Read and Think for Yourself! Study the Occult and the Scientific Problems!

"Come let us reason together, with charity for all and malice toward none," was said to all the world, and is still echoing down the ages, to the annihilation of old su-perstition and ignorance and the upliftment of the human mind and soul, and Spiritualism shouts it again to the world through The Progressive Thinker, which makes its regular weekly visits to every country on the earth, and contains all the latest occult literature afloat, and the very cream of the scientific and philosophic world.



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SPIRIT FORMS **GREAT MYSTERY OF**

NUMBER FOUR.

A few philosophers in America and Europe are aware that in 1901, I pub-lished, for the first time in the history of philosophy, a brief outline of some of the principles of Hunger. Obviously, the passion is transmitted

from parent to child through the germ cells of conception. Hunger is both an hereditary and acired choice of affinities of nutrition,

viz., for self-evolution. Its laws imply an hereditary capacity

for a self-reconstruction of the self. I have defined Life as the involution dissolution and evolution of forms by laws of passion.

er is the first of these laws. On its lowest plane, it is seen to be the principle causing the protozoa to digest and secrete.

On its highest, its laws influence the purest Spiritualism, and its philosophy. Hunger therefore always implies some form of consciousness of choice. It is not mere physical attraction, i. e. as of a magnet for filings. Or chemical affinity, i. e., as of H for O.

Through its reconstructive laws my body has been evolved from the lowliest forms of the protozoa.

Hunger, and nutrition, are, as a builder to his bricks; a shoemaker to his leather, a tailor to his cloth, a dressmaker to her silk, a watchmaker to his metals.

My body and soul owe their existence to the laws of Hunger. The existence of nutrition has no meaning when it is divorced from its relations to the constructive, and reconstructive laws of Hunger; which get, keep, change, and reconstruct nutrition into blood and nerve cells.

Thus through the laws of Hunger, my Ego, Self, Mind, or Soul gains its first victory over matter; by overcoming the physical and chemical inertias of nutrition, and evolving them into vital forms, forces and motions.

The evolution of human knowledge ultimately depends on these laws To get nutrition implies touch.

This makes sense images possible and, out of which grow the identities of the inferior concepts of the subse

quently evolved Intellect. On the side of the evolution of the physiological "matter" of the brain which evolution is performed by the laws of Hunger) it is obvious, that the brain (as the organ of human knowl-edge) depends for its existence upon evolution of blood; blood depends for its existence upon the evolution of nutrition; and the evolution of nutrition into blood, depends upon the cre ative laws of Hunger.

On the side of Touch, the laws of Hunger are mental. they are

On the side of nutrition,

to the visual creation of space; 1, e.; color; as a result, the spirits began to

look paler. Third; the circulatory forms, forces, and motions, ceased to act on those cerebral parts essential to the develop-ment of geometrical outlines, figures, shapes, curves, and angles; as a conse-quence, the lines, angles, and curves, constituting the figures of the spirits, immediately dissolved.

But these facts have another side. As the reduction of the forms, forces and motions (circulation) can reduce the laws of space, and time, governing the forms, forces, and motions of mental-images; so, on the other hand, an increase of these same forms, forces, motions (circulation) modifies and often increases the number, variety, porsistency of these mental forms,

es, and motions "Every German word and phrase deserted my recollection," said Sir H. Holland. "It was not until I had taken food and wine * * that I regained them again."

Opium, by modifying the forms, forces and motions of the circulation causes the mental forms, mental forces and mental images and motions of the past to re-appear.

"Sometimes," wrote De Quincey, "I seemed to have lived for seventy or a hundred years in one night." That is, the number of mental forms were increased; because, the actual rate of motion, or time, at which scenes

moved, increased. In fever, the rapidity of the circulation, is, other things equal, the cause of the increase of memory, i. e., the force and motion of the blood is in

creased. In a personal experience with haschish, I found the external notion of time to be greatly modified. This was because there were so many more images crowded into the minutes.

Other things equal, it is the modifica tion of the form of the force i. e., the blood: in addition to the change in the rates of its motion, viz., time; which, modifying the impressions on the optic tract, causes visual images to appear in such altered relations to the senses.

Memory is therefore based on the forms and forces related to Hunger; and upon the varying rates of the mo tion of these forms and forces in their relation to the nerves.

An army officer, quoted by Ribot was thrown from his horse, striking his skull. For five hours he loses al memory, though conscious of every-thing else. The return of the mental images to his memory, ultimately depended upon the normal motion of the force of the blood.

"Six hours after the accident the pulse begins to rise. The patient takes

A Charming Marrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every Spiritualist should read it.

"Perfect cleanliness of mind and body, pure food, pure water, pure air, (Continued from No. 737.) "Some time after this I was awakened plenty In the night by a voice speaking my name. I sat up in bed wide awake and listened. I heard the ticking of the regular hours for the daily duties, all are essential to success in spiritual attainments. Pure air is of great importclock and from an adjoining room the ance in more ways than one, for only savy breathing of the other two memearth-bound spirits will enter a foul atbers of my family. I felt a strong impression that some one was standing

near my bed wanting to speak to me. A soft light filled the room and while I could in no way account for it 1 was not in the least frightened. I lay down and waited. Soon a voice began speaking-the same voice that had spoken to me before--a voice now thrilling with strength and tenderness. It spake slowly and distinctly and every word entered my brain and thrilled my inner

being with a strong conviction of the truth spoken. Mrs. Austin took from a drawer in the table by which she was sitting, a bundle of papers and choosing one she

said: "Now listen to the words the voice spake to me: 'Look not on yonder snowclad mound For she a home of light has found. Beyond the turmoil you call life,

Beyond its wretchedness and strife, Her soul from earth and flesh made free ow waits with joy to welcome thee. No ancient church nor blood-stained creed

urge on thee in this thy need; Find in thyself a power divine And know unending life is thine.""

"You see there is nothing mystical o incertain about that. It is right to the sistently seek for we find, therefore it point and it brought me joy and lightis important that we aim high, mainlike the pure soft light of morning that tain high ideals and seek for the high-est and noblest attainments." shers in a glorious day.

"It is not my purpose to give you a Then came a quick knock upon the door and Mrs. Austin arose and admitof the months that elapsed be istory tween that time and the time I lost my ted a stranger, a small woman with husband, but I will say that they were keen black eyes. She took in the occu bright with hope. I learned not only that there is a life beyond death-a conpants of the room with a swift search ing glance, and turning to Mrs. Austin. tinuation of our present existence—but that it will be just what I myself make it; that if I want to find a heaven here-

sald: "Are you Mrs. Austin," the me-dium?" "Yes." "Well, I am a medium also, a , a litafter I must do my best to make a heaven here-now. Many times that the while ago a spirit came to me and voice spake to me words of warning, of said that she had been to you the last

everywhere as only real nature lovers and your aching limbs refused to go, can. From tangled bushes, ruined that you would be likely to look with fences, and broken and gnarled tree rapture upon the beauty of a sunrise ened by yellow dandelions and blue vio-ter to me that the forest is cool and lets. The swamps with their pools of resiful and ferny? Hurry as 1 may dark water where the cat-tails were there is no time for me to go to yonder growing, where the air was filled with willow-shaded brook to rest. Once I

he spicy breath of peppermint and loved beauty wherever found; I loved wild grape, where slender willow poetry and art; I had my ambitions, boughs swung their golden "pussies" in and dreamed of a boautiful future; but of exercise in the sunlight and the glorious sunlight—all called for all my hopes have been crushed, and their share of enthusiastic admiration. there is nothing left to me but work and At last they came out upon a plain at misery. You say that I have no soulthe top of a high hill: 'The view was souls are not of much account around magnificent. Hill rose beyond hill until the blue of the farther hills mingled there is another life and it is not differ-

with the soft blue of the sky. The ent from this I want nothing of it." While the woman was speaking, Mrs. Austin stepped out of her carriage and face of the soil. The dark robes of the hand gently upon the woman's arm. "You poor soul," she said in a low, soothing tone.

grew, and here and there a paper birch woman turned abruptly and The with its long arms spread outward flashed a gleam of silvery whiteness looked at the speaker. At sight of the pure, kind face and wistful eyes looking upon the scone. A few rods ahead so pleadingly at her, her countenance stood an old weather-beaten house. softened and her eyes lost their wild ness. The pompous man and fashion-

Smoke curling out of the big square road stood a large new barn gay in its held the woman's arm in a gentle grasp coat of red paint. In front of the house as she said tenderly. "You will find the your present life; all the things your through a rough bark spout fell into a trough hollowed out of a section of a soul has yearned for here you will find there--there all your hopes, dreams and large log. Near the trough stood a woman feeding some grain out of a tin ambitions will be realized. What sort of seed you have been sowing all these dish to some ducks and chickens. "I will drive up and give the horse

weary years, my friend?" The woman burst into tears but al some water," said Mrs. Austin, but bemost instantly controlled herself. "I have tried to sow no evil seed," she fore she had reached the trough a she smart carriage drawn by a handsome black horse dashed up and a wellsaid, "but how can anyone who is little dressed and pompous looking more than a machine wound up to do a man ertain amount of work in a given time, eprang out and proceeded to uncheck the thirsty horse. In the carriage sat think much about goodness? I have to have my mind upon my work and think a stylishly dressed woman who looked and plan or I could not do half I have to about her curiously. As Mrs. Austin and her companions drove up they "I know," said Mrs. Austin pityingly,

and when you do stop you sleep the

heard the man by the horse exclaim, 'What magnificent scenery!" and with lordly wave of his hand he indicated the surrounding country. "Yes," said his companion, "it is per-

fectly...lovely, "Surely, "madame," she said, addressing the bent figure holding itself." the dish of grain, "you must appreciate the delicate coloring and wild beauty of your magnificent hills."

this life so much better, I am not sure She but I might be happy in it if I could per- only know that there is a life beyond The bent figure straightened was a woman a little past forty, perhang but sne

The Light Among the Bills. Its Origin. Not until about a year ago was I sistance to man's efforts to wring, calves and pigs and chickens, to nurse from her a livelihood. The three wo- the ill by night and day and rear chil-

aware of the fact that the first Roman' emperor, Augustus Caesar, whose reign men enjoyed their drive and saw beauty dren-work, work till your brain reeled was from 31 B. C. to A. D. 14, was wor-shiped throughout the empire as "Divus Filius," the Son of God; that this worship was not a mere lip-service, but of one "who was believed to be supernatural, omniscient, all-powerful, and beneficent, the reincarnation of the wife-virgin Maia; the god whose coming was foretold by the Cumaean Sybil; whose

GENESIS OF CHRISTIANITY.

Startling Historical Facts Concerning

NO. 739.

sway was to extend over all the earth; whose conception and birth were both miraculous, and whose advent was to usher in the Golden Age of Peace and Plenty, and to banish sin forever.

So says Del Mar in his recent book on "The Worship of Augustus," and he establishes the fact incontrovertibly. It was a worship "with bell, book, candle, steeple, frankincense, rosary, cross, here, especially women's souls; but if mitre, temple, priesthood, benefices, and ritual; in short with all the ward marks of superstition, credulity, piety and devotion." For further extracts from the book, see article in The Progressive Thinker, of Oct. 10, 1903, headed "Historical Facts, Concerning the Delfication of Roman Emperors."

Catholicism audaciously asserts that the Apostle Peter was bishop of Rome during the last twenty-five years of his life. The Latin Vulgate New Testament, first published at Rheims in 1852, "cum superiorum permissu," contains at the end of the Book of Acts a chronological "Table of Peter," followed by a "Table of Paul." The first-named table under the date of the second year of Claudius, tells us this:

"Having founded the church of Rome and planted his apostolicical seat there. afterward absent from the city, either expelled thence with other Jews (Cornelius Tacitus in Claudio) or, rather, according to the office of his apostleship, eaving it for a time, he visited other churches, and came to Jerusalem again, using, both in his absence and presence Linus and Cletus for his coadjutors.'

The table concludes with the crucifixion of Peter at Rome in the fourteenth year of Nero.

In regard to Paul the next table tells us that he came to Rome in the second year of Nero, that he remained in prison two years, after which he preached in sundry countries of the west, and that "he was beheaded at Rome the

sleep that follows exhaustion. I know same day that Peter was crucified. what that is from hard experience. The Protestants deny that Peter was ever tortured flesh holds the spirit down but at Rome, but they are bound to believe it is there waiting for a chance to assert that Paul came to that city in the reign of Nero, because the book of Acts re cords his arrival there in bonds. But The woman shook her head sadly: wish I could know it. I could endure the presence of Peter in Rome when Paul arrived, or indeed at any time during Paul's alleged sojourn, was quite impossible if the last chapter of Acts is called together the chief Jews, and that when assembled they desired to hear him "concerning this sect." of which they said, "It is known to us that it is gainsaid everywhere." So reads he Vulgate, and King James' version is substantially the same, but the Peshito or ancient Syriac New Testament reads. "For this doctrine, we know, is not re-ceived by anyone." "but some way I have lost all faith in a Accepting, however, the Vulgate version, how could the Apostic Peter have been preaching in Rome fourteen years, off and on, when Paul arrived? And, if Peter happened to be absent, did he not eave "Linus and Cletus for his coadjutors?' colt looked around and whinnled softly But it is needless to speculate on this A look of pain went over the thin, tired face of the woman and a hard, set look question. The fact that the worship of Augustus was all-prevalent throughout the empire precludes the possibility of turned her face away from the road. the introduction of the worship of another personage, especially of a despised Jew, and at a time the Jews had been expelled from Rome by the Emperor Claudius. Incidentally, I note the date of the crucifixion of Peter and beheading of been Paul, as given in the two tables above mentioned: Nat. Dom. Neronis Ascen 14 70 37 That is to say, in the fourteenth year of Nero, Anno Domini 70, and the thirty-seventh year of the ascension of Jesus. Standard authorities end the reign of Nero A. D. 68, and the Romish church is the only authority for dating the ascension A. D. 34, as is these tables. Thanks to "Nummus" who called at-tention to Del Mar's book, which, though not directed against Christianity, nevertheless makes it evident that the worship of Jesus could not have originated in the first century. And pardon me for repeating once more the declaration of "Nummus" that "Christianity is merely the idolatry of Augustus, slightly modified, altered in name and bleached by time. Put aside its fraudulent literature, and it has not a leg to stand upon; not a single monument, temple, tombstong r coin; nothing but names, words, a the grossest forgery, the most st shameful imposture eve and ndous ddled upon the credulity of man." 10 Masich The Arabian story of (healer), which paraller closely that of the gospel Jesus article in The Progressive Thinker Dec. 13. neaded "Isa the Prophet and Jesus the God"), may contain a nucleus of his-toric truth, inasmuch as Palestine was hardly included in the Roman empire in the reign of Herod the Great or of his immediate successors. That story is doubtless the literary basis of the numerous gospels fabricated by the cloistered monks after the revival of earning. WM. HENRY BURR.

mosphere-do not ever forget that truth. Spirits cannot do impossible things just because they have passed nearer hills were clothed with verdure out of the flesh. No one would expect from bottom to top save where some an accomplished musician to render a piece of music perfectly if the instrument given him was out of tune, but spruces were relieved by dashes of many persons expect the communicat-ing spirits will do perfect work through golden green showing where the aspens

vital Out of these two laws are evolved the body and the soul of man, viz., out of the laws of passions, and senses.

