Spiritualism of marches, etc. Mrs. M. Foreman, sections to find out what true Spiritualism of marches, etc. Mrs. M. Foreman, sections to find out what true Spiritualism of marches, etc. Mrs. M. Foreman, sections to find out what true Spiritualism of marches, etc. Mrs. M. Foreman, sections to find out what true Spiritualism of marches, etc. Mrs. M. Foreman, sections to find out what true Spiritualism of marches, etc. Mrs. M. Foreman, sections to find out what true Spiritualism of marches, etc. Mrs. M. Foreman, sections to find out what true Spiritualism of marches, etc. Mrs. M. Foreman, sections to find out what true Spiritualism of marches, etc. Mrs. M. Foreman, sections to find out what true Spiritualism of marches are spiritualism of marches and entire true of the learnest persons who are designed to the spiritualism of marches and entire true of the learnest persons who are designed to the persons w is. People who attend meetings only to get a test will not be satisfied with what Gladys Chevic with a beautiful gift for ers, Mrs. Heuser and Mrs. Guerk were I have to offer. A do not believe in mix. having brought the most new scholars ing Spiritualism with commercialism. It since the opening in October, Mr. Haram neither a fortune teller nor a necro: Fy Moore, Dr. A. P. Conant and Dr. P. | parted. Mrs. Strench then recifed a mancer. My Spiritualism is my religi Valenze Rondies came to the platform | Christmas greeting; the president readand complimented the scholars on their work, and gave words of encourage

Belle Y. Cushman writes from Brook-lyn, N. Y.: "Our new hall is more com-modious and every way pleasanter than the old-one. We find a growing inter-cer, and hope to do a much needed work

with an interested audience. person worships his own imaginations good news of Spiritualism, we say God let us unite. Let us quit picking flaws The lecturer, Rev. J. O. M. Hewitt, work to overthrow our common ene-writes: "To my mind your last issue is mics—Ignorance, Supersition and False

have ever sent out to a reading public. Mrs. W. T. Jacobs, writing of a spirit and justifies your title, The Progressive portrait of her boy, obtained through the mediumship of the Bangs Sisters, ment, if well-earned praise is a compli- says: "That portrait is now treasured in

When writing for this paper use a pen or typewriter.

ters from our son, and other loved one in the spirit world, which I wish to state were obtained under strict test condi-tions. But highly as I prize both portrait and letters, they are as chaff among the wheat, in comparison with the marvelous, comforting and glorious experience I gained in the test seance the shadow of a doubt that not only do our loved ones live on, but it also convinced me that it is possible for them to materialize so that we can recognize them positively, and I believe it is a pleasure to them to comfort their bereaved relatives in this manner."

A very pretty wedding took place at the home of J. M. Judge, of Alliance, O. when Chas. Dickens, of Syracuse, N. Y., and Adeline Hovey, of Durnamville, N. Y., were joined in wedlock, the Rev. Amanda L. Coffman officiating

burg correspondent who declares that the Czar of Russia is under the influence of a Spiritualist named Philipp. The czar was introduced to this medium nearly a year ago, and since that time has been under his influence to an alarming extent. It is said that he decision without gives no important decision without gives no important first consulting philipp, who in turn consults the highly educated spirits with whom he is in communication.— San Francisco Examiner. W. B. Wright writes from Sava Tex.

"I want to tell you about my medium boy. He has been holding seances in our house for six months or more, and some very grand results have developed through him. He talks three or four different languages, and he has become a great mystery to everybody down here in Texas. Last night he went to bed early, and went to sleep. Another son and a hired man went to a meeting and on returning home about 9 o'clock. they saw a very bright light in this me dium boy's bed room. They came into the house and asked me what that light was doing in the other room. We only had one lamp, and I had used it all the On investigation there time myself. could be nothing found of which to make a light. Just what made the light we don't know. Was it a light from the spirit world?"

Mrs. J. Lindsey is at Grand Rapids Mich, where she can be addressed for engagements. She lectured in Kalamazoo, where she found a harmonious society. She also fectured lately at the Somiers' Home to a crowded house.

D. A. Morrell writes from Grand Rapids, Mich.: "Wishing to do something at the beginning of the New Year for the cause of our beautiful philosophy and the spreading of the truth of spirit return which it teaches, I send you a few. more subscriptions to The Progressive Thinker, which, when added to your already long list of subscribers, will reach a few more homes and the grand truths it teaches will be accepted by a few more who are hungering after truth. I hope that I may be able as time rolls on, to do more for the cause. of Spiritualism. I know when I send you a name as subscriber to The Progressive Thinker that I am doing some good; that I am helping to spread some light that will be appreciated by our spirit friends. Mrs. Morrill has now entered the great field of labor as lecturer, and she would like engagements with societies and for the coming camp season of 1903. For references write to D. A. Herrick, 296 North Ionia street. Grand Rapids, Mich., who is the president of the Briggs Park Camp Association, and pastor of the Grand Rapids Spiritual Society; also T, J. Haynes, 166 Scribner street, Grand Rapids, secretary of the Briggs Park Camp Associa-Mrs. D. A. Morrill, Grand Rapids, Mich."

E. W. Sprague and wife, missionaries for the N. S. A., are at present working quent, the listener cannot help but be for the winter. We have been able to in Ohio. They will begin work in Mich- ing of gods among the Chinese. if he does not agree with her in her thoughts. Her words flow steadily and every one can be plainly heard. The control of the account of sickness in his family, and for other needed work in the missionary field of Spiritualism. Address them for the present at Sturgis, Mich. Home address, 618 Newland avenue, Jamestown, N. Y.

