

# THE PROGRESSIVE THINKER

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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, have given very little study to the subject, and have taken counsel of their ignorance, and prejudiced rather than of the evidence 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?" He says:

"If a man can be scared into illness can he not be cured out of it? This is the crux of the whole question of mental healing which is now being discussed as if it were some new thing—which it is not."

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 practical jokes.

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 jokes.

"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 wrong?"

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 to 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 be 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 work.

By the time Joker 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 a mighty, strong-willed and self-centered person if he does not feel downright sick and ready to go home and call for the hot water bag and the other domestic appliances suitable to the occasion. Thompson has simply been scared sick.

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 was perfectly well when the jokers got after him. His pulse will show acceleration and his temperature will have risen. Mind has produced an actual effect 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 sundry the varieties of the system of mental therapeutics. So in effect, do the Dow-letes, though they attribute the effects produced to the "vital force" and to other form of mental suggestion. And it is an undoubted historical fact that in all ages 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.

Apolonius of Tyana, a pagan contemporary of Christ, is credited with cures quite as marvelous as those wrought by the Savior. As has been well said, "the highway along which humanity has traveled is littered with certificates of so-called miraculous cures among men of all religions, pagans as well as Christians. It might have been added that the cures have been wrought among men of no religion at all, for Meemer, 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, and the mysterious and the miraculous are usually connected. What is this but mental healing?

Thompson was made sick by the iteration and iteration 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 coils

## 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; Hail in this new direction— Joy, for the lost are found! Sing, all ye lone ones! Raise the gladness sound; Sing the spirit's triumph ever; Sing, for the lost are found.

A valuable article was found in a recent Philosophical Journal written by Mrs. E. B. Marston 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 Spiritualistic 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 rekindle 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 enthusiasm 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 criticize, 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 line by those in the unseen far more capable and profound than their impractical subject, I have made attempt through the great power of music to present for our use that which as the result of inspiration must enshrine those who voice and hear it. And still maintain with the gifted writer of this splendid article that an overpowering devotion and religious enthusiasm, individual 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 its universal acceptance.

I love it, I love it, and who shall dare To chide me for loving that voice in the air?

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 well—

O, others with this one cannot compare As in days gone by speaks that voice in the air.

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

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

O, a sacred thing is that voice in the air! And why, tell me why I should fail to keep

In waiting for one whose sweet love is so deep That clear 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 night; I know but in memory 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, and 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 psychology, the powers and influence of mind as affecting both mind and body in the way of healing the ill that best humanity would be of vast service to humanity. Impulse and effort, and as well, be of vast service in aiding courts of law and justice to arrive at righteous and enlightened decisions, especially 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 revenge 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 the body to do that, for I have been doing the same kind of work for years. I will relate a little of my personal experience, for I think it may interest your readers.

Some thirty years ago, while in Denver, Colo., I spent a few days with a lady who had a beautiful daughter who was a social outcast. She sometimes came home and was always treated kindly. The mother said: "She inherited her father's nature. She could not help it." The father had been a railroad 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 I 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 or 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 spirits. This is the woman that I saw lecturing to those spirits. I saw the same scene at different times.

Remembering the Denver experience, the Boston experience, and the fact that from 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 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 that I could shake this nation."

Yes, my speaking force went to the inner life—to prepare the hosts of wronged, crushed womanhood there to aid 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 dependent on friends for support! Nonsense! I dismissed that idea, 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 drew nigh 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 money 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 succeed, 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 I have been able to publish two more volumes of "Clothed With the Sun," the third volume in eight months instead of twelve, for when, through the influence of two narrow-minded officials our post office was taken from us, I must pay third-class postage, so I published two issues a month, as two papers could go in the same wrapper the same as one, thus lessening my postage.

This has given me four months in which to rest and think; four months before 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 sisters 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

## 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 to that land.

They are only a little ahead of us and they gladly come back, not perhaps 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 Spiritual World.

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 messengers 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, once, every seven years, so that not one particle remains which formed that body seven years before.

From a helpless infant I 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 years or in a moment, both are brought about by a natural law, which is at all times working in harmony with the spiritual laws, which have existed through all time, even though little or 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 way up, from stage to stage, 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 actions; make the most of your surroundings, and by so doing you will not have to go back and learn the things which you thought of no particular account, and which you trusted a little too much on God's help and the wonderful transformation in yourself and your surroundings 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 which is hidden from the eye of man.

And I remember that, through the much-dreaded change, called death, that we of earth are enabled to learn and comprehend the meaning of our life.

"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 blest. They call you up from your low estate, To the boundless bliss of the life supernatural."

Then labor and wait, both early and late, For time is short, but time is eternal." L. M. COBB, Norwich, Ct.

"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 in books ahead of their time, so publishers and booksellers do not care to handle them. I will mention but one, as I am not writing this as an advertisement, but under the prompting of spirit sisters who have waded through the hells. "My Century Plant," the name of which was given me from the spirit side of life, with the explanation that a century would pass before any but advanced thinkers would appreciate it.

The price of this book would be \$1. Paper covers, 50 cents.

Now, I send this out as bread upon the waters, feeling that at least a partial return will soon come.

Let me hear from you, friends, and think of me as one who will ever stand by the truth.