The laws of Hunger which get, keep, and reconstruct, physical and chemical inertias into nerves, and nerve forces, imply the operation of self-creative powers, which are unwearyingly concerned in the evolution of forms; the evolution of forces; and the evolution of motions.

Therefore; the evolution of my Self, Ego, or Soul is revealed in this principle, viz., that these self-created forms, forces, and motions (of which cells, nerve-forces, and circulation are types) continue (after their secondary tion) to assist in creating a still higher series of forms, forces, and motions; of which, mental-images of sight and hearing; forces of strictly mental attraction; and the motion of telepathic concepts, and apparitions, are types,

Thus; as an illustration of a phase of hallucinatory Spiritualism—as distinguished from real Spiritualism-visions of spirits may be made to appear by abnormal quantities of blood acting on the complex structure of the retina, the optic nerve tract and the brain cortex.

Reduce the quantities of forces, and motions, i. e., the size, or volume of the streams of blood flowing into these portions of the brain; and you can reduce the color, number, and forms, of the spirits.

Nicolal, in a paper read to the Royal Society of Berlin, describes the disappearance of spirits, through the reduction of the volume of blood from his brain, by leeches; and the demands of digestion. The bleeding by leeches began about

eleven o'clock in the forencon. "I was," he writes, "alone with the surgeon during the operation. The room swarmed with human forms of every description; which crowded fast on one another. This continued till half-past four o'clock. The exact time when digestion commences. I then observed that the figures began to move more slowly. Soon afterwards the colors became gradually paler. Every seven minutes they lost more and more of their intensity without any alteration in the distinct figure of the apparitions. At about half-past six o'clock all the figures were entirely white, and moved very little. Yet the forms appeared perfectly distinct. By degrees they became visibly less plain Without decreasing in number, as had formerly been the case, the figures did not move off. Neither did they vanish, which also had usually happened on other occasions. In this instance they dissolved immediately into air pieces Of some, even the whole mained for a length of time; which also by degrees were lost to the eye At about eight o'clock there did not re main a vestige of any of them. And I have never since experienced any ap pearance of the same kind."

My explanation of the causes of the final disappearance of Nicolal's hallucinatory spirits is as follows:

The circulatory forms, forces, and motions, ceased to act, first, on those complex parts of the retina, and optic nerve, essential, first, to the actual rates of motion (or time) at which the spirits moved; consequently, the spirits, at first, began to move more slowly. Secondly; and in order, they ceased to act on those cerebral parts essential

ogniza epiy times, 'You fell from your horse!' Eight hours after the accident, the pulse is still rising. The patient remembers to have seen me once before. Two and a half hours later, the pulse is normal. The patent no longer forgets what is said to him. He remembers distinctly the injury."

The temporary destruction of the officer's memory was obviously due to the violent alterations in the motions of the force of the blood in his brain when he fell. By a different method yet the same principle, memory is finalv destroyed by the terrible changes in the motions of the force of the blood, in apoplectics. When the motions of this force acts

irregularly on the complex part of the retina, the sense of color becomes deranged; and the images of the memory become inextricably confused with those of perverted sensation.

Dr. Weiss gives the case of a sailor, a victim to psychic epilepsy. "The sailor" exaggerated the size of objects and distances, and was color blind He called all dark colors dark blue and bright colors bright blue. Black was complete dark blue. White, strong light blue. As usual, he passed out of this state. Forgetting everything he had done in it. On another occasion he saw a black figure standing before him, and thought he was close by the sea, although, as was next day ascertained, he was three thousand

paces from the shore. Of course, certain conditions of weak health-not all-imply weaker rates of motion of the force; as in the case of member of the medical profession, referred to by Dr. Ireland. This weakening of the rates, of the motion, of the force, of the blood, on the optic track. causes objects to appear smaller and weaker. This principle I explained in the case of Nicolai. To prove it, (by an inverse method) by turning the head unside down (so as to increase the rate of the motion of the force of the blood on the optic nerve) I have found that the colors of a landscape will appear more clear, deep, and brill-iant Had the blood been drawn from my brain, by the two methods of leeches, and digestion, the colors vould have looked paler.

Taking all of these cases together. note that the lowly passion of creative Hunger, whose laws get, change, keep, reproduce and, recreate the forms of nu trition into blood (thereby proving the creative victories of Life, over the physical inertia of "matter") also tri-. the umphantly evolves a new subjective orld of strictly mental forms, forces and motions; and which is ruled abso lutely by its own law of mental space viz. coexistences and sizes of mental images; and of mental time, viz., successions and durations of the same. This is the world with which sub ective-not objective-Spiritualism; and its philosophy has to deal, The sun, moon, stars, and objects of

the earth, which act from outside of our bodies, in, and on our organs of not have been able to have physically sense, furnish us with the laws of physcal space and physical time. This is the world of objective Spirit-

ualism. Thus; there are four grand classes of

self-created forms, forces and motions, necessary to be self-evolved, as a condition to the self-evolution of universal intelligence, sympathy, and memowork of this solf-evolury. And the

had loved and lost came and made themselves known to me. Yes, the veil world, and my entire being thrilled with renewed life and hope. I began to feel that I had a work to do, and began to prepare myself for it by trying each day to make the most and best of myself

and my opportunities. 'Seek not afar for the things that lie within your reach. Do not expect or ask a higher power to do for you what it is possible for you to do for yourself. said my spirit instructor. Do your best and the best will come to you. Be kind to every living creature. Entertain not an unkind or evil thought for one moment. Make yourself pure, and true and noble. Excuse nothing in yourself that you would not excuse in another.

Let alone other people's failings except Grey and Martha started for the town to avoid them yourself. Learn to use specified in the message received the your trials, misfortunes and disappoint- night before. The road led between higher. Get all the good you can out of

everything, and let the bad alone if you cannot help to mend it in any way." "Such are some of the counsels I re-I received it. I learned to look after my bodily health carefully. I grew drink. Spirituality and intemperance

never go together, and a person may be intemperate in eating as well as any other way.

the senses as the servants of those primary laws of Hunger, which get, change, keep, reproduce, and re-create, the forms of "matter." 1. The first class means the self-ev-

olution of the more solid, structural forms, viz., the bones. 2. The second class means the selfevolution of moving structural forms, viz. ,muscles, nerves, blood.

The third class involves the self 3. evolution of imponderable moving forces and forms, viz., nervous force, erebral electricity, coenaesthesia; the basis for the telepathing of con-

cepts. 4. The fourth class implies the self evolution of mental forms, viz., sense

images, and concepts; which-through the senses-are obtained, changed, kept, reproduced, and adjusted in universal relations, by the laws of the pas sions, I. e., Hunger, Love, Anger, Ambition, Fear, Hope, Sublimity and Compassion, Envy and Jealousy, and Sex,

and Wonder. The physical time necessary for me to see an object of physical light is from \$".20 to 0".22.

The mental time, necessary for me to see a mental object, according to a reflex act of consciousness (Exner) is from 0".0662 to 0".0578. Therefore; if the spirit which Job aw passing before his face had moved through space, at a rate swifter than between 0".20 and 0".22, the sage would

discerned it. Paradoxical as it may sound, Job's

nemory of the passing of the spirit before his face, and his general memory, had its seat in the laws of his passions; not merely in his senses. Hence, the law of Mental Time which class. governs Memory, governs the laws of he Passions.

and of comfort. Many that 1 wo evenings but your mind was so hair which was drawn tightly back into and my little ones, where I can get fully occupied with your own affairs that she could not get your attention. was rent between me and the spirit She gave me this message for you, and asked me to bring it to you, saving that you alone could do the work she wants done.'

a very imperfect medium. We do not want to throw to the winds our judg-

ment and good sense just because we

are dealing with spiritual matters, for

there is no time when it is needed any

is dead he knows everything seems to have taken a firm hold in the mind of

the average person. The average per-son is spiritually lazy; he says he wants

the truth, but he is not willing to work

for it or even think deeply. Phenom-ena is of no use, only to convince those

who would not be convinced otherwise.

It is to the truth seeker what the first

reader is to the child, and one ought to

very soon progress beyond seeking for

A person developing spiritually will

soon outgrow that childish love of the

marvelous which constantly demands

something wonderful. What we per-

"The absurd idea that because a man

more.

The woman gave Mrs. Austin a folded slip of paper, and with a courteous "good evening," withdrew, Mrs. Austin unfolded the paper and read these words: "Go to the town of Leeden tomorrow by the hill road and your duty vill be made clear to you. (Signed) Mandane Estrey."

"What does it mean?" asked Mrs Grey and Martha in concert. "I do not know " replied their friend "but as we do not have to work to-morrow we shall find out." 4 The next day Mrs. Austin and Mrs.

ments as stepping stones to lift you | desolate looking pasture lands interspersed by groves of sugar maples and somber spruces. Here and there the traveler could look away beneath the "Such are some of the counsels I re-spreading boughs into the cool shadowy depths where were beds of soft green moss, where graceful feathery ferns drooped over little streams that with thoughtful about choosing my food and many a splash and tumble plunged into larger streams. Sometimes the road ran beside half-cultivated fields. These farms were usually rough and stony and looked as if nature offered a stern

a small knot at the back of her shapely ed just for once and have and some of the love and neace and head nead, was plentifully streaked with gray, her eyes wore a sad, hopeless ex- I have so hungered for here." pression, and her thin, pale face was "But, my dear woman, there is just lined with care and suffering, and her such a life ahead of you, indeed there whole aspect and attitude was dejected is," said Mrs. Austin carnestly. and pitiful. For an instant she looked Again the woman shook her head. at the handsome carriage and the fash-ionably dressed woman who had spoken used to think so," she answered sadly

to her, and then she said with cold infuture life, in the Bible, in God-every difference, "I suppose it is all very fine, thing that I was taught to believe in. but it is not food nor clothing." Just then two men came down the "That is always the way with such path leading to the road. One of them people," said the woman in the carriage led a handsome brown colt by a halter with a tone of contempt; "they never As the three passed the two women the

have eyes for the beauty of the landscape or the glory of the sunset; all such people think about is food and shelter just like their cattle-they have came into her eyes. For a moment she no souls.

This is why the psychologist is

These words produced a powerful ef-then in a voice that was almost harsh fect upon the woman by the trough, she said: "You saw that colt? Well, I Her figure grew erect and rigid, her toil-raised him with my own hands. When raised him with my own hands. hardened hands twitched nervously its mother died my husband said that around the dish she held, and her sad. if I would rear the colt I might have it wistful eyes darkened and gleamed with a wild light, as in a low intense for my own, and I, like the fool I am, believed him-after all I have tone she said: "Much such as you know through with, too," she added bitterly, about my desires and feelings! How much do you think you would care "and now he has sold it to go to a place where he knows the poor creature will about the beauty of the scenery if you be abused, and I being only a woman, had to toil eighteen hours out of twenmust bear it-as I bear everything else. ty-four year in and out? Do you think Everything that I love or that loves me if you were compelled to cook, and is taken from me, and I work on-and clean, and wash and iron, and churn, who cares?" (To be continued.)

PROVERBS.

A thief thinks every man steals. Better twice measured than once rong. Who steals an egg will soon steal an DX.

Just scales and full measure injure no man.

Measure not others' corn by your own bushel.

He who will steal a pin will steal a

better thing. He who will have no judge but himself, condemns himself. First a turnip, then a sheep, next, a cow, and then the gallows

Introspection and personal experi- deepest memories are never told.

the origin and memory of concepts, and mages, wholly to the operations of the senses. But each passion thas its laws of memory; and its lawlof reflex time. Hence persons predict and infer con sequences far more promptly, from the concepts connected with the laws of their own Hunger, "Suspicion, Love, Jealousy, Bex, Avarico, Compassion, Shame, Fear, Anger, and Ambition; than from the passing, physical images of their Sight; Hearing, Touch, Smell and Tasto And; this is why hallucinations of

deep-seated feelings of passion, are al ways more enduring than hallucina tions of the senses; because the latter (in the majority of cases) have their origin in the laws governing the former

Shame keeps persons from admitting the existence of emotional states; the

phers die for the truth. No one has ever lived, who has told me; and the differences in the veloci all the moral and psychological secrets ties of the successions of the shapes, which they know about themselves. which go to make up the differences in the successions and durations of Men-Hence, the psychologist is always working in the dark in the majority of tal and Physical Time; are at once aphis cases. SALVARONA. The laws of my Hunger, which get keep, change, reproduce, and evolve forms, into nerve cells, could not oper-THE IROQUOIS THEATRE TRAGED ate unless conditioned upon very com-"Oh! see the calcium light," they said They looked, and then "six hundred The weakness of the old philosophies dead." and the intellectualists, has consisted A Simoon wind and flery dustin the fact, that they thave entirely And then the awful holocaust. overlooked these laws of the memorie of the passions; and have attributed From hell a scorching sheet of flame-And then charred bodies without name. "Give dividends," the Shylocks cried, And then six hundred victims died. But Justice stands with balanced sword And waits the inevitable word. Tho' heaven falls and suns grow dim, Stern Justice meted out by Him Who rules the stars-shall never cease Until on earth the reign of Peace. DR. GEO. W. CAREY. St. Louis, Mo. Mirth cannot move a soul in agony .-Shakspeare. Candor is the rarest virtue of sociability.-Sternau.

> Man hath his daily work of body or mind appointed, which declares his dighis ways .-- Milton.

