PROGRESSIVE III

The Progressive Thinker is the great

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

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SUGGESTION NOT MIRACLE

Some Explanatory Thoughts on an Important Subject.

It seems to be the opinion of some people, among whom may be included a number of supposedly wise and sapient judges, cultured in legal lore and musty decisions of courts, that healing by mind-cure, or telepathic suggestion, is in the nature of miracle and not within the power of human beings-in other words, is an impossibility, and contrary to the order of nature.

Such persons, whether astute judges or otherwise, can have given very little attudy to the subject, and have taken counsel of their ignorance, and prejudices, rather than of knowledge of well established facts of modern psychology, A writer in the Chicago Chronicle, over the signature of "Matt," advances some clear thoughts in answer to the query, "Is It Mind-Cure or Miracle?"

If a man can be scared into illness can he not be coaxed out of it? This is the crux of the whole question of men-tal healing which is now being discussed as if it were some new thing-which it

Practically everyone will admit that people may be made ill by pure force of suggestion. All doctors will admit it. The fact is frequently demonstrated by those social nuisances who devise prac-

Let Thompson, who is a somewhat nervous and susceptible person, come down to business feeling first rate and at peace with himself and all the world; let him encounter one of these jokers. "Why, Thompson," says the tormentor, "you can't be feeling quite up to concert pitch this morning. You look a little green around the gills. What's

Thompson replies that he is feeling. fit as a fiddle—never better in his life. The joker stares hard at him, shrugs his shoulders and takes his departure. Now, this first experience does not worry Thompson particularly. It merely irritates him a trifle and causes him set his acquaintance down as a fool, But let Joker No. 2 drop in with a variation of the same dismal remarks and Thompson begins to think that he must bo looking not quite so well as he feels. Joker No. 3 causes Thompson to go to the looking glass and there he finds or fancies he finds that he really is a trifle off color. Suggestion is already at

By the time Jokers 4 and 5 are through with him Thompson admits to himself that he is really out of sorts and when half a dozen more facetious friends have played upon his fears he is a mighty strong-willed and self-cen. its universal acceptance. tered person if he does not feel downright sick and ready to go home and To chide me for loving that voice in the call for the hot water bag at domestic accessories suitable to the occasion. Thompson has simply been

Can he be argued out of his illness as he has been argued into it? If he can be then other people may be argued out of illness, for it is to be borne in mind that-Thompson is really sick, though he | O, others with this one cannot comwas perfectly well when the jokers got after him. His pulse will show accel-eration and his temperature will have risen. Mind has produced an actual ef fect upon matter. It has caused acute physical effects. Can it reverse its

work and undo these effects?

The Christian Scientists say that it can. So do the "mental healers" and "metaphysicians" and all and sundr the variants of the system of mental therapeutics. So in effect, do the Dowleites, though they attribute the effects produced to prayer—which is only another form of mental suggestion. And it is an undoubted historical fact that in all area there have been cases of so called miraculous healing which can be attributed to nothing save mind cure unless we go into the supernatural and invest the healers with divine power.

Apollonius of Tyana, a pagan contemporary of Christ, is credited with cures guite as marvelous as those wrought by e Savior. As has been well said, "th highway along which humanity has traveled is littered with certificates of so-called miraculous cures among men of all religions, pagans as well as Christian." It might have been added that the cures have been wrought among men of no religion at all, for Mesmer who practiced mental healing, though he imagined himself to be dealing with a subtle fluid, was in bad odor with the church and was, in fact, an atheist to all intents and purposes.

Religion has nothing to do with mental healing, though mental healing has usually taken a religious aspect because it has been mysterious, not understood and smacked of the miraculous Mrs. Eddy and our own Dr. Dowie are no doubt perfectly honest in their claims of divine inspiration. They accomplish certain results—that cannot truthfully be questioned-and because they do not understand modern psychology they attribute to miracle results that arise from the influence of mind

But to return to Thompson. be cured by the same means that made him sick? What is the experience of everyone who has been sick? Is it not true that a visit from a cheery, hearty friend causes the invalid to feel better? Physicians of all schools, agree upon the good results to be attained from cheerful company for the sick. Wha is this but mental healing?

Thompson was made sick by the iteration and feiteration of the thought Thompson, you are sick; Thompson, you are sick; Thompson, you are sick. Cannot he be healed by repetition of the dictum, "Thompson you are well; perfectly well. You are not in pain; you are not feverish; you are as sound and healthy as ever you were in your life." And if not, why not?

Professor Baldwin of Princeton, has placed an ordinary lead pencil upon the skin of a hypnotic subject and telling the subject that the pencil was a red-hot rod of Iron he has raised a blister Here was actual destruction of living tissue effected by the sole power of mental suggestion. If mind is thus potent in the metamorphosis of the cells

ENTHUSIASM.

The Only Salvation for Our Cause.

Everywhere, by every token, Proofs on proofs abound, That the power of death is broken— Joy, for the lost are found! O, the ties of pure affection O'er the heart around; Happy in this new direction— Joy, for the lost are found! Sing, all ye lone ones!

Raise the gladsome sound; Sing the spirit's triumph ever; Sing, for the lost are found.

A valuable article was found in a re-cent Philosophical Journal written by Mrs. E. B. Marcen, of San Bernardino, in which is shown in glowing words that the only reason why Spiritualism does not at once sweep all before it and become the universal religion is its lack of enthusiasm. I wish every Spiritual istic paper and journal in the world would republish the article entire. She says: "While it was the enthusiasm of the earlier workers that gave it impetus, it is the lack which is the cause of its present stagnation." She asks: 'How can the Spiritualist re-kindle his enthusiasm?" and answers, "through close touch with the spirit world, resting on the basis of altruism. It comes only from the touch of the spirit's fire."
While the foundation of our religion

is human affection "the scientific spirit (?) has eliminated all feeling and emotion; the effort is not for an expression of tenderness, but for a test. The en-thusiasm of devotion to a great cause is wanting in the minds of the multitude, The workers serve for pay more than principle. The audiences attend to criticise, not to commune. They listen to laugh, not to learn. The few in whom enthusiasm still glows with the

fervor of the olden days, are looked upon as queer if not crazy." I have for some time held that the attempt to have Spiritualism received as a science and not a religion has been a blight on the cause. Impelled on this ine by those in the unseen far more capable and profound than their impressible subject, I have made attempt through the great power of music to present for our use that which as the result of inspiration must enthuse both those who voice and hear it. And I still maintain with the gifted writer of this splendid article that an overpowering devotion and religious enthusiasm, indi-vidual and collective, is the only power on earth that will take us out of the stagnation that encompasses us to-day. Spiritualism is the letter A in the alphabet of the world's progress, and all good must come to the people of earth with

I love it, I love it; and who shall dare

The voice of my loved one for whom I have cried Bitter tears every day since she went from my side? Its tones I never could fail to tell.

I know its remembered accents so

gone by speaks that voice in the air.

It comes, O it comes with its message In joy and in gladness its dear one to

To dry up my tears and to heal all my As in this blest reunion I find my relief! O, heaven's not far when plainly I hear The voice of the one I know is so near;

sacred thing is that voice in the And why, tell me why I should fail to

keep In waiting for one whose sweet love is

That o'er the dark sea comes in telephone sure The one voice which my sorrow and

trouble can cure In joy the hours of the day pass by; No pang now is mine of suffering nigh: I know but in mem'ry of my despair-

O, a sacred thing is that voice in the air!- H. W. BOOZER. Grand Rapids, Mich.

in one direction why should it not be equally effective in the other direction?
This, as I remarked in the beginning, is the fundamental question in the mind-cure discussion. Thus far, to my mind, the mind-cure people have made out a pretty good case. They certainly are getting results. If those results are not due to the influence of mind upon matter we are reduced to the alternative of miracle.

No one will claim that it was a miracle that made Thompson sick. Why should a miracle be assumed when exactly the same influence makes him well?

"Matt's" points are well taken, and may be studied with profit by all who are in any way interested, as all well may be in view of the importance of the subject as related to the welfare of humanity.

Even an elementary knowledge of the facts and principles of modern psychol ogy, the powers and influence of mind as affecting both mind and body, in the way of healing the ills that beset humanity, would be of vast service to huas well, be of vast service in aiding courts of law and justice to arrive at rightcous and enlightened decisions, es necially in cases involving the rights

and liberties of mental healers. Healing wrought through the power of telepathic suggestion is not miraculous, is not supernatural, but wholly natural and in accordance with the laws

of nature as established in the constitution of the human mind. JAS. C. UNDERHILL.

Hammond, Ind. Acknowledge benefits, but never re

venge injuries .- Confucius.

HELPFUL WORK.

Preaching to the Spirits in Prison.

It is said of the man of Nazareth, that after his crucifixion he went and "preached to the spirits in prison." He need not have waited till he had left ing the same kind of work for years. I will relate a little of my personal experience, for I think it may interest your

Some thirty years ago, while in Denver, Colo., I spent a few days with a lady who had a beautiful daughter who and who had a beautiful daughter who was a social outcast. She sometimes came home and was always treated kindly. The mother said: "She inherits her father's nature and she cannot help it." The father had been cannot help it." help it." The father had been a rail-road man, but had passed over, and the

mother had married again.

The case of this beautiful girl set me to thinking of the teaching concerning such, that they are lost, and I said to myself, they are lost, are in darkness so long as they feel hopeless; but, if they could be made to see that their earth experiences can be made available in solving the social problem, in showing up the causes which bring such terrible social evils; in a word, if they can realize that they, too, have a work to do, it will dispel the darkness,

they will no longer be lost. Some three or four years afterward met a medium to whom I was strongly attracted, and I said to her: "You do not seem to me like a stranger."

"We are not strangers; we are doing a work together in the inner world, was her reply.

It was a new thought to me but I felt that it was true. I sat perfectly still while my mind went back to that beautiful girl in Denver, and to the work I then saw needed, and I replied very deliberately: "Yes—and I know just what it is—and just when it began."

This was in the summer of 1875, and in Boston. Some three months afterward I left for California, and there I met a medium who insisted that she had seen me previously. She could not tell when nor where, but she was sure of the fact. For the next two weeks we met almost daily, and every time she made the same assertion, and yet we could not find that we had ever been in the same place before. One day at the dinner table, she said to the lady who boarded with her: "Oh, Lizzie, I know where I saw that lady! Some two years since I had a vision in which I saw a woman lecturing to a vast crowd of women, and I knew by the way the audience faded out that they were spirts. This is the woman that I saw lec-

rom the time I discovered the need of such teachers in the inner life, my power as a speaker here had commenced to wane, I could not reject the evidence that I was helping to do the work I had seen was needed to be done. Yes, my power to speak from platforms here, not only began, but continued to grow less, only as it occasionally flashed up a fitful flame. People no longer came seven miles to hear me, and finally I be-

came silent. But I have yet stronger evidence of the truth of the statement that my forces were going to the work I had seen must be done. I have since seen myself standing at the top of a broad flight of steps, clothed in a flowing robe of purplish pink, and a vast audience before me to whom I was talking, and the language was eloquence itself. As the outer consciousness listened to the

words, the outer self exclaimed: "Oh, if I could talk to the public like Yes my speaking force went to the inner life to prepare the hosts wronged, crushed womanhood there to on God's help and the wonderful transaid in bringing freedom to woman here,

and they are beginning to act, to plan for the work. Over three years since, after three years in which it seemed as if I had lost my grip on everything, there came to me a whisper to publish a paper. I

laughed at the idea. What! start a paper without a dollar and partly depend ent on friends for support! Nonsense! dismissed the thought, but it would not stay dismissed—kept coming back with renewed force, till finally I followed my impressions and brought the result. I secured the means to publish a small monthly for one year. I used the money the friends had furnished to pay for the publishing and the receipts for my personal expenses. But as the end of that year approached I began to be anxious. The paper must not stop, the receipts were not sufficient to keep it up, though I had saved a little. I could not expect-could not ask the friends to continue to furnish from year to year, and what could I do?

I saw if I had no rent to pay and could do the work myself I could sucgeed, and that same inner sense was used to bring it about. I secured type, came here to Home, Wash., the people of which are largely Spiritualists; ground was given me for a cottage, I furnished the material and the friends put it up for me without charge, and so have been able to publish two more volumes of "Clothed With the Sun," third volume in eight months instead of in books ahead of their time, so publish twelve, for when, through the influence ors and book sellers do not vare to han of two narrow-minded officials our post- die them. I will mention bit ope, as I office was taken from us, I must pay am not writing this as sai advertise third-class postage, so I published two ment, but under the prompting of spiri

thus lessening my postage. This has given me four months in side of life, with the explanation that which to rest and think, four months be- century would pass before any but adfore No. 1. Vol. 4 is due, and that same unseen force is pushing me for a press, not a costly one, but one on which I can print my paper, reprint such of my books as are now out of print, and do other needed work. Yes, a press, and I shall have it, too.

The spirit fingers of those outcast sis ters whom I have been permitted to help educate, will touch the tender. hearts of those who are sad because of the wrongs of such here, and they will aid me, for though when this reaches the reader I shall have passed the 77th ing himself.—Hindoo.

LABOR AND WAIT.

The Formation of Spiritual Character.

Spiritualism teaches us that it is only a little way to the land where we as spirits and angels are to dwell, and that we shall have countless ages in which to gather wisdom. There are those at all times passing

They are only a little ahead of us and they gladly come back, not terhaps visible to us, to bring messages of good

tidings. The red man speaks of the land beyond the border of earth life as his happy hunting ground. By others it is called heaven, of which God has told us so much in the Bible. Spiritualists call this land beyond death or earth life, the

But what matters it what we call the

country over there? All seem to agree that there is one which lies ahead of us, and these mes-sengers from that country tell us that they are making homes for those who are to come where they are now living, in that land where there is no death or decay, but instead of these things, all is life without end, and that all earthly suffering passes away as the evening dew before the sun.

Is it not a blessing to know that we do not live on earth in vain, and that to each one is given eternal life; that no one is blotted out of existence, though conditions may change, around them, and they, too, change in, accordance with those conditions?

I shall not lose my personality by passing through death, any more than I do by the natural and gradual changes of earth life. There may be those who will not understand what I mean, or perhaps they will think that I have made a mistake, so I will explain why I speak as I do.

Science has proved that the material body is entirely changed nonce, every seven years, so that not one particle rewhich formed that body seven years before.
I have been permitted to live in this

earth life 25 years.
From a helpless infant L passed on to boyhood, as the physical changed so did the intellectual and spiritual; and yet I retained my personality, although there had been many outward changes in the material body.

From boyhood I passed on to manhood; more and perhaps greater changes came, still I was the same person, recognized as such and cherished by all my friends. What matters it to me whether I

change my outer garment in seven turing to those spirits. I saw the same scene at different times."

Remembering the Denver experience, the Boston experience, and the fact that spiritual laws, which have existed time, even though no attention is paid to them by us of earth. There are many on earth who truly

believe that death makes a changed person of them at once, which I do not believe can take place, but I do believe that persons must work their from the condition in which they first find themselves after passing through the change called death, and not that death does it all for them.

So my advice to those who are living on earth is, to make the condition as advanced as they can, and not to fold their hands thinking that by God's help or good will they have nothing to fear. If you have a chance to do a good act. do not wait for a better opportunity,

but do it to-day.

Advance, friends, as far as lies in your power, in good thoughts and ac-tions; make the most of your surroundings, and by so doing you will not have | inality are believers in the Christian you thought of no particular account, and which you trusted a little too much formation in yourself and your sur

roundings brought about by death. Do not trust them too far, for they may deceive you, but trust in yourself and create your own heaven, while with us in the earthly body. So, friends first of all, cast away the fear of death and remember that which is visible to you is but a garment for your real self And also remember that it is through

the much-dreaded change, called death, that we of earth are enabled to learn and comprehend the meaning of our

There are fair, sweet faces, and gentle eyes, That look through the shadows and

mists above you, And fond affection that never dies Still speaks from the lips of the bles

Then labor and wait, both early and late, ... For Time is short, but life is eternal." L. M. COBB.

Norwich, Ct. dial mark of my age. I have years to

live and my best work yet to do; I have books, that sold, would bring me what I need, but there is no money issues a month, as two papers could go sisters who have waded through the in the same wrapper the same as one, hells. "My Century Plant," the name of which was given me from the spiri vanced thinkers would appreciate.

The price of this book bound is: \$1. Paper covers, 50 cents.

Now, I send this out as tread upor the waters, feeling that at least a par tial return will soon come. Let me hear from you, friends, and think of me as one who will ever stand

LOIS WAISBROOKER. Home, Wash. He who gives to the needy loses noth

by the truth.

ATHEISM AND CRIME.

CHRISTIANITY AND MANY NOTORI-OUS CRIMINALS.

Crime Considered in Its Relation to Christianity and Atheism, by "The Searchlight."

Headed, "Cause and Effect," an editrial paragraph in the Southern Banner. Texas, reads as follows:
"James Younger, a noted outlaw, ended his criminal life by shooting himself.

can be read in a note left by him: There is no such a thing as a personal God.' The spread of such a doctrine is the most potent factor of criminality in the land, having its equal only in the godless school. If there is no God to punish, there can be no restraint. there is no God to reward, there can be no emulation in the path of virtue. Hence the Jameses, the Youngers and others of more odious fame."
The Searchlight disclaims any inten-

tional discourtesy in questioning the correctness of the above statement, as, in all candor it feels bound to do

The Youngers, like Frank and Jesse James, have all along been classed as believers in the Christian system of religious doctrines. Their earliest training was certainly in that faith, and if James Younger ever became an Atheist it was after he became an outlaw, in which event his criminality cannot be charged to his Atheism.

There is now on file in this office a published statement of some months ago, and which has since been verified as true, to the effect that, in the study of a German Baptist church, at Omaha Nebraska, the asphyxiated bodies of Rev. W. C. Rabe, pastor, and Miss Augusta Busch, missionary, were found locked in each others arms, with their heads pillowed on the pulpit Bible Will the Banner apply in this case the law of cause and effect as it does in that of James Younger? I am sure it will not, and neither will The Searchlight, though, in solemn truth, such could be done with far superior logic and greater consistency.

As to whether or not James Younger did, in his later years, or even at the time of his death, repudiate the idea of God need not be considered here further than to remind The Banner that if he did its application of the law of cause and effect in his case is absurd, and if he did not, as is most likely, its statement is false. In either event it is opening upon a cold trail in charging his criminality to his Atheism, the fact being well known that, excepting the single act of suicide, his criminality Preceded his Atheism.

We are told that the spread of such

Younger, which is Atheism, most potent factor of criminality in the land." Translated into intelligible language, it is fair to suppose that The Banner means to charge Atheism with being the most potent factor in the production of criminality in the That is a serious charge and should have been accompanied with some evi dence of its truth. It is a charge that The Searchlight denounces as entirely groundless, though it is not an Atheist

If Atheism is really the most potent factor in the production of criminality how are we going to account for the long observed fact that but few criminals are Atheists? It now devolves apon the Southern Banner to answer that question. The prison statistics show that in the civilized world ninetyfive per cent of those convicted of crimto go back and learn the things which | religion and that of the few who reject that religion not one-half of one per makes this statement upon statistics now in its possession and if The Banner disputes it they will show that of such criminals as believe in religion the Catholics outnumber any other denomination.

While waiting for The Banner to either deny the above statements or reconcile them with its reckless asser tion The Searchlight will name some of the most noted criminals of this country and see if any among them are Atheists: John A. Murrell, once noted for his murders and robberies, was a most devout religionist during both his criminal career and his prison life, dying in the "triumphs of a living faith." man Holmes so notorious a few years ago for the murder of his wives and others was a believer in God and had the ministrations of a Catholic priest at his execution. The slayer of President Lincoln was a believer in God-a Catholic, as were all who aided him in that crime. The slayer of President Garfield was a religionist, as was th murderer of Carter Harrison, at Chi-cago: Last, but by no means the least of those I will name, there was the slaver of President McKinley. Immediately after the performance of his dastardly deed some enthusiast started the report that he was an Atheist and a product of the godless public school system, but alas for religion, it turned out that he was a Catholic; that he was raised a Catholic, educated in Catholic schools and sought consolation of the Catholic priesthood. Now if just one Atheist criminal could be remembered, his name would go down on this list and if The Banner can name one it will yet be innounced in The Searchlight. The object here is not to create the

impression that religion is a factor in the production of criminality but to ex-Atheism is. No doubt Atheists do sometimes commit serious crimes. They, like others, are human beings subject to the same passions as are other people and that, now and then, one of them should yield to temptation is not strange. There is no more reason or justice in charging the criminality of an Atheist up to his Atheism than there is in charging the criminality of a Christian up to his Christianity.

It is reasonable to assume that if Atheism was in fact the greatest factor in the production of criminality then we might expect among oriminals a

A Message of Love to Mothers.

What the body is, how to control it, and how to keep it strong and well.

These are the all-important questions which every thinking mother in the land is trying to solve; and what is there of greater importance? Nothing can possibly mean more to all mankind than health, for almost all the trials in life come from a lack of knowledge on these vital points. If mothers understood life themselves, and knew there is an easy, good, sensible way to manage this problem, they surely could in a few years revolutionize this country. Think for one moment how much hap piness would be secured in our homes, if each mother knew how to keep her family well, and each one has this power within herself to do just that very thing. Would it not be joy to you mothers, if you were sure your dear ones would go through this winter and

not have one sick spell?

Now, this is possible—more than that, it is actually being done by many mothers, and being investigated (the first

step) by many more.
Woman is the inspiration, the vitalizing energy of the universe; through her flows the "power behind the throne." She is the heart of all achievement; and it is through the mothers our greatest step in unfoldment must come, for the child is the field of action where the work must be accomplished.

Come close, let me whisper the secret in your ear: It is your thought which can change your whole life, the conditions around you, and the health and happiness of all in whom you are con-cerned. Turn your open hearts glad and happy to health, joy, happiness and prosperity; see nothing but the fullness of life in everything, and let your thoughts dwell on nothing else; cease thinking of sickness, expecting disaster and trouble of all sorts, and in time you will notice a marked change in your surroundings. Try this faithfully with your whole hearts for a while, and see f you are not satisfied with your effort.

Each dear child is a gift of love to you, and you have it in your power to guide and protect, inspire and mould this being of responsiveness given to your care. Do not let ignorance of this mighty subject keep you in the background. Come to the front, investigate, study everything you can find, till you understand this law of nature.
MRS. JULIA COYLE.

Cedar Rapids, Iowa.

large number of Atheists whereas in proportion to numbers they furnish fewer criminals than does any other class of people. This is true as to all sorts of crimes and vices, from a disposlander an opp robbery and murder. As a class Atheists are as just, gentlemanly, and moral as any to be found. The Searchlight will pit the first ten Atheists that can be found against the first ten priests of preachers in a comparison in point of intelligence and moral uprightness. I believes that in the same number of each there will be found as many im moral and criminal Christians as Atheists and probably more because, as a rule the Atheists are more intelligent

than the Christians. Coupled with this unjust charge against Atheism is one just as false and unjust regarding the public schools called by The Banner the godless Until Catholics reduce their proportion of the penitentiary convicts in states where they are numerous they have no just ground for sneering at the public schools.

The statement that "if there is no God to punish there can be no resounds like an insane utter straint." ance in the face of the facts noted. So also does that other that "if there is no God to reward there can be no emulation in the path of virtue. How does it happen, then, that the Atheist is as virtuous as the Christian?

The Banner's reference to the Youngers, the Jameses and others is only a bluff. If it knows the history of those men it knows that they were raised to believe in religion. The Jameses were raised by a Baptist minister. Just what particular denomination had the training of the Youngers cannot now be recalled. There comes to this office, in exchange for The Searchlight, a splen did paper. The Prison Mirror, published by the prisoners in the Stillwater penitentiary, where the Youngers were confined, and I hope it will give us the truth as to what James Younger believed.

The Searchlight tries to be just what its name indicates. It is not an organ of prejudice and misrepresentation. Its light is directed in search of the truth no matter what that may be. It does not seek to misrepresent the churches or the religion they stand for nor will it bear in silence and without a protes their misrepresentation of Liberalism either in the form of Atheism, Agnosticism or Spiritualism. It abuses no one for being religious and it resents that bigotry and fanaticism that unjustly misrepresents people who can behave themselves without any religion. It believes that the time has come when good and true men of differing faiths may exchange their thoughts with mutual respect and consideration one for another, and in that faith it calls upon The Southern Banner to either establish by sound reasoning and an appeal to facts the charges it has made regard ing Atheism or abandon them as ill-advised and untenable.

Those Magnificent Premium Books. To the Editor:-I wish to thank you sincerely for the promptness with which you have forwarded the books I sent

for. I really cannot understand how you can give so much value for so little money. No one interested in the philosophy of Spiritualism should be without those magnificent premium books, Wishing you every success in your no ble work, I remain, your sincerely, Hamilton, Canada. C. DONGES.

Speak evil of no one, not even of your onemies.—Epictetus.

THE POWER OF THOUGHT. THE CHRISTIAN SOLDIER

The Battle Song of the Modern Evan gelist.