LOIS WAISBROOKER, Home, Wash.

He who gives to the needy loses nothing himself.—Hindu.

## ATHEISM AND CRIME.

CHRISTIANITY AND MANY NOTORIOUS CRIMINALS.

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

Headed, "Cause and Effect," an editorial paragraph in the Southern Banner, a Catholic paper published in Corsicana, Texas, reads as follows:

"James Younger, a noted outlaw, ended his criminal life by shooting himself. The cause of his outlavery and suicide can be read in a note left by him: 'There is no such 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. If there is no God to reward, there can be no emulation in the path of virtue.

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 was no easy, good, sensible way to manage this problem, they surely could in a few years revolutionize this country. Think for one moment how much happiness 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 strength 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 concerned. 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 see a marked change in your surroundings. Try this faithfully with your whole hearts for a while, and see if 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 power 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 disposition to slander an opponent to that of 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 or preachers in a comparison in point of intelligence and moral uprightness. It believes that if there is 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 splendid 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 protest 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 regarding Atheism or abandon them as ill-adviced 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 noble work. I remain, your sincerely, Hamilton, Canada. C. DONGES.

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

## THE POWER OF THOUGHT.

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 was no easy, good, sensible way to manage this problem, they surely could in a few years revolutionize this country. Think for one moment how much happiness 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?"

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## THE CHRISTIAN SOLDIER.

The Battle Song of the Modern Evangelist.

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 evangelistic 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 evangelist and associated with publicans and sinners.

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 anecdote 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 attention he deserves—if any.

Rev. Dr. Wharton's seeming delight in war brought to my mind a poem written by William Lloyd Garrison, of Boston. 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, Christian Soldier! The Anglo-Saxon Christians, with Gatling gun and sword, In serried ranks are pushing on the gospel of the Lord; On Africa's soil they press the foe in war's terrific scenes, And mortally the hunt goes on throughout the Philippines.

What though the Boers are Christians; the Filipinos, too! It is a Christian act to shoot a fellow-creature through; The bombs with dynamite surcharged their deadly missiles fling, And gaily on their fatal work the dum-dum bullets sing.

The dead and mangled bodies, the wounded and the sick, Are multiplied on every hand, on every field are thick; "O, gracious Lord," the prayer goes up, "to us give victory swift!"

The chaplains on opposing sides the same petitions list. The Mahdis and the Sirdars along the great Sudan Are learning at the cannon's mouth the brotherhood of man; The holy spirit guides aloft the shrieking shot and shell And Christian people shout with joy at thousands blown to hell.

The pupils 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 sword, 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, Or 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 war, And Gospel version well revised to show us how to prey.

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 water blue the sun-kissed waves sparkled in the rosy light. All nature was hushed in sweet repose. Far out in the grove I heard the night bird's song, as the waves, stirred by the gentle breeze, in sweetest music stole 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 I watched the fleecy clouds go by. I thought of one I loved most dear, and lo! the peary gables 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 voice:

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







# IN THE VALLEY OF THE SHADOW OF DEATH.

Dwellers in "Mist-Land."

There is a thin belt or zone of spirit-land adjacent to this earth and half-way up what I term the Valley of the Shadow of Death, which has been designated by the writer of that interesting book, entitled, "Through the Mists, as 'Mist-land.' But few mediums have referred to this land, or know of it, for the spirits inhabiting it are not of that class who care to attend on mediums or enter the seance-room. I have been in constant and intimate thought-communication with these poor spirits for the past three years, and the missionary work I have been enabled to do among them would make an interesting book if I recorded details of my experiences; however, the columns of the Harbinger will only admit of a very brief summary.

Through this Mist-land all spirits pass on leaving earth, but to the spiritually or intellectually developed it is not noticeable, so instantaneous is the passage through it. To many ignorant spirits it is a fog-land in which they may wander without progress for several years of our time. The writer of the book above referred to gives an interesting account of the efforts of benevolent spirits who make it their work to influence and draw upward such of these beclouded spirits who, through the natural tendency of the soul to aspire to higher things, have worked their way to the boundary, and so can be reached by the watchers, who convey them upwards 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 worked under her a band of spirits whose duty it was to direct and bring there any spirits who had not attained their full consciousness. The matron gave me a cordial welcome, as one who was engaged in similar work, and invited me inside. The building was of three stories; in the lower one were those recently arrived, and they were resting in stony slabs, and in the upper two, where they first enter the spirit world, must have this period of rest or sleep, after which they are fully cognizant of their individuality, of their being spirits, and of having left the earth.

Those treated in these institutions have not yet had that sleep, and do not really know where they are, or who they are. In the upper story were those who had attained to a full consciousness of themselves. Apparently I walked among them, conversed with them, and found them astonished and delighted at the new world opened up to them. The first truth they are taught is that prayer to God is all-powerful in the spirit-life. The matron informed me that they did not remain long with her, for now that they were cognizant of their surroundings, they would be glad to return to their friends who were always responded to, or, lacking personal friends, they gravitated to such communities as were in sympathy with their inclinations.

In this Mist-land beauty is unable to express itself even in the slightest degree; the formation of the land is a level plain devoid of vegetation; and a tree, flower, shrub, or any of the grasses; a spirit expressed himself to me regarding it in these words: "It is like a back yard." Although a plain, the dwellers in this land are, through their low state of mentality, unable to take in an extended view, or, as they tell me, "We can't see far, like we could on earth."