Dr. Sarah M. Dudley, inspirational speaker and platform test medium, desires engagements for societies and camp meetings. Address her at No. bus, Ohio: "The lyceum of the the West 1037 York street, Newport, Ky. Alfred Curtis, president, writes: "The

annual Christmas tree gathering of the

Progressive Society was held on Sunday, Dec. 28, in the hall, corner North avenue and Burling street. The hall was packed. The service opened by thirty little children, members of our lyceum, singing, Twinkle, Twinkle Little Star,' which was rendered with intense childish simplicity. Each little member of the lyceum either gave a recitation or sung some short hymn; Mr. Hill then addressed those present. raded the hall with banners and flags, and in the interval thus provided, Santa Claus rushed in with his merry jingling of the lyceum, consisting of boxes of candy and beautiful books; then every little one in the audience received a box of candy and books, etc. from Santa Claus. Then Santa Claus presented to the president a beautiful Spiritual button, a book of poems. Hiawatha, and a tle, and is making rapid progress. Each | magnificent book, Seers of the Ages, or presented with a very appropriate gift a Lyceum Guide; then Santa Claus dea poem on the Comparisons of Life; then followed a well known and promi then gave messages which were well re ceived. We are to have our first public christening, January 11, Mr. Leighton's

infant daughter."

Mrs. A. E. Sheets writes from Grand Ledge, Mich.: I take this way of informing the Spiritualists of Michigan and the managers of camps, that owing to the improved state of my health 1 do not feel obliged to go to the coast, as was my intention. I shall remain at Grand Ledge, and will answer calls for funerals within reasonable distance from my home. I have a few camp dates at my disposal and will re-enter the field at the approach of warm weather, if societies are not all sup plied, and any desire me."

Mrs. C. Catlin writes: "Feeling that those who have lived and suffered for any cause, deserve more than a passing obituary notice, I want to report the sudden passing to spirit life of one, who in the early days of Spiritualism unin each other. Let us clasp hands and furled its banner, bore persecution for its sake, and to the moment of her transition, remained loyal to its principles At the age of 72 years, Mrs. Jane M Hill of 459 West Madison street, Chi cago, heard and obeyed the welcome summons to 'come up higher.' Simple in life and speech, she was not as wideTAKE: NOTICE.

All books advertised in the columns

of The Progressive Thinker are for

sale at this office. Bear this in mind. her the principles she professed, and the mediumship with which she was gifted, did not mean ostentatious display, either of word or action, and the few who really knew her loved her the better for this, knowing full well that her life was devoted to the practice of he principles she professed. Of her it may be truly said, she fed the hungry, clothed the naked, sheltered the home The London Times has a St. Peters

less, brought comfort to the broken hearted, and helped to bear the bur lens of all. Comparatively poor as to this worlds goods, yet no needy soul was ever turned from her door. ways in the name of her spirit guides she gave the hand of welcome and the heart of sympathy. At 72 her work was ended, and while her friends mourn for the visible presence, they also re joice that the loving spirit has been permitted to take another step upward Personally the writer gives this record as an affectionate tribute, gratefully acknowledging that in the recent dark hours of persecution and of suffering, the hand of our arisen sister was ex tended in love, and the simple but kindly tongue brought words of sympathy and consolation. Her remains

MEDIUMSHIP OF THE GODS.

that broader sphere, for the good of

that humanity which she loved.

The Nature of the Gods of the Ancients.

Mankind has made many saints in modern centuries, but in the ages before Christianity there were many gods, and almost all races had a supreme animal for a god of gods and mankind. To know the history of ancient gods is to learn the history of ancient animals and mankind. Many of the gods were men, the same as Grant, Washington and Lincoln were men. Images of the gods were the works of art to represent a god, the same as a picture of Washing ton. McKinley and Garfield adorns the homes of many Americans

I can think of a time when these men may be called myths, the same as some persons call Jehovah and Jesus Christ myths, or signs of the ancient astrolo-

Agnl was a god, a messenger, a mediator between mankind and the gods. Agni was prayed to for health in very ancient times, about the same as Chris tian Scientists in Boston pray to god Mary Baker G. Eddy. Agni prepares good odors for the gods, and is a favor ite of fire worshipers. Anriman, the malignant, destroying god, the chief of the devils; a race of animals before the form of modern man was invented.

Learned men are agreed that God and gods were individuals the same as modern men are individuals. It is said that the ancient gods had

all things in common. There were no judges of divorce courts, for the good reason there were no marriages among Zoroaster has such an important place in history that he may be numbered one of the gods, the same as Thales was made a god by the Greeks yond himself the same as Adams, a president of the United States, a citizen of Massachusetts had a knowledge of as godlike spirit teaching and leading him in public and private affairs during his long life. How may dull minds be made to

know the meaning of the names God and gods? One person says, God is tion. Address all communications to Principle One person says God is Love. God is made to say, I am a jeal-ous God, thus one God is a God of jealousy. This in part explains the mean Chinese gods were at one time of flesh. bone and blood; the same as we moderns are animals. "God is Love" is very pleasing, but all readers of rogressive Thinker should read the lives of gods and saints and learn about their works and mediumship. Boston, Mass. A. F. HILL.

PASSED TO SPIRIT LIFE.

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

The funeral of Jabez Ashley, a very old resident of Diamondale, Mich., occurred Dec. 21, 1902, at the home. He had been a Spiritualist nearly half a century. His age was 89. He leaves a companion and five children. They are sustained by the knowledge of the truths of Spiritualism. Mrs. A. E. Sheets officiated.

Passed to the higher life, Dec. 21 1902. Wm. Jackson Thomas, of Phoenixville. Pa., in his 78th year. His transi-tion was very sudden, and without any pain he was a whole souled Spiritualist and his life was a demonstration of true Spiritualism. The funeral service was very beautiful, being conducted by Mr. hearts of all who listened to him. Resolutions adopted by the First Association of Spiritualists, Reversford,

Whereas, In the sudden transition of our late Brother W. Jackson Thomas, who passed to the higher life, December 21, 1902, our society has lost a most valned member and an active worker, one who had the cause of Spiritualism at heart and was ever ready to assist to promulgate this grand truth,

Resolved. That we humbly bow to the nevitable and can rejoice in knowing that our loss is his spiritual gain, and can truly say, Well done, thou good and faithful servant. -Resolved. That the charter of our so-

ciety be appropriately draped as a token of our respect for our arisen Resolved. That a copy of these resoutions be presented to his family. MRS. ELLA DUFFIELD, Sec.