LIFE IS GOOD. thrown off the track by his subject. The desire to be universally ap-They come, they pass, with snow-soft proved, being nearly always a stronger feet. motive in women, and men, than the And deathless youth illumes their eyes; Alike to them are chaff and wheat, Only martyrs, scientists and philoso Alike the foolish and the wise, They bring the wound, they bring the They light our smiles, they dry our tears; Careless of death or life, the calm Servants of time, the patient years. The winds that rend and strew the rose Dissolve the sweetness through the air: This wind of time that beats and blows. Leaves all the past still fragrant-fair. Though hopes may fail and hearts may break. And fruitless all the striving be, One golden gift is left to make Man's bliss, consoling memory. Hail and farewell, farewell and hail! The going and the coming guest. Welcome to daybreak's shinfng sail As to the night beyond the west! The years may come, the years may go, And bring the sad or merry mood; Merry or sad, one thing we know That life is good, ah, life is good! -New York Sun. It is generally more profitable to reckon up our defects than to boast of our attainments.-Carlyle. Bad men excuse their faults; good men will leave them .- Johnson. A thief does not always thieve, but be

nity and the regard of heaven on all little misery and as much happiness as possible,-Johnson.

always bo on your guard against him.-Truth Seeker. It is by studying little things that we attain the great art of having as

and cut and make and mend, to feed

love of truth.

tion-other things equal-depends on | ence has taught me, that the laws of my own passions, place (before my own consciousness) the classes of their own special, remembered sense-images, with incredible velocity. Assume the law of Time to be 0".578 for a remembered image of pas sion; and 0".22, the Time necessary for a new physical sensation to interest

parent.

plex laws of memory:

Read and Think for Yourself! Study the Occult and the Scientific Problems!

"Come let us reason together, with charity for all and malice toward none," was said to all the world, and is still echoing down the ages, to the annihilation of old su-perstition and ignorance and the upliftment of the human mind and soul, and Spiritualism shouts it again to the world through The Progressive Thinker, which makes its regular weekly visits to every country on the earth, and contains all the latest occult literature afloat, and the very cream of the scientific and philosophic world.



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"Perfect cleanliness of mind and body, pure food, pure water, pure air, plenty of exercise in the sunlight and

regular hours for the daily duties, all

are essential to success in spiritual at-

tainments. Pure air is of great import

ment and good sense just because we

are dealing with spiritual matters, for

there is no time when it is needed any

"The absurd idea that because a man

is dead he knows everything seems to

have taken a firm hold in the mind of

the average person. The average per-

con is spiritually lazy; he says he wants the truth, but he is not willing to work

ena is of no use, only to convince those

who would not be convinced otherwise

It is to the truth seeker what the first

reader is to the child, and one ought to

very soon progress beyond seeking for

A person developing spiritually will soon outgrow that childish love of the

marvelous which constantly demands something wonderful. What we per-

sistently seek for we find, therefore it

is important that we aim high, main

tain high ideals and seek for the high-

Then came a quick knock upon the

Phenom

for it or even think deeply.

The Light Among the Bills.

FORMS GREAT MYSTERY OF SPIRIT

NUMBER FOUR.

A few philosophers in America and Europe are aware that in 1901, I pub-lished, for the first time in the history losophy, a brief outline of some of the principles of Hunger. Obviously, the passion is transmitted from parent to child through the germ

cells of conception. Hunger is both an hereditary and ac-quired choice of affinities of nutrition,

iz., for self-evolution. Its laws imply an hereditary capacity for a self-reconstruction of the self. I have defined Life as the involution, dissolution and evolution of forms by

laws of passion. Hunger is the first of these laws. On its lowest plane, it is seen to be the principle causing the protozoa to digest and secrete.

On its highest, its laws influence the purest Spiritualism, and its philosophy. Hunger therefore always implies some form of consciousness of choice It is not mere physical attraction, i. e., as of a magnet for filings. Or chemical affinity, i. e., as of H for O. Through its reconstructive laws my

body has been evolved from the lowliest forms of the protozoa.

Hunger, and nutrition, are, as builder to his bricks; a shoemaker to his leather, a tailor to his cloth, a dressmaker to her silk, a watchmaker to his metals.

My body and soul owe their existence to the laws of Hunger. The existence of nutrition has no meaning when it is divorced from its relations to the constructive, and reconstructive laws of Hunger; which get, keep change, and reconstruct nutrition into blood and nerve cells.

Thus through the laws of Hunger my Ego, Self, Mind, or Soul gains its first victory over matter; by overcom ing the physical and chemical inertias of nutrition, and evolving them into vital forms, forces and motions.

The evolution of human knowledge ultimately depends on these laws To get nutrition implies touch. This makes sense images possible;

and, out of which grow the identities of the inferior concepts of the subse quently evolved Intellect.

On the side of the evolution of the physiological "matter" of the brain which evolution is performed by the laws of Hunger) it is obvious, that the (as the organ of human knowledge) depends for its existence upon the evolution of blood; blood depends for its existence upon the evolution of nutrition; and the evolution of nutrition, into blood, depends upon the cre-ative laws of Hunger.

On the side of Touch, the laws of Hunger are mental. On the side of nutrition,

to the visual creation of space; i, e. color; as a result, the spirits began to

look paler. Third; the circulatory forms, forces, and motions, ceased to act on those cerebral parts essential to the development of geometrical outlines, figures, shapes, curves, and angles; as a consequence, the lines, angles, and curves, constituting the figures of the spirits, immediately dissolved. But these facts have another side.

As the reduction of the forms, forces, and motions (circulation) can reduce the laws of space, and time, governing the forms, forces, and motions of men tal-images; so, on the other hand, an increase of these same torms, forces, and motions (circulation) modifies, and often increases the number, variety, persistoncy of these mental forms,

forces, and motions "Every German word and phrase deserted my recollection," said Sir H. Holland. "It was not until I had taken food and wine • that I regained Holland. them again."

Opium, by modifying the forms, forces and motions of the circulation causes the mental forms, mental forces and mental images and motions of the past to re-appear. "Sometimes," wrote De Quincey,

seemed to have lived for seventy or a hundred years in one night." That is, the number of mental forms were increased; because, the actual rate of or time, at which scenes motion,

moved, increased. In fever, the rapidity of the circula tion, is, other things equal, the cause of the increase of memory, I. e., the force and motion of the blood is in

creased. with In a personal experience haschish. I found the external notion of time to be greatly modified. This was because there were so many more images crowded into the minutes.

Other things equal, it is the modifica-tion of the form of the force i. e., the blood; in addition to the change in the rates of its motion, viz., time; which, modifying the impressions on the optic tract, causes visual images to appear in such altered relations to the senses.

Memory is therefore based on the forms and forces related to Hunger; and upon the varying rates of the mo tion of these forms and forces in their relation to the nerves.

An army officer, quoted by Ribot, was thrown from his horse, striking his skull. For five hours he loses all memory, though conscious of every thing else. The return of the mental images to his memory, ultimately depended upon the normal motion of the force of the blood.

"Six hours after the accident the pulse begins to rise. The patient takes so man

A Charming Marrative.

Most Beautifully Suggestive is "The Light Among the Hills," by Mrs. I. L. Lewis, of Bethel, Vt. It is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone, and every is a narrative founded on facts alone for the gravity for the gra Spiritualist should read it.

(Continued from No. 737.) "Some time after this I was awakened in the night by a voice speaking my name. I sat up in bed wide awake and listened. I heard the ticking of the clock and from an adjoining room the

ance in more ways than one, for only savy breathing of the other two mem earth-bound spirits will enter a foul atbers of my family. I felt a strong im mosphere-do not ever forget that pression that some one was standing truth. Spirits cannot do impossible ear my bed wanting to speak to me things just because they have passed A soft light filled the room and while I could in no way account for it 1 was out of the flesh. No one would expect an accomplished musician to render a piece of music perfectly if the instrunot in the least frightened. I lay down and waited. Soon a voice began speak ment given him was out of tune, but ing-the same voice that had spoken to me before-a voice now thrilling with many persons expect the communicating spirits will do perfect work through a very imperfect medium. We do not strength and tenderness. It spake slowly and distinctly and every word want to throw to the winds our judgentered my brain and thrilled my inner

being with a strong conviction of the truth spoker Mrs. Austin took from a drawer in the table by which she was sitting, a

bundle of papers and choosing one she said: "Now listen to the words the voice spake to me: 'Look not on yonder snowclad mound

For she a home of light has found. Beyond the turmoil you call life, Beyond its wretchedness and strife, Her soul from earth and flesh made fre Now waits with joy to welcome thee. No ancient church nor blood-stained creed

urge on thee in this thy need; Find in thyself a power divine And know unending life is thine.""

"You see there is nothing mystical o uncertain about that. It is right to the point and it brought me joy and lightlike the pure soft light of morning that ushers in a glorious day.

est and noblest attainments." "It is not my purpose to give you a history of the months that elapsed bedoor and Mrs. Austin arose and admit tween that time and the time I lost my ted a stranger, a small woman with husband, but I will say that they were keen black eyes. She took in the occu bright with hope. I learned not only pants of the room with a swift search that there is a life beyond death-a con ing glance, and turning to Mrs. Austin, said: "Are you Mrs. Austin," the me tinuation of our present existence-but that it will be just what I myself make it; that if I want to find a heaven here "Yes

"Yes." "Well, I am a medium also, a . a litafter I must do my best to make a heaven here-now. Many times that the while ago a spirit came to me and voice spake to me words of warning, of said that she had been to you the last haps, but she looked

resistance to man's efforts to wring calves and pigs and chickens, to nurse from her a livelihood. The three wood the ill by night and day and rear chilmen enjoyed their drive and saw beauty dren-work, work till your brain reeled everywhere as only real nature lovers and your aching limbs refused to go, can. From tangled bushes, ruined that you would be likely to look with tops birds were flitting and singing joy.

lets. The swamps with their pools of restful and ferny? Hurry as 1 may dark water where the cat-tails were there is no time for me to go to yonde growing, where the air was filled with willow-shaded brook to rest. Once I the spicy breath of peppermint and loved beauty wherever found; I loved wild grape, where slender willow poetry and art; I had my ambitions, oughs swung their golden "pussies" in and dreamed of a boautiful future; but the glorious sunlight-all called for all my hopes have been crushed, their share of enthusiastic admiration. there is nothing left to me but work and At last they came out upon a plain at misery. You say that I have no soulthe top of a high hill: The view was souls are not of much account around here, especially women's souls: but if magnificent. Hill rose beyond hill until the blue of the farther hills mingled there is another life and it is not different from this I want nothing of it."

with the soft blue of the sky. The While the woman was speaking, Mrs nearer hills were clothed with verdure from bottom to top save where some Austin stepped out of her carriage and lowly approached her and now lay her great gray rock reared above the surface of the soil. The dark robes of the hand gently upon the woman's arm. 'You poor soul," she said in a low, spruces were relieved by dashes of oothing tone. golden green showing where the aspens

grew, and here and there a paper birch The woman turned abruptly and ooked at the speaker. At sight of the with its long arms spread outward flashed a gleam of silvery whiteness pure, kind face and wistful eyes looking so pleadingly at her, her countenance upon the scene. A few rods ahead stood an old weather-beaten house. softened and her eyes lost their wildness. The pompous man and fashion-Smoke curling out of the big square chimney showed that the house was inable woman were whirled swiftly away by the sleek black horse. Mrs. Austin habited. A little farther back from the held the woman's arm in a gentle grasp road stood a large new barn gay in its as she said tenderly, "You will find the life beyond death very different from coat of red paint. In front of the house a stream of crystal water running through a rough bark spout fell into a your present life; all the things your soul has yearned for here you will find trough hollowed out of a section of a large log. Near the trough stood a wothere--there all your hopes, dreams and ambitions will be realized. What sort man feeding some grain out of a tin dish to some ducks and chickens of seed you have been sowing all these weary years, my friend?" "I will drive up and give the horse

some water," said Mrs. Austin, but be-The woman burst into tears but almost instantly controlled herself. fore she had reached the trough a have tried to sow no evil seed," smart carriage drawn by a handsome black horse dashed up and a well-dressed and pompous looking man said, "but how can anyone who is little more than a machine wound up to do a eprang out and proceeded to uncheck certain amount of work in a given time. think much about goodness? I have to the thirsty horse. In the carriage sat a stylishly dressed woman who looked have my mind upon my work and think and plan or I could not do half I have to about her curiously. As Mrs. Austin and her companions drove up they

heard the man by the horse exclaim, "What magnificent scenery!" and with "I know," said Mrs. Austin pityingly, "and when you do stop you sleep the sleep that follows exhaustion. I know lordly wave of his hand he indicated what that is from hard experience. The "Yes," said his companion, "it is pertortured flesh holds the spirit down but fectly ...lovely, -Surely, -madame," she said, addressing the bent figure holding it is there waiting for a chance to assert itself.'

the dish of grain, "you must appreciate the delicate coloring and wild beauty of The woman shook her head sadly:

LIFE IS GOOD.

-New York Bun

8

wish I could know it. I could endure this life so much better. I am not sure She but I might be happy in it if I could only know that there is a life beyond the grave where I can find my mother

Well, I

she

Startling Historical Facts Concerning its Origin. Not until about a year ago was I aware of the fact that the first Roman

GENESIS OF CHRISTIANITY,

NO. 739.

emperor, Augustus Caesar, whose reign was from 31 B. C. to A. D. 14, was wor-shiped throughout the empire as "Divus Fillus," the Son of God; that this wor ship was not a mere lip-service, but of one "who was believed to be supernatu-ral, omniscient, all-powerful, and beneficent, the reincarnation of the wife-vir gin Mala; the god whose coming was foretold by the Cumaean Sybil; whose sway was to extend over all the earth: whose conception and birth were both miraculous, and whose advent was to usher in the Golden Age of Peace and

Plenty, and to banish sin forever." So says Del Mar in his recent book on "The Worship of Augustus," and he es tablishes the fact incontrovertibly. It was a worship "with bell, book, candle, steeple, frankincense, rosary, cross, mitre, temple, priesthood, benefices mitre, temple, priesthood, and ritual: in short with all the out ward marks of superstition, credulity, plety and devotion." For further ex-tracts from the book, see article in The Progressive Thinker, of Oct. 10, 1903, headed "Historical Facts, Concerning the Deification of Roman Emperors."

Catholicism audaciously asserts that the Apostle Peter was bishop of Rome during the last twenty-five years of his The Latin Vulgate New Testalife. ment, first published at Rheims in 1852, 'cum superiorum permissu," contains at the end of the Book of Acts a chronological "Table of Peter," followed by a "Table of Paul." The first-named table under the date of the second year of Claudius, tells us this:

"Having founded the church of Rome and planted his apostolicical seat there, afterward absent from the city, either expelled thence with other Jews (Cornelius Tacitus in Claudio) or, rather, ac cording to the office of his apostleship, eaving it for a time, he visited other churches, and came to Jerusalem again, using, both in his absence and presence Linus and Cletus for his coadjutors.

The table concludes with the crucifixion of Peter at Rome in the fourteenth year of Nero.

In regard to Paul the next table tells us that he came to Rome in the second year of Nero, that he remained in pris on two years, after which he preached in sundry countries of the west, and that "he was beheaded at Rome the

same day that Peter was crucified.' Protestants deny that Peter was ever at Rome, but they are bound to believe that Paul came to that city in the reign of Nero, because the book of Acts records his arrival there in bonds. But the presence of Peter in Rome when Paul arrived, or indeed at any time during Paul's alleged sojourn, was quite impossible if the last chapter of Acts is to be credited, which tell

Out of these two laws are evolved the body and the soul of man, viz., out of the laws of passions, and senses.