These poor, beclouded spirits live together in small groups of two to seven; they have no houses or homes; but the group has what they term "a place," and each individual "a place" in this place. The groups are not far apart, but they seldom visit each other; lack of energy, not through laziness, but owing to their never having when on earth exercised their powers of thought, and so developed their will-power, is the reason of their beclouded and isolated condition, and gloomy surroundings. They are not even in the least, but kind and sympathetic to others as soon as they learn that they can help one another. They also have completely overcome sexual feelings and earthly desires, and so are open to rapid advancement when once they have learned there are better worlds above, and that by prayer and good deeds to others they can raise themselves to higher spheres.

The individuals of these little communities seem very fond of each other; sometimes they are all males, sometimes all females, and other groups mixed sexes; there are no children (with an occasional individual exception) in this Mist-land, and yet such a strange fact does not cause these apathetic souls to wonder where the children are.

Unfortunately the belief that, finding themselves after death in a new world where there is no sorrow, and that it is to them, is so rooted in their minds that the absence of children, houses, beauty, even fails to arouse in them the idea of there being other lands in this new world. I find in conversing with the more educated of these spirits that the pernicious church teaching that "as the tree falls so it must lie," or that there is no salvation or advancement possible after death, is the principal reason for their making no effort to better their condition. That blasphemous lie on the goodness of God has been the cause of wretchedness and sorrow to millions of poor spirits. No language can be too strong to denounce that awful stigma on the love of God. Only a short time ago I heard the sorrowful voice of a female saying, "Here I am in a new world. I have died and left the world I lived on, and soon I shall go to hell and be burned for ever; burned for ever!" Needless to say, I asked God to remove her trouble, and it was done. Poor spirit, how thankful she was.

The reason these spirits are dwellers in this "Mist-land" is that when on earth they had given no thought to such things as God, immortality, prayer; did not trouble themselves whether they lived again after death, and also did not use their powers of thought on the things 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 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 in my life." "I think I did once say,

God help me!" "I thought prayer was going to church and kneeling down and someone saying something I did not understand;" "I went to a church once, a friend took me, but I did not know what it meant, so I did not go again."

No one ever told me about God or prayer. It was the majority say to me. To sum up their condition—it is apathy through ignorance. Those whom I have come in contact with have all been English. I have never found an Australian among them; the reason is obvious, inasmuch as all Australians or British colonists are accustomed to think and act on their own responsibility. An education advances this Mist-land will become unpopular, except by a class of spirits I shall refer to in another paper. One fact I must mention—it is so pleasantly remarkable—it is this: Of the thousands of spirits I have spoken to in these spheres of ignorance and apathy, I have seldom found one who, when on earth, was a Roman Catholic. The explanation is simple: there are very few nominal Roman Catholics; they are all sincere, and they believe in and practice prayer; it may be to the Virgin Mary, or to some saint, or to the Pope, or to God; it matters not. It is prayer to the highest ideal the supplicant has, and in such a case God accepts it as to Himself. Protestant missionaries make a great mistake when they assume the poor ignorant savage that his prayers to his wooden idol are not heard by God, but they do well to lead him to a higher conception of God.

Wandering aimlessly about in this extensive Mist-land are innumerable spirits who are not fully conscious of their 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 here;" "Friend, tell me who I am, I know I have left the world, but don't know who I am;" "I remember nothing of the world and don't know where I am;" "I am so unhappy, and I don't know how to get out of it;" "I hear them make remarks which show me they are in a state of illusion, or confusion of mind. To those whose remarks enable me to judge that they can understand I simply tell them to say this prayer: "God make me know myself and where I am." Instantly after this prayer is uttered a marvelous change takes place, memory comes back, and the knowledge that a new life has entered upon them. These poor spirits are, and how fervently they thank God for having delivered them from a great trouble, yet the memory of this trouble has gone from them, their recollections go back to their last illness on earth. For the majority, whom I do not judge to be capable of praying for themselves, I pray that some spirit may go and help the sufferers, and that the prayer they are so influenced to in all cases, being one of those fellow-dwellers in the Mist-land who has not as yet learned anything of prayer or of God, for no higher spirit can approach them or even make them hear. I tell the spirit, who, in reply to my prayer, expressed his willingness to go, to say this prayer: "God help me to help this poor spirit," and this being said, the new life comes, and enable the helping spirit to hear me from above, who instructs him as follows: "Go near; then say, 'God help me to make you your true self,' and tell the spirit to also say that prayer. Then go quite close, place your hand on the spirit and say, 'God make you your true self,' and it will be so." And it is so. Never once of the hundreds of instances I have had, have I seen a spirit who has not been helped. The simple prayer, "God help me," or "God help me to help others," is all-powerful in the life beyond; but in order that help can be extended to those ignorant or undeveloped souls some spirit must be made use of, who is in a very little degree advanced beyond the one who is to be helped, for spirits of a higher degree cannot approach or make themselves heard.