To the Editor:-We are now having with us in Fort Wayne, Indiana, an evangelist by the name of Rev. Henry M. Wharton, D. D., who travels around in a private palace car. This is somewhat of an improvement upon the evan-gelistic methods of Jesus Christ, but we cannot expect in this age of progress to follow ancient methods, even in matters of religion. Jesus was a tramp evan-gelist and associated with publicans

Rev. Dr. Wharton in introducing himself to the people of Fort Wayne, seemed to take especial delight in announcing the fact that he had been a soldier in the Confederate army during the war of the rebellion. In his various sermons he frequently referred in anec-dote to the soldier and to war with much pride. He also took occasion to attack very bitterly the subject of Spiritualism. I sent a newspaper report of his sermon containing this attack to Brother Hudson Tuttle and presume he will give the reverend gentleman the at-

tention he deserves—if any.
Rev. Dr. Wharton's seeming delight n war brought to my mind a poem written by William Lloyd Garrison, of Bos-ton. I think it should find a place in all orthodox hymn books, and be sung to

the old orthodox tune of "Blest be the tie that binds Our hearts in Christian love." H. V. SWERINGEN.

Onward, Ohrstian Soldier!

The Anglo-Saxon Christians, with Gatling gun and sword. serried ranks are pushing on the gos-

pel of the Lord; On Afric's soil they press the foe in war's terriffic scenes, And merrily the hunt goes on through-

out the Philippine What though the Boers are Christians; the Filipinos, too!
is a Christian act to shoot a fellow-

creature through; The bombs with dynamite surcharged their deadly missiles fling, nd gaily on their fatal work the dumdum bullets sing.

The dead and mangled bodies, the wounded and the stck, Are multiplied on every hand, on every field are thick;
"O, gracious Lord," the prayer goes up,

The chaplains on opposing sides the same petitions lift. The Mahdis and the Sirdars along the great Soudan Are learning at the cannon's mouth the

"to us give victory swift!"

The holy spirit guides aloft the shrieking shot and shell And Christian people shout with joy at

thousands blown to hell. The pulpits bless the victor and praise the bloody work, As after an Armenian raid rejoice the

pious Turk; The Christian press applauds the use of bayonet and knife. For how can social order last without

the strenuous life? The outworn, threadbare precept, to lift the poor and weak, The fallacy that this great earth is for

the saintly meek, Have both gone out of fashion, the world is for the strong; That might shall be the Lord of right is

now the Christian song. The Jesus that we reverence is not the lowly man Who trod in poverty and rags where

Jordan's waters ran; Our Savior is an admiral upon the quarter deck, else a general uniformed, an army at his beck. How natural that a change should come

in nineteen hundred years, And Bibles take a place behind the bullets and the beers! We need a new Messiah to lead the latest way,

And gospel version well revised to show, us how to prev. Then, onward, Christian soldiers, thro' fields of crimson gore,

Behold the trade advantages beyond the open door! The profits on our ledger outweigh the

heathen loss! Set thou the glorious Stars and Stripes above the ancient cross! -William Lloyd Garrison.

A Sunset Scene.

It was the hour of sunset, and far out upon the waters blue the sun-kissed nature was hushed in sweet repose. Far out in the grove I heard the night bird's song, as the waves, stirred by the gen-tle breeze, in sweetest music beat upon the shore. A sweet peace o'er me stole, and my soul bowed down in silent worship to the majesty of Night.

I thought of loved ones gone as watched the fleecy clouds go by. thought of one I loved most dear, and, lo! the pearly gates opened wide and the little one I loved so well came softly floating to my side, robed in spotless white. She stood as pure and sweet as the flowers within her hands. I clasped her in my arms once more, my darling one; once more I heard her well-loved

"Mother, dear, I come to-day to bring you words of cheer. Far beyond those silvery clouds I dwell in angel-land. In

that beauteous land so bright and fair I wait for you." I hear strains of angelic music. Sweet voices call my loved one's name as she says, "Good night, dear mother;

will come again." What wonder that I wait with longing for the night bird's song! MRS. GRAY. Cleveland, O.

Don't hide your light under a bushel if you can hide it just as completely under a collar box.-Anon.

LIFE AND EXPERIENCE IN SPIRIT LAND

A constitution was a second and a second

A Series of Letters From Henry Ward Beecher Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER SEVEN.

Mr. Editor, and Friends:-I am a pupil now, and also a teacher. When with you in ing now?"

Iam a pupil now, and also a teacher. When with you in the flesh you all considered me a teacher and not a pupil. Perhaps I so considered myself, but this is all wrong No person has any right to teach who is not a pupil. When one thinks one understands all there is to know, no one should employ such an one as a teacher. I do not know that I can justly say of myself, that I thought I knew all there was to know, but I thought I knew a great deal; and now, nearly all I thought I knew has come to naught. I thought I knew just what God would have me to do, and just what God would have others to do and to know. Now, I find there is no end to knowledge. It is absolutely infinite. Thus, unless I am a pupil, I am not fit to teach others. It may be that many things I now think I know may have to give place to other and higher thoughts. So, dear friends, let us all be careful what we teach to others, let us also be very careful what conclusions we come to ourselves.

Suppose that on leaving the body of flesh there was nothing more to learn, nothing more to be known, that we immediately entered into a state of bliss or of woe, and remained stationary throughout eternity? This is what I myself taught and what thousands on earth now believe. But to remain stationary is utterly impossible. Nothing, throughout all nature, remains stationary; nothing can remain so, and all the bliss we know anything about here comes through knowledge, and all the woe through ignorance. If we were ever to arrive at a point where there was nothing more to know, the limits of the universe would be reached, and that which is limitless cannot have an end that can be reached. This thought alone ought to make everyone comparatively happy; to me it is ineffable bliss. Now I would like to illus-

Suppose one were to visit a beautiful land, a country that one had never seen before, and one should say: "Nothing can surpass this-nothing can be more beautiful. I will remain here forever. It is the height of all excellence. There is nothing beyond it."

But a friend, who had been away for some time, should return to that one and say: "This land cannot compare with the one I have just left-the one that I have come here, purposely, to tell you about. Come with me and see for yourself." And after much persuasion that one should arise and follow that friend and, lo! when they arrived at that other land, it was so bright and fair that the other seemed dark and gloomy in comparison; and now they should both say: "Well, here we are in the fairest and brightest spot in the whole universe; here we had best remain forever;" but, after awhile, a friend they had both known in former days should visit them and say: "How dark and unlovely this land is to the one I have just left; and I have come here on purpose to tell you. So, come with me to a much brighter and fairer place." Then the three should arise and go to that land, and, bh! how much brighter and fairer it proved to be.

Then one they had all three known in their early childhood should visit them, one who had been away for years upon years, and he should say to the others: "I cannot remain here long, it is so cold and dull. Come away with me to a transcendently beautiful and bright land," and the four should arise and go to that land, and it was even as the bright one had told them. And thus onward and ever onward they go, each place being brighter than the last. So it is with truth. So it is with knowledge. Each new thing learned is fairer and brighter than the last.

Knowledge is ever leading mankind onward into more blissful regions; and, are not you glad, my friends, that it is so? Your own earth does not remain stationary, nor do the people upon it. How quick the days and years slip by from childhood to old age, and then transition. Here again you are a child, one step higher up the scale of being. Once more the time goes on and you are climbing the golden stair wiser teach the young and helpless. So we return to teach men and women of earth that which we have attained above and beyond them.

Now you can all see why I look back to my earthly life as one looks back to his childhood. Now you will say, "Mr. Beecher, cannot you tell us about some of the things that

Yes. I can tell you very much: but, as children cannot understand all that their parents and teachers know, so those of earth are not as yet capable of understanding all that we would like to tell them about. Time brings the child up into the adult, so time must go on before the earthly world can know what there is to know about this world. Little by little, thus it must be; step by step, this is the great univer-

Now there are a thousand things that we might tell you, but you would not believe them. How many are there now who are willing to give up their old, childish ideas of heaven. hell, God and the devil? And even those who are willing to give up the fire and brimstone hell and a personal devil, will not give up God; and if their heaven is enlarged a little it is yet quite small. How many there are who still consider it sacrilegious to say, there is no God; who look upon one who says so as an atheist, worse, even, than a heathen.

Well, to give up hell and the devil is a good long step; and the next one they must take is to give up God and their former ideas of heaven. The child clings a long time to its Santa Claus and its fairies, but the time must come when to believe in them would indicate imbecility or great weakness

What would you say if the President of the United States were to send forth a proclamation to the effect that on Christmas eve, Santa Claus would, in person, visit all the people who were good and leave them presents and gifts. They might not see him when he came down the chimney, but all the same he would be there; moreover, there would be a large concourse of fairles dancing in the moonlight. One might not be able to see them but, nevertheless, it would be so. You would not think such a man fit for President, would you?

Yet your Presidents issue proclamations for days of fasting and prayer, and for days of thanksgiving and praise; fasting and prayer means that you are to go without food and pray to God; and the praying means that you are to ask God to give you presents and gifts of all the good things that you want; you are supposed to know that you cannot see God but. nevertheless, he is there. On Thanksgiving Day you are to feast and give thanks to God for all these good things that you have, or have not. You are not supposed to see God, but, nevertheless, he is there and will be greatly pleased to have you thank him for all these presents and good things that he is supposed to have given you. But one may pray, on bended knees, to all eternity, and there will be no God, or Santa Claus, to hear and give one these good things, He must get up and bestir himself and earn his good things, in some way, if he would have them; and he may feast and thank God forever but no God, nor Santa Claus, will hear or be pleased. He had best thank the unchangeable laws of nature that he is able to understand how to till the soil, how to erect dwellings, how to understand the arts and sciences; for it is knowledge that has brought him all these good things,

and not a personal God.

Don't you think it time that Presidents of the United States should give up such childish notions of God? Such ideas are not one whit better than the idea of Santa Claus. Then, a President is shot by an assassin, and as he falls he says: "It is the will of God," and the American nation says: "Even so. It is the will of God that our good President should be shot by a cruel, wicked wretch; one only fit for hell; and now we will kill this wretch and send him where he belongs." Now is not this the height of childleh folly- - William Penn.

more foolish even than the idea of Santa Claus? The President himself said, "It is by the will of God"-that is God willed or sent the wretch to shoot the good President who believed in him-who always prayed to him-who always thanked him for all his good gifts. But God just told that wicked man to go and shoot that good President, although no good could come from it. God had no especial business for the President in heaven-nothing but what other angels could do just as well, perhaps, even better. Surely, God must be worse than the devil himself to tell that man to go and shoot the President. If the President had said, as he fell, "See, this is the work of his Satanic Majesty, the Devil," he would have come nearer the truth-that is allegorically nearer. Think if it, O, ye Americans! God sent an assas. sin to shoot your good President; a man who was doing the very best he knew how for your welfure; a good man, a wise man, you all think; one who loved and revered this God and trusted and believed in him implicitly. If God sent, or willed, this man to shoot the President, what right had you, then, to kill the man, God's agent? If you say, it was the will of God that we should kill the man, what a horrible, wicked, intriguing, murderous God he must be. How he must delight in the most awful crimes. First, he takes delight in sending an agent to shoot the President, sending him in the vilest, meanest way possible, under cover of friendship; tells him to go and wrap up his hand and conceal the deadly weapon that he is to shoot him with, and when the President, all smiles, and bows, and friendship, extends the friendly hand for a good, warm shake, "then," says God, "you just shoot right there and then. It is my will. I command you to do it." What a lovely, just, merciful God. that is!!

Now, of course, God knew exactly what the result would be, or in other words, God says to the people: "Now you catch this man, my agent, and strap him in a chair; then turn on electrical volts until he is crisped nicely: burned through and through-dead, dead, dead! I told him to shoot the President. That's all right. It was my will that did it. Now you electrocute the assassin. That's all right. want you to do so. It is my will. An eye for an eye, a tooth for a tooth. No, you had best make it a little stronger than that; for we, the three Gods, think the electrocuting is a little more cruel and fiendish than the shooting. Make it just as bad as you can, for we, the great Almighty, All-wise, All-beneficent, All-loving, Gods; Creators of heaven and earth and all that therein is, the one great, three-headed God; we desire and will that you should do these things."

Strange, that the devil should remain silent all this while. Between you and me I think the work was too dirty and vile for him, so God thought he would try to outdo the devil, see if he could not master him in villainy if in no other way.

Now, if this is not a true showing of what the American nation have said and done, then what is true? Is it not time for every church in your fair land to give up such childish ideas of God? Is it not a disgrace to common sense to say that it was the will of God that President McKinley should be shot down by one whom he thought to be extending the hand of friendship? and his kind heart was even moved to pity for the supposed hurt of the right hand of the assassin-the hand that God willed should fire the fatal shot. Now, friends, President McKinley is here in this world

with us. I have met him and shook his hand. A great concourse of people met him and shook his hand. Abraham Lincoln and former President Garfield met him and shook his hand, "Welcome! welcome! Mr. McKinley," they said. "You, too, have paid the penalty, we see. It costs something to be President of the United States. No President is now sure of his life from one day to another. Well, here we stand-we three"-and they smiled upon him dazzlingly.

A look of amazement passed over the President's face. We knew that we should see that look. Then the amazement was followed by a doubtful look. But the doughty President remarked, with a bland smile: "Well, gentlemen, if God so willed it, it must be right,"

"Mr. Beecher," he continued, once more giving me his hand as he approached me, "Mr. Beecher, I am glad to meet you-very glad indeed. You were always a staunch friend and advocate of God and religion; perhaps you are the one commissioned to usher me into his presence." You see, the President, bless his soul, would not allow his doubts to mas-

Now it was very hard for me, Henry Ward Beecher, to him. "Mr. McKinley, we have made a mistake, you and I, and-well-nearly all the rest of the world." But this duty fell upon me, and so I shook his hand and smiled down upon him: "Sir," said I, "will it grieve you very much if I tell you that we have been mistaken, you, and I, and others as well?"

His countenance fell dejectedly. "Can it be possible?" he ejaculated. "Mr. Beecher, you cannot mean to tell me that you have not seen God-you who were so devout and

"Mr. McKinley, I have not seen God." He glanced at Abraham Lincoln, and at Mr. Garfield. Mr. Lincoln smiled. Mr. Garfield shook his head; but "Old Abe"

smiled and smiled again. (To be continued.)

TELEPATHY AND MIND-CURE.

sake of our earnest students and as an encouragement for them, make an effort to describe the sight of the Buddhic plane, immediately somebody who has perhaps once had half a glimpse of something astral will come trotting up to say that their experiences on the Buddhic plane were far grander than those which the unfortunate lecturer or writer endeavored to describe! But in spite of this certainty that the information will be misapplied, I must yet mention that there is another method connected with the great healing principle in Nature-with a mighty life-force from some far higher level, which may under certain circumstances and for a limited time be poured out through a man without his detailed knowledge or volition. In that case his very touch. will heal, and there seems to be no limit to the power employed, and no disease that cannot be cured by it. We know little of it, I say, except that it is among the powers of one of the great orders of the devas, or angels, as our orthodox friends would call them. The power undoubtedly exists, but beyond that we can say very little. Our own president. Colonel Olcott, once possessed this marvelous power for a time, and effected some most extraordinary cures while it remained with him.

Out of it all emerges this great fact, that through this idea of mind-cure many thousands have been induced to accept the reality of the power of thought, and to understand that there is something outside of this mere world of physical matter; and that at least is a very good thing, and an achievement upon which mind-cure may reasonably be congratulated. But it will be well for those who study it to earn that it should be used only for altruistic purposes, and to try to raise their thought to something higher than the mere curing of the physical body. For those who have no thought beyond that will presently find their occupation gone, since as the world evolves there will surely come a time when disease shall be no more, because man will at last have learnt to live reasonably, purely and healthily. But if they turn their knowledge to a higher use, and leave the physical for the mental, the curing of the body for the development of the soul, they may be a very mighty force for the evolution of the world. Let them think less of body, and more of life and soul; less of removing physical aliment, and more of removing ignorance and prejudice; less of bodily health and of personal gain, and more of love and compassion and brotherhood; so shall their rapidly-spreading movement become a power for good which cannot readily he over-estimated, a world-wide blessing which shall endure and flourish through the ages which are yet to come.

The smaller the drink, the clearer the head and the cooler. the blood, which are great benefits in temper and business.

A VERY LARGE MAJORITY. A very large majority of prominent Spiritualists malmost unanimous—have expressed opinions favorable to a calm, kind and dispassionate consideration of phenomena in circles which bear evidence of not originating from the spirit side of life; in other words where the medium, apparently, or otherwise, does the manifesting with the aid of artifi-cial toggery, lying with ropes that do not tie, Muminated artificial garments, phosphoresceff paint, false whiskers, gauzy frapery etc., aided sometimes by confederates and skillfully arranged trap doors. A dispassionate presentation of facts is desirable, the only obtained in store. ject in view being to eliminate all methods of deception from the public circles.

The parties who present these criticisms or exposures for publication, must do so from actual personal experience or knowledge, and the editor of The Progressive Thinker is in no wise responsible therefor, They should do this unwholesome work with love for all, and malice towards none, having the best interest of the cause at heart. Honest mediums will rejoice that prominent Spiritualists have voted to separate the wheat from the chaff, while the tricksters and charlatans, educated in the trick schools of California, Chicago and Boston, will be sorely vexed.

ANOTHER EXPOSURE!

CALIFORNIA SEEMS TO BE A HOT. BED OF IMPOSTURE.

The Medium's Toggery Is Captured, Revealing the Methods Adopted to Materialize Spirits on the Pacific Coast-Precautions Taken to Prevent Grab. bing the Bogus Spirits.

To the Readers of The Progressive tests from mediums, of spirit return, I was advised by friends to attend materializing seances. After attending a few and watching phosphorescent rags float around as though pulled by telescopic rods, and seeing forms of the medium and confederates draped in gauze dotted with phosphorus. I was inclined to believe materialization a humbug. Still hoping to find it a truth, and hearing from a friend that Mrs. Freser would certainly convince me, I attended one of her seances, Sunday, January 4, at 8 p. m., at 321½ West Seventh street.

Mrs. Freser made a short speech, saying that she would try to give materialization, etherealization and trumpet work; that two persons who stood on each side of the aperture of the cabinet would take the wrists of the sitter called up, so as to make a battery, but not to prevent grabbing; and that grabbing would not be permitted. Then the medium went; behind the curtains. After some singing a ghostly-looking figure appeared at the aperture of the cabinet and beckoned to some person to come forward. Standing silently for inspection-a short time, the pretended spook would withdraw behind the folds of the curtains when the audience would again be requested to sing so that conditions might be "more harmonious," and a voice within the cabinet would threaten that unless all joined in singing between each appearance of the spirit the seance would be closed, After a time the form motioned to me. stood in front of the cabinet, and addressed the figure while the two confederates on each side held my wrists. Freeing a haud. I grabbed at the mask and found my hand under the edge of the veil, in touch with the medium's hair, and I distinctly saw her dark brown hair exposed from under the veil.

The medium was so disconcerted that the seance was broken up, and even the materializing part was not finished. Not having had a chance to see the etherealization or trumpet work, I resolved to try again, if she continued in the succeeding Sunday's paper, for a seance at 556 South Main street, I wended my way thither with two friends. Thinking the medium had spotted me as a grabber, I blackened my eyebrows and mustache and wore a wig. When my turn came to go forward and interview the supposed spirit the curtains parted, and there suddenly flashed upon me a figure draped in a large robe of cheese-cloth, daubed over with cabalistic characters in phosphorus. Jerking myself loose from the two confederates who held my wrists, I grabbed the spirit and pulled her out about four or six feet away and in front of the cabinet. In the struggle I tore one of the cabinet curtains from its fastenings, and exposed to the audience an empty cabinet. Near the center of the circle and plainly visible to all the people in the dim light, I pulled off her mask and robe so all might witness the exposure of my captive, and thus revealed to them the medium. The confederates pounced upon me, and in the struggle that ensued the mask was kicked about the floor. I managed to pocket the robe. Then I demanded the return of my money and called upon the audience who had witnessed the exposure, to do likewise. Upon receiving my money I went immediately to The Times office, and presented to them my souvenir as

a standing testimony against this trick I am a Spiritualist, hence I feel it my duty to denounce tricksters in mediumship and uphold the truth. The grand principles of Spiritualism, as well as av ery genuine medium, are made to suffer calumny and disgrace at the hands of those who, with the aid of confederates, pattern after genuine manifestations, and who are sustained and protected by an unworthy class of persons who have no intelligent comprehension of Spiritualism beyond what is disclosed to the physical senses; or still worse isathe miserable hypocrite who encourages fraud for mercenary purooses, claiming that it helps the cause by converting the skeptic,

n HENRY MESSINGER.

205 Wilmingtonestreet, Los Angeles, Cal.

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CALIFORNIA LETTER.

The Shorn Lambs Feel Untempered Winds.

Time flies fast, and we are forcibly reminded of the fact as we write 1903. The old year with its ups and downs, its successes and defeats, its joys and sorrows, with its clouds and sunshine exists now only in memory, while human-Ity is reaching out and peering into the future, trying to discern the signs of

the future has in store.

It would be well if all could fully realize that the past is a finished sum, that the future is not ours, and that we only live in the eternal now, that "now is the accepted time and now is the day of salvation." The man who decries present joys and

lets slip present opportunities, loses

something which can never be regained. When reading of the blustering winds, zero weather and blizzards of the east and north with the attending scarcity of fuel and the consequent distress, we are thankful that our lot is cast in a land of balmy breezes and continual sunshine, I believe it was Sterne who said that "God tempered the winds to the shorn lambs," but, however that may be, He evidently is not tempering to any great extent the winds and cold to thousands of the poor throughout the land who are victims of the Coal Barons' rapacity and greed. Well may we ask: "How long, O, Lord! how long" will this state of things continue? But there will be no

change for the better until people cease depending upon the Gods and the politicians and apply the remedy which is ever present with themselves. It is no wonder that socialism is rapidly growing, and no wonder that anarchists are occasionally found. The only won-Thinker:--Having received convincing | der is, that there are not ten times as many as now. We boast of our material prosperity and the high state of our Christian civilization, with the earth producing full and free, enough to more than feed five times our present population, while men, women and even tender children are freezing and starving and we are often blasphemous enough to shift the responsibility upon Divine Providence by quoting the pious platitude, "the poor ye have always with

How can it ever be different so long as politicians are mainly interested in a disgusting scramble for spoils, and the prevailing religion is little better than an organized system of hypocrisy with Sunday for dress parade? The almighty dollar is enthroned and is the only object of worship by saint and sinner alike, and if there ever was a time when a Jesus was needed to drive the money changers from the temple, that

time is now. The principal topic that has interested San Diegans for the last three weeks was the Tingley-Times trial for libel. It occupied nineteen days actual time and resulted in a verdict for Katherine Tingley amounting to seven thousand, five hundred dollars. The case was stubbornly contested by both sides and the Times utterly failed to establish any of its main propositions. Counsel for the Times, knowing they were decidedly lame, sought to bring into the case the religion of the plaintiff, and by appealing to the bigotry and religious prejudice of the jury obtain a verdict which could not be obtained in a fair fight and strictly upon the merits of the case. The verdict meets with the anproval of a great majority of the people here, as they consider and know that from the beginning of the libelous articles in the Los Angeles Times, down to the detention of the Cuban children by the Geary Society in New York, the whole business was inspired by bigotry and religious persecution.

I am no Theosophist, but believe Mrs. Tingley is entitled to exercise her rights nder the Constitution, and if among the so-called "insane ceremonies" is one which requires the standing upon one's head, they should be protected in that them carefully and at once use this right even though it might be considered very ridiculous in the opinion of others. This is supposed to be a free country and we are supposed to have | mystified at the wonderful things you the privilege of worshiping according to the dictates of our conscience, but notwithstanding that conceded right by the Constitution, the church still lays its slimy hands upon every one who will not how down to their shibboleth, wherever they have or think they may have the power. For many churchmembers I have the utmost respect, but for the church, with its persecuting spirit, never worse than now whenever they can find opportunity, I have nothing but a feeling of the utmost contempt.

This may be thought severe by some but not by myself when in the light of this opening twentieth century there are Christian ministers who carry this persecuting spirit beyond the gates of death and vent their spite and spleen as was done in the case of Abby A. Judson, and simply because she was brave enough to investigate the claims of Spiritualism, and, finding it true, was honest enough to proclaim her convictions. Think of a highly educated and intellectual woman, a woman of undoubted character and yet who was denied the privilege of meeting with her own family at Christmas-tide because of the insistence of her right to the use of her own reason. Think of her two brothers, both Baptist clergymen, who would not allow her to have funeral services in conformity with the philosophy which cheered her declining years, but insisted upon services after the formula of their own poor, narrow creed, and then did not have the humanity nor common decency to accompany the physical remains to the place of incineration, but left the disposition of the body to the tender mercies of strangers. And yet we are asked by some correspondents of The Progressive Thinker to join forces with the churches. How can oil and water mix successfully and what fellowship hath Christ with Be-

I am glad to report that my general health is good and I want to live many years yet to take a hand in helping to kill the spirit of persecution wherever it may be found and against whomsoever it may be directed. The friends of Spiritualism in San Diego have every reason for encouragement; we are having excellent meetings, and reinforced by the tourist element our audiences are now taxing the seating capacity of our hall. The new temple is progress-ing, though very slowly and while many are very impatient with the progress made, the management are determined that when finished it shall be paid for, and for this they are to be commended.