The laws of Hunger which get, keep, and reconstruct, physical and chemical inertias into nerves, and nerve forces, imply the operation of self-creative powers, which are unwearyingly concerned in the evolution of forms; the evolution of forces; and the evolution of motions.

Therefore; the evolution of my Self, Ego, or Soul is revealed in this principle, viz., that these self-created forms, forces, and motions (of which cells, nerve-forces, and circulation are types) continue (after their secondary creation) to assist in creating a still higher series of forms, forces, and motions; of which, mental-images of sight and hearing: forces of strictly mental attraction; and the motion of telepathic concepts, and apparitions, are types.

Thus: as an illustration of a phase of hallucinatory Spiritualism-as distinguished from real Spiritualism-visions of spirits may be made to appear by abnormal quantities of blood acting on the complex structure of the retina, the optic nerve tract and the brain cortex.

Reduce the quantities of forces, and motions, i. e., the size, or volume of the streams of blood flowing into these portions of the brain; and you can reduce the color, number, and forms, of the spirits.

Nicolal, in a paper read to the Royal Society of Berlin, describes the disappearance of spirits, through the reduction of the volume of blood from his brain, by leeches; and the demands of digestion.

The bleeding by leeches began about eleven o'clock in the forenoon.

"I was," he writes, "alone with the surgeon during the operation. The room swarmed with human forms of every description; which crowded fast on one another. This continued till half-past four o'clock. The exact time when digestion commences. I then observed that the figures began to move more slowly. Soon afterwards the colors became gradually paler. Every seven minutes they lost more and more of their intensity without any alteration in the distinct figure of the apparitions. At about half-past six o'clock all the figures were entirely white, and moved very little. Yet the forms appeared perfectly distinct. By degrees they became visibly less plain. Without decreasing in flumber, as had formerly been the case, the figures did not move off. Neither did they vanish, which also had usually happened on other occasions. In this instance they dissolved immediately into air. Of some, even the whole pieces remained for a length of time; which also by degrees were lost to the eye. At about eight o'clock there did not remain a vestige of any of them. And I have never since experienced any appearance of the same kind."

My explanation of the causes of the final disappearance of Nicolai's hallucinatory spirits is as follows:

The circulatory forms, forces, and motions, ceased to act, first, on those complex parts of the retina, and optic nerve, essential, first, to the actual rates of motion (or time) at which the spirits moved; consequently, the spirits, at first, began to move more slowly. Secondly; and in order, they ceased to act on those cerebral parts essential

'You fell from your horse! times, Eight hours after the accident, the pulse is still rising. The patient remembers to have seen me once before Two and a half hours later, the pulse is normal. The patent no longer forgets what is said to him. He remembers

distinctly the injury." The temporary destruction of the officer's memory was obviously due to the violent alterations in the motions of the force of the blood in his brain, when he fell. By a different method, yet the same principle, memory is finaldestroyed by the terrible changes in the motions of the force of the blood, in apoplectics.

When the motions of this force acts irregularly on the complex part of the retina, the sense of color becomes deranged; and the images of the memory become inextricably confused with those of perverted sensation.

Dr. Weiss gives the case of a sailor, a victim to psychic epilepsy. "The sailor" exaggerated the size of objects and distances, and was color blind. He called all dark colors dark blue and bright colors bright blue. Black was complete dark blue. White, strong ight blue. As usual, he passed out of this state. Forgetting every thing he had done in it. On another occasion he saw a black figure standing before him, and thought he was close by the sea, although, as was next day ascertained, he was three thousand

Bases and a second a paces from the shore. Of course, certain conditions of weak health-not all-imply weaker rates of motion of the force; as in the case of a member of the medical profession, referred to by Dr. Ireland. This weaken ing of the rates, of the motion, of the force, of the blood, on the optic track, causes, objects to appear smaller and weaker. This principle I explained in the case of Nicolai. To prove it, (by an inverse method) by turning the head upside down (so as to increase the rate of the motion of the force of the blood on the optic nerve) I have found that the colors of a landscape will appear more clear, deep, and brilliant Had the blood been drawn from my brain, by the two methods leeches, and digestion, the colors would have looked paler.

Taking all of these cases together, 1 note that the lowly passion of creative Hunger, whose laws get, change, keep, reproduce and recreate the forms of nu rition into blood (thereby proving the creative victories of Life, over the physical inertia of "matter") also triand Wonder. umphantly evolves a new subjective world of strictly mental forms, forces, and motions; and which is ruled absolutely by its own law of mental space. viz., coexistences and sizes of mental images; and of mental time, viz., sucflex act of consciousness (Exner) cessions and durations of the same. from 0".0662 to 0".0578: This is the world with which sub-iective-not objective-Spiritualism; and its philosophy has to deal,

The sun, moon, stars, and objects of the earth, which act from outside of our bodies, in, and on our organs of sense, furnish us with the laws of physdiscerned it. ical space and physical time.

This is the world of objective Spiritalism. Thus; there are four grand classes of

elf-created forms, forces and motions, necessary to be self-evolved, as a conlition to the self-evolution of univorhe Passions. sal intelligence, sympathy, and memory. And the work of this self-evolu-

had loved and lost came and made themselves known to me. Yes, the veil was rent between me and the spirit world, and my entire being thrilled with renewed life and hope. I began to feel that I had a work to do, and began to prepare myself for it by trying each day make the most and best of myself and my opportunities.

"'Seek not afar for the things that lie within your reach. Do not expect or ask a higher power to do for you what it is possible for you to do for yourself,' said my spirit instructor. Do your best and the best will come to you. Be kind to every living creature. Entertain not an unkind or evil thought for one mo-

ment. Make yourself pure, and true and noble. Excuse nothing in yourself that you would not excuse in another. Let alone other people's failings except

higher. Get all the good you can out of everything, and let the bad alone if you cannot help to mend it in any way.' "Such are some of the counsels I re-

I received it. I learned to look after my bodily health carefully. I grew thoughtful about choosing my food and drink never go together, and a person may be intemperate in eating as well as any other way.

the forms of "matter."

forms, viz., the bones.

from \$".20 to 0".22.

cepts.

viz. ,muscles, nerves, blood.

to see an object of physical, light is

She gave me this message for you, and asked me to bring it to you, saying that you alone could do the work she wants | done." The woman gave Mrs. Austin a folded

slip of paper, and with a courteous "good evening," withdrew, Mrs. Aus. tin unfolded the paper and read these words: "Go to the town of Leeden to morrow by the hill road and your duty will be made clear to you. (Signed) Mandane Estrey."

"What does it mean?" asked Mrs. Grey and Martha in concert. "I do not know," replied their friend, "but as we do not have to work to-morrow we shall find out." The next day Mrs. Austin and Mrs.

no souls.' Grey and Martha started for the town to avoid them yourself. Learn to use specified in the message received the your trials, misfortunes and disappoint night before. The road led between ments as stepping stones to lift you | desolate looking pasture lands inter-

spersed by groves of sugar maples and somber spruces. Here and there the traveler could look away beneath the spreading boughs into the cool shadowy ceived, and as I sought for greater light depths where were beds of soft green moss, where graceful feathery ferns drooped over little streams that with many a splash and tumble plunged into Spirituality and intemperance larger streams. Sometimes the road ran beside half-cultivated fields. These farms were usually rough and stony and looked as if nature offered a stern

two evenings but your mind was so hair which was drawn tightly back into and my little ones, where I can get provide that she could not get your attention. She gave me this message for you and gray, her eyes wore a sad, hopeless ex- I have so hungered for here." pression, and her thin, pale face was "But, my dear woman, there is just lined with care and suffering, and her such a life ahead of you, indeed there whole aspect and attitude was dejected is," said Mrs. Austin earnestly. and pitiful. For an instant she looked Again the woman shook her head.

the surrounding country.

your magnificent hills."

The bent figure straightened.

was a woman a little past forty, per-

at the handsome carriage and the fashused to think so," she answered sadly, ionably dressed woman who had spoken "but some way I have lost all faith in to her, and then she said with cold infuture life, in the Bible, in God-everydifference, "I suppose it is all very fine, thing that I was taught to believe in. but it is not food nor clothing." Just then two men came down the

"That is always the way with such path leading to the road. One of them people," said the woman in the carriage led a handsome brown colt by a halter. with a tone of contempt; "they never As the three passed the two women the have eyes for the beauty of the land colt looked around and whinnied softly. scape or the glory of the sunset; all A look of pain went over the thin, tired such people think about is food and face of the woman and a hard, set look shelter just like their cattle-they have came into her eyes. For a moment she turned her face away from the road,

These words produced a powerful efthen in a voice that was almost harsh fect upon the woman by the trough. she said: "You saw that colt? Her figure grew erect and rigid, her toilraised him with my own hands. When hardened hands twitched nervously its mother died my husband said that around the dish she held, and her sad if I would rear the colt I might have it vistful eyes darkened and gleamed for my own, and I, like the fool I am, with a wild light, as in a low intense tone she said: "Much such as you know through with, too," she added b through with, too," she added bitterly, about my desires and feelings! How "and now he has sold it to go to a place much do you think you would care where he knows the poor creature will about the beauty of the scenery if you be abused, and I being only a woman, had to toil eighteen hours out of twenmust bear it-as I bear everything else ty-four year in and out? Do you think Everything that I love or that loves me if you were compelled to cook, and is taken from me, and I work on-and clean, and wash and iron, and churn, who cares? and cut and make and mend, to feed (To be continued.)

chief Jews, called together the that when assembled they desired to hear him "concerning this sect," which they said. "It is known to us that it is gainsaid everywhere.' So reads the Vulgate, and King James' version is substantially the same, but the Peshito or ancient Syriac New Testament reads. 'For this doctrine, we know, is not re-

ceived by anyone.' Accepting, however, the Vulgate version, how could the Apostie Peter have been preaching in Rome fourteen years, off and on, when Paul arrived? Peter hannened to be absent did he not leave "Linus and Cletus for his coadintors?

But it is needless to speculate on this question. The fact that the worship of Augustus was all-prevalent throughout the empire precludes the possibility of the introduction of the worship of another personage, especially of a despised Jew, and at a time when the Jews had been expelled from Rome by the Emperor Claudius.

Incidentally, I note the date of the crucifixion of Peter and beheading of Paul, as given in the two tables above mentioned:

Nat. Dom. Ascen. Neronis 37

That is to say, in the fourteenth year of Nero, Anno Domini 70, and the thirtyseventh year of the ascension of Jesus. Standard authorities end the reign of Nero A. D. 68, and the Romish church is the only authority for dating the ascen-

sion A. D. 34, as is these tables. Thanks to "Nummus" who called attention to Del Mar's book, which, though not directed against Christianity, nevertheless makes it evident that worship of Jesus could not have originated in the first century. And pardon me for repeating once more the declaration of "Nummus" that "Christianity is merely the idolatry of Augustus, slightly modified, altered in name and bleached by time. Put aside its fraudulent literature, and it has not a leg to stand upon; not a single monu ment, temple, tombstone or coin; nothing but names, words, air, the grossest forgery, the most stupendous and shameful imposture ever saddled upon the credulity of man."

The Arabian story of Isa the Masich (healer), which parallels so closely that of the gospel Jesus (see article in The Progressive Thinker of Dec. 13, headed "Isa the Prophet and Jesus the God"), may contain a nucleus of historic truth, inasmuch as Palestine was hardly included in the Roman empire e reign of Herod the Great or of this immediate successors. That story is doubtless the literary basis of the numerous gospels fabricated by the doistered monks after the revival of learning. WM. HENRY BURR.

PROVERBS.

A thief thinks every man steals. Better twice measured than once vrong

Who steals an egg will soon steal an

Just scales and full measure injure no man.

Measure not others' corn by your own bushel.

He who will steal a pin will steal a lways be on your guard against him. better thing. He who will have no judge but him-

condemns himself.

First a turnip, then a sheep, next a cow, and then the gallows.

not have been able to have physically and Taste had its seat in the laws of his passions; not mercly in his senses. Hence, the law of Mental Time which class.

governs Memory, governs the laws of Introspection and personal experi- deepest memories are never told.

tion-other things equal-depends on | ence has taught me, that the laws of the senses as the servants of those primy own passions, place (before my mary laws of Hunger, which get, own consciousness) the classes of their change, keep, reproduce, and re-create, own special, remembered sense-images with incredible velocity. 1. The first class means the self-ev-1. The first class means the self-ev-olution of the more solid, structural 0".578 for a remembered image of passion; and 0".22, the Time necessary for The second class means the selfa new physical sensation to interest evolution of moving structural forms. me; and the differences in the veloci ties of the successions of the shapes 3. The third class involves the selfwhich go to make up the differences in evolution of imponderable moving the successions and durations of Men forces and forms, viz., nervous force, tal and Physical Time, are at once apcerebral electricity, coenaesthesia: as parent. the basis for the telepathing of con-The laws of my Hunger, which get keep, change, reproduce, and evolve

4. The fourth class implies the selfforms, into nerve cells, could not oper evolution of mental forms, viz., sense ate unless conditioned upon' very comimages, and concepts; which-through plex laws of memory. The weakness of the old philosophies the senses—are obtained, changed, kept, reproduced, and adjusted in universal relations, by the laws of the pasand the intellectualists, has consisted in the fact, that they thave entirely overlooked these laws of the memories sions, i. e., Hunger, Love, Anger, Ambition, Fear, Hope, Sublimity and Com of the passions; and have attributed passion, Envy and Jealousy, and Sex, the origin and memory of concepts, and images, wholly to the operations of the The physical time necessary for me

But each passion thas its laws of

memory; and its law of reflex time. Hence persons predict and infer con The mental time, necessary for me to see a mental object, according to a re sequences far more promptly, from the concepts connected with the laws of 18 their own Hunger, Suspicion, Love, Therefore; if the spirit which Job saw passing before his face had moved Jealousy, Sex, Avatice, Compassion Shame, Fear; Anger, and Ambition; through space, at a rate swifter than between 0".20 and 0".22, the sage would of their Sight; Hearing, Touch, Smell, than from the passing, physical images

And; this is why hallucinations o Alle, this in why minute are al-Paradoxical as it may sound, Job's deep-seated feelings of passion, are al-memory of the passing of the spirit be-ways more enduring than hallucina-fore his face, and his general memory, tions of the senses; because the latter (in the majority of cases) have their or gin in the laws governing, the former

This is why the psychologist is thrown off the track by his subject. The desire to be universally approved, being nearly always a stronge notive in women, and men, than the love of truth. Only martyrs, scientists and philosophers die for the truth. No one has ever lived, who has told all the moral and psychological secrets which they know about themselves. Hence, the psychologist is always working in the dark in the majority of nis cases SALVARONA. THE IROQUOIS THEATRE TRAGEDY "Oh! see the calcium light," they said. They looked, and then "six hundred dead." A Simoon wind and flory dust-And then the awful holocaust. From hell a scorching sheet of flame-And then charred bodies without name "Give dividends." the Shylocks cried. And then six hundred victims died. As to the night beyond the west! But Justice stands with balanced The years may come, the years may go, sword And bring the sad or merry mood; And waits the inevitable word. Merry or sad, one thing we know Tho' heaven falls and suns grow dim, That life is good, ah, life is good! Stern Justice meted but by Him Who rules the stars-shall never cease It is generally more profitable to Until on earth the reign of Peace. DR, GEO. W. CAREY. eckon up our defects than to boast of our attainments .-- Carlyle.