There are a great number of spirits in this state of semi-consciousness of their personality, and with complete lack of memory of their earth life. This, I am told, is not necessarily a mental, or moral effect, but is frequently the result of the physical constitution of the body. There are some persons whom Spiritualists term "loose" or "loose" spirits, who are able to leave their body, either clairvoyantly or by the will of a mesmeric operator, or in sleep, and there are others who cannot do so. It has often been noted at the bedside of death that some are "hard in dying;" they will not die, apparently, but linger on in extreme feebleness and misery, not necessarily complaining, but the spirit seems struggling to retain its hold of the body, and this state of the spirit may continue after it has snapped the vital cord. Such a spirit may remain near the body for a few days and then drift unwillingly to the spirit land, still leaving behind this clinging; consequently it is not its full self, can get no further from earth than the lowest boundary of "mist-land," and at the same time has lost memory of earth life. The physical cause of the spirit may be a cause causes the spirit to cling to it to a greater or less degree, and the consequence may be similar. These spirits are for a time very unhappy, for they are sufficiently conscious to know they are somewhere; but that they have died and are in a new existence they have not the slightest idea. They have fallen asleep, for death is but a sleep, and as they are not yet fully awake, they know nothing of, or how they got there, and with no memory of their existence on earth. We have only to think what would be our state if such an event occurred to ourselves to realize their unhappiness. Fortunately it does not continue very long. It is not a mental illusion, only a temporary inadequacy of mental power which gradually lessens day by day as the body decomposes, and a few days to a few months is the period this trouble may continue, but through the watchfulness of spirit helpers it seldom lasts its full term. Cremation of the corpse should find advocates in all who accept the teachings of Spiritualism. When that is the universal custom great will be the rejoicings in the spirit world.

Materialization of the Human Form in India.

The following which appeared in the

exception of the "whirling," very much akin to the materializing phenomena which occurred through the mediumship of Mr. W. Eglinton, as recorded in Mr. Farmer's book—"Twist Two Worlds."

"The fakirs of India perform some remarkably strange and marvelous feats, and I was witness to an Englishman who was an excellent prestidigitator. The apartment being filled, the magicians began their performance. The audience sat on the floor about the fakirs, so that they had no way of concealing themselves or of hiding anything. They then began to move round 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 hung about her seemed to be whirled off by centrifugal force; and as a pillar-like form beside her, and as soon as this was accomplished she stopped turning, and began to move round and round, uttering a low, mournful sound the while, gradually quickening the pace until she was whirling about like a top. 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TAKE NOTICE.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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.

"The papers announce that an Eastern preacher advocates a Congregationalist trust to imitate business organizations. Certainly the coal trust illustrates the power of combine. But coal is scarce and comes high. Would this 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. Why 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 difference 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 Christian Church, founded by the Standard Oil Company'?"

"There would be many advantages in this. Churches would be out of debt, ministers' salaries would be increased and paid, missions would be promoted, and all controlled from a central office. This would supply money for aged and disabled ministers and homes would be established for the needy, and ministers considered unavailable could be pensioned."

"Theological seminaries would be unified and endowed, only one church could exist in a small town, and the general manager of the national church would 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 strike."

"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 preacher and other service could go right on and not cause suffering by cessation, as in the coal difficulties."

"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.

Something for Everybody to Consider.

MISS JOSEPHINE PAXTON ON PSYCHIC PHENOMENA.

Psychic Phenomena was the subject of a lecture by Miss Josephine Paxton, of Carlisle, at the Academy of Medicine, Pittsburgh. The lecturer was introduced by Dr. J. B. McAllister, who alluded to her being a member of the National Psychological Society, which has raised the subject to a science. Miss Paxton said:

"The subject has long been considered gross superstition. Marion Crawford has defined superstition as a belief in that part of the supernatural which the definer himself does not accept. The delightful story of Joseph is that of a dreamer, and dreams develop along the line of psychological research. The almost complete fulfillment of the dream of Joseph is in the line of this research. All ought to be conservative in 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 of 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 loss of faith to the Christian, but deepens it and convinces that the miracles of the Bible are undoubted facts."

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

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 telegraphy?"

She closed by urging that Christian people should not leave the investigation of psychical phenomena to the irreligious.

VIEWES IN REFERENCE TO PSYCHOLOGY.

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 that:

"This contribution cannot be definitely told. It may be great, but intangible. Psychology has a growing definition. Thus, the definition for the present, is a study of mental life; it is a scientific knowledge of all the phenomena of mind. It includes the knowledge in its causes, nature and effects."

Attention is the direction of brain energy. There is no difference between men in ralloading, 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 student."

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 easily removed, and life saved. Many or all dull children are deaf. Such a child falls to hear, disobeys and feels abused when punished.

"A second great benefit is the study of nerve reaction. The effects of fatigue are discovered. All disease is due to fatigue. This is considered the greatest discovery in psychology of modern times."

"Child study throws light on crime and all classes of defectives. The science of sociology must come back to psychology."

"It may not be recognized as yet, but child study is of vital importance to religion. It will take religion out of dogmatism 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 on nutrition. It has sent man out of doors to death and vigor."

"A good life is just as easy as a bad one. Heredity gives no habit, but only a tendency."

"The study of pathological cases shows that crime and perverseness come from weakened bodily or abnormal conditions."

