

s dirty as all Halifax!" Out of the great depths of her mother- longest term of service any girl seemed h art Nature seemed calling to one of inclined to give.

the children of men to come and be her disciple, calling to her growing womansoul in a strong yet sweetly-impressive voice; "Come unto me, all ye that labor, and I will give you rest!" Come, smell the fragrance of the flowers, draw into you system the ozone of enjoyable

her spirit. health gratify your artistic being in the It was a fine day in August, just such yello / beams of fire descending eartha day as poets and artists delight to wa' I from sun to planet-star, or in the rave over; and from morning till night se aber night of life feel within yourself | there had been hurry and scurry, noise de sensuous intoxication and buoyant and preparation for some great event exhilaration of the silvery, witch-like among the copper-colored Indians of beauty of Luna, Queen and Moon-Misthe Moki reservation. White Wings, tress of the Night. But because of the the white squaw-wife of Ku-chee-kusordid, material necessity of "earning a chee, the octogenarian chief, the little living" the poet's soul must be stifled, woman with the snake-like black eyes killed, assassinated, by a base-born, and the witch-like look, had been viscommercial civilization that commerited by a day of visions not long before. cializes more than it civilizes. His and the Indians were preparing for a giant heart of fire must be quenched in ceremony and dance in which she had instructed them since that time; and the lake of chill indifference or black disdain, or destroyed by the world, glutthat was to take place that night. tonous for gold, that considers the sor-It was in the early dawn of a quiet did interests of material business more spring morn between the setting of the important than the beauty of the sunmoon and the rising of the sun when set, the development of art and soul-White Wings had a strong impressional power untouched and uncontaminated dream; and much of it related to the

embodiment of the blood-red vengeance tus Judas. of a diabolical hatred in the mad acts Sarah Fulmer belonged to another of demon-warriors. age and another clime, though she was born in the sunny land of the southland, flood of wondrous ecstasy was poured Southern California, about twenty-two out upon her, filling her being with energy and bathing her in the reflected

by the bribing treachery of a Fortuna-

years ago. As a slip of a girl in Los Angeles, light of a thousand suns. She thought none understood her, none thought she herself standing in an ancient Aztec amounted to anything; as cursed somewhat with an artist's spirit of freedom- the most beautiful wood and finished loving aspiration and the divine beauty with most exquisite taste. The pillars of an esthetic and poetical ideal, she seemed to be a misfit wherever she went. At school, except in some few studies, she was not a success. She could not be cramped and confined by the rules and restraints of authoritarian text-books, but the studies which appealed to her as a lover of nature were those in which she could romp over the fields and study flowers; commune with the spirits of the air such as bugs,

beetles and butterflies, etc., make banks White Wings saw a jeweled serfriends with her brothers and sisters of pent whose scaly skin reflected bright the lower animal region (as she naively | silver on one side and dull gold on the called them) such as birds and rabbits, other, and whose eyes were like twindogs and cats and other phases of animated life within the world of Nature.

But when it came to hard, domestic drudgery, "Sal," as her mother said, "wasn't in it. She's lazy and no ac- ring discordance soon came into time count. She likes to dream and moon and tune with the rich, jubilant melody the day away, doing nawthing, wasting of a wedding-march of youth and and dawdling away time that might be beauty when Love is Master and Joy is used to better purpose."

So when the Fulmer family moved wakes to slay and in the blare of awak from Los Angeles, California, bought an | ening trumpets there is the note of pat-Oklahoma farm and went to live on it, riotism, rebellion and death. It is the "Sal" went with them and became wedding-march of Love and Death-the "drudge-girl" or "girl of all work," love of liberty with the death of life.

them very long, Six months was the White Wings had seen in one of her visions that bright, vernal day though it did not occur as given in the dream as

She was in a sort of trance, and

temple, carved within and without with

of the temple were inlaid with pearl and

seemed to her startled eyes to be com-

posed of human bone and muscle. The

roof was arched with living skeletons

Vessels of gold and silver adorned the

altar, while the altar and floor behind

it was made of some rare wood, sweet-

Still further behind was a small pool

of water, and in its slimy depths great

reptiles splashed. Upon the far-off

stars giving forth their light from a

Suddenly the air was full of music

Jangling bells that vibrated with jar-

uncrowned King of life. But Evolution

smelling and odoriferous.

solemn midnight sky.

there were some slightly different cir-Four years, however, passed away cumstances which prevented. since Sallie Fulmer had escaped from Some of the white people from nearan Oklahoma ranch, from the servitude by places had got hold of the idea that and bondage which had enslaved her there was going to be a regular snakeand which she felt was breaking down dance among the Indians, and many

men and women were on hand that night to see the exhibition, several reporters with sharpened Fabers and unintelligent memory being present. None of all was to be the "Extermination Dance" of the "paleface robber" whom White Wings saw so abundantly in evi- oh, dear!

dence. Having once lived among the white people herself, she understood something of their meddlesomeness; and after a whispered consultation with some of the chiefs gave the order to latter."

start the proceedings. The warriors, some forty in number, squatted in a circle around a great fire, shouting and gesticulating there came a single file of long-limbed priests with zig-zag stripes of white paint upon their bodies and giving vent to the bloodcurding yell of "Wow! Wow! Wow! Wow!" These marched into the circle. In one hand, they held a bag of sacred

(held, however, in such a manner as not to interfere with the sprinkling rite) they had a rattle which they shook vigorously from time to time as a sort of chorus to | down to bed rock strata are we here to their frightful shrieks. Across their enjoy harmony or to make a noise? mouth was daubed an ugly cloud-streak maintain with all the power I am capaof grayish color extending over the face | ble of, the latter."

from ear to ear. When all the sitters had been suffione hand and meal in the other. The bodies and legs of these individuals and behold, it was all a dream. were nude but around their loins were

finely-woven cotton scarfs, delicately embroidered in red, green and black. After throwing the meal to the south. east, north and west of them, they did some extremely clever juggling with the snakes in their hands that writhed and hissed in an apparent vindictiveness of manner most horrible to behold. The Indians twined them around their naked arms, lifted them high above their heads and while dancing with the fury of maniacs threw the hissing reptiles into the air and as they came down

caught the slimy bodies in their mouths. While the yelling and dancing was, apparently, at its greatest height the sprinkling priests retired with a number of the warriors, but in a short time returned, shrieking like demons, with

half a dozen snakes more or less, in

would sooner be the white squaw of an Indian chief, with a savage wigwam for a home, and have my freedom, than a mere dish-washing slave in the farmkitchen of a vulgar, vice-creating civilization."

Harmonious Development of Character

To the Editor:--I have another at tack of "Itchis Scribendl," brought on seemed to know that the greatest dance by reading the discussion of the marriage question in No. 684 of The Progressive Thinker. And me a pachelor,

The offending paragraph was as follows: "To get down to bed rock strata are we here to enjoy harmonious homes or to develop character? I maintain with all the power I amicapable of, the

I read that and after the manner of John Bunyan dreamed," And lo! in my dream L was in Topsy Turvy Land and chanting a weird melody. Jumping, in the midst of a great number of musical instruments endowed with intelligence and the power of speech. The bass drum was addressing the congregation: "Fellow instruments" Having at last got rid of those meddling hu man creatures, we can now proceed to give the world such stirring music as meal with which they sprinkled the never awakened the silence since the heads of the warriors while in the other | morning stars sang together."

The violin made a few remarks about the necessity of being in tune. trombone jumped up and said, "To get

Then the bagpipe gave a swirl to draw attention, and said, "Hoot mon, ciently, sprinkled, another file of red- dinna ye ken we are not here simply does not want one to come back without each other. And the personality of one skins came hopping, prancing and to develop a noise, but a certain kind the other. If it's the wife of his youth, life cannot be that of another. dancing into the ring with snakes in of noise-a harmonious noise like this" he wants the dimple on her cheek, the

> Now the lesson is this: We are not here to develop character, but a certain kind of character-a harmonious or heavenly character, and the harmonious home is the nursery-contains the right soil and temperature for that celestial plant. The inharmonious home is adapted to the production of a character deformed, vicious, savage. And if you cannot defend compulsory and inflexible marriage laws on the ground of their tendency to secure, more social harmony, then you have no solid footing for your argument, nothing but quicksand.

Builders have in contempt of mechanical laws erected imposing structures only to be overwhelmed with confusion as they toppled, or as the inspector ordered their removal. Just so have men built imposing characters in contempt

a million is thus reported, and those who do come show woeful limitations, If such spirits move from place to place the cave fish, will presently disappear. our search for the man himself after by thought power their unused limbs death must face all these problems and will soon become imperfect; and if they the spirit of a woman, that I closely redifficulties. It seems to me that our also by thought shape their mental crebest course is to determine the negative ations, then even their hands and arms side first, and make up our minds as to | must take form, or perhaps no form, bewhat is not and cannot be our loved wond all recognition by us. In other and of course the Elder was not inquirone, although it may be what is called words, we are right back to our first spirit return.

Death has taken him away from our form, is as potent as intelligence in its that I have not, but my Webster tells sense of sight and touch. So far he own field. And since I cannot conceive me that "Personification is the giving has become an impossible visitor. We of my loved one without just the organs can neither see his present form, nor by which I knew him, therefore it is imgrasp his present hand. So much is possible I could recognize him if he the actual normal barrier between mor- suddenly appeared just as he is to-day. tal and spirit. Yet in so-called "form If our earth experiences are to be any materialization" we are told that our guide, some of these changes in spirit friend is himself again, though only for form will be gradual. If matter has a few minutes. Let us remember we more than its share of power at first. only knew him in earth life as a com- the spirit might look and act as of old. pound of matter and intelligence. We In that case we should talk about undehave seen that one was as important as veloped spirits, and claim that such the other. They are eternal partners spirit visitors had not yet outgrown in the great business we call "Cosmos," | their earth limitations, or else were reand are never found apart even in the ducing and picturing themselves down most minute detail. But the old comto our level. In other words, that intelpound has gone for ever. We buried it ligence was compelled to accommodate out of our sight. No one claims that itself to our matter. But, all the same, the old compound is restored. So that we are compelled to recognize that the point is settled. Our old friend is not material conditions and laws amidst and cannot be there, as the personality which our spirit friends now dwell we knew. Something of his personality shape their forms, as much as the con-

has found its way into a new compound, which the mortal cannot sense. But it being so, they cannot come back "as is not the old personality. That has they are," and greet us form to form. If gone forever. they send thought we have to imagine a The seeker says "I don't care for that. form, for identification of a thought is It is the mentality of my friend I want." impossible. The thought of my old

friend, which he used to express in deep But he does not realize what he is really seeking. "His friend was loved as a bass will not be identified in a shrill friend, as well as a mind. Both intelli- treble. Identification is impossible gence and substance were embodied in without form. In other words, matter the personality he loved. And he really and intelligence are indispensable to

To return to our illustration, the man, -and he blew so loud a blast I awoke | curl on her forehead, the laugh that was as we know him, is only a leaf. His exmusic to his ear. Every emotion that periences all belong to the tree. When she expressed was through form, and we in our turn drop the leaf, we will though he talks about wanting her spir- find ourselves possessing everything of it to return, it is form he craves, every love and friendship embodied in tree. time, so although he knows he buried life, but necessarily they could not be the old form, he tries to persuade him- expressed in the old leaf form. The lim-

> self that it is coming back as a materi- ited man finds his expression in the alized spirit. But his loved one is a grand fullness of manhood. new compound now, which he cannot We have now seen that the change sense. It is impossible for that new of vibrations through shock is in itself compound to show him the old personal- a change of form, enough to compel anity, for that has dissolved forever. So other personality. The shock of birth the new compound is a new personal- evidently, sometimes, leaves a portion ity; yet he is calling upon "spirit reof the form outside our sense limitaturn" to bring him back the old one. tions. So Sally remains an invisible Surely the reader sees the impossibilportion of Miss Beauchamp, with just ity of anything coming back, save an enough of matter to maintain her perimitation of the one he loved.

sonality; but also deficient in much we So we cannot have father, mother, darling, as realities to greet us, -but out. Miss B. was thus herself defimerely imitations, never twice alfke, cient, so far as the vital force used by selves abjectly in spirit, if not in body, and very different in appearance from Sally, and was left subject to shock. to our "Father." The God of the "New

if they had seen me, they had seen my mother, and many other things of a like nature, would it not be natural for them to suppose that my mother was sembled her in person and all respects? There is nothing ferocious in my disposition. I am not a "truculent scribe," ing if I had ever studied rhetoric, and thought that matter, which is always it is quite unnecessary for me to say to an inanimate being the figure or the sentiments and language of a rational being"; then if God is Infinite Intelligence and Eternal Energy, I would hardly suppose that he was a proper subject to come under the law of personification.

> One author, Kellogg, defines personification as a figure of speech in which things are raised to a plane of being above their own. Does the Elder really think that either he or any Hebrew poet or dreamy Egyptian or devout Moslem has been able to do this by "Supreme Intelligence?" If they have, then Calvinists and other Christians have certainly been "glorifying God" -exalting Him-by teaching and practicing their creeds.

The Elder thinks it only requires "just ordinary common sense" to unditions in earth life shape ours." That derstand that when he says "He" he does not mean a person of the male gender; but the fact is "just ordinary common sense" pronounces the other way, and the great mass of ordinary common people think of God by a mental image of a big, good man. I have found this out by personally interviewing many people on the subject.

Some young ladies, good Christian girls, have told me that they suppose He looks like a minister, only more dignified.

Some order Christians repel with indignation the suggestion that he is not a person, and say, "Else how could He h? 3 made man in his image?"

It seems impossible for writers and speakers in general to refer to God without the use of personal terms, and of course, the practice has arisen from the idea of "His" personality. All the personal pronouns of the masculine gender except you, are constantly applied in referring to this "Infinite Intelligence," and of no other impersonal existence is this the practice. The fact is, that it is not only Elder Myrick's God, who has this literal man-like appearance, but the God of the greatest part of humanity who recognize and worship Deity under any name. In our prayers we Thee and Thou "Him." We crave think most lovable. She is not rounded His blessing, guidance and so forth, We beg and implore and prostrate our,

scrubbing the floors, washing the dishes, | Louder and louder grows the music milking the cows and doing all sorts of Bells peal, whistles blow, horns toot, hard, physical labor that was most in- cymbals clang, organ notes reverberate tensely repugnant to her high spirit of with haughty grandeur, guns boom, ideality, most demoralizing and obnox- fifes and drums, banjos and guitars, all ious to the poetry in her nature.

Often, unknown to her parents, she cried herself to sleep on her little cot escent, flash and flame and flare. The in the attic, wondering whether to live whole mighty building is shaking with a life of such drudgery was really "a the grand passion of unsatisfied desire, life worth living." Often she con- of divine discontent-the yearning for templated suicide, but a Something ungratified freedom-which if not at within negatived the idea.

"May-be such kind of work suits some black River of Death through and by people," she said one night to herself, means of the Red Lake of War. "but from twelve to fourteen hours a day | Slowly and with dignified tread of dull, monotonous toil, dishwashing white-robed, white-haired, white-beardand scrubbing floors and cooking is not | ed priest moves to the altar, chanting a for me-I hate it-I hate it! I hate it! | monotone of woe and war. White It is servitude! It is slavery! It is the Wings stirred uneasily. The music bondage of Egypt, the serfdom of toil! ceased; and the white-garbed old priest Am I not born for better things? Such raised his right hand as if in benediclabor degrades and stultifies! If I stay tion or prayer and taking a goblet, apmuch longer at it I shall go mad-mad parently from the air, extended it to the -mad beyond recovery-mad beyond kneeling and affrighted girl. the regain of reason; mad beyond the hope of love, of beauty, of strength and of all things blessed!"

Not long after a number of Indian tales fell into her hands. It was at a and there was an intonation of sterntime when her mind was ripe for either ness in his voice, "and as you, drink revolt or escape; and the law of sug- each drop of blooded wine, think of the gestion worked out its inevitable and destruction of my race by the race that logical will.

loudly.

up her husband by endeavoring to per- these shall nourish you; these shall suade him that, perhaps Sallie was vis- strengthen you, these shall beautify you iting some of the neighbors around the and make you what you shall yet be. country, a thing she had been threaten. Ku-chee-ku-chee shall be a Savior and ing to do for some time.

go visiting, I tell you!" he muttered and the life and liberty of the Children at them.!" grimly. But he went out to the barn of Nature," and hitched up Dandy, a highly-strung, White Wings drank: and a shudder. beautiful little black horse that Mr. prolonged and terrible, passed through Silmer liked the best of all his farm her slight body. She felt like a flend A imals.

tween his teeth. Hardly stopping to mingle in one greatness of communal take breath he would pluck it from his sound while colors, iridescent and opalmouth, fling it skyward again for some one else to catch, turn around and catch another, until exhausted from his efforts he would retire with a savage moan. If one should happen to miss another Indian would catch the snakely tained, then a plunge into the cold, body in his hands before it fell to the

earth and beat the unfortunate one over the head with it. driving him ignominlously away from the dance. But suddenly all is quiet. The dancing, chanting and shrieking cease, as bursting into the ring like a burlesque old chief Ku-chee-ku-chee, appears. Around her temple is a circlet of gold Her dress reaches to her knees and her legs are hideously painted. Around her

The girl started back appalled. The cup was made of a human skull and the wine therein was human blood. "Drink, daughter, drink!" he said. calls you one of them, but which shall

One morning all was bustle and ex- know you nevermore, for unless you citement at the farm. Sallie Fulmer turn traitor to the cause that has now had mysteriously disappeared. There become yours you will be one of us. was no one to help "ma" milk the cows, you have come to be the White Savior wash the dishes or scrub the floors, and of a people, you and Ku-chee-ku-chee. as it was a heavy churning-day poor ma You are to be a Maiden of Fire, a Wofelt all broke up and was ready to cry man of Blood, the Queen and Charmer from distress and vexation. The old of poisonous Snake-Gods! Drink! man was as mad as a hornet and swore Drink, my maiden, drink-drink both the blood of mortals and the poison-Mrs. Fulmer, however, tried to cheer juice of serpents. These shall feed you;

you his seeress, prophetess and guide. "A cussed busy day she has chosen to Drink to the destruction of white devils

waist are hissing, writhing, crawling serpents, with tongues like forked lightning darting in and out. She seemed inspired with the spirit of Terpsichore, for while she juggles the snakes, first this way and then that, the assembled Indians keeping, time with her in a moaning chant, she executes some most intricate steps in fantastic toe-tripping. The fire glints from her hair, yet does not burn; the snakes seem to claim her their own for they kiss her very lips and she seems to extract a buoyancy of life and a venomousness from their nearness she had never before experienced. Then some white tough threw an insulting remark at White Wings. The dancing girl changed color. Her cheeks became a flaming red, her flerde, black eyes emitted sparks of fury, her lips compressed themselves into a frown. "Up! Up!" she shouted, hoarsely. "Up and at them, red dogs! Up and Suddenly there was a commotion in the crowd outside. Shocked and hor-

ror-stricken the white people turned to flee as White _ Wings, ... untwining the incarnate. All the hatred of the world, | largest and florcest sorpent from around After spending half a day which they from black, yellow, red and brown her waist, threw it with all her might felt they could ill afford away from the races seemed to be swelling and dis- into the midst of the curiosity-seekers | Harvard College, in 1638.

of spiritual laws only to be the more hueach hand. Up into the air they went, and while executing some of the most fantastic steps some of the participants down and building again after another would catch a falling snake firmly beideal.

As the gardener knows the orange tree will not thrive in a cold climate and a barren soil, so does a Spiritualist know that the angelic, character requires for its development harmonious social conditions. And as the one clears from his, garden stumps and stones, so will the other labor in his private or public capacity to reform or annul every discordant influence custom or institution. And the word harmonious suggests neither weakness, monotony nor stagnation.

If perchance some reader who puts actress, White Wings, the white squaw of his trust in coercion should say "here is one who makes light of marriage and would advocate removal of all restraint, which throws out sparks and jets of fire. I can make no better raply than a quotation from Tennyson:

> "And the parson made it his text that day, and he said. likewise."

That a lie which is part of the truth is ever the blackest of lies. A lie which is all a lie may be met with and fought outright. But a lie which is part of the truth is a harder matter to fight."

To sum up, this world is no nearer a realization or even the conception which precedes realization of the conjugal relation than it is to a realization of the angelic in anything else, and perhaps it would not be wrong to quote from President Roosevelt in referring to another problem: "Wise evolution lish the safeguard against revolution."

J. T. MACDONALD.

Sidney, Wash.

Sevon months and a half was the time taken in traveling round the world by a picture post-card, which has just been delivered to its sender at Berlin.

The bread secured by sweat of the brow is twice blessed bread, and it is far sweeter than the tasteless loaf of Idleness.-Crow guill

The first printing press in America was at the house of the president of

different cabinets. The form, if it This shock she alterwards experienced miliated on passing to the spirit world | come often enough, gains a personality of | with the consequence that new personas they realized the necessity of tearing | its own, and is at last imagined as real, alities appeared, but dating only from and greeted with the old affection. We the time of that shock.

are not here concerned with its limita-So far as we know, Miss Fancher had tions, but only with the fact that it is no natal or antenatal shock; at least no not and cannot be the old personality. such personality has so far appeared That is the only fact we are now seek- Her various manifestations seem to all ing. So we pass on to other phases, date only from one or the other of her keeping in mind that the compound, by cruel accidents.

which we knew our friend, is forever The reader will now notice that broken up. And we must not forget our "death" must itself be also a shock in illustration that we are all, in our per- the great majority of cases. That fact sonalities, just leaves on the tree of life. | will readily account for the non-appear-The leaf falls, but it has been a portion | ance of many a dearly loved one. The of the tree. As a leaf it is gone. As a personality we knew has evidently been tree it remains. changed by the shock, but, all the

The connection between the new same, nothing is lost. Love is alive as form of our friend and the one worn in ever, but it cannot be expressed in the Hear the zephyrs softly blow, earth life is not as simple as most be- old form. And the love that is merely lievers imagine. Suppose the accounts personal, love of the form rather than Telling of the voices sweet, given us by clairvoyants to be literally of the soul, will have to pass like the descriptive, and that "something," in- falling leaf. Such a love is unnecescluded in our mortal bodies to-day, is sary to the full life of manhood. Whatfreed by death, and takes shape in al- ever the form in the next life that condimost exact resemblance of the mortal. | tions may compel, we shall share it with we are but at the beginning of our diffi- our loved one, for love is not a mere atculties. The form we knew so well was | tribute of form. but the very essence of familiar to us almost organ by organ, intelligence, the true blending of soul and we picture the spirit as retaining with soul. By "soul" I mean that comthem all. There must be neither muti- pound of intelligence and substance lations nor additions to that form if we which is invisible, and intangible to our are to recognize it. I am not now allud- mortal sense, but nevertheless personal, ing to the mother's darling grown into although apparently impersonal in earth a rounded womanhood, and therefore life.

impossible of recognition, but to the What we call "spirit return" and "hugeneral law of nature which affects all man immortality" are glorious truths. our organs. That law demands that | Yet the immortality is of the tree, not any organ unused or unnecessary, shall of the leaf; of manhood rather than of shrivel and shrink till at last it be- the man. The "spirit return" is of that comes discarded altogether. Fishes in portion of the manhood ' nearest in the darkness of the Kentucky cave lose | touch with the old form life. It is limtheir eyes and almost every form has ited in its intercourse by its new form traces of some organ that has been thus | life. By its new powers it can picture disappearing, because no longer neces. for us old faces, and long forgotten

sary. The appendix, of which we hear | clothes. As a result the mother beso much now-a-days, as dangerous as holds her child as the babe who died | terpreted by mortal mind that it serves well as useless to humanity, was once twenty years ago. The daughter rec. as what is called a "test." The old is of size and great value, as it still is to ognizes the feeble old age of her loved | thus recalled, and the loved one found certain animals. We may therefore as parent. Neither can have real exist to be still alive. But the student will sume as certain that the spirit form will ence-as form-in the new life. They have learned the lesson that matter is not long retain organs that are not are simply pictures, moving pictures of lord in its own domain, and compels needed in the new life, just as we as- the past. And all tales of the spirit's every communication from the inner sume that deficiencies and mutilations present life must be pictures too. In- life to pass only as a pictured thought, will be presently supplied. If the one- telligence can only work through mat- fashed from the sunlight of the future legged man is to have two legs over ter, here or hereafter. Substance is down into the shadow of the present. there, then the three-legged or no-legged thus a limitation to all personal intermonstrosity will also find themselves course, on the cis lovel.

Thought People" is simply an evolution of the orthodox God, and the farther we go and the "Newer" we become, the more will "He" evolve, until it is to be hoped "He" will lose "His" personal H. A. S. pronouns.

THE TIME OF LONG AGO.

When the shadows, to and fro Flit as in the long ago. Then the soul is filled with dreaming, Nourishes a silent seeming Of the castles it has wrought, And each golden, precious thought Of long ago,

Whisp'ring of the long ago; That no longer we may greet; Leaving with a cheerful grace Just a semblance of each face Of long ago.

Listen to the brooklet's flow; 'Tis a song of long ago, Now a loved one's weary sigh, Now a mother's lullaby: And the water, whirling after, Echoes with a smothered laughter, "Long ago."

Some time again each soul shall know Of the time of long ago; Live again the blessed ways Of the earthly yesterdays, Murmur, with the angels singing. While the silver bells are ringing. "Long ago."

-Thomas Dwight Goodwin.

Many a truth thus pictured is so in-(The End.)

San Leanaro, Cal.

THE PROGRESSIVE THINKER

trines are Christians, and so on, and so

of science that are involved in the prac

favor, we are not very ready to advo-

no angry God; the spirit world is beauti-

ful, and the dwellers therein are happy.

and I shall meet my loved ones over

With this comforting feeling, all wor

The question of immortality is settled

there and be happy with them."

cate an unpopular doctrine.

on.

LIFE AND EXPERIENCES IN SPIRIT LAND upper strates of the earth's sublimated material spiritual spheres.

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

LETTER NUMBER NINE.

Mr. Editor, Ladies and Gentlemen:

2

The medium asks me this question: "Mr. Beecher, will you kindly tell me if spiritual beings can pass through the body of the earth?"

Certainly. Spirits can pass through the body of the earth if they so desire. Spiritual beings can go wherever electricity or magnetism can go. But if you ask me if a material spiritual body can pass through the carth, then my reply is, that laughs last laughs best, Wait and see. The cranks are no; such a body can not pass through the earth; and it is the ones that move the world. this material spiritualized body that we draw to ourselves, or take on as a covering, here in the spirit spheres; and even this body cannot visit earth. It must be left behind in the sublimated suberes. This body cannot leave the suberes any more than an earthly body can come here; but a soul or spirit can come here while yet encased in a material body; yet it must leave that body in order to do so; and the body | freedom. But what I lacked, when with you in the flesh, I thus left will appear almost as though it were dead or in a pray you allow me to make up now. A few more words and deep sleep; besides, a great many trance mediums visit us I shall have done with this letter. You have already got here, brought to us by their spiritual guides, while their material bodies are possessed by some other spirit.

ning, through the body of the earth, or it can remain within | message-that is-they will send pictures without any wire the earth for a certain length of time. Perhaps very few at all. There will be wireless photography. Pictures of people have thought of this, but they should think of it and your friends and their surroundings will be impressed or understand it.

If a spirit, together with its soul, could not pass through remain within their prison-house, or grave, forever; or at least until through some natural cause the grave was rent asunder and exposed to the open air; those whom earthcons of ages.

What an awful, horrible fate!

No, friends. Nature is ever kind. The spirit and soul of And I am helping to hasten the day. man can never be thus confined; consequently, a soul can pass directly through the earth, which is to it like a coarse sleve. Wherever ether, electricity and magnetism can go, there also the spirit and soul of man can go.

Now, as I said, a spiritualized material body, such as we take on here, could not pass through the bulk of the earth. One would be obliged to leave one's body behind; and, as I said, we cannot carry our material spiritualized bodies to earth, any more than those of earth can bring their heavy material bodies here; but they come here in spirit, and we go to the earth in spirit, leaving our sublimated bodies in the spirit land, and while we are visiting earthr sublimated bodies remain quiescent, or one may compare . . o earthly sleep. The soul, nor spirit, never sleeps; it is only the heavier body that appears to sleep while the spirit and soul roam at will wherever they desire to go; but the soul really has a great many different bodies: The thought body, the aural or astral body, the sublimated material spiritual body, the heavy material body, the ethereal body, the electric body, the magnetic body, and so on. I suppose there may be many more that I as yet know nothing about; but these which I have enumerated I do know about.