Shakspeare. Candor is the rarest virtue of socia-

Man hath his daily work of body or his ways .-- Milton.

Servants of time, the patient years. Though hopes may fail and hearts may break. And fruitless all the striving be, One golden gift is left to make Man's bliss, consoling memory. Hail and farewell, farewell and hail! The going and the coming guest. Welcome to daybreak's shining sail,

St. Louis, Mo.

Mirth cannot move a soul in agony .-

bility.-Stornau. Truth Seeker.

It is by studying little things that possible.-Johnson.

They come, they pass, with snow-soft And deathless youth illumes eyes: Alike to them are chaff and wheat,

They bring the wound, they bring the balm They light our smiles, they dry our tears; Careless of death or life, the calm

> 'he winds that rend and strew the rose Dissolve the sweetness through the

This wind of time that beats and blows Leaves all the past still fragrant-fair

Shamo keeps persons from admitting mind appointed, which declares his dig- we attain the great art of having as the existence of emotional states; the nity and the regard of heaven on all little misery and as much happiness as

Alike the foolish and the wise

Bad men excuse their faults: men will leave them .-- Johnson.-A thief does not always thieve, but be

Subjective and Independent Mediumship = An Essay by

who are at present engaged in the dispute turn their attenlion to practical experiences. Theories may be good and useful, and they often are so, but unless supported by actual results they prove ultimately of very little value.

2

It is now nearly fifty-six years since the movement known as Modern Spiritualism is said to have originated and yet after all that lapse of time the same inquiries are being made and the same objections offered as were current more than half a century ago. This fact is neither surprising nor discouraging, if we approach the whole matter intelligently, and dispassionately, because as one generation follows another it is but natural that similar inquiries should arise from age to age. Human nature does not seem to alter radically from period to period in its history even though we may reasonably boast of ever-increasing average intelligence.

PHYSICAL AND PSYCHICAL SCIENCE.

Physical science is now rapidly becoming psychical, and it is seriously declared in many influential places that the famous electrical theory of matter, as recently suggested by we can increase the joy of living without at the same time many of the leading scientists of the modern world, has al- adding to its sorrow. Possibilities are not necessities, ready largely revolutionized all old accepted theories of the therefore though it will remain a fact that unusually sensisubstance which, for convenience' sake, we still continue to tive people have greater capacity for suffering as well as for call matter, a word which when subjected to close analysis is enjoyment than have their less highly organized neighbors, found to only signify that universal mother (mater) sub. they can learn to so control their susceptibilities as to bring stance out of which all differentiated objects are formed and their emotional experiences very largely under their own into which, whenever they are disintegrated, they assuredly return. Though many of the greatest thinkers of the nineteenth century were far from being Spiritualists in any ac- fer meditation and determine to keep the attention riveted at cented meaning of that word, they were in most cases far that single point as long as one desires. Merely abstract from being avowed Materialists, therefore it is but fair to allow them to pass muster as Agnostics, a title which Thomas Huxley, Herbert Spencer and other singularly eminent philosophic thinkers applied to themselves by preference.

Spiritualism does not antagonize honest Agnosticism, which, when correctly defined, simply means the philosophy of ignorance concerning the ultimate nature of substance as tirely unconscious of all beside. While you may give youropposed to dogmatic theology on the one hand and equally self a stated time for a definite exercise and aim to continue dogmatic atheism on the other, but all experienced Spiritualists rightly claim that the mass of evidence accumulated on the side of Spiritualism should not be lightly disregarded by those experimental scientists and philosophers whose own methods in their distinctive domains are closely allied to the case or difficulty with which exercises in concentration the methods pursued by those intelligent Spiritualists who have devoted much time, thought and patience to actual investigations of the mysteries of the Borderland.

SIMPLE SUBJECTIVE OR PASSIVE MEDIUMSHIP.

SIMPLY SUBJECTIVE OR PASSIVE MEDIUMSHIP MUST IN THE VERY NATURE OF THINGS BE LARGELY UNSATISFACTORY TO MEDIUMS THEMSELVES, BE-CAUSE A CONDITION OF UNCONSCIOUS ENTRANCE-MENT CANNOT FURNISH TO THE ENTRANCED SUB-JECT ANY SATISFYING EVIDENCE OF SPIRIT COM-MUNION, OR INDEED OF ANYTHING BEYOND THE BARE FACT THAT ONE HAS BEEN FOR A CERTAIN TIME ASLEEP OR IN A COMATOSE CONDITION.

It is, therefore, not from any such phase of mediumship that we can reasonably hope to gather at first hand any information which will prove of value as relating to the law of psychic interaction between inhabitants of earth in fieshly bodies and their friends who are already dismantled of their clay. But though the medium personally, who is a subject of unconscious trance, may be afforded no definite information concerning spirit life, it has often happened that other persons, many of them highly intelligent and diligent inquirers, have received much valuable light through the instrumentality of deeply entranced sensitives, and though it may be reasonably admitted that there are higher phases of mediumship to be cultivated and enjoyed, we have no right to overlook the very important service rendered to the cause of psychic science by trance mediumship.

THE TWO PLANES OF EXISTENCE.

that we use our sensitiveness instead of being its slave. Whoever wishes to be an "independent" sensitive instead of

and smell exclusively at will.

CONCENTRATION ANALYZED AND EXPLAINED.

The ordinary "sensitive" is a person who usually does possess unusually acute sensibilities in some, if not in all directions, and as we are living in a world where all scenes are not lovely, nor are all sounds harmonious, nor all odors pleasing, nor all flavors delicious, nor all textures genial, we are liable to suffer as well as to enjoy unusually much by cultivating extraordinary sensitiveness; it is, indeed, almost universally declared that pain and pleasure are in the very nature of things such close companions that proportionately

as we can experience one we can feel the other also. Without attempting to dispute the correctness of that widely accepted proposition we can attempt to show a means whereby command. In practicing self-development through determined concentration, it is necessary to select a given object ideas do not lend themselves so readily for this purpose as do concrete objects, therefore it is usually found desirable to begin with simple exercises as, for example, resolving while

in a picture gallery to gaze steadily for a stated time at and into one picture only with such completeness of absorption in that single painting as to become for the time being enit thus long, you need be in no way disconcerted if you discover that you cannot at once live wholly up to your selfappointed standard; that is if you have made it at all a high one, but in practically every instance it will be found that bellevers. are attended will depend very largely indeed upon the

amount of interest the concentrator takes both in the exercise itself and in the object on which attention is to be rivsted.

Affection always plays a large part in all these developments, because whenever we care much for anyone or anything we find it extremely easy to concentrate on the beloved object, but when we are indifferent it is irksome to keep attention fixed. It is quite possible to single out one particular sound out of

a multitude of contemporary sounds and determine to hear that one only, and by thus determining to attune oneself to a special rate of musical vibration it will be found, ere long, that noises which were once extremely distracting are now

no longer noticed even though one's hearing is constantly becoming more acute. Leech, the famous caricaturist, is said to have been driven almost to distraction by the sounds of Italian organ-grinders in London streets, an anecdote which proves that though gifted, he was not a well-balanced man: and it is recorded of Herbert Spencer that his sensitiveness to ordinary conversation in a carriage was often so extreme that he provided himself with a pair of ear clappers which completely shut out all sounds while he was driving. and he used these whenever he found his sensitiveness to sound becoming painful. Spencer certainly did right in thus protecting himself and at the same time freeing his friends who were riding with him from all embarrassment; but those who are determining to develop more than ordinary su-

periority to distractions in a psychic manner, do not require material contrivances to do for them what they are deter-

The controversy still continuing concerning mediumship | ways determined concentration of thought and effection, such experiences as bis are by no means uncommon or un. a good deal of it of various kinds and qualifies, I know but count if, instead of merely disputing over rival theories, all all other interests. The five senses-sight; hearing; taste, Stead has offen declared that he can lend his hand, or re-Julia" he tells us, were written through his hand with his merely a passive medium, must gain possession of these full consent though the did not write them. In their producsenses to the extent of being able to see, hear, taste, touch I tion, according to Mr. Stead's positive declaration regarding their origin, there seems to have been a reasonable blending of those two phases of mediumship sometimes designated "subjective"band "independent."

DANGERS OF SUBJECTIVE MEDIUMSHIP.

The dangers attending subjective mediumship are principally bound up in the same bundle with all lack of rightful self-ownership and the distressful consequences thereof Until people become more ready to assert themselves with righteous independence at all times, much that goes under the ugly names of obsession and insanity will doubtless have to continue; but it is absurd in the extreme to confound, as many writers do, a perfectly voluntary psychic cooperation with enforced yielding to any influence whatsoever.

Sensitive people who are chronically afraid to act themselves and are consequently always under someone else's "thumb," are too deficient in developed individuality, as yet, to be able to determine whether they will or will not allow some outside influence to work through them. What they need more than anything else is a course of training in the rightful exercise of their own will. Abnormal sensitives are usually persons who are very timid and intellectually idle; they readily, therefore, yield themselves to outside in. And ever and ever, or soon or late, though we juggle as fluences, and whether they are known to the world as mediums or not their careers are generally very checkered and their health is usually excessively precarious. It is sometimes the case that one of those psychic weaklings really desires to develop more positive individuality, but in 99 instances out of every average 100, such people do not desire to exert their own will and intellect as it suits their nega-

tive temperament much better to allow things to go on irresponsibly so far as they are concerned. Such people are often good-natured, kind-hearted, easy to get along with, and, when surrounded by honorable people, they often do good work in various medjumistic ways. Spiritualism is not responsible for them, for there are multitudes of such in all religious denominations and also in the ranks of passive un-

> Very much subjective mediumship is simply due to temperamental adaptability, and exists quite unconsciously to Its possessor who takes it as matter of course, having ex-

perienced it from infancy. Decidedly independent mediumship is a very different matter, and is usually a result of some definite desire on the part of the one who exercises it to become cognizant of psychic verities. Subjective mediumship satisfies such natures as love to take life quietly

and easily on the intellectual plane, and would rather be thought for by others than do their own thinking. Independent medlumship usually accompanies a strenuous intellectual habit and comports well with a distinctly scientific trend of intellect.

THE MODLE GROUND DEFINED.

There is cerainly'a middle ground between these two extremes, and alat ground is very largely taken by "inspirational" peakers and writers and all such "impressional" workers as seem not to lose consciousness while exercising their, mediumship, but consciously receive stimulus and assistance from other minds. This subject, we know, is intricate and it is almost impossible in all cases to determine exactly where one phase of mediumship passes into another; it is therefore the height of unwisdom to become dogmatic on these moot questions which are rightfully top-

ics: for utterly dispassionate research and study. To any one who is naturally mediumistic, and has been so from childhood, it seems strange to be told that all medium.

ship is dangerous and implies a surrender of one's own individuality to some one else, because actual experience has

In all its varied phases may easily be turned to excellent ac- upon one object at a time to the exclusion, for the nonce, of familiar to gludents of psychic phenomena and law. Mr. little from personal experience, but from all that I have ob. TO WOMEN WHO DREAD MOTHERHOOD served I am prepared to aver that substantially the same touch and smell-need to be disciplined and controlled so fuse the usever it as he pleases, to any one who may wish to freedom of choice can be exercised by the physical as by employ it in making a communication. "Letters From the purely mental medium. As to necessary conditions for developing and exercising any phase of mediumship i am certain that only what is in every sense orderly and healthful is desirable, and I am further thoroughly convinced that truly reliable mediumship of an ennobling character is possible in all its phases. With the hysterical diatribe against mediumship in its entirely as a destructive process I can have no agreement whatsoever, but do most firmly adhere to

the position I have always taken that we can use our own judgment and discretion in all psychic matters to a far DR. J. M. PEEBLES'

THE PRICE THAT WE ALL MUST PAY.

- On the thing we have, and the thing we do, and the thing
- that we win in the fray, There is always a price Dame Nature sets, and the price we
- are bound to pay. We may flatter ourselves in our infantile way that we're playing a confidence game,
- And that in the end by cunning and stealth we'll hoodwink the dear old dame.
- But ever and ever she sets it down, the price of each thing that we win.
- And if it be won in the way of right or the red, red path of sin;
- counts by the way.
 - The price that is set in Nature's book is the price that w have to pay.
 - 'Tis the price that we have to pay,
 - Though the fact may bring dismay;
 - The price that is set in Nature's book is the price that we all must pay.
- The primrose path is a jolly path, but the price of its joy writ.
- And we cannot escape the grisly shape that ever is haunting it.
- The wine's red glow is a goodly glow when it moveth itself aright.
- And we say, "Aha! Let the good wine flow, for this is an unco' night";
- And we think we are worth a million or two, though the rent has not been paid:
- And we roll 'em high, and the drinks we buy till the ghost of trouble is laid:
- Till the ghost of trouble is laid, dear boy-but, oh, for the head next day!
- For the price that is set in Nature's book is the price that
- In life's queer game we play for Success-'tis thus we have dubbed the dear.
- ter not so clear; But one man plays with the cards of greed for a limitless
- sack of pelf,
- And another man plays, with a solemn face, for a laurel to grace himself, And each man pays; be sure of it though it be here
- there,
- For Nature's price is on the goods, and to see that he pays she'll care:
- And the happy man, so I suspect, is the man of a kindly way,
- When he pays the price in Nature's book, the price that we all must pay.
- The price that we all must pay,

MDr. UQ. 3. Colville.

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we have to pay. 'Tis the price that we have to pay. A head like a bale of hav: The price that is set in Nature's book is the price that we al must pay. Though whether she's this, or whether she's that, is a mat

Unconsciousness on one plane of existence by no means implies unconsciousness on other planes; therefore it is not usually correct to state that a medium is ever really unconscious at all in any true sense except when speaking guite relatively concerning ordinary objective consciousness alone. Mrs. Cora L. V. Richmond and other illustrious sensitives who have been before the public for a long term of years, have often been heard to say that during entrancement. whilst their guides were speaking through them, they were fully conscious on some other plane of expression, so much so that their clairvoyant and telepathic experiences have sometimes proved intensely interesting and largely subject to verification.