Passed to a well-carned beautiful in critance and home in the world imfrom the residence of her daughter, in St. Paul, Minn., on Dec. 20, Mrs. Mary A Gunn, aged 92 years. Mrs. Gunn was born on Dec. 16, 1810, at Lee Center, N. Y., and on Dec. 16, 1902, her 92d anniversary was celebrated at her home in this city. In the early days of Modern Spiritualism she thoroughly investigated its phenomena and studied its philosophy, accepting its truths as a great and glorious light to humanity. The services were conducted at the home on Sunday, the 21st., by Mrs. Joseph P. Whitwell. The remains were taken to Beaver Dam, Wis., for interment.

M. T. C. FLOWER.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Doctor Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. our home, together with the spirit let- ly known as many other workers, but to For sale at this office.

DEAN CLARKE'S POEM.

We are pleased with the privilege to present our readers one of the best poetic effusions from the pen of our talented brother, whose former produc-tions have edified one and all. It is, as will be seen to be, a very ingenious par aphrase of Wm. Knox's celebrated poem, which corrects its materialistic and pessimistic spirit, making our good brother's poem much the best of the

After reading this excellent poem, we hope every reader, who has not already done so, will send for Brother Clarke's latest production, which we have heretofore noticed, entitled, "The Triumphs of Man." Enclose a dime and stamp for one, or \$1 and two stamps for ten copies, addressed to Dr. Dean Clarke, Winthrop street, Roxbury, Mass.

Why Shouldn't the Spirit of Mortal Be Proud? (Lincoln's favorite poem reconstructed and improved.)

Why shouldn't the spirit of mortal be proud, E'en though he depart like "a fast-fleeing cloud?"

His spirit in triumph life's banner shall wave As he marches to vict'ry o'er death and the grave.

Like leaves of the forest our bodies

may fade, Together with them in the dust may be were cremated at Graceland Cemetery and her happy spirit is now working in laid, Yet we in the dust shall not with them lie, But rise; like the Phoenix, to dwell up on high.

> The infant, the mother, the husband who loved, All who to each other undying love proved Find not in the grave "their dwelling of

rest"— In mansions on high are the homes of the blest. Though the maid lose the hue of check

brow and eye,
And pleasures and triumphs of earth are put by, An angel in heaven, she's still loved and

praised; For naught of her beauty by death was erased. Though sceptre and mitre no longer are

borne. By the hand or the brow by which they were worn, No king, priest, nor sage is eer lost in the grave, But each is a spirit still active and

The peasant, the herdsman, have climbed up life's steep, To reap its true harvest that all shall yet reap; No beggar is there in search of his bread, For all have a plenty in realms they

brave.

or just,

now tread. The saint upon earth is an angel in heaven, The sinner still lives, though he be un forgiven. Neither wise, nor the foolish, the guilty

Remain with their bodies now mingled in dust. Though "the multitude goes, like the flower or weed. That withers away to let others suc ceed.

As spirits they come, whom seers may behold, &: And repeat every tale that as mortals they told.

Yes "we are the same our fathers have been, And see the same sights our fathers

have seen."
And soon, too, in realms as bright as the sun. We'll run the same course our fathers now-run.

The thoughts they are thinking we

shortly will think; From death now not shrinking, no more will we shrink; To life that's eternal with them we will cling. And speed on our way "like a bird on the wing."

Their scorn and their grief long since have grown cold, Their joy and their love for aye shall unfold: No wail of earth-sorrows from them

doth now come But the tongue of their gladness no tonger is dumb.

"They died," yet still live! yea, more than we now With the dark earthly shadows o'crarch ing each brow, And when we are done with this transient abode

How glad we will take their new "nil grimage road." Our tears and despondency, sorrow and pain;

Will soon pass away like a shower of rain. Then songs of the angels that drown the earth-dirge. Shall follow each other like surge upon

Surge." But the wink of an eye, and the loss of a breath; Completes the new birth, so falsely called death; The soul is triumphant o'er bier and the

shroud. Then, why not the spirit of mortal be proud? DEAN CLARKE.

STARTLING FACTS, Deeds of Darkness Disclosed

This work devotes special attention

to Auricular Confession and its rela-tions to sacerdotal celibacy, convents, monasteries, morality and civil and religious liberty. It is intended to be an embodiment of facts and documentary evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, moral turpitude and evil works of Romanism. Cloth, 75 cents.

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NOTE.-The Questions and Answers have called forth such a host of respondents, 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 omit-ted, and the style becomes thereby assertive, which of all things is to be depo nitions! recated. Correspondents often weary with waiting for the appearance of their questions and write letters of in sound the depths of the universe? quiry. The supply of matter is always Every one has to wait his time and and all are treated with equal

anonymous letters. Full name and ad tion and death. The cancer that eats dress must be given, or the letters will away the flesh of the tortured victim, not be read. If the request be made, the name will not be published. The growth as the healing wound. correspondence of this department has Thousands and ten thousands of become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

A. A. P.: Q. (1) I have noticed tion of the immortality of the that in references the old Catholic spirit does not depend on this. priests declared the world to be flat, and to have four corners, and proved it by Where can I find the proof? (2) Is there any certain evidence from the spirit world of the existence of

A. All the more ancient peoples beon, moon and stars rose out of the in the world. e stern ocean and plunged into the four corners of the 'earth." hence he co on the material infiverse, and a better comprehension of the things which now people and about corners.

Job speaks (9:6) of the "pillars of on "pillars," and the "ngmament was processed and the supported on pillars also. The firmal Another World?"

Another World?"

Another World?"