"Man is a social animal. Our best self is social self. Solitary perfection is impossible. To be our best we must go in good society."

"The greatest contribution is pedagogy. Our country pays \$250,000,000 per year for schools. This enterprise must rest on the real science of the mind."

FORTUNE TELLER TURNS DETECTIVE.

George Salter, the negro who is in jail in Jeffersonville, Ind., charged with finding and appropriating \$500 belonging to Thomas McKinney, owes his incarceration to a fortune teller.

McKinney and Salter are employed at the coal floats at the foot of Wall Street. The day the money was missed McKinney was in the act of sending a 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 convert him, and that their names were William, Louis and Bettie. The names were those of dead relatives, one of whom was killed on the Pennsylvania road and one died in California years ago.

Through the intervention of the fortune teller, who is also a spirit medium, McKinney was told that the money was lost, that three negroes, two black and one light colored, were hunting for it and that it was found by the light one, McKinney formed the conclusion that the helpers at the float were the ones, and he remembered that Salter had lost it immediately after the money was missed. He reported his loss to the police, but did not say anything about his experience with the fortune teller, and the officers, by quiet investigation, found that Salter had visited a number of saloons and spent money at each. His arrest followed.

THE HYPNOTIZED GIRL.

The American has the following from New York: Virginia Lampton, the prettiest and stylishly dressed woman arrested with William Dindley for remarkable and extensive shoplifting in the big stores of the city, says Dudley jured her from her home in Washington, D. C., and while holding her in a hypnotic thrall compelled her to steal.

C. W. LEADBEATER, THE GREAT ENGLISH PSYCHIST.

Mr. Leadbeater's lectures create unusual interest in this city. The Chicago Record-Herald thus speaks of one:

"It is not superstitious to believe in ghosts and other apparitions, because their existence can no longer be doubted, declared C. W. Leadbeater, the London theosophist, in a lecture before the Chicago Theosophical Society at Steinhall."

Mr. Leadbeater quoted at length from the reports of the Society for Psychical Research and from various works on Spiritualism to give force to his statements. He said there were seven different kinds of apparitions, among which he mentioned ghosts, nature spirits, doubles, and thought-forms 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 strongly desires some one's help."

Mr. Leadbeater gave several instances 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 debt.

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 lecturer, "why we should be afraid of ghosts and other apparitions. They are not supernatural, but merely superstitious. The only real proof of their continuance of our existence after death is 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 the 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, while resting in an armchair in the vestry room, and was greatly startled to find his astral body projected on that same armchair when he entered 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 I leave me I will be the greatest woman in the world. I'm getting well fast now."

Mary Kings, a young girl treated by Dr. Boris Sidis and Dr. G. M. Parker, is a member of a well-to-do family and her real name has not been given. "It is a typical case of demoniacal possession," said Sidis, "such as are recorded in the Bible. In the patient's case it is a very rare form, and we are treating it by hypnosis."

When she first went to the infirmary a few weeks ago her eyes were fixed in her head, because she said "Satan had so tortured her." The doctors put her in the sub-conscious state. She passed into the trance by simply sitting in a chair, closing her eyes and hearing suggestions of sleep.

"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 her family.

THE GREAT THEOSOPHIST WINS.

Word comes from San Diego, Cal., that the jury in the Tingley-Times \$50,000 libel suit has found for Mrs. Tingley the sum of \$7,500.

Judge E. S. Torrence in his charge to the jury said that there had been no legal proof furnished to support the following allegations: That numerous outrages were committed by plaintiff and under her direction at Point Loma; that people were deprived of liberty, and men and women were kept in prisoned in cells, and that Mrs. Tingley was a Spiritualistic medium and an impostor.

The court further declared there was 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 the home. The court instructed the jury to regard all of the above allegations as false.

"The defendant alleges that it was true that the institution conducted by plaintiff is a fake and a fraud and is 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," it is called, there are said to be ghostly dangers that the form of raps within the cellar stairway. Reputable people, who have been called in to verify the disturbance, agree with the occupants that the raps do occur, six in succession, the last one of the set being more emphatic than the others. All effort to discover the cause of the rappings has failed and the occupants of the house are naturally getting "nervous."

CRIME REVEALED BY A MEDIUM.

Through a reading given by a clairvoyant named Delamore, at Dubois, Pa., it is said, a murderer was revealed and the cause of authorities are now on the track of the murderer, or murderers.

On Nov. 10 last the body of John Thyno was found lying on the tracks of the Buffalo, Rochester & Pittsburgh 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 terribly mangled and disfigured. The remains were interred, and there was not the slightest suspicion of murder, except on the part of some members of the family.

On Dec. 27 the widow of the unfortunate man visited Delamore, and was startled by a statement on the part of 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 revealed bullet holes, and upon the suggestion of the clairvoyant the county officials examined the body, and, to their surprise, found three bullet holes in the skull.

SOUL MAY NOT BE ETERNAL.

There is a somewhat remarkable theory 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 one individual is created to last 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 and indestructible, pre-existent and after-existent."

"Building upon this theory, 'Eternalism' 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; fearful, despondent, lazy or cowardly because we have cultivated mean-spiritedness; boisterous, quarrelsome, ingrates, thieves, liars or murderers because we have dishonored 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 disappearing. 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. The 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 house. The wires were so crossed that it was impossible for anyone to move between the shelves without disturbing the wires and set the bells ringing.