Among particularly able and well-known public advocates of Spiritualism stood Emma Hardinge Britten, who, in her autobiography published by her sister. Mrs. Wilkinson, of Manchester, Eng., records many very instructive and entertaining episodes in her own highly romantic mediumistic career. The translator and editor of "Art Magic" and "Ghost Land" was a singularly individualized woman and one who was very unwilling to yield blindly to any influence, seen or unseen, but Mrs. Britten freely acknowledged her dependence in many ways upon unseen guides who often, according to her own and others' testimony, inspired her platform speeches, and made it possible for her to exercise remarkable clairvoyance on many occasions. This truly remarkable woman, whose name was long a household word in Spiritualistic circles everywhere, was a striking combination of the mediumistic and the independent individualistic temperament; this her various writings, lectures and conduct clearly showed. How far Mrs. Britten was simply herself and how far she was subject to extraneous guidance is somewhat difficult to decide, as she and any influences that inspired her seemed to work together in such entire agree ment that it was never easy to know where one melted into the other. The same remarks will largely apply to Mrs. Richmond also, for though she is often spoken of, with her own consent, as a "trance medium," it has very rarely been observed that she and her guides entertain really opposite views on any subject, and why should they if we grant the reasonable premise that in all intelligent and desirable exercises of mediumship there is harmony between the co-operating parties?

Mrs. Britten often said that she had voluntarily "taken service" with the intelligences who guided her career and inspired her utterances, and if such was actually the case a sort of contract was entered into and both parties lived true to their agreement.

DISORDERLY PHASES OF MEDIUMSHIP.

That there are disagreeable and disorderly phases of mediumship is pretty freely admitted on all sides, but these aberrations may readily be traced to conditions with which mediumship in particular is in no way definitely or directly concerned. Lack of proper self-assertion is always a fruitful cause of harassing results, and as many naturally mediumistic people are extremely sensitive, and sensitiveness is a universally acknowledged concomitant of mediumship, it need not occasion much surprise that extremely sensitive persons should be somewhat more liable than others to nervous disturbances when they are placed in trying situation 'dons.

To condomn subjective mediumship entirely because it has its drawbacks is uttorly illogical; at the same time it is often highly necessary to point the way from simple passivity, which is an entirely negative condition, to a state where individuality can be more fully and solf-consciously expressed. The road out of mero passivity or negativity to full self-confidence and entire self-possession, is a gradual and progressive path, and one that can only be tred by these who are determined to master, one by one, the obstacles which all encounter on the way. The first great step is al-

mining to accomplish solely by their own volition.

We frequently hear that very sensitive persons cannot attend large public gatherings of any sort without experiencing both suffering and fatigue; this is because they have not learned to govern their susceptibilities, nor are they surrounded by an organized and competent band of spiritual protectors.

Genuine sensitiveness, freed from all abnormal encumbrances, enables its possessor to discern more than can be discerned ordinarily in every way, and therefore it opens the door for clairvoyance, clairaudience, psychometry, and general clairsentience, which is the ability to apprehend much that the average human being at present knows nothing about whatever.

CLAIRVOYANCE AND CLAIRSENTIENCE.

In C. W. Leadbeater's remarkable book, "Man Visible and Invisible," the reader is informed that such extreme sensitiveness as will make a sight of the human aura easily possible, is actually within the reach of all who will seriously devote themselves to cultivating their psychic possibilities, and in his manual on Clairvoyance the same author gives several directions which have been found very useful by many students who have persistently resolved to test their efficacy; but clairvoyance, though a very pleasing and popular phase of sensitiveness, is by no means so common as that phase of clairsentience which may well be termed CLEAR FEELING, for there are multitudes of mediumistic

people who feel distinctly very much that they in no way see, and this feeling is quite as important and convincing as clairvoyance, though not usually quite so phenomenal, and therefore not so attractive, in the opinion of the public at large. Here again it is highly important to discriminate between what one can feel and what one is obliged to feel, for though it is an unmistakable blessing to be able to feel acutely it is a decided bane to be compelled to sense and suffer from unpleasant unseen environments which one has seemingly no power to change and has had no hand in bringing into ex-

istence. A very practical recipe for rising superior to the effect of disagreeable odors which may be encountered while traveling, and which the traveler may have no power to modify by any outward process, is to picture to oneself a bed of ragrant blossoms, and so concentrate upon this mentally outpictured object that through logical association of ideas attention will be entirely led away from the unpleasant odors in one's physical surroundings. Of course we do not

mean to say that we ought to so benumb our susceptibilities that we should not take notice of a disagreeable odor, such as escaping gas, when for purposes of safety it would be highly necessary to take action to prevent a conflagration or

asphyxiation: quite the contrary, but we shall find ourselves far more able to take needful action in any such predicament when we have learned to discipline our faculties and direct them by our will, than though we had remained continually at their mercy.

SENSITIVENESS AND MEDIUMSHIP.

Voluntary sensitiveness and independent mediumship are very close of kin, and though the latter phrase is sometimes considered slightly ambiguous it is not difficult to rationally define it as voluntary entrance into a psychic state in con-

tradistinction to being subject to control by some extraneous, operator. COMMUNION AND FELLOWSHIP are two perfectly agreeable and thoroughly intelligible words, and they suffice to express exactly what we consider to be normal or healthy relations between ourselves and others regardless of whether one or some of us are now living on earth, or some are "here" and others are in the great "hereafter."

Wm. Stead, the celebrated English journalist, says that, in many of his experiences, telepathy or mental telegraphy and spiritual mediumship have been practically inseparable, and

often entirely pointed the other way. The writer will now drop into the first person singular and relate a few personal experiences, leaving readers to theorize upon these narrations as their own intelligence and judgment may direct. INTERESTING PERSONAL EXPERIENCES .

When I was a little child between five and six years of age I was so clairvoyant that I often was fully conscious of the presence of my mother who had passed to spirit life when I was but an infant, and not only did I see her, but information flowed into my mind simultaneously, which was often subsequently verified. I was never rendered ill or in any way nervously upset by these experiences; on the contrary, my mediumship was always clearest when I was in the best of health and temper, and I was always benefited-never injured by such experiences. Some years later when my attention was first directed to the name of Spiritualism by an

announcement concerning the work of Mrs. Richmond, who was then in England, and I had the privilege of listening to one of her remarkable inspired orations, directly I left the hall in which she had officiated I expressed, mentally, the strongest possible desire that I also might be inspired as she had been, and I was taken at my word, for greatly to my own delight and to the astonishment of many people who were well acquainted with me. I suddenly developed into an inspirational speaker, but never once was I influenced in public or in private against my own desire.

During all the years that I have been before the public 1 have been intermittently conscious of direct individual spiritual guidance, and though I have long been a firm upholder of the idea that we contain within ourselves abilities of which we may be quite unconscious, I have never been able to see the slightest reason for discarding or repudiating madiumship so long as we find it profitable to learn from others here on earth who know certain things that we have not yet apprehended.

> My experiences in telepathy, thought transference and all kindred psychic phenomena have been so closely related to what all Spiritualists agree to call mediumship, that I am

firmly fixed in the realization that we are, psychically speaking, related in precisely the same way to those who have already "crossed the border" as to those who are still abiding on the surface of this terrestrial globe. My own generalizations, concerning mediumship, based on my Individual experiences and supported by much phenomena that I have observed in many places during my extensive travels in various countries, are about as follows:

First. The spiritual world includes the physical as the greater contains thereesser; we are therefore now and here veritable spirftual elifities and can and do commune with each other very often by means of mental telegraphy, just as our friends, who have dropped their fleshly raiment can and do commune withous and with each other. Second. SpAit communion and spirit control are not iden-

tical, while the former is perfectly natural, the latter may be artificial. W. wos

Third. We shouldinot allow ourselves to yield blindly to any alleged auffority; but use our own reasoning powers as far as possible in every relationiship of life; by so doing we shall become increasingly able to regulate our psychic experiences at will, and to the same extent that we grow to govern our external conduct.

Fourth. As every magnet has, and must have two polesone positive and one negative-and these two poles are equally good and hecessary, so we, as human entities, are similarly endowed, and we can thus become positive and negativo at will so soon as we have acquired the art of selfcontrol. When we wish to learn or to receive we can make ourselves voluntarily receptive to a donor or a teacher, and when we desire to teach or to bestow we can with equal vol-

untariness render Durselves positive to our surroundings, Concerning physical mediumship, though I have witnessed | Saladin.

With a tear or a smile, I say: The price that is set in Nature's book is the price that we all -Alfred J. Waterhouse. must pay.

PAROCHIAL VERSUS PUBLIC SCHOOLS.

Apropos of The Progressive Thinker's predicted attack of Catholics, all along the line, upon our public school system, Price 25 cents. it may be interesting to inquire what degree of efficiency is Fiftieth Anniversary of Modern Spirit attained by the pupils of the parochial schools, and what kind of citizens they are likely to make.

The writer has long held the opinion, based upon observa-tion and questioning of persons in his employ, and else and Hydesville, N. Y., at the celebration The writer has long held the opinion, based upon observawhere, that attendants at those schools learn catechism and prayers-and not much more. Several, in fact, who have at of some of the most noted speakers tended both public and parochial, have stated, frankly, that present. It contains the picture of the all knowledge of value they had acquired, apart from religion, was from the public schools, and many have expressed serious regret that they were compelled to grow to manhood and womanhood deficient in education, owing to the ignorance of their parents in being dominated and threatened by priestly influence.

Romish priests tell them that unless they attend their sec tarian schools, they cannot take "first communion"-and consequently will never reach "heaven."

A Chicago publisher, on a large scale, of photographic views of landscapes, cities, etc., who employs several young agoras, Shelley, Graham and others ate, women and girls, relates an incident that occurred recently, which conveys an idea of the dense ignorance concerning This book is written in Dr. Peebles' usuworldly matters, of some of these graduates,

A lot of 400 views of Chicago parks, street scenes, build. reader from the very first through its ings, etc., got mixed with another lot of 100 views of Ameri- Very can scenery and cities. A young miss of 19, who had just Price \$1. been engaged to work, was told to separate the two lots.

After laboring with indifferent success for some time, and making numerous inquiries as to where such buildings as the Field Columbian Museum and the Art Institute belonged, she called out: "Mr. W., where is Bunker Hill Monument?

In Chicago?" Before enlightening her, she was asked what school sh had attended, and promptly replied, "St. Patrick's!."

Is it to turn out such ignoramuses that the priests are clamoring for a division of our public school funds ? P. W. E. Chicago, Ill.

WORDS OF WISDOM.

No circumstances can repair a defect of character-Em erson.

Cheerfulness is an ofishoot of goodness and of wisdom. Boves.

There are plenty of acquaintances in the world, but very few real friends .- J. F. Davis.

What is fanaticism to-day is the fashionable creed to-mor row, and trite as the multiplication table a week after .-Wendell Philling.

We hesitate to employ a word so much abused as patriot ism, whose true sense is almost reverse of its popular sense. We have no sympathy with that boylsh egotism, hoarse with cheering for one side, for one state, for one town, . The right patriotism consists in the delight which springs from contributing our peculiar and legitimate advantages to the benefit of humanity .-- R. W. Emerson.

Mankind seems to be so constituted that they fall off guite naturally into two sections, the deceivers and the deceived. And the deceived believes in the deceiver. Just you offer to ahow him he is being deceived, and, for your disinterested service on his behalf, he will turn and rend you. And whereyou have mental prostitution you will have social destitution. The more priest-ridden, the more poverly-ridden .---

A Critical and Crushing Review By Dr. Peebles of the Rev. Dr. Kipp's five lectures against Spiritualism. This crisp and critical reply of the Doctor, while repudiating spiritism, and all frauds connected with the subject, sustains Spiritualism, considering it the complement of primitive Christianity.

ualism.

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Personal Liberty. This finely illustrated volume of between three hundred and four hundred pages, by Dr. Peebles, treats exhaustively of inoculation, cow-por and calflymph vaccination from Jenner's time to the present. It tells how the cowpox pus poison is obtained-how the vaccine virus, while causing many deaths, sows the seed of eczema, pimpled faces, cancers, tumors, ulcers and leprosy. It gives a history of the several years' battle against vaccination in England, Parliament making it "optional" instead of compulsory. This book should be in every school library and family. Price \$1.25.

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tained largely from paganism, and then

had a hard enough task. This retention was not altogether unwisdom

They were pleasing and attracted the

feel better outside.

ECHOES OF THE SYMPOSIUM MRS. FLORENCE HUNTLEY LYMAN C. HOWE. The Great Psychological Crime A Gomparison of Views and the Reasons Therefor.

Lyman C. Howe, the veteran Spiritualist Lecturer and Medium, a man well and favorably known as one of the foremost thinkers and writers in our ranks, will Champion the Cause of Truth as reflected in Spiritualism, while Mrs Florence Huntley, the well² known Author and Journalist, will defend all the statements in The Great Psychological Crime, which Mr. Howe will dare to assail, making a series of articles instructive, suggestive and inspiring, and which every Spiritualist should most carefully read.