In earth life the material body is made up of many different bodies. There is a body of bones, another of muscles, another of arteries, one of nerves, one of the true skin, another of the epidermis; and there are really many more; but these are enough to show what I mean: and while the soul dwells within the material body it is possessed of all the bodies that I have spoken of, both material and spiritual. At brings them nearer and closer together as it rolls by. If he so-called death all these material bodies are cast off, but all is in poverty, let him struggle manfully and get out. If he is the finer, more spiritual and sublimated ones are retained. There are really seven different distinct bodies composing the material body, and there are seven distinct spiritual bodies composing the spiritual body. Now each one of these bodies can be analyzed and understood if one will but give time and patience for the purpose. The time is not far dis earn, whether here or there. He had better become a tant when there will be positive evidence given to the whole | crank and help the world on in the right direction-put his world of the existence of the imperishable, immortal souls mind and all the force there is in him toward the accom-

Now all that I have written will be discovered some day The upper spheres will be photographed-as the astral body will be- very soon. The next step will he to photograph the astral spheres, or a portion of them, the lower ones at least, those nearest the earth. Why, the time will come when those of earth will think no more of photographing the spiritual spheres than they do now of photographing the moon and stars.

What would have been thought a hundred or more years ago, if one had said that the moon and stars could be photo graphed? Oh just what is always said when anything new is broached, "Why, the man is crazy-a long-haired, wildeved Spiritualistic crank or lunatic!" That is the way they used to talk-that is the way that many talk now. But he

Witness Marconi, Edison, Tesla, Mesmer, Davis, Peebles Francis, Tuttle, Bruno, Galileo, Harvey, Hull, Babbitt, Ingersoll, Denton, Lincoln, and, oh, dear friends, I would that I could say Beecher. But I cannot. Would that I had been a crank to help move the world in the right direction. Still, I losophy, but puts its principles inte helped turn the crank a little, especially in the direction of daily practice. wireless telegraphy. Thanks to a crank. Soon you will have pictures or photographic impressions of the surround-

Yes: a spirit and soul can pass, with the rapidity of light | ings of the person, or persons who send you a telephonic photographed instantly on the same principle as wireless

telegraphy and this will at length be able to span the globe. the earth, those who were buried alive would be obliged to One may sit quietly in a room in America, and receive pictures and messages from a friend in Europe; yes, and hear them talk, as well. Why, the time will come when distance will be no hindrance either to eys, ear or thought; and, at quakes had swallowed up could never escape; those who had | length, these pictures will be made to move as natural as the been imprisoned deep within the bowels of the earth, through living presence. Then another crank, a little larger than the the caving in of mines, would be obliged to remain there for | others of a later date, and the spirit world will be revealed in all its beauty and splendor, and the angels will walk and talk with man, made visible to his material eyes and ears.

> Now I anticipate a question like this: "When that time comes, Mr. Beecher, will not unhappy people be apt to com-

mit suicide?" No: for when that time comes they will find out that one who commits suicide will be more unhappy here in the spirit life than one would if one remained on earth and bravely lived out the allotted time. To kill one's self makes matters worse instead of better. One must strive to make one's condition better on earth, for one would have to strive to make it better here, just as there. If one is so densely ignorant as to commit suicide, that one would be just as densely ignorant here, and would not have his material body to help him out of his muddle. It is only a muddled brain or spirit that ever tries to murder itself, and it would have the crime of attempted self-murder added to its.muddled soul. Any infringement of natural law brings its own punishment. We will suppose that a man commits self-murder because he is disappointed in love; or his business is poor; or he has committed some crime; perhaps he cannot live up to the style he desires-well, there are a great many causes. If for disappointment in love, his disappointment will be none the less out of the body than in, for it is not the body that is disappointed but the spirit and soul that animates the body. He would have to get over the disappointment whether in or out of the body. But real, genuine, pure, true love never can be disappointed, given plenty of time; that is, if the one thus loving loves the real other half of himself; and if he does

thus love, nothing can ever divide them. Time and eternity criminal, killing himself will do no good, for the crime is in the soul; he must educate himself up into goodness, and he must do it whether here or there, and he had better do it while in the body. It will be much easier than to come here filled with criminal ignorance. Whatever he has he must

WHO ARE SPIRITUALISTS? can realize and appreciate the higher and nobler, that is the direction in which he will move. By Their Frilits Ye Shall Know Them.

Here, then, is the answer to the question, namely, the full, complete and har-"That question is easily answered," monious growth and development of all says one. "Those who believe in the continuity of life and the return and the bodily nowers and mental faculties of the human being; such one at matur communion of the departed with mority will be a complete man or woman,

Said Milton:

tals." "Then one who believes in mathematics is a mathematician; all are doc 'Accuse not Nature; she hath done her tors who believe in the curative power part: Do thou but thine," duce a Metaphysical functioning of the psychio faculties and sense of intuition to feel and take

of drugs and medicine; astronomers are those who delieve in astronomy; and those who believe in the church doc-Whoever does, is a Spiritualist, and

this is what Spiritualism is destined to do for the world. E. J. SCHELLHOUS.

A mathematician is one who is skilled in that science; a doctor is one who is Spring Hill, Kans. acquainted with the various branches

Relics in the Church of St. Mark.

tice of the medical profession; an as-The beautiful lecture by M. M. Mantronomer is one who has made a suc gasarian, published in No. 689 of The cessful study of astronomy; a Chris-Progressive Thinker, speaks of his in-teresting visit to the Church of St. tian is one who practices what Christ taught, and a Spiritualist is one who Mark in Venice-one of the richest in has not only mastered the spiritual phiall Europe, and which claims to contain the grave of St. Mark, the Apostle, and Belief is one thing, knowledge is an the stone on which St. John was be-headed. For five frances the guides would conduct one to the vaults in the other. But knowledge itself depends on something that is prior to it. One canbasement where he could see the blood not know without knowing something; of Jesus, and some of his bones. Of and in answer to our question, that course Mr. Mangasarlan did not pay something is Spiritualism; and even to the five france, as the object of his visit know what that is, does not make one a Spiritualist; for knowing is not being. was other than to look up manufactured antiquities.

Man is by nature, essentially a spirit-ual being; and to be a Spiritualist, he must understand what Spiritualism is. Now as to those bones belonging to Jesus, permit me to use this queer ex-pression: "It may be possible, but it most likely improbable." In consequence of ignorance of what it is, the world is full of discordant and

Looking at it from a purely philosoph conflicting theories, beliefs and dogmas that result in violence, warfare, op-pression and slavery, extremes of ical standpoint. I came to the following conclusions, that if the church sent a wealth and poverty, giving rise to dis-ease, premature death, vice, crime, inrepresentative out to some bonevard to pick up a few bones at random, and take sanity, suicide, degradation and misery. exhibit as the bones of Jesus, then it is perpetrating the most helnous fraud im-Instead of studying human nature as revealed by its manifestation in life, we aginable, and shall I also say-crime? inconsiderately accept some of the pre-If they really are the bones of Jesus then he did not rise bodily from the vailing dogmas that have no foundation n truth, and there we rest. Although spirit return and communion are not grave, and afterwards dematerialize. The church is also in possession of a new, yet to modern thought it is new; knowledge of the burial and disposition and being opposed to the prevailing thought, it is denied and made unpopuof Christ's body that has escaped account in the Bible. lar; and in its acceptance some degree The next thought most impressive to of moral courage is required. As we

my mind is, that it matters not how love to bask in the sunshine of popular smoothly a fraud or crime is covered, or how dense and impenetrable the darkness and mystery enshrouding it, "Truth," with its eternal perpetual Many who are not content with ortho-

lox belief, and feel an interest in Spiritspark of light, will enter, and in course ualism, from what they can learn, conclude that it is true, but few of such go of time eliminate all fraud, mystery, farther. As a rule, this is about their state of feeling: "Well, there is no helldarkness, error and doubt. Sultan, Wash. C. M. CARTER.

PRAYER AND WORSHIP.

Differ in Kansas and Nebraska-What Do They Mean?-The Remedy.

ry about the future is dismissed, and they pursue their worldly interests with The result of the decisions of courts upon what is "prayer and worship" in our public schools, proves that there is no safety for secular education in legisunabated zeal.' They do not realize any need of further investigation, only to corroborate and strengthen their belief, lators or judges. The decision of Judge Hazen at Topeka Kans., permitting the and gratify their curiosity by getting more tests. The dollars they spend are to gratify personal feelings. They would like to see the cause advance—it would please them; but scant are the reading of the Lord's prayer and of salms, as not prayer or worship, is in strange contrast with the opinions redollars that come out of their pockets. This is the kind of Spiritualists that cently given in the Freeman case by the udges of the Supreme Court of the admake up the great mass of believers; but it has no more influence on their oining state of Nebraska, holding to The inference is plain enough; there

lives than does a belief of church dogis no surety for a Secular Republic mas of those who believe in them. It is being, and not believing, that makes the Spiritualist; that is, a Spiritualist without Secular Education: nor for Secular Education without a Secular Republic; and that the two are the counis one who is spiritualized. As A. J. Davis said: "Absolute purity of heart terparts only of a scientific and enlightand life is the richest of human possesened state of mind in the community. sions; and implicit obedience to the highest intuitions of the soul is the only As long as the Lord's Prayer and the Psalms are read, the whole power of state, community and school i In personal matters Spiritualism is to bear on the pupils, to make them believe that the Christian Theology and cleanliness of body, subjection of selfish and sensuous desire to the moral sentinot Science is the bottom of all our huments; in social affairs, it is the rule of man life and existence, and that its justice and the practice of benevolence pope, teachers, priests and preachers and toleration to all, and sympathy and | have the keys of a real heaven and hell

raphy. I can see Clairvoyantly as my lucidity of vision functionates upon the othersal or spiritual plane of Life to see any one at their daily pursuits and figure out every problem of their lives or communicate with friends in spirit life direct. . I can scent, taste or feel psychometrically the ethereal vibrations of all conditions coming from the spirit world and can diagnose any case of discase and prescribe the right remedy in every instance, or can read the very life secrets of people, elling of past, present and future events.

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Cognisance through the five special sentees of Scent, Taste, Touch, Sight and Hearing, and also to roval all knowledge of spirit, the ethereal and all laws of phenomens known to metaphysics. In this condition I can hear Clairandiently and re-

ceive Telepathic messages from the othereal plane as scientifically and accurately as if by the sys-

tem of the Wircless Telephone or Wireless Teles-

I experience, as I call it, stages of spirit Auto-Elecromatic writings, by control of my hand, which is as foreiby handled, and gives a similar effect, as though controlled by a current from an electric battery. This is a wonderful psychio adaptability I have attained. At will I can psy-obically scont the perfume of a rose, or taste the blically scent the perfume of a rose, or taste the delicious truit in my vision of fancy, or feel a temperature of extreme heat or cold, and see in a visionary country, land or sight, and hear the con-muulon of a world of traine as true as reality. Subjective activity of mind is productive of these results as a perfect state of dreaming in a person when wide awake.

PSYCHICAL LOVE

secret power of this wonderful condition It is a love-a condition and power so potent and them into the consecrated building to capable of such pleasure and gratification through the exalted climatic period of the soul's regener-ative powers and forces that it is a complete substitute for the most enjoyable functions of any other organ of the system—this is a condition that

gives true perfectness of being. No wonder that through such a power for health and strength anyone can develop such psychic adaptability. Anyone who knows just what this power is can master their conditions as I have You can overcome any disease or trouble and to the orthogonal and the second of the second seco

PROF. R. E. DUTTON,

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PROF. R. E. DUTTON DR. J. M. PEEBLES' move in the right direction. When man

of both men and beasts, just as the X-ray has been discov cred, so that the question will be settled forevermore.

Spiritualists may say that it is settled with them already. That may be true, but it is not true of all the world beside. Even among Christians there are many who doubt immortality, yet they reason thus: "If there is indeed a future life, by joining the church and accepting Christ, we shall be on the safe side at least, and we are more popular at the same time."

The time is near at hand when the aural or astral, body of every person who sits for a photograph will be taken, and a photographer will always be called to a death-bed-instead of a priest or minister-to photograph the astral body as it departs from the material body.

Study and work hard, O, ye photographers! for to some one or more of you will be given the great secret, and that very shortly. No, the church with all her presumption and arbitrary cruelty will never be the power which will prove the immortality of man; but scientific attainment and the photographic art; and the X-ray will have much to do with it. The light of the sun will never photograph the spiritual body unless, indeed, it be materialized to a certain extent; but to photograph the real spiritual body, that is not made up or materialized, will require another kind of light; and this light is gradually being discovered. It is the light wherewith the spiritual world is lighted. It is an immortal spiritual light that existed before suns were formed. The knowledge of this light is about to break upon the world. How do we know? Because we are guiding and watching it, and we know just how far man has arrived toward this knowledge. One or two steps more and the whole world will stand amazed, and immortality will be proved beyond all question forevermore. It may even come to pass before this which I am writing is put in print; for this will probably not see the light before another year at least. This prophecy is being written by me-Henry Ward Beecher-this day, or evening rather, of Saturday, December 28, 1901. I also hope, friends when that time comes to pose for my picture. Oh, we are all very eager, you may be sure.

- Frankling

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The medium says: "Dear Mr. Beecher, how do you look now ?" and I reply: Suppose I pose before the camera of your brain and you look at me with the eyes of your spirit? You can see me thus just as the future photographer's plate will show me. Now describe me, or, rather, I will help you to write a description of me as I now appear. I stand before the medium a large, luminous form; straight and tall; the interior form looking very much as it did on earth, devoid of all imperfections, such as grey hair and the wrinkles of age; the countenance shines with a powerful, intellectual light; the dark hair is long, waving over the shoulders, and a clear, bright, subtle aura envelops the inner form. Now from this inner body rays outward In all directions like a bright sphere, a luminosity. This is the aural or astral body, and like a rainbow it has seven distinct colors or spheres, and as they harmoniously blend into each other, the outermost is a pale golden hue. The inner form is about the same size as Mr. Beecher's was while in the material form, minus its portliness, for it is exceedingly symmetrical; but the gural or astral form surrounding it extends in all directions many feet, and still it pales away as far as one is able to see, so that one might say it fills the room with a sweet sanctity. One can always discern other spiritual beings and their various auras blend together in harmonious light. But these are not directly controlling just now; Mr. Beecher being the only one who controls at present.

Now the medium is perceiving my thought body; together with the astral; and within these resides the soul, being concealed by the thought body, the astral body, the magnetic and electric bodies: but the sublimated material spiritual body I have not with me. That remains quiescent within the smiled pleasantly.

Ser . The Barrie

plishment of some grand aim in life-some great and good work to be accomplished-lose himself, as it were, in something that will benefit himself and all the rest of the world at the same time. Why, it is extremely selfish and cowardly to commit suicide; and one will be just as selfish and cowardly when one gets here as one was before.

Yours for the Right, HENRY WARD BEECHER.

TO MY BROTHER, DEAN CLARKE.

Deep-voiced brother of my inmost soul, Born from the great Eternal Whole, Thy songs shall live and still inspire When thou dost from the earth retire. No wonder thou art poor in things Of earth, thou hast such well-plumed wings.

While others gained and hoarded gold Hast thou not gained a thousandfold More rungs upon the height of worth Than hadst thou gained the half of earth?

All greed for gold, all earthly lust Must sometime crumble to the dust. But deeds of love and thoughts sublime Will live and rise to conquer time.

As by thy lamp-light others see, So shall their light return to thee. Wert thou anhungered, ragged, cold. And offered richest mines of gold For this sweet, soulful gift of thine, It would behoove thee to decline, For when all earthly wealth is gone Thy songs will still be living on.

May thy sweet booklet quickly bring To thee each needed earthly thing; May all thy wants and wishes be Supplied to thee eternally.

A brother's prayer! Let me express A hope for future happiness; Let me thy fates and muse implore, To keep thee from the poor-house door.

Thy inmost soul has ne'er, at best, Had more than half its depth expressed; The deepest, broadest, highest thought Can not by human words be taught.

Live on, dream on in peace and health, My brother Dean, enjoy soul wealth, And all the coin that comes to thee. But give thy songs a chance to be:

DR. T. WILKINS

THE CHEERFUL GIVER.

The plous creature who was soliciting for a church institution argued long and earnestly. He wanted a contribution of £20. Finally, the merchant reached for his cheque book. "The Lord loveth a cheerful giver," quoted the holy one, with cheerful satisfaction.

"Does he?" asked the merchant; hesitating. "You'll find it in the Bible," asserted the holy one. The merebant put back hts cheque book. Wer Think

"I was about to give you £20," he explained; "but I could not possibly do that cheerfully. Doubtless it would be more pleasing in the eyes of the Lord if I kept down to a point where I can be obserful."

. Thereupon he handed a £1 note to the holy, one, and

charity for the misdeeds of others, and | and of our future, until we reach them. desire for the well-being of others, devotion to duty and cheerful aid in all laudable efforts to advance the cause of Spiritualism, both by individual efforts and financial assistance.

method of its attainment.

If every so-called Christian lived in strict accord with his profession, there would be no infidels; the failure to do so works the greatest injury to Christianity in the true sense of the word; so if every so-called Spiritualist lived in strict accordance with the philosophy of Spiritualism, there would be far less opposition to it; the failure to do so works the greatest injury to the cause. As discussion and strife among socalled Christians create distrust, so dissension and strife among so-called Spiritualists do the same among them. In a word, as conflict of opinion and sectarian strife distract and weaken ecclesiastical interests, so spiritual interests are distracted and weakened by strife and dissension.

The fact is, mankind are not fully prepared for the reception of spiritual truth. It matters not how pure and lofty the teaching of Spiritualism is, if those to whom it is given cannot respond to it; it has no effect. It is like ed sown on stony ground amid thorns and brambles. It matters not how good and pure the seed, the soil on which it falls must be suitable. Then we must go back to where the difficulty lies, prepare the mind for the reception of spir-itual truth; for the spirit of man will respond to just what is in him, and no more. In a true philosophic sense, dissensions among Spiritualists is proof of what they believe is not true, and the world so regards it. Thus for mere personal considerations, they are willing to put a club in their enemy's hands. This is human nature imperfectly and incompletely developed. "Vile self gets. in" and mars the whole life. The self-ish and spasuous desires hold sway, and man's moral and spiritual nature is left in great measure, undeveloped, and the higher and nobler truths of the spiritual philosophy remain to a great extent in-active. IThat is to say, the lower plane of life upon which the great majority of maniful live, is the selfish and sensuous plane: whereas, the true plane is that of the supremacy of the moral sentiments and spiritual aspirations,

In this presentation of the matter, no reflection is intended. All act from the standpoint of their mental status. The thief cannot act honestly under all circumstances: otherwise he would not be a thief.rdThe sensualist cannot enjoy the society of the pure in heart; so those whose spiritual natures are not developed, whose entire energies are expended in more worldly pursuits, are not disposed to search for higher things, and even those who - do ge thing things terribly mixed, and nothing defi-nite is revealed.

Facts are what we must deal with; the cause of existing conditions of socie ty is the proper thing to consider; and when that is understood, there is good reason to expect better results. The incentives that actuate mankind on the lower plane are those of a worldly character: they lead to selfishness and sensuality; to strife and contention, to vice and orime. The incentives that actuate mankind on the higher plane tend to peace, harmony and good will to all. In either case the incentive is of sufficient force; all that is needed to

an even and cheerful disposition. In spiritual matters it is an aspiration for ship under state authority irrevocably a higher and nobler life, and an earnest | commits the whole people and each generation to Christian superstition. This effect is made permanent when the pul-pit afterwards learn that all of the higher colleges and universities practically know of no other view of this world and of our life in it.

Our present education, then, of both school and college means that Secular Government is a practical impossibility. Thus all our public education in school and community is simply a solid union of church and state.

The way to prevent the deepening of this public belief is to have the scientific view of the world made known and insisted upon in the most public ways possible, as the real basis of life, secular, republican, social family, individual. This evidently can only be properly done by or through liberal universities, where such a life can be taught and prepared for, in such ways that its light will be spread over the country, and pass from generation to generation. That is the work before the liberal and scientific people of our country, and of

which the removal (hegira) of L. U. O. to Kansas City must be made the initiative .- Torch of Reason.

FAREWELL, SWEET DAY.

"I hear a voice you cannot hear, Which says I must not stay: r see a hand you cannot see Which beckons me away.'

Farewell, farewell, sweet day, sweet hour,

Fading like a withered flower Beloved from thy first morning's ray, Farewell, farewell, sweet hour, sweet day.

Good-by, good-by, most sacred day, On thy fair bosom floats away My heart, nestling there in calm repose. In the ruby folding of a rose.

I loved thy glancing smile at morn Thy glowing face, thy fairy form, Thy golden brow so bright at noon The evening shades have claimed too . .800D.

Canst thou one moment longer stay? Call back thy bright departing ray, Thy music, thy entrancing power-Farewell, farewell, sweet day, sweet

Thou never wilt return, sweet day, To bless the souls that kneel to pray; The flowers that bloomed sigh in thin arms,

OLD AND NEW PSYCHOLOGY They fade with thee and all thy charms. By W. J. Colville. Beports of twenty-four distinct loctures, recently delivered in New York, Brookiyn, Boston, Philadelphia and other iprominent cities of the United States,

O blue eyed morn, noon's golden ray! Come back, a moment longer stay; A good by kiss, one more I pray, Farewell, farewell, sweet hour, sweet

day. Rose L. Bushnell DonnElly. San Francisco, Cal.



Progressive Thinker.

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pox pus poison is obtained-how the vaccine virus, while causing many deaths, sows the seed of eczema, brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is inpimpled faces, cancers, tumors, ulcers and leprosy. It gives a history of the several years' battle against vaccinateresting, fascinating, and instructive. tion in England, Parliament making it book should be in every school library and family. Price \$1.25. "optional" instead of compulsory. This

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OR. PHELON'S LETTER. THE NEW AGE. "THE ABYSMAL MONSTER," A SPIRIT MESSAGE. The N. S. A. Missignarles. To the Editor :- Mr. and Mrs. Kates, those well known Spiritualist missionaries, have been giving a agries of meet-ings here. I attended four meetings its Application to the Status of Spiri-Notes and News From the Pacific Homes and Schools in the Spirit Land. out of five and was well repaid. It was amusing to me to note the guarded manner of folks in recognizing the When I came into the higher form of Our cool weather continues without To the Editor :- The lecture delivspirit life, I, like many others, was not In a lecture by Dr. G. W. Carey, on prepared to find things as they really any particular regard to the price of ered by M. M. Mangasarian before the claims the subject has on their individthe "Descending Aquarius Age, or Spircoal. How little the wisest of us know Independent Society, in Ohicago, from itual Air," at the Spiritualist Temple, are in the spiritual world. ual lives. People generally putting of the laws that govern the weather. the text, "The Abysmal Monster," aside as a matter that does not especial-Columbus, Ohio, speaking of the possi-1 found that there were mansions, cot-From the time of the flood, until now, which appears in The Progressive bility of manufacturing our food direct tages, temples of wisdom, music and ly concern them. It was gratifying to Thinker, issue of February 7, is, from me to note the gradual increase in the we gaze into the sky, watch the moving from the aerial substance, he said: art, schools for the young, libraries, clouds or the weathervanes on the tallmy point of view, one of the most in churches, cathedrals and nunnerles, all attendance. Mrs. Kates Wwas faboring "Then the problem of subsistence will est steeples; if the sky is red at night structive, thought-inspiring lectures under the effect of a cold and"the fathese were as real and substantial as be solved. No more 'corners' on Nawe say, "It will be pleasant to-morrow." that has been given to the public in those on earth, in reality more so, betigue of a long day's travel; but'the auture's bounties. No more trusts and If the sun rises in blood-red mist, we, cause they are made from spiritual subdience was in sympathy with her and many a day. syndicates to profit by man's necessiparrot-like repeat, "It will storm toshowed that keen attention which indities. No more will the people be ruled by the dollar instead of reason. No My object is to call attention of the stance, which will not decay or crumble, day." We seldom go farther out on the great multitude of Progressive Thinker cates that their minds were not prediswith use or age. You may think, friends, it is strange posed against any new light that might prophetic trip, than to-morrow. If we readers to this remarkably important more millionaires and no more tramps. for us in the spiritual world to have all be thrown on that ever-recurring and of these kinds of buildings in spirit life, vital issue, "If a man die, shall he live lecture which must tend to open the are asked what the weather will be next Then a 'man living one hundred years eyes of those labeled good orthodox week, month or year, we simply shake shall be reckoned a babe.' our head negatively and answer by Spiritualists; it shows plainly the rebut it is true nevertheless. again?" "The glorious time comes on apace. question, "How can I tell?" But why sults of boiled down, systemized church Christ said, "In my Father's house On the third evening I observed that It may come in the shock of battle and there are many mansions." influence; it furnishes a good reason can we not tell? Why don't we? a number of people recognized the identhe tempest of revolution. There may why thousands of independent Spirit-Nothing concerns us more closely than Did Christ really mean that in His tity of those who were endeavoring to be 'a crashing of helmets on the foreualists cannot go into the church busithese changes. There must be unalterfather's house there were many mancommunicate with them. When the head of the wrong' when the 'battleable laws for even the changeable and ness. When the writer was converted to sions? ady came forward to give her interprements of Babylon fall.' It may come in variable weather. When will we learn the truth of continued life and became I think he did not, tation of the spiritual manifestations of epidemical scourge or the rocking of a recognized Spiritualist, he chose the He called the spiritual world his Faththat no action of the great laws of Nathe present time, she burst upon her the earthquake. It may come in an ture can be unimportant to us? Nooutside circle as his field of work, in er's house, in which there were many audience, with a power and cogency of other words he "let go" of the myths, where are we more strongly reminded mansions. speech that showed how well she could 'Utterance that shall sweep mysteries, superstitions and hypocrititake up the defensive. When she of the fact that "Knowledge is Power." You of earth are well aware that at Like a red-hot lipped simoon, cal schemes of organized religions, and chose to stand aloof from every shade As I am writing, we are having a showall times little children are being ush-And wither the damning things that quoted with impassional gesture and er that seems very Chicago like. Thun-der, lightning, hail and water mingle ered into existence, and for that reason speech the verse from the New Testakeen of the heathenish forms and ceremoit is necessary to have schools in which ment, "Saul! Saul! why persecutest This beautiful world in gloom.' with all the fierce abandon of a cloudnies, used by priest and clergy to fool they can obtain the knowledge that they thou me?" it must have been a dull inand deceive the people, and get a living so much need in after years, in order to burst. The gutters and streets in a few "Or a great light from the inner temtellect, indeed, that could not recognize by playing upon their natural, highest, seconds have become rivers and lakes, be able to take care of themselves and ple, the understanding, may shine the similarity of the spiritual forces divinest spiritual emotions. their families, should they have them. that were at work then as now. It was as the surcharged sewers refuse to about the children of men, and they If I could be reasonably satisfied that carry off the immense body of water so quickly precipitated. But this is a sec-For those little ones who come early one of the most brilliant and compreone church association was ever formed to spirit life, it is as important to have of an eye. hensive descriptions of the spiritual phifor other than a selfish purpose, one schools, so they can obtain knowledge tion of the rainy season, and the water losophy that I ever listened to; and in "Oh, wonderful prophets; under new CAP.C.F. STRON that had a founder, or founders, inof spiritual things and make advancescientific light we read your words with summing up the motive and moral powdoes not come amiss. Some of it will DRYDEN spired to work for humanity, unselfishment in the higher life, and not for enlarged meaning. We now see that be stored for the dry time, a larger er for the development of the greatest ly, and were free from personal ambithem to remain in ignorance, and for share will find its way back to the Pawhat has been called sin, or weakness, good to humanity, she was equally haption, not working for a position, I would this reason there will always be schools is only ignorance, and should have py and forceful. diffe ocean shut up and throw away my opposition in the spiritual world. On the last evening Mr. Kates gave been so translated and that neither We have been waking up disconsolateto those sepulchers called churches,

ly for several mornings, troubled lest our street car-men should have started on a strike during the still hours. There is some trouble about the counting of the money turned over by the conductors to the company. Perhaps, it will not take a strike to reconcile the difference of opinion. Of course, we all know that every man or woman cannot count money accurately without considerable practice; the various coins will bother. We carnestly hope the strike will not

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occur. It is becoming more and more common for business firms if they cannot ster is their goal. get trusted, to, by some hook or crook, squeeze into a trust or at least the next thing to it, enlarge sale and decrease expenses. A large proportion of the poultry and egg production for this city and state is centered at Petaluma. mans, they are fallible whether Spiritualists or Christians. They have arrived at the point where Spiritualism does not need anything there is no waiting for the old hens' notions to turn out a brood of prospective churchy, national or state machinery broilers. The patent incubators save to maintain or perpetuate it, any more than life, love, or electricity do; it is the health and temper of Madam Hen. It is said the laying of the eggs bothers here in the hearts and lives of millions the Petaluma poultry fanciers more of people, and blesses and inspires evthan the Isthmian Canal question does ery one unfolded to receive it, church or the politicians of the country. While no church, and the unfolding to receive, comes to humanity just as breath and they have pursuaded egg-makers to produce an egg every day, as a rule, it is sunshine do; no prayers, clergy or missionaries are needed; one copy of The also reported they have had cases of Progressive Thinker with one "Abysmal three eggs in two days and now are in Monster" as a text for a lecture, is high hopes of two eggs per day. But eggs and poultry branded Petaluma are worth all the missionaries that ever known to be .A No. 1, on this market lived. and elsewhere throughout the state. Spiritualism relates to the growth One more great railroad system has and unfolding of they life within and quietly made its arrangements to reach does not require the external machinery the Pacific Coast at this point. The of the church, it only ne ds experience. Rock Island route will become a greater Missionaries are external exploiters. favorite than ever when the fact is Our spiritual salvation must be worked known that it handles its own passenout, now, as in all the past ages. How many of our intelligent teachers gers and freight to the Pacific tideand lecturers, now in the Spiritual water. The Southern Pacific has failed ranks dare to go before any up-to-date to hold the closed doors barred, which audience and teach the truth, utter have won it so much opprobrium in past their highest and divinest convictions, years. Not only is the Rock Island boldly going on with its work, but some probe "The Abysmal Monster?" Who are they in fear of? Who has other railroad, identity as yet unknown, padlocked their lips? Yes! Who? has secured this end of their route. Where do we stand to-day as Spirit-The days of hundred dollar tickets to ualists? Mow many "Mangasarians" this coast, are packed in cotton with the can be found in our ranks? How many rest of antiquities, and will never be fearless truth seekers and livers? unpacked. There is and will be terminal business for all the great systems of the country. We do not know how our good, common-sense, law-abiding citizens like the move on the political checker-board reto the foot of the class. garding the admission of Arizona, New Mexica, et al. as states. But it seems churchless Spiritualist must accept of to the man up a tree that the people, muzzled stuff or go hungry? senators and otherwise, who are in op-If we have reached the muzzles, reposition, had better look back over the strictions and limitations in fifty years, various schemes in the past of gerrywhere will we stand twenty-five years hence? What does the present tenmandering;, state forwarding and retarding; and see how little all the undency signify? just and reprehensible acts of Congress Is it a combine, a trust, or a corner have always borne but Dead Sea fruit, that has overtaken us? Certainly it for the schemers and their abettors. is something besides the plain truth of We understand Editor Newman of Modern Spiritualism, and it cannot be this city, has been having a serious tus- labeled Christian. sle with la grippe for over two weeks. Jesus did not approve of churches. forms, and ceremonies, or muzzles. Has not been able to be at his desk for many days. His friends, and he has Are we not as Spiritualists, as Chrismany in this city and state, are praying | tians, as a nation tending towards "The that he be not "called," for their sakes. Abysmal Monster?" We have a circular from Dr. Peebles announcing some of his many plans for the helping of the needy and suffering. | same: they are in line with business ex-It is evident that the Doctor has ob- ploiting, and should not expect anytained some knowledge and wisdom, thing but business consideration. not handed to him at the university human equipped are looking for a comfortable chair near a cozy fire, he is laying new plans for the curing of disease | for the Christian schemes. and the enjoyment of life by those who are well. He is doing more traveling, writing and speaking than many a young M. D. just beginning his first sionary exploiting? What does this years of practice We are expecting he missionary work signify if not a show, will be off for another "trip around the | a national parade once a year? Our world." We think he would prefer to souls are all right so far as we know; go to the moon and back if a line was | Spiritualism is here for the purpose of established. farce? Must this world be loaded down Our legislative solons are in session. Like all good, faithful, American citiby another parasitical institution labeled Modern Spiritualism? zens each is anxious to earn his money by having a new law made to remedy As a Spiritualist I protest. Spiritualsome supposed defect in the community ism does not need one external sign or symbol, it is not signs or symbols that from which he comes. Suppose every member of a legislative body should se- are wanted in the present crisis, but strong men and women who have cure the passage of one new law, during learned to live true lives. We need each term of office, what would become more "Mangasarians," men and women of our devoted country? The promiwho have the courage to teach the great nent subject of discussion just now, is the transferring of the state capital lessons of history. from Sacramento to San Jose, which is really a much more desirable location. But it has been talked of before. W. P. PHELON, M. D. Robinson in The Progressive Thinker of San Francisco, Cal.