A. the became a theosophist shut never to our knowledge, reversed his never to our knowledge, reversed his or dome over the carth, as (Gen. 1:7) when God made it to divide the waters' above and below it. This firming it festations, was called theaven," and the surplus water was drawn upcand stored above The stery of the creation as given in Genesis, takes sfor granted that the earth is flat, and the plane of water on its surface . waters beneath the firmament are distinct from the waters above a firmament. This is forcibly shown in the account of the flood: "The windows of heaven were opened," (Con. Of this great canyonsties.

1 throughout the domain of the winds of the distant reach of mountains tell the sion, and instead of being active, are · o state gates of the "waters tion name to the manner were appeared and tion as suffere senter outline to full antiligations of there.

"Lesed cased them. How the waters of The saids outstrething, with their the need would draw back from be a saidows pale, neath the trimament to their original. The agreat lake in deserts bleak and place above it, is not recorded by the

sal man to volution by law. Were it not for the pressure of the growth of knowledge in defiance of the Bible, the priests and gospel ministers would be preaching the geography of Genesis to-day.

J. Williams, M. D.: Q. What are the various phases of mediumship recorded in the Bible, and what are those of Spiritualism?

A. The Bible records materialization. spirit writing, independent spirit write ing, trance, healing, moving of physical objects, trumpet speaking, independent But and if only is the level land spirit voices, spirit levitation, and spirit communion in dreams.

Modern Spiritualism presents all of these phases even more distinctly. It gives a living presentation of a faith otherwise dead and unbelievable.

A. Ford: Q. I served four years in the Union army. One morning, during that time I felt sure I was going to be shot seriously and could not overcome the feeling. At noon of that day in an engagement I was seriously wounded. How are such premonitions to be ex-

Dlained?

A. The experience of this correspondent is not unique. Yolnmes of such premonitions might be readily gathered. Some similar instance has come into the lives of almost every one. It cannot be successfully maintained that the mind of itself is capable, without even volition, of penetrating the future. That an intelligence may be so endorsed and cultivated as to be capable of entering the future by steps from one occurrence to another depend: ent thereon, and drawing correct con- Still, through the changing of a mighty clusions, is quite consonant with the possibilities of spirit life.

That a soldier under the intense mental strain of expectancy before a battle should become impressible, and a spirit friend seize the opportunity to give him warning, is in direct line of our understanding of spiritual laws. Sometimes these premonitions fail, and are called idle fancies; we forget that they may have fulfilled their object, to give warning, and for the reason they were given, they are not fulfilled, the events being thus guarded against. At other times they seem-like unchangeable decrees of fate, and the effort to avoid, precipitates the danger."

A. B. Freeland: Q. We observe in nature that if a wound is inflicted on a man, an animal or a tree, nature, with at least a mechanical intelligence, sets itself about the task of healing, and repairing the injury. Does not this manifestation of intelligence prove to an un- Sometime, somewhere, the blossoms biased mind by analogy of reason, that: the intelligence so manifested is purely a function of matter, and also that all

intelligence, including the mind or spir it of man is likewise solely a function of matter? And as the matter, at death, returns to the universe of matter whence it came, so, too, the mind or spirit of man returns to the universe of intelligence (or universal mind) whence it came?

A. This subject engaged the minds of the most ancient philosophers, and and to correctly understand the subthrough all the ages to the present has baffled the greatest thinkers. Uncreated gods, and created matter; matter the body, God the soul; in ever changeful forms, to the scientific expression of the vexing problem matter and force. Now, at this latest moment, as the ancient sages were troubled to know where God left off and matter began, so are the scientists to know if truly the universe is all matter with potentiality (force), or if it is all force, and matter its expression. Terms have changed, but the underlying thought is un-changed. Nothing is explained by defi-

Can the human mind solve the ques tion? Can it cast a plummet that shall

As this correspondent observes, the several weeks ahead of the space given, wound heals "with at least mechanical and hence there is unavoldable delay, intelligence." It usually does, but he must not forget that many times it does not. If a pus germ finds entrance, sup-puration follows, and if the germs of NOTICE.-No attention will be given gangrene enter there will be mortificamanifests as much intelligence in its

> books have been written on this subject, and theology has overshadowed all other mental efforts, yet we stand on the shore of this sea and there is not a plank to take us beyond the tide desired; for the indications are very line where moulder the wrack and rub- evident that if we hold steadfastly to bish of the ages. Fortunately the solu- what has been gained and make fur. oning has never known defeat. tion of the immortality of the human ther improvement there will have to be

Whatever one's theories and speculations as to matter, God and force, if they lead us to the conclusion that death is the end, the demonstrated return of a single spirit proves that we have been inferring from erroneous data. One identified rap overturns all level the earth to be flat, and that the the adverse theories and speculations

If a spirit returns and demonstrates western. Those who had been to the its continuous existence; then the the gates of the Mediterranean related hav. Fory that the mind or spirit of main is a summated through the law of peaceful questioned prove to the satisfaction of can it not maintain the integrity of ing seen the sur fall into the sea with "function of matter," vanishes like a evolution, or resort made to the revolugreat noise. The Jews were not an ex | Wisp of log in the suntight. To prove ception. They received these childish continuous existence, we are not to be ideas which are so strongly suggested gin with theology, or with the physical and supported by the senses. All ally world, but with the manifestations of sions in the Bible to the earth presup. spirit. When we have the facts in this pose its flatifies. John the Revelator field and the philosophy deduced flere (Rev. 7:1) "saw air angel stand on the From, we shall have a new light reflect

G. R. Bicknell: Q. Did Col. H. S. the carth. The earth was supported Oleoti regait any of his statements ex-on "pillars," and the firmament was pressed in his book entitled "People of

opinions expressed on spiritual mani-

SUNSET AT CLOUDCROFT.

Far stretched the mist of awful mountain peaks.

hluest skies; While down beneath our gaze the won. Unit is the special representative of the derland a second Of this great canyon-lies.