Sunday, the 25th, has been determined upon for a union service of both the San Diego and National City socievices of that great patriot and advocate of the religion of reason. Thomas Paine. We have plenty of home talent for the occasion and the intention is to make it a gala day and one to be long remembered. All in all, Spiritualism is in a thriving condition in San Diego and we

intend keeping it so. Many of Uncle Sam's training ships enter this harbor, while occasionally a first-class battle ship anchors just out-

was my fortune to go on board the flag-ship, New York, while lying off Coro-nado. As an engine of destruction it was magnificent, but what an awful pity that men can find no other method of employment than killing each other in the game of war. In looking over the great guns and other appliances of

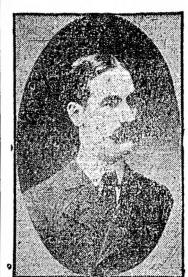
these ships, one cannot help asking the question, "are we civilized, or are we San Diego, Cal. WILL C. HODGE. yot semi-savages?"

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Dwellers in "Mist-Land."

ferred to this land, or know of it, for up their condition—it is apathy through the spirits inhabiting it are not of that ignorance. Those whom I have come class who care to attend on mediums or in contact with have all been English. enter the seance-room. I have been in I have never found an Australian among constant and intimate thought-rapport | them; the reason is obvious, inasmuch with these poor spirits for the past as all Australians or British colonists three years, and the missionary work I are accustomed to think and act on have been enabled to do among them their own responsibility. As education ever, the columns of the Harbinger will I shall refer to in another paper. One only admit of a very brief summary.

on leaving earth, but to the spiritually sands of spirits I have spoken to in or intellectually developed it is not no. | these spheres of ignorance and apathy. ticeable, so instantaneous is the passage I have seldom found one who, when on through it. To many ignorant spirits earth, was a Roman Catholic. The exit is a fog-land in which they may wan. planation is simple; there are very few der without progress for several years nominal Roman Catholics; they all are of our time. The writer of the book sincere, and they believe in and pracabove referred to gives an interesting tice prayer; it may be to the Virgin account of the efforts of benevolent spir. Mary, or to some saint, or to the Pope. its who make it their work to influence or to God; it matters not. It is prayer and draw upward such of these be. to the highest ideal the supplicant has. clouded spirits who, through the natu- and in such a case God accepts it as to ral tendency of the soul to aspire to Himself. Protestant missionaries make higher things, have worked their way to a great mistake when they assure the the watchers, who convey them unwards to what may be termed "hospitals," where they are treated so that they may attain to a full consciousness of their spiritual existence and of the powers latent in them.

It was given to me one time to be shown (clairvoyantly) one of these institutions, to visit and converse with the inmates. It was in charge of a matron who had working under her a band of spirits whose duty it was to find out and bring there any spirits who had not attained their full consciousness. The one who was engaged in similar work, know I have left the world, but don't and invited me inside. The building know who I am;" "I remember nothing was of three stories; in the lower one of the world and don't know where I were those recently arrived, and they am;" "I am so unhappy, for I know were resting in sleep. I would mention nothing." Also in many instances I that all spirits, when they first enter the hear them make remarks which show spirit world, must have this period of me they are in a state of illusion, or rest or sleep, after which they are fully confusion of mind. To those whose recognizant of their individuality, of their marks enable me to judge that they can being spirits, and of having left the understand I simply tell them to say earth.

Those treated in these institutions self and where I am." Instantly after have not yet had that sleep, and do not this prayer is uttered a marvelous really know where they are, or who change takes place, memory comes they are. In the upper story were those back, and the knowledge that a new life who had had their rest and come to a is entered upon. How thankful these knowledge of themselves. Apparently poor spirits are, and how fervently they I walked among them, conversed with thank God for having delivered them them, and found them astonished and from a great trouble, yet the memory delighted at the new world opened up of this trouble has gone from them, to them. The first truth they are taught their recollections go back to their last is that prayer to God is all-powerful in illness on earth. For the majority, the spirit-life. The matron informed whom I do not judge to be capable of me that they did not remain long with praying for themselves, I pray that her, for now that they were cognizant some spirit may go and help the sufferof their surroundings, their prayer that ers, and this is always done, the spirit friends would come to them was always influenced to go in all cases, being one responded to, or, lacking personal of those fellow-dwellers in the Mistfriends, they gravitated to such com- land who has not as yet learned anymunities as were in sympathy with thing of prayer or of God, for no higher their inclinations.

In this Mist-land beauty is unable to them hear. I tell the spirit, who, in reexpress itself even in the slightest de. ply to my prayer, expressed his willinggree; the formation of the land is a ness to go, to say this prayer: "God level plain devoid of vegetation; not a help me to help this poor spirit," and tree, flower, shrub, or blade of grass; a this brings them near one another, and spirit expressed himself to me respect | enables the heiping spirit to hear one ing it in these words: "It is like a from above, who instructs him as folback yard." Although a plain, the lows: "Go near; then say, God help me dwellers in this land are, through their to make you your true self,' and tell the low state of mentality, unable to take spirit to also say that prayer. Then go in an extended view, or, as they tell me, quite close, place your hand on the spir-"We can't see far, like we could on it and say, God make you your true

gether, in small groups of two to seven; that have come within my experience they have no houses or homes, but each has it been otherwise. The simple praygroup has what they term "a place," er, "God help me," or "God help me to and each individual "a place" in this help others," is all-powerful in the life place. The groups are not far apart, beyond; but in order that help can be but they seldom visit each other; lack extended to those ignorant or undevelof energy, not through laziness, but ow- oped souls some spirit must be made ing to their never having when on earth use of, who is in a very little degree adexercised their powers of thought, and vanced beyond the one who is to be so developed their will-power, is the helped, for spirits of a higher degree reason of their beclouded and isolated cannot approach or make themselves condition and gloomy surroundings, heard. They are not evil in the least, but kind and sympathetic to others as soon as in this state of semi-consciousness of they learn that they can help one an- their personality, and with complete other. They also have completely over- lack of memory of their earth life. come sexual feelings and earthly de- This, I am told, is not necessarily a sires, and so are open to rapid advance- mental, or moral effect, but is frement when once they have learned quently the result of the physical conthere are better worlds above, and that stitution of the body. There are some by prayer and good deeds to others they persons whom Spiritualists term "loosecan raise themselves to happier souled," that is, their spirits can readspheres. The individuals of these little ly leave their body, either clairvoyantcompanies seem very fond of each oth- ly or by the will of a mesmeric operator, er; sometimes they are all males, some- or in sleep, and there are others who mixed sexes; there are no children at the bedside of death that some are dren are.

Unfortunately the belief that, finding this desire of the spirit may continue There are many places which will be after it has snapped the vital cord, themselves after death in a new world Such a spirit may remain near the they are therefore to remain in it as it is to them, is so rooted in their minds body for a few days and then drift unwillingly to the spirit land, still leaving that the absence of children, houses, beauty, even fails to arouse in them the behind this clinging; consequently it is idea of there being other lands in this not its full self, can get no further from new world. I find in conversing with earth than the lowest boundary of the more educated of these spirits that the pernicious church teaching that "as lost memory of earthly life. The physthe tree falls so it must lie," or that ical cause of death, also, in some cases, there is no salvation or advancement causes the spirit to cling to it to a possible after death, is the principal greater or less degree, and the conse- making the people of San Antonio hapreason for their making no effort to bet. quence may be similar. These spirits py and useful. ter their condition. That blasphemous are for a time very unhappy, for they lie on the goodness of God has been the are sufficiently conscious to know they cause of wretchedness and sorrow to are somewhere; but that they have millions of poor spirits. No language died and are in a new existence they can be too strong to denounce that aw. have not the slightest idea. They have ful stigma on the love of God. Only a fallen asleep, for death is but a sleep, short time ago I heard the sorrowful and awoke to find themselves in a place voice of a female saying, "Here I am in they know nothing of, or of how they a new world. I have died and left the got there, and with no memory of their world I lived on, and soon I shall go to existence on earth. We have only to hell and be burned for ever; burned for think what would be our state if such ever!" Needless to say, I asked God to an event occurred to ourselves to realremove her trouble, and it was done. ize their unhappiness. Fortunately it Poor spirit, how thankful she was.

The reason these spirits are dwellers mental illusion, only a temporary inadein this "Mist-land" is that when on leggons day by day of the hody docor carth they had given no thought to such poses, and so lets free the spirit. Of the evening star:

themes as God, immortality, prayer; did From a few days to a few months is the But mortal languages did ne'er the the left, others to the right, but what And further, as you cannot have fornot trouble themselves whether they period this trouble may continue, but, Hved again after death, and also did through the watchfulness of spirit help- To speak the speechlessness of sound cover how they were arranging them- Bramah worshiper, and it is due to her not use their powers of thought on the ers it seldom lasts its full term. Crethings around them on earth. Railways, telegraph, machines, the beauties
and wonders of nature were to them
just things that were;" to use the words of a spirit to me, "I never thought in the spirit world. about them at all." Others of these spirits told me the same. When I have asked them if they never prayed, the replies have been, "I never said a prayer so my life:" "I think I did once say,

God help me!" "I thought prayer was There is a thin belt or zone of spirit- going to church and kneeling down and land adjacent to this earth and half-way someone saying something I did not unup what I term the Valley of the Shad- derstand;" "I went to a church once, a ow of Death, which has been designated friend took me, but I did not know what by the writer of that interesting book, it meant, so I did not go again." "No entitled. "Through the Mists," as one ever told me about God or prayer," "Mist-land." But few mediums have re. is what the majority say to me. To sum

formed a closer ring about them. The light was now turned down a little, and round, uttering a low, mournful sound the while, gradually quickening the pace until she was whirling about like a top. A moment of this, and the light that had clung about her seemed to be sumed a pillar-like form beside her. As soon as this was accomplished she stopped turning, and began to mould would make an interesting book if I re. advances, this Mist-land will become the light with her hands, and though I corded details of my experiences; how. unpopulated, except by a class of spirits | could plainly see her hands move through the light as if it were a cloud fact I must mention—it is so pleasantly it began to assume human form. We Through this Mist-land all spirits pass remarkable-it is this: Of the thousaw the arms, hands, and legs all moulded, finally the face and headgear. She next called for a light, and, the candles being relighted, there stood an of cloudland. He stepped forward and grasped me by the hand. His hands were moist, as if with perspiration, and he was a very healthy spirit. After he had talked and drunk a glass of arrack he took his place beside the woman again and began to whirl about. The lights were dimmed but not so that we could not see, and in a few minutes the figure began to fade, soon assuming the the boundary, and so can be reached by | poor ignorant savage that his prayers | appearance of a pillar or form of light, to his wooden idol are not heard by and then attaching itself to the woman and seemingly being absorbed by her. God, but they do well to lead him to a All this was done in a very short space higher conception of God.

its who are not fully conscious of their | self. The girl appeared greatly exhaust-

Wandering aimlessly about in this ex-

tensive Mist-land are innumerable spir-

individuality, or know that they have

"died.". Not a day passes but I hear

such remarks as the following: "I don't

know who I am:" "Once I was a woman,

now I am nothing;" "I lived on a place

called the world one time, now I don't

know where I am;" "I am in such a

nasty place and don't know how I got

this prayer: "God make me know my-

spirit can approach them or even make

self,' and it will be so." And it is so.

There are a great number of spirits

"mist-land," and at the same time has

Materialization of the Human Form in

The following which appeared in the

These poor, beclouded spirits live to- Never once of the hundreds of instances

Laura B. Payne's Report.

ed afterwards."—Harbinger of Light.

of time, and before the eyes of at least

fifty people, and not ten feet from my-

exception of the "whirling," very much

akin to the materializing phenomena

which occurred through the medium-

ship of Mr. W. Eglinton, as recorded in

Mr. Farmer's book-"'Twixt Two

"The fakirs of India perform some re-

began their performance. The audi-

ence sat on the floor about the fakirs, so

that they had no way of concealing

themselves or of hiding anything. At

their request I examined them, and sat-

about them. Then one of the women

maining behind the spectators, who

Worlds."

To the Official Board of the Texas State National Association of Spiritualists— Beloved Co-workers:-I hereby submit my report as state missionary for the month of December, 1902. My labors San Antonio, where I have succeeded in arousing the people to a realization of the needs of the hour in regard to our movement. We hold regular Sunday night services in Elks' Hall, Commerce street, and they are always well attended, the crowd increasing with each meeting. Last Sunday night we elected officers for the coming year; following is a list of the names of the officers as I remember them: Mrs. Maggie Olive Jordan, president; Mrs. Laura B. Payne. vice-president; Mrs. Myott, secretary; A. T. Rollins, treasurer: Mrs. Una Phelps, musical director, and Mrs. J. Hall, financial secretary.

There is a spirit of earnestness and enthusiasm pervading here and I feel very hopeful for the future of our cause in San Antonio. More especially do I feel encouraged when I consider that but two months ago I came here and found scarcely a remnant of a society, and our people discouraged and disgusted at past failures.

There are many liberal-minded people here, and while some are not Spiritualists, yet they are willing to support the meetings because they like our teachings; so the present outlook promises financial support as well as success in every other line. At the urgent request of the people here I have consented to remain in their midst as speaker for some time, and that I may do so I now ask to be released from my engagement as missionary of the state, believing that I can accomplish greater good to the cause we love by centering my forces at this point for a time. Trusting that this will be perfectly satisfactory to you, and thanking you for your kindly aid and hearty co-operation with me since coming into your state, I leave the matter in your hands.

During this month I have visited Austin, lecturing and giving what aid I could to the lyceum which we organized there in November.

December 23 and 26 I spoke in Houston, to good-sized crowds. My receipts for the month were \$70: expenses, \$14.70.

With happy greeting to you for the new year, and earnest prayers for the rapid growth and spread of our beloved gospel, I am, fraternally yours.

MRS. LAURA B. PAYNE. 626 Baltimore Ave., San Antonio, Tex.

We most heartily appreciate the devotion of our beloved sister co-worker, Mrs. Laura B. Payne. She came into our state with no guaranteed salary, and has worked with the spirit of noble, womanly devotion, by practice and precept, telling the sweet and life-giving

message of Spiritualism. Her work has been most acceptable and gratifying wherever she has gone, times all females, and other groups cannot do so. It has often been noted but we agree with her that when a place is found where the proper interest (with an occasional individual excep- "hard in dying;" they will not die, ap- is manifest, there a center should be tion) in this Mist-land, and yet such a parently, but linger on in extreme fee- formed; and from such centers will emstrange fact does not cause these apa- bleness and misery, not necessarily anate the light and love of truth which thetic souls to wonder where the chil- complaining, but the spirit seems strug- | will warm and feed the soul of humangling to retain its hold of the body, and ity.

disappointed that Mrs. Payne is not to visit them, and many where she has already been that will regret that she has located permanently, but others will come as missionaries and San Antonio is to be congratulated for having secured the services of so excellent a

worker. May Mrs. Payne be blessed with the usual pure and uplifting inspiration, and may it shine throughout her life JOHN W. RING. President.

MUSIC. -

Into a land beyond the reach Of tongue or pen. Where vibrant thought is the form of speech

From men to men; Your stirring, tender music lifts me up Until I drink a wine divine, from Life's

full cup. does not continue very long. It is not a Swelling, and full, and passing strange The new themes are:

magic words contain that throbs the passing strain! BESSIE BELLMAN.

Howard, Kans. lustrated, \$1.25.

A Physician Relates a Very Peculiar Experience.

Some time ago the following incident was related to me by a friend, who for narkable tricks. The following one some time had been a resident of Bewas witnessed by an Englishman, who narcs, India. I give the story in my was an excellent prestidigitateur: The friend's own words: apartment being filled, the magicians

I had studied medicine for five years at the Packawanna College and then practiced the art of Aesculap long enough to consider myself not entirely unworthy of being counted among the respectable physicians of the big city. isfied myself that they had nothing But for a long time bad luck had persecuted me. Two of my best paying pastepped into the enclosure, the rest re- | tients had died within four months. others had gone to the coast to spend the rest of their lives there, and one had lost all his fortune in wild-cat gold in a moment the woman's face began to | mining stock, and then committed suibe illuminated by a ghostly light that cide. The rest of my customers were extended quickly over her entire body. all of them poor; and poor people, you She then began to move round and know, very seldom can afford to be sick. So I very seldom had any callers at my office. All these sad circumstances contributed to make me melancholy and pessimistic. No wonder, for I hardly was able to make my living and with whirled off by centrifugal force, and as- the greatest difficulty could manage to pay my office rent.

The last month fate had been extraordinary cruel to me. There had not been a sick call for two weeks, and on a Monday noon towards the close of the month I had paid out my last quarter for a clam chowder and a drink at the restaurant on the boulevard, where I occasionally took my meals. After dinner I went home. I sat down in my office chair and tried to kill time by readutter stranger seemingly, evolved out | ing the Lamentations of Jeremiah, in the old family Bible, which my mother had given me nearly twenty-two years ago. I had just come to the yerse: "My life is fallen into a pit, and they have laid a stone over me," when I suddenly was aroused from my sombre meditations by a knock at the door. I looked at my watch. It was half-past eleven at night. I must be mistaken. It must have been some noise on the streets that disturbed me. I continued my reading. But in a short while there was another knock, louder and more distinct. Thus there could be no mis. take. "Come in," I cried, and in came a Brahmin monk, dressed in his official garb, with the turban on his head and er. A division arose, a fight ensued, and a card notifying my patients that I was Academy of Sciences, Fellow of the the yellow mantle reaching down to his at last an angelic vision in the shape of away on a trip to Europe and would not feet. I was not a little surprised to find a woman emerged from the crowd, and be back for a long time. I left with the such a man in my office, especially at so

> late an hour. "Please sit down," I stammered, mother. "What can I do for you?"

itor rejoined. "Come with me and I strange spectacle to you. This crowd, these wise words: "Seek ye therefore the way. We will have time enough, Come!"

"Well," I said, "where do you want to take me? You certainly do not expect me to go anywhere with a person who is a perfect stranger to me, and at this time of the day!'

The man in the Brahmin garb approached the chair, wherein I sat, stretched his right hand over my head, looked me straight in the eyes; and before I had time to understand the situation, my consciousness was lost and know whether I was dead or living.

lasted, but when I came to myself | shadows in each one of these circles is again I found myself lying on a couch | at this very moment telling each one of | in a very large but entirely dark room. The door to the adjoining apartment | bled. Believe me! This is a day of a was half open, and by means of the great revolution to the whole human scanty light that shone from there I race. A revolution is impending in the could see that the room where: I was ly- medical world: Until now the doctors ing was perfectly devoid of all kind of have not known the laws that govern furniture. The walls were covered life and death. They have been gropwith some black cloth, and I was un. ing in the dark. And thus a great numable to discover any windows. But in | ber of us, whom you see here to-day the center of the room stood an object, have met with a premature death which I could not clearly discern on ac. through the ignorance of their wellcount of the prevailing darkness.

I was just about to rise when a sky. dawn of a new era. Listen!" light in the ceiling was uncovered and a bright ray of the most intense light only furniture of which was a coffin.

coffin, and how great was not my surprise when I there met the face of that man in the Brahmin garb, whom I had then the rays turned away from them seen in my office a short while ago. But his visage was white as snow and | ble statue, enthroned in the sky, spoke the features were stiff and immovable and said: as on a marble statue.

the corpse, the coffin suddenly disap. to the world. The healing power that peared, and the dead man stood like a the adepts possessed is still at hand and petrified mummy at my side, pointing active in the world. It is yours. Use with his right hand towards the oppo- it! Everything is possible for him who site wall. A curtain raised and I saw a | believes. If you have faith, every ailscene that I never will forget in all my | ment and disease will flee from this made an attempt to turn away from the matter. Study the laws of the spirit. awful spectacle, the marble hand Learn how to conquer your passions pointed to the scene and my looks were and live a pure and noble life. Will

the features of which were all too well | made by God. Obey them and be sound big lake, on the shores of which a giant ! city extended as far as my eye could | dropped and lo! I was on the deck of a reach. I saw the palatial residences, vessel in the midst of a sea, whose the magnificent boulevards and the shores I could not discern, for the ship royal parks. But the most prominent was surrounded by mists and clouds and most conspicuous points on this and the sea was high. The wind was marvelous map were the cemeteries, blowing hard, and the vessel moved, as And the more I gazed upon the brilliant | it seemed to me, with a terrible speed. sight, the more the rest of the picture | Apparently I was the only passenger. faded away, while the cemeteries hecame more and more conspicuous. I from and where did it go? As if I had saw thousands upon thousands of uttered this thought a loud voice angraves, yea I saw even those tombs that | swered: long ago had disappeared and been replaced by others. Atdiffrst sight I of Ignorance and is bound for the counthought the entire population of the try of Knowledge. I am at the helm whole world was buried there. But and direct it." nevertheless it was only the dead of a

immortal by means of stately monu. of the man in the Brahmin garb. Suddenly I heard a voice as of an ap- gives you the right to take me away this proaching thunderstorm or a cyclone, way against my own will?" and I saw an angel, on white pinions soar over that vast kingdom of the gel, and you have yourself given me the dead, and the costly monuments fall | right to assist you, for you are sincerely

down, and the graves open, and the seeking the truth and you shall find it. dead coming out. What a crowd! I "But if you are my guardian angel, as could not count them! They were in you say, why do you appear disguised numerable, of all ages and conditions, in the garb of a Brahmin monk? Do representing all races and all nations you not know that I consider that office oh earth. I never dreamed of seeing to be the incarnation of superstition?"

such a spectacle in all my life. ently for some purpose, that I could not | place the guardian angels take a great did they run for? At last I could dis- gotten, your dear mother was a faithful selves in certain groups or circles, some intercession that I came to you, And small, others large, and in the center of last but not least, I have in a provious each conglomeration I saw the shadow existence been incarnated as a physiof a man. And while I stood there won- cian on your earth, and still retain a Bexual Development, and Social Up- ders, no longer surprises us." Price \$2. "Death. Its Meaning and Results." dering what that strange spectacle lively interest for the art of Aesculap building." By E. D. Babbitt, M. D. By J. K. Wilson, of the Pennsylvania | meant I saw an exact counterpart of and for those who practice it. If you | LL. D. A most excellent and very val-Bar. An absorbingly interesting vol- myself standing there, too, surrounded follow my advice, study the high spirit- uable work, by the Dean of the College ume, of decided value. A narrative of by a small crowd of risen shadows, ual power that is given to men as a cure of Fine Forces, and Author of other imwonderful psychic events in the au- These shadows were talking. What did for all nilments, and seek communion portant volumes on Health, Social Scithor's experience. Cloth, 500 pages, il- they say and what did they want? I with the all-pervading spirit, the king ence, Religion, etc. Price, cloth, 75

many present at two different places at the same time. The shadows were talking to my shadowy image and I was answering them. They were no strangers to me. I had seen them all before. Some of them I had known very well. others I had met only once or twice. But I recognized them all. They had been my patients and I had been their physician. But what did they want now, and why did they now come to me, since they all-were dead and buried

long ago?

problem, one of the shadows, the one who had committed suicide, left the crowd as by appointment and stepped forward until he was only at a distance of two steps from me. Then he stopped, bowed and spoke in a satirical tone, which was very repulsive to me. "You, the great Doctor Bombshell, he said, "know that this is the great day of retribution and compensation, when Justice is going to be meted out without mercy. To-day all former customers and patients will meet their former doctors and physicians and have a chance with the Adepts on your earth who conto tell them the plain truth. And we, stitute his true kingdom, then you will your former victims, therefore have be happy and successful, and this my come here to-day in order to compare special mission will be fulfilled and

While I was endeavoring to solve this

notes with you." At this juncture I was about to interrupt him with an irate "Keep still, you incarnated devil," but a look from the penetrating eyes in the still immovable marble head forced me into in- night. The open Bible still lay on my voluntary silence. And thus the shad- writing desk. The gas was burning ow went on:

"What did I say now," he resumed. 'Yes, we, your former victims, yes, victims it was-we, your former victims, are here to-day to look you right in your face and tell you that you are a multimurderer, for you have killed off this Whole crowd!'

Here I was unable to restrain myself any longer, and jumped on my antagonist, seized him by the throat, and cried | awake, "what is the matter with you" at the top of my voice: "You -- scoundrel, shut your lying

mouth and dare not to open it again in my presence.'