Now in regard to the older ones who A church is a stopping place, a restenter upon the spirit life. Is there ever a time when a person cannot learn | ty in our journeyings through the mathere could be no better or truer defininew truths? and for this reason there are temples of wisdom erected for them, Growth and progress are in no sense the objects of churches, no! they are that they may progress in wisdom as the years of an endless eternity go on. resting places for the ignorant, those Is it not important that there should who have gone to seed, and the living be temples of art, in which the artist may continue his work and not be As strange as it may seem to those obliged to leave undone those things who occupy the front ranks in the preswhich had been designed or unfinished in his earth life?

ent National, State, local and spiritual organizations, they are no more or less For those who still cling to the ideas, than exploiters, and The Abysmal Monersonal God, and honestly believed on I say this because all true history earth that the places of Christian worsubstantiates me, and somebody ought ship and advancement were in the to say it, it is true; no church ever has churches, there will be churches or temor ever can avoid the results. Churches ples of worship for them in the spiritual are made up of ignorant and selfish huworld.

ing place for the weak living dead;

tion for a church.

dead ones,

an excellent discourse on the laws which are placed as guides for our safeterial plane, and noted by quotations from Scripture such acts as were known to have no law against them. In like manner he recounted the list of those acts, such as envy, hatred and malice, lying and stealing, which cannot be broken without entailing on the translaws are laws of nature, or God's laws,

God's love, justice or mercy need longer be impugned. 'I will burn up ignorance with unquenchable truth.' Witness the conversion of Saul of Tarsus; he was not destroyed, but the ignorance, lack of truth, was supplied with truth, and then, lo! the Apostle Paul.

"The purpling mountain tops already begin to reflect the celestial light from the heaven above, which is descending gressor the severest penalty, and the to take the place of the air we now breathe. Day by day it draws nearer, which no mediator can set aside. It as the earth absorbs the coarser subwas a very impressive discourse. It stance in which we live and struggle. (indelibly stamped upon the mind) of a seems a great pity that they could not | Day by day we breathe more and more rom that new heaven of truth and love

ing made manifest or recognized.

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To those of earth who are helped by their honest belief in some form of religion, if it better enables them to meet the trials and disappointments of life and sustain them in the hour of affliction, it is a solace of which they should not be deprived. It makes no difference whether it is

from the Protestant or Roman Catholic faith.

There are those who come to the spirit land, who would not be content to occupy a mansion, for it would bear no resemblance to their home when on earth, and for this reason there are cottages in the spirit world.

Would it be right for those who while on earth devoted much time to the the study of music both instrumental and vocal, to have no more opportunities for making progress. in it after they had passed to the land of spirits? If there is a condition which makes it possible to have harps of gold in heav-

en, does not that same condition make it possible to have all musical instruments there? and for this reason temples of music are erected.

Are not all of these things of much greater importance to the innumerable throng constantly passing to the promised land to have all L'ansions and nothing else?

Upon earth you are accustomed to buildings of all kinds being see erected.

More respect would be paid to one bold, First the idea of the building (which is to be built) is designed in the mind, fearless, unfettered teacher of plain, broad, all comprehensive Spiritualism, afterwards the ideas are transferred on than to a regiment of muzzled, hypocrit- to paper, and you have the plan in readical popularity seekers, from the head | iness for the contractor, whose business it is to collect all the necessary material Has the day arrived when the for the construction of the building you

desire to have made, and to have it erected in accordance to the plans. Now there is an analogy between the construction of buildings on earth and in the spirit world.

There is a similarity existing in the homes formerly occupied by loved ones there, and those being prepared for them in the spiritual world, the difference being, one is made of material substance which will decay, while those within the spiritual world are made without hands and they are eternal in

the heavens. Christ said, "I go to prepare a place for you, and I will come again and receive you unto myself, that where I am

there ye may be also." The spiritual exploiters may be ignor-By this saying of the Master you will ant, but they are exploiters just the readily see that there was work to be done. That there were homes to be made work was extended to the small towns, The Christian churches have an ex- for all those who enter spiritual life, for and teach people who have never heard where he received his diploma. At an | cuse if not a reason for rushing their | if the homes were previously made | of Spiritualism, there would be a great age when most men, mortal born and soul-saving schemes, but where is the ready, He would have told us so, instead revolution in religious thought. excuse for the spiritual exploiters? If of saying they were to be prepared for souls are in danger, there is an excuse us. Now it is a law of the spiritual world Have we any intelligent, experienced, that each one should join with the oth-Spiritualist who can give us a valid ers in the great work which Christ said reason at this date, for any public mishe was about to do; and it is another law of the spiritual world that they who have helped make homes for their friends or strangers that are to come to spirit life are permitted to receive them unto themselves into that land which supplementing the present hypocritical knows no death.

ave remained here another week. W. T. M. and day by day the heaven within is be-Massillon, Ohio.

Dr. Peebles' Latest Book.

ist library.

work.

San Francisco, Cal.

"'See the march of human science, Dr. Jas. M. Peebles has just published Feel the pulse of daily strife, book called "What Is Spiritualism, For this glorious 'second coming' Who Are These Spiritualists, and What Stirs the depths of human life. Has Spiritualism Done for the World?" find it a valuable work-an excellent "The people are speaking with new book for missionary and propaganda tongues, and singing the new song, acwork; just the thing to give to skeptics cording to the promise: 'And I will put and inquirers to read. It is also a good a new song in his mouth.' The poets, book of reference for Spiritualists genwriters and teachers of the day have erally, and should be in every Spiritual-

WM. EMMETTE COLEMAN.

A CRY FOR HELP.

Missionary Field.

been touched with the holy flame of the descending new heaven as were the I regret much that, owing to my imapostles when cloven tongues of fire paired health. I have been able to do from this same source came down and very little literary work during the last rested upon them. five years. I still take the same inter-"The common people, like those who

est as of yore in true Spiritualism and 'heard Christ gladly,' are everywhere of all genuine, rational reforms, and hope one accord talking of a better way to to be able, at no very distant day, to relive, of co-operation and brotherhood. sume my general literary work. Being instead of competition and literal war some better in health of late, I now deto the death between man and man. vote my spare time mostly to the com-The altruistic spirit is permeating the pletion of a book that I was at work heart and brain of men and women as it upon when I was compelled to stop all never has before. The pages of leading mental labor except that which necessamagazines glow with truths from the rily had to be done in connection with spiritual realms above, and all Nature my office work in the War Department. seems to be in travail to give birth to This book I regard as my Magnum the divine order. Opus, and when it is finished I expect to take up again my miscellaneous literary

"When the new descends until it touches the earth, may we not expect all those who have passed into the light to return and be with us again. Will not this earth then be a fit abode for angels? "The righeous shall inherit the earth.'

"Parents and children, husbands and Suggestions for Future Work in the wives, broiners and sisters, will again be united and realize the resurrection is no longer a prophecy.

I note that the work of Spiritualists "This inspiration is vibrating through is usually confined to the larger cities, the universe. It touches the dusty. so much so that the people in the rural tangled chords of seeming chaos, and districts and small towns are totally igorder and harmony commence to rear their temples toward the heights of norant of the teachings of the true philosophy. From my knowledge of existfreedom. This inspiration is a goodly ing conditions in city and village life, I power. It caused the ancient Briton to am prepared to dispute the correctness throw off the yoke of feudal bondage of this plan of work in the missionary and start humanity on the long march field. In the larger cities there are so toward the shining heights of human many attractions of different kinds for brothernood. Columbus heard its 'still people to patronize, that the gatherings small voice' and set his face 'west and are usually not as large as the interest west.' It caused Shakspeare to strike demands. The various lectures on other the camp of knowledge far ahead along subjects during the week gets people's the path of time and ration it with minds all mixed up to such an extent food for intellects for ages yet to be. that they are hardly able to decide a It prompted our revolutionary fathers matter of much importance with that not to submit to England's taxes, tyrcare and thought that it should have anny and standing armies. It guided Besides this, the cities are the resort the hands that signed the Declaration for every class of fake that is in the of Independence and lifted Lincoln's business. They can practice their stalwart arm to strike the shackles frauds with more show of covering from the slave.

"And this unnamed inspiration, this angel out of heaven, will light the earth with truth, restore the people's sight deeper and clearer spiritual aspect, and in-and heal their infirmities. It will pro-

clerks and servants of the sovereign

the tabernacle of God shall be with

men. and there shall be no more cry-

thrill the enraptured throng."

"We feel the vibrations of the notes

enthroned.

Capt. C. F. Strong. a prominent man of Dryden, N. Y., says: "Money could not buy the knowldge which I have already gained. I can produce sleep instantaneously by the mere passing of my hand and a single word. I have been able to control people to the extent that I have never dreamed it possible for anyone to do. The free book of the American College of Sciences is the inest thing of the kind I have ever seen."

J. A. Schneller, of La Crosse, Wis., writes: "My own father could not have convinced me of the wenderful power of Hypnotism if I had not actually tested it for myself. I consider a knowl-edge of it invaluable to those who wish to get the most out of life. It certainly gives one a marous power of influence over people.

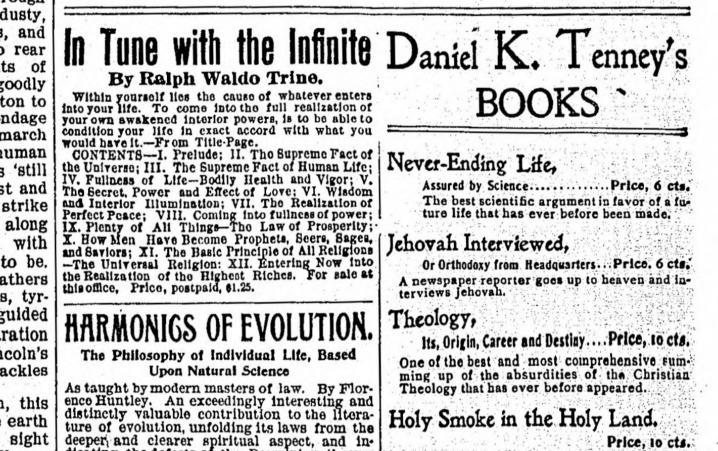
August Buessing, a well-known business man of Jacksonville, Fla., says: "I saved the life of a lady on the 9th of June who was suffering from heart trouble, by the knowledge I had gained from the American College of Sciences. A few days ago I visited a preacher who was suffering from asthma of lifteen years' standing. After fifteen minutes' treatment he was very much benefitted, and will soon be well. I believe any disease can be cured through a knowledge of this wonderful science."

Rev. Anson D.Finch, of Overton, Neb., Says: "Every sentence of the grand work of the Amercan College of Scientists is a gem. I can unhesitatingly give it my most cordial recommenda-Miss Evelyn Bissell, of Barthold, Mo., says that she would not part with the knowledge she has obtained for any amount of money. She most earnestly advises every woman in the land o take up the study of the new sciences.

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They teach you how to hypnotise peor 1: instantaneously; how to put yourself and others to sleep at any hour of the day or night; hew to cure all diseases and banish bad habits without the aid of drugs or medicines.

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BOOK REVIEW.

Man and the Spiritual World. As Disclosed by the Bible. By Rev. Arthur Chambers, Associate of King's College, London. George W. Jacobs & Co.; Publishers, Philadelphia, Pa.

The author of this book is a clergyman of the Church of England, and hence might be called a Bible Spiritualist. His views are in general accord with the views of Spiritualists, concerning spirits, their manifestations, and the spiritual world.

He enforces his views with copious pertinent references to Bible accounts, proving the correctness of his views by Bible texts. In this way he makes out its, whenever they are encouraged to a very good and strong appeal to the appear and show themselves on the senjudgment and reason of church people, sitive place. I have a number of speciinto whose hands the book may be mens, about which there is not the placed with excellent effect.

It is written in good tone and taste, of mine, whom I had known 50 years well adapted to gain a candid hearing | ago. Spirit photography is here to stay. and thus convince investige g minds of the salient truths of Spirk alism.

"They are alive who seemed to die: In every breeze a soul goes by. And whispers "there is nothing dead; Life stirs the very dust you tread." Received at a home communion by L. M. Cobb, Norwich, Conn.

How a Devil Was Ousted.

St. Petersburg.-The orthodox priest, Father Ivan, widely known as "St. John of Kronstadt" on account of the many miraculous cures ascribed to him. in-DR. M. E. CONGER. dulged in a regular old-fashioned devil expulsion act in his cloister church. The person claiming to be possessed of To the Editor:-I agree with R. Miles the devil is an old noblewoman, rich and orthodox. She said she was unable June 14, as to the importance of spirit to say her prayers, to look at the saints' photography as evidence of spirit repictures, or to pronounce the same of turn. It is full 85 years since veritable the Savior. St. John ordered her to spirit photographs were taken by W. H. come to his church at a certain hour. Mumler in New York City. A desper-St. John wore his great white robe ate effort was made at that time to and carried in his hand a golden crucibrand the photographer as a "fraud." fix. He approached the woman sol-The case was contested in the courts. emnly and cried out in a commanding the trial lasting several days. The invoice: "Satan, in the name of, etc., l vestigation was instigated by Mavor command thee to leave the body of this Oaky Hall, and the photographer came servant of God." Impressive silence off victorious and the city had to pay for three or four minutes. Then the the costs. I had an interesting statelady began to howl in an unearthly ment of a lady photographer in Buffalo. in 1868-9, who told me with tears in her manner.

eyes how she had lost her job on account of strange faces appearing on the "he is pleading for mercy."

"And this is what the howlings plates when they were developed. This phase of mediumship is indubitable eviamounted to," says the police report. | are generally very glad to attend most dence of the presence of decarnate spir-"The evil one did not want to leave his abode and again asked John to let him stay. But John was obdurate and insisted that he go, and he finally did so, 'in a cloud of smoke rising from the wo- who did not go the first night, will be slightest doubt, among which is a friend man's mouth that filled the church with sure to do so the second. In this way, the smell of sulphur.""

The foregoing is taken from the Offi-C. H. MATHEWS. New Philadelphia, Ohio. the master of police.

Spirit Photography.

them from view, better than they can

in a small village. For this reason, the

cause is made to suffer in the larger

cities. I believe that if the missionary

Revolutions in every department of life must start from the bottom, and therefore I deem it folly to preach to dents and supreme courts claim and exthe dignitaries of different faith in the cities first. Go to the people who are ercise power, whereas they should be strangers to its teachings, and who will give it an impartial hearing.

No religious sect, so far as I know, was ever started by the rich and learned (except that of Henry VIII). and no political organization ever evoluted from the top downward.

When the Populist party grew to a other is to injure self, that all things in million among the farmers and wageearners, it was no trouble then to get lots of politicians to join it, but such people never inaugurate a great movement. They join it after the heat and burden of the day has been borne by It will ransom the people's heritage of the every-day folks, and then proceed. to corrupt the organization that they found pure when they entered its:folds. The same rule applies tolreligious or love. It will regenerate men and woders that does to politics. No church organization will ever purify its life beginning at the top. un vi:

Now, it seems to me assif the Spiritualists are beginning at the top, and working on a class of people who have fixed views from a matteriof policy, as I have found it, and they are hard to make a move until they see aggreat throng pressing it. I firmly believe that if the work could be systematized that a real good lecturer, who is pure in life. ing, neither sickness nor death, for be fully endorsed and sent out by the hold I make all things new.' proper authorities of the societies-one who is a first-class materializing mediand symphonies of the angelic choir um, and who is able to answer quesand the tones measured and rhythmical tions in an intelligent way, and demonstrate the truth of Spiritualism beyond. doubt-I say if such an one could be commissioned to the smaller cities and towns to lecture and hold, seances, The Progressive Thinker "It's the devil," cried the multitude, there would be an overflowing house at each meeting. There are not so many attractions for the citizens, and they any kind of a social gathering where there is no immorality taught. In cases like this, every one knows of the locturer, and discusses him, and those can be opened up a very wide and fruitful field for our lecturors, and the mem-

cial Gazette, published by authority of bership will double in a year. C. W. J. Wharton, Tax.

Spiritualists and Materialists alike can gain claim the truth that universal brothermuch from its perusal. Price, finely bound in hood is not a dream of the visionary, cloth. 82. that co-operation is not "paternalism,"

THE VOICES By Warren Sumner Barlow. The Voices contain poems of remarkable beauty and and show the blind leaders of the blind that the worst form of paternalism is force. They are most excellent. Price \$1.00. where legislators, congresses, presi-

The Christ Question Settled

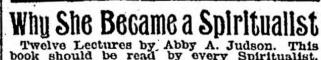
Jesus, Man, Medium, Martyr. A symposium people to reduce to written law their by W. E. Coleman, J. S. Loveland, Hudson Tutwishes and beliefs. It will transfer the tle, Moses Hull, J. R. Buchanan, B. B. Hill, Rabbi I. M. Wise, Col. Ingersoll-and what the spirits say about it. By J. M. FEEBLES, M. D. Whether this book settles the question or not crown from the brow of royalty of mammon and place it on the brow of labor. it will be found eminently entertaining, and "It will open the hearts of men to rebrings together a mass of evidence to establish ceive the truth of the oneness of the the historical character of Josus. A large race, so all will see that to injure anvolume. Price, cloth. \$1.25.

the universe return to their source; OUTSIDE THE GATES that actions of thoughts directed for and other tales and sketches. By a band of spirit in another's injury must by the operation telligences, through the mediumship of Mary Theress Shelhamer. An excellent work. Price, \$1.00. For sale at this office. of unalterable law react upon the doer.









Twelve Lectures by Abby A. Judson. This book should be read by every Spiritualist. Price, \$1.00; postage 10 conts.

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usan H. Wiron says : "I have read, first an last, many accounts of Palestine, or "the Holy Land,' but have never seen anything in that line that pleased me so well as this description by Daniel K. Tenney."

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Feb. 28, 1903

The Progressive Thinker. GALVIN AND SERVETUS.

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part.'

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Washington, D. C.

Records of Many Millions Given to Charity by Unbelievers.

W. A. Croffut, in the Torch of Reason, gives many examples where "Unbelievers" have been prominent in charitable work. He goes on to state that in the broad forum which the press has established. Secular Unions have been as sailed by the declaration that only the Christian church builds hospitals or

does anything for charity. The writer evidently forgets that 300 years before Christ a great hospital was built by pagans in Alexandria for the wounded veterans of the Greek army. He forgets, too, that "Buddhism and charity are synonymous terms," as Max Muller says. He forgets that no lunatic asylums existed in Christian Europe till the fifteenth century, but that, as Lecky tells us ("European Morals," vol. II.),

In a discourse defending the doctrine | rested the very day that he was disof the trinity, a Christian minister re- covered. The only charge against Servetus was cently referred to Calvin and Servetus his opinions. These had never been as follows:

published in Geneva and no heretic was "It has always been characteristic of llable to any punishment under her Liberalism to claim a corner on all scilaws worse than banishment; but a ence, reason and culture. Servetus said Calvin's instigation, Servetus was pu to Calvin, assuming a superiority in on trial for his life. Calvin, who had knowledge, and with a hypercritical expressed the hope that Servetus would glance at the Geneva, reformer: 'If you be put to death, was the leading proseunderstood natural science you would cutor. Servetus pleaded that he had done not believe as you do.'

BY B. F. UNDERWOOD.

John Calvin was a theologian of acnothing worse than to suggest abstruse knowledged ability. He was a con- problems to scholars and he claimed that heretics should not be put to structive thinker and system-maker whose thought has had vast influence death. A violent discussion on that on the Protestant form of Christianity. point took place during the trial between him and Calvin who made a His sincerity and zeal as a Christian and are not open to dispute. His au number of false charges against him one of which was that he had denied thority at Geneva was great. Michael Servetus was by birth a Span- the immortality of the soul, and repeat-

iard, having been born at Tuleda in Na- ed them before the ministers and magvarre. in 1511. He was a man of scien- istrates of Geneva. tific attainments, a physician who They decided in favor of his death studied medicine at Parls and who and the Geneva Court of Magistrates ranked high as an anatomist. He dis-voted that Servetus be burned alive accovered the circulation of the blood. He cording to an ancient law, which had was an editor of scientific works at been repealed ten years before. It Lyons and an author of books on many seems to have been revived for the pur-

subjects. Servetus was deeply inter-ested in religion on which he had strong It s It should be said that Calvin tried to convictions. His views were less het-have the sword substituted for the erodox than those of conservative Uni-stake, but the fanaticism and fury tarians to-day; less heterodox than which his course had engendered made those of many who are now classed as the court adhere to its decision and Serorthodox. He maintained that the per- vetus, the sincere and devout Christian. sons of the trinity were merely attri- perished in the flames. A crown of butes of the one God, and he rejected leaves and straw, covered with sulphur, the doctrine of the pre-existence of was placed on his head, and attached to Jesus. his waist was a printed copy of his last

book, together with the manuscript Calvin first met Servetus in Paris. which he had loaned to Calvin and Afterward Servetus visited Geneva. which he had been unable to recover. His published views were condemned by Green wood was used to prolong both Calvin and Luther. The heretic sufferings of the victim of persecution, which lasted half an hour. sought refuge in France, where he continued to write, but under an assumed "Jesus, thou son of the Eternal God, name, undisturbed by the Catholic auhave mercy on me!" he cried in his torthorities. Unfortunately, he sent the manuscript of his work, "Restoration of ture amid the flames. Farrel, Calvin's Christianity," to Calvin with a personal colleague, reproached him, remarking, jetter saying that he desired to return "You should call upon the Eternal Son letter saying that he desired to letter saying that he desired to return "You should call upon the Eternal Son to Geneva. Calvin wrote to a friend in of God, if you expect mercy." That was

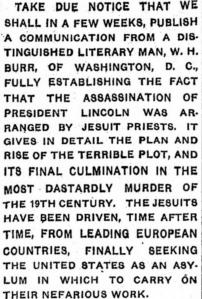
a letter, which is still in existence, that in 1553. With Servetus' death perished all if the author should ever come to Geneva he would "never suffer him to de- copies except two, of his last book which was known only by name, until

late in the eighteenth century. Servetus discovered, as before said, Servetus, not long after this wrote to a clergyman: "I am sure that I shall die that the blood moves through the lungs for this, but I do not falter in soul, for and his discovery was fully stated in I would be a disciple like the master." his works. This discovery was unap-Calvin never returned the manuscript preciated and ignored, and in the sevenbut Servetus reproduced the book and teenth century it was re-discovered by Harvey and published independently. it was printed secretly in France. A letter came from Geneva to the authori-Harvey did not know of Servetus' disties that the book was blasphemous and covery. Not only Calvin and Luther, but orthat its author ought to be burnt at the stake. Servetus was, in consequence, thodox theologians of that day generally arrested, but discharged for lack of evi approved of Servetus' execution, though dence. Subsequently his letters to Calit was severely censured by a more lib-

vin were sent by the latter and they fureral class of thinkers. nished proof upon which Servetus was Servetus in his personal character condemned by the Inquisition and conand daily life was above reproach. His heresy was so mild that from the standfined in prison. He escaped by some point of many Protestant Christians. means and for several months wanregarded as orthodox to-day, he would dered from one place to another. He imprudently went to Geneva and was in not be thought unworthy of their friendhiding there when Calvin had him ar- ship and fellowship.

Editor Newman Stricken Down. stopped by an embargo, he paid out \$350,000 to his men and their families People will be sick, and will finally that they might not suffer. His dis-tinguished sons, Robert Dale and David die. One minister of the gospel had a tinguished sons, Robert Dale and Davia Dale, followed in his footsteps in ration-alism and religion. Peter Brigham the pulpit. A Catholic priest was gave \$3,000,000 recently to build hos- stricken down while at his devotions. pitals in Boston, and John Redmon The plous everywhere are not exempt gave \$400,000 to establish free beds for nvalids-both freethinkers. But space from sickness, accidents, pain and fails me. One of the cierical assailants of the to misfortune and are amenable to laws several years ago, a Mr. Webber, an





THE SPIRITUALISTS EVERYHERE SHOULD SEND IN ORDERS FOR THIS SPECIAL EDITION. ORDERS FOR 100 COPIES, MORE OR LESS, SENT TO AS MANY DIFFERENT AD-DRESSES AS DESIRED, FOR ONE CENT PER COPY. 100 COPIES OR MORE, SENT TO ONE ADDRESS AT 75 CENTS PER HUNDRED. WE WANT TO ISSUE ONE HUNDRED THOUSAND OF THIS EDITION. SEND IN YOUR ORDERS AT ONCE.

Questionable Methods of Saving Souls Each religious sect in the world today has a peculiar method, distinctive ly its own, of saving souls. The Mohammedan, the Buddhist, the Mcthodist. Baptist, etc., up through an endless array of condicting sects, each has its own peculiar notions in regard to the providence of God and the saving of souls. From the old reprobate Mormon, to the humane and enlightened Universalist, the methods of reaching death. Even Spiritualists are subject the "ear" of God varies. At one time

The Most Marvelous Manifestations of the Present Age.

Pbenomenal.