Of the long Journey that awaits us

sacred scribe. This belief would have been held to this day had it not been And he who looks beholding this would

for those who labored outside of the Say Lo! yonder water's sweep the mount churel, and in defiance of her man-date. Every foot of this ground has been a leafly contended barriesfield. And wondering then, you see so far and converted from the rule of a colos:

A small shaped summit of a mount

Chamblain. That stood where British guns as ancient forms, sailed it fong. Geology tells us t

This mountain rises from the sandy

You see the glint of water in the sand, You almost think its freshness bathes

your way; That stretches wide and lies out bar

Between us and that point of rich green Are waying pine and hemlock, spruce and fir.

and over all the setting sun inclines While the pate moon stands up with face ablur.

Vast clouds arise to meet this mighty king.

In purple garments and in ambehue; Rich crimson banners float and rise and

swing About the king, who slowly sinks from view. His conquest of the day he yields to-

The silence comes, the sun is setting And hides his face behind the mountain

height, No more this year on this one point to show.

roll. The morning rich shall bring that glorious king.

And he again baptize each living soul Until in gladsome music it shall sing. This sunset scene, this slow and wind-

ing track, O'er which the laboring engine makes its way, moke behind it slowly floating Shall we forget it, this eventful day?

see these mountains as the prayers of I see these valleys as the smiles of God: see the barren desert stretching wide,

have trod. And feel in this a prophecy to-day.

The rising power of Man, his strength shall bring

Where weary feet of monks of old

sweet of May. Upon the desert as his offering. JENNIE HAGAN BROWN.

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IS IT PERMANENT?

There are different standpoints from

which that question can be answered

Thoughts on the Progress of the Human Race.

ject it should be dealt with not as a single question, but as a compound one; for as we look at the past records of human achievements, we see that there that has brought life up to its present level We moderns who in our conceit think sometimes that we have a monopoly of it all when it pertains to the conrolling and utilizing of the material forces of the universe, have, while exploring the rains of civilizations which were ancient and some of them decaying when our era commenced, been sur-prised at the evidences given of the ad-vancement which was made in those by gone ages. At the same time the assertion of our superiority over the past is on some of the lines of development justified; to have it otherwise would be a nullification of the great law of progress which has placed life here and endowed it with forces that will not allow it to be contented only when

it is advancing.
In answering the question. Is the present phase of growth permanent? an ffirmative answer seems to be the only logical one from the conclusions that can be drawn as the results are viewed from the standpoint of present attainments. That the present forms of religious, social and political systems will continue indefinitely is not to be eliminated many of the present systems which with the growth of life have become erude and antiquated; and are

fect conditions. When any nation, race or governnental system has advanced as far as it is capable under the forms of thought that were made manifest under those systems, then there must come a tionary forces of life will depend monthe members of that system have advanced in the knowledge of self government. In such succeeding flow of that mismy tide we see that however. low it oblied its, advance has been sigher than my of the preceding ones;

growth of human life toward more per

and if we are to judge the future from the past the evidences are that it will continue to rise still higher. In the ad-Nameement of life, why there should be periods of, if not actual retrocation. senorus when the expanding energies scendingly have retired from this area. of activity, to rest and prepares for a Breater manifestation (A the precess) be forces? It may only be accomised for from the fact that it is one of the laws that govern the devolution of life. That it has inoved in that eyele

One fact is very observable in regard to the cyclic movements of human life, Fag reached their distingues up toward, and that is, there has been, during the historical period some nation or race progressive chergies that are operating throughout the domain of life. While some having accomplished their mispassive agents, others, are becoming

solutely upon the changes that are consocial or political phases those changes. inust be made or death from fossilizar space. His life is the life of all that will lose all active existence the mountaint would ensue. The disintegrating lives. All forms of life are in their do ment those bodies disintegrate and refer of the old is necessary that the new can gree manifestations of God, and testify little to their atomic state. have room for its greater and more persito their own origin. Lijo old Rock Dinger, in our Lake croble or animal if it had not been for known as spirit and matter and that walls! I think I understand its myste

To make the illusion doubly strange ceptible overlapping from one to the perfect one arose which in time was readvanced, and so on to the present. As each cycle advanced to a more perfect state when compared with its predecessors, those convulsions which condency where formerly the law of bite body, the same as did the atoms in manua of God, revolutionary violence associated to his disciples. revolutionary violence prevailed. Their prior state.

up to that plane of life where they realize that from the standpoint of univerworld will forever exist in their pres- exception to this rule. ent forms is not to be expected neither have produced their existence. They personality. are not here as chance products; they are here because they must be, an in- the thing itself. evitable result of human development. That they have a mission to perform is an undeniable fact, plainly discernible to every one who intelligently understands the operation of the law of national unfoldment; and that mission is to represent and promulgate the highest type of thought of our modern world; but he advanced guards leading world; be the advanced guards leading world; be the advanced gains leading the way to what must come through human development, the embryonic representatives of that which in time will be evolved, which is a civilization so glorious in its advancement that the type of the present ones will only repinto comparison.

Just when or how, if ever, they cease tions struggling for a higher life, and if such a condition results it will not be a proof of world degeneracy. National personality of God are atheistic argu-pride within the bounds of consistency, ments. What sort of a God is one that and free from bombast and appreciate can neither see, hear or feel; that can ing the efforts of other nations to ad- neither think, remember, or know any wance is desirable; it is a stimulus to thing whatever? Such a God is neither work in striving to keep those nations dead nor alive. I wish some one would who manifest it to the front in all that describe him. Of course it would be pertains to the world's progress, for vain to offer prayer to such a God, or what becomes the heritage of one is the profess any religion that implies his recognized inheritance of all.

If it were possible for the human vis- But it is urged that personality imion to view clearly all of the paths over plies form, and form implies limitation, which the world has traveled to reach and therefore, cannot apply to an inflits present attitude, to measure the nite God. To this I reply, all organisms depths from which has arisen the pres- and forms of life, from the least to the

those who had gome up out of great tribulation," had evolved out of crude material that glorious condition of life of which he saw a representation.