For several nights the perturbed 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 cellar door was opened and a lamp flashed into the subterranean chamber. Behold, there was his lordship himself, with a pair of scissors, helping himself to a 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 him upstairs to a lumber-room on the roof, where all the missing bottles were found unopened.

SO APPALLING.

When we have to place the body of a 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 it through life, so God made 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, 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 progression 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, almost haunts us through and through;

With a sense of deepest bliss, When we knew the heart beneath them shared the pleasure and was true; When we hear the hard clods falling 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. I thought I knew a great deal about occult subjects, but the learning is so much more from those books. I shall send for more from time to time.

THOMAS H. ROSE.

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 send your neighbors to subscribe. 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 Angel's Mother," by Carrie E. S. Twing. Touching, full of sweet human sympathy, and pure spirituality. Cloth, \$1. For sale at this office.

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 presentation 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 underlying data, gave rise to the axiom that, "In nature nothing is created, nothing lost." Nature "preserves and protects" in some form the infinitude of her 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 is 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 known expression.

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 presence of man's existence.

Prof. Lockwood's book could be studied with profit not only by Spiritualists but by materialistic scientists of all persuasions. All clear-headed 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 be found of more than usual value and importance.

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 four 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 Congregational Club, at the Auditorium.

"I have a respect for the old theology," he said, "because I have in my archives a statement of its tenets drawn up by Lyman Abbott, when he entered the 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 thinking in religion is important, radical, and revolutionary."

"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 our forefathers that the earth was turned out as in a lathe and later embossed with mountains and deked 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. Pantheism 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 consciousness 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 intelligent 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 characters. Christ's second coming, he believes, 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, Huxley and others as well as on the Bible.

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 plant, and the natural man came from the kingdom below it; the spiritual man comes by way of the natural man. Dr.

CRIME INCREASING.

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

TO WHAT FOCUS ARE HUMANITY TENDING?

Crime Increasing—The World Growing Worse—A Need for Spiritualists as Well as the Churches to Commence Cleaning House, and Thus Prevent Another Dark Age.

This word, which I have taken the liberty to coin, expresses the thought that has filled my mind ever since carefully reading the article in 'The Progressive Thinker' on "A Study of Crime and Criminals." Crime increasing faster than the increase of our population! 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 place.

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 position to know whereof they speak. They cannot be charged with being calumny howlers, hallucinationists or enthusiasts, 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 that church members were increasing 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 progress" a few weeks ago said, the growth of the "past year" would "compare favorably" with that of many years past.

In addition to this let another fact be remembered: That the preachers of all the churches claim that the church is the visible embodiment on earth of the kingdom of Christ, and that just in proportion as this kingdom is built up, righteousness, intelligence, love, honesty, goodness and all the virtues that were manifest in Christ will prevail upon earth, and crime in all its hideous phases will decrease.

A moment's thought will reveal the utter unreasonableness, absurdity and untruthfulness of this claim. In fact the very reverse of their assertions is true, and the logic of the facts force us to the conclusion that if the conditions 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—too, too, too, if the increase of crime constitutes hell 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 badly afflicted with Christianity, a sort of religious frenzy or psychoneurosis, which leads it to turn away from a reasonable and scientific study of the facts concerning crime, its cause and cure, and spend its time in a vain and fruitless effort to get to heaven "on flowery beds of ease." Its pulpit harangues re-

Funk says: "In the lower kingdoms it is the survival of the fittest, in the highest a survival of the fittest, the struggle for life for ourselves merging into a struggle for life for others." In spite of much evidence to the contrary the author is optimistic enough to say: "We are learning that the golden rule and the law of preservation run parallel." Applied to commercialism the golden rule is to make money so as to give a benefit also to him from whom you make it, and that, too, is common sense."

In a word, it means the rebirth of the natural man into a higher, spiritual kingdom.

IMPORTANT.



By C. W. Leadheater, London, Eng.

and the most prominent of Palm's friends in Europe and America. Cloth, 75 cents.



# .. GENERAL SURVEY..

## THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS—Each contributor is alone responsible for any statements or opinions he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the statements uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of some articles.

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

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and test lines to two lines, as occasion may require.

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

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

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

The messages given through Carlyle Petersen and now appearing in The Progressive Thinker, were written about two years ago, hence are in harmony 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, Dr. Geo. B. Warner 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 auspices 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. The Wheeling society is looking about for a suitable building for the purposes of a church and club house for the society, consisting of a lecture-room, parlors, reading-rooms, entertainment and games, bath, gymnasium, etc. They have visited some places but have not as yet located any which fills the requirements. It must be centrally located, of easy access to the city. If they do not find a building which can be utilized they contemplate buying a lot and building a suitable house of their own."

Mrs. J. Lindsey is now located permanently 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' hall Sunday afternoon and night. The great audience, 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 be witnessed to be duly appreciated. These very interesting meetings will be continued during the week each night at the above hall. Sincere lovers of truth are earnestly invited."

Mrs. Hamilton is now on test medium 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 York, N. Y., not later than above dates.