In a previous number of the Harbinger of Light some re- ("mighty hunter" of the Old Testament, and the first founder, markable phenomena were described by an eye-witness as according to tradition, of the post-diluvian cities. He is porhaving taken place through the mediumship of Mr. Bailey, trayod as standing in profile strangling a young lion by comin the presence of a number of persons in the room of Mr. pressing him against his breast with his left arm, while his Stanford. Besides many other objects, Greek and Egyptian | right hand, which should hold the boomerang, is not visible. manuscripts of very great antiquity were brought into the Another figure, of which the beard is remarkably perfect, room by spirit agency, and their inscriptions interpreted by who grasps a staff or sceptre with both hands. is probably Dr. Robinson, a famous Egyptologist and Oriental scholar the "Great King," whose image so often appears among the who passed away in 1864. Since then, the Harbinger says, a sculptures at Khorsabad.

number of small stone tablets from the ruins of Nineveh, Babylon, Khorsabad, Persepolis, and other ancient cities of the East, have been brought by the same occult agency. The present writer has seen them, and Mr. Stanford has obligingly furnished him with photographs of upwards of fifty of the number. Most of them bear cuneiform inscriptions, and all appear to have undergone attrition from the sand or other material in which they have been buried for several centuries. One slab, broken in two, is deeply incised with eight large characters bearing some resemblance to those in use among the Phoenicians between 3,000 and

2,000 years B. C. Another small stone, about two and a half inches by two, contains no less than thirteen lines of very fine writing, so to speak. Three others bear the impress of the royal signet ring, formed of a gem upon which two figures have been engraved, and this stamp reappears in four instances and very faintly in a fifth. Upon two slabs, appear the figure of the winged and human-headed bull, identical, in THAT THE ASSASSINATION OF all respects, with the colossal sculptures discovered by Botta PRESIDENT LINCOLN WAS AR. and Layard at Nineveh, have been reproduced in low relief. Upon another we have a full length representation of Nisroch, the eagle-headed God of the Assyrians, in whose temple Sennacherib was worshiping when assassinated by his two sons. Adraminalech and Sharezer, as described in the las verse of the nineteenth chapter of the second book of Kings: and repeated verbatim at the end of the thirty-seventh chapter of Isalah. The same figure, carrying the same basket or bag, with a handle, but with the head turned upward, reappears on another slab; only looking from right to left in the

When solid objects like these are brought into a room in one and from left to right in the other instance. Curiously enough the Maltese cross is very obvious upon an oval slab, and above this slab, what we take to be the moon and seven stars (the planets) are embossed. The inscription encircling these objects is not unlike the square Hebrew character in use about 2,300 B. C., and which the Jews are believed to have adopted in Babylon during their captivity. Upon a refrain from sucering at men who are capable of opposing inslab very much worn, so that the finer features of it are ef- controvertible facts to the flippant ridicule of the obstinately faced, is an otherwise well defined figure of Nimrod, the incredulous.

Life in Music. Musically inclined readers will be es-

pecially interested in the theories advanced by Prof. W. L. Tomlins, in a re- A Plea for Clean Work Among Spiritcent lecture, on the value of music, re ported in part by the Chicago Chronicle

The nostrils are the gateway of the soul and the diaphragm is the dividing line between the animal and spiritual natures. Music is the life of all creative effort, according to the new propositions, and as music is produced by preathings the breath becomes the real not been content to remain in the gosinspiration of all art. As the speaker ling age of gullibility. He tells us he said, he could "take in a breath, Tom- has carefully investigated every phase Tricks and Traps of Bogus Mediums. linize it, and then give it out endowed of manifestation offered by commercial

The lecture, which had as its subject "Life in Music," consisted of a procession of aphorisms from which a variety of conclusions were drawn that bewil-

Two of the tablets contain, the one a half, and the other a full length bas-relief of Tigulti-pal-tsira, which the translators of the Bible have Englished into Tiglath-Pileser, who was the second Assyrian king mentioned in the Scriptures as having come into contact with the Israelites during the latter half of the eighth century B. C., or, to be more precise, he is known to have reigned from 747 to 730 B.C. In all probability, these reduced reproductions of the colossal carvings of the monarchs were executed, like the engraved portraits of our kings and queens, to meet a popular demand for them.

A small tablet in a good state of preservation represents charioteer driving a pair of horses, with what appears to be a conventionally treated tree in the back ground. Another depicts a combat between a man and a wild beast who stands upon his hind legs. There are also four cylindrical seals; upon two of which, are raised figures of Nimrod, one of them showing the young lion and the boomerang very plainly. Two examples of what looks like a cat-headed man, with a sword in his belt, are very curious. Possibly, they represent one of those masked mummers, who were protrayed in the walls of the palace in Nimroud, as described by Mr. Yayard. One tablet, thickly covered with cuneiform inscriptions is shaped like a shield, and divided into four compartments. Many of the slabs, it should be mentioned, are in fragments, and have had to be pieced together: but there are two small earthen or stone lamps, not altogether unlike in form some of the more primitive articles of the kind found in Pompeli, which are in an excellent state of preservation.

Melbourne, from places several thousand miles distant, without human agency, we may reasonably call upon those who persistently deny the occurrence of such phenomena to offer some rational explanation of how they came there, or, if they are unable to do so, they should at least have the decency to

arts of trickery and deception, will suffer by a wide-spread reading of this work. Many easily gulled Spiritualists will have their eves opened and will be ualists. A sixty-four-page pamphlet, fresh from the press, bearing the imprint of Lunt Brothers, Publishers, Station A, Boston, Mass., carries the title of "Mys-teries of the Seance"

J. C. UNDERHILL. circulation. Hammond, Ind. Its author is a Spiritualist, who has

I have read every line of the book with something else besides carbonic mediums between the two oceans. In published by Lunt Brothers, of Boston, straightforward language, wholly free Mass., entitled "Mysterics of the Sefrom rhetorical rhapsody, he pictures ance and Tricks and Traps of Bogus the disgraceful methods so widely prac-Mediums," and believe it to be a very ticed in the name of Spiritualism. His thorough exposition of the methods personal character, his known facilities used by the bogus mediums in the perdered the listeners, as was manifested by the dazed questions they propounded undoubted belief in spirit communica- ing off on the people as spirit manifestation, and the fact that we fail to find a tions.

One of the clerical assailants of the to misfortune and are amenable to laws several years ago, a Mr. weoder, an alter it was over. Secular League speaks of "Tom Paine," that have no respect for religion, or belief, that have no respect for religion, o bias towards genuine mediumship, all of teaching the public their methods as pression of self, but the expression serve to fit his booklet for an important a means to the extinction of this gang and special mission. It is the up-toof fakirs, and I still believe the only date work of its class, and is as compreway to ruin their business is to educate he people regarding the modus operhensive as one of its size can be made its price per copy is twenty-five cents, andi of these rascals. I have been called down for my radiwhich covers postage.

AN IMPORTANT BOOK.

The Mohammedans in this form charity preceded the Christians."

How about the great philanthropists of the last 200 years? John Howard was a notoriously irreligious man, and he was the most famous philanthropist of the eighteenth century. He spent his vast fortune in saving the lives of the sick and in ameliorating the condition of criminals, and finally died in a plague stricken prison.

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1.500

How about the philanthropists of our own time? A vast proportion of them have denied the inspiration of the Bible and the doctrine of "salvation by faith." Hirsch and Montefiori were Jews. James Smithson, illegitimate son of the pious Duke of Northumberland, was an "infidel." but he gave half a million dollars to America to found the Smithsonian Institution-partly, perhaps, as an apology for his brother, Hugh Percy, who led the redcoats at the battle of Lexington.

Peter Cooper repudiated the "vicarious atonement" and the birth of God from a virgin, but he gave a million and a half dollars to erect the great instituto at the head of the Bowery, one of the most useful educational agencies in America. George Peabody viewed all churches

with equal indifference, and gave \$3, 000,000 to the poor in London, \$3,000; 000 more to the poor in our Southern States, and more than \$10,000,000 in all to various charities. James Lick was an agnostic (that is, he knew he did not know anything concerning those mat-ters about which nothing is known), and he gave \$4,000,000 to scientific investigation and erected in California a spacious dome containing the largest

telescope in the world. Stephen Girard called himself an atheist, for the word "agnostic" had not been invented, and he gave \$12,000,-000 to charity, and built in Philadelphia. Girard College to educate orphan boys, the noblest charitable institution ever the noblest charitable institution man the noblest charitable institution man given to the human race by one man ric gave to hospitals, \$30,000; to dear rad dumb asylum \$2,000; to the orphan and dumb asylum \$2,000; to the orphan sylum, \$10,000; to the public schools, \$10,000; to the poor of Philadelphia, for fuel, \$10,000; to the poor of Philadelphia, for fuel, \$10,000; to Freemasons, \$10,000; to distressed sallors, \$10,000; to individual legacies, \$220,000; to Louisiana, 120,000 acres of land; to Philadelphia, \$600.000: to Pennsylvania for canals The college cost several In his will Girard stipulated millions. that "no ecclesiastic, missionary or minister" should ever be admitted within

the college or have anything to do with it: but this clause is shamelessly violated by the trustees, who now have day will, soon come when another moth-

Bible reading and prayers "by a layinc," who gets a good round salary for , and the Christian churches chuckle ver the smart trick. When the cholera ingue visited Philadephia and people ed from the city panicstricken, fled from the fled from the city panic-stricken, Stephen Girard went into the hospitals as a nurse, and until the cholera abated cared for the sick and dying who had been deserted.

ing as a specimen: Mr. Wallace C. Andrews, of New York, who died a few years ago, gave WIFE WANTED-Spiritualist widow \$5,000,000 to endow a college for orphan with means preferred, between 35 and

Lospital, and Mr. Macdonald, of Mon-treal, a similar "unbeliever," has given hundreds of thousands of dollars for charty. The great Robert Owen was an int-del, and his whole life was devoted to this mills were burger of a loving disposition and unimpeach-able character. Must have a good lady to love. No objection to living East. This is no agency or deception. Write for particulars and give yours in full. Burson, California.

earth

but he would consider me rude and per- any one's comfort; happiness or belief. haps vulgar and uncivil if I should al- As related by Mrs. R. S. Lillie in the lude to the founder of his church as Philosophical Journal, of San Francisco, Cal., its editor is no exception to the "Jack Wesley."

general rule, and has been stricken with Think Christ Has Come.

a serious illness. A special cablegram from St. Peters-A special cablegram from St. Peters. He had been fighting a battle royal burg states that a most interesting and for more than three weeks with la harmless sect has sprung up within the grippe in one of its worst forms. For last three years in Semyononka and the eleven nights, unable to rest or sleep, eastern provinces of Siberia on the Mon. and yet each day taking up the work, golian frontier, attracting thousands of members. As related in the Chicago of the paper and general work of the Chronicle. Semyononka was a desert book concern connected with it.

The friends who have observed the some years ago. A few Buddhist nomads wandered there. Then came a vast amount of work which was being for liberated convicts then some Kir. done by both Mr. and Mrs. Newman, few liberated convicts, then some Kirand have seen how weary they were ghiz and Tartars, and they formed a setgrowing, are not so much surprised tlement. The Russians plowed, built that at last one of them has fallen at

huts, sank wells, wove cloth. People began to gather. A Buddhist priest came along and ing to the post office, he suddenly lost A Buddhist priest came along and consciousness and fell to the pavement, started to make converts. He preached receiving what proved to be but a slight scalp wound. He was carried to a drug

about the soul coming back to earth and entering the bodies of babies. The Rus- store near by, and fortunately regained consciousness sufficiently to give inforsians got hold of a New Testament and read about the birth in Bethlehem. mation regarding himself. He is now They and the Buddhists met regularly in a critical condition and complete rest every evening and discussed these mat- is the surest and almost the only means of assuring the restoration even to ters.

where he may take up the w been compelled to drop. Certainly all Spiritualists will see the necessity of One night in December, 1901, a beautiful young girl became the mother of a boy. A rumor got abroad that Christ helping to relieve his mind and make was come again. It spread like wild-fire all along the frontler. The Rus-sians said it was Christ, the Mongols that it was Buddha. The girl could give the work easier for Mrs. Newman by sending in subscriptions to the Journal and urging others to do so."

It is no satisfaction particularly for no explanation. Crowds came in pilgrimages. The girl Brother Newman to know that his sickwas placed on a throne and covered ness is simply the legitimate result of with rich Chinese brocades with the evolution-the result of pre-existing babe in her arms. Buddhists and Ruscauses, a culmination resulting in his sians knelt before her. Mother and child were radiant. The crops flourfaling to the earth unconscious. Spiritualists should rally to Mr. Newman's. ished, the cattle multiplied, sickness aid, especially those in California. He vanished from the settlement. The new faith spread rapidly. Offer-

should not be allowed to suffer any inings and pilgrimages were of daily oc-currence, and every day the girl and her convenience from the great shock he received. child sat there in shimmering brocade

with a crown on her hair and back ground of gold and silver and gleaming lights. A year passed and the fame of the

This beautiful little poem by Miss strange events traveled as far as St. Belle Bush, so well known as a song writer and teacher in the ranks of Spir-Petersburg to the czar's ears. No such sect must be permitted, he said, and the itualists has been published in leaflet police gathered from the adjacent towns form, and is now for sale at the exand told the girl and her baby to detremely low price of five cents per part. They did so and nobody knows copy. Miss Bush has been a faithful what has become of them. The "temservant of the "Good Cause." but misple" has been closed and the disciples are sitting in mourning, but there are fortunes have overtaken her in her de-20,000 of them and they believe that a clining years, and she is now in need of aid. She offers this poem for sale with the hope of adding a trifle to the con er and child will return to rule the tents of her purse, knowing that her patrons will receive the worth of their money. Miss Bush is now in Shirley, Mass, and will provide the worth of their MATRIMONIALLY INCLINED.

"The Artist and the Angel."

Mass., and will promptly fill all orders We have refused repeatedly to publish matrimonial advertisements, and that may be sent her. We hope the propose to continue along the same friends of the Cause will remember this line. We publish, however, the followneedy worker in her extremity by ordering copies of the poem, and by in-

ducing others to do the same. "Religion as Revealed by the Material \$5,000,000 to endow a college for orphan with means pretented, bee widower, 60 and Spiritual Universe." By E. D. Babblet, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and crit-

philosophic, historic, analytical and criv-ical; facts and data needed by overy student and especially by overy Spir-itualist. One of the very best books on the subject. Price paper, 50 cents. For sale at this office.

souls in a way all his own, and very offensive to many people. Colonel Holloway, of Union City, that state, was the Democratic candidate for governor, and

a Methodist in good standing. Webber called on him and ordered him to call Mrs. Holloway, saying, "I want a word spiration. of prayer with these old gray-headed sinners." Colonel Holloway replied:

will not have God mocked in my place by your impious tongue." But Webber prayed as follows: "I forgive this old, hoary-headed sinner and this old hoarystanding by the side of the grave mocking thee. Wilt thou forgive him? Amen." The Colonel had just returned from a walk and still held his cane. Webber said: "I see you are calculating to cane me, but before you do it. I will have a word of prayer," and dropping

upon his knees, uttered the following: "God, we ask thee to make hell hotter that hot for this old hoary-headed reprobate, who has spent a life-time in tempt ing thee and in slandering thy cause Webber was finally persuaded Amen." to leave the house. The community was greatly scandalized and there was talk of tarring and feathering the evangelist, who had been pursuing similar tactics all over the state.

Crude indeed was Evangelist Webber's method-so coarse and brutal as to disgust every well-meaning person. He had an important lesson to learn before his prayers to Delty would ascend above his own deformed mind. Souls can't be saved by any such questionable methods. In fact, there is no way whereby a person who is exceedingly sinful can prepare himself at once for an advanced state in spirit life.

Each one creates his own heaven or hell, and if he has been systematically at work for a protracted period con structing his own hell, he can not es-cape from its enthraliments at once. He has forged his own chains; he has established his own condition, and to escape therefrom at once by prayer, he can not.

The walls around him are temporarily impregnable, and will so remain until by a course of life characterized by virtuous acts and noble deeds, they com mence to give way. Penitence will accomplish much that it must be accom panied by theroic deeds in behalf of the right. Each soul must save itself, and that reformatory work can be carried on as successfully without a minister of the gospellas with one. When such as gnoramus'as Webber proved himself to be, thrusts himself upon you, if kind ness does not prove successful in getting him to leave, it might be well to try

more forcible measures-in his case a kick would not come amiss as a last resort.

"Social Upbuilding, Including Co-op-erative Systems and the happiness and Enundiment of Humanity," By E. D. Babldtt, LL. D., M. D. This comprises the last part of Human Culture and Our. Paper cover, 15 cents. For sale

Spirit Echoed." By Mattic E. Hun. "Spirit Echoed." By Mattic E. Hun. This pretty volume contains netry seven of the author's latest and chairest poems. Neatly bound in cloth, and With portrait of the author. Theory W. same portrait of the author. Price 76 ceals.

"Self-expression in song is not the exthrough us of rhythm, melody, harmony. The great mistakes performers have made is that they have not put enough life into their performance. Not one in a thousand has had the in-

"The old Greeks indulged in argument for the sake of argument. istry was their delight. Not to get at "My wife is not at home. You cannot truth, but to scintillate in words was pray in this house if I can help it. I their pleasure. That's where we are in art to-day.

"There is a brain of the breath whose vocabulary is expressed in song. It is for it accompanied by the above-named the brain of the upper life. Its breath- price, addressed to me at 4203 Evans aving always comes through the nostrils. headed devil and hypocrite who is If I sympathize with a child I breathe through the nostrils, 'Poor little thing. man strikes her I am angry, and breathe through the nostrils, 'Villain, how dare you!' But a boy at a feast, his mind on pies and cakes, his stommouth gluttonously, 'Give me more to herein made-the rest of the story will ach his soul, breathes through "Art is like the attar of roses,

tracted from the flowers and the petals left rotting behind. Art can never become its own again until it returns to firmation of his statement that "the labor and life by placing the scent in the rose again.

"Song is what you owe to life. Breathe in the air and send it out saturated with yourself. You needn't sing love songs to show you are in love with the world. Why should I sing 'Robin Adair' simply because I feel pensive? As if the world has changed because Robin has gone to another county. The breath is ambient. We don't need vest the whirlwind. any voice or song to sing.

Neither a system of philosophy, nor "Lacking this life of song, we go to the little things, pretty airs, mincing out the notes, labeling them all, but lacking life. Modern opera has spasms religion can rise or long endure upon a foundation of cupidity, credulity and wilful imposture. Let us rouse to our personal share in the responsibility of of the spine simply because of this. They have to resort to explosions of the hour in answer to our author's ap cannon and all those spasms in the peal: "For the sake of humanity and the search for beauty. God help us, we've memory of the dear ones on the other got to come back to the real life of mu. side of life, let us do what we can and side of life, let us do what we can and sic. Music ought to deep down into us GEO B. WARNE. do it now." and dominate us. Chicago, Ill.

He Examined the Manuscript.

Honest Mediums and Clean Work, by a

to avoid the pitfalls of fraud, and yet

give him inspiration to go on until he finds the great truth our movement con-teins for all humanity. Very truly

tains for all humanity. Very trui yours, HARRISON D. BARRETT,

Traps of Bogus Mediums.

truly

"Empty sound is not music. A youth with mannerisms sings, 'I'll fight for my

country.' We note the lack of virility in his notes, and at once believe that he means, 'I think I'd fight, I think I'd die.' The sentiment that does not lead to ac: tion is sentimentality. Sentimentality teries of the Seance, and Tricks and leads to heroids; sentimentality is self, Traps of Bogus Mediums-A Plea for

with meat and bread, the higher receiving its food through the nostrils. The diaphragm and the nose, he said, are the symbols of the higher life, as the

I LOVE YOU STILL.

You did not give me back my heart Long years ago when forced apart; True love will live and linger yet, I leved you once; no power can kill

Across the dreary stretch of years I see the past through bitter tears, Of cold adjeus and words of blame, Of sorrow's heart bowed down

No earthly wrong has power to kill My heart's love cry-1 love you still. C. Violet Malette-Wilson,

I hope this book will be supplied from calism in this matter more than once, the book department of The Progressive only to rise from the ashes with a red-Thinker to its growing hosts of patrons. hot coal in my hand.

Now that we have a book that will inand that a copy will find its way into the hands of every real spiritualist in struct people in what to look for as fraud, it ought to be given the widest the United States.

I will undertake to see that all orders for it accompanied by the above-named circulation possible, and if it doesn't knock the fake mediums out it will make the fakirs change their methods of performing their mystifying tricks. enue, Chicago, are rapidly filled.

That the author has not in his first ef I do not think it will work any great fort exhausted his knowledge of the ways that are dark and deceptions that are damnable, is attested by these words: "In fact this is but a small part hardships for the genuine modium, but will rather bring them to the front with the real phenomena, and let the world know them as true and steadfast in of the actual truth-there is no guess. their presentations, simple and unmarwork nor mistake about the statements velous though they be.

Now, let us unite to push forward the true and push out the false; let us circulate this instructive book and give to receive it."

Some of those on the watch towers the people a chance to watch for themselves and soon the frauds will be too of Spiritualism can give abundant conwell known to draw, and go out of busifake combination is a powerful one, and ness. People want the genuine and this work will render them better able unscrupulous and has the aid of many in our ranks who are prominent and reto discriminate. They are hungry for garded as shining lights." A mighty the genuine and grasp the marvelous. rebellion against longer allowing the un- and that is where the tricks can be holy Physical Phenomena League to worked with more ease and such good control the standards of Spiritualism is gathering in irresistible volume among satisfaction

I think the book will unmarvel the marvelous and teach the unwary to be the laity of our faith, and not far away fulfilled prophecy will repeat itself and wary. DR. T. WILKINS. those who have sown the wind will har

MYSTERIES OF THE SEANCE, and Tricks and Traps of Bogus Mediums -A Plea for Honest Mediums and Clean Work. By a Life-long Spiritualist. Lunt Bros, Publishers, Boston. Mass. Price. 25 Cents.

The above pamphlet, if widely circulated, will have a tendency to drive the fakes from our ranks, and will do much to encourage those who never resort to trickery in their work to advance the cause of Spiritualism. Every genuine medium-and there are hundreds of them-will rejoice to learn that many To the Public:-It gives me pleasure methods adopted by the fakes are lucidto state that I have examined the manuly explained, and that, too, by a Spiritscript of the forthcoming book [Mysnalist. The price of this pamphlet is 25 cents. It is for sale at this office.



Attention, Spiritualists of Illinois!

14.0

Spiritualists of Illinois, AttentionI Help arrange a missionary route in our state for our widely-known workers, Mr. and Mrs. E. W. Sprague. They may be secured shortly to organize new societies, or visit old ones if desired. Their

labors convince the wavering, rally the Mysteries of the Seance, and Tricks and scattered and rouse the laggards and faint-hearted! Do you need them in your town? If so, write Brother Sprague immediately at Sturgis, Mich., My impression, gained from a careful

reading of this work, is that it is writor advise Ella Johnson Bloom, secreten by one who thoroughly understands tary, 971 South Homan avenue, Chicago. his subject, and it is well adapted to GEO. B. WARNE, President Ill. S. S. A. Act at once: investigators concerning the

post investigators contenting the tricks-of-trade used by unscrupulous persons posing as mediums. The only persons whom it can harm are the fakes. It will enable the reader to watch with a critical eye and detect shady sharp practices. The genuine medium will be the gainer thereby. Only the dishonest, those whe ply the "An Infamous Dynamite Roman Cath-olio Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphiots by Rev. J. G. White, author of Startling Facts... Price 10 cents each, or two for 15 cents.

stomach and mouth are of the lower.

My heartache cry-I love you still.

complacent." Life-long Spiritualist], and most heart-In conclusion, with two plates Professor Tomlinson demonstrated how the lly endorse everything said therein. No investigator or believer in Spiritualhigher and lower natures were related. ism can afford to be without it. Its les-sons are so plain as to enable every one the lower being fed through the mouth

Though years are past, I'll not forget;

THE PROGRESSIVENTHINKER

Clairvoyance = Wabat It IS. Electure Delivered in Chicago, 18 C. W. Leadbeater, London, Eng.

ETHERIC PHYSICAL MATTER-THE ASTRAL LIGHT -VISIONS PRESENTED TO DIFFERENT PERSONS-CONDITIONS OF PHYSICAL MATTER-FOUR-DIMEN-SIONAL SIGHT-SUPERIOR REALITY OF THE conception of what it is to be really clairvoyant. Yet that the liquid condition. He would indeed be conscious of the HIGHER WORLD.

Clairvoyance is in its origin a French word, signifying simply "clear seeing," and is properly applied to a certain power or faculty possessed by some men which enables them to see more in various ways than others see, as I shall pres ently explain. The word has been terribly misused and degraded, so that it probably presents to your mind a number of ideas of a most unpleasant kind, from which you must free yourselves if you wish to understand what it really is The term has been employed to designate the tricks of a mountebank at a fair, or the arts whereby an advertising fortune-teller swindles his dupes; yet in spite of all these unsavory associations it does nevertheless represent a great fact in Nature, and it is of that fact that I wish to speak. It has sometimes been defined as "spiritual vision," but in Theosophy we restrict the use of the word spirit to the very highest that exists in man, and nothing which is commonly called clairvoyance reaches anywhere near that altitude. For our present purposes, then, let us define it as the power bration can be received by any part of the astral body. One to see realms of nature as yet unseen by the majority.

I am not seeking to convince skeptics that there is such a thing as clairvoyance. Any one who is still in that condition of ignorance should study the literature of the subject, advanced; yet as a matter of fact we find that such powers which contains an immense mass of evidence on the matter; are possessed at least to some extent by many backward or, if he prefers it, he may make direct investigations into races, and even by savages, and by the most ignorant people mesmeric phenomena and the occurrences at Spiritualistic among ourselves, whom it is impossible to suspect of any seances on his own account. I am speaking for the better- sort of advancement. The truth is that, though the faculty instructed class of people who have studied the subject is there in a way, it is not at all the same thing. There is a sufficiently to know that clairvoyance is a fact, and wish to downward arc in human evolution as well as an upward arc. understand something of how it works. The first great As early as the last root-race psychic faculties were visible point to comprehend clearly is that there is nothing weird in man, but in a very vague sort of way, and not fully under or uncanny about it-that it is a perfectly natural power, his control. Then he commenced the development of intelreally quite normal to humanity when it has evolved a little lect, and that for the time overpowered the sensitiveness and further, though abnormal to us at present because the ma- obscured his other possibilities; but as he evolves he will refority of men have not yet developed it within themselves. cover all, and much more than all, of that earlier faculty, and It is only the few who have it as yet, but undoubtedly all the this time he will have it with all the advantage of the intelvarious faculties which are grouped under this head are the lectual force behind it, will have it perfectly under control common property of the human race, and will be evolved in and always at his disposal, and will be able to understand every one as time goes on.

to the earliest of our series of lectures, in which I spoke of those mistakes, because he has been definitely taught to see the various planes of Nature, and the fact that man pos- and to accustom himself to judge of what he sees. A baby sesses a body corresponding to each of them, by means of has to acquire by degrees the power of measuring distance, which he can observe it and receive vibrations and impres- for at first he obviously does not know how far from him are sions from it. I explained then that these planes are com- the objects which he sees; just in the same way the far more posed of matter at different stages of density, and that our complicated process of astral sight needs preparation and physical senses can perceive only the lowest of these stages, training, and without that the man is unreliable. Any perand by no means the whole even of that. Since most of us son, therefore, who finds such faculties opening within himhave always lived under the limitations of our physical self should study the subject carefully, and learn sibilities, it is very hard for us to understand how great those that he may profit by their experience. This caution is eslimitations are, and to realize what a vast world there is pecially necessary in America, for this is the latest of the which lies beyond our present capacities.