That statement of the case is just as large as of individuals. What has been gained has been through suffering, a mighty struggling of the awakened spiritual forces of the world, desirous to eliminate from the body those crude outgrown conditions that are a dead weight and which if not cast off will prevent them from rising, and fulfilling the great law of their destiny.

any one who intelligently studies the spiritual nature of mankind; and those who have not been too much absorbed in which to study nature. the material things of life have seen cause them to pass away with a great within man's sphere of action, so to noise. Can it be possible that all the bay control over the entire universe. suffering through which those glorious souls passed who gave their lives that world might come into the resurrection of a higher life has been for naught? that the ideal for which they thought as they are manifested in the accomplished in time by the universal gence? If we say it is law without in-

displayed in the efforts to attain unto a active existence. Matter being in itself only obstacles impeding the normal higher vantage ground, only the knowled wholly subject to the law of passivity edge that it is not playing a losing has no power of action, and is wholl game. The doctrine of human degene incapable of originating or of organizeracy is one that is too horrible for any inglitself into any form of life. It never who profess to believe in that dogma other than itself. con thought to argue that the world is why does not the cornise rise part init flat and that there is a Joinning off will get less proof positive (part init place). With that question and the one term in user is morely destine of life that argues on the line of human decreases the evidence is overwhelming.

It is done further assumed, that all generacy, the evidence is overwhelming against them.

and the only afternative is to move for hypersuccess an afterlass to any power ward whother consorate of the fact or not have a see threshold. not. The more partiets the develop Cod's will is the recipitating aftri-numl, the chares it was the line of bate of his personally and his lating the belling and guiding power of the cournes gase. The walks a HAMILTON DE GRAW, to have the cather in the course of the same cather in the cather

MY FAITH.

A Search After the Unknowable.

shore. In reply I will say, "We have then while the head is "the" center no other shore. God is our range, a thereof. God wills and the wheels of very present help in time of need. more vigorous, being infused with the . My first correction of God is, that he has purpose. The vibratory

stantly taking place in its structural sense.

[produced by the power that obtained conditions and whether in the religious.] God is the one word that means all those bodies, gave them their bounds. the all in all. His presence falls all and set them in motion; and these law

feet life to unfold. The modern world - My second conception of God is, that | was once presiding other, and used to geologically speaking never could have be is a twofold organism, composed in administer what we called the Supper edeveloped its present forms of life, veg general of the two universal substances of the Lord. Since becoming a Spirit the changes which removed the more these substances hear the same like red beasining more fully than 15 did , then, lations to each other in him, as they do When Christ said, Tand my fatter are

evolutionary growth was destroyed, but it was not for from out of the rules of the hever change. Creation does not mean eral fact that we all feed every day moved to make way for one still more the production of something from noth- upon the body of God? Every mouthful advanced and so an in the source that the production of something from nothing but the formation of condensed This is the literal part of the sacra In the beginning of each one of the heavens and the searths. God formed them, not from postions were so violent in the past became less them, not from nothing, but from his in this father's kingdom. Returning common and the more spiritual law of own eternal and infinite body. The or spirits report to us the fulfillment of evolutionary growth assumed the as sanized universe belongs to God's infi. That promise saying they feed on the

The permanency of what has been gained is a recognized fact when viewed by minds that have developed spirit is wholly active. Matter in itself is Let it here be remembered, that matis without life-or motive, and therefore cannot organize itself, nor can it main sal development there is no retrogres talu a living organism for a inoment sion. That our own giant republic or after the spirit has fled. This is the the British Empire, illustrating the universal order of things; the body highest development of the modern without the spirit is dead. There is no

ent forms is not to be expected neither Aly third conception of God is, that is it desirable. They exist because the he is endowed in unlimited measure law of evolutionary growth call for just with all the attributes of personality such external manifestations which and therefore, must of necessity be a

The attributes of a thing constitute

A complete personality is one that is possessed of both mental and bodily organism, a self-conscious, thinking reasoning being. No matter how large or how small we may conceive him to be if God is possessed of the attributes of mind, he is a personality and cannot be otherwise; and his personality is the size of his being. If God is not a personality he is destitute of mentality; he has no mind, knows nothing of himself nor any

thing else; neither wise nor a fool, but absolutely a mental blank. The avowed atheist is more consist-

resent barbaric splendor when brought ent than those who talk about God and deny his personality. The whole controversy must turn

to be leading factors in the arena of na- upon this point: If our God is not a personality, we have no God, and atheism is right. All arguments opposed to the personality of God are atheistic argu-

worship.

rence and not a freat for the fancy.
When he asked who those gloried beling is connected, and by which all being is connected, and by which all being is held together in one compact all being is connected, and by which all being is held together in one compact body. This is the center of all life and motion, and of all sensation, and intelligence; the brain battery of the uni

verse. Has God, then, a nervous system, true of nations and of the world at and arteries for the circulation of his blood? Certainly. He has lines of communication, and life-currents, ex-tending from his great heart, and head, throughout all parts of his universal body, so that he is cognizant at all imes of the situation in all parts of universal nature; the same as man is

cognizant of all parts of his body. As man's nervous system binds all That there is a low of destiny which the parts of his body together and conhas a powerful bearing upon the lives needs all with the head, and as the life of individuals and nations is evident to current dashes continually from the heart to all the extremities, so of the universal man. Man is the model from

Has God, then, a mental organism? the operation of that law, and its course Most certainly. He is possessed of all is ever upward, sometimes through the attributes of mentality known to pleasant pathways, flower-strewn, and man, in a measure, commensurate with sometimes through convulsions that his infinite nature. As man's mental shake the old heavens and earth and powers have control of the whole man within man's sphere of action, so God This brings us to the question of supreme governorship.

Who or what governs the universe?