But like a slippery snake the shadow glided out from my grasp, darted like an arrow right up in the air and from

"I have no time to sit down," my vis. eyes wet with tears, "I will explain this motto for the rest of my life I chose will explain everything to you during of which I am one, is composed of your first the kingdom of God, and his justformer patients, as you already have ice, and all these things shall be added Method, Application and Use, including heard. But they do not all hate you as | unto you." does this man, whom you have just interrupted. On the contrary, the majorty of them are entirely indifferent towards you, while quite a few are counted among your friends, having once been your warm admirers. You are not the only doctor who to-day stands face to face with his former patients. All the other circles on this cemetery, just like this one, consist of doctors and their patients. We all have been com-I found myself floating around in the | pelled to come here to-day by some, to dreamy realm of imagination. I had a | you unknown, iron law, which rules feeling as if I fell asleep; everything | throughout the universe and has been became dark around me, and I did not | brought in operation for this moment by that marble statue at your side. I cannot say how long this condition | What I am telling you now, one of the the doctors, whom you see here assemmeaning doctors. But you live at the

No sooner had the shadow of my dear mother finished this talk than I saw the l ever saw shone down right upon the marble statue at my side as it were, mysterious object in the center of the dissolve in a cloud, and for a second room. It was only for a moment this hover over the vast abodes of the dead. flashlight fell upon said object, but this From that cloud I then saw the stern was enough to let me see what it was, marble features emerge again, and the I found myself alone in a dark room, the cloud was transformed into thousands of brilliant rays, which connected the I rose from my bed and approacher the marble statue with us poor sons of Aesculap. But I saw that some of our professional men became enraged, and and rested upon others. And the mar-

"Listen, ye sons of men! The wis-While I was standing there staring at | dom of the ages is about to be revealed life. I tried to close my eyes and to earth as a black spectre, that flees for turn my head away, but the iron will of the approaching daylight. The new the marble statue at my side was my medical science is spiritlal. The source law and I had to see the sights whether of all disease is in the mind. Matter I wished to or not, for as soon as I cannot cure mind, but mind can cure forced to follow the performance. I power is almighty. Noithing is too stood there as petrified more than liv- great to be true. Open your minds to the divine light. Be not afraid! Dare The scene represented a landscape, to trust the universe! Its laws are

As he said these words the curtain Strange! Where did the ship come

"This vessel comes from the country

It was no unfamiliar voice. I turned single city that here lay buried, some around and saw close by that same of them forgotten for even, others made | enigmatic marble head on the shoulders But who are you." I said. "and who

"I am," he said, "your guardian an-

"Yes," he said, "I know that very This big crowd was in motion appar- well. But, my dear friend, in the first

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host of intelligences that encircle the throne of the most High One, and also ended."

As he spoke these words I again heard a knock at my door. I opened my eyes and still found myself sitting in the chair I had occupied the previous and the morning light was peeping in through the windows. Just as the day before! It knocked the second time. And

"Come in," I answered, just as the previous evening. And in came-not a Brahmin, but one of my old patients. who had just returned from the coast. "Well, well, doctor," he said, noticing my embarrassment, for I was hardly But that is your own business. I am here to pay you for your services last year, which I forgot to do when I left. Here is a check. Good-bye! I am in a hurry! Will see you again when I need

I had no time to answer, for he was that elevated vantage ground prepared out of the door before he had finished to continue his speech. But at this the last sentence. Was it a dream? very moment there was a great commo- No, there the check lay on the table, a tion among the crowd, and I perceived | real check, not an imaginary one. 1 | Culture. By John Duncan Quackenbos, that some of the shadows were on my put it in my pocket, went out, closed the Fellow of the New York Academy of side, while others supported the speak. | door to my office and put on the outside as she approached me and stretched intention of going away from the land her arms towards me I recognized my of "Ignorance" and not to return until I had studied all that was to learn in "Dear, beloved son," she said, her the land of "Knowledge." And as a

> that rule I have not had any reason to prepared for the self-instruction of bechant the lamentations of Jeremiah. REV. AXEL LUNDEBERG.

> Some Reflections by Moses Whisler. To the Editor:—Only a few more cents. weeks and there will be a collision of figures: to avoid such a catastrophe I enclose draft for the Religion of Man by Hudson Tuttle, and one year's advance on subscription. As long as I can get twenty cents per gallon for making sorghum molasses, or fifty brought the history of hypnotism down cents per cord for sawing wood, just so to the present, and have throughout, I er. My wife and I have for years ac- ent state. In accordance with a wish cepted Spiritualism as our hobby. The which has been expressed by many, I supply our hobby.

tions, by Hudson Tuttle. Please read the answer to A. B. Freeland's question Hypnotism—Its Uses and Danin No. 685. It is but a fair sample of the hundreds of answers given by him priceless value.

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resumed. spirits' return for over six years, we fully studied. It contains a mine of shall continue to work and to wait, if valuable information. Its title is as folneed be, until our change comes, and lows: Treatment by Hypnotism and then we shall expect to understand the Suggestion; or Psycho Therapeutics. cause of that visitation, with such re- By C. Lloyd Tuckey, M. D. In this markable manifestations, and also why work, the new method, "Treatment by the doors of physical manifestations Suggestion," is exhaustively considered. seem to be closed against us.

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Mr. Tuttle has been engaged to answer 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 Up-to-Date Sermon.

Dr. William A. Bartlett, pastor of the First Congregationalist Church and president of the Congregational Ministers' Union, had an interesting prelude to his sermon, on a recent Sunday, on the Church trust. He said:

"The papers announce that an Eastern preacher advocates a Congregational trust to imitate business organizations. Certainly the coal trust illustrates the power of combine. But coal is scarce and comes high. Would this gible. preacher advocate scarcity of religion

and that it comes high?
"But his recommendation certainly suggests an interesting line of thought. Now here are the Methodists with their \$20,000,000 just raised. Thy not let the Methodists make a good offer to the Congregationalists to buy us up and then we all go over to the Methodists? "Nowadays there is so little differ-

ence between the denominations that all we Congregationalists would have to sell out would be a tradition or two. These traditions would still be good, but simply be labeled 'Methodist.' "Or, better yet. .why not let the Standard Oil Baptists absorb the other

evangelical denominations? "It is stated that an official of the Standard Oil Company may give \$100, 000,000 to endow a national university Why not use this or another fund like it in buying up denominations so that we might have something like this: 'The National Chustian Church, found-

"There would be many advantages in this. Churches would be out of debt, greatest discovery in psychology of ministers' salaries would be increased and paid, missions would be promoted and all controlled from a central office

"This would supply money for age and disabled ministers, and homes would be established for the needy, and ministers considered unavailable could be pensioned.

"Theological seminaries would be united and endowed, only one church could exist in a small town, and the genwould see to it that each district in the cities was properly provided.

"We should have a national creed insisted upon by the board of management, which would do away with all this fuss about creeds. It would be necessary, however, for the ministers to form a union for protection, and we should need to have our leaders. We would demand more pay, at least two weddings a week, and not more than one funeral. There would be no evening service, or we should go out on a

"The trust or syndicate would be expected to furnish us with sermons which could be used in rotation or preached simultaneously. The trust would probably dictate the subjects of discourses and insist on sermons not exceeding a certain time in length.

"In case of a threatened strike on the part of the ministers through a reduction of pay and more work than the contract called for, there might be a board of investigation and arbitration appointed by the President of the United States, so that the preaching and other services could go right on and not cause suffering by cessation, as in the coal

'Are we not ready for some such logical move as this? The church would be up-to-date and needs to learn from the Mammon of unrighteousness."

Dr. Bartlett certainly deserves the credit for sarcasm on the present tendencies of our government and the religion of the day. There is at this time a desperate effort being made to unite or centralize all the churches, much on the plan of forming trusts. It certainly would give the people fewer churches and preachers to support and in this respect and give but one creed instead of many, also make more agnostics, more infidels and more unbelievers in any religion.

Through this plan the poor would have to hustle for a religion of their own a la the Salvation Army, upon the highways and byways, and pick the meatless bones of the dead saviors of the defunct creeds.

Oh, if Christ could now return to the earth and witness the deformed and perverted doctrines, that he tried to make believe were the words of God and dared not be perverted, he would blush for the Father and repair to the woods for another fast.

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Something for Everybody to Consider.

CHIC PHENOMENA.

Psychic Phenomena was the subject of Pittsburg. The lecturer was introduced by Dr. J. B. McAlister, who alluded to her being a member of the National Psychical Society, which has C. W. LEADBEATER, THE GREAT raised the subject to a science. Miss ENGLISH PSYCHIST

the definer himself does not accept. the line of psychological research. The almost complete fulfillment of the dreams of Joseph is in the line of this research. All ought to be conservative Mr. Leadbeater quoted at length from

n accepting facts. "There are three lines, Spiritualism. theosophism and psychical research. Spiritualism is a religion and if you believe it will lead to many errors. Theosophism claims that all the psychical phenomena can be explained by laws long known in Eastern countries.

"The Psychical Research Society believe that there is but one way at arriving at the truth, and that is to investigate according to scientific methods. They have succeeded in making it a respectable subject. Its pursuit brings no strongly desires some one's help." oss of faith to the Christian, but deepens it and convinces that that miracles

"Joseph's cup of divination was much the same as the crystal used by the paychic students in which they see many wonderful things perhaps explainable as coming from stratum of the conscious ness, forgotten memories or telepathy. Personally I have reached no conclusion as to the cause of the phenomena I have witnessed, as I want more evi-

Miss Paxton told of her ability to write automatically, thinking a question and her hand writing the answer. She also spoke of symbolic dreams and told of cases where two persons at a distance from each other dreamed the same thing at the same time.

"If there is wireless telegraphy," she said, "why cannot there be mental tel-

She closed by urging that Christian people should not leave the investiga-tion of psychical phenomena to the ir-

VIEWS IN REFERENCE TO PSY.

CHOLOGY. Prof. E. G. Parsons of Colorado College, addressed the Unity Club at Colorado Springs, on the subject, "The Contribution of Psychology to Human Progress." In brief he made the points

"This contribution cannot be definitely told. It may be great, but intan-

"Psychology has a growing definition. causes, nature and effects. Attention is the direction of brain en-

ergy. There is no difference between men in railroading, art or literary workers in power of attention. "Psychology is the youngest of the

sciences, dating from 1875, when Prof. Wundt opened his laboratory, in which President G. Stanley Hall was the first

"John Locke was the first to study the mind empirically. The study of sensation reveals many causes of dull sensation in children which can be east ly removed, and life saved. Many or all dull children are deaf. Such a child fails to hear, disobeys and feels abused

e discovere greatest discovery in psychology of modern times.

psychology. child study is of vital importance to re- gestions of sleep. ligion. It will take religion out of dog-

matism and enable man's religious nature to grow naturally. "Emotions are the great part of man's nature and depend on circulation, and finally on nutrition. Modern psychology shows that mental vigor depends upon bodily conditions, which depend meekly. on nutrition. It has sent man out of her family.

one. Heredity gives no habit, but only

shows that crime and perverseness come from weakened bodily or abnormal conditions. "Man is a social animal Our hest

is impossible. To be our best we must go in good society.
"The greatest contribution is peda

gogy. Our country pays \$250,000,000 must rest on the real science of the

TECTIVE.

George Salter, the negro who is in jail in Jeffersonville, Ind., charged with the home. The court instructed the finding and appropriating \$58 belong-jury to regard all of the above allegaing to Thomas McKinney, owes his incarceration to a fortune teller.

McKinney and Salter are employed at the coal floats at the foot of Wall plaintiff is a fake and a fraud and is street. The day the money was missed McKinney was in the act of sending messenger to a store to make a small purchase. He had his purse in his hand, and at that moment a chain broke. He had to attend to it and left the purse on the table in the shanty Later the money was missed.

McKinney went to consult a fortune teller, and was very much impressed when the woman seemed to know the object of his visit. She told him that some relatives wanted to converse with him, that their names were William, Louis and Bettie. The names were and one died in California years ago.

Through the intervention of the for-McKinney was fold that the money was fort to discover the cause of the raplost, that three negroes, two black and pings has falled and the occupants of one light colored, were hunting for it the house are naturally getting "nervand that it was found by the light one. ous." McKinney formed the conclusion that the helpers at the float were the ones, and he remembered that Salter had laid off immediately after the money was He reported his loss to the police, but did not say anything about his it of saloons and spent money at each. His arrest followed.

THE HYPNOTIZED GIRL.

rested with William Dudley for remark-able and extensive shoplifting in the big stores of the city, says Dudley lured On Dec. 27 the widow of the unfortu-Carlisle, at the Academy of Medicine, C., and while holding her in a hypnotic startled by a statement on the part of thrall compelled her to steal.

ENGLISH PSYCHIST.

Paxton said:
"The subject has long been considered gross superstition. Marion Craw. I usual interest in this city. The Chicago Record-Herald thus speaks of one:
It is not superstitions to believe in the constant of the superstitions. Because ghosts and other apparitions, because the definer himself does not accept. their existence can no longer be doubt-The delightful story of Joseph is that ed, declared C. W. Leadbeater, the Lonof a dreamer, and dreams develop along don theosophist, in a lecture before the

the reports of the Society for Psychical Research and from various works on Spiritualism to give force to his statement. He said there were seven different kinds of apparitions, among which he mentioned ghosts, nature spirits doubles, and thought-form as the most important and most common.

"Ghosts, or apparitions of the dead." said the lecturer, "are those most frequently seen. They usually appear for two causes, because the dead person wishes to give help or because he

Mr. Leadheater gave several in-stances in which he said the apparition of dead persons had averted accidents and disaster. He told of a case in which, it is alleged, the ghost of a dead person haunted the former residence of the deceased because of a debt of 92 cents to some shopkeeper, and that the ghost finally found rest and ceased to appear when a friend paid the trifling

In another case mentioned he said the ghost of a dead priest did not find rest until a reliable friend was found who destroyed, without reading, a manuscript containing a confession received by the priest in his clerical capacity. "There is no reason," said the lec-turer, "why we should be afraid of

ghosts and other apparitions. They are not supernatural, but merely superphysical-conclusive proofs of the continuance of our existence after death on a higher plane.
"We should never forget that ghosts

appear to us either to give us warning of impending danger, or furnish actual help, or to ask for our assistance in removing something that prevents them from finding rest in their new form of evolution. If a friend comes to us to ask our help we are willing to do all in our power; we should be equally willing to lend our help when it is needed and requested by the spirit of the dead."

In speaking of thought-forms, the lecturer explained that they were self-projections of our astral body, caused by intense concentration on a certain thought, and illustrated his theory by the account of a certain minister who, Thus, the definition for the present, is a tired out from work, had concentrated study of mental life; it is a scientific his thoughts on resting in an armchair knowledge of all the phenomena of in the vestry room, and was greatly mind. It includes the knowledge in its startled to find his astral body projected on that same armchair when he en tered the vestry-room.

> A CASE OF OBSESSION TREATED. New York, January 13 .- "Yes, I'm the first woman of all the Gentiles in 1900 years to be chosen by the Lord for this trial. He put the devil in me, and when it leaves me I will be the greatest woman in the world. I'm getting well fast

> now. Mary King, at the New York In-firmary, was having her daily treatment by Dr. Boris Sidis and Dr. G. M. Parker. She is a member of a well-to-do family and her real name has not been given. "It is a typical case of demoniacal

> reating it by hypnosis. When she first went to the infirmary a few weeks ago her eyes were fixed in

"Child study throws light on crime her head, because she said "Satan had and all classes of defectives. The science of sociology must come back to the sub-conscious by simply citting in a lumber-room on the thinking in religion is important, radiative the sub-conscious by simply citting in a lumber-room on the thinking in religion is important, radiative the sub-conscious by simply citting in a long recombination of the sub-conscious specific into the 'It may not be recognized as yet, but chair, closing her eyes and hearing sug-

"Your eyes are straight now, very straight, and the devil has let them alone," said Dr. Sidis. "You are happy

now. The woman is about 35 years old and unmarried. At first she was afraid of being hypnotized, but now she submits meekly. Soon she will be sent back to

"A good habit is just as easy as a bad THE GREAT THEOSOPHIST WINS. Word comes from San Diego, Cal., that the jury in the Tingley-Times \$50, "The study of pathological cases 000 libel suit has found for Mrs. Ting

ley the sum of \$7,500. Judge E. S. Torrence in his charge to legal proof furnished to support the folself is a social self. Solitary perfection lowing allegations: That numerous outrages were committed by plaintiff and under her direction at Point Loma; that people were deprived of liberty, children and women starved, women imper year for schools. This enterprise prisoned in cells, and that Mrs. Tingley was a Spiritualistic medium and an im-

postor. The court further declared there was FORTUNE TELLER TURNS DE. no proof that Mrs. Tingley had caused parents and children to be separated and kept the children in confinement or that there were immoral practices at jury to regard all of the above allega-

tions as false.
"The defendant alleges that it was true that the institution conducted by carried on by the plaintiff for the purpose of defrauding people who are induced to attend it. I declare to you as a matter of law that there is no legal proof of the truth of that charge, and therefore you must regard it as false.'

A VERITABLE GHOST STORY.

The Burlington (Vt.) Free Press says: At a house on the road from Hyde Park to East Johnson, near the "Plant," so-called, there are said to be thought I knew a great deal about oc-ghostly doings that take the form of cult subjects, but I have learned a lot 'Plant," so-called, there are said to be raps within the cellar stairway. Reputhose of dead relatives, one of whom table people, who have been called in to for more from time to time was killed on the Pennsylvania road verify the disturbance, agree with the occupants that the raps do occur, six in succession, the last one of the set being tune teller, who is also a spirit medium, more emphatic than the others. All ef-

CRIME REVEALED BY A MEDIUM. Through a reading given by a clair-voyant named Delamore, at Dubois, Pa. is said, a murder was revealed and experience with the fortune teller, and the county authorities are now on the the officers, by quiet investigation, track of the murderer or murderers. found that Salter had visited a number On Nov. 10 last the body of John Thyne was found lying on the tracks of the Buffalo, Rochester & Pittsburg road, near here, and at the time it was supposed that he had been run down and killed by a train, as his body was terri-The American has the following from by mangled and disfigured. The re-thy; and pure spiriture New York: Virginia Lampson, the pret mains were interred, and there was not For sale at this office.

MISS JOSEPHINE PAXTON ON PSY-1ty and stylishly dressed woman ar-1the slightest suspicion of murder, ex-

clairvoyant that her husband had been murdered. The clairvoyant also told her that two bullet holes would be found in his body. An examination of the hat the man wore on the night of his death Mr. Leadbeater's lectures create un-revealed bullet holes, and upon the suggestion of the clarryoyant the county of-ficials exhumed the body, and, to their surprise, found three bullet holes in the

SOUL MAY NOT BE ETERNAL.

There is a somewhat remarkable the ory of man's soul and earthly existence that is set forth in Orlando Smith's book, "Eternalism." His argument may be briefly indicated by the following quotations:

"It is usually assumed that the individual is created at his birth by a divine power, or by the processes of nature. Now, we cannot deny that some individuals are born good and others bad, and it seems to be impossible to reconcile with infinite justice the theory that on individual is created—'compelled to be' —with a noble character and another individual with a vicious character.

"What we loosely call creation and

annihilation are really transformations of old matter, old force, old thought, old spirit. The universe, matter, force, and the essence of all things being immortal and eternal, then the soul of man which is the essence of man, must also be immortal and eternal, uncreatable indestructible, pre-existent and after-existent.

"Building upon this theory, 'Eternal-ism' teaches that man builds his own character-that we are sick because we have neglected the laws of health; ignorant because we have failed to improve our opportunities; fretful, despondent, lazy or cowardly because we have cultivated mean-spiritedness; boasters, drunkards, ingrates, thieves liars or murderers because we have dis-honored ourselves—that we reap as we have sown-that each one is what he has made himself in his previous existence-that man is forever working out his own damnation or his own salvation-that he may rise to divine altitudes or fall to the level of the reptile or the insect."

ROBBING HIS OWN WINE CELLAR. A rather amusing mystery in high life has just leaked out from London, Eng. A certain nobleman was recently informed by his butler of an inexplicable leakage in his wine cellar. Bottles of rare wines were constantly disappear-ing. The servants, most of whom had been with the family for many years, all avowed they knew nothing about it.

At last the matter became so serious that Scotland Yard was consulted. A detective officer took up his residence in the mansion, but during his sojourn nothing happened to excite suspicion. After he had gone, however, bottles of wine began disappearing again. servants grew frightened. His lordship was perplexed, and consulted with an electrical expert, who arranged a network of wires in the cellars, connecting with bells in different parts of the The wires were so crossed that it was impossible for anyone to move between the shelves without disturbing them and set the bells ringing.

perturbed For several 'nights the household lay awake with their ears wide open and nerves on the stretch, but nothing happened. Peace reigned till one night, tinkle, tinkle went the bells. The whole house staff arose, armed itself with various weapons and descended to the basement. The celpossession," said Sidis, "such as are re- lar door was opened and a lamp flashed "A second great benefit is the study corded in the Bible. In the patient's into the subterranean chamber. Beorge, "he said, "because I have in my artigue are discovered. All disease is due case it is a very rare form, and we are local to the subterranean chamber. Beorge, "he said, "because I have in my artigue are discovered. All disease is due case it is a very rare form, and we are local to restrict the subterranean chamber. Beorge, "he said, "because I have in my artigue are discovered. All disease is due case it is a very rare form, and we are

bottle of wine. A hush fell upon the servants, for it was easy to see that their master was walking in his sleep. His valet followed into the trance by simply sitting in a roof, where all the missing bottles were cal, and revolutionary.

SO APPALLING.

When we have to place the body of loved one 'neath the ground, There is such an awful feeling comes with that low, rumbling sound Of the careless falling clay

That is hiding them away In the depths of Mother Nature 'neath a little earthly mound; When we hear the hard clods falling There is something so appalling. That we turn away and shudder at the

awful, awful sound. When we scatter seeds for growing, and we rake them 'neath the ground. the jury said that there had been no We can sense no wave of terror, and we hear no awful sound

Of the careless falling clay That is hiding them away, For we look for future changes and pro duction all around: But we hear the hard clods falling,

And there's something so appalling When a loved one's form lies lifeless down beneath that awful sound. Just to know that there forever deeply hidden from our view

Lies the form of some dear spirit, al most haunts us through and through; Those dear lips we used to kiss With a sense of deepest bliss, When we knew the heart beneath them

shared the pleasure and was true; There is something so appalling, Though we know the spirit risen is at home beyond the blue.
DR. T. WILKINS.

Letter From Toronto, Canada.

To the Editor: I am pleased to say I have received the nine premium books, and am highly delighted with them. I cannot understand how you can make them for the money; they are books that ought to be in every house. more from those books. I shall send

> THOMAS H. ROSE. Hò.

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!

"Jim: or the Touch of an Auge Mother." By Carrie E. S. Twing. Touching, full of sweet human sympare- thy, and pure spirituality. Cloth, \$1.

Continuity of Life.

In Prof. Wm. M. Lockwood's lately issued book entitled "Continuity of Life a Cosmic Truth," we find, on pages 153-4 the following strong presentment by analogical reasoning, of the persistence of mental energies:

"If the principle of 'The Conservation

of Energy' be true, it must apply to

mental energies, as well as to other forms of force. Applied to matter, it

means 'to preserve and protect from loss or decay all energies and factors of nature.' The discovery of its underly-In nature nothing is created, nothing lost.' Nature .. 'preserves and protects' in some form the infinitude forces and their relations. This being true of natural forces it must include conscious individual mental force. If it be true of all forces, it must include the highest and most subtle, no less than its factors. It must include the 'formative or shaping forces' no less than the corollaries of these forces. If it includes 'the formative or shaping forces' of nature, then it includes the soul of individual man; as each human possesses this individual shaping soul force. If nothing be lost in the laboratory of cosmic evolution, then 'the soul of things,' which is the real entity that nature evolves in cosmic art, is immortal. To deny this deduction, is to deny the inductions of science, and the premise upon which all human knowledge is

formulated." The sort of materialistic philosophers who flout the idea of personal conscious immortality will find this cogent presentation very difficult to evade; indeed, we may say they will find it impossible to overcome. The groundwork of their own boasted science is taken away from under their feet and all its force is turned against their favorite theories and conclusions.

Equally is Prof. Lockwood's argument conclusive against the theories of those Monists who conceive that the only immortality for man is a race immortality in which each individual at death merges or loses his personal identity, and continues only as an impersonal influence, the result of his life and work. This is not an "individual shaping soul force"-hence it fails to fulfill the law of the "conservation of energy" in its highest and truest sense -and hence, again, it is unscientific and contrary to nature in its highest

Thus it is demonstrated again, as in other ways, that Spiritualism is in accord with nature, with science, and with the hopes and aspirations of humanity which reach above and beyond the transitory present of man's existence.

Prof. Lockwood's book could be studied with profit not only by Spiritualists but by materialistic scientists of all All classes of readers would find in his cogent arguments strong mental stimulus, and many would be led into new and wide fields of thought As a specimen of trenchant thought and masterly reasoning, the work will found of more than usual value and im portance.

Progress of Religious Thought.

Some idea of the progress of religious thought may be gathered from the remarks of Rev. Dr. Lyman Abbott, as stated in the Chicago Tribune:

Prefacing his remarks with the announcement that, as it had taken forty years to change his own opinion, he would not attempt to change that of his audience in forty minutes, Dr. Lyman Abbott attacked "the carpenter theory" of the earth's creation, and declared the Bible not an infallible divine revelation but, "a record of human religious experiences." Five hundred persons listened to the address, which was delivered at the banquet of the Congrega-tional Club, at the Auditorium.

"I have a respect for the old theolthe ministry. However, I burned all my sermons years ago, and I say to-day that I cannot doubt that the change from the old to the new method of

"A typical departure is the renunciation of what, with too little reverence, was once called the 'carpenter theory of God's creation of the world. It was the belief of the old religion that the earth was turned out as in a lathe and later embossed with mountains and decked with verdure. It was the thought that God worked upon the earth from without. The newer thinking conceives the Deity working from

within. "As the soul makes your body and controls it through life, so God made the world and controls it from within There is no riot of forces—the world is not like an engine which God starts and stops at will. I say that God is in all flowers and birds and clouds, and that is not pantheism, either. Panthe ism believes that God is the sum of all phenomena, which is entirely different from the belief that God is in all phenomena.