The majority of men are still in the position of being unable to see the wider world, and so they are very apt to say ically these matters should be carefully studied. If a man that it does not exist. That is not sensible, but it seems to understands all this, he will not be in any way alarmed or disbe human nature. If there existed a community of blind turbed by the development of this additional sense, but will men-men who had no idea of what was meant by sight, and watch it with interest and calm, critical judgment. The man had never even heard of such a faculty, how would they be who knows nothing about it is very liable to be frightened, likely to feel with regard to a man who came among them to mislead himself, and sadly often to mislead others also. and claimed that he could see? They would certainly deny How, you will say, does this new sense begin to show it that there could be any such faculty, and if he tried to prove self? Cases differ very much, so that it is hardly possible to It to them, though they might not be able to account upon lay down a general rule. Some people begin by a plunge, their theories for all that he said to them, the one thing cer- and under some unusual stimulus become able just for once tain to their minds would be that there was some trickery to see some striking vision; and very often in such a case, d he the very last thing they would be likely to accept. the victim of hallucination. Others begin by becoming inter to clairvoyance. There is a mighty unseen world all round the human aura, similar to the illustrations which I give in the presence of new colors about him-colors to which we us-many worlds in one, indeed, astral, mental and spiritual, my book on that subject, "Man Visible and Invisible." Yet can put no name, because they are entirely unlike any that each with its own inhabitants, though all are still part of this others find themselves with increasing frequency seeing and wonderful evolution in which we live. There are many men hearing something to which those around them are blind and now who are able to see this wider life, yet when they speak deaf; others again see faces, landscapes or colored clouds of it to others, when they try to show them how reasonable floating before their eyes in the dark before they sink to and natural it is, they are constantly met by the same silly rest; while perhaps the commonest experience of all is that accusation of imposition and trickery, even though it is quite of those who begin to recollect with greater and greater pbvious that they have nothing in the world to gain by mak- clearness what they have seen and heard on the other planes ing their assertions. I wish therefore to make it clear from the commencement that there is no mystery with regard to clairvoyance- the developed senses, the best plan will perhaps be to conthat, wonderful as its results may appear to the uninitiated, sider first the case of the trained man who has the faculty It is simply an extension of faculties which we already pos- fully at his command, because that will naturally include all sess, and think that we understand. All impressions of any the partial manifestations of the power which are so much kind that we receive from without come to us by means of more common; and when we have understood the whole, we vibrations of one kind or another. Some are very rapid, as shall easily see where the different parts fall into place. are those by which we see: others are comparatively slow, Clairvoyant phenomena are numerous and diverse, so that like those of sound. Out of all the enormous range of pos- we shall need some kind of arrangement or classification in sible vibrations very few can affect our physical senses. Those which range between 436 billions and 720 billions per believe that our best plan will be to make three broad divis Becond impress themselves upon our sense of sight; another ions-first to consider what would be seen here and now, as small group which move much more slowly impress our it were by any one who had opened the higher sight, without Bense of hearing; others, intermediate between the two ex- taking the account any power that it might give him to see tremes. may be appreciated by our sense of touch as heat. what is going on at a distance, or to look into the past or rays or rays of electrical action. Some of the slowest of the future. That will make one class, and then secondly we those are used by Marconi in his wonderful wireless teleg- can take up clairvoyance in space, or the faculty of seeing raphy. But among and between all these, and far away at a distance, and then thirdly, clairvoyance in time, or the above those by which we can see, are myriads of others power of looking backwards or forwards. which produce no effect whatever upon any physical sense. I wo whole octaves, as it were, of such vibrations exist just opens the inner sight, what more would be see than he sees beyond those by which we see, and will impress the sensitive plate of a camera; but there are undoubtedly many commence with the etheric sight only, for that is absolutely other oclaves far beyond these in turn which will not im- physical, though the majority have not yet reached it. We press the camera. You will observe that man cannot possibly see anything with this present physical plane, without taking any account cause we have been so long accustomed to associating the which does not either emit or reflect that sort of light which of anything higher for the moment. There are seven condi- idea of reality with what we can see and touch. We feel who are associated with him in them. he can grasp-which comes within the very small set of tions of physical matter, and our sight is able to distinguish that when we can hold anything in our hands, then we know waves that happen to affect him. There may be very many only two of them, the solid and the liquids-for we can very all about it, and cannot be deceived as to its reality. But objects in Nature which are capable of reflecting kinds of rarely see a true gas, unless like chlorine, it happens to this is just one of our many mistakes, for this very sense of light which we cannot see: and from investigation of a differ. have a strong color of its own. All round us is an im- touch is one of the most easily deceived of all. If you wish parlor of the hotel the legend, "Ici on parle Francais," said ent character we know that there are such objects, and that mense amount of gaseous and etheric matter of the presence to test this for yourselves, let me give you a little example to the proprieor: It is these which the clairvoyant sees. It is simply a ques- of which we are entirely unconscious, so that not only is from every day life. Take three bowls of water, one as hot tion, therefore, of training oneself to become sensitive to a there so very much that we do not see at all, but even that as you can bear to touch, another tepid, and the third icy greater number of vibrations. Now another fact that needs which we do see we see so imperfectly. Every collocation of cold. Place them before you, and put your right hand into to be considered in this connection is that human beings physical dense matter contains also much etheric matter, the hot water and your left hand into the cold water and means 'French is spoken here.'" wary considerably, though within relatively narrow limits, in but it is only of the former part of it that we know any- after allowing them to remain for a few minutes, put them their capacity of response even to the very few vibrations thing, so defective is our vision. which are within reach of our physical senses. I am not referring to the keenness of sight or of hearing that enables | partial nature of our sight, let us take an illustration which, | water is uncomfortably cold, while your left hand will report | with a wart on his nose didn't sell me that for a Latin motto. bne man to see a fainter object or hear a slighter sound than though impossible in itself, may yet be useful to us as sug- it to the brain as almost too hot to bear! This is a trivial 'Heaven bless our home.'" another: it is not in the least a question of strength of vision, but of extent of susceptibility. This is a crucial point of the sight which we now possess, we had a visual apparwhich any one may test by taking a spectroscope and throwing by its means, or by any succession of prisms, a long spectrum upon a sheet of white paper, and then asking a number orders of matter were capable of receiving separate impresof people to mark upon the paper the extreme limits of the slons, but each only from that type of matter in the outside obtain anything approaching accurate information. spectrum as it appears to them. He is fairly certain to find world to which it corresponded. Suppose also that among that their powers of vision differ appreciably. Some will see men some possessed one of these types of sight and some the the violet extending much farther than others: others will other. Consider how very curiously imperfect would be the perhaps see less violet and more at the red end. A few may he found who can see farther than ordinary at both ends, and of men. Imagine them as standing on the sea shore; one, trai sight we should see all the sides equal, as we know that these will almost certainly be what we call sensitive people being able to see solid matter, would be utterly unconscious they really are. Our physical sight does not in reality give -susceptible, in fact, to a greater range of vibrations than of the ocean stretched before him, but would see instead the us any measure of distance: it is only the brain that supplies are most men of the present day. There is just the same val vast cavity of the ocean bed, with all its various inequalities, that from its experience. You may see this at once in the way towards clairvoyance or clairandience. You will readily understand that to a man possessing wider sight the world would look very different. Even the state; for him the sun would always be shining in the day because they are at a much greater distance. It is only by were saved."

A AN

everything would look to a man who had by nature even that him to be empty. tiny fragment of clairvoyant power, and then imagine that multiplied a hundred fold, and you will begin to have a slight

is not a new power, but simply a development of the sight we know. Man has within himself etheric physical matter as consciousness in that, and so receive impressions through it as well as through his ordinary senses. A further extension of the same idea would bring the astral matter into action, and then further on he would be able to receive his impressions through even the mental matter. You will see that this idea of the possibility of extension is simple enough, though it is not so easy to imagine the full extent of the results which follow from it.

It is true that astral sight is not quite the same thing as the physical faculty, for it needs no special sense-organ. In describing it we have to use the term sight, because that gives the nearest thought to the impression which we wish to convey; but in reality it is more a sort of cognition, which tells us much more than mere sight would tell. The man using astral sight does not need to turn his head when he wishes to see something which is behind him, for the vi-

point will naturally occur to the novice in these matters-if the development of these faculties lies in the future for man, their possession by anyone ought to mean that he is highly and to see clearly, instead of vaguely feeling and constantly

The easiest way to understand it is to look back in thought making mistakes One who is properly trained avoids races, and in ,it the psychic faculties are already far more

common than in older countries, so that there most emphat-

sented before the eyes of the man who saw only matter in ocean, but for him the shore and the cliffs would not exist;

he would perceive the clouds very clearly, but would see alwell as the denser kind, and he may learn how to focus his most nothing of the landscape over which they were mov. ing. In the case of the glass of water he would be entirely unable to see the vessel, and therefore could not understand why the water should so mysteriously preserve the special shape given to it by the invisible glass. Imagine these two persons standing side by side, each describing the landscape as he saw it, and each feeling perfectly certain that there could be no other kind of sight but his in the universe, and that any one claiming to see anything more or anything dif-

> ferent must.necessarily be either a dreamer or a deceiver! servers; but it is exceedingly difficult for the average man to body, and would therefore come within the purview of our realize that, in proportion to the whole that is to be seen, his power of vision is very much more imperfect than either of theirs would be in relation to the world as he sees it. And he also is strongly disposed to hint that those who see a lit. into view, for the astral world has its inhabitants just as tle more than he does must really be drawing upon their im. much as the physical. The most important of these from agination for their alleged facts. It is one of the common. our point of view are those whom we ignorantly call the dead est of our mistakes to consider that the limit of our power |-ignorantly, because they are not less alive than we, but of perception is also the limit of all that there is to perceive. Yet the scientific evidence is indisputable, and the infinitesi. are using normally and constantly this sight which is as yet mai proportion (as compared with the whole) of the groups abnormal to the men still in the physical body. The question of vibrations by which alone we can see or hear is a fact of life after death ceases to be a question for a clairvoyant; about which there can be no doubt. The clairvoyant is simply a man who develops within himself the power to respond men, and obviously in full and vivid life. Thus there comes to another octave out of the stupendous gamut of possible vi. to every clairvoyant who has been properly trained the stubrations, and so enables himself to see more of the world pendous advantage of certainty about many of the problems wound him than those of more limited perceptions.

If then a man has developed within himself the etheric sight, what difference will it make in the appearance of his and of justice under which every human being is developing surroundings? Perhaps what would first strike him would makes an incalculable difference in a man's life, for even the be the comparative transparency of everything. Most matter is opaque to our ordinary sight, but to him it would be precise knowledge gained by direct personal experience. merely like a faint mist, through which he could see to a considerable distance. One can see that this would make a good deal of difference to the appearance of the world. Then in our fellow-men, he will very rarely find it fully developed. looking at his friends he would see their etheric bodies as The experiences of the untrained clairvoyant-and it must be well as the denser portion of their physical vehicles; and in this latter part he would be able to observe the structure or voyants of Europe and America, with very few exceptionsthe internal organs, and so could diagnose some of their dis. Will usually fall very far short of what I have attempted to eases-obviously a valuable faculty for the physician who is fortunate enough to acquire it. The etheric double would degree, in variety, in permanence, and above all in precision. not be especially prominent to his sight, because it so nearly Sometimes a person has temporary flashes of a higher sight coincides with the denser matter; but if he attended a Spirtualistic seance, he would be able to see the etheric matter of his death. That particular variety of clairvoyance is genpouring out from the side of the medium when any physical erally produced by the strong wish on the part of the dead phenomena took place. There is a book published by one of man to show himself once more as a kind of farewell. That the best of mediums, Mr. William Eglinton, called "'Twixt strong wish may act in one of two ways: it may enable the senses, and have not yet caught a glimpse of the higher pos- what has happened to other people along the same line, 50 Two Worlds," in which you will find three very interesting dead man to materialize, so as to be visible to physical sight, pictures illustrating three stages of this process to which I or much more usually it acts upon the living person and temam referring.

our world which are not visible to ordinary sight, and so are his friend. If you will read the books which give instances not believed to exist by people of materialistic temperament. of such cases, you will see how very many there are of them, The folk-iore of all countries bears witness to the fact that and how indisputable is the evidence for them. I have colthere are spirits of the mountain and the stream, beings in lected several good examples in the new book to which I prethe air and in the mines, called by many different names. viously referred. The same sort of temporary clairvoyance such as fairies, elves, pixles, brownies, undines, sylphs, gnomes, good people and other titles, but known to exist and the insistent physical faculties are usually somewhat weakoccasionally seen by those whose work takes them far away ened and subdued, and so it is possible for the astral faculfrom the haunts of men into lonely places, as does that of ties to enjoy unaccustomed freedom. An extreme example the shepherd or the mountaineer. This is not, as has been of this class is the man who drinks himself into delirium thought, a mere popular superstition, but has a foundation tremens, and in the condition of absolute physical ruin and of fact behind it, as most popular superstitions have, when impure psychic excitation brought about by the ravages of somewhere, even though they could not quite see where it because the experience does not repeat itself, the seer comes properly understood. A whole evening's lecture might fat fell disease, is able to see for the time some of the in time to believe that on that occasion he must have been easily be given upon these creatures, but I have only time loathsome elemental and other entities which he has drawn to them in time to believe that on that occasion he must have been easily be given upon these creatures, but I have only time loathsome elemental and other entities which he has drawn to the future life is the construction and the future life is the future life is the construction and the future life is the constructio now just to mention their existence. Another point that It is exactly the same with the world at large with regard mittently conscious of the brilliant colors and vibrations of could hardly fall to strike the newly-developed clairvoyant is dulgence. we know. This is quite natural for after all color is only a rate of vibration, and when one becomes sensitive to new rates of vibration new colors must follow.

NOTHING UNCANNY ABOUT CLAIRVOYANCE-UN | slight extension which the Roentgen rays give causes many | time, and he would be unable to comprehend why, on what, scientific methods entirely unconnected with apparent SEEN WORLD ALL AROUND US_VIBRATIONS_ objects which are opaque to our normal sight to become to is to us a cloudy day, its heat should be so much diminished; brightness that we are able to determine the relative size of a considerable extent transparent; imagine how different if a glass of water were offered to him, it would appear to some of the stars. The astral sight does give us much more real information, and as far as it goes it is reliable, so that Contrast with this the appearance which would be pre- we are in every way justified in speaking of this plane and

its senses as more real than this. This sight will give him who possesses it much informa tion about his fellow-men which would not otherwise be within his reach, and that means that he will understand them better, and be able to help them more readily. As he looks at his friend, he will see him surrounded by the luminous mist of the astral aura, flashing with all sorts of brilliant colors, and constantly changing in hue and brilliancy with every variation of that friend's thoughts and feelings. A great deal would be shown to him by those colors which is hidden from him now. Strictly speaking, all thought should belong to the mental plane; but whenever any thought is tinged with personality, whenever it is mingled with feeling, or connected with the self, it creates vibrations in astral We can smile over the incredulity of these imaginary ob- matter as well as in montal, and so shows itself in the astrai man with astral sight.

> Not only would he thus learn much more about the men whom he already knows, but many new forms would come more. They are as near to us as they ever were, and they it is useless to argue about it, for there are these "dead" which yex the minds of less favored men. The definite knowledge that there is a perfect Divine Law of evolution profoundest intellectual conviction falls very far short of the

If a man is interested enough in this subject to begin to study clairvoyance as it is occasionally manifested among remembered that that class includes practically all the clairdescribe. They will fall short in many different ways-in -sufficient, for example, to see some friend at the moment porarily raises his vibrations, so that he is for the moment Other creatures also he would see-other inhabitants of slightly clairvoyant, and thus able to see the astral body of comes to some people in sickness, because after long illness

Ninty-five per cent of all cases of deather prought to our attention, is the result of chron it castart of the throat and middle ear. The first castart of the throat and middle ear. The by probing or spraying hence the mability of aure tarth is demonstrated eve-tarth is demonstrated eve-t

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ache; all of which are di-W.C.WILSA rectly due to catarrh. We INVENTO are receiving hundreds of letters like the following: Deathess Oured.

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the Actina all right, and would say it has done won-ders for mo. I have been deaf about five years so that I could not hear the versation, as it was very difficult to make mo inderstand even with a speaking tube. After treating with soveral dootors and receiving no help or encouragement from them. I - yworded treating with several doctors and receiving no help or encouragement from them, I expected hover to hear again and tried to make the best of it. A friend called my attention to Actina. Saying that it had cured her. Not having much faith in it I did not use it according to direc-tions at first, but after having it about 6 months moticed an improvement, and in five or six weeks after was able to hear public speaking and converse with anyone without any trouble. Quite a number of the afficted called on me and are greatly encouraged by my experience. -F. W. HARWOOD, is8 Walnut St.

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A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillan Whiting, author of "The World Beau-tiful," "After Her Death," "Kate Field, uful, A Record," "A Study of Elizabeth Bar rett Browning," Cloth, \$1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:" "If a man could feel

Not one, but every day, feast, fast, and working-day, The spiritual significance burn through The hieroglyphic of material shows, Henceforward he would paint the

Henceforward he would paint the globe with wings." The aim of this book is to reveal the curiously close correspondence between the developments of modern science and

spiritual laws; to note that new forces as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rap-idly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical sci-ence the author of "The World Beautiful" continues the same argument preround himself by his long course of degraded and bestial in-its faculties and powers, and that the present may be ennobled by the con-stant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happia gher morality and increasing happi-ness. The book is characterized by the same essential style and gualities that have insured for "The World Besutipopularity. OTHER BOOKS BY LILIAN WHIP. . ING: Kate Field, A Record. Price \$2.

during sleep.

In trying to describe what is really to be seen by means of order that they may be the more readily intelligible; and

Our first question then is, supposing that a man suddenly now? Even this we may subdivide into sections. Let us have very little idea how partial our sight is in connection

gesting rather startling possibilities. Suppose that instead atus arranged somewhat differently. In the human eye we have both solid and liquid matter: suppose that both these conception of the world obtained by each of these two types

Now suppose that our man developed himself so far as to have at his command astral senses as well as etheric, what would be the principal additions to his world? He would find it very different in several ways, not only in that he would see more, but in that the faculty itself is different.

We have now passed beyond the mere development of the ordinary organ of sight, and are dealing with a faculty which needs no organ-a sight which sees all sides of an object at sary external substitutes. The subject is well worth our once, and can see it as well behind as before. The only way study, and it needs much fuller treatment than can be given in which you can thoroughly understand this sight is by regarding it is four-dimensional, and considering that it gives its possessor the same powers with respect to us as we have with respect to a two-dimensional being. This study of the Fourth Dimension is a most fascinating one and the best way that I know, short of astral sight itself, to enable a person to grasp fully the capabilities of that higher plane. Those who wish to study it more fully will find a chapter upon it in the new book which I have just written, called "On the Other Side of Death." and that chapter will perhaps serve them as an introduction to the more elaborate works them; he must understand what it is that is being seen, he of Mr. Hinton on the subject. The possession of this extraordinary and scarcely expressible power must always be that he may not be decived or alarmed. By full and careful borne in mind in any attempt to realize the astral plane. It study, he will come to realize how perfectly natural clairvoylays every point in the interior of every solid body absolutely

open to the gaze of the seer, just as every point in the inte rior of a circle lies open to the gaze of a man looking down upon it. Another important point to bear in mind is the superior

reality of this higher world which is thus opened to the sight | prepare himself by self-control and self-unfoldment to enter of the student. It is difficult for us to understand this, be-

both into the tepid water. "You will find that at the very To aid us to grasp the practical effect of the extremely same moment your Fight fand will assure you that that

instance, but it does show you how little dependence can be placed upon the accuracy of the reports of the senses; it does teach us that merely to see or to feel anything is not by the junior mistress to the head master for punishment. sufficient for perfect knowledge of it. We know that we The lad came crying and rubbing his eyes, and was asked by have constantly to correct one sense by another in order to the master what he had been sent to him for.

If we look at a glass cube, we shall see the further side of it in perspective-that is. It will appear smaller than the nearer side. We know that it is not really so, but that this

is only an illusion due to our physical limitations. With as-

Two small children were chased across a field one day by a feroclous cow, and in telling about the escape the little girl said: "We were saved, mamma, in answer to a prayer. I told. tlety with regard to the senso of hearing; and the men who and the fishes and other inhabitants of the deep would ap. case of the stars; none of us can tell by sight whether a star Tommy to pray as we ran, and he said he didn't remember tan see and hear more than the rest are just so far on the pear to him as floating in the air above this enormous valley. is large or small, for what appears a very large and brilliant any prayer; so I told him to say what papa says at breakfast. If there were clouds in the sky they would be entirely invis. star may seem so only because it is near us, and it may really So he shouted, 'For what we are about to receive, make us ible to him, since they are composed of matter in the liquid be much smaller than others which to us seem insignificant truly thankful.' Then we crawled under the fence and

Somo men need mesmerism to subdue their physical

senses before the other and higher faculties can be opened in them. That would mean that their astral faculties are capable of action, but not yet strong enough to assert themselves unless the physical can somehow be got out of the way. Other men, especially Orientals, use drugs for this full volumes an almost world-wide same purpose; but obviously all these are partial and unsatisfactory methods. I shall deal with this question of how the power may be developed in the fourth of these lectures on clairvoyance, but even already it must be clear to you that the man may gain far wider and fuller control by the exercise and training of his own will than by adopting unneces. to it in an evening's lecture: those of you who will read the book which I wrote about it some four years ago will be able from that to fill in many details for which to-night there is no time, and I would very urgently beg any who think of experimenting or investigating in connection with the matter, first to acquaint themselves theroughly with what their nred ecessors have done, as by doing that they will escape many dangers and much disappointment. This is equally neces sary whether a man is trying to develop the faculties within himself, or experimenting with others who already possess must have in his min? a broad outline of the possibilities, so ance is; he will comprehend its laws, and learn the necessity of submission to them; he till see in vivid colors the dangers of impurity, and the absolute need of the highest thought and noblest intention in the man who touches this higher and holier side of human life. Thus he will be led to into the temple of the mysteries, so that his studies may be a source of blessing and happiness to himself and to all those

SHORT STORIES TO LAUGH OVER.

A traveler in Western Iowa, noticing on the wall of the

"Do you speak French?"

"French? No. United States is good enough for me." "Then, why do you keep that legend on the wall? That

"Is that so?" "Certainly."

"Well, I'm a half-breed from up the Missoury if a feller

In one of the largest Scottish board-schools a boy was sent "Telling a lee." said the boy.

The master, to improve the occasion, asked him if he knew where all liars went to.

"Yes," said the half-crying pulpit. "Please, sir, they gang to the head master."

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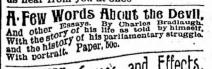
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ing peace and soul comfort. Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your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

well needs your most hearty support and co-operation here and now, and let us hear from you at onco



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The chapters reveal a new method in psychia The chapters reveal a new method in psychia and spiritual research. They show vivid glimpses of a stupendous moral cosmos that will supersede moral confusion, that only veri-fiable tonets can survive, and the childhood period of faith and faney will be superseise and inspirate and facts. Wiedgo Bill Laota

PROGRESSIVENTHINKER

Clairvoyance = Mabat It Is. Electure Delivered in Chicago, By C. U. Leadbeater, London,

HIGHER WORLD.

Clairvoyance is in its origin a French word, signifying simply "clear seeing," and is properly applied to a certain power or faculty possessed by some men which enables them to see more in various ways than others see, as I shall pres- of the same idea would bring the astral matter into action, why the water should so mysteriously preserve the special ently explain. The word has been terribly misused and de- and then further on he would be able to receive his imgraded, so that it probably presents to your mind a number of ideas of a most unpleasant kind, from which you must that this idea of the possibility of extension is simple enough, The term has been employed to designate the tricks of a mountebank at a fair, or the arts whereby an advertising fortune-teller swindles his dupes; yet in spite of all these un- the physical faculty, for it needs no special sense-organ. In savory associations it does nevertheless represent a great fact in Nature, and it is of that fact that I wish to speak. It gives the nearest thought to the impression which we wish has sometimes been 'defined as "spiritual vision," but in The- to convey; but in reality it is more a sort of cognition, osophy we restrict the use of the word spirit to the very highest that exists in man, and nothing which is commonly called clairvoyance reaches anywhere near that altitude. he wishes to see something which is behind him, for the vi-For our present purposes, then, let us define it as the power bration can be received by any part of the astral body. One to see realms of nature as yet unseen by the majority.

I am not seeking to convince skeptics that there is such a the development of these faculties lies in the future for man, thing as clairvoyance. Any one who is still in that condi- their possession by anyone ought to mean that he is highly tion of ignorance should study the literature of the subject, advanced; yet as a matter of fact we find that such powers which contains an immense mass of evidence on the matter; are possessed at least to some extent by many backward or, if he prefers it, he may make direct investigations into races, and even by savages, and by the most ignorant people mesmeric phenomena and the occurrences at Spiritualistic among ourselves, whom it is impossible to suspect of any seances on his own account. I am speaking for the better- sort of advancement. The truth is that, though the faculty instructed class of people who have studied the subject is there in a way, it is not at all the same thing. There is a sufficiently to know that clairvoyance is a fact, and wish to downward arc in human evolution as well as an upward arc. understand something of how it works. The first great As early as the last root-race psychic faculties were visible point to comprehend clearly is that there is nothing weird in man, but in a very vague sort of way, and not fully under or uncanny about it-that it is a perfectly natural power, his control. Then he commenced the development of intel really quite normal to humanity when it has evolved a little lect, and that for the time overpowered the sensitiveness and dority of men have not yet developed it within themselves. It is only the few who have it as yet, but undoubtedly all the this time he will have it with all the advantage of the intelvarious faculties which are grouped under this head are the lectual force behind it, will have it perfectly under control common property of the human race, and will be evolved in every one as time goes on.

to the earliest of our series of lectures, in which I spoke of those mistakes, because he has been definitely taught to see the various planes of Nature, and the fact that man pos- and to accustom himself to judge of what he sees. A paby sesses a body corresponding to each of them, by means of has to acquire by degrees the power of measuring distance, which he can observe it and receive vibrations and impressions from it. I explained then that these planes are com- the objects which he sees; just in the same way the far more posed of matter at different stages of density, and that our complicated process of astral sight needs preparation and physical senses can perceive only the lowest of these stages, and by no means the whole even of that. Since most of us son, therefore, who finds such faculties opening within himhave always lived under the limitations of our physical self should study the subject carefully, and learn senses, and have not yet caught a glimpse of the higher possibilities, it is very hard for us to understand how great those that he may profit by their experience. This caution is eslimitations are, and to realize what a vast world there is pecially necessary in America, for this is the latest of the am referring. which lies beyond our present capacities.

The majority of men are still in the position of being unable to see the wider world, and so they are very apt to say ically these matters should be carefully studied. If a man that it does not exist. That is not sensible, but it seems to understands all this, he will not be in any way alarmed or disbe human nature. If there existed a community of blind turbed by the development of this additional sense, but will men-men who had no idea of what was meant by sight, and watch it with interest and calm, critical judgment. The man had never even heard of such a faculty, how would they be who knows nothing about it is very liable to be frightened, likely to feel with regard to a man who came among them to mislead himself, and sadly often to mislead others also. and claimed that he could see? They would certainly deny it to them, though they might not be able to account upon their theories for all that he said to them, the one thing cersomewhere, even though they could not quite see where it lay! That there might really be a power unknown to them in time to believe that on that occasion he must have been

SIONAL SIGHT-SUPERIOR REALITY OF THE conception of what it is to be really clairvoyant. Yet that the liquid condition Hegwould indeed be conscious of the is not a new power, but simply a development of the sight we ocean, but for him the shore and the cliffs would not exist; [tion about his fellow-men which would not otherwise be know. Man has within himself etheric physical matter as he would perceive the clouds very clearly, but would see al. within his reach, and that means that he will understand

as well as through his ordinary senses. A further extension pressions through even the mental matter. You will see sults which follow from it.

It is true that astral sight is not quite the same thing as describing it we have to use the term sight, because that which tells us much more than mere sight would tell. The man using astral sight does not need to turn his head when

point will naturally occur to the novice in these matters-if cover all, and much more than all, of that earlier faculty, and and always at his disposal, and will be able to understand

and to see clearly, instead of vaguely feeling and constantly The easiest way to understand it is to look back in thought making mistakes One who is properly trained avoids for at first he obviously does not know how far from him are training, and without that the man is unreliable. Any perwhat has happened to other people along the same line, so races, and in it the psychic faculties are already far more

common than in older countries, so that there most emphat-How, you will say, does this new sense begin to show itlay down a general rule. Some people begin by a plunge, because the experience does not repeat itself, the seer comes

to clairvoyance. There is a mighty unseen world all round the human aura, similar to the illustrations which I give in

By C. W. Leadbeater, London, Eng.

NOTHING UNCANNY ABOUT CLAIRVOYANCE-UN slight extension which the Roentgen rays give causes many time, and he would be unable to comprehend why, on what scientific methods entirely unconnected with apparent SEEN WORLD ALL AROUND US-VIBRATIONS- objects which are opaque to our normal sight to become to is to us a cloudy day, its heat should be so much diminished; brightness that we are able to determine the relative size of ETHERIC PHYSICAL MATTER—THE ASTRAL LIGHT -VISIONS PRESENTED TO DIFFERENT PERSONS— CONDITIONS OF PHYSICAL MATTER—FOLD DIMEN. CONDITIONS OF PHYSICAL MATTER—FOLD DIMEN.