In reply to the above question I will say: The power that controls the unistrove will fail of realization? Though verse of being is inherent in itself. No many times temporarily checked in outside God or force, for no such force their efforts, their lives were a glorious exists. What, then, is the nature of triumph of the great law of eternal prothat inherent force? Is it law without gression, an illustration of what will be intelligence, or is it law with intellirace, because that law is not merely a telligence, then the universe is destitemporary one but is from everlasting tute of the element of intelligence; but to everlasting; and which takes no our own intelligence flatly contradicts backward steps, and in the final reck, this, and declares there is intelligence. If we say it is law with intelligence, Human advancement rests on the which is the superior principle, law or consciousness of its permanency intelligence? The position is here as-Nothing else could have given the sumed that no law of matter in itself. courage that has been and is at present considered apart from spirit, has any

sane mind to entertain; and even those; moves, unless acted upon by a force could not, if placed on the witness. If matter in itself has the power to change, and whicher it is to be con-Island in our courts and critically cross lorganize itself into living bodies, why an impartial court the correctness of those bodies when formed? Here lies their argument. It would be like trying a corpse, a perfect uniterial organism the fact of liow far those who constitute With the knowledge possessed by mode II matter has the law of life in testi, the members of that system have an

> against them:
>
> Life mast ever be moving it cannot; will its sufreme: the supering by, so game stiffs and it connoting backwards, the term is equanted a shootite and said

> postiny marked out, and the less and as in antiest of a settibutes as a whole outsurfs shown to the operations of such news sans knewledges local and Heat higher law which is both the progression is constitute this cathurts of Feoting Bosse The walls modeling contract The these success was the word one the say of very will be constant, the word was there. You by the word sufficient were removed for the second sufficiency. God: word is incorrect lums if Ales spiritus has dance two matters, or diame prosence Tentals to ay that he effect Sous is, everywhere into the same than Tae same as manes epiritemed life is the small boats should keep hear the severy part of his body at the same 100 suptored in over that or slow accordings t

energy that has departed from the other comprises in himself add that exists with him alone. The away of graviters.

Nothing exists outside of Got or apart.

The advancement of life depends and from him. The provides the department of the depends on him. The provides the department of the depends of the d from him. The is simply being in its originate the hodies facy are supposed broadest and a most accomprehensive to ascert but are otherselves reflect.

Let me explain the Lord's Supper. Geology tells us that those changes in man; the one being the clothing and one? In one which came during the more ancient outward manifestation of the others. — embassador of his father, the same as eyeles came sometimes by an imper——Spirit and the soul of the universe his father speaking; and when he said. ceptible overlapping from one to the and the atoms constituting the unit "except you can my flesh and drink my other, and sometimes they were revolu- verse of matter have always existed blood ye have no life in you." It was dionary in their character, and so destinated and have always constituted being in still the father speaking. Christ did structive that apparently all that had its entirety. They had no beginning potential that they should cat and been gained through the slow period of and must remain intact forever. spirits report to us the fulfillment of

join the fight of the world," still ing as in the person of his father the Ote 19. and the light of the words at recy, the ing as in the person of his efficient of the Old Testament it is said. He will dod is a sun, and a shield and good dring will be withhold from them that walk up rightly. Yes, God is literally and absolutely the light of the universe. His luminous glory fills all space. is the great central sun of universal organism; and speeds his light at the rate of one hundred and eighty-two million miles per second. All the luminous bodies in the universe are God's lamps. No power but himself can light them or shuff them. All these bodies or worlds

have their counterparts of spiritual heavens, and God presides in the heavens, and God presides in the midst of them all, midst of them all, midst of them all, testify to the truth of the above statements and principles of the above statements and principles, I feel, strongly entrenched in them. The atheistic argument has tended only to stimulate further research, and to convince me of its utter impotence and convince me of its utter impotence and absurdity. No matter how many difficult questions arise in regard to the existence of God, they weigh nothing in comparison with the difficulty of accounting for things as they are, without God.

Belief in an all-encompassing and overruling intelligence is an absolute necessity, arising out of the facts and the nature of things as everywhere seen, especially in the constitution and destiny of man. No power or wisdom short of that which we attribute to God, cure in this faith. W. BUTT, SR. Cloverdale, Oregon. W. BUTT, SR.

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Newtonville, Mass.

NEW YORK NOTES.

In this great metropolis the Christmas season is at hand, and in the distance is

the dawn of a new year.

Last Sunday the churches and halls were crowded in various parts of the city where special Christmas services were given, although we had one of the worst rain storms (with hail and sleet) of the season, the Church of the Mes-slah was crowded to hear Dr. Savage's Christmas sermon, whose subject was "The Birth of Jesus," a wonderful discourse in every sense of the word. Dr. Savage pronounced the New Testament stories of that event untrue and revolting. I give a few quotations from this great discourse. I only wished that every reader of The Progressive Think-er could have heard this great preacher deliver this sermon. Oh! what a treat. "There is no good reason in the New

Testament or in the early church history for the belief that Jesus was God. I believe and I assure you that all the best, the unbiased scholarship of the world is back of this statement, that Jesus was born in Nazarein, that his father was Joseph and his mother Mary, about the year 4 B. C. The month, the date of the month, nobody

I believe in the divinity of man. I be-

believe that there is any gulf of separation between the divine nature and ours that needs to be bridged by any unnatural and stupendous miracle. "I may trouble some of you by what