"The Bible is not a book in which fifty or sixty writers tell what religion is, but it is a record of their religious experiences—a record of their con-sciousness of God. And so it is that the various accounts are not all consistent; they differ as the personalities of the writers differed. They were human; they were imperfect men, those who wrote the Bible. They stumbled as we stumble."

Of course this does away entirely with the old orthodox teaching, that the Bible is the infallible inspired word of God, and does away with the idea of supernaturalism.

Spiritual Evolution.

It is always interesting to the intelli-

gent wide-awake Spiritualist to observe the trend of thought in the literary world pertaining to the spiritual nature of man. Of this character is a book written by Dr. Isaac K. Funk, entitled "The Next Step in Evolution." Dr. Funk believes the words, "Tarry, thou, till I come," spoken by Jesus, were at once a doom and a prophecy; that Jesus would come again and that the Jew could not perish from the earth until his second coming.

Dr. Funk, however, puts a new interpretation on the character of Christ's second coming. His belief is that Christ came the first time into men's vision by coming on the plane of their senses; he comes the second time into men's vision by lifting them up into his plane of spiritual comprehension, In other words, it means a new step in the evolution of man-a spiritual evolution The author rests his arguments on conclusions reached by Darwin, Spencer. Fiske and others as well as on the

He believes thoroughly in evolution; that the physical basis of plant life came from inorganic matter; the physical basis of the animal came from the

GRIME INGREASING,

Notwithstanding the Fact That Spiritualism Came into the World Fifty-Five Years Ago.

TENDING?

Crime increasing—The World Growing Worse-A Need for Spiritualists as Another Dark Age.

This word, which I have taken the that has filled my mind ever since carefully reading the article in The Progressive Thinker on "A Study of Crime and Criminals." Crime increasing to keep the preachers' mouths effectualfaster than the increase of our popula- ly padlocked concerning the greatest tion! Christianity, as represented by our churches, increasing in like ratio! This seems strange. Wonder if there is any causal connection between these facts.

But most church members will question our assertion that these are facts. hence a few proofs will not be out of

Dr. Arthur McDonald's report to Congress on the increase of Crime is thorough, evidently correct and startling. Other authorities have made it even stronger than he does.

Both the secretary and the president

of our National Prison Association, have recently said that crime had for many years been increasing nearly three times as fast as our population. These officials are certainly in a posi-

tion to know whereof they speak. They cannot be charged with being calamity howiers, hallucinationists or enthusi asts, and therefore liable to make extreme and unwarrantable statements. Read the president's annual address at their Minneapolis meetings.

Now as to our increase in churches and church membership. Rev. Dr. Dorchester, in his Problem of Religious Progress, said not long ago

in number in this country, more than

twice as fast as our population. Our United States census reports for the last two decades confirm his statements, and the Boston Transcript, looking over the whole field of "religious those who are executed they all go progress" a few weeks ago said, the straight to heaven-"Jerked to Jesus" growth of the ",past year" would "com-pare favorably" with that of many years

emembered: That the preachers of all the churches claim that the church is bowels of compassion against him, (see kingdom of Christ, and that just in proportion as this kingdom is built up, are possessed of a spark of genuine hurighteousness, intelligence, love, hou manitarianism and would esty, goodness and all the virtues that fanned into a flame, in short if we dewere manifest in Christ will prevail upon the earth, and crime in all its hideous phases will decrease.

stre the welcome plaudit, "Come ye blessed," etc., (see Matt. 25: 31 to 46), we should seek either alone or in some

utter unreasonableness, absurdity and untruthfulness of this claim. In fact now commencing," as The Progressive the very reverse of their assertions is Thinker puts it, and start a wave by true, and the logic of the facts force us which "the world will be redeemed to the conclusion that if the conditions from the darkness now enveloping it." contributing to the rapid multiplication of church membership on the one hand, and the corresponding increase of crime on the other, continue, it is only a question of time when we will all be in the churches, and we will all be in h-1, too. . e., if the increase of crime constitutes h-l on earth. This may seem startling, especially to church members, but

it is true. The fact is, the church with some 30,000,000 members in this country is ticing mediumship without a license, badly afflicted with Christomania, a sort the assistant prosecuting attorney of religious frenzy or psychoneurosis, moved that it be dismissed as it was imwhich leads it to turn away from a rea- possible to gain a conviction in this sonable and scientific study of the facts case. Judge Smith, of the Superior concerning crime, its cause and cure, Court, who had already handed down an and spend its time in a vain and fruit- opinion declaring it unconstitutional to less effort to get to heaven "on flowery tax a minister of Spiritualism, ordered beds of ease." Its pulpit harangues relit dismissed.

TO WHAT FOCUS ARE HUMANITY mind one of the question so often discussed by the Christian scholastics of the Dark Ages, which ages, by the way, were the most intensely Christian the world has ever seen, and the darkest. morally, socially and intellectually-as Well as the Churches to Commence to how many souls could dance on the Cleaning House, and Thus Prevent point of a needle and leave room for the

fiddler in the middle. They seem absolutely unable to apply even the plain teachings of the Man of iberty to coin, expresses the thought Nazareth to the solution of the questions of the day concerning crime.

Moreover, a large number of the most genteel church members, enough evils of the day, are the most suave and accomplished swindlers of the age.

ing, and they prey well on poor, suffering humanity.

They are working the great trusts and combines, oppressing and enslaving the tolling masses to the evident satisfacion of their greedy souls.

They pay well to keep the church go-

Of course if we cannot trust the churches in the establishment of truth, equity and justice, and doing away with the causes of crime here on earth, the hereafter, or anything else for that

matter?
Guizot, the great French historian, was right when he said in his History of Civilization, "The church in all ages has been found on the side of power" rather than absolute right, justice and freedom. Henry Ward Beecher was right also

when he said, "Catholicism is only gal-vanized heathenism," and we may add Protestantism is little better than galvanized Catholicism. In fact it has been shown mathemat-

ically that the so-called Christianity, e., the churchianity of to-day produces fourteen criminals where Paganism produces one, and nine-tenths of the inmates of our prisons call themselves Christians and not Infidels. They may not, however, all be in "good and regular standing" in the churches, but if we can credit the dying confessions of is the popular expression.

Therefore, if we have an ear open to the "low, deep, long-drawn moan of the

In addition to this let another fact be suffering," if we "see our brother have need" and determine not to shut up our the visible embodiment on earth of the I. John 3:17); if we really desire to benefit the world here and now, if we eous phases will decrease.

A moment's thought will reveal the other organization than the church to "counteract the downward tendency S. J. BROWNSON, M. D.

Elkins, Ark.

DR. AND MRS. CHESBRO. An Important Decision in California.

In the case of Dr. and Mrs. Chesbro. of Los Angeles, Cal., arraigned for prac-

Funk says: "In the lower kingdoms it is the survival of the fightest, in the highest a survival of the fittest, the Our Xilia is not dead; no, no, not dead nor sleeping. struggle for life for ourselves merging into a struggle for life for others." In spite of much evidence to the contrary weak from weeping, Her happy spirit hovers near. the author is optimistic enough to say t was all so peculiar; so sad, so very and the law of self-preservation run parallel. Applied to commercialism the

give a benefit also to him from whom you make it, and that, too, is common In a word, it means the rebirth of the natural man into a higher, spiritual

IMPORTANT.

kingdom.

The Literature of The National Spiritualist Association.

Those who desire to read and circulate the tracts published by the N. S. A. should write directly to the secretary Mary T. Longley, 600 Pennsylvania ave nue, Washington, D. C.

These have the following titles: Pos sible Conditions of Another Life, by Rev. M. J. Savage; The New Thought of Immortality, by Rev. R. Heber Newton; Plain Talks About Spiritualism, by G. W. Kates (3 Nos.); Presentation of Spiritualism to the World's Parliament of Religion, by Cora L. V. Richmond; What Is Spiritualism, by Barrett, Forster and Tuttle; The Spirit World by Mrs. M. T. Longley; The Spirit World. Where Is It? by Prof. W. F. Peck; The Living World, by Dr. Geo. A. Fuller.

The entire list is mailed free on application, and in no way can the high claims of Spiritualism be more profitably presented than by such representative literature. A million copies of each of these tracts should be monthly sent abroad in educational work. Those interested should remember that the N. S. A. has as yet no endowment fund for this publication. A few earnest persons started the work which must be maintained by the zeal and generosity of those who see the great advantage of this means of diffusing spiritual knowledge. Hence while the publications are

to contribute to this fund. If it be desirable to extend the cause of Spiritualism, give it strength, dignity and power as a great factor in the true moral and intellectual advancement of mankind, in no way can wealth be more productive of good than in this publication fund. HUDSON TUTTLE. Editor-at-Large National Spiritualist Association.

sent free the recipients are equally free

C. W. Leadbeater.

His lecture this week on our fifth page will be found especially interesting and valuable to every student who is studying our philosophy. The Progressive Thinker leads in presenting NOT DEAD.

She is alive, alive with spirits dear. And though our tear-stained eyes are

golden rule is to make money so as to Oh! it is so hard to understand. And yet we know our treasured is glad,

There in the spirits' lovely Summer-We loved her, yes, ah, yes, so dearly, She was so bright, so gentle, and so

sweet. Among a hundred we could tell most clearly The gleeful patter of her little feet. But there are others in the spirit land

dear; Sure they will love, caress, and watch her, too, Some loving accents now we seem to hear. know not why, but somehow I am

Who'll be attached to little Xilia

dreaming Dear Abby Judson has our little dear. this be real, or if tis only seeming, I feel they both are near, lovingly near. Hark! now I hear like sweetest zephyr strains-

"Dear mamma, papa, weep no more for me, I'm free from all earth s ills, and fears, and pains. I'm happy, happy as the angels be."

Now put away her little shoes and

dainty dresses. Her little toys, go, put them all aside. t is not mete they have my fond ca-While Xilia dear lives in a home so bright.

Courage, dear heart, let us be up and doing. There's many another wounded heart bereft. For words of kindness thousands now are wooing, while life and

strength are left. Twill not be long, not long until we meet her, Not long until the mists are cleared More bright, more beautiful, we'll greet

But we shall know her on that happy day. Then may we cease this sad, this doleful weeping, And let our broken hearts revolt no

more. Our Xilia is not dead, nor is she sleep ing, She lives, she lives, she smiles for evermore.

MRS. L. A. BARR. Lyon Station, Pa. "Just How to Cook Meals Without

Meat." By Elizabeth Towne. Excelplant, and the natural man came from the kingdom below it; the spiritual man the best thought of the present age, and comes by way of the natural man. Dr. it ought to have a million subscribers.

| Lest. Price 25 cents. "Astral Worship." By J. H. Hill, M. Dr. it ought to have a million subscribers.

Telepathy and Mind=Cura =

A Lecture Delivered in Chicago, By C. W. Leadheater, London, Eng.

thought or a sensation from one person to another by nonword "mind-cure" bears its meaning on its face-unless in- under proper conditions they will reproduce the sound. Beed one reverses the arrangement of the words; it does not mean a cure for a mind diseased, but the curing of physical alls by the use of the mind, or at least by distinctly nonphysical means. So we see that both these subjects are -wery closely connected with the influence and power of thought, and a comprehension of them will therefore largely depend upon thoroughly understanding these latter questions. First of all, then, let us spend a few minutes in con-Bidering exactly how we think.

To us thought seems an instantaneous process; we have monly think of that also as almost instantaneous, but science assures us that it is not so in reality. When, for example, we grasp something which is too hot, we very quickly drop it; yet in that moment of time two entirely distinct processes have taken place. The nerves of the hand have, as drop it," and it is only in response to this order that the hand relaxes, and the object is released. The rate at which physics, so that the time occupied is appreciable by their instruments, though to us it seems undistinguishable.

A process exactly analogous takes place every time we think, though in this case it needs clairvoyant sight to watch | means that any person who gives way to a strong wave of | minded of Swift's remark about him. "If Berkeley says there | a mind-cure? what happens. To one who possesses the sight of the men. feeling of any sort is radiating a certain rate of astral vibra is no matter, then surely it is no matter what he says!" tal plane, thought is distinguishable in its formation as a vibration of the matter of the mental body of the thinker, as it impinges upon their astral bodies. The case in which Then it would be observable that by that vibration another above all others this is important is with regard to the dead, was set up-a vibration an octave lower, as it were, in the for they are living entirely in the astral vehicle, and so are agree altogether. Even to ask money for the use of mental grosser matter of the thinker's astral body, and from that in more sensitive to these waves of emotion than the living, turn the etheric particles of the man's brain would be affected, and through them at last the denser grey matter ness of their physical bodies. So if a man selfishly gives a degradation and prostitution of the higher knowledge which would be brought into action. All these successive processes must take place before a thought can be translated departed friend the most acute and profound depression. On seek wealth through mental effort should do so through le-Into action on the physical plane; it may be said that the the other hand, if he thinks of his friend with love and an thought has to pass through two whole planes and part of earnest desire for his progress, he may help very much in limit his desires than to increase his possessions, for that another before it can come into effect down here. I must stead of hindering, because these feelings also will repro- alone is the path of true wisdom. describe to you how this process appears from the clairvoyant point of view, so that you may have a clear mental im the dead man. This is a case of real telepathy, or "feeling tion as well as any man, yet truth would forbid that I should tempt to direct their stream to the portion of the body which

Every cell in the physical brain-every particle of its matter even-has its corresponding and interpenetrating astral not possible that the thought may be communicated directly matter, then behind or rather within that, it has also the from mind to mind on its own level, without descending even still finer mental matter. The brain, as you are aware, is a so far as to the astral plane. This also can undoubtedly be made that the way to get rid of a headache is to assert "I cubical mass, but for the purposes of our examination let us done, and often is done, but it is a means of converse for the have no headache;" an assertion which may presently besuppose that it could be spread out upon a surface so that it more exalted souls only as a regular thing. One who is come true, but is undoubtedly false when it is first made. I was only one particle thick. Let us further suppose that the highly developed may thus flash his ideas through space do not deny that by persistently making that false state astral and mental matter corresponding to it could also be with literally the speed of thought, but for ordinary men as ment an effect may be produced; but it seems to me that the laid out in layers in a similar manner, the astral layer a lit. Yet such power is rare. Nevertheless, it sometimes exists tle above the physical, and the mental a little above the where there is unusually perfect sympathy between two perastral in turn. Then we should have three layers of matter sons, and I feel sure that when mankind is further evolved other, but not foined together in any way, except that here ready employed by the great Masters of Wisdom in the inand there wires of communication existed between the physical and astral particles, and were continued up into the mental matter. That would fairly represent the condition of affairs existing in the brain of the average man. In the adept, the perfected man, exery particle would have its own their respective levels—liable, perhaps, to be confused by the lodgment in the body, and very greatly enhancing the effect knowledge of the human body and its structure. Consider wire, and the communication would be perfect in every part superficial observer, but very readily distinguishable by the of remedial measures if it is already in possession. The the various classes of diseases to which we are subject. of the brain alike; but the ordinary man has at present only trained clairvoyant. In a minor way we may find evidence power of thought is enormous, and can hardly be exagger. The mind-curists are quite right in their contention that wery few of these channels of communication opened. Now we know that the brain is mapped out into certain areas, each corresponding to a certain set of qualities. In the per-Lect man all these qualities would be fully developed, for the subject which has not occurred to either of us for months their clients to think always cheerful thoughts, to cast away the brain. We must remember that there is a very close wires belonging to all of them would be active; but in the previously. ordinary man the great majority of the wires are as yet inactive, or hardly formed at all, and so the qualities corresponding to them are dormant in his brain.

You may image these wires as tubes, through which the its own channel appropriate to it, through which it could de- produce physical cures by non-physical means. There seems waste over depression!!" And as to fear, again and again to quiet the hurried, irregular vibrations, and give Nature an scend directly to the correspondingly appropriate matter in to be a vague general opinion afloat that Theosophy is op- they assure us that most things that are feared never come opportunity to reassert herself. The strong, quiet, persistthe physical brain; but in the average man many of those posed to these systems, but this is entirely inaccurate to pass, and that whether they do or not, we double our ent thought of the operator would undoubtedly tend to prochannels are not yet open, and so the thought which ought | Theosophy is opposed to no form of faith; on the contrary, it | trouble if we suffer the pain of fearing it beforehand—all of | duce such an effect, and would leave, the patient soothed and to flow through them must go a long way out of its way, as points out whatever is good in each of them, emphasizes and which is utterly true and healthy doctrine. Sometimes even strengthened. The system of pouring in vitality would also It were—must find its expression through other and inappropriate channels, going laterally through the brain of mental
matter until it can find a way down, passing eventually

explains it, and thus combines them all into one harmonious
ment that if men had no fear of disease there would be no inment that it was not of a type that would aggravate the
ment that it was not of a type that would aggravate the
ment that it was not o through a tube not at all suited to it, and then, when it does nous religions, but to comprehend them intelligently and to disease when they do not know of its existence. But what is long way towards a cure. Many a doctor of the older same essential style and qualities that reach the physical level, having to move laterally again in select from them impartially whatsoever things in them are true is that the man who is absolutely fearless about a dis. schools does far more good by the confidence he inspires the physical before it encounters the physical particles which are capable of expressing it. You will readily see how awk- serious mistake for religious people to quarrel over trifles as it may happen to him, if he is overtired, if the forces of the ward and clumsy such a roundabout expression is likely to they do. On broad principles of right and wrong they are not active enough to repel the infection. So that lesion or wound. Could mind-cure do anything with them? be, and you will understand why it is that some people have all at one; they all agree that man ought to leave the lower no comprehension of mathematics, or no taste for music or and seek the higher; let them then band together to convert a basis of truth. art, as the case may be. It is simply that in the part of the the rest of the world to that much of religious faith, and brain devoted to that particular quality the communications leave the discussion of unimportant details until that great therefore of our responsibility for our thoughts, is also most sist Nature to recuperate; but such cases as these are cerhave not yet been opened up, so that all thought connected task is accomplished. That seems to us to be a suggestion with that subject has to go round through unsuitable chan of the merest common sense; yet how few can be induced to nels; the brain is not yet in full working order, and there-listen to it for a moment! fore the thought cannot yet work freely in all directions. The physical brain is a solid mass, and the astral and mental brains interpenetrate it, so that the layers and tubes do which we should take exception. Its leading idea is a very not really exist; but nevertheless the symbol is an accurate one as describing the want of communication between the mental, astral and physical particles.

Picture to yourself what happens when we interchange ideas down here upon the physical plane. I formulate a thought, but before it can reach you it must pass from my mind through the astral matter of my brain down to the physical, and be translated into speech or writing. Then it quite true that they are making many people in this country the flames of hell, and other abominable figments of the dis. the schools of mind-cure has recently issued an order that appeals to you either through the waves of air which strike see it now for the first time. For this, then, we owe thanks eased ecclesiastical imagination—an idea with much truth in infectious cases should not be treated by her followers. If upon the tympanum of your ear, or through the light reflected to your eyes from the printed page; the idea enters the physical brain, but even then it has to pass up through the astral to the mental before it reaches the true man within, thus reversing the process which took place in my brain a very long way round; and it will inevitably occur to you to have this always to their credit. Let me briefly mention ask whether this circuitous route is really necessarywhether it is not possible to take a short cut, to tap the telepoint and the terminus are alike on the mental plane, since both on the way up and on the way down the message must pass through the astral and the etheric levels, is there no communication possible at any of these points, without lengthening the process by descent to the physical?

There is such a possibility; indeed, there are three such possibilities; and this is precisely what is meant by telenathy. We may under favorable circumstances open up a direct communication between two mental bodies, between universe. One of the principal schools of mind-cure denies falsehood. The "miserable sinner" can excuse himself by so hasten the natural process as to cause an almost instantwo astral bodies, or between two etheric brains; and this gives us three varieties of telepathy. Let us begin with the Christian science, though it is difficult to see upon what spark knows that he himself is responsible for his own ac injured or destroyed; but the thought of an ordinary man and co-operation here and now, and let

If I think strongly of any simple concrete form in my phys-Image I send out etheric waves all round me, like the waves which radiate frem the spot where a stone falls into a pond. When these waves strike upon another etheric brain, they which the voice itself passes, and could be heard as a voice permanent, and from the point of view of eternity may be the Theosophical concept that every connection is an oppor-

Let us commence by defining the meaning of our terms, at any point of its journey. It rather resembles a tele-pregarded as fleeting and momentary and hardly worth taking plunity, and that every man whom we meet even casually is a The term telepathy is derived from two Greek words, and its phone in which it is not the voice itself which is conveyed, into account at all. Still, to say that it does not exist seems person to be helped. Thus the student of the Good Law goes literal meaning is "feeling at a distance," but it is now gen- but a number of electrical vibrations set up by the voice, to be misleading, since it is in truth just as much one of the through life distributing blessings all about him, doing good by used almost synonymously with thought-transference, which when they enter the receiver are transmuted into the manifestations of the Logos as is that spirit which is its unobtrusively everywhere, though often the receiver are transmuted into the and may be taken to cover any transfer of an image, a sounds of that voice once more. If you cut the telephone other pole. The Lord Buddha has said that there are two blessing and the help may have no idea whence it comes. In physical means—means unknown to ordinary science. The would hear nothing, for the vibrations are not the sound, but text seems to show us that he means what we now call mat- as well as the richest; all who can think can send out kindly,

may easily be tried, if any two people are sufficiently inter-on its own plane. It is quite true that while we are on the fruit may spring from that tiny seed which you sow in passested to take a little trouble with it. One would have to physical plane only physical matter is real to us, and astral ing along your path of peace and love. think strongly of some quite simple geometrical form, such and mental matter remain invisible to the lower senses, as a cross, for example, or a triangle, while the other would while when we raise our consciousness to the higher planes have to sit quietly, and note what ideas formed themselves this condition of things is reversed; but it is the focus of our how they are produced. There are several methods and I in his mind. In quite a number of cases such an effort would consciousness that has changed, not the manifestation of think we may divide them into four classes, though there is be successful the second or third time it was tried though of the Logos. So while we most fully recognize that the unseen also a fifth to which I must refer—one quite apart from any course some people are more sensitive than others, and some things are the more important, we yet prefer to regard mata proverb "as quick as thought." Yet, rapid though it be, it people can form clearer images than others. In this case ter as real to us so long as we are upon its level. It scarcely is a more complicated process than we suppose. In that re- we have come down to the etheric state of matter, so that seems sensible first to deny the existence of the body, and spect it resembles the process by which sensation reaches we are only one remove from the ordinary method of speech then to point to an improvement in its condition as the result the brain from the different parts of the body. We com- or writing; in fact what we have done is very like Marconi's of the denial of its existence; for how can one cure that by making him believe he is well. A considerable amount wireless telegraphy. Let us see whether the same thing can which does not exist? be effected a stage earlier, at the astral level.

Not only can it be done, but it is constantly being done all It were, telegraphed to the brain the message, "This object lectures, so that what is conveyed from one person to an every man makes his own good and evil destiny for himself; I notice, but always employ the scriptural word "healing," so is too hot," and the brain has sent back the answer, "Then other at this level will be an impression of a passional or so they say there is in truth no evil but that which we make as to throw a sort of religious glamour over the transaction, emotional nature. Notice it for yourselves in family life. When one person is in a condition of deep depression, it will these messages travel has been measured by students of be found that others round him are very liable to be affected make the old mistake of identifying matter with evil, and so usual terms which tend to obscure the matter and throw a in the same way. If one person is especially irritable, then rene and more readily affected than usual. This simply amidst such different surroundings, and we find ourselves re the Latin word for the Saxon when we speak of the result of tions which tends to reproduce that state of feeling in others way to uncontrolled grief for the dead, he often causes his ought to be held sacred for unselfish work. He who would duce themselves with perfect fidelity in the astral body of at a distance."

Now let us advance one stage more, and see whether it is this will be our common method of communication. It is alstruction of their pupils, and in this way they can convey the most complicated ideas with perfect ease.

We have before us, then, these three kinds of telepathy, all of them consisting simply of the conveyance of vibrations at of one or other of them almost daily, for we so often observe ated. cases in which some friend is thinking simultaneously along

We shall at once see how closely associated is telepathy with mind-cure, which aims to transfer good, strong thoughts You may image these wires as tubes, through which the types of mind-cure, differing considerably in their teach- books a few days ago I found this advice given to a man: "If dition of the enterior double; and that seems very often to be environment. From this evolutionary true man within has to send down his thought to the physical ings, and calling themselves Christian science, mental sci- you feel depression or sad thought coming over you, think of the cause of disease of the digestive organs, of headache and progress, as illustrated by physical sciplane. In the fully developed man, each thought would have ence, mind healing, etc., but they all agree in endeavoring to be glad about, quick! You have no time to sleeplessness. In all such cases what is needed is first of all beautiful and true. Our strong belief is that it is a very

So we who study Theosophy are in no way opposed to mind-cure, though there are some things connected with it to grand one-that of the power of thought. It is in no way a new conception, for the old religions have always taught it: I find them asking us how we can wonder that we have such in reality the life-history of a microbe, as is the case probyou will find it, for example, very clearly laid down in the very first chapter of the great Buddhist book. The Dhammapada. To claim for the mind-curists the credit of discovering the power of thought is a mistake, and shows a sad ignorance of the teaching of the great Oriental faith; but it is to them, that they are raising some people out of materialism, and opening their eyes to something higher and more once been done, further advance becomes possible. All first certain dogmas of theirs with which I cannot agree, and find ourselves fully in sympathy.