CONDITIONS OF PHYSICAL MATTER-FOUR-DIMEN. multiplied a bundred fold, and you will begin to have a slight sented before the eyes of the man who saw only matter in its senses as more real than this.

well as the denser kind, and he may learn how to focus his most nothing of the landscape over which they were mov consciousness in that, and so receive impressions through it ing. In the case of the glass of water he would be entirely unable to see the vessel, and therefore could not understand shape given to it by the invisible glass. Imagine these two every variation of that friend's thoughts and feelings. persons standing side by side, each describing the landscape as he saw it, and each feeling perfectly certain that there hidden from him now. Strictly speaking, all thought should free yourselves if you wish to understand what it really is. though it is not so easy to imagine the full extent of the re could be no other kind of sight but his in the universe, and belong to the mental plane; but whenever any thought is that any one claiming to see anything more or anything dif-

ferent must necessarily be either a dreamer or a deceiver! We can smile over the incredulity of these imaginary ob- matter as well as in montal, and so shows itself in the astral servers: but it is exceedingly difficult for the average man to body, and would therefore come within the purview of our realize that, in proportion to the whole that is to be seen, his power of vision is very much more imperfect than either of theirs would be in relation to the world as he sees it. And he also is strongly disposed to hint that those who see a little more than he does must really be drawing upon their im much as the physical. The most important of these from agination for their alleged facts. It is one of the common. Our point of view are those whom we ignorantly call the dead est of our mistakes to consider that the limit of our power of perception is also the limit of all that there is to perceive Yet the scientific evidence is indisputable, and the infinitesimal proportion (as compared with the whole) of the groups of vibrations by which alone we can see or hear is a fact of life after death ceases to be a question for a clairvoyant; about which there can be no doubt. The clairvoyant is sim- it is useless to argue about it, for there are these "dead" ply a man who develops within himself the power to respond to another octave out of the stupendous gamut of possible vibrations, and so enables himself to see more of the world pendous advantage of certainty about many of the problems round him than those of more limited perceptions

If then a man has developed within himself the etheric sight, what difference will it make in the appearance of his surroundings? Perhans what would first strike him would he the comparative transparency of everything. Most matter profoundest intellectual conviction falls very far short of the further, though abnormal to us at present because the ma- obscured his other possibilities; but as he evolves he will re- is opaque to our ordinary sight, but to him it would be precise knowledge gained by direct personal experience. merely like a faint mist, through which he could see to a considerable distance. One can see that this would make a good study clairvoyance as it is occasionally manifested among deal of difference to the appearance of the world. Then in tooking at his friends he would see their etheric bodies as well as the denser portion of their physical vehicles; and in this latter part he would be able to observe the structure of the internal organs, and so could diagnose some of their dis. eases-obviously a valuable faculty for the physician who is fortunate enough to acquire it. The etheric double would not be especially prominent to his sight, because it so nearly coincides with the denser matter; but if he attended a Spiritualistic seance, he would be able to see the etheric matter pouring out from the side of the medium when any physical phenomena took place. There is a book published by one of the best of mediums, Mr. William Eglinton, called "'Twixt Two Worlds," in which you will find three very interesting pictures illustrating three stages of this process to which 1 or much more usually it acts upon the living person and tem-

Other creatures also he would see-other inhabitants of not believed to exist by people of materialistic temperament. there are spirits of the mountain and the stream, beings in the air and in the mines, called by many different names, such as fairies, elves, pixies, brownies, undines, sylphs, gnomes, good people and other titles, but known to exist and occasionally seen by those whose work takes them far away that there could be any such faculty, and if he tried to prove self? Cases differ very much, so that it is hardly possible to from the haunts of men into lonely places, as does that of ties to enjoy unaccustomed freedom. An extreme example the shepherd or the mountaineer. This is not, as has been of this class is the man who drinks himself into delirium and under some unusual stimulus become able just for once thought, a mere popular superstition, but has a foundation tremens, and in the condition of absolute physical ruin and tain to their minds would be that there was some trickery to see some striking vision; and very often in such a case, of fact behind it, as most popular superstitions have, when impure psychic excitation brought about by the ravages of would be the very last thing they would be likely to accept. the victim of hallucination. Others begin by becoming inter- now just to mention their existence. Another point that round himself by his long course of degraded and bestial in-It is exactly the same with the world at large with regard mittently conscious of the brilliant colors and vibrations of could hardly fail to strike the newly-developed clairvoyant is dulgence.

Some n nce of new colors about him--colors to which we

This sight will give him who possesses it much informathem better, and be able to help them more readily. As he looks at his friend, he will see him surrounded by the luminous mist of the astral aura, flashing with all sorts of brilliant colors, and constantly changing in hue and brilliancy with great deal would be shown to him by those colors which is tinged with personality, whenever it is mingled with feeling, or connected with the self, it creates vibrations in astral man with astral sight.

Not only would he thus learn much more about the men whom he already knows, but many new forms would come into view, for the astral world has its inhabitants just as -ignorantly, because they are not less alive than we, but more. They are as near to us as they ever were, and they are using normally and constantly this sight which is as yet abnormal to the men still in the physical body. The question men, and obviously in full and vivid life. Thus there comes to every clairvoyant who has been properly trained the stuwhich vex the minds of less favored men. The definite knowledge that there is a perfect Divine Law of evolution and of justice under which every human being is developing makes an incalculable difference in a man's life, for even the

If a man is interested enough in this subject to begin to our fellow-men, he will very rarely find it fully developed. The experiences of the untrained clairvoyant-and it must be remembered that that class includes practically all the clair. voyants of Europe and America, with very few exceptionswill usually fall very far short of what I have attempted to describe. They will fall short in many different ways-in degree, in variety, in permanence, and above all in precision. Sometimes a person has temporary flashes of a higher sight -sufficient, for example, to see some friend at the moment of his death. That particular variety of clairvoyance is gen erally produced by the strong wish on the part of the dead man to show himself once more as a kind of farewell. That strong wish may act in one of two ways; it may enable the dead man to materialize, so as to be visible to physical sight, porarily raises his vibrations, so that he is for the moment slightly clairvoyant, and thus able to see the astral body of our world which are not visible to ordinary sight, and so are his friend. If you will read the books which give instances of such cases, you will see how very many there are of them, The folk-lore of all countries bears witness to the fact that and how indisputable is the evidence for them. I have collected several good examples in the new book to which I previously referred. The same sort of temporary clairvoyance comes to some people in sickness, because after long illness the insistent physical faculties are usually somewhat weakened and subdued, and so it is possible for the astral faculproperly understood. A whole evening's lecture might that fell disease, is able to see for the time some of the easily be given upon these creatures, but I have only time loathsome elemental and other entitles which he has drawn

their physical



5.

Was Discovered.

Ninty-five per cent of all cases of deature. brought to our attention, is the result of chron

brought to our attention, is the result of chrou ic catarrh of the throat and middle car. Thu inner ear cannot be reached by problem or spreyhild iste or physicians to airs That there is a scientific cure for dearness and ca-tarrh is demonstrated eve-ry day by the use of Actima Actima also cures asthma, bronchitis, sore throat, weak ungs; colds and head actima is o tures asthma, bronchitis, sore throat, weak ungs; colds and head actima is o tures asthma, bronchitis, bore throat, weak ungs; colds and head actima is o tures asthma. bronchitis, bore throat, weak ungs; colds and head actima is o tures asthma. bronchitis, bore throat, weak ungs; colds and head actima is o tures asthma. bronchitis, bore throat, weak ungs; colds and head actima the to to catarrh. We are receiving hundreds of letters like the following: Deatness Cured. Deafness Cured.

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A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillan Whiting, author of "The World Beau-tiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Bar rett Browning," Cloth, \$1.00.

Miss Whiting finds the litle of her new book in these lines from "Aurora Leigh:" "If a man could feel

Not one, but every day, feast, fast, and working-day,

The spiritual significance burn through The hieroglyphic of material shows,

Herceforward he would paint the globe with wings." The aim of this book is to reveal the curlously close correspondence between the developments of modern science and spiritual laws; to note that new forces. spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an un-seen realm into which humanity is rap-idly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the con-stant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a begin morality and increasing happi-uess. The book is characterized by the same essential style and qualifies that have insured for "The World Besutipopularity.

us-many worlds in one, indeed, astral, mental and spiritual, my book on that subject, "Man Visible and Invisible." Yet can put no name, because they are entirely unlike any that each with its own inhabitants, though all are still part of this others find themselves with increasing frequency seeing and wonderful evolution in which we live. There are many men hearing something to which those around them are blind and now who are able to see this wider life, yet when they speak deaf; others again see faces, landscapes or colored clouds rates of vibration new colors must follow. of it to others, when they try to show them how reasonable floating before their eyes in the dark before they sink to

and natural it is, they are constantly met by the same silly rest; while perhaps the commonest experience of all is that accusation of imposition and trickery, even though it is quite of those who begin to recollect with greater and greater obvious that they have nothing in the world to gain by making their assertions. during sleep.

I wish therefore to make it clear from the commencethat, wonderful as its results may appear to the uninitiated, It is simply an extension of faculties which we already pos- fully at his command, because that will naturally include all kind that we receive from without come to us by means of more common; and when we have understood the whole, we like those of sound. Out of all the enormous range of possibie vibrations very few can affect our physical senses. second impress themselves upon our sense of sight; another small group which move much more slowly impress our it were, by any one who had opened the higher sight, without sense of hearing; others, intermediate between the two ex- taking into account any power that it might give him to see fremes, may be appreciated by our sense of touch as heatraphy. But among and between all these, and far away above those by which we can see, are myriads of others. power of looking backwards or forwards. which produce no effect whatever upon any physical sense. ITwo whole octaves, as it were, of such vibrations exist just beyond those by which we see, and will impress the sensitive plate of a camera; but there are undoubtedly many other oclaves far beyond these in turn which will not im- physical, though the majority have not yet reached it. We reality of this higher world which is thus opened to the sight prepare himself by self-control and self-unfoldment to enter press the camera.

which does not either emit or reflect that sort of light which of anything higher for the moment. There are seven condi- idea of reality with what we can see and touch. We feel he can grasp-which comes within the very small set of tions of physical matter, and our sight is able to distinguish that when we can hold anything in our hands, then we know waves that happen to affect him. There may be very many only two of them, the solid and the liquids-for we can very all about it, and cannot be deceived as to its reality. But ent character we know that there are such objects, and that their capacity of response even to the very few vibrations thing, so defective is our vision. which are within reach of our physical senses. I am not referring to the keenness of sight or of hearing that enables partial nature of our sight, let us take an illustration which, water is uncomfortably cold, while your left hand will report one man to see a fainter object or hear a slighter sound than though impossible in itself, may yet be useful to us as sug- it to the brain as almost too hot to bear! This is a trivial 'Heaven bless our home.' " another; it is not in the least a question of strength of vis- gesting rather startling possibilities. Suppose that instead instance, but it does show you how little dependence can be ton, but of extent of susceptibility. This is a crucial point of the sight which we now possess, we had a visual appar- placed upon the accuracy of the reports of the senses; it of people to mark upon the paper the extreme limits of the sions, but each only from that type of matter in the outside obtain anything approaching accurate information. spectrum as it appears to them. He is fairly certain to find world to which it corresponded. Suppose also that among that their powers of vision differ appreciably. Some will see the violet extending much farther than others; others will perhaps see less violet and more at the red end. A few may be found who can see farther than ordinary at both ends, and of men. Imagine them as standing on the sea shore; one, trai sight we should see all the sides equal, as we know that these will almost certainly be what we call sensitive people being able to see solid matter, would be utterly unconscious they really are. Our physical sight does not in reality give -suscentible, in fact, to a greater range of vibrations than are most men of the present day. There is just the same vaban see and hear more than the rest are just so far on the way towards clairvoyance or clairaudience.

wilder sight the world would look very different. Even the state; for him the sun would always be shining in the day. because they are at a much greater distance. It is only by were saved."

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rate of vibration, and when one becomes sensitive to new would see more, but in that the faculty itself is different.

In trying to describe what is really to be seen by means of We have now passed beyond the mere development of the orment that there is no mystery with regard to clairvoyance- the developed senses, the best plan will perhaps be to con- dinary organ of sight, and are dealing with a faculty which sider first the case of the trained man who has the faculty once, and can see it as well behind as before. The only way sess, and think that we understand. All impressions of any the partial manifestations of the power which are so much in which you can thoroughly understand this sight is by regarding it is four-dimensional, and considering that it gives wibrations of one kind or another. Some are very rapid, as shall easily see where the different parts fall into place, its possessor the same powers with respect to us as we have are those by which we see; others are comparatively slow, Clairvoyant phenomena are numerous and diverse, so that with respect to a two-dimensional being. This study of the we shall need some kind of arrangement or classification in Fourth Dimension is a most fascinating one, and the best order that they may be the more readily intelligible; and I way that I know, short of astral sight itself, to enable a per-Those which range between 436 billions and 720 billions per believe that our best plan will be to make three broad divis- son to grasp fully the capabilities of that higher plane. ions-first to consider what would be seen here and now, as Those who wish to study it more fully will find a chapter. upon it in the new book which I have just written, called "On the Other Side of Death," and that chapter will perhaps what is going on at a distance, or to look into the past or serve them as an introduction to the more elaborate works them; he must understand what it is that is being seen, he rays or rays of electrical action. Some of the slowest of the future. That will make one class, and then secondly we of Mr. Hinton on the subject. The possession of this extrathose are used by Marconi in his wonderful wireless teleg- can take up clairvoyance in space, or the faculty of seeing ordinary and scarcely expressible power must always be that he may not be decived or alarmed. By full and careful at a distance, and then thirdly, clairvoyance in time, or the borne in mind in any attempt to realize the astral plane. It study, he will come to realize how perfectly natural clairvoy-Our first question then is, supposing that a man suddenly opens the inner sight, what more would he see than he sees rior of a circle lies open to the gaze of a man looking down gers of impurity, and the absolute need of the highest now? Even this we may subdivide into sections. Let us upon it.

objects in Nature which are capable of reflecting kinds of rarely see a true gas, unless like chlorine, it happens to this is just one of our many mistakes, for this very sense of light which we cannot see; and from investigation of a differ- have a strong color of its own. All round us is an im- touch is one of the most easily deceived of all. If you wish parlor of the hotel the legend, "Ici on parle Francais," said mense amount of gaseous and etheric matter of the presence to test this for yourselves, let me give you a little example to the proprieor: It is these which the clairvoyant sees. It is simply a ques- of which we are entirely unconscious, so that not only is from every-day life. Take three bowls of water, one as hot tion. therefore, of training oneself to become sensitive to a there so very much that we do not see at all, but even that as you can bear to touch, another tepid, and the third icy greater number of vibrations. Now another fact that needs which we do see we see so imperfectly. Every collocation of cold. Place them before you, and put your right hand into to be considered in this connection is that human beings physical dense matter contains also much etheric matter, the hot water and your left hand into the cold water and wary considerably, though within relatively narrow limits, in but it is only of the former part of it that we know any- after allowing them to remain for a few minutes, put them

both into the tepid water. "You will find that at the very To aid us to grasp the practical effect of the extremely same moment your fight hand will assure you that that

which any one may test by taking a spectroscope and throw- atus arranged somewhat differently. In the human eye we does' teach us that merely to see or to feel anything is not by the junior mistress to the head master for punishment. ing by its means, or by any succession of prisms, a long spec- have both solid and liquid matter; suppose that both these sufficient for perfect knowledge of it. We know that we The lad came crying and rubbing his eyes, and was asked by trum upon a sheet of white paper, and then asking a number orders of matter were capable of receiving separate impres. have constantly to correct one sense by another in order to the master what he had been sent to him for.

> If we look at a glass cube, we shall see the further side of men some possessed one of these types of sight and some the it in perspective-that is, it will appear smaller than the other. Consider how very curiously imperfect would be the nearer side. We know that it is not really so, but that this conception of the world obtained by each of these two types is only an Illusion due to our physical limitations. With as-

of the ocean stretched before him, but would see instead the us any measure of distance; it is only the brain that supplies a ferocious cow, and in telling about the escape the little girl vast cavity of the ocean bed, with all its various inequalities, that from its experience. You may see this at once in the said: "We were saved, mamma, in answer to a prayer. I told. Flety with regard to the sense of hearing; and the men who and the fishes and other inhabitants of the deep would ap- case of the stars; none of us can tell by sight whether a star Tommy to pray as we ran, and he said he didn't remember The charter of a state; for him the sun would always be shining in the day-wider sight the world would look very different. Even the

senses before the other and higher faculties can be opened we know. This is quite natural, for after all color is only a in them. That would mean that their astral faculties are capable of action, but not yet strong enough to assert themselves unless the physical can somehow be got out of the Now suppose that our man developed himself so far as to way. Other men, especially Orientals, use drugs for this full' volumes an almost world. wide have at his command astral senses as well as etheric, what same purpose; but obviously all these are partial and unsatwould be the principal additions to his world? He would isfactory methods. I shall deal with this question of how clearness what they have seen and heard on the other planes find it very different in several ways, not only in that he the power may be developed in the fourth of these lectures on clairvoyance, but even already it must be clear to you that the man may gain far wider and fuller control by the exercise and training of his own will than by adopting unneces. needs no organ-a sight which sees all sides of an object at sary external substitutes. The subject is well worth our study, and it needs much fuller treatment than can be given to it in an evening's lecture; those of you who will read the book which I wrote about it some four years ago will be able from that to fill in many details for which to-night there is no time, and I would very urgently beg any who think of experimenting or investigating in connection with the matter, first to acquaint themselves thoroughly with what their predecessors have done, as by doing that they will escape many dangers and much disappointment. This is equally necessary whether a man is trying to develop the faculties within himself, or experimenting with others who already possess must have in his min? a broad outline of the possibilities, so lays every point in the interior of every solid body absolutely ance is; he will comprehe its laws, and learn the necessity open to the gaze of the seer, just as every point in the inte- of submission to them; he till see in vivid colors the danthought and noblest intention in the man who touches this commence with the etheric sight only, for that is absolutely Another important point to bear in mind is the superior higher and holier side of human life. Thus he will be led to have very little idea how partial our sight is in connection of the student. It is difficult for us to understand this, be into the temple of the mysteries, so that his studies may be You will observe that man cannot possibly see anything with this present physical plane, without taking any account cause we have been so long accustomed to associating the a source of blessing and happiness to himself and to all those who are associated with him in them.

SHORT STORIES TO LAUGH OVER.

A traveler in Western Iowa, noticing on the wall of the

"Do you speak French?"

"French? No. United States is good enough for me." "Then, why do you keep that legend on the wall? That means 'French is spoken here.'" "Is that so?"

"Certainly."

"Well, I'm a half-breed from up the Missoury if a feller with a wart on his nose didn't sell me that for a Latin motto,

In one of the largest Scottish board-schools a boy was sent

"Telling a lee," said the boy.

The master, to improve the occasion, asked him if he knew where all liars went to.

"Yes," said the half-crying pulpit. "Please, sir, they gang to the head master."

Two small children were chased across a field one day by

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cational side of the cause and perform a lasting deed for your fellow-man. See our special inducements elsewhere in this paper. Remember, the cause you love so

well needs your most hearty support and co-operation here and now, and let us hear from you at once

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RELIGION OF THE FUTURE. koonest, most of great value, written by one of koonest, most powerful and most truly religit minds of the day. It is particularly a we which should be put into the hands of the orthodoxy and from the dogmas of materia is the science, for it will strongthen the convi-tion of the free mind that mind and senses an "The chapters rearch." Here you would be a strong of purificant rearch." Here you would be a strong the spiritual rearch." Here you would be applied and constrained the sense and "The chapters rearch." Here would be you would purific or a stupped with the you would be the spiritual rearch."

ATELEROGREESIVERTEINKER



CONDITIONS OF PHYSICAL MATTER-FOUR-DIMEN-HIGHER WORLD.

Clairvoyance is in its origin a French word, signifying simply "clear seeing," and is properly applied to a certain power or faculty possessed by some men which enables them to as well as through his ordinary senses. A further extension unable to see the vessel, and therefore could not understand see more in various ways than others see, as I shall pres- of the same idea would bring the astral matter into action, why the water should so mysteriously preserve the special ently explain. The word has been terribly misused and degraded, so that it probably presents to your mind a number of ideas of a most unpleasant kind, from which you must free yourselves if you wish to understand what it really is. The term has been employed to designate the tricks of a mountebank at a fair, or the arts whereby an advertising fortune-teller swindles his dupes; yet in spite of all these unsavory associations it does nevertheless represent a great describing it we have to use the term sight, because that fact in Nature, and it is of that fact that I wish to speak. It gives the nearest thought to the impression which we wish has sometimes been'defined as "spiritual vision," but in The- to convey; but in reality it is more a sort of cognition, osophy we restrict the use of the word spirit to the very which tells us much more than mere sight would tell. The highest that exists in man, and nothing which is commonly man using astral sight does not need to turn his head when called clairvoyance reaches anywhere near that altitude. he wishes to see something which is behind him, for the vi-For our present purposes, then, let us define it as the power bration can be received by any part of the astral body. One to see realms of nature as yet unseen by the majority.

I am not seeking to convince skeptics that there is such a thing as clairvoyance. Any one who is still in that condi- their possession by anyone ought to mean that he is highly tion of ignorance should study the literature of the subject, advanced; yet as a matter of fact we find that such powers which contains an immense mass of evidence on the matter: or, if he prefers it, he may make direct investigations into races, and even by savages, and by the most ignorant people mesmeric phenomena and the occurrences at Spiritualistic among ourselves, whom it is impossible to suspect of any seances on his own account. I am speaking for the betterinstructed class of people who have studied the subject is there in a way, it is not at all the same thing. There is a sufficiently to know that clairvoyance is a fact, and wish to downward arc in human evolution as well as an upward arc. understand something of how it works. The first great point to comprehend clearly is that there is nothing weird in man, but in a very vague sort of way, and not fully under or uncanny about it-that it is a perfectly natural power, his control. Then he commenced the development of intelreally quite normal to humanity when it has evolved a little further, though abnormal to us at present because the madorlty of men have not yet developed it within themselves. It is only the few who have it as yet, but undoubtedly all the various faculties which are grouped under this head are the lectual force behind it, will have it perfectly under control common property of the human race, and will be evolved in and always at his disposal, and will be able to understand every one as time goes on.

The easiest way to understand it is to look back in thought making mistakes One who is properly trained avoids to the earliest of our series of lectures, in which I spoke of those mistakes, because he has been definitely taught to see the various planes of Nature, and the fact that man pos- and to accustom himself to judge of what he sees. A baby sesses a body corresponding to each of them, by means of has to acquire by degrees the power of measuring distance, which he can observe it and receive vibrations and impres- for at first he obviously does not know how far from him are sions from it. I explained then that these planes are composed of matter at different stages of density, and that our complicated process of astral sight needs preparation and physical senses can perceive only the lowest of these stages, training, and without that the man is unreliable. Any perand by no means the whole even of that. Since most of us son, therefore, who finds such faculties opening within himhave always lived under the limitations of our physical self should study the subject carefully, and learn senses, and have not yet caught a glimpse of the higher pos- what has happened to other people along the same line, so sibilities, it is very hard for us to understand how great those that he may profit by their experience. This caution is eslimitations are, and to realize what a vast world there is pecially necessary in America, for this is the latest of the which lies beyond our present capacities.

The majority of men are still in the position of being unand claimed that he could see? They would certainly deny their theories for all that he said to them, the one thing cerwould be the very last thing they would be likely to accept.

NOTHING UNCANNY ABOUT CLAIRVOYANCE-UN slight extension which the Roentgen rays give causes many | time, and he would be unable to comprehend why, on what, scientific methods entirely unconnected with apparent -VISIONS PRESENTED TO DIFFERENT PERSONS_ everything would look to a man who had by nature even that him to be empty. tiny fragment of clairvoyant power, and then imagine that

multiplied a hundred fold, and you will begin to have a slight SIONAL SIGHT-SUPERIOR REALITY OF THE conception of what it is to be really clairvoyaut, Yet that the liquid condition. He would indeed be conscious of the

> and then further on he would be able to receive his impressions through even the mental matter. You will see sults which follow from it.

It is true that astral sight is not oute the same thing as the physical faculty, for it needs no special sense-organ. In

point will naturally occur to the novice in these matters-if the development of these faculties lies in the future for man. are possessed at least to some extent by many backward sort of advancement. The truth is that, though the faculty As early as the last root-race psychic faculties were visible lect, and that for the time overpowered the sensitiveness and obscured his other possibilities; but as he evolves he will recover all, and much more than all, of that earlier faculty, and this time he will have it with all the advantage of the inteland to see clearly, instead of vaguely feeling and constantly

the objects which he sees; just in the same way the far more races, and in it the psychic faculties are already far more

common than in older countries, so that there most emphatable to see the wider world, and so they are very apt to say ically these matters should be carefully studied. If a man that it does not exist. That is not sensible, but it seems to understands all this, he will not be in any way alarmed or disbe human nature. If there existed a community of blind turbed by the development of this additional sense, but will men-men who had no idea of what was meant by sight, and watch it with interest and calm, critical judgment. The man had never even heard of such a faculty, how would they be who knows nothing about it is very liable to be frightened, such as fairies, elves, pixies, brownies, undines, sylphs, likely to feel with regard to a man who came among them to mislead himself, and sadly often to mislead others also. How, you will say, does this new sense begin to show it. that there could be any such faculty, and if he tried to prove self? Cases differ very much, so that it is hardly possible to it to them, though they might not be able to account upon lay down a general rule. Some people begin by a plunge, and under some unusual stimulus become able just for once Zain to their minds would be that there was some trickery to see some striking vision; and very often in such a case, somewhere, even though they could not quite sea where it because the experience does not repeat itself, the seer comes lay! That there might really be a power unknown to them in time to believe that on that occasion he must have been the victim of hallucination. Others begin by becoming inter-It is exactly the same with the world at large with regard mittently conscious of the brilliant colors and vibrations of could hardly fail to strike the newly-developed clairvoyant is

tim to be empty. sented before the eyes of the man who saw only matter in

is not a new power, but simply a development of the sight we ocean, but for him the shore and the cliffs would not exist; know. Man has within himself etheric physical matter as he would perceive the clouds very clearly, but would see alwell as the denser kind, and he may learn how to focus his most nothing of the landscape over which they were movconsciousness in that, and so receive impressions through it ing. In the case of the glass of water he would be entirely shape given to it by the invisible glass. Imagine these two nersons standing side by side each describing the landscane that this idea of the possibility of extension is simple enough, as he saw it, and each feeling perfectly certain that there though it is not so easy to imagine the full extent of the re | could be no other kind of sight but his in the universe, and that any one claiming to see anything more or anything dif-

> ferent must necessarily be either a dreamer or a deceiver! We can smile over the incredulity of these imaginary ob servers; but it is exceedingly difficult for the average man to realize that, in proportion to the whole that is to be seen,

his power of vision is very much more imperfect than either of theirs would be in relation to the world as he sees it. And he also is strongly disposed to hint that those who see a little more than he does must really be drawing upon their imagination for their alleged facts. It is one of the commonest of our mistakes to consider that the limit of our power of perception is also the limit of all that there is to perceive. Yet the scientific evidence is indisputable, and the infinitesimal proportion (as compared with the whole) of the groups of vibrations by which alone we can see or hear is a fact of life after death ceases to be a question for a clairvoyant; about which there can be no doubt.' The clairvoyant is simply a man who develops within himself the power to respond to another octave out of the stupendous gamut of possible vibrations, and so enables himself to see more of the world pendous advantage of certainty about many of the problems around him than those of more limited perceptions.

If then a man has developed within himself the etheric sight, what difference will it make in the appearance of his surroundings? Perhaps what would first strike him would makes an incalculable difference in a man's life, for even the be the comparative transparency of everything. Most matter is opaque to our ordinary sight, but to him it would be merely like a faint mist through which he could see to a considerable distance. One can see that this would make a good deal of difference to the appearance of the world. Then in looking at his friends he would see their etheric bodies as The experiences of the untrained clairvoyant-and it must be well as the denser portion of their physical vehicles; and in this latter part he would be able to observe the structure of the internal organs, and so could diagnose some of their discases-obviously a valuable faculty for the physician who is fortunate enough to acquire it. The etheric double would not be especially prominent to his sight, because it so nearly coincides with the denser matter; but if he attended a Spiritualistic seance, he would be able to see the etheric matter the best of mediums, Mr. William Eglinton, called "'Twixt Two Worlds," in which you will find three very interesting dead man to materialize, so as to be visible to physical sight, pictures illustrating three stages of this process to which I am referring.

Other creatures also he would see-other inhabitants of not believed to exist by people of materialistic temperament there are spirits of the mountain and the stream, beings in the air and in the mines, called by many different names gnomes, good people and other titles, but known to exist and occasionally seen by those whose work takes them far away from the haunts of men into lonely places, as does that of the shepherd or the mountaineer. This is not, as has been thought, a more popular superstition, but has a foundation of fact behind it, as most popular superstitions have, when properly understood. A whole evening's lecture might easily be given upon these creatures, but I have only time now just to mention their existence. Another point that

SEEN WORLD ALL AROUND US-VIBRATIONS- objects which are opaque to our normal sight to become to is to us a cloudy day, its heat should be so much diminished; brightness that we are able to determine the relative size of ETHERIC PHYSICAL MATTER-THE ASTRAL LIGHT a considerable extent transparent; imagine how different if a glass of water were offered to him, it would appear to some of the stars. The astral sight does give us much more real information, and as far as it goes it is reliable, so that we are in every way justified in speaking of this plane and

By C. W. Leadbeater, London, Eng.

its senses as more real than this. This sight will give him who possesses it much information about his fellow-men which would not otherwise be within his reach, and that means that he will understand them better, and be able to help them more readily. As he looks at his friend, he will see him surrounded by the luminous mist of the astral aura, flashing with all sorts of brilliant colors, and constantly changing in hue and brilliancy with every variation of that friend's thoughts and feelings. A great deal would be shown to him by those colors which is hidden from him now. Strictly speaking, all thought should belong to the mental plane; but whenever any thought is tinged with personality, whenever it is mingled with feeling, or connected with the self, it creates vibrations in astral matter as well as in mental, and so shows itself in the astral body, and would therefore come within the purview of our man with astral sight.