LYMAN C. HOWE REPLIES TO MRS. FLORENCE HUNTLEY

Mis. Florence Huntley:- (My Dear Madam:-Havin complete trance control for something eceived like twenty-five years, and possibly no reply to my last letter published last longer." As an explanation of this exweek, I infer that some unusual demand ceptional case, the author says: on your time has caused delay. As your "It is known that in this particular inreply is due in this week's Progressive stance the magnetic and vital energies Thinker, and my answer in next week, of the medium, appropriated by her con-I venture to anticipate you and to fortrols, are immediately resupplied to her ward a reply to the letter I have not

123, 3504.

from the negative and mediumistic members of her audience." • • • "Le seen, so that there shall be no break in the correspondence for readers that this same medium be subjected to the may be following us, and looking for a same character of control under condiletter every week. tions which preclude the possibility of The material is abundant for this letsuch draft upon her audience and she

ter and several more, only that I do not want to be aggressive, or use more than will break under the strain in a very short time." my share of the space allowed us. Let it be carefully noted here, that The author of "The Great Psychologhe author claims to speak from the au-

ical Crime" defines hypnotism and me-diumship as the CONTROL of one perthority of the "School of Natural Science son's "WILL, voluntary powers and sensory organism" by the WILL of an-other. We are not informed whether eliable statistics." How, or where, these statistics were obtained does not appear. But the statement that the avsuch control, in all cases, covers the erage life of the medium is only a fracthree parts, or not. Perhaps it may tion over seven years is emphatically not proceed beyond the control of the contradicted by the experience of the will. in that case would it be hypnogreat body of mediums who have been tism

and are most active and conspicuous in It is not a new idea that passive sub-Modern Spiritualism in the United jection to spirit control is not always States. safe. The propriety of total submission to convince any one that these "most and complete surrender of one's indicent and reliable statistics" ARE viduality to an unknown and irrespon-THOROUGHLY UNREAL AND UNREsible spirit, has been much discussed IABLE. among Spiritualists for many years. Emma Hardinge Britten was an act-Nevertheless, there have been many ve medium for thirty to forty years, mediums so controlled, through whom and lived to ripe old age. much valuable truth has been commu Nellie J. T. Brigham, rather frail nicated, and much humanitarian work from childhood, has been before the accomplished, without any evil conse-quences being apparent. Many such public as a medium and speaker, nearly or quite fifty years, and done an amount have practiced mediumship through of work that few women could endure, many consecutive years without realizand is still at it, vigorous, healthy, and ing any harm to health, intellectual exhibiting a clear intellect, self-poise, vigor or moral integrity. But a conservsharply defined individuality, and a ative estimate of the mediumship in the spotless moral character. evolution of Modern Spirituansm would, Mrs. F. O. Hyzer was also frail, an I think, show less than ten per cent of this purely negative character which active public medium thirty to forty years, and lived past three score and surrenders the individuality to the "control of the will, voluntary powers and sensory organism" of the medium, by mal individuality as pronounced as the the will of a spirit, and in that ten per author of The Great Psychological

cent my observation with mediums for Crime, yet she exercised her medium-45 years, does not show one per cent of ship continuously for many years. cases attended by any apparent evil re-sults, or harm to the medium; but it must be conceded that there is some years, and lived to about four score

ability to reason closely and logically? A.—No. Q.—Have you ever been troubled with evil spirits or obsessions? After thirty years of mediumship, and

undreds of entrancements, Mr. Bach is a lively business man, with a pronounced individuality and intellectual Independence, as nearly as any mind can be independent. Indecd, he is known as a "hustler" in business.

1 will supplement this with one from No. 735 a decidedly representative medium, Mrs. Dr. Matteson, of Buffalo, N. Y.: Question.—How long have you been a medium? Answer .-- From a child, seven years

Q .-- How frequently have you been entranced? A .- Sixty times a day. Q .- How many years have you been doctoring the sick and giving examina-

tions in a trance condition? A .- Thirty-one years. Q.—Are you aware of any injury to your health as a result of your medium-

ervice

ship? A.—Takes strength and I get very Q .-- Has the exercise of mediumship

ever seemed to injure your mental faculties? A.-No. Q.-Has it weakened your memory?

Q .--- Has it disgualified your mind for active participation in the affairs of this life, and independent thinking and the assertion of your own opinions?

A.--No. Here is a typical case. If mediumship paralyzes the brain and progress-ively destroys the intellect, and ruins health, one might expect to see the effects of it after a continuous dally practice of sixty trances per day for thirty-one years. But Mrs. Matteson has raised a large family of children, and

teething stage for twenty years cared for a blind hus-band, as tenderly as if he were an inualism. fant, and is still giving daily sittings, always in a profound trance, to throngs of sick and suffering patients, many of whom have sought in vain for helf from the medical profession, and in addition to her mediumistic work, she is active and energetic in a business way when not engaged with the sick, often working until midnight, or later, at some mechanical device or artistic designs, and her house is a perpetual wit ness to the work of her hands and brain, where, for many years, her spare hours have been employed. In a finan-

cial and business way she has now more tact, genius and executive ability than the average man of the world who devotes his whole life to getting rich. She has proven more than a match for designing doctors and lawyers in many trials in the courts, and her self-posses sion and individuality do not appear to be on the verge of collapse from paralysis of the brain, due to thirty-one year of daily practice of mediumship. This may be a rare exception to the general rule, for there are not many medium in the world that have accomplished what she has, and kept so completely in touch with the affairs of both worlds, and generously distributed blessings to the sick, the poor, the unfortunate, and the cause of Spiritualism, by her hard work, and generous donations, many of which are never known, even to her friends, and only to the recipients. If such a life of many virtues, and humanitarian works, all sustained by the practice of mediumship, is to be sacrificed at last to the "Destructive principle of nature in individual life," and go out in utter "individual extinction, there must be a screw loose some where in the machinery of evolution But though Mrs. Matteson is an excep tional example (when her entire life work is considered) her experience in bane, is in keeping with the rule, and the blights are the exceptions, so far as my knowledge of mediums can testify.

mediumship as a blessing and not a But, like the "School of Natural Science," my knowledge is not an ultima-



To carry out the Golden Rule, exact-ly as it reads, and you would give no consideration to the judgment of oth-

I had a delightful Christmas, and ers, their tastes are ignored, and your now feel like answering the articles of wants alone respected. You are to do Brothers Loveland and Wimpey, ap-pearing in The Progressive Thinker, what you want, however much it offends the others. I see not one word in the Golden Rule considering the oth-I thank Brother Loveland for giving ers, but everything favoring you. me his company. I felt, oh, so lonely! cultivates superlative selfishness.

His point of "moral: ethics, as though overy human being on earth practiced there could be immoral ethics," I take it, there would be universal war before as an amusing lapsus lingue. One can't say of the author that he knew no betthe next sunrise. Suppose one has company and pays ter, as we can where we so often hear the expression, "widow woman."

them no attention because he doesn't want them to pay attention to him. He would be doing by the company what the Golden Rule instructs. I have Brother L. speaks of the "Infinite Intelligence," "Scientific Theism," "baby christenings," "a more devotional, re-ligious spirit," and "the communion met persons that paid no attention to children because they wanted no atthat should follow the address tention from them. They do to the of a settled speaker;" and asks if I en-dorse this vast mass of semi-christian children as they would have the children do unto them. But, what's the fads? I answer, abstractly, No! Practically yes. For myself I have no use?

Nover mind, dear brother; you will more need of these. It is easy to ad-vance an individual. It is so hard to have thousands upon thousands that will agree with you. move a whole people. Catholicism re-

E. W. BALDWIN. Madison, Wis.

THE GOLDEN RULE.

people. They are a sort of condiment to the solid food, without which a To the Editor:-The issue of November 28, 1903, of your highly esteemed large part of the masses wouldn't come paper, contains a communication from to the feast at all. The world has so my old friend, E. W. Baldwin, of Madifar taken only two or three steps in son, Wis., stating that he is not happy in the home of the Golden Rule Order, civilization. The Universalists and Unitarians made similar retentions for the reason that, "The Golden Rule, is, by its nature utterly and hopelessly from Protestantism, and then the babies barely survived. Had they impracticable." dropped every past usage they wouldn't

It was my pleasure to organize and have lived long enough to reach the bething stage help carry into practical operation the We can't compare science with Spirit. Order of the Golden Rule at Madison, Science is no Sunday meeting Wisconsin, during my last years' resi-

affair, while Spiritualism so largely is. dence in that beautiful city. It was so instinctively, and from its in- The organization-the hom The organization-the home-of the splency, and grows more and more so. Golden Rule is a "prepared place for There are other reasons, in my view, a prepared people." In all charity, i cipiency, and grows more and more so. why the great N. S. A. should be con- am impelled to say that Brother Baldservative. We are yet living in age of win, in my judgment, was not fully pre war, murder, rapine, and general damn- pared to enter the home of the Golden ableness. It takes money yet to de- Rule, when he made his application and fend against all this. Capital is con- was accepted into the fold. Doubtless, servative, and will not trust a radical. he is endeavoring to live up to his best The N. S. A. can raise thousands of and highest light. And to that end, if gold certificates where an extreme rad- there is another place at which he ical organization would be shirtless. would feel more at home, he should be Prof. L. says: "I hope to see Brother permitted to depart in peace, and with B. come to the defense of pure Spirit- our blessings, rather than our pity.

Grand brother, this is exactly On reading his letter we were rewhat I am working for. As I see it minded of the sermon of the great evan-there are many different roads leading gelist, the late D. L. Moody, on "The to the beautiful haven. Each of us Gate Into the Kingdom," in which he akes the one best adapted to the indi- said, "An unregenerate man would vidual temperament. Chicago has about rather be in hell than in heaven. Take thirty Spiritualist meetings; no two a man whose heart is full of corruption alike. As I see it, it is the wisdom of and wickedness, and place him in heavevolution. It seems to me like the en among the pure, the holy and the "many mansions in heaven." Roose- redeemed, and he would not want to velt says: "If you are cast on a desert stay there. Certainly, if we are to be island with only a screw-driver, a happy in heaven we must begin to hatchet and a chisel to make a boat make a heaven here on earth. Heaven with, why, go make the best one you is a prepared place for a prepared peo-Spiritualism has been cast on a ple. If a gambler or a blasphemer desert island many times in the were taken out of the streets of New mortal desert island many times in the past, and never yet made a successful York and placed on the streets of New past, and never yet made a successful York and placed on the crystal pave-boat. I think it behooves us to "look a ment of heaven, and under the shadow leetle out." I am trying to do so. I of the tree of life, he would say, "I will change to-morrow for a better don't want to stay here." If men were road, if convinced. As long as the N. taken to heaven just as they are by S. A. can sail more safely with the nature, without having their hearts re-folden Bule converse it here. Golden Rule canvas it has my best generated, there would be another rewishes. I am not a member of it; I bellion in 'heaven." It is my judgment of Mr. Baldwin, formed from a per-I will say about "Infinite Intelli- sonal acquaintance, that the language

cence," that I endorse that most heart. quoted is too forceful to apply to him. lly. In my present understanding i see He is neither a gambler nor a blas. Nature itself an Infinite Intelligence, phemer, nor is his heart full of corsee no inert matter. I love to think ruption and wickedness. He is merely of Nature as Infinite Intelligence. Brother J. H. Wimpey takes excep- found in the man living the true goury tion to my interpretation of the Golden life. He says, "the most sensible prayer the found in the man living the true goury tion to my interpretation of the Golden life.

Rule. He says "my proof is no proof at all." It would have pleased me a little better if he had taken up my proof and produced proof himself of the faultiness of it. He says it is right to beautiful prayer, is some evidence that

A REMARKABLE BOOK. The clear and very interesting ac-

incoln, with the inciting causes of that tragedy, will serve to excite renewed Interest in the great work of Father Chiniquy, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corrup.

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danger in all pursuits of knowledge. Chemistry has its sightless victims and physical wrecks. Electricity invites the student into dangerous experiments and often cremates its votaries. Geology lures its disciples into dangerous by-ways and miasmatic jungles, and often leads them into the way of death. Our own beloved Denton is an illustri ous example.

The per cent of disaster in the pursuit of psychic knowledge by means of mediumship, is not, I think, greater

than, if as great, as that which overtakes the explorer of physical nature. In the unsuccessful efforts to find the North pole, about 800 lives have been lost, and still the pursuit goes on. But these icy sea pilgrimages should at t succeed in finding the pole, and und it an area of a thousand square

es of tropical gardens, and fertile elds, for the support of physical man, t would be a bagatelle bearing no comparison to the discoveries that Modern Spiritualism has made in the past fiftyfive years. But the author of this re markable book does not limit his attack upon mediumship to the phase of subctive trance control. He includes all phases, and with one sweep of the besom of destruction, seeks to annihilate mediumship in all its stages, variations and classifications! He assures us

that mediumship in all its phases, and in all stages of development, is destructive to body and soul, and progressively paralyzes the brain, destroys the intellect, clouds the memory and blights the moral nature, of all who practice it!

He assures us that this is a demonstrated fact in the "School of Natural Science!" And he offers statistics from this mystic "school" to substantiate his (charges. That our readers may have the exact language of the author, I will quote from pages 213-214:

The direct and specific effect of the mediumistic process from its inception to its conclusion, is paralysis of the physical brain, and physical sensory or-ganism of the medium." • • • "Long "Long continued or oft repeated subjection of the medium to the mediumistic process almost invariably results in complete nervous prostration."

In support of certain statements)in to the effect of mediumship (on health, the author says:

Question.—How long have you been a medium? "This is also, fully verified by the most recent and reliable statistics, which show the average life of the me dium, dating from the development of the mediumistic condition is only fraction over seven years, This includes mediums of both sexes and all spirit control? ages who have given themselves up to the practice of mediumship either regubly thousands of times.

larly or as a business." Then follows this exception, which shows how completely the author ignores the facts so familiar to American

Spiritualists: "It is true that there are a few very

remarkably exceptions where medium-istic subjection has followed with reasonable regularity over a period of years. These cases, however, are the rare exceptions, and only serve to prove more fully the general rule." "It is found that in every such exception there is a specific cause, which only serves to verify more fully the principle ability to concentrate your thoughts? above stated."

As a sample of these "raro excoptions" he cites "a certain well known medium of international reputation" "has been giving public seances who two years. and delivering public sermons under

But what I do know, and what I do years, and her intellect was clear, and not know, the first testifying positively, and the latter testifying negatively, her individuality decisive to the last. Dr. J. F. Carter, of Laona, a trance make a strong presumptive defense of edium for fifty years, with marked immediumship against the extreme stateprovement in intellectual ability since ments of the author of the book. But he declares in unequivocal language, his mediumship began, and he lived past four score years. that HE KNOWS: that SCIENCE HAS

DEMONSTRATED the truth of what he J. V. Mansfield practiced mediumship writes. In his own words it reads: daily--almost hourly-for about forty years and was near four score, I think "These facts have been demonstrated when he passed away.

changes with her audiences is probable

and I presume the same is true of all

public speakers as well. Kindred souls

sustain each other, whether mediums

or not, in public audiences or in social

circles and private life. Without this

invisible interchange it appears quite

likely that most, if not all, men and wo

come intellectually inane and morally

These examples that I have present

ed are not "rare exceptions." but the

RULE, so far as my knowledge can tes

tify, and very rarely have I known a me

lium who began with good health, that

did not live and continue in the work more than seven years.

liable to die, from a variety of causes; but I know of no evidence that medium-

ship was the cause of death in any in-

stance that has come within my sphere of association. But I have known many

who were rescued from apparently ap-

I do not think it any exaggeration to

say that tens of thousands have been

saved from lives of suffering, or prema

ture death by the kindly offices of medi-

umship. Desiring information first-hand, I wrote a series of questions to

mediums and all but one responded.

Keeler. I will present one of these

Answer.-Ever since I can remember.