C. Hall Cook writes from Denver, Colorado: "During the past two months I 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 media capacity which are not only valid, but quite rare and unusual. I was very favorably impressed with Mr. Wallace. I have no evidence whatever against Mr. Wallace as a medium and a gentleman; on the contrary I have evidence quite in his favor in these respects, especially regarding the latter."

Mrs. G. W. Kates says: "Spiritualists will be to each other what the church is to the world. The difference between our church and other churches of high thought is this: We believe that our friends can and do communicate with us. The broadness of thought which is growing will break down all these barriers existing through prejudice and ignorance between all churches all will be united in one grand church triumphant. The time is coming when we shall see patients cured by thought power and criminality decreased by an education along the line of higher ethics. Thought waves exist, just as electric waves. We shall have to know them just the same as we have learned that wireless telegraph exists, that is by actual transmission. What we need is education along the plane of higher thought, a broader and unbiased mind capable of grasping with and grasping ideas of great immensity and infinity."

Sunday services, with devotional accompaniments, at 2:30 p. m., Howe hall, 1648 California street, Denver, Colo.; Rev. C. Hall Cook, Ph. D., lecturer. The above lectures deal with discoveries in spiritual research, the ethics of 'The Higher Thought.' These discoveries and truths known and understood make the strongest possible incentive to the realization of the Christ-life. The lecturer believes firmly in the teachings of Jesus, I. e., the Fatherhood of God, the Brotherhood of Man, and Communion with the world of spirit. The broad platform upon which this lecture is based is, Freedom to investigate and discover truth anywhere and everywhere.

## A GRAND PRIZE MASQUERADE BALL

The Chicago Spiritual Alliance and the Spiritual Science Union Societies give a Grand Prize Masquerade Ball and Entertainment, Saturday evening, Feb. 7, at K. of P. hall, 144 East 22nd street, near Michigan avenue. 26 grand and valuable prizes given. Special attention.—Prof. Ragan furnishes the music, and it will be the best in the city. Send your address to W. J. Elmo, chairman, 40 East 31st street, and he 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 have been a constant subscriber from the first issue of The Progressive Thinker, either in my own name or the name of those I have loved. I have stopped with it, but it has been the one substantial comfort of my life."

T. E. Shaw of Onaway, Mich., writes: "Dr. W. O. Knowles, of Grand Rapids, Mich., came here an entire stranger to everybody in this place, and delivered an able and soul-stirring lecture on Sunday, Dec. 21, morning and evening; two lectures on Dec. 22."

Wm. Johnson writes from Allegheny, Pa.: "I and a few others have opened an independent meeting in Mendel Hall. The meeting has great help in two healing mediums, Mr. Van Voorhies and Mr. Hurst; they are attracting people who are not Spiritualists. None have gone away without being helped. We have Mrs. Jennie Haney as test medium. She is a young medium and gives good, straight tests, and is improving. We are assisted by members with other addresses. We had Mrs. N. S. Bades, of Detroit, to open the meetings during October and we had large attendance, and have built up quite a nice society."

Hattie G. Webster, secretary, writes: "Mr. W. V. Nicum, Mrs. S. E. DeLong and Mr. W. E. Hart served the West Side Spiritual Church, Columbus, O., Jan. 18. Mr. Nicum voiced the sentiments of the Angel world, and held the large audience spellbound for one hour. As for his test, he was the only one present who 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 theme. He is an earnest, forcible and 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 right and true. Many skeptics and friends alike. Miss Jennie DeLong rendered the beautiful solo, 'I Shall Be Satisfied,' and Mr. W. E. Hart, the well-known 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 month of February. The church was filled with the good people. This society purchased the church less than two years ago, and out of its own exertions have the property half paid for, besides having furnished it. They are prospering and doing a good work for the beautiful philosophy of Spiritualism."

F. J. Lentz 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, and a few other friends were present. 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 states, 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 at 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 the seance. These seances were at the residence of the medium, Mrs. Mary Mann, 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 Henry. Four years ago at Sycamore (Cal.) (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-meeting last August he convinced the friends beyond a doubt, clearly describing and giving names of those who had passed on. He is very earnest, strong and convincing in his work, and we hope wherever the next Southern California camp-meeting is, there will be he also."

Dr. W. D. Noyes writes from Bridgeport, Conn.: "Mrs. Noyes and myself filled a one-week engagement with the Ladies' Aid Society of Springfield, Mass., Sunday, Dec. 28, at 2 and 7 p. m., and Jan. 1, at 7 and 10 p. m. The society has a large hall of its own. We came here Jan. 14, found no society or spirit meeting. We rented Good Templars' hall, 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 hoped it would be the means of organizing a spiritual society in their city. We will conduct spiritual services every Sunday at 2:30 and 7:30 p. m., and Thursday at 7:30 p. m. Good Templars' hall, 268 State street. We would like mid-week engagements at reasonable rates within a radius of fifty miles. Address me at 269 State street, Bridgeport, Conn."