Not only would he thus learn much more about the men whom he already knows, but many new forms would come into view, for the astral world has its inhabitants just as much as the physical. The most important of these from our point of view are those whom we ignorantly call the dead -ignorantly, because they are not less alive than we, but more. They are as near to us as they ever were, and they are using normally and constantly this sight which is as yet abnormal to the men still in the physical body. The question it is useless to argue about it. for there are these "dead' men, and obviously in full and vivid life. Thus there comes to every clairvoyant who has been properly trained the stuwhich vex the minds of less favored men. The definite knowledge that there is a perfect Divine Law of evolution and of justice under which every human being is developing profoundest intellectual conviction falls very far short of the precise knowledge gained by direct personal experience.

If a man is interested enough in this subject to begin to study clairvoyance as it is occasionally manifested among our fellow-men, he will very rarely find it fully developed. remembered that that class includes practically all the clairvoyants of Europe and America, with very few exceptionswill usually fall very far short of what I have attempted to describe. They will fall short in many different ways-in degree, in variety, in permanence, and above all in precision Sometimes a person has temporary flashes of a higher sight -sufficient, for example, to see some friend at the moment of his death. That particular variety of clairvoyance is genpouring out from the side of the medium when any physical erally produced by the strong wish on the part of the dead phenomena took place. There is a book published by one of man to show himself once more as a kind of farewell. That strong wish may act in one of two ways; it may enable the or much more usually it acts upon the living person and temporarily raises his vibrations, so that he is for the moment slightly clairvoyant, and thus able to see the astral body of our world which are not visible to ordinary sight, and so are his friend. If you will read the books which give instances of such cases, you will see how very many there are of them, The folk-lore of all countries bears witness to the fact that and how indisputable is the evidence for them. I have collected several good examples in the new book to which I previously referred. The same sort of temporary clairvoyance comes to some people in sickness, because after long illness the insistent physical faculties are usually somewhat weakened and subdued, and so it is possible for the astral faculties to enjoy unaccustomed freedom. An extreme example of this class is the man who drinks himself into delirium tremens, and in the condition of absolute physical ruin and impure psychic excitation brought about by the ravages of that fell disease, is able to see for the time some of the loathsome elemental and other entities which he has drawn round himself by his long course of degraded and bestlal indulgence. Some men need mesmerism to subdue their physical senses before the other and higher faculties can be opened capable of action, but not yet strong enough to assert them. selves unless the physical can somehow be got out of the of it to others, when they try to show them how reasonable floating before their eyes in the dark before they sink to Now suppose that our man developed himself so far as to way. Other men, especially Orientals, use drugs for this full volumes an almost world vide the power may be developed in the fourth of these lectures On clairvoyance, but even already it must be clear to you that the man may gain far wider and fuller control by the exercise and training of his own will than by adopting unneces. sary external substitutes. The subject is well worth our study, and it needs much fuller treatment than can be given to it in an evening's lecture; those of you who will read the book which I wrote about it some four years ago will he able from that to fill in many details for which to-night there is no time, and I would very urgently beg any who think of experimenting or investigating in connection with the matter. first to acquaint themselves thoroughly with what their predecessors have done, as by doing that they will escape many dangers and much disappointment. This is equally necessary whether a man is trying to develop the faculties within himself, or experimenting with others who already possess them; he must understand what it is that is being seen, he that he may not be deceived or alarmed. By full and careful study, he will come to realize how perfectly natural clairvoy ance is; he will comprehend its laws, and learn the necessity of submission to them; he will see in vivid colors the dangers of impurity, and the absolute need of the highest thought and noblest intention in the man who touches this higher and holier side of human life. Thus he will be led to prepare himself by self-control and self-unfoldment to enter into the temple of the mysteries, so that his studies may be a source of blessing and happiness to himself and to all those who are associated with him in them.



5.

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A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beau-tiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Bar rett Browning," Cloth, \$1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel Not one, but every day, feast, fast, and working-day,

The spiritual significance burn through The hieroglyphic of material shows, Henceforward he would paint the

globe with wings." The aim of this book is to reveal the curlously close correspondence between the developments of modern science and spiritual laws: to note that new forces as discovered and applied in wireless telegraphy, are simply laws of an unteen realin into which humanity is rauidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical sci-ence the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and nowers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a ngher morality and increasing ha same essential style and qualities that have insured for "The World Besutipopularity.

to clairvoyance. There is a mighty unseen world all round the human aura, similar to the illustrations which I give in the presence of new colors about him my book on that subject, "Man Visible and Invisible." Yet can put no name, because they are entirely unlike any that us-many worlds in one, indeed, astral, mental and spiritual, each with its own inhabitants, though all are still part of this others find themselves with increasing frequency seeing and we know. This is quite natural, for after all color is only a in them. That would mean that their astral faculties are wonderful evolution in which we live. There are many men hearing something to which those around them are blind and rate of vibration, and when one becomes sensitive to new now who are able to see this wider life, yet when they speak deaf; others again see faces, landscapes or colored clouds rates of vibration new colors must follow.

and natural it is, they are constantly met by the same silly rest; while perhaps the commonest experience of all is that have at his command astral senses as well as etheric, what same purpose; but obviously all these are partial and unsataccusation of imposition and trickery, even though it is quite of those who begin to recollect with greater and greater would be the principal additions to his world? He would isfactory methods. I shall deal with this question of how pobvious that they have nothing in the world to gain by mak- clearness what they have seen and heard on the other planes find it very different in several ways, not only in that he ing their assertions. during sleep.

I wish therefore to make it clear from the commencement that there is no mystery with regard to clairvoyancethat, wonderful as its results may appear to the uninitiated, It is simply an extension of faculties which we already pos-Bess, and think that we understand. All impressions of any kind that we receive from without come to us by means of Wibrations of one kind or another. Some are very rapid, as are those by which we see: others are comparatively slow. like those of sound. Out of all the enormous range of possible vibrations very few can affect our physical senses. Those which range between 436 billions and 720 billions per second impress themselves upon our sense of sight; another small group which move much more slowly impress our sense of hearing; others, intermediate between the two extremes, may be appreciated by our sense of touch as heatthose are used by Marconi in his wonderful wireless telegraphy. But among and between all these, and far away above those by which we can see, are myriads of others which produce no effect whatever upon any physical sense. Two whole octaves, as it were, of such vibrations exist just beyond those by which we see, and will impress the sensitive plate of a camera; but there are undoubtedly many other oclaves far beyond these in turn which will not impress the camera.

power of looking backwards or forwards. now? Even this we may subdivide into sections. Let us upon it. commence with the etheric sight only, for that is absolutely Another important point to bear in mind is the superior physical, though the majority have not yet reached it. We

You will observe that man cannot possibly see anything with this present physical plane, without taking any account cause we have been so long accustomed to associating the of anything higher for the moment. There are seven condi- idea of reality with what we can see and touch. We feel which does not either emit or reflect that sort of light which he can grasp-which comes within the very small set of tions of physical matter, and our sight is able to distinguish that when we can hold anything in our hands, then we know waves that happen to affect him. There may be very many only two of them, the solid and the liquids-for we can very all about it, and cannot be deceived as to its reality. But objects in Nature which are capable of reflecting kinds of rarely see a true gas, unless like chlorine, it happens to this is just one of our many mistakes, for this very sense of light which we cannot see; and from investigation of a differ- have a strong color of its own. All round us is an im- touch is one of the most easily deceived of all. If you wish ent character we know that there are such objects, and that mense amount of gaseous and etheric matter of the presence to test this for yourselves, 'let me give you a little example It is these which the clairvoyant sees. It is simply a ques- of which we are entirely unconscious, so that not only is from every-day life. Take three bowls of water, one as hot tion, therefore, of training oneself to become sensitive to a there so very much that we do not see at all, but even that as you can bear to touch, another tepid, and the third icy greater number of vibrations. Now another fact that needs which we do see we see so imperfectly. Every collocation of cold. Place them before you, and put your right hand into to be considered in this connection is that human beings physical dense matter contains also much etheric matter, the hot water and your left hand into the cold water and wary considerably, though within relatively narrow limits, in but it is only of the former part of it that we know any after allowing them to remain for a few minutes, put them their capacity of response even to the very few vibrations thing, so defective is our vision.

which are within reach of our physical senses. I am not re-To aid us to grasp the practical effect of the extremely same moment your fight hand will assure you that that ferring to the keenness of sight or of hearing that enables partial nature of our sight, let us take an illustration which, water is uncomfortably cold, while your left and will report one man to see a fainter object or hear a slighter sound than though impossible in itself, may yet be useful to us as sug- it to the brain as almost too hot to bear! "This is a trivial another; it is not in the least a question of strength of vis- gesting rather startling possibilities. Suppose that instance, but it does show you how little dependence can be Ion. but of extent of susceptibility. This is a crucial point of the sight which we now possess, we had a visual appar. placed upon the accuracy of the reports of the senses; it which any one may test by taking a spectroscope and throwatus arranged somewhat differently. In the human eye we does teach us that merely to see or to feel anything is not ing by its means, or by any succession of prisms, a long spec- have both solid and liquid matter; suppose that both these sufficient for perfect knowledge of it. We know that we trum upon a sheet of white paper, and then asking a number orders of matter were capable of receiving separate impres- have constantly to correct one sense by another in order to slons, but each only from that type of matter in the outside obtain anything approaching accurate information. of people to mark upon the paper the extreme limits of the spectrum as it appears to them. He is fairly certain to find world to which it corresponded. Suppose also that among If we look at a glass cube, we shall see the further side of that their powers of vision differ appreciably. Some will see men some possessed one of these types of sight and some the it in perspective-that is, it will appear smaller than the the violet extending much farther than others; others will other. Consider how very curiously imperfect would be the nearer side. We know that it is not really so, but that this perhaps see less violet and more at the red end. A few may conception of the world obtained by each of these two types is only an illusion due to our physical limitations. With asbe found who can see farther than ordinary at both ends, and of men. Imagine them as standing on the sea shore; one, trai sight we should see all the sides equal, as we know that these will almost certainly be what we call sensitive people being able to see solid matter, would be utterly unconscious they really are. Our physical sight does not in reality give -susceptible, in fact, to a greater range of vibrations than of the ocean stretched before him, but would see instead the us any measure of distance; it is only the brain that supplies are most men of the present day. There is just the same va- vast cavity of the ocean bed, with all its various inequalities, that from its experience. You may see this at once in the riety with regard to the sense of hearing; and the men who and the fishes and other inhabitants of the deep would ap. case of the stars; none of us can tell by sight whether a star Tommy to pray as we ran, and he said he didn't remember Dan see and hear more than the rest are just so far on the pear to him as floating in the air above this enormous valley. is large or small, for what appears a very large and brilliant any prayer; so I told him to say what papa says at breakfast. way towards clairvoyance or clairaudience.

You will readily understand that to a man possessing ble to him, since they are composed of matter in the liquid bo much smaller than others which to us seem insignificant truly thankful. Then we crawled under the fence and brider sight the world would look very different. Even the state; for him the sun would always be shining in the day. because they are at a much greater distance. It is only by were saved."

would see more, but in that the faculty itself is different.

In trying to describe what is really to be seen by means of We have now passed beyond the mere development of the orthe developed senses, the best plan will perhaps be to con- dinary organ of sight, and are dealing with a faculty which sider first the case of the trained man who has the faculty needs no organ-a sight which sees all sides of an object at fully at his command, because that will naturally include all once, and can see it as well behind as before. The only way the partial manifestations of the power which are so much in which you can thoroughly understand this sight is by remore common; and when we have understood the whole, we garding it is four-dimensional, and considering that it gives shall easily see where the different parts fall into place, its possessor the same powers with respect to us as we have Clairvoyant phenomena are numerous and diverse, so that with respect to a two-dimensional being. This study of the we shall need some kind of arrangement or classification in Fourth Dimension is a most fascinating one, and the best order that they may be the more readily intelligible; and I way that I know, short of astral sight itself, to enable a perbelieve that our best plan will be to make three broad divis- son to grasp fully the capabilities of that higher plane, ions-first to consider what would be seen here and now, as Those who wish to study it more fully will find a chapter it were, by any one who had opened the higher sight, without upon it in the new book which I have just written, called "On taking into account any power that it might give him to see the Other Side of Death," and that chapter will perhaps what is going on at a distance, or to look into the past or serve them as an introduction to the more elaborate works rays or rays of electrical action. Some of the slowest of the future. That will make one class, and then secondly we of Mr. Hinton on the subject. The possession of this extra. must have in his mind a broad outline of the possibilities, so can take up clairvoyance in space, or the faculty of seeing ordinary and scarcely expressible power must always be at a distance, and then thirdly, clairvoyance in time, or the borne in mind in any attempt to realize the astral plane. It lays every point in the interior of every solid body absolutely Our first question then is, supposing that a man suddenly open to the gaze of the seer, just as every point in the inteopens the inner sight, what more would he see than he sees rior of a circle lies open to the gaze of a man looking down

> reality of this higher world which is thus opened to the sight have very little idea how partial our sight is in connection of the student. It is difficult for us to understand this, be-

both into the tepid water. You will find that at the very

SHORT STORIES TO LAUGH OVER.

A traveler in Western Iowa, noticing on the wall of the parlor of the hotel the legend, "Ici on parle Francais," said to the proprieor:

"Do you speak French?"

"French? No. United States is good enough for me." "Then, why do you keep that legend on the wall? That means 'French is spoken here.'" "Is that so?"

"Certainly."

"Well, I'm a half-breed from up the Missoury if a feller with a wart on his nose didn't sell me that for a Latin motto. 'Heaven bless our home.'"

In one of the largest Scottish board-schools a boy was sent by the junior mistress to the head master for punishment. The lad came crying and rubbing his eyes, and was asked by the master what he had been sent to him for.

"Telling a lee," said the boy.

The master, to improve the occasion, asked him if he knew where all liars went to.

"Yes," said the half-crying pulpit. "Please, sir, they gang to the head master."

Two small children were chased across a field one day by a ferocious cow, and in telling about the escape the little girl said: "We were saved, mamma, in answer to a prayer. I told. If there were clouds in the sky they would be entirely invis- star may seem so only because it is near us, and it may really So he shouldd, 'For what we are about to receive, make us

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not the whole of life. The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a stupendous moral cosmos that will supersedo moral confusion, that only vari-nable tenets can survive, and the childhood period of faith and faugy will be supersedently

THE PROGRESSIVE THINKER



CONTRIBUTORS .- Each contributor | With this petition I would face is alone responsible for any assertions | Most humbly now the throne of grace or statements he may make. The editor | "Lord of the rich and finely dressed," allows this freedom of expression, be- Lord of the poor and the oppressed, lieving that the cause of truth can be | Lord of the proud, self-righteous lot, best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be Lord of the strong and of the weak, Lord of the just and the unjust, suppressed; yet we wish it distinctly Hear, if ye will, this child of dust. understood that our space is inade-Teach me the race of life to run. quate to publish everything that comes Teach me to do what should be done, to hand, however much we might desire Teach me to keep my own skirts clear to do so. That must account for the Teach me to judge with justice here. non-appearance of YOUR article. And may I never cease to find

WRITE PLAINLY .-- We would like to impress upon the minds of our corre-When through life's windows looking spondents that The Progressive Thinker is set up on a Linotype machine that For something to find fault about. 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 More personal unselfishness. written plainly with ink on white O, poor, weak wilful worms of earth, Made what they are by right of birth. paper, or with a typewriter, and only on

one side of the naper.

ITEMS .- Bear in mind that items for All of us stand alike in need the General Survey will in all cases be Of saving grace-we do, indeed; adjusted to the space we have to occu-The best full of deceitful tricks py, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re- here, trying to expose Spiritualism. He quire.

Take due notice, that all items for the truth, and still the good work goes this page must be accompanied by the on."

full name and address of the write !. It Dr. J. H. Taylor writes from Cleve will not do to say that Secretary or Corland, Ohio: "A genuine surprise party was planned and successively carried respondent writes so and so, without giving the full name and address of the out by the members and friends of the writer. The items of those who do not Good Samaritan Society of Cleveland comply with this request will be cast Ohio, when they visited the residence of into the waste basket. Thomas Lees and his sister. Miss Tillie

Keep copies of your poems sent to Lees, on Tuesday evening, Feb. 17. Evthis office, for they will not be returned eryone at all interested in Spiritualism if we have not space to use them.

has known or heard of the persistent. The messages given through Carlyle unselfish work of this good brother and Petersilea and now appearing in The sister in all humanitarian, liberal and looking. Mr. Sheppard was a martyr coffee all were made happy. Mrs. Hill Progressive Thinker, were written about Spiritualist causes, especially the lyce-

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.

A quiet home wedding took place Wednesday evening, Feb. 18, at the residence of the bride's mother, Dr. A. E. McCormack, 3422 Indiana avenue, the parties being Wm. Irvin, Esq., attorney. at-law, and Miss Clara Melita McCor mack, Dr. J. O. M. Hewitt officiating, Immediately after the ceremony, the company proceeded to the future home of the happy couple, 309 East Thirtysixth street, where was spread a fine ones, and it is earnestly hoped that the collation as the wedding feast.

Mrs. David Hampton writes from To ledo, Ohio: "Mrs. Amanda Coffman, of Grand Rapids, Mich., is serving the Independent Society of this place for the month of February, and during the week holds very interesting and instructive meetings, and many are being brought to the truth by the teachings of her guides. On the evening of the 17th, Mrs. F. C. Behnke gave a reception in honor of Mrs. Coffman. The evening was pleasantly spent, with games and music. Covers were laid for thirty and a delicious luncheon served."

The best poor sticks if brought to book; The Lincoln (Neb.) State Journal The worst, much better than they looksays: "Joseph William Sheppard, of New York, a well-to-do citizen, became imbued with oriental occultism, and was converted to Brahmanism. He became And lost in sin. Have mercy .-- Bix, a Brahmin himself at last, and underin Sunday State Journal, Lincoln, Neb. with the standards of the far east. Be-Henry Dowd writes from Toledo, O. lleving as he did that food was an un-"The Rev. Hagaman is holding forth necessary item in his daily walk and succeeds in exposing his ignorance of

conversation, he stopped eating and prepared to show his family and the world that he could get along just as

well without it. He tried the experiment too long and yielded up the ghost from starvation the other day. His form of Christian science didn't work. There is something besides mind and the body insisted, in Mr. Sheppard's case, on being nourished. When he ceased to feed it it went out on a strike. The real Brahmins are more cunning than was Mr. Sheppard. They fast ostensibly for many weeks but fill up their stomachs when the world isn't

Always give your full name and ad-1 when I am through it always leaves me dress when sending in items and com-munications for publication, otherwise they will find their way to the waste basket,

Mrs. G. W: Eops writes: "I have been a reader of your valuable paper, The Progressive Thinker, four years, and it seems like an old time friend, and I cau truly say, When hungry that I have been fed, and asil' read and meditate on

the grand thoughts therein expressed, they are to me like the fragrance of way." H. F. Coutes writes: "The subject for be, 'What is Spiritualism doing, and woman and she came to my office." what has it done for you?' Talks upon this subject will be given by different

hall will be filled with investigators as well as believers. I have so often been asked the above question that I feel the discussion of it will lead to good results. So let all who have had an experience, come and give it. Our evening services consist of lecture by Dr. J. O. M. Hewitt; messages by myself and others, and plenty of good music." Mrs. A. E. Littlefield writes from

Tampa, Fla.: "Mrs. Kate R. Stiles, of Boston, Mass., has been with us for a few days the past week. She delivered a very instructive lecture last Sunday

afternoon. In the evening she answered questions which were satisfactory indeed. She also had two parlor meetings at the home of Mrs. Cuscaden, on Michigan avenue, speaking inspiration-

ally and giving tests, some truly wonderful. She is a very pleasant, unassuming lady, whom it is a pleasure to took to solve the problems of humanity know, and an unusually interesting speaker. She is at Lake Helen for a few weeks. The interest in the religion of Spiritualism in its highest sense is at a very low ebb in this section of the vineyard."

J. D. Astro writes: "Mr. and Mrs. D G. Hill, 750 West Lake street, entertained about sixty of their friends, Saturday evening, Feb. 14, at one of their monthly socials, and a grand, good time followed, with music by Mr. Wolf on his zither; recitations by Miss Effle Mc-Graff, and good speaking by an old-time worker, Mr. J. Coe and others; tests by Mr. Van Horn and others. All enjoyed the evening, and more so when at 11 o'clock Mrs. Hill served her good homemade cake, and with sandwiches and to his belief in the honesty of the ras- will make us all happy again on Saturcally pundits of the East to whom fraud day March 14, when she repeats this is second nature. He was an Englishgood time again. Everyone is made man by birth, sixty-four years old and welcome. Admission is 25 cents." was in receipt of a large income from Nellie S. Baade writes from Dallas, the patent of one of his inventions. He Texas: "I am still in the sunny South, began his reforms in diet some fifteen years ago, beginning as a vegetarian. Every effort was made by his family of daughters and his physician to induce paper in this section of the country. him to stop his fast but his obstinacy Last week I gave a series of lectures in Marshall, Texas. I spoke in the court-Rev. Axel Lundeberg writes: "My ob- house the first evening, about one hunject in lecturing on Spiritualism was to dred people present; the second evenreach those among our Spiritualist ing a decided increase, and the third friends who have embraced our religion evening the house was packed. The from conviction of its fruth and to people are anxious for the truths of the whom it is worth more than anything higher Spiritualism, and showed their else in this world. But I am sorry to appreciation of my labors among them say my experience has been rather dis- in every possible manner. Mrs. D. A. appointing. While my meetings have Taylor, who entertained me, is a kind been well attended, the majority of the friend and a woman of education and audience, not to say all of them, have refinement, as are many others I meet been curiosity-seekers, test-hunters and each week in a band of harmony and so on. I have found that most of the love, trying to develop their spiritual people have come to my meetings for powers. May the desire of their hearts about the same purpose as they go to a be granted them. I found that nearly show, where they expect something all of the friends were taking The Prospectacular and exciting. 'Of the true gressive Thinker and as I called their and real Spiritualists, I have met none, attention to the fact that all Spiritual-For certainly they cannot be wanting! cations, I soon discovered that nearly me that few Spiritualists know, feel and On the contrary I know there are hun- all of our papers are weekly visitors at right here in Chicago though they never | las has called out many of the brightest | ism; very few that seem to comprehend attend any public meetings. If any of minds, and many are investigating both them should happen to read these lines. In public and private, and thus the good me their full name and address, and I piness into the homes of many souls. will be pleased to call on them. There Next Sunday there is to be a Spiritual christening at our church, which we Spiritualism has sunk down into a quag- trust will be of benefit to all concerned. mire of commercialism and fraud, where | With the united efforts of the church we Mrs. S. A. Garber writes from Des they, I again ask! Let them come to Moines. Iowa: "We were royally entertained last Sunday night by Harry Moore, of Chicago; Mrs. Eva McCoy, of Marshalltown, Iowa, and Mrs. DeWolffortune-telling, bogus manifestations Kiser, of Colfax, Iowa, formerly of Chicago. We can't say too much in praise religion of the intelligent and thinking of Harry Moore; he is an able speaker. has a charming personality. He must upon it with contempt. Only those be heard to be appreciated. The most impressive part of his service was the hem of the garments of the coming adoption of 25 new members into our society. Mr. Moore made some very effective and touching remarks, after which our worthy president, Mrs. Ella discontinue my public meetings and of- Brewer, and two assistants, came forfer myself to speak before any society ward and pinned a carnation on each of Spiritualists within the city of Chi- candidate. They then received the glad cago, who wants my services. My ad- hand of fellowship from the society. Mrs. McCoy and Mrs. Kiser shared the honors with the speaker by giving some excellent tests. As nothing succeeds like success, we feel very proud of our work and realize that we are now beyond the danger line."

very weak," Wendell said. "As a minister of the gospel I am ordained to preach to men, whether in the flesh or in the spirit. I am not a Spiritualist. Spiritualists only have communication with unregenerate spirits. I have communication only with good spirits. My guiding angel is the Angel Raphael, who appears to me and tells me what I shall do. I do not hold seances in my office. It is true that a widow, a member of my congregation, through me, held communication with her dead husband. The beautiful flowers: brightening my path- spirit of the man came to me four or five times and asked me to let him speak to his wife. I refused to tell her Sunday, March 1: 3 p. m. at Kenwood | until a member of my board advised me Hall, 4308 Cottage Grove avenue, will to grant his request. Then I told the

> Capt. Geo. W. Walrond writes from Denver, Colo .: |"Things are moving along as usual in Denver. The interest in occult and spiritual science continues as great as ever. Thousands are still anxious for and seeking the truth. The old-time workers here, Mrs. Rubicam, Mrs. Shustrum, Mrs. Walters, Mr. Mansfield, Mrs. Ada Foye and others are conscientiously and zealously spreading the knowledge regarding the 'After Life.' They each hold meetings about twice every week, which are attended well; and I hear from many clients very good reports regarding these old Spiritualistic workers."

W. H. Eads, of Guthrie, Oklahoma, writes: "I wish to correspond with some good medium-materializing medium preferred. This is a good field. If your work won't stand the test, don't answer this."

Dr. Juliet H. Severance has removed to 578 East 60th street. Leave street car at Ellis avenue; go one block north to "Plaisance." She would like to make dates with eastern camps the coming season. Is also ready to respond to calls to lecture for societies or officiate at funerals. Address as above.

Dr. L. H. Freedman, the Australian healer writes from Los Angeles. Cal. showing the injustice that has been done to a noble healer: "Again magnetic healers are subject to arrest and imprisonment in Los Angeles. Mr. A. Richmond, nearly 80 years old, a man well preserved, a resident of this city for ten years, and who has demonstrated that for the last twenty-five years he has been successful in curing vast number of chronic cases when all other medical practitioners failed-this man, last year, had spies sent to his house by the doctors, and they conveyed the statement to the county medical board that he (Mr. Richmond) gave them mediciné, which is untrue. He has been tried in the police court, and the appellate court sustained the lower, fining Mr. Richmond \$100, or go to jail. doing what I can for the cause I love so | He was sent to fail Feb. 16, but a stay dearly. I thought I would congratulate | was secured until the 23d inst.' Now I you upon the success of your valuable have spoken upon the subject. This man belonging to Spiritualism and is a member of the Truth Seekers' Society. that holds meetings here every Sunday, must and shall have the support of the Spiritualists of America. My statement has been, stand together and support the National Spiritualists Association at Washington, D. C., and carry this medical discussion to the Supreme Court of the United States, and for all time destroy the standing of medical bigotry, and regain your liberty."

PRICE-LIST AND CATALOGUE OF BOOKS.

From India to the Planet Mars. By Th. Flournoy 1 50 From Soul to Soul. Emma Rood Tuttle 1 00 Fundamental Problems. By Paul Carns...... 1 50 Glimpses of Heaven. By Carrie E. S. Twing 20 God-Idea of the Ancients, or Sex in Religion. By Eliza

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In Tune With the Infinite. By Ralph Waldo Trine 1 25 Immortality, or Future Homes and Dwelling Places. Dr.

J. M. Peebles. Paper 60 cts; cloth, postage, 15 cts. . 1 00 Jesus Christ a Fiction. By M. Faraday. Paper...... 30 Jim.' Carrie E. S. Twing..... 1 00

Joan, the Medium. Moses Hull. Paper 25 cts.; cloth... 40

Just How to Cook Meals Without Meat. Elizabeth Towne. 25

Just How to Wake the Solar Plexus. Elizabeth Towne.... 25

M. D. 1 00

Karezza. Ethics of Marriage. By Alice B. Stockham,

Feb. 26, 190

two years ago, hence are in harmony with events referred to in them.

If the one who signs his name E. W., will give his full name and address, his which started as an aid to the lyceum communications will receive some at- work-of which Miss Lees is president, tention. Otherwise they may find their wishing to manifest the esteem and apway to the waste basket.

No. 5823 Aberdeen street, Chicago, in- ranged for the party which completely stead of No. 6823, as previously given in surprised the occupants of the invaded The Progressive Thinker. She can be home. Those who assembled enjoyed a addressed at that number for engage | delightful evening of social chat, vocal ments to lecture.

to Mrs. Piper, No. 19 Jefferson Ave. N., dresses. The climax was reached when Battle Creek, Mich.? She has import- an elegant easy rocking chair and a ant news for her.

A Mancelona (Mich.) paper contains tokens of appreciation of the long servthe following: "What, perhaps, was one lices of Mr. and Miss Lees in the cause of the most enjoyable events that has of humanity. A fine supper was served, occurred at this place for a long time, which was contributed by the visitors. was the celebration of the fifty-fifth The occasion will long be remembered wedding anniversary of Mr. and Mrs. by all the participants.