I am now going to say. I say it how-

ever, out of my profoundest conviction,

and I appeal to you to give it the most careful thought. This dogma of the virgin birth is a siur on womanhood, it is a slur on our conception of the Divine. The fact of sex is the deepest, most central, most universal fact of the universe. So far as we know it reaches to the depths and to the heights of things. It must express something which is real and eter-nal in the being of God himself, else it could not be imprinted upon every-thing that bears the mark of his thought

and his hand.
"Are not bables born of father-love and mother-love sweet and pure? Must a child come into the world without a father to escape this stigma? That is the implication out of which the dogma has come. I believe there is nothing sweeter, nobler, purer on earth than the yearning love of a mother as she clasps to her bosom for the first time the babe that has just been given her fresh from

the hand of God.
"I ask no nuns or monks brooding in their darkness to teach me and teach God as to what is sweet and clean. We do not need an unnatural birth in order do not need an unnatural pitth in order for God to get into the world. He was born already, and has been all the time. "And so, friends, never in all my life did I so love, so reverence this Jesus of Nazareth as I do to-day. I will loyally and gladly bow in his presence for the

divinity that was in him. Let us fear-lessly, then, front the light and follow the guldance of the Master as he leads us into the presence of his Father and our Father, his God and our God." These are only a few quotations taken

promiscuously from one of the greatest sermons I have ever heard delivered from any pulpit. Nellie Temple Brigham has returned

from her very successful Australian trip, and is giving her fine inspirational discourses in her own rostrum every Sunday. I think one great compliment was offered Mrs. Brigham and the cause

of Spiritualism as follows: On the Australian vessel which brought Mrs. Brigham to our shores on her trip home, and on the Sunday just before she reached San Francisco, Mrs. Brigham was asked to officiate at the religious service in the cabin, and I am told that there were a number of clergy-men on board, Protestant and Catholic. A private letter from Rome to a Catholic priest in this city gives the make-up of the commission recently appointed by the pope for the special study of the

Holy Scriptures. It says: "The following Cardinals have been definitely appointed members of the Commission for the Encouragement of Biblical Studies, instituted by the Holy Pather in his recent Apostolic letter:
Parrochi, Rampollo, Satolli, Sagna,
Vives y Tutto. The commission will
ilikewise comprise several consultors,
both resident and non-resident in Rome, and it is very probable that the studies and researches of its members as well as its official acts and pronouncements will be published in a monthly review. toward the cost of which the routine has manifested the intention of generation of the very Rev. ously contributing. The Very Rev. David Fleming, Vicar-General of the Order of Minors, who has been appointed secretary to the commission, was recently received in private audience by Leo XIII., who expressed the hope that the commission would answer the ob-

ject for which it had been founded." Hugh O. Pentecost is crowding Mott Memorial Hall, on Madison avenue, every Sunday with his bright thoughts of tecost say one Sunday that Dr. Savage's ofore leaving the Baptist church

this city that the readers shall remain for three years only to make room for others. The first church here was known as Mrs. Stetson's, and the sec ond church as Mrs. Lathrop's. I won der if this had anything to do with the matter?

Dr. Savage closed one of his dis courses early in the season with the fol-lowing lines, which I think are so com-forting.

forting:
"Listen, and there will come to you by and by a whisper of such cheer and such trust that you can smile in the face of death itself. Look out through the mist and believe that it will break and that the light will shine in from that country where there is no darkness at all." J. OSBORNE LUNT.

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"The Pantheism of Modern Science." book "Bluffton" was one of the books. By F. E. Titus, Barrister, Toronto, Canafter reading, that set him to thinking ada. A summary of recent investigations into Life, Force and I believe in the divinity of man. I be. Mary Baker G. Eddy has arranged and conclusions therefrom, Price 10 lieve in the humanity of God. I do not with the Christian Science churches in cents. For sale at this office.

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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 balls at the present

Spiritual Church of the Philosophy of Life. Sunday evenings commencing Nov. 23, at 897 Washington Boulevard, near Western avenue, Mrs. Squire rector.

First Progressive Church of Christ, Spiritualist, holdsviservices every Sunday night at 8 o'dlock, at 124 Dearborn street, second floor, between Mad ison and Washington streets. Rev. A. Lundeberg will lecture and conduct services. This church is in no way a business concern, but will endeavor to be a home and a help to every honest seeker after truth, who wants to investigate Spiritualism and find out "It is intensely interesting."—Rev. Minot J. "It is intensely interesting."—Rev. Minot J. investigate Spiritualism and find out

and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all serv-

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

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

Band of Harmony, auxiliary to the Church of the Soul, meets at room 608 Handel Hall Building, 40 Randolph St. every first and third Thursdays of the month, beginning afternoons at 3:30 The ladies bring refreshments. Still per served at 6:15. Evening session begins at a quarter to eight o'clock Questions invited from the audience and answered by the Guides of Mrs. Cora L. V. Richmond. Name poem given to strangers. given to strangers.

The Englewood Spiritual Union meet. at Hopkins' Hall, 528 W. 63d st. Con ference meeting at 2:30. Lecture folowed by messages at 7:30. Every Thursday at 2:30 the Ladies' Auxiliary holds services at which good mediums

serve with tests and lectures. Progressive Spiritual Mission holds services at Van Buren Hall corner of California and Madison Sts. Services at 3 and 8 p.m. sharp. Spirit messages and lecture from good mediums. All are welcome Nora E.-Hill, pastor.

First Spiritual Science Church, 77 Thirty-first street, America Hall. Mediums' conference at 3 p. m. Lecture. followed by tests and messages, at 8

p. m. J. Q. Adams. President.
The Church of the Soul, Mrs. Cora L.
V. Richmond, pastor, has resumed its
regular Sunday services for the season. The meetings will be held until further notice at Hall 309 Masonic Temple, corner Randolph and State streets. Sunday-school at 10 a. m., Mrs. S. J. Ashton, superintendent. I Discourse by Mrs. Richmond at 11,a. m.

Chicago Spirituali Alliance Church will hold its regular Sunday meetings at Knights of Fythas Hall, 144 East Twenty-second, street, near Michigan avenue. Services will be held every Sunday afternoon ato 2:30 and evening at 7:45 sharp. iGood music will greet you as you enter the door. Short addresses by good speakers; tests and messages by good mediums. Mediums are invited to assist in afternoon services. Mrs. May, Elmo, pastor and me-

Chicago Alliance Church will return to their old home, Lakeside Hall, corner Thirty-first street and Indiana ave. nue. Services at 2:30 afternoon; 7:45 evening. Mrs. May Elmo, medium. The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schu-

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

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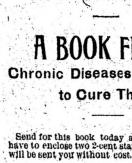
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