Frank Schmid writes from Indianapolis, Ind.: "The First Spiritualist Church of Indianapolis has been served by Dr. Geo. W. Carey, of San Francisco. The Doctor presents many new ideas. He has given us the very best kind of mental food, and societies wanting wide-awake, philosophical and scientific truths will do well to give the Doctor a call. Mrs. Ropp has been serving as test medium and is doing remarkably well. Georgia Gladys Cooley has been re-engaged for February, she having proven a worthy and conscientious worker in the vineyard of truth. Abbie Sheets is to serve us in March. The work of this season has been quite successful, and having had good weather, we have had good attendance all the while. Many of the old-time Spiritualists fall to attend or support our meetings; a feeling of indifference seems to permeate them. The movement is kept before the people, and a few earnest, honest workers and the Ladies' Aid work with great pleasure and allow their light to shine as never before. Truth shall and must live, and with the help of the angel world our light shall continue to grow brighter."

"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 Churches, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

"The Infidelity of Ecclesiasticalism. 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. Written in a masterly, trenchant, and convincing manner. Price 25 cents. For sale at this office.

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 Fort Larned, Ariz.: "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 sick woman. Last evening, even after the papers had heralded the news of 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 stopping with it, the 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. 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 prominent 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. 1, "Thomas Paine, the Author-Hero of the 'Revolution.'" Juliet H. Severance, M. D., gives the address, followed by short speeches at Lincoln Hall, 72 Adams street. Admission and discussion free.

Scribe writes from Battle Creek, Mich.: "The Spiritualists of this city are uniting 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 served, are well attended by the ladies, are well attended. These are social gatherings, where music, singing and general conversation 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 Simon, of this city, was the subject of a 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. Simon, 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.: "I am writing to you from a 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 and hearty spiritualist and philosopher, has his finger ends touching the rudder gently. The lyceum work is led 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. Hollinsworth writes from Winchester, Va.: "I believe a good medium would do well here; a writing medium, 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 mediums."

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 Spiritualist Association, having given good satisfaction during that time. She is engaged again for two months later during the present year. The association 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.

Azelza 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 exchange worlds. He must soon pass away."

"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 Churches, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

"The Infidelity of Ecclesiasticalism. 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. Written in a masterly, trenchant, and convincing manner. Price 25 cents. For sale at this office.

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

## DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

To him who hath ears to hear, and eyes to see, it is known many things are yet held as secrets of the unutterable. Experiment and constant attention is ever unfolding before us the truths that 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 had 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, niggonette and violets manifest visible harmonies in coloring near each other. Flowers 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 Ambassador to the United States, unattended by her husband, has been in this city a little while, having the salute of the steamer wharves by the ladies, and the salute of the city. She has gone to and fro like the other nationalities. Whatever we may say of the Chinese as a nation, we cannot rightfully accuse them of being stupid. That they are peculiar is undeniable; but their peculiarities are not more marked than those of the other nationalities. 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 Aji-Potent force of the Universe is not obliged to explain the reasons to our limited consciousness.

J. H. Reed, who was connected with the great work of occult work in Chicago, for some months before coming to San Francisco with Prof. Orlov, 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 associates.

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. Little, one of the most eloquent speakers on this coast, delivered the eulogy. Let the comrades courageously 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 inclement weather. Let the comrades 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 alluvial sand, and dust is all that suffices to 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 have sought gold and paid for their temerity with hundreds of lives. Still they do not stop. Let the comrades who have discovered extensive beds of borax, niter and other valuable deposits. To-day there are sixty men at work digging out the niter, who, by 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 the present year. Let the comrades 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. P. PHELON, M. D.  
San Francisco, Cal.

The Home Circle.

It may be of interest to other Oklahoma Spiritualists to hear that our grand cause in this neighborhood is being carried on by a 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 results. Our spiritual teachers enlighten us in every way possible and have developed automatic writing, spirit-photography, clairvoyance, trance, as well as physical manifestations with some of us. Already we have had 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 will be glad to hear of an some able speaker, 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 lead them better. Correspondence is solicited, and should be sent to L. Stansbury, M. D., Lewistown, Okla.

FRANK ANLAUF.

Missionary Work.

We are actively engaged in the public 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 arrange en route if an early application is made. Do not wait until we are in your locality, but apply at once. It may 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 laboring correspondence keeps 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 forgotten. All these we carry reflected in our souls.

During January we have had meetings at 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 Davis, speaker. Every local society should have a resident medium and speaker. That is the sure way to secure good results and permanent success.

We go to Cincinnati, Ohio, for Sundays of February, and desire week-night appointments within reach of 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, Woodstock, Kansas, Jacob S. Funston, aged 71 years. He leaves a wife who realizes that her physical loss is his spiritual gain. Services at the home by Carl McKay.

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 service.

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 above-named, 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 Spiritualism. 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 enthusiastic 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. O. J. C. Woodman. It was a 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 Ella Wheeler Wilcox, entitled "The Beyond."

## A Veteran Passed On.

At a meeting of committee representing the State Spiritualist Association of Minnesota, and also the St. Paul Spiritual Alliance, the following resolutions were passed, upon the passing of M. T. C. Flower.

Whereas, we have been personally acquainted and associated with M. T. C. Flower, during many years of his residence in St. Paul, and whereas, he has endeavored himself to us by the sterling worth and integrity of true manhood, by gentleness 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 as his associates and brothers in Spiritualism, realizing 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 consolation that he can and will be ever near, working in the cause of humanity and bringing strength to those who rely on him 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. BROWN,  
C. D. PRUDEN.

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