First of all, I have never been able to see why a medical process should be erected into a religion; one might as well make a religion of homeopathy or hydropathy. So to those ence of matter is neither Christian nor scientific. Certainly make himself what he will. Ical brain, I make that form in etheric matter, so that it can it cannot be the latter, for it is matter only that science can be seen by a clairvoyant; but in the effort of making that cognize, and all its experiments are conducted by its means, cure I should like to quote verbatim, for it is a most beautiful know very little, though unmistakable traces of it occasion-And this doctrine of the non-existence of material things is idea, and as entirely theosophical as though it had come ally appear. No one who hears or reads of it need presump emphatically not Christian, but pagan, for it is the teaching straight from one of our own teachers. "Knead love into the tuously suppose that he or she possesses the power which it of one of the oldest Oriental systems. Of course there is a bread you bake; wrap strength and courage in the parcel you gives; though unfortunately human self-conceit is so great kend to reproduce in it the same image. It is not the image | truth behind it, if it is rightly understood. All manifesta | tie for the woman with the weary face; hand trust and can | that they are quite sure to do so instantly! We who have Atself-which is sent out, but a set of vibrations which will re- tion comes forth from the Absolute, and presumably all will dor with the coin you pay to the man with the suspicious to lecture or to write know this only too well. If we, for the produce the image. It is not like a speaking-tube, through one day return to Him. All manifestation, therefore, is im- eyes." Quaint in expression, but lovely in its thought; truly

wire and listened at the end of it without a receiver, you things which are evernal, akasa and nirvana; and the con- such benefaction every man can take his share, the poorest ter and force. Herein modern science agrees with him; and helpful thoughts, and no such thought has ever failed, or can In exactly this way a simple form may readily be trans it seems to me that it is both truer and safer to recognize ever fall while the laws of the universe hold. You may not ferred from one brain to another. It is an experiment that that while manifestation exists each type of matter is real; see the result, but the result is there, and you know not what

I incline to believe that this denial of matter is probably of such efforts, and the hope is that if the man really bein essence a reaction against the old and horrible theory of round us, though we do not notice it. The astral body is the a personal devil. Our friends feel intuitively that the idea vehicle of emotion and passion, as we have seen in previous of evil imposed upon us from without is an absurdity, since itself, and so produce a cure. They never can call it a cure, -all is subjective; and then, since they constantly find themselves struggling against matter and its qualities, they come to the conclusion that there is really no matter. It is it will soon be observed that others in turn become less se- strange thus to find Bishop Berkeley's theory reappearing doctor "cures" us by his skill; why then must we abandon

> But the point in all these theories to which I feel myself by undue influence; with that I must most emphatically disgitimate channels only, and his attempt should be rather to and he can cure it by establishing harmony once more.

Yet again-I know the value of strong faith and affirmathe ego, the soul, is not ill, and if the denial is understood in that sense there can be no objection to it. But it is not and the sick or weak feel better and stronger from their very falsehood is a much more serious evil than the headache or | ter into the desired form, and that will help nature to build lawfully say, "My head or my tooth shall not ache," and in possible. It is obvious that this plan demands a great deal thus setting his will persistently against the pain he may more knowledge than the others; to be successful along this legitimate and even admirable; the concentration of thought anatomy and some idea of physiology. which it implies is a splendid exercise for any man. In this way one may well think against any disease, and thus repel

the same lines as ourselves—thinking, it may be, about a which we can unreservedly approve. When they exhort cal particles in some part of the body—most often of all in finding which always intensifies the evil to which it draws etheric double in man, so that it is well within the bounds of attention-in all this, and much more that they say, we can Possibility to influence one of them through the others. from the operator to the patient. We meet with various have for them nothing but unstinted praise. In one of their Now all nervous diseases imply a jangled, inharmonious contypes of mind-cure, differing considerably in their teach- books a few days ago I found this advice given to a man: "If dition of the etheric double; and that seems very often to be ease is very much less likely to catch it; though even then than by his drugs. in that exaggerated form the remark is untrue, though it has The first and second kind would seem less effective here,

felt in every bodily tissue." A startling and yet obvious truth, which it would be well for many people who think an increase of all diseases among us, especially nervous dismen about an angry God, a horned devil with a barbed tail.

it, surely, as any Theosophist will readily realize. I heartily agree also with the dictum which I find our rational; and that is a great thing to do, for when it has friends laying down, that if a man thinks himself a poor and what it cannot be expected to achieve, they would be worm and a miserable sinner, full of natural depravity, that saved much trouble and danger. If they could understand thinking, dreaming of children far away honor to them for their share in this work of elevating the is exactly the way to make him really an unpleasant entity of that in many cases it is a valuable auxiliary to the ordinary when I sent out that thought. Once more you will see that thought of the time; and though there are points in their that description! If he despises himself to begin with, he is the time that description! If he despises himself to begin with, he is treatment, but is by no means competent to take its place, it grow sad and weary with life without this is a very laborious method—that the message has to go schemes that we may criticise, let us never forget that they likely to become despicable; if he respects himself he is likely to remain worthy of respect. If he realizes himself as obvious that different diseases must be met by different a spark of the Divine Life; and so knows that he can do all methods, and that though there may perhaps be a universal get those out of our way, so that afterwards we may turn to things through the Christ-within which strengtheneth him, cure for all physical ills, none of these plans which I have graph wire at some intermediate point. Since the starting the more congenial task of stating the ideas with which we he is far less likely to be swept away by the storm of pas- described contain it. The strong centre of quiet thought sion, far less likely to yield to the insistent temptation. It set up in the second of them cannot fail to do good to any is very true that we all are sinners, but we surely need not man; yet regarded as an effort to cure a wound, let us say, it aggravate our offendes by being miserable sinners; and as to would be a great waste of force; it would be like pouring a worms, we have passed through the reptilian stage many bucket of water over a man in order to wash his finger! And subscribe also, and form your reading who are working upon such an unsatisfactory mental basis, I acons ago, and there is nothing to be gained by talking non. being, as far as the wound was concerned, a blind effort, it circles for the coming season and join would offer the magnificent system of philosophy which they sense! We are far more likely to be encouraged to forsake could never be so concentrated an effort as one made on the will find in Theosophy—a scheme which will give them food sin and to rise to virtue if we comprehend our true place and fourth plan, which would form a mould to assist Nature in refor thought, and supply them with a rational theory of the dignity, than if we believe, a degrading pairing the damage. It is probable that a great Adept could altogether the existence of matter-one which calls itself taking refuge in platitudes about human frailty; the Divine taneous building into shape of the tissues which had been grounds such a name was assumed, since to deny the exist tions and his own evolution, and that he has the power to would never be strong enough for that, and he could only

One passage which I met with in reading books on mental

Turning from the general principles to the definite cures which are frequently effected, it remains for us to consider ordinary cures such as we have to consider, but nevertheless

necessary to make our list perfect.

1. The first type is that which denies the existence of matter and of disease, and aims at curing the person simply of hypnotic influence is frequently exercised in the course lieves himself well, the mind acting upon the body (which, however, does not exist) will force it into harmony with veil of sentiment over plain fact. We say that the ordinary

- 2. The second class holds (truly enough) that all illness means inharmony of some sort in the system, and their effort is simply to restore harmony, usually by the transfer of vibrations from themselves. That is to say, the operator endeavors to bring himself into a condition of intense harmony and peace and devotion, and then to project this influence upon the patient, or to enfold him in it. The practitioner of either this type or the first does not care to know what is the matter with the patient; the nature of the disease is of no importance to him: in any case it must be disharmony.
- again largely irrespective of the nature of the disease. though some practitioners of this method do make an atdeny that a body can ever be in ill-health. The true man, is affected. Many people who are themselves in strong health radiate a great deal of vitality quite unconsciously,
- 4. Our fourth class adopts what we may call, by compar ison with the others, a scientific method. They try to disthe diseased organ, and then image it as it ought to be. The idea here is that the strong thought will mould etheric mat the toothache which it eventually removes. Any man may up new tissues much more rapidly than would otherwise be very probably drive it away. Such an effort of will is quite line a person must have at least some acquaintance with

There is no doubt whatever that all these methods sometimes succeed, and they would do so oftener and more fully its attacks, avoiding it altogether if it has not yet effected a if they were employed more scientifically and with greater This brings us to that part of the mental science teaching chiefly want of harmony between the otheric and the physifrom them fear and worry, to avoid sedulously that fault. connection between the mental body, the astral body and the the developments of modern science and

But there is a class of human ill where there is a definite though always to quiet and encourage the sufferer would in-The realization of the effect of thought upon others, and crease his chance of recovery. The third plan would also as admirable. We find it constantly in the mental science lit. tainly best met by the fourth method, according to which an erature of the better class. For example, it is stated that effort would be made to image the wounded part as it should at this office. false conceptions of God, and especially belief in eternal be in health, and thus assist the building in of new tissue. vindictive punishment, make their unwholesome influence This is of course merely an expedient to hasten the natural process of recovery.

In another class of human disease we have the presence themselves orthodox to take very seriously to heart. Again, of some poison in the blood, and in yet another the illness is ably in infectious diseases. It would probably be difficult to eases, when for many generations the whole atmosphere has deal directly with these by mental cure, but it certainly been full of chronic, fearful, selfish thought about religious might assist greatly by giving the patient greater strength to | ford to be without the paper. Its price matters-loaded with the thought-forms of terror-stricken enable the natural guardians of his body to drive out the foreign invader. I hear that the head of the least scientific of people would only look at this matter scientifically and rea. sonably, and consider exactly what mental treatment can do hope to produce his result by continuous action.

5. Nevertheless, there is another method of which w

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scription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to us in this good work. Build up the edu-cational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in this paper.

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By the Editor of the National with Preface and Notes by Peter Eckler. Illustrated with ylews of the old Paine Homestead and Paine Monument, at Now Rochelle: also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wol-stonegraft, Madame Roland, Condorce, Brissot,

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

CONTRIBUTORS.-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be-Heving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be non-appearance of YOUR article.

is set up on a Linetype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to in- have been a constant subscriber from

ITEMS .- Bear in mind that items for T. E. Shaw of Onaway, Mich., writes: item is cut down to ten lines, and ten two lectures on Dec. 28." lines to two lines, as occasion may re-

this office, for they will not be returned dresses. We had Mrs. N. S. Baade, of if we have not space to use them.

You should sign your own name and tober and we had large attendance, and address to the items you send in; other- have built up quite a nice society." wise they may be cast into the waste | Hattle G. Webster, secretary, writes:

Petersilea and now appearing in The Side Spiritual Church, Columbus, O., Progressive Thinker, were written about Jan. 18. Mr. Nicum voiced the sentitwo years ago, hence are in harmony ments of the Angel world, and held the with events referred to in them.

Correspondent writes: "The Chicago Spiritual Alliance Church, Lakeside Hall, corner 31st street and Indiana avenue, has good attendance this winter. Mrs. May Elmo, test medium, and good speakers do the work. Sunday, Feb. 1, theme. He is an earnest, forcible and Dr. Geo. B. Warne will speak. The Doctor is an able speaker and his subject is 'Spiritual Truth for the Good of Humanity.' Come early if you want good seats."

The Wheeling (W. Va.) Telegraph says: "Mr. and Mrs. G. W. Kates, of Philadelphia, Pa., are here, under the isfied,' and Mr. W. E. Hart, the wellauspices of the National Spiritualist Association of the United States and Canada. Mrs. Kates talked very entertainingly to a Telegraph reporter on the plans of the society in Wheeling and also of the work of the National society. month of February. The church was The Wheeling society is looking about filled to overflowing. This society purfor a suitable building for the purposes chased the church less than two years of a church and club house for the society, consisting of a lecture-room, par- the property half paid for, besides havlors, reading-rooms, entertainment and games, bath, gymnasium, etc. They have visited some places but have not philosophy of Spiritualism. as yet located any which fills the requirements. It must be centrally located, of easy access and convenient. If they do not find a building which can be utilized they contemplate buying a lot and building a suitable house of

Mrs. J. Lindsey is now located perma nently at 363 South Division street, Grand Rapids, Mich., where she can be addressed for engagements.

A Wheeling (W. Va.) paper says: "Mr. Kates and wife, missionaries for the N. S. A., held meetings at Odd Fellows' ball Sunday afternoon and night to great audiences, who were apparently greatly interested by the lectures delivered by both, but they were fairly astonished and dumfounded by the convincing tests of Mrs. Kates both afternoon and night. These meetings must continued during the week each night at the above hall. Sincere lovers of truth are earnestly invited.

Mrs. Hamilton Gill, platform test me dium has given up her residence at 665 West Adams street, Chicago, and is now on her way East. Will reach Boston probably about Feb. 1, and will be in New York City, Feb. 8. Spiritualist societies desiring the services of this well-known medium, can address her in care of United States Hotel, Boston, Mass., or Broadway Central Hotel, New

orado: "During the past two months I meeting is, there will he be also." have known Mr. James Clyde Wallace, being associated with him almost daily, and can say that it is my conviction upon evidence that he has two phases of medial capacity which are not only Ladies' Aid Society of Springfield, valid, but quite rare and unusual. I was very favorably impressed with Mr. and Dec. 31, at 7 p. m. The society has Wallace. I have no evidence whatever a large hall of its own. We came here against Mr. Wallace as a medium and a Jan. 14, found no society or spirit meetgentleman; on the contrary I have eviling. We rented Good Templars' hall, dence quite in his favor in these respects, especially regarding the latter."

Mrs. G. W. Kates says: "Spiritualism will be to each what they can obtain from it. The only difference between our church and other churches of high hoped it would be the means of organizthought is this: We believe that our ing a spiritual society in their city. We friends can and do communicate with us. The broadness of thought which is growing will break down all these barriers existing through prejudice and ig- like mid-week engagements at reasonwill be united in one grand church triumphant. The time is coming when we Address me at 269 State street, Bridgeshall see patients cured by thought port, Conn." power and criminality decreased by an Frank Schmid writes from Indianapoeducation along the line of higher eth- lis, Ind.: "The First Spiritualist Church ics. Thought waves exist, just as elector Indianapolis has been served by Dr. tric waves. We shall have to know Geo. W. Carey, of San Francisco. The them just the same as we have Doctor presents many new ideas. He change worlds. He must soon pass learned that wireless telegraphy ex- has given us the very best kind of men- away." ists, that is by actual transmission, tal food, and societies wanting wide-What we need is education along the awake, philosophical and scientific plane of higher thought, a broader and truths will do well to give the Doctor a unbiased mind capable of grappling call. Mrs. Ropp has been serving as with and grasping ideas of great im- test medium and is doing remarkably mensity and infinity."

companiments, at 2:80 p. m., Howe hall, proven a worthy and conscientious 1548 California street, Denver, Colo.; worker in the vineyard of truth. Abbie Rev. C. Hall Cook, Ph. D., lecturer. The Sheets is to serve us in March. The above lectures deal with discoveries in work of this season has been quite sucpsychical research and the ethics of cessful, and barring bad weather, we "The Higher Thought." These discov- have had good attendance all the while. eries and truths known and understood | Many of the old-time Spiritualists fail to make the strongest possible incentive to attend or support our meetings; a feelthe realization of the Christ-life. The ing of indifference seems to permeate cents. lecturer believes firmly in the teach- them. The movement is kept before the ings of Jesus, i. e., the Fatherhood of people, and a few earnest, honest work-God, the Brotherhood of Man, and Com- ers and the Ladies' Aid work with great rounion with the world of spirit. The pleasure and allow their light to shine broad platform upon which this lecture- as never before. Truth shall and must ship is based is, Freedom to investigate live, and with the help of the angel and discover truth anywhere and every world our light shall continue to grow where.

GRAND PRIZE MASQUERADE BALL

The Chicago Spiritual Alliance and understood that our space is inade- Feb. 7, at K. of P. hall, 144 East 22nd quate to publish everything that comes street, near Michigan avenue. 26 grand to hand, however much we might desire and valuable prizes given. Special atto do so. That must account for the tention. Prof. Ragan furnishes the music, and it will be the best in the WRITE PLAINLY,-We would like city. Send your address to W. J. Elmo, to impress upon the minds of our corre- chairman, 40 East 31st street, and he spondents that The Progressive Thinker | will mail you prize list and program. Tickets 25 cents.

Mrs. U. S. Drake writes from Aurora, Ill.: "I am close on to 85 years old. I sure insertion in the paper, all other re- the first issue of The Progressive quirements being favorable, should be Thinker, either in my own name or the paper, or with a typewriter, and only on stopping with. It has been the one substantial comfort of my life."

the General Survey will in all cases be "Dr. W. O. Knowles, of Grand Rapids, adjusted to the space we have to occu- Mich., came here an entire stranger to py, and in order to do that they will everybody in this place, and delivered generally have to be abridged more or an able and soul-stirring lecture to a less; otherwise many items would be large and intelligent audience, on Suncrowded out. Sometimes a thirty-line day, Dec. 21, morning and evening;

Wm. Johnson writes from Allegheny, Pa.: "I and a few others have opened Take due notice, that all items for an independent meeting in Mendel Hall. this page must be accompanied by the The meeting has great help in two heal- Revolution." Juliet H. Severance, M. full name and address of the writ. It ing mediums, Mr. Van Voorheis and Mr. D., gives the address, followed by short will not do to say that Secretary or Cor- Hurst; they are attracting people who speeches, at Lincoln Hall, 72 Adams respondent writes so and so, without are not Spiritualists. None have gone street. Admission and discussion free. giving the full name and address of the away without being helped. We have writer. The items of those who do not Mrs. Jennie Haney as test medium. comply with this request will be cast | She is a young medium and gives good, straight tests, and is improving. We Keep copies of your poems sent to are assisted by members, with short ad-Detroit, to open the meetings during Oc-

"Mr. W. V. Nicum, Mrs. S. E. DeLong The messages given through Carlyle and Mr. W. E. Hart served the West large audience spellbound for one hour, using for his theme the beautiful text, 'Seek ye first the kingdom of God and His righteousness and all things else will be revealed unto you.' It is a grand subject for a spiritual discourse, and Rev. Nicum was master of his logical speaker. Miss Blanche DeLong sang a beautiful solo, and then Mrs. S. E. DeLong gave many beautiful descriptive tests and messages that were all recognized by strangers, skeptics and friends alike. Miss Jennie DeLong rendered the beautiful solo, 'I Shall Be Satknown medium, in his inimitable manner ran through the audience, giving many clairaudient readings. Mr. J. O. Drummond and Mr. W. E. Hart will serve the West Side Church through the ago, and out of its own exertions have ing furnished it. They are prospering and doing a good work for the beautiful

F. J. Lentsch writes from Louisville, Ky .: "I wish to tell you of a manifestation which took place at a private trumpet seance, my son, the medium 'and myself being the only ones present. After my control had given a lecture, and the loved ones had spoken and sang to us, one of my guides (who is a chemist) said they wished to give me a remembrance to keep, for which I was very thankful. On closing the seance we found between two slates, seventeen violets and three leaves, which were brought by ex-President U. S. Grant and his wife. This is the second time Mrs. Grant has manifested to me. The first time was the Sunday after her death. The General brought her to the seance to see what her spirit could do, and at that time she spoke independently to me. These seances were at the resibe witnessed to be duly appreciated. dence of the medium, Mrs. Mary Mann, These very interesting meetings will be who is ordained, and the only registered lady minister in the city."

N. F. Vose writes from Los Angeles, Cal.: "I want to call your attention to one of our best test mediums. Mr. John Henley. Four years ago at Sycamore Grove (Los Angeles) camp-meeting, I heard him for the first time, and was very much interested in the splendid tests he gave; and again at the camp. last August he convinced the friends beyond a doubt, clearly describing and giving names of those who had passed York, N. Y., not later than above dates. on. He is very earnest, strong and convincing in his work, and we hope wher-C. Hall Cook writes from Denver, Colever the next Southern California camp-

> Dr. W.D. Noyes writes from Bridgeport. Conn.: "Mrs. Noves and myself filled a one-week engagement with the and advertised in the Saturday church notices for Sunday evening. I had a large audience for such a short notice. The friends expressed themselves glad that we had visited their city, and will conduct spiritual services every Sunday at 2:30 and 7:30 p. m., and Thursdays at 7:30 p. m., at Good Templars' hall, 268 State street. We would

well. Georgia Gladys Cooley has been Sunday services, with devotional ac- re-engaged for February, she having

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

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

The Detroit (Mich.) Journal has the

following from Port Huron, Mich. Even though the newspapers have exposed the 'spirit' business as conducted at the home of Mrs. Mary Griggs, at 825 Union street, in this city, and cleverly worked by her little 12-year-old granddaughter, Elizabeth Leota Briggs, crowds still besiege the premises and beg for admission to the bedside of the diametrically opposed to his belief, yet the Spiritual Science Union Societies sick woman. Last evening, even after that is no reason why they should be give a Grand Prize Masquerade Ball the papers had heralded the news of suppressed; yet we wish it distinctly and Entertainment, Saturday evening, the method employed and how it was worked by the child and her assistants. several prominent citizens visited the home and again heard the rappings on the walls. They could not get near enough to the bed to investigate, and came away, shaking their heads and looking anything but wise over the result. It is now claimed there is some additional apparatus in the Briggs home to produce the loud noises, but the opportunity for locating it has not been found. The Briggs family has refused admittance to reporters, the 'spirit' being especially opposed to reporters. written plainly with ink on white name of those that I happened to be When the newspaper men were last admitted to the home Solomon Briggs questioned the 'spirit' closely regarding this. There is a difference of opinion among the Spiritualists of the city regarding the genuineness of the spirit. Some of the promient ones have declared themselves as believing it was a fake, while others spend most of their time at the Briggs home conversing with those who have gone before." The Philosophical Society has for its

subject on Sunday evening, Feb. "Thomas Paine, the Author-Hero of the

Scribe writes from Battle Creek, Mich .: "The Spiritualists of this city are untiring in the work. Regular services are held at the hall Sundays, and on Tuesday afternoons. Thought circles are well attended, when each may give out higher thought. The Saturday evening suppers, where refreshing and substantial eatables are bountifully provided by the ladies, are well attended. These are social gatherings, where music, singing and general conversa- ities. Whatever we may say of the Chi- gain. Services at the home by Car tion are enjoyed. Sunday last, Mrs. Rose Ferris, of Detroit, spoke and gave tests for this society, and a benefit circle was held. The death of William Simpson, one of the pioneers of spiritual thought here, brought a large assemblage to the hall last Saturday afternoon, where the funeral services were held. Mrs. Ferris gave a grand invocation, followed by a most touching and poetical tribute to the memory of Mr. Simpson, by Dr. Johnson. The local press gave most kindly mention of the passing of this good man.'

Dr. E. H. Denslow writes from Rochester, Ind.: "We arrived in the beautiful little city of Rochester, January 17. We were met at the depot by president and secretary of the society, and driven to the home of Noah Craven, where we were made to feel at home by the congenial and hospitable spirits, Mr. and Mrs. Craven. We were delighted in finding such a harmonious society. The president, C. Fanning, is a young man of excellent character, pure in spirit. progressive, and an exemplary Spiritualist.. The beautiful hall is well located upon the main street of the city. One can sense the influence of the wholesome suggestions left there by the founder of the home, Major Bitters, and his spirit presence is a mighty factor now in moving the good work along, and that the society will live and prosper is assured from the very fact that Milo Smith, the good, liberal-hearted man and philosopher, has his finger ends touching the rudder gently. The lyceum work is lead by Earl Miller, a grandson of Major Bitters, a beautiful young man, who has inherited some of his grandfather's patriotism, and the society is receiving strength from the young who are receiving such helpful training from this brave young leader. Our meetings are well attended, and the interest is growing.'

J. I. Hollingsworth writes from Winchester, Va.: "I believe a good medium would do well here; a writing medium, either automatic or independent, would I think, be most desirable, and would not only be of great benefit to the cause here, but the medium would also be remunerated quite handsomely. I will most cheerfully answer any letters of inquiry that may be written me by me-

Dr. Louis H. Freedman, the Australian Healer, writes: "Please inform my friends that I am permanently located now at 218 South Broadway, Los Angeles. Cal., where I have suitable offices, and I am pleased to say that the people in Los Angeles fully appreciate my powers. I made a visit to San Diego, and crossed over to Mexico."

A new Spiritualist society has been started under favorable auspices at Joplin, Mo. D. C. Piercy is secretary.

N. A. St. Clair writes from Toronto, Canada: "Dec. 31. Mrs. J. A. Murtha completed a three-months' engagement as test medium for the Toronto Spirit-Mass., Sunday, Dec. 28, at 2 and 7 p. m., | ualist Association, having given good satisfaction during that time. She is engaged again for two months later during the present year. Her next engagement will be in Salem, Ohio, for February. She is open for engagements after February, and will be pleased to hear from societies desiring her services. Her address is 419 12th street, Toledo.

Ohio." Harry J. Moore writes to us, that the meeting of the Iowa State Association was a great success. With several young speakers of talent, and with veteran speakers and workers, it could not well be otherwise.