Samuel Lesher at the home of their Louis Schlesinger writes from Hastyoungest son, Geo. W. Lesher, last Sun- ings, Neb.: "I go from here to Fullerton, day evening, Feb. 8. Mr. and Mrs. stopping a week at Grand Island and St. Lesher have been residents of this Paul, Neb., and a letter will find me adplace for the past twenty years, living dressed in care of the General Delivery, on their beautiful farm home on the hill Fullerton, Neb.-to be left till called just east of this village, which he for. I have done a glorious work for I am sorry to confess. Where are they? ists should support our Spiritual publicarved out of the virgin forest with his the cause in this city, so much so that own hands, unaided by others and even the people are exceedingly desirous that without the help of team. Their lives I should locate here. They have been dreds not to say thousands of them the homes of many. Our work in Dalhave been pioneer ones, pressing west- starving for the bread of life."

ward with civilization they cast their Max Gentzke, editor of "Lichstrahlot in the beautiful peninsula state, len," writes from West Point, Neb.: "To where, surrounded by most of their chil- arouse more interest in Spiritualism I kindly ask them to write me and give work goes on bringing comfort and hapdren and a host of friends, their remain- among the German-speaking citizens of ing years may be spent in peace and this country. I intend to devote the happiness, so richly deserved. Between month of April to a lecturing tour, emthirty and forty of the immediate fam- bracing Chicago. Milwaukee, cities in ily and invited guests were present, Ohio, Philadelphia and other Pennsylwhen, at an early hour, they were called vania cities, Washington, D. C., New it will suffocate and expire unless are all determined to build for time and to order by Mr. Frank H. Lesher, who York, Brooklyn, Boston, Lawrence, dragged out and saved by devoted and eternity." stated the reason why he was chosen as Mass., and surroundings. Societies, the master of ceremonies, it being that parties or individuals in the abovehe was'a 'happy medium'-that of the named states and cities and adjoining seven children now living, three being territory who may wish to secure my older and three younger, who, after the services in explaining the spiritual phisong entitled, 'Happy Bye and Bye,' in losophy to their fellow-citizens in the which all of the children participated, German language, will please write to in a short address welcomed all in a me as soon as possible for dates and very pleasing and touching manner." terms.' An evening with Beethoven, by Car-

From Sandusky, Ohio, our correspondent writes: "At the request of the relyle Petersilea, assisted by Ruth Davidcently organized Society for Psychic Reson, child planist; direction D. E. Milsearch, Mr. Albert W. Wadsworth, of ler. Blanchard Hall, Tuesday, March 3, Cleveland, president of the Ohio Spirit- 8:15 o'clock, p. m., at Los Angeles, Cal ualists' Association, visited our city, A. Munson writes: "I have been deep-Sunday, Feb. 15, and delivered two ly interested in the letters of Henry splendid addresses. In the afternoon Ward Beecher through the mediumship he took for his subject: 'Some Things of Carlyle Petersilea, who, I think, is a Spiritualism 'Teaches,' and in the evengreat medium. Mr. Beecher's position, ing, 'The Power of Thought.' Mr. Wadsworth is a fluent speaker, and his to startle and arouse the suppliant mind addresses were listened to with close to thought, is well taken. He is right. attention. A driving snow storm kept It is but little use to attack this old the attendance down, and it is hoped mother of harlots, the church, withthat we may have the pleasure of hear. Out striking her in vital parts. The ing him again in the near future, when churchman must be educated to know rior enact an ordinance as suggested, a

um work, during the past 30 to 40 years, The Good Samaritan Society-the oldest Spiritualist organization in the city, preciation in which Mr. and Miss Lees Mrs. Catharine McFarlin is located at are held by all true Spiritualists, arwas too much for them." and instrumental music. recitations. an

who has lived in, or visited Cleveland,

The good to which we oft are blind

Above all things on earth we need

More charity, more kindly deed,

More help for others in distress,

- Will Mrs. Nick Reid send her address original poem and presentation adbeautiful table lamp were presented as

is no denying the lamentable fact that

disinterested professors. Where are the front and the work will be done. Let us remember that so long as we make Spiritualism synonymous with

and the like, it will never become the among us, who rather will look down whose hands are clean should touch the

Messiah and herald his approach. Friends, let us come together and see what can be done. Meanwhile I will dress is 129 Powell avenue."

It is said that Assistant City Attor ney Wilson is preparing an ordinance prohibiting clairvoyants from doing business in Superior, Wis. Should Supe-

he will certainly be greeted by large au-diences. Speakers who are in Ohio, having open dates, are requested to having be be requested to having be requested to having be be requested to having be be requested to having be served the society there, and scored a has been obliged to cancel her engageanticipate much pleasure and spiritual but owing to previous engagements in upliftment from the ministrations of Massachusetts, she was obliged to de- Miss Anita Trueman, who will present cline until another season. Mrs. Bel- the New Thought in a practical way. cher served the Troy society Sunday. | She is an author, teacher, and lecturer." Mrs. Lily LeSieur writes: "We are having unusually interesting Band of

DOING EXCEEDINGLY WELL.

Missionary Work of Mr. and Mrs. E. W. Sprague and the N. S. A.

I stop in the midst of my many labors to write these few words. It seems to comprehend the great work the N. S. A. is doing for humanity and for Spiritualthat a few faithful souls are giving their money, time and intellects to carrying forward this cause. If the mass of Spiritualists would come to their aid as they might, the truths of Spiritualism, its phenomena, philosophy, science and religion would be heralded everywhere. Mr. and Mrs. Sprague came to Reed City last Saturday afternoon; gave a lecture that evening, held three meetings on Sunday, and one Monday evening, and organized a society of fifteen members. Their lectures were fine, and Mrs. Sprague's tests were just perfect. For two hours Sunday evening the hall was packed and the audience listened, waited and longed for more. I know we have many good workers and missionaries in the field, but it

seems to me that none could excel these. Their whole heart and soul are in the work. They are not seeking worldly fame, honor or money for themselves, but are seeking to be true mediators between the two worlds, true saviors of humanity.

Their presence in my sanitarium lifted up and gave new hope to many sick and suffering ones. Dr. Slade, as a confirmed invalid, said their presence and the spirit forces they brought to him almost made him well again.

Friends, I do not believe in flattery. but the laborer is worthy of his hire and due appreciation. Sustain these worthy ones; send your money to the N. S. A. so they can be kept in the field. Send

Kate Field. A Record. By Lilian Whiting 2 00 Koran. Preliminary Discourse by Geo. Sale...... 1 00 Law of Correspondence Applied to Healing. W. J. Colville 50 Law of Psychic Phenomena. T. J. Hudson..... 1 50 Life Beyond Death. Minot J. Savage, D. D. Postage, 10c. 1 50 Life of Jesus. By Ernest Renan. Paper, 50c.; cloth.... 75 Life of Thomas Paine. By the Editor of the "National." Light of Egypt. Vols. 1 and 2, each 2 00 Lisbeth. By Carrie E. S. Twing..... 1 00 Longley's Beautiful Songs. Vols. 1 and 2, each 15 cents Vols. 3 and 4, in one,.... Love, Sex, Immortality. Dr. Phelon..... Mahomet; His Birth, Character and Doctrine. By Edward Gibbon..... Mahomet, the Hlustrious. By Godfrey Higgins..... Man in the Past, Present and Future. Dr. Ludwig Buechner 1 00 Mark Chester. Carlyle Petersilea.... Man, the Microcosm. By Giles B. Stebbins...... 10 Meatless Dishes. Mediumship and Its Development, and How to Mesmerize to Assist Development. W. H. Bach. Paper, 25cts.; cloth Mediumship and Its Laws. Hudson Tuttle..... Memorial Oration By Colonel Ingersoll on Roscoe Conkling. Mental Suggestion. By Dr. J. Ochorowicz...... 2 00 Mind and Body (Hypnotism). A. C. Halphide, M. D. ... 1 00 Missing Link in Modern Spiritualism. By one of the For Sisters..... 1 00 Mollie Fancher. By A. H. Dailey..... 1 50 Mystic Text Book. By O. H. Richmond...... 5 00 No Beginnings. W. H. Maple..... 75 Nature Cure. By Drs. M. E. and Rosa C. Conger \$1.50 and 2 00 Obsession. M. Faraday..... 10 Old and New. By Moses Hull..... 10 Old and New Psychology. By W. J. Colville..... 1 00 Old Testament Stories Comically Illustrated. Watson Heston. Boards, \$1; cloth..... 1 50 Origin of Life. By Prof. Michael Faraday...... 10 Origin, Development and Destiny of Man. Thomas P. Fletcher. Paper, 50 cts; cloth 1 00 Origin of Species. By Charles Darwin. Gilt top, cloth... 75 Other World and This. Augusta Fletcher, M. D. 1 50-Outside the Gates, and Other Tales and Sketches, Mediumship of Mary Theresa Shelhamer 1 00 Out of the Depths Into the Light. Samuel Bowles..... Our Bible. Who wrote It? By Moses Hull..... 1 00 Paine's Complete Theological Works. Postage 15 cents... 1 00 Paine's Political Works. Postage 15 cents...... 1 00 Palmistry. By Comte C. De Saint Germaine..... 1 00. Palmistry-Twentieth Century Guide to. By the Zancigs. paper, 25 cents; cloth..... 1 00 Pantheism of Modern Science. By F. E. Titus...... 10 Perfect Motherhood, or Mabel Raymond's Resolve. Lois Waisbrooker..... 1 00 Petals From White Rose. Poems by J. C. F. Grumbine... 25 Philosophy of Phenomena. By Geo. M. Ramsey, M. D.... 1 00 Poems of Progress. Lizzie Doten...... 1 00 Philip Carlislie. By Carlyle Petersilea..... 1 00 Priest, Woman and the Confessional. Father Chiniquy... 1 00 Progression, the Evolution of Man. Michael Faraday 15 Prophets of Israel. By C. H. Cornill. (Postage 3 cts.)... 25 Psychopathy, or Spirit Healing. Mediumship of Cora L. V. Richmond 1 50 Pulpit, Pew and Cradle. Helen H. Gardner..... 10 Reincarnation. By Walker & Wood. Leatherette 50 cts.; Relation of Science to the Phenomena of Life. By Prof. Michael Faraday 10 Religion of Man. By Hudson Tuttle. 1 00 Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D. Paper, 60 cents.; cloth.... 1 10 Religion of Science. By Dr. Paul Carus. Paper, 25 cents; Religion of Spiritualism. Rev. Samuel Watson 1 00 Religion of the Future. Rev. S. Weil. Paper, 50 cents; cloth..... 1 00 Rending the Vail. Wm. W. Aber. Postage 25 cts. Price \$1 50 Researches in the Phenomena of Spiritualism. By Wm. Crookes, F. R. S. 1 25 Right Generation. Dr. M. E. Conger. Paper 50 cts.; cloth 75 Right Living. Susan Wixon..... 1 00 Rights of Man. Thomas Paine. Paper, 25 cents; cloth ... 50 Rubnivat of Omar Khavyam..... 10 Schopenhauer Essays, Translated by T. B. Saunders. Cloth 75 Science of the Soul. L. A. Sherman. Paper 60 cts.; cloth 1 00

write to Irving Jackson, corresponding the spirit; and that the Bible is not an served the society there, and scored a has been obliged to cancel her engage-secretary." secretary."

The Times, of Chattanooga, Tenn., valuable as many other books; much of has the following: "Madame Jeanette, a it is clouded with myth and mystery, palmist and fortune-teller, is wanted in and all in all its teachings have been this city on the charge of obtaining fraught with disastrous results to the goods under false pretenses. Chief Hill race. These strong points must be at-As a result of reports received by him from local persons who were victimized. Madame Jeanette has been in this city for about a month up to Wednesday, when she left for a destination un-known. She conducted around a structure of the structure

known. She conducted operations on years since." Cherry street, and while here seemed to W. H. Leidigh writes: "This very unbe doing a thriving business. The graft pleasant weather that we have been she worked to obtain goods of various having so much of in this section of kinds from those who have faith in the late, has given me the opportunity to bors' children to join with us. Feb. 22 supposed powers of her arts was ap- read your last premium, "The Religion plied to those who supposed themselves of Man and Ethics of Science,' and I day with appropriate exercises. On to be under the influence of the black want to say that I consider it worth Thursday. Feb. 26, at 8 o'clock, the La. Chicago, but now of Colfax, Iowa, writes arts. The madame guaranteed to rid many times the cost. How I wish it such persons of the dread influence, could be placed in the family of every sical entertainment, to which all are in here in DesMoines for a few days to would capture the world and bring in upon the payment of certain prices. Spiritualist and freethinker in the vited." But in addition to this cash bonus she world, and if every orthodox minister required that the patient deposit with could be induced to give it a careful her some article, which must be new. reading, what a rapid advance there This, she claimed, gave her more power | would be in free and progressive ideas. to counteract the supposed witchcraft. I cannot find words to sufficiently ex-Strange as it may seen, it is stated by press my appreciation of the labors for | troducing the best works on Spiritual-Chief Hill that many persons, even free thought and reform of that grand ism into all cities that have libraries. he at our home in Colfax, Iowa, after among the better classes, placed faith man, Hudson Tuttle, and also for your She will donate liberally in promoting Feb. 27; at least for a few days or in her powers. In one case a lady de-posited with the clairvoyant a complete list of grand books such as you have al- Montgomery to attend the next N. S. A. set of silverware, worth a considerable ready given in connection with The Pro. Convention as a delegate, and agitate Progressive Thinker may know of our sum. Last Wednesday the woman sud- gressive Thinker, which I think is at this important matter. Whereabouts; but what shall we say of denly and quietly disappeared, and the head of the list of all Spiritualist nothing was known concerning her publications. I have also just read movements until the persons referred to Startling Facts and Deeds of Darkness above reported the matter to the chief Disclosed.' I wish that work and othof police. Chif, Hill stated last night ers of its kind could be placed in every. that it is the custom of certain persons Protestant family in America, and espeto visit the various towns under differ- cially in the hands of parents who ent names, and to conceal their goings thoughtlessly place their daughters in and comings as best they can. He will, Catholic schools. Any parent or guardhowever, make active efforts to locate ian who reads that work would surely and apprehend this woman. Madame not trust innocent girls in the charge of Jeanetto is described as being about 28 such damnable institutions; much years old, with dark hair and complex- rather would I see the physical form of at Atlanta, Ga., Mobile and Fairhope, one of my daughters placed in the grave lon." Mrs. M. E. Billson writes from Al- than see her enter one of the convent

bany, N. Y .: "I have Mrs. B. W. Belcher | schools." Would that there were many with me for the third time this season, more men like Mr. J. S. White, who had She is one of the best platform test me- the bravery and honesty to publish the diums we ever had in Albany. While I truth about Catholiciam. May their Mo. Address him with particulars, at pastor is a Spiritualist. "I freach to here she was called to Glens Falls; number never grow less."

calls from other societies in this state. is making an effort to have her located, tacked and the book made to take its and gave psychometric readings and tests by Forest Flower-every one fully recognized."

Henrietta L. Lichtig writes: "The Englewood Spiritual Union has started a lyceum which meets every Sunday af ternoon at 2 o'clock, in Hopkins' Hall, 528 W. 63d street. We wish every Spiritualist in the vicinity would send their children and try and induce their neighwe shall celebrate Washington's Birthdies' Auxiliary give a literary and mu-

Mrs. Virginie Barrett writes that she is in accord with the views expressed by D. C. Montgomery in The Progressive Thinker of Feb. 14. in relation to in-

A. B. Miller writes from Canton, O.: "Mr. Ernest Stephens has been with us. and did a grand and good work with trumpet seances. The interest has become so great that we cannot get all in tcrested in our circles, and need a medium a greater part of the time. Mrs. St. Omer Briggs will occupy our rostrum for March, and she expects to locate in our city."

Ala., and Pensacola. Fla. He is now at the Southern Cassadaga camp. He ties or communities desiring his serv-Lake Helen Camp, Florida.

Harmony these times. Thursday afternoon and evening. Feb. 19, at the afternoon session, it was our great privilege to listen to a very interesting address from the spirit of Frances E. Willard, the great temperance leader of this country, given through Mrs. Richmond. We are also expecting a rare treat to hear from the spirit of Kate Field at our next meeting, Thursday, March 5." Mrs. S. F. DeWolf-Kiser, formerly of | tithes. as follows: "Myself and husband are

give readings, together with slate-writ- the millennium. ings, and to talk a little in public, with a

view to helping the Spiritualist Society which meets every Sunday evening in Marquart Hall. Harry Moore waked up quite an interest 'on Sunday, Feb. 15. and took in 17 new members. We shall weeks. We write the above in order that our many friends who take The

the many who take no Spiritualist paper whatever, and can hardly be induced to ophy.".

esy before the Lutheran synod is to be office.

J. Madison Allen has been lecturing the outcome of the sensational declara-Trinity church here, that he is in com- lent. Frice 25 cents. munication with the spirit land. Wenwould like to hear at once from socie. dell has the largest Lutheran congregation in the city and his flock seems very ices between this point and Springfield, much divided over the charge that the the spirits for hours every day and

for them to come to your town, your home; for by doing so you will entertain angels in the form and out.

Brother Sprague, in my opinion, has the true idea of how to maintain and carry forward societies after they are organized: Have a careful course of reading made out for them by and from the N. S. A., according to resolutions offered by him in Boston.

Next, have societies hold weekly meetings at private houses, composed only of those who are members of the society: hold circles, and so forth. In this way, it matters not how small the society is, much growth and success will come to you. Write for further instruction along these subjects.

I close by saying, keep them busy, take good care of them, stand by the N. S. A., and don't forget to pay your

If all Spiritualists would pay ten per cent of their incomes to this work, we

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"Just How to Cook Menis Without tion by Rev. Hugo Wendell, pastor of Meat." By Elizabeth Towne. Excel-

> "The Kingship of Self-Control." By Wm. George Jordan. It treats of the enteres of the tongue, the Red Tape daty, the supreme charity of the world. the revelation of reserve rever, etc. Fries 50 cents. For cals at this click



ginning is in inflammation or irritation lives.

ence meeting.

Invocation by Mrs. J. Lindsey, of

Invocation by H. L. Chapman. Ad-

Invocation, Mrs. Julia Walton, o

of the intestines, principally the lower. Messages were given from the higher caused by obstruction, a congestion life by Dr. W. O. Knowles. from-colds, etc. Chronic constipation, Saturday 10:30 a.m. As the speakwith its attendant dangers, is the effect | ers of the hour could not be in attendof such inflammation and reacts, inten- ance, the time was given to a confer- Lyman C. Howe Has Regained His

sifying the congestion.

-

diges.

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1. 1.

5. .

1

A diet of fine flour is not the best for Mr. Hicks, of Benton Harbor, C. E. such a condition, yet it forms so small a Dent, of Vicksburg, and D. A. Herrick part of the usual diet, that it cannot af- being the principal speakers.

Saturday afternoon at 2:30, the meetfect those who are in health, and only slightly those already suffering from ing opened with the song, "Open Wide torpidity of the intestines. If the lower | the Gates.'

intestines are perfectly cleansed with enemas of pure water, and a diet of Grand Rapids. fruits and cereals partaken, the inflam-

mation will subside, and unless the case speaker and medium, Dr. P. T. Johnhas progressed to that extreme ulcera- son, of Battle Creek; in speaking of our tion where is sloughing of the external ancestors, he has named them. Father

sured. It is probable that more cases Grandma Popularity. than by the surgeon's knife. It has be- Russell, of Grand Ledge, gave some paycome a fad for the attendant physician | chometric readings.

to recommend an operation, and not wait for the more certain curative vital and Violin solo.

agencies. A surgeon crues from the nearest city, and a "Jeautiful and suc- dress, "What Is Man," and inspirational cessful operation" is performed. An poem, "Home," by H. L. Chapman, of

exorbitant fee is demanded. of which Marcellus. the recommending doctor takes a good | Remarks were made by the vice-pres-

round percentage. That is something ident, E. E. Carpenter, and messages the laity are ignorant of. A case came were given by Mrs. Russell. under our direct observation where, af- Sunday morning 10:30, Music. "Lead

ter the bowels were exposed, the of- Me, Loving Angels." fending appendix was "sound as a nut!"

"What shall we do?" asked one surgeon | Jackson. of the other. "Go on, of course, and fix Poems and address by Mrs. Walton,

trouble!" And they did. It was high- the field for many years.

ly successful and luckily the patient Sunday afternoon, 2:30, the Ordinathus experimented on recovered.

ready existing, and preserve a normal conducted by Dr. B. O'Dell. conditiol.

Seth Porter: Q. (1) Can heredi- Herrick gave a few remarks. tary disease be cured?

(2) Can disease be cured at a dis- afternoon address by D. A. Herrick..

Messages were delivered by Mrs. tance? A. Disease cannot be correctly said Emmliss Blake, of Grand Rapids.

to be hereditary. The organic defects | The evening services Sunday were best eye and ear surgeons in the state. and weakness are inherited, and thus opened with invocation by Mrs. Walton. He said, "If he were a Spiritualist, he the liabilities to contract certain dis- A message from Dr. A. B. Spinney should think spirits were helping me in

OF THE SHADOWS.

Sight.

towns of those states. . The eleventh we can visit just such places. We need annual convention of this National As- to carry our cause into such places and sociation will be held in Washington awaken an interest in and develop an

the present year-for four days-and understanding of Spiritualism. We do will be attended by several hundred not mind going, if the means shall be Mary J. Fancher, the psychological marvel of provided. Spiritualism flourishes at the Capital The N. S. A. has no special mission- With illustrations. Price, cloth. \$1.50.

because so many scientific and other ary fund; but it should have. It never

On the 28th-day of January, Dr. Alvin thinking men congregate there. It has will have such a fund until each one of A. Hubbell, of 212 Franklin street, Buf- been supported by a line of noted sci- us makes donations thereto. Such falo, N. Y., met me at the Sisters of entists from the time, some fifty years funds will enable us to do a missionary Charity Hospital, and cleared the cata- ago, that Prof. Robert Hare, the noted work in reality; but, until the same is

racts from my eyes. The operation was chemist, gave a year to its thorough in- provided, we must ask localities to proa perfect success from start to finish. vestigation. No cause can boast of vide for us the best they can and permit The address was given by our pioneer surprising even the Doctor with the ra- more distinguished supporters; men, us to take, at least, voluntary collecpidity and perfection of the healing, the peer of all others in the walks of tions.

Just two weeks from the day I arrived science, such as Alfred Russell Wal- Hoping for, and working for a more at the hospital, I returned to my home lace, co-discoverer with Darwin, of evo- generous co-operation in the public tissues of the organ, recovery is as- Bigotry. Mother Superstition, and in Fredonia, practically cured of the lution; Prof. Varley, electrician of the cause of Spiritualism, I shall always try

long dismal blindness. It will require Atlantic Telegraph; Profs. Barrett, of to be your earnest helper. would recover under this treatment Following this lecture, Mrs. N. M. some weeks for my eyes to get strong to the Royal College of Science, Dublin; bear the light and cold winds, but I can Sir William Crookes, Prof. de Morgan, see quite well now, and without Prof. Wagner, and so many others that Saturday evening, 7:30, music, piano glasses, and the Doctor assures me a column might be filled with their when I get my glasses which must be names, down to Dr. Hodgson, who has

made to order, I will read fine print as done so much good work in the Psychic- Some Information in Reference al Research Society, also Prof. James, By the first of March I will be ready of Harvard, and Prof. Hyslop, of Co-

to answer calls for funerals, lectures. lumbia. etc. I am engaged for the Sundays of There have been many distinguished April in Buffalo. I am likely to be in men at the Capital, who were avowed

Michigan soon after April; if any camp Spiritualists, such as Andrew Johnson, association or local societies would like B. F. Wade, Henry Wilson, J. R. Gidmy services, the sooner they write me dings, N. P. Talimage, Senators Simons, the better I can calculate to meet their Sprague, Anthony, N. P. Banks, How-

ard, Harris, of Louislana, and Stewart During my stay at the hospital, I re- of Nevada. The great Abraham Lincoln

him so he will be sure never to have the another of our workers that has been in ceived various calls from my friends consulted mediums and retained one in with many tokens of their regards, in his household-Miss Nettie Colburn. the form of flowers, fruits and table del. Were the names of those favorable to tion services were opened by singing licacies, which added much to my enjoy- Spiritualism in high places in Senate,

well as I ever did.

wants.

There is as much danger in fine flour "Sweet Summer Home," after which the ment and awoke the tenderest feelings House, and departments given, the list as grape seed, or in any diet which does ordination of Mrs. D. A. Morrill, H. L. of gratitude for so much human sun- would make some columns in evidence not tend to clear away obstructions al- Chapman and D. A. Herrick followed, shine and expressions of regard, Mrs. of the ignorance and duplicity of the

Atcheson brought special tokens from writer of the article in consideration. A poem for the occasion was given by the Young People's Society, which add-Mr. Chapman, and Mrs. Morrill and Mr. ed another bond to the union of souls. Editor-at-Large of the National Spirit- dreadful language, they replied, "From The attendants at the hospital were all

Invocation by Mrs. Walton, and the pleasant and brought' sunshine and cheer whenever they entered my room.

And good Dr. Hubbell was always a tonic and an inspiration and one of the

guage, which shocked all who heard HUDSON TUTTLE. them. Asked where they heard such the sisters." ""Why," they said, "the ualists Associationst : 5 0 sisters fight like cats and dogs, and the sate - - swear awfully." They also said: "The

Card From Dr; Peobles. sisters supply the scholars with tainted 1. Frequently being, written to for meat, and keep anything but clean "How to Live a Century and Grow Old about their persons and clothing." Gracefully," I have to say that that book | I know of the attempted escape of a was out of print several years ago, the girl near Philadelphia, who was recap-

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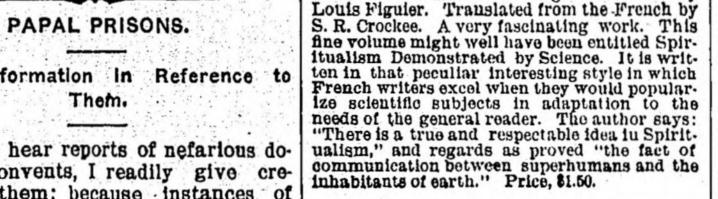
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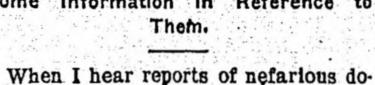
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ings in convents, I readily give cre dence to them; because instances of minor importance under my own observation show me that many of these in-

abound in evil.

stitutions-ostensibly places for good-

I knew a wealthy Romanist woman

who died, leaving two little daughters.

She requested that they be educated in

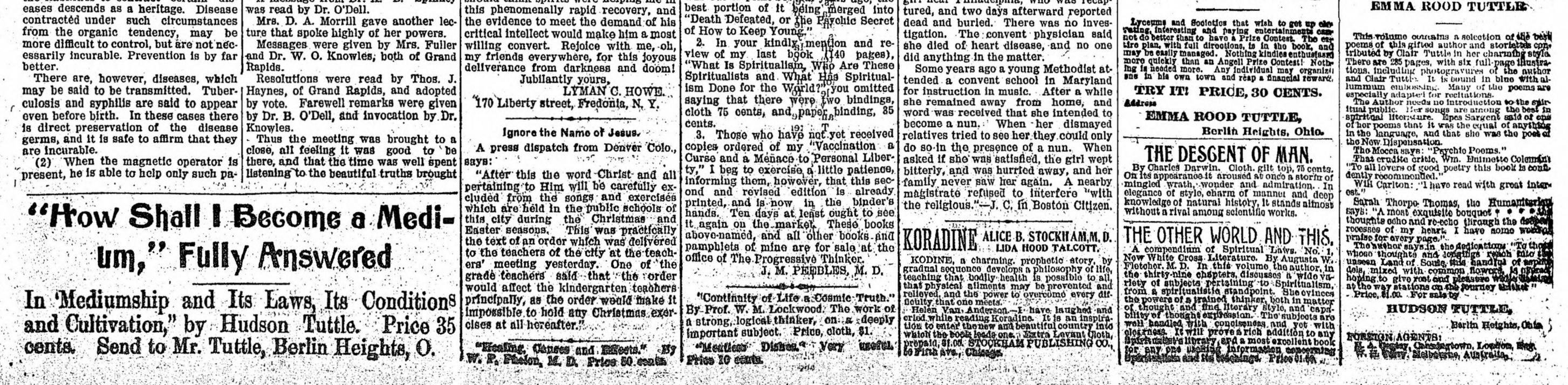
a Philadelphia convent. When they

left it their conduct seemed gentle and

refined enough; but as soon as anything

aroused their anger they became terma-

gants, using profane and disgusting lan-

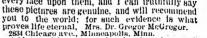




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tiful sermon. Her words were enough to bring comfort to any one's heart. We laid the poor girl in the same grave with her mother. JULIUS WAGNER.

vited to attend. Mrs. Mary Hutten passed to spirit life, Feb. 2, 1902, from her home at 807 Poplar street, Terre Haute, Ind., Handel Hall Building, 40 Randolph St., aged 67 years. She was a Spiritualist in every sense of the word for 26 years. Mrs. Georgia Gladys Cooley officiated at the funeral, giving a beautiful discourse. per served at 6:15. Evening session be-F. H.

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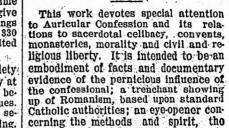
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