Arzelia C. Clay writes: "Hon Henry A. Denison, of 77 North avenue, Grand Rapids, Mich., sends a kind greeting to the editor and the many readers of The Progressive Thinker; he wishes to say Spiritualism has been his faith for more than forty years. He finds it a comforting religion now, as he is about to ex-

"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. For sale at this office.

"Spiritual Songs for the Use of Oircles. Camp-meetings and Other Spiritualistic Gatherings." By Mattle B. Hull. For sale at this office. Price 10

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

Notes and News From the Pacific III Coast.

To him who hath ears to hear, and analogy suggests, Man, the proud head of the animal, kingdom, conscious of his spirit birthright, even if not yielding to its guidance, denied his relationship to the animal kingdom until the incessant researches of the scientist have proved the similarity by kinship of all animal life upon the globe, man not excepted.

Now comes the everlasting searcher after truth, resting a few moments, to listen to a question: "What is there whose enunciation is new?" He replies. Man is related to animals. In a lesser degree, but after the same fashion, he is also related to the vegetable and to the mineral. Minerals have not as yet been studied to make a plain demonstration. But the vegetable kingdom has yielded up the proof. It is absolutely true that flowers love and hate. Roses, mignonette and violets manifest vibratory harmonies if growing near each other. Plowers or blossoms that are the forerunners of fruit show the same helpful or malific effects upon each other if planted close together. With this view of these peculiar relations, many of the diseases of trees that have been laid to atmospheric blights or insects are placed on a more reasonable basis. .The time must be coming when our

horticulturists will be able to aid the plants and- trees, by making their places of growth harmonious and happy, instead of discordant and inimical to their growth and finest development. Man proudly says: "I alone possess consciousness. It is absurd to think of the vegetable and mineral possessing anything in common with me." But the

body of man, and all else upon the earth's surface, came out of the dust. Can we say how far the natural relation by the law of dust maintains its power and causal effect.

Occasionally, something a little out of the ordinary happens on this coast. Madame Wu Ting Fong, the wife of the former Chinese Embassador to the United States, unattended by her husband . has been in this city a little while waiting the sailing of the steamer Kansas, Jacob S. Funston, aged 71 whose date is the 20th inst. She has years. He leaves a wife who realizes gone to and fro like the other national- that her physical loss is his spiritual nese as a nation, we cannot rightfully McKay. accuse them of being stupid. That they are peculiar is undeniable; but their peculiarities are not more marked than those of the American nation. For what purpose, in the great economy of peoples, the Chinese and Hindoos have so long been held apart by themselves from all the rest of us. may sometime be explained to us. But it is wisely ordered, that the All-Potent service. force of the Universe is not obliged to explain the reasons to our limited con-

J. H. Reed, who was connected with one or two centers of occult work in Chicago, for some months before coming to San Francisco with Prof. Orlow, has solved the mystery of life. His funeral took place on the 12th; the remains were taken to Clinton, Iowa, his old home. He was a man much interested in the hidden things of the spirit. In the ordinary every-day life he was a helpful comrade, and a congenial companion, whose loss is mourned by his

Neither was this all the tribute the Monarch Death demanded of the seekers after the highest truth in this city. On the 13th inst., the funeral of Capt. Elisha Morse took place at his residence. He was a native of Maine, and a strong and outspoken Spiritualist. Mrs. R. S. Lillie, one of the most eloquent speakers on this coast, delivered the oration, most impressively and encouragingly to the friends who listened. Afterwards the mortal part was committed to the tender mercy of the Great Angel of Fire.

While we are in no way under tribute to the coal barons, we rejoice so far as the congressmen are concerned, their hearts have been so touched with compassion as to make quick response to the necessities of the people, suffering by no fault of theirs, from the inclemency of the weather. Let the coal operators remember in this struggle of the rich against the poor that it is written: "He that oppresses the poor reproacheth his Maker; but he that honoreth Him hath mercy on the poor."

We had the privilege of listening to a lecture illustrated with stereopticon slides of the world-famed Death Valley in this state. It is said to be the lowest depression of land on earth. The heat is intense. The soil is an alkali sand, Fila Wheeler Wilcox, entitled "The Bewhose dust is almost suffocating to | vond." breathe. The nearest water barely drinkable, is sixty miles distant. It is impossible for man to pack the burden of provision and water he must have. His animals of burden only increase the difficulty. In this gate to Hades, men they do not give up. In the later years | C. Flower to the higher life: they have discovered extensive beds of borax, niter and other valuable deposits. To-day there are sixty men at Flower, during many years of his resiwork digging out the niter, who, by dence in St. Paul, and whereas, he has means of relay stations are able to live and do their work. Perhaps if gunpowder was not an absolute necessity to the nations of the earth, lives would not be squandered to furnish the material out of this hell upon earth. Is there any place upon this planet, hot or cold, man will not seek to invade, if there is the least promise of acquisition of wealth. The very description of all the horrors will, however, undoubtedly fire the curiosity of many to see for themselves, no matter what the price.

W. POPHELON, M. D. San Francisco, Cala

The Home Circle.

It may be of Interest to other Oklahoma Spiritualists to hear that our grand cause in this w neighborhood is well represented. We have no public organization, but are trying to prepare the way for it by admitting neighbors to our circles. There are several home circles being conducted here with very satisfactory Yesults. Our spiritual teachers enlighten us in every way possible and have developed automatic writing, spirit i photography, clairvoyance, trance, asu well as physical manifestations with some of us. Already we have quite a number of spirit pictures. some of whom were recognized as those of relatives gone on before. The automatic writings are on diverse, useful and uplifting themes, and would no doubt grace the columns of The Progressive Thinker.

The people interested in the movement here would: like to hear from some able speaker and test medium coming this way to hold a series of meetings and stir up these good old Christians in a way that will show them the fallacies of their present belief and learn them better: Correspondence is solicited, and should be sent to L. Stansbury, M. D., Lewiston, Okla.

FRANK ANLAUF. "Healing, Causes and Effects." By W. P. Photon, M. D. Price 50 cents.

Missionary Work.

We are actively engaged in the pub-lic work as the N. S. A. advocates of Spiritualism. We can always do more -but, must have preparations made for us in localities. It takes a great deal of our energy to secure such help. Wherever possible for us to go, we will eyes to see, it is known many things are | arrange en route if an early application yet held as secrets of the unutterable. Is made. Do not walt until we are in Experiment and constant attention is your locality, but apply at once. It may ever unfolding before us the truths that | be that we shall be idle or unable to visit other places near you because you

> fail to apply. To our many friends who constantly write us asking why they do not hear from us more frequently in The Progressive thinker, we desire to say that our labors and correspondence keep us constantly busy. All of our papers must have our reports and words of cheer, hence we can send only brief items to each. If you do not hear from us personally or in this paper, please write us and cheer us a little. We need often to receive your messages of comfort and friendship. Feel assured that you have our thoughts and remembrance. Good deeds are never forgot All these we carry reflected in our

> During January we have had meet ings in Lancaster, Ephrata, Big Run and Pittsburg, Pa. We had good meetings in each place and a grand benefit in Pittsburg, where Brother C. L. Stevens always leads in generosity to the cause and kindly support of the workers. We are now amidst daily meetings, January 19 to 26 at Wheeling, W. Va., where the society under the presidency of Brother Henry Brunhaus is achieving great success. This society has also two good local public workers in G. W. Way, medium, and Mrs. Kane Dayls, speaker. Every local society should have a resident medium and speaker. That is the sure way to secure good results and permanent suc-

> We go to Cincinnati, Ohio, for Sundays of February, and desire weeknight appointments within reach. G. W. KATES AND WIFE.

PASSED TO SPIRIT LIFE.

[Obituaries 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.

Passed to the higher life, on Jan. 15. 1903, from his late residence, Woodston,

Mrs. Maria Rowe, of Corry, Pa., passed to spirit life, Jan. 12, 76 years of age. She was beloved by all. Many years a Spiritualist she passed away in the full consciousness of the triumph of life over death. She was also many years an interested reader of The Progressive Thinker. Mrs. Clara Watson, of Jamestown, conducted the memorial

Mrs. Eliza Cook, of Jamestown, N Y., passed to spirit life, Jan. 14, aged 84 years. She, too, a long-time Spiritualist, and possessed of sterling qualities of character, passed serenely down the slope of time, and at the call of the Death Angel quietly slipped the moorings that held her to earth and entered the harbor "over there." Mrs. Watson a personal friend to both the abovenamed, spoke also at the customary funeral service, which was the third one at which the writer officiated during the week. CLARA WATSON.

Passed to the higher life, Jan. 16 1903, Charles Sampson, in his 85th year; one of the pioneers of Spiritual ism. In his early life he was a fine medium and worker, suffering persecution but never faltering. The services of the last sad offices were conducted by Dr. P. T. Johnson, who gave one of his soul-elevating discourses, which was appreciated by all. The Odd Fellows conducted the final services.

Passed to spirit life, from his home in Paw Paw, Mich., Dec. 6, 1902, after a lingering illness, Elam L. Warner, aged 74 years. He was an active and enthuslastic worker in Spiritualism for nearly forty years, and his life was in keeping with the beautiful truths and philosophy of this higher faith.

The funeral services were conducted in the home by Rev. Olivia J. C. Wood man. It was a plain, simple service, in harmony with his expressed wish. The speaker in beautiful language expressed the thought that was the central idea of his religious views in the words: "The things which are seen are temporal, but the things which are not seen are eternal." She also alluded to a signet he always wore, bearing the letters U. M. L., meaning Universal Mental Liberty, and closed with a poem by F. A. W.

A Veteran Passed On.

At a meeting of committee representing the State Spiritualist Association of Minnesota, and also the St. Paul Spirit have sought gold and paid for their te- ual Alliance, the following resolutions merity with hundreds of lives. Still were passed, upon the passing of M. T.

Whereas, we have been personally acquainted and associated with M. T. C. endeared himself to us by the sterling worth and integrity of true manhood, by gentieness of manner and kind words to all, and whereas, in him we have always found a true and staunch adherent to the cause of Spiritualism, upholding and living to the higher spiritual philosophy, unfolding the true spiritual life within himself and bringing credit and respect from all for the cause he loved as his own life.

Be it resolved, That we as his associates and brothers in Spiritualism, realing the true value of his noble, unselfish life, to our cause and to humanity, do take this opportunity to offer this tribute of respect and love to his memory. In him we have ever found an associate and brother whose life and efforts have been devoted to the development of a knowledge of spirit communication, for the benefits it will bring to humanity, and in mourning his passing from our visible sight, we do so with the consoling thought that he can and will be ever near, working in the cause of humanity and bringing strength to those who remain to carry on this work, as well as bringing comfort and peace to his own near relations to whom our sympathy goes out in this hour of bereavement.

J. S. MAXWELL, J. P. WHITWELL H. C. EDWARDS, S. G. HARRIS, C. D. PRUDEN.

To Get Up an Interest in Spiritualism

Spiritualism is booming! Never before so many first-class mediums who bring heaven to earth. The Progressive Thinker is the organ of that class. Extend its circulation. The investigator needs it; the skeptic needs it; every Spiritualist in the land needs it, in order to keep posted in current events. If you can't send a dollar for it, send 25 cents for three months.

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ena?

writer is unacquainted with the history of the movement. It is one we con- is the clearest statement of his experiawakened. The latter made an extend- ing opinions." series of experiments, which he recorded. He began a disbeliever, he became an ardent believer. Twenty years after the publication of his book he said he culation of Paine's Rights of Man? had nothing to retract, and departed! this life strong in the belief. His methods were different from the more recent of Prof. Crookes, but for thoroughness and results were as admirable and con-

The Psychic Research Society of London has for many years pursued original lines of investigation and annually published voluminous records. Especially has the American branch under the able direction of Dr. Hodgson been active in investigating spiritual phenomena. The conclusion reached is that while there is much that is inconsequential and to be rejected, there is an abundance of evidence that there are individual spirits communicating, and that this is the only explanation which covers the field. Investigations conversity, and Prof. Hyslop of Columbia. the sifting and balancing of evidence, would prepare the mind for the discovery of fraud or truth, as well as scien-such patients, give them up to die.

to the extension of the cause. His successfully used by him. daughter was his most trusted medium, and he became a medium himself.

morality in all the world sects."

festations are Prof. Gunning. Dr. Bu-stored to health again solely by it.

entist has given thorough and unprejutem of cure, as follows: diced attention to the subject, who has not been convinced of the genuineness dyspepsia, diabetes, all troubles of the of the manifestations.

cept the spiritual manifestations in hour first day; two tablespoons every of the famous "Vestiges of Creation," ery hour third day; four tablespoons preface to "Incidents of My Life," the every hour fifth day; six tablespoons autobiography of the most remarkable every hour sixth day; seven tablespoons medium. D. D. Home. To him Spirit- every hour seventh day: eight tableualism was a brilliant fact. The manu-spoons every hour eighth day. C. Hall and wife, William and Mary day. Howitt, Bulwer Lytton, and many oth-

periences and said: "That in the cloud- spoons every hour twelfth day; thirteen less skies of skepticism he could see a tablespoons every hour thirteenth day; rain cloud, as yet no larger than a fourteen tablespoons every hour fourman's hand, and this was Modern Spir- teenth day; fifteen tablespoons every -itualism."

Cromwell Varley, electrician of the 'Atlantic Telegraph, who was a promi- blespoons skim milk every hour, daily, nent factor in its successful completion, except one hour before your usual hour and this because we desire to do the a skeptic in spiritual matters, became a for dinner, and one hour after dinner. fearless advocate, his wife being a me- For dinner, take as much rare beef as ity and thus to the Good, the God-Love care-taker, at least for a while, of the dium. "The fact, for fact it is," he said, you feel like with a slice of bread (no "that spirit parents and friends are crust), and a half-cup of coffee (sugar among us, and endeavor to help us as or milk.) they did in life, seems exactly what we

Elizabeth Barrett Browning, the sweetest poetess of the century, wrote never less than 24. to Mrs. Stowe, "I do not know how peo- If the milk sours on the stomach, put ple can keep up their prejudice against in it a tablespoonful of lime water to a which has produced sickness and feeble vitality and weak will-power, we 3. We affirm that a correct under-Spiritualism with tears in their eyes, pint of milk. how they are not at least thrown on the! If you should become costive, eat a wish that it may not be true, and the fig or two at and after use of beef and investigation of the phenomena by that coffee. abrupt shuding in their faces of the

door of death, which shuts them out from the sight of those they love." Gerald Massey, the poet, became first five days you will become accus-

on the subject. Thackeray was so interested he gave long space in the Cornhill Magazine. The wife of Prof. De Morgan wrote a above remedy a strict and vigorous book on the subject, "From Matter to trial, which will probably restore to

vinced and the conviction after twentyfive years never lessened from that day

appointed to investigate Spiritualism. especially is the Seybert Commission approvingly mentioned by opposers. Of original thirty members was noted for ness." ability in his favorite pusuit. Among

spondents, that to give all equal hear- Sergeant Cox, a popular judge, and the stones; from the Moki in his snake-woring compels the answers to be made in great Alfred R. Wallace, who anticipat- ship, the Egyptian in his cat worship, the most condensed form, and often ed the theory of Evolution by Darwin. clearness is perhaps sacrificed to this This committee had been appointed to naman in his ancestor worship, up to the Poisoned the milk by allowing the seeds first rise from the lower principle of his forced brevity. Proofs have to be omit- meet a clamorous demand of the public philosophic materialist of the present of poison through anger to enter her animalhood to the higher principle of ted, and the style becomes thereby as that scientific men should investigate day who, though he may dony it, wor. System and change sweet nourishment his goodhood. And then, and not till sertive, which of all things is to be dep- the subject and enlighten those who ships dead, insensate matter, claiming into deadly poison. Do you know that then, will be understand the deep, spirrecated. Correspondents often weary were being led astray.. After numer- that nature is all in all and that we can with waiting for the appearance of our sessions with mediums, among the not get behind the world of matter, all their questions and write letters of in- most notable was D. D. Home, and the quiry. The supply of matter is always accumulation of voluminous records. several weeks ahead of the space given, the report was so favorable to the spiritand hence there is unavoidable delay, ual interpretation of the phenomena Every one has to wait his time and that the Dialectical Society became sion which appeals most peculiarly to place, and all are treated with equal frightened and refused to publish. The us, to our peculiar temperaments and one and if on any occasion one becomes committee had become so thoroughly in dispositions, to our peculiar likes, disearnest and convinced of the great value of their work and conclusions that they published it on their own account, not be read. If the request be made, through the leading publishing house of Longmans & Co. The most remarkable correspondence of this department has statement in this report is that no evidence had come from those who would

account for the manifestations by imposture or delusion. The report awakened the attention of one of the greatest scientists of Europe, Prof. Crookes, whose discoveries led the way to that of the X-rays. When he began investigation the newspapers I. B. F.; Q. Why has not the at- said. "Now we shall see the end of spirtention of scientific men been turned to it-mania." His method and his tests the investigation of spiritual phenom- were strictly scientific, and after long and patient investigation he became A. This question shows that the convinced of the spiritual origin of the phenomena, and his book "Researches," stantly hear from opposers who are ig- ments and conclusions. Like the norant of what has been done in the prophet of old, he had been called to past years. Perhaps no subject has re- curse, and was forced to bless, for he ceived more careful study by men said, "I too much value the pursuit of trained in observing facts and drawing truth and the discovery of any new conclusions therefrom. Profs. Mapes fact in nature, to avoid enquiring, beand Hare had their attention early cause it appears to clash with prevail-

5,000, very good; 10,000 is extraordi-thought as manifested in the ideal, or nary. Of 800 books published in the idolaters giving homage unto the idols last ten years only six reached the last of our lower thought-world. For idolnumber. In contrast one hundred and atry is nought but reversed idealatry. twelve years ago, an almost unknown In worship we see the ripened fruit patriot, Thomas Paine, wrote the of the admiration of love. In worship tion was one million, five hundred thou- highly and unquestionably expressed sand copies. It has been said that the That which one worships is that unto independence of the colonies was won which one devotes one's life or self by the sword of Washington and the Hence, an artist worships the beautiful pen of Thomas Paine.

BRIGHT'S DISEASE. (Published by request.)

The rapid increase of late of this forducted in the psychological society, first | midable and generally fatal disease of interested Prof. James of Harvard Uni- the kidneys, and the frequent record of death from it, makes a probable cure of It is presumable that judicial training, it a matter of great interest to those afflicted with it. Doctors, after applica. the artistic perception it is a due sense tions of medical skill and effort for tific studies, especially if such studies remarkable case of this kind, of a genware in special fields far removed from theman in a prominent position, has come to the knowledge of the writer Judge Edmonds was one of the most from the lips of the patient, which I am brilliant lawyers, and just judges. He induced to give to the public through became interested, converted, and de- your widely-circulated newspaper, tovoted a great deal of his time for years gether with the formula for its cure as

L. P. Farmer, Esq., General Passenger Agent of the Pennsylvania R. R., That greatest of pulpit orators and became severely afflicted with Bright's fearless thinker, Theodore Parker, Disease, so much so that his doctors in presses the numerical quantity of equalwrote in his private journal, "It (Spirit- Philadelphia and New York gave him sidedness, and whose character is ualism) has more evidence for its won- up as incurable. He then went, as he ders than any historic form of religion | thought to die, to his old home in Conhitherto. It is thoroughly democratic; necticut, so weak as to require aid to with no hierarchy, but inspiration get up the steps of his father's house. open to all. It does not claim to be a At this time he fell in with the article rity of character and honesty of purfinality. It admits all the truths and recommended as a cure. All else hav- pose in this life. And in this matheing failed to do him any good, he re- matical expression we see the beauty Among other American scientists solved to try it. He did so, adhering to who have given attention to the mani- its requirements rigidly, and was rechanan, the anthropologist, Prof. Den- is now New England agent of the Pennton, geologist, and Prof. Worthen, state sylvania R. R., at Boston, restored to perfect health again, a fine specimen of that handsome does" is most positively It is noteworthy that not a single sci- manly vigor, brought about by this sys-

> Specific for heart disease, dropsy kidneys, and chronic diarrhoea.

Nine tablespoons of skim milk every

hour fifteenth day. On and after the 16th day take 15 ta-

For breakfast and supper, break one slice of bread (no crust) in the milk. The bread should be 48 hours old.

The first three or four days it will restrong desire for table food.

It is strongly recommended to all afflicted with this fatal disease to give the by disobedience to the habits of the from the sacred prerogatives of the Di-Spirit, which is accepted as one of the health again many who now think best in the literature of Spiritualism. | themselves incurable.-F., in Portland H. C. Hall, for forty years editor of Trans.

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

all these committees, none were com- we have these words: "Give unto the tites? posed of more distinguished men than Lord the glory due unto his name; that appointed by the London Dialecti- bring an offering and come before him: cal Society in 1870. Every one of its worship the Lord in the beauty of holi. health to the body, while anger, jeal- feet; when women will feel that to be ual laws of life, and for co-operation

Man is, as a philosopher of the anhave called forth such a host of re- Charles Bradlaugh, noted materialists; who worships fetishes of sticks and the Persian in his dog worship, the Chiart worshipers of something or other. We are, every man and woman of us,

> of some particular Divinity of Expreslikes and prejudices. It may be a fad of fleeting fancy, it may be a dreammay be, is still a worshiper of his ologies, isms and osophies. But this the materialist and atheist do not like to acknowledge, for they like to think themselves far from the weaknesses of the passing crowd, far from the superstitions of the night. In their eyes "worship is only good for women and children." Yet it is true that we are all worshipers and in this respect cannot help ourselves, for this deep, worshipful sense has been implanted in us and is food; in fact, as Christ stated, the true purity, chastity and sanctity. a part of us as much as the desire for worshiper "hungers and thirsts after righteousness. Righteousness is the spiritual food and drink of the spiritually starving and thirsty man.

But while we cannot help being worshipful beings, we can have something to say as to what, whom and how we shall worship. Either we can worship theirs, by wrong and artificial methods will be the Good, the True and the Beautiful, or of life. A truly healthful woman will be A. Hanak, Jr., Leopold Neumann, C. Al- of power thrills my body, and my hand Freethinker: Q. What was the cir- we can become slaves to our passions a beautiful woman and will need no vin, Henry Gordon, Louise Borteau, writes a message and signs a name of A. According to an English pub- elemental being, our animal self. Thus lisher, a book which reaches a circula- we are all of us either idealistic or idoltion of 3,000 copies has a good sale. If aters, either worshiping the higher because their faces will shine as the

'Rights of Man," and its actual circula- we see the devotion of the self most and the ideal for the sake of his art; a scientist is a worshiper of scientific truth; a minister of God worships the Truth in religion because of the desire to express his experiences of the truth unto those to whom he is called to minister.

How shall we worship the Lord (the God of Love) in the "beauty of holi ness?" What is beauty? According to of proportion; and a beautiful character is an all-rounded character, a symmetrical character. Though I do not reason much in a mathematical circle, for I am not much of a mathematician, yet I believe that saying of Plato's to be true: "God geometrizes." And we see even in the character of a good man this mystic thought of numerical quantity. equal, expression is made as to their being square. Hence, we say of a man who is honest and upright, who extherefore equalized on all sides, that he is a square man. "He is a good, clean, square man." How often have we heard that expression used to denote integof holiness manifested; for in the spirit ual sense none but the good, clean, square people can worship their love in the beauty of wholesome character.

Again, that expression, "Handsome is and emphatically true. In the psychology of belief there are three principal aye, with God Himself in the Creative tion of the problem, i. e., the only way ingredients or a tri-unity of parts: Intellectual conviction, actual deed following from the conviction, and the animus lings in the most powerful and concrete consequent corruption, is to secure the Among the first to investigate and ac- One tablespoon of skim milk every or motive behind both the deed and sense in the image and likeness of the repeal, by the present legislature, of all the thought, and coloring both the in- Highest Good; "male and female cre- laws providing for the exemption of England was Robert Chambers, author hour second day; three tablespoons ev. tention of the thought and the character ated He them." But man may pervert private or corporate property, whether of the act. Thus the true believer is the highest and degrade it to the low- it be secular or religious. They all and a profound scholar. He wrote a every hour fourth day; five tablespoons one who believes with his head, hand est. So man is capable of creating the agree that public property only, ought and heart. His head thinks, his hand executes and his soul gives the character to the thought of the head and the

living in a wholesome and rational way the temple which He would build.

or "habit of God:" and if they are out way in which it ought to a

All-Good. Spirit" should be kept pure and clean; earth. and we should see to it that nothing | Man in his creative energy is linked | "known and observed from the beginpoisons and alcoholic stimulants.

for very long when deprived of air. ty, in civic life, in the formation and "The breath is the life." Therefore is construction of governments. But the it not important tossed what kind of air | grandest of all because the foundation we breathe into ourglungs, whether it is of all the rest is the genius of creation We often hear of committees being The Principles of Wholesome Life and the pure God-given oxygen of life or the in parenthood.

> not know such passion is most deadly beauty of holiness." every one in the wide world, worshiners poison in the world of thought? One should never cherish anger against any angry let him or her try to get over it as quickly as possible; and by a system of will-strengthening exercises get the myth upon which we base the integrity mind into such a condition that these of our lives, nevertheless if we love it little explosions of poisonous energy and yield to it the homage of our love, will not occur. If we get Christ into we are worshipers unto it. The learned our hearts and souls, anger against a philosopher, erudite skeptic though he brother or sister will not be. He "the Way, the Truth and the Life."

beautiful and loving thoughts. The street, in the city of Chicago, Ill. meaning of the term lovely, which is | Edward D. Deuss, president, presided,

paint nor powder. So, too, with the dominance of love and the spirit of helpfulness women will be good-looking Kaping. light expressing the looks of the Good of Love from their smiling, sunny countenances. I was once struck by a total dissimilarity in looks between two women, one which the world would call beautiful and the other homely, but bely ugly, while the other, the so-called homely one, because of her interest in the suffering that was before her the radiance of "the beauty of holiness" was around and about her and her smile of welcome as she came near the sufferers was heavenly indeed.

In the thought of chastity we have a principle which is opposed to sex depravity. This we may pass over because we all know that unchastity is one of the most fruitful sources of the ugliness of vice, the weakness of disease and the degradation of the human body, mind and soul!

Sanctity is one of the ingredients of holiness which have been mentioned; and sanctity is a union of cleanliness, purity and chastity. There are of course different degrees of sanctity, but when one is wholly sanctified he may be considered holy. Sanctity is sacredness with varying degrees of power Where all things meet together and are plete state of sanctity is holiness

Let us investigate further and while we say that our bodies are temples of the Holy Spirit we must know that they are habitations of the Holy Breath. Christ was filled with the Divine Breath of the Father; and hence his Divine Mission on earth and the significance thereof. Remember he said on one occasion that he had meat and drink that his disciples knew not of. This was, of course, the Divine Breath.

Now while matter is the materialized expression and manifestation of thought proceeding from the Divine Mind, man is the highest materialized expression experienced in the offices of the county of that thought and can become a co- assessors and collectors, who are all of partner with the angels of the heavens, one opinion, to-wit: That the only solu-Utility of Life. For as God is man's to put a stop to favoritism and injustice Creator, so He has created human be- in the levying of assessments, and in gods that he worships in his own image to be exempt from taxation. The comand likeness.

So our bodies are temples of the Holy amined the laws bearing on this quesexecution of the hand. So in the trinity | Spirit or Breath or Crystallized expres- | tion, of most of the states of the Union scripts he left on the subject at his | Commencing the eighth day to break of Christ! The Father-thought of God sions of the Divine Thought which we and is now preparing a bill to be predeath remained unpublished because one-half slice of bread in the milk (but brought into activity the Christ-Mes- are given to use for his service and in sented to the legislature of this state, his family objected. With him were S. no crust of the bread) three times a siah or manifested Sonship on the mate- his service. We can help him to build now in session. rial plane and the Holy Spirit of Love these temples of the Divine Thought and Truth was the Soul and Heart into something grand, and good and ers noted in literature. Lytton wrote hour ninth day; ten tablespoons every which gave the salvation-character to great, or degrade the thought of God and his hearty approval and praise of Zanoni, a novel founded on the occult. hour tenth day; eleven tablespoons ev- the God-Christ. Thus He could say "I by the destructive vices of sin. We can the proceedings. Lord Brougham had many strange ex- ery hour eleventh day; twelve table- and my Father are one!" "He who do more than that. We can, by means hath seen Me hath seen the Father!" of the Creative Utility embodied in our Now there are several essential in- members, clothe other forms of expresgredients in holiness, the principal of sion with life, giving unto them either which are: Cleanliness, purity, chastity an inclination toward the worship of and sanctity. These combined make Him who gave them the Breath or a wholesome living; for holiness is really suggestion toward the destruction of

Hence it is true that we are not only Oklahoma Christian Spiritualist Assobest service that in us lies unto human- our brother's keeper but the keeper and that hath created us and made us a souls confided to our keeping and who part of Himself and (if we desire it so) call us by the tender names of father Himself a part of us. Thus holiness is and mother. The doctor who wrote "He the National Spiritualists Association who only half breathes only half lives.' Again, I believe most thoroughly that wrote a significant sentence and one the preacher who once stated that "It pregnant with meaning and if it is our was a sin to be sick" told the exact and fault that a human being has been ush- nature, physical and spiritual, are the accurate truth. At least it is sin ered into existence with diseased body, expressions of infinite Intelligence. brought disease into the world. If we stand condemned at the dudgment bar standing of such expression and living will examine into the life of the Christ of God because we have not provided in accordance therewith constitute the we will see that though He was often the proper conditions for the entrance true religion.

weary and tired through the tremen- of that soul into life because we have 4. We affirm that the existence and dous work that He did, He was never not provided the proper conditions for personal identity of the individual consick a day in his life. People are sick the Holy Spirit of Love to manifest in tinue after the change called death. drink nothing but milk," but after the because they violate some law of nature the way in which it would like to or the 5. We affirm that communication

deeply interested writing and speaking timed to the system, and not feel that of harmony with some of the laws of Knowing what I do of the laws of he tifically proven by the phenomena of harmony inharmonious conditions enter redity I will say this and in saying it Spiritualism. into them and disease is the result-in- I do not think I am committing blas- 6. We believe that the highest morharmonious conditions brought about phemy, that I am taking anything away ality is contained in the Golden Rule, vine Creative Power-that if men and In this sense I believe there must be women lived according to the Christcleanliness of person, cleanliness of principle, understanding the science of diet, proper physical exercise, the vi- stirpiculture and bringing children into bratory exercises of breathing in which | being according to the law of love, the | tian Spiritualist Association, we holdthe lungs are filled with inspiration and men and women that would then be 1. That "Infinite Intelligence" is the power, and proper conditions of mind. born would be, in comparison with the God of Universal worship. Our bodies being "temples of the Holy people of to-day, gods walking upon the 2. That the "Expression of Infinite

> that defleth should enter therein to the highest. Man in his creative en- ning of the world." Hence, we should by all means avoid ergy is a genius. Because of this creation 3. That the phenomena of Spiritualtivity man proclaims his divinity and ism specially occurring in modern Again, "The Lord breathed into his godhood. Because of this creativity we times and prominent since 1848, are the nostrils the breath of life and man be see the genius of creation in art-life, in manifestation of the Christ, the "Spirit | Price by mail, 15 cents. For sale at came a living soul." It is a fact which poetry, in music, in painting, in sculp- of Truth," the "Comforter." the same in can very easily be demonstrated that ture, in architecture, in dramatic repre-kind and origin as accompanied the whereas man can live for a number of sentation. Because of this creativity we manifestation of the Christ in the early weeks without food, a number of days | see the genius of credition in scientific | days of Christianity without food and drink, he cannot live and business life, in inventive ingenui-

poisonous. vitiated atmosphere laden | And in conclusion I will say that I bewith impurities of death because of lieve the time will come when men will In the 16th chapter of I. Chronicles man's bad habits mand vicious appe- consider that to be the father of pure. healthy, kindly-acting children is better Cheerfulness is also a great thing in than to be the king or ruler of the world life. Cheerfulness and foyfulness bring with all the world laying tribute at his ousy, feelings of vindictiveness or hat the mother of such children is greater red disease the body. ... Morbid condi- than to be the queen of heaven and of them was H. G. Atkinson, who was crit- clent world very wisely and truly said tions such as despair for melancholy earth with millions upon millions of ical yet loud in defense; Mr. Murice Da- on one occasion, a worshipful creature, either weaken the physical or tend to people bending in servile adoration bevies, author of "Orthouox and Hetero- This is most decidedly and positively make invalids works. A case is on rec- fore her beauty and her majesty; and NOTE.—The Questions and Answers dox London;" Dr. Drysdale, and true. From the paint-bedaubed savage ord of where a worden became angry at men and women will then recognize as something her husband had done, and never before the meaning of the words. the babe in absorbing the milk from her | "Suffer little children to come unto me system, went into convulsions and and forbid them not, for of such is the died. Why? Because the mother had | kingdom of heaven." But man must anger is incipient murder? Do you not itual significance of my text: "Give unknow that anger is a deadly thing? Do to the Lord the glory due unto His you not know that anger and wrath is in | name; bring an offering and come beembryo insanity and madness? Do you fore Him; worship the Lord in the JOHN A. MORRIS.

Los Angeles, Cal.

Proceedings of the Convention of the United Societies in Favor of Tax-

ing Church Property.

The third convention of the United showed us the way by Himself being societies of Chicago and Illinois in favor of taxing church property was held, pur-Hence, I argue that purity of thought | suant to adjournment, on Sunday, the will express itself in purity of life; and | 11th day of January, 1903, at 3:30 p. m. beauty of life manifests itself through at the Athaeneum, No. 26 Van Buren

the highest kind of beauty, is that and J. H. Copeland discharged his duwhich inspires love. It is the beauty of ties as secretary. Roll call showed folholiness as most fully developed in wo- lowing delegates in good standing, man, the beauty of holiness in the love- namely: E. C. Reichwald, Ed. D. Deuss, liness of a wholesome, whole-souled wo- L. Saltiel, E. P. Peacock, J. H. Copeman, who is holy through the union of land, B. Effinger, Chas. Neumann, Chas. Ritter, Aug. Weichmann, Frank Ka-I believe that the intention of the Di- ranek, J. B. Lenau, R. H. Nehls, Wm. vine Love was that women were born | Wingut, J. B. Beattie, A. Auspitz, Chas. to be beautiful as men were born to be Peuschel. A. Handke, Wm. Hambach, strong, but unfortunately men have H. Krause, Ellse Kaune, F. Brockhoff, sapped their strength by means of dis- R. Klein, A. Kornmann, H. Kaden, Consipation and women have been deprived | rad Buhmann, J. Peukert, Fritz Czolbe, ner, Peter Aussem, C. Stengel and Rosa

The minutes of the previous convention were read and adopted, and those of the last meeting of the executive committee were read and approved. Credentials of Elise Kaune and Rosa Kaping from the Woman's Sick Benefit Society, Edward Deuss and Hans Muelcause of the vicious expression of the ler from the "Liedertafel Freihelt," and one when in a temper slie was positive- Wm. Hambach and H. Krause from the United Brotherhood of Carpenters and Joiners, were present and the said named delegates were duly seated.

The delegates present reported that their respective unions and societies had agreed to pay the per capita tax called for by the last convention, subject to the referendum, but had decided not to send in the money until the result of the vote could be ascertained. On motion all societies were requested to send in their written ballots, and to immediately send their checks for sums due, to the treasurer, E. C. Reichwald, Room 4, 141 South Water street, Chicago, Ill. The secretary was instructed to point out the necessity for immediate remittances if we desire to accomplish beneficial results during the present session of the state legislature and to at once begin mandamus proceedings.

assessment; that the members of the with belief and hallucination? said committee had been very courteously treated and assisted by Mr. Galpin; chief clerk of the Board of Review, Instead of a supernatural, as they say, and Mr. Kinsley, chief clerk of the my mental faculties are never con-Board of Assessors.

This committee was astounded to find on the non-assessable property rolls, immense properties worth over \$200,-000,000, belonging to private and religious corporations, not exempt under our present laws from which not one cent of taxes is derived by our city, county

The legislative committee reported that its members had interviewed men mittee further reported that it had ex-

Mr. Starr, professor of Anthropology expressed his pleasure at being present

On motion the convention adjourned until the 25th day of January, 1903. JOHN H. COPELAND,

Secretary. ED. DEUSS, President. A NEW ORGANIZATION.

Declaration of principles adopted at Convention, Chicago, Ill., 1899: 1. We believe in Infinite Intelligence.

2. We believe that the phenomena of

with the so-called dead is a fact, scien-

"Whatsoever ye would that others should do unto you, do ye also unto them."

Preamble. As members of the Oklahoma Chris-

Intelligence" is the works of God

not the acceptance of a personality but the recognition of a principle.

We whose names are hereto subscribed, believing in the saving power of truth, desiring to conform our lives to our highest ideals of virtue and right living, do hereby associate ourselves together for the purpose of the investigain all good works.

We subscribe to no dogmatic statements as a test of fellowship, but only aver as a condition of being allowed membership in this body, that we sincerely desire the truth and will earnestly strive to attain to our highest conceptions of morality, The above is the first draft of the

Oklahoma Association of Spiritualists. It is only intended for a starter. The object is to make it a thoroughly working religious organization with all the powers and functions usually possessed by religious bodies under the law. Names are being attached to this preliminary document and we hope to ony of Spiritualism." Price, 81. clate with us and help to perfect the organization. When a goodly number of names are secured, a general meeting will be called to adopt constitution and organize in due form.

T. W. WOODROW, Hobart, Okla. D. L. WININGER, Poarch, O. T.

A PSYCHIC PROBLEM.

Subjective Activities and Automatic

To the Editor:—I have a psychic problem for the readers of your paper to solve. The one mentioned, is what relation of subjective activities may have in relation to automatic writing or spirit writing as I believe it to be. The experience is one in which I am the subject. The subjective activities are a physical effect with me, and the peculiarity of the automatic writing that I receive every now and then will come and controls the muscles in my arms, just the same in its twitching and jerking influence as the effect of a galvanic of that natural beauty which should be A. Kada, A. Schwensen, H. Gruning, battery, and my hand is most forcibly theirs, by wrong and artificial methods Wm. J. Fischer, S. J. Schnit, R. Brandt, thrown upon a table while the current sages have come from the deceased;

> Now the peculiarity of this subjective activity, if it should be called so, is the difference it bears to writing where the hand is controlled, that merely sways the pen as if by mental impression. This latter form of automatic writing Do you want to organize a society for the social, may be considered as controlled by the subjective action, but how am I to believe that such a powerful force, like | Files | unto a shock from a live wire, is the motion produced by subjective mentality as scientists are claiming? A friend tells me that it is only the

power of subjective force of the system, the effect of a hallucinated mind in the belief of Spiritism. One's own mind ought not to deceive him.

The law of suggestion and psychic phenomena says your faculties will obey your suggestions. I have been giving my subjective mind suggestions positive and strong for a long time to quit this deception, but the writings insist that "we are your spirit helping friends." Would these auto-suggestions not defeat the former belief in spirits to delude the subconscious memory? How am I to believe the laid-down and seemingly scientific demonstration that The committee on local assessments | spirit phenomena can be explained on and mandamus proceedings reported so simple and natural a base as telepathat it had made an examination of the | thy and subjective activities, together

I have been trying my best to be scitrolled, I therefore have the grand opportunity of witnessing my controlled physical condition in my natural state

Remember that in spite of all the contrary auto-suggestions as to this being spirit control, yet it is gaining in power upon me, and the writings declare in all dignity that "We are your spirit friends," and say that we mortals more often make fools of ourselves than we are fooled by others. I shall not again attempt to be scien-

tific and contrary to good common sense and proof.

Please publish this, that I may get a reply and together with the knowledge of others the question of subjective activity ought to be determined, whether the arising of latent memories to control one, or telepathy, or actually the spirit being itself. R. E. DUTTON. Lincoln, Neb.

Texas Notes.

The Texas State National Association of Spiritualists does not make any particular flourish, but they are "sawing wood" all of the time, just the same. Mrs. Laura B. Payne, who has given up active work as State Missionary, and located in San Antonio, will minister to the rapidly growing society there and also do much for the society in the capital city-Austin.

Rev. Nellie S. Baade, of Dallas, is doing a very gratifying work, among the people of Dallas, and we are so glad that she has come from the north to the southland. Hope she will stay and make the land of flowers her home. The society has lately rented a new hall, with new furnishings, and is prospering. Houston has held her own with the ministrations of "Comrade" M. D. Tenney, who lives at League City, but has lately secured the services of R. H. Knee-

The society at Galveston continues to prosper with Mr. John W. Ring as speaker. Mr. Ring is now publishing The Progressive Lyceum, a four-page weekly devoted to the Lyceum, and is building up a fair subscription list. The headquarters of the state association is at the Temple at this place and Mr. Theo. Schirmer is state secretary. Marshall, Texas, has a small but determined society where regular circles have been held ever since the society was organized by Mr. and Mrs. Kates last March.

There is a demand for workers from many sections of the state, and earnest devoted workers would find this a productive field; we can not guarantee any great salary, but if they come in the spirit of earnest devotion they, like Mrs. Payne, will find for themselves a field of congeniality where they will be supported. A good physical medium is very badly needed and would receive liberal support; we would be glad to hear from any such. Address THEO. SCHIRMER.

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

I still remain your friend, AMANDA R. GREEN.

Portland, Oct. 5, 1902.

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

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

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Annie Lord Chamberlain's Card Dear friends, you can greatly help me care for my

COSTS NOTHING TO INVESTIGATE. WRITE US FOR OUR PROPOSITION ANYW \$20.00 to \$35.00 AND EXPENSES WEEKLY WRITE For Both Men and Women.

\$1000 to \$3000 YEARLY INCOME

Per Let Us Start You. PROFITS. WE FURNISH EVERYTHING. DON'T BE HARD-UP. NO HUMBUG, FAKE OR TOY SCHEME. An honest, legitimate enterprise, bac by an old, reliable, hustling firm CAPITAL, \$100,000.00.

CETTING RICH ARE HUNDREDS OF MEN AND WOMEN.

aircady.

A.M. BENNETT, was suffering great pain from Vericose Veins. Could not sleep. I loft him a Cabinet on trial over night, and when I called next day he paid for it, and said it was worth \$100 for he sleept that night as sound as a child—something he has not done for weeks before.

A.M.D. TRELYE.

not done for weeks before.

A MR. LESLIE, a sufferer from Locomotor
Ataxia, could not sleep with the sensation of his
limbs. First trial did him much good. He sleep sound,
and the Quaker is doing him more good than all the
Doctors and their medicine. The sensations while
A MR. JOHNSON, an implement dealer, had a very
severe cold. Strong Indications of typhoid fever. Used
the Quaker once, broke up entirely the cold and fever,
and said it was worth the price for the first using.

A MISS RAYMOND suffared intensity from bron-

A MISS RAYMOND, suffered intensity from bronchitis. Tried the Quaker and was immediately relieved, and has since sent 8 customers to me.

A MRS. REYNOLDS, was laid up with rheumatism. Suffered with a severe pain and swelling in her side caused by liver trouble. Four baths entirely freed her from the pain and swelling, and less than a months treatment cured her entirely.

Our Famous Quaker Cabinet.—Over 300,000 sold in 1902. Greatest seller and money maker for Agents known,

both general and local agents in every State, also managers to look after and appoint agents, men and women who expect to work diligently, and earn from \$1500.00 to \$3000.00 annually.

Read how they do it and then WRITE US TO-DAY.

help and make money.

It you are not satisfied to continue slaving for others, are making less than \$85.00 weekly it will pay you to read every word of this announcement as it will not appear again. If you read it and take it will not appear again. If you read it and take it will not appear again. If you read it and take it will not appear again. If you read it and take it will not appear again. If you read it and take it will not appear again. If you read it and take it will not appear again. If you read the not not not done for mouths before. Having spare time he accepted agency, and in less than five months sold over \$3,000 worth of our quaker Cabinets. He writes Sept. 7: "The fame of your Quaker Cabinets and its wondrous remedial of your Quaker Cabinet and its wondrous remedial of your quaker Cabinet and its wondrous remedial of your quaker Cabinet and its wondrous remedial of your offers by mail from all directions. I have tried four different kinds of Yapor Baths which were claimed to be equal to or as good as yours, but if find that such is not the case."

ME. JOHNSON a hardware merchant was laid up MR. JOHNSON, a hardware merchant was laid up with lumbago. Could not go to his shop. He used the treatment one night, and gave me my first order. He is cured, and has sent me several dozen customers already.

Agents profits about \$20,000,000. WHAT A FEW OF OUR PEOPLE



C. SMITH, of COLO., profits first month over \$295. Advises his friends to try an agency. Says customers are delighted.

REV. A. McDANIEL, cured himself of Grippe, Kidney Trouble and Heart Trouble, and sold over \$400 worth of Cabinets. MR. GLEASON, of Minn., made over \$1,777
the first year, and says that any intelligent
person, willing to work can make \$100 to \$150 per
month at this business and only work half time.

J. H. WISE, writes: "Sold 12 Quakers the first day; orders 76 more.

E. R. CLAY, writes: "Sold 9 Quakers the first day, 25 in three days. Giving splendid satisfaction. R. DOERGE, writes: "Sold 10 Quakers one afternoon. Ship 25 more.
L. L. ELLIOTT, writes: "Tried two days, and sold 17 Quakers. Orders 35 more.

ROBERT PEART, sold over 1000 Qunkers the first year.

HAYWOOD GARRETT, ordered 625 Cabinets in three and one-half months. CLEGG SERVE took orders for 825 Cab incts in 8 months.

LADIES DOING SPLENDID.



Quaker Bath Cabinets.

Think of the millions of families who have no bathing facilities, in every city, town, village and among farmers.

Think of the hundreds of thousands of tired, nervous, half sick men and women, who would be greatly benefited and invigorated by the Quaker.

Who has not heard or read of the wonderful success of our agents; the big sales and marvelous results obtained by users of our Quaker Hot Air and Vapor Bath Cablnets.

Why not start in business for yourself, reap all the profits and get a standing in your community. We offer you a chance to own a business, to employ help and make money.

It you are not satisfied to continue slaving for its two hours. Over \$200 profit a month.

A well-to-do farmer sells over \$3,000 if they but had the money. Think of the 20 millions of people will go to Hot Springs and Health Resorts yearly gould go to Hot Springs and Health Resorts yearly gould go to Hot Springs and Health Resorts yearly gould go to Hot Springs and Health Resorts yearly gould go to Hot Springs and Health Resorts yearly gould go to Hot Springs and Health Resorts yould go to Hot Springs and Health Resorts yould go to Hot Springs and He

Think of the millions of ladies suffering from female ills, astonishing is the benefit of the Hot Air Baths for women and children. Here ig a splendid opportunity for lady agents. Think of the millions of dollars paid annually for doctor bills, medicine bills, that can, all be saved,



Factory and offices of World Mfg. Co., Cincinnatt, Largest in their line in the world. Capital \$100,000.00. Employ 200 to 300 people.

READER CAN YOU NOT SEE,
WHY MILLIONS OF OUR
QUAKER CABINETS
will be sold within the next few years? WILR
NOT 9 OF EVERY 10 PROPLE you
visit buy before you leave? And would
not everyone buy if they had the money to spare?
not everyone buy if they had the money to spare?
to tis not only economy but an absolute necessity to
wrn and use a Quaker Cabinet, if you wish to be
own and use a Quaker Cabinet, if you wish to be
strong, health, cleanly and enjoy vigor, vitality,
and live to an old age.

ASTONISHING HOW QUICKLY AND EASILY THEY SELL. No ordinary canvassing is necessary. We do not care whether you ever had an hour's experience or not. If industrious, and will do what we tell you, failure should be impossible.

OUR NEW PLAN.

Let us send you 6 or 12 Quaker Cabinets. Use one yourself and learn of this grand invention. You will never part with it. Then leave 6 or 12 Cabinets with responsible people to try over night, to convince them of its marvelous power. They will be surprised and delighted. Call the next morning, and you should sell 9 out of 10. Collect your money and order more. No need of experience or being a talker. The Cabinet almost sells itself.

Remember we teach you the business absolutely free. We make your interest ours, assist you in every possible way to enable you to succeed. We do business upon honor.

We also want you to call upon Physicians, Ministers, Kditors and Drug-Stores and interest them in our goods.

DEPENDENT AND MAKE MONEY,

We want general agents and managers to appoint local agents, both men and women. By our plan with 10 agents appointed, a general agent should make from \$20.00 to \$30.00 per day. IF PARTLY EMPLOYED you could handle sub agents during your spare hours, evenings and vacations, or have your wife, brother or some friend assist you. Hundreds of persons are out of employment and would be glad of a chance as local agents.

managors to look after and appoint agents, men and women who expect to work diligently, and carr from \$1500.00 to \$3000.00 annually.

DEMAND IS ENORMOUS.

Patented seven years ago, the demand today is so great that over \$00,000 Cabinets were sold last year. Hundreds of men and women are growing rich Hundreds of men and women are growing rich Hundreds of men and women are growing rich Hundreds of men and women, rich and poor, slok and well.

SOUD IN 1003.

Everybody buys, men and women, rich and poor, slok and well.

Think of the millions of bulky, costly expensive Bath Tubs sold, requiring expensive Bath Tubs sold, requiring expensive Bath Tubs sold, requiring expensive Bath Cabinets.

Think of the millions of families who have no bathing facilities, in every city, town, yillage and among farmers.

Emonhmous Profits. The Mand Path Cabinet is to-day an absolute necessity. It has done away with Physicians and medicine, superseded Hot Springs, Mineral Baths, and Bath Tubs. It is a perpetual friend to good health, and an instant master of nearly every disease. To prospective agents. The demand for these Cabinets everywhere is anomous profits to be misde in this business.

Think of the millions of families who have no bathing facilities, in every city, town, village and among families in the branch offices, everse you, manage affairs in the branch offices, everse you.

"Discovery of a Lost Trali." By Chas.

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MRS. FLORA BEARD, of N. Y. made over think of the hundreds of thousands of tired, nervous, half sick men and women, who and will nervous that the springs, min time, and mining proposition. Think, why do a million people spend time, and write us to-day. Glean as well.

Think, why do a million people spend time, and write us to day and will particular.

Think of the hundreds of thousands of three and invigorated by the file tired, nervous, half sick men HOW TO GET A POSITION.

The Occult Mysteries of Truth Revealed Will Redeem Mankind From Error.

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