Q .- How often have you been under

A .- Have no idea. Hundreds, possi-

health from the exercise of medium-

A .- No. The contrary was the case.

was beneficial. Q.-Has mediumship injured your

Q .- Has mediumship weakened your

Q .- Has mediumship caused any dis-

Q.—Has mediumship injured your

-Have you ever realized injury to

O. A.

proaching death by mediumship.

The one exception was P. L.

here, to be followed by others:

Q .- Are you ever entranced?

am now 41 years old.

ntellectual powers?

A.-Yes.

nemory?

A.-No.

A .-- No.

ierves?

-No.

But mediums, like other people, are

stupid.

and from "the most recent and

A glance at the record ought

with as much scientific exactness and certainty as has the physical fact that by the action of electricity light may be Cora L. V. Richmond has been a trance medium in the exercise of her produced, power generated, and mes mediumship over fifty years, I think, and she is a lively corpse yet! She has sages transmitted." This is strong language. The author been exceptionally constant in the exerevidently thinks it is exactly as he cise of mediumship, and I think those states it. I am not trying to impeach who know her best will agree that she has improved in intellectual vigor, and his motives or his truthfulness. But it. seems to me quite possible, and even physical health AS A RESULT OF probable that these "scientific demor SPIRIT CONTROL. That there may be magnetic inter-

strations" may not be conclusive; and that the author has accepted them as finalities prematurely. For many years the Ptolemaic Astronomy was accepted as demonstrated science, and it was a long, hard battle, before it yielded to the heliocentric theory of Copernicus When Prof Dolbear applied for a patent for his invention of a method of wire-less telegraphy, some thirty years ago, it was denied him, because it was unscientific, and therefore impossible.

To my mind there are evidences quite as reliable and conclusive as any that proceeds from the "School of Natural Science," that some of the statements of our author ARE NOT SCIENTIFIC-ALLY ACCURATE, and therefore NOT TRUE. But I do not question that he believes them true. They are directly opposed to the testimony of the clearest eers in the world. They are contradicted by the life experiences of hundreds of mediums; and until we know more of this mystic "School of Sci ence," and of the methods employed in its researches, and the accuracy of its analysis of facts, and the source of its 'statistics," we can hardly be justified in accepting as settled truth, all that is resented in this peculiar book. Nev ertheless, it contains much wholesome truth, many helpful suggestions, and superior moral ideals, and a large portion of it has been familiar to intelligent Spiritualists for the past forty years but not all that is familiar is accepted as truth. We may be as well acquaint-ed with error as with truth, and understand the reasonings of many theorists without endorsing their theories. But the subject matter of the book, and the speculations upon psychic laws and agencies, the dynamics of human organisms, the affinities of thought and mag-neitc correspondence, the power of will, the law of attractions, and most of all that is striking in the author's analyses, are familiar as the alphabet to cultured Spiritualists. With cordial regard and sweet good will, I remain,

Yours for truth LYMAN C. HOWE.

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emy of the Catholic church, are worthy A .--- No. Never knew I had any unof wide reading. Wit, philosophy and romance are combined, with the skill of til my sickness three years ago after I ad been out of mediumistic work over a master mind. Price \$1.50. For sale Q.-Has mediumship weakened your at this office.

do unto others as you would have them he may yet feel at home in heaven; do unto you. It is considered good but when he asserts in the next senmanners to take people as they say, ex- tence "That this is the direct opposite cept where it is clear that they are jok. of the Golden Rule," he demonstrates ing. Evidently the author of the Gold. clearly that he has yet to learn the true en Rule was not jesting, nor talking in spirit of the Golden Rule; hence, parables, nor symbols. It is a plain charity for all and malice towards rule, such as a teacher would give in none," with the determination to do a schoolroom. We respect a modern the right, as God gives us to see the author even to the degree of holding right, let us go forward building up the him to a rigid construction of his Order of the Golden Rule everywhere, words. We would be warranted in hold- and thereby make heaven on earth, as ing a god to a still more rigid con- is God's will. WM. H. ROGERS. struction. San Jose, Cal.

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cial effort in that direction as many of the lectures will be directly followed Clinton, Iowa.

It is beautiful to contemplate that progress at Mt. Pleasant Park its peo-ple are not all hibernating or deaf to the however varied and humble life may be, however simple our habits, yet with outer world. This season has been fraught with a greater work for the pure thoughts, honesty of purpose, and cause, and for humanity in general than the present untouched by the shadows, ever before. To take a retrospective view we will find the society in the worthy comrades the right hand of fellowship. And as queer as we may seem to others in our fast-becoming popular philosophy we will all be one in that

ncentive to arouse the Clinton people all eternity. to take a greater interest in the coming camp, and is doing its work nobly.

Clarksville, Mo. M. V. S. A. Secy. The Band of Harmony entertained

and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney ers as Sister Rowantree to manipulate and liver complaints you need a tonic affairs, why wouldn't it be a success? Mrs. Stella Phillips treated the park laxative, something that will move the bowels quickly, easily and without leavchildren to a Christmas tree at her pa-latial residence, and the many presents so gladdened their little hearts that I the bowels and system and make the fancy even in the gray castles of age disease worse. Use instead Vernal Saw these little "buds of promise" will re- Palmetto Berry Wine. It tones, builds member with delight this gracious ben- up, gives new strength and vigor, not

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the N.Y. have thus far been i engaged. On list will be found the names of Miss Elizabeth Harlow, Harry J. Moore, Willard J. Hull, Mrs. Abbie Sheets, Prof. W. F. Peck, Dr. Geo. B. Warne and others. For psychic demonstrators there are none better than our own Georgia Gladys Cooley and Mrs. Murtha, of Baltimore, who, by the way, is serving the societies of Chicago in a very satisfacory manner at the present time.

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A Kentucky Bishop's Important Admissions

Rt, Rev. T. U. Dudley, Episcopal Bishop of Kentucky, in a recent sermon, as reported in the Louisville Herald, discussed the important question: "Is Hell to Last Forever?" According to his claim, the Universalists made a grave mistake in splitting off from the church on account of the doctrine of everlasting punishment, for he says: "The church to which we belong has never condemned even what we term Universalism."

Unbelief has reached a climax when it calls out the following:

#San Francisco, Cal., Dec. 9, 1903. evanescent, and destructible, passing from existence to non-b. Drake:---In relation to the communications given by trance me does not commit himself to that proposition, but he believes diums, I am more and more inclined to think that in order to it is not unreasonable, and thinks it may hereafter be scienreceive correct communications from the spirit world, it is tifically established.

Communication Through Trance Mediums.

Some Reflections by a Leading Philosopher.

essential that the medium, and the supplicant who ap. Then comes a horde of unfiedged, stripling professors, in proaches the spirit shrine, should both be in a perfectly pas- our colleges and universities-mere boys, but recently grad-

uated-with theories to upset all preconceived notions and If the medium or the supplicant have strongly fixed no- demonstrated facts relating to matter and force. In their tions, hopes or desires relating to the subject matter of the opinions the conclusions of Faraday, Humboldt, and the communication, the thought vibrations thus produced, must, great thinkers of the past, who were earnest students of Nait seems to me, ex necessitate, constitute a tremendous bar- ture during all their lives, are of no account. But they, rier to the efforts of the spirit in the expression of its after pursuing a three years' preparatory course, four years thoughts through the organism of the medium. Is it not in college or University, and possibly a post-graduate course probable in such cases, that these determinate thought vi- of one year for a degree, and obtaining a professorship in brations of medium or supplicant may deflect or impede the college or university, through influential friends, are ready thought efforts of the spirit control, thereby causing the me- to kick the world into a "cocked hat." Of course, they must dium to speak or write, to a greater or less extent, her own do something to convince their friends and relatives and the thoughts and desires or those of the supplicant? As in the hol polloi that they are exceptionally bright.

case of a steamer steering to a point directly across a turbu- And now comes Sir William Ramsey, an able scientist lent river it will to a greater or less extent, in spite of its who by experiment, has satisfied himself, at least, that Radipropelling power, be deflected from its course and swept um rays imprisoned in a Crookes' tube twill, in a few days, down by the current. Or, if standing on the bank of a become helium, and in a few days thereafter, the Helium placid river where the sluggish waters are gliding slowly by, will vanish and go out of existence. By this method he dem-I should call to a person across the stream, there would be onstrates the proposition stated by Sir Oliver Lodge, that no impediment to the communication of my thoughts to such matter can cease to exist, and can out of nothing come into existence. His experiments also establish the fact, in his

They could receive and register them as I intended to give own estimation, that one element of matter can be transthem. But should the river be rolling in raging torrents muted or changed into another, thus demonstrating the long with the shrieking and howling of the winds, under the pres- cherished dream of the alchemists, namely, the transmutasure of a wild tornado, what think you would be the result of tion of metals-that the baser metals can be changed into our efforts at conversation across the seething waters? The gold, and vice versa. If, however, one element can be chances are that meanings would be attributed to my words changed into another, one can be changed into all, or all that I never intended. As at Balaklava, in 1854, when the into one. And if this be true, are not our beardless profesofficers and members of the Light Brigade were anxious to sors in most imminent and serious danger of being changed make a charge upon the Russian hosts, a command having into an animal similar to that rode by Balaam when conbeen given, and in the din of battle, the booming of guns, the fronted by the angel of God and menaced with the flaming shricks of the wounded, and the moans of the dying, Cap. sword? If Sir William Ramsey knew no more about water tain Morris, the Brigade Commander, interpreting it to or gasoline than he does about Radium or Helium, he could charge the enemy, and as a result,

as successfully experiment with the former as with the latter. For, by exposing a dish of water to the rays of the sun, or a cup of gasoline to the atmosphere, they would disappear, and in his estimation, pass from existence into noth-

an incident the world will never forget. Now, we know me ing. Ergo, matter is destructible. It can vanish into nothdiums who are honest, truthful, and absolutely above re- ing, and out of nothing arise. The philosophy of the great proach, whose leading controls give some of the most re. men of the past dwindles into insignificance, in the presence markable communications and predictions, make mistakes. of the beardless professors of to-day. Think how a few ex-We know their communications and predictions have been periments from a pan of water, a cup of gasoline or a pinch the most absolute failures. Why is this? We also know of Radium, sends all former demonstrated facts whirling that in many instances the medium's heart and soul are through vacant air. Persius need no longer exclaim: "Gigni wholly absorbed in them. They engrossed their thoughts by de nihilo nihili, in nihilum nil posse reverti"-"Nothing can day, and induced their dreams by night. Their plans were come from nothing, nothing can to nothing return."

formulated in relation to them, their notions were fixed and Lucretius may arise from his grave and expunge from his determinate. And these dominated all other thoughts, immortal writings, the words: "Nullam rem e nibilo gigni hopes and desires of their life. This may be an exaggerated Divinitas unquam"--"The gods have never produced nothing statement of the case, but as an illustration let it stand. I out of nothing."

am of the opinion that the efforts of the spirits to communi- Nor again, can we sing: "Ex nihilo nihil fit."

Oh, ye Gods and little fishes! How the universe is to be medium and swept down the channel of their preconceived kicked and cuffed about by our great scientists and beardnotions, hopes and desires, by their overwhelming thought less professors!

vibrations. Possibly I may be wrong, but, if on further in. The fact is, these scientists will fool with the unseen povestigation I should find myself in error, I shall be only too tentities, and the invisible substances of the universe until happy to re-state the problem. At present, however, I shall they are landed body and soul in the domain of Spiritualism. prefer to rest upon this conclusion rather than to charge the where, from their own experiments and demonstrated facts, they will be compelled to admit the continued existence of In the struggle for existence to which we are all subjected the conscious, intelligent, thinking ego, and the fact of inter-

by the facts of our several environments, I have always tried communication between the transient and eternal worlds. to keep abreast of the times, especially so, in the more re- Please write at your earliest convenience, as we desire cent deductions of scientific and psychological inquiry. It is very much to hear from you and your most estimable wife. amazing to see what great achievements are being accom- Will Mrs. Maud Lord Drake's book be out early in the year? plished in these fields of investigation. It is equally amaz- Having, through your kindness, perused the manuscript. I ing to see how the most learned scientists confine their in- most unhesitatingly bespeak for it a grand and marvelous vestigations within the field of effects, without daring to success. Would that the entire world were acquainted with reach out from the world of effects up to the world of eternal the life work of Mrs. Drake who is recognized the world over

FIND YOUR HELL

Before You Undertake to Preach It to Anybody.

The news of the atrocious murder of four innocent persons and the suicide of the murderer, Scott W. Derby, shocked all readers of the press. Peo ple read the news, form an opinion, and express themselves. This is their privilege. A friend of mine, speaking of Derby, the murderer-suicide, said: "That fellow was a moral coward."

The Press man, in reporting the monthly meeting of Methodist minis-ters at the Y. M. C. A. building, Monday morning, Dec. 21, wrote that Rev. Dr. Burt, of Nottingham, presiding, de-clared: "We must find a hell and preach it." Referring to Derby, he said: "Such a man ought to be damned; he must be damned. If such a murderer's nunishment is not swift and awful there is no just God"; and Dr. Warner, in a paper on revivals is reported as saying that, 'Church-goers thought more of good worldly appearance than of salvation, and that "many a church was dying for need of a spiritual revival."

I read the news form an opinion and, occasionally express myself. Yes, Dr. Burt, "find a hell" and then "preach it"; but, by all means, find it before you preach it. Dante gave us a rich description of the Inferno, but his book was placed on the index of prohibited books by the then ruling church be cause, forsooth, he claimed to have discovered a pope and other clerical gentlemen and ladies in hell. Dr. Burt should read Dante's Inferno. It would certainly suit his present mood. An Italian proverb might also not be amiss in his case. It says: "When you are wrathy drink cold water, change your

undergarments and keep still." "Find a hell and preach it." Where is hell? A Catholic missionary, lecturing here to Protestants, was asked among other questions, "Where is purgatory?" The Paulist father, who had promised to answer all questions for the information of Protestants, said: do not know." Yet his church preaches purgatory, sends a large contingent to purgatory every year, and prays as many souls out of it as the money paid for masses "pro defunctis" will reach. And still, he does not know where purgatory is.

Dr. Burt surely does not know where hell is, or he would not say, "Find a hell and preach it.

Speaking of Derby, Dr. Burt says: "Such a man ought to be damned; he must be damned." Had this moral coward only murdered his family and not committed suicide he would have been dealth with by the civil courts and would have been sentenced to death or to imprisonment for life. But now he is out of reach of the civil courts. Is it for this reason that Dr. Burt now wishes to hurl some ecclesiastical punishment at this murderer-suicide? In the mid-dle ages the church of Rome used to excommunicate and anathematize corpses when she could not get hold of the live criminals (heretics). Even in our own days the very grave has been cursed and anathematized after the criminal (?) "iens" had been buried. Again Dr. Burt says: "If such a mur-

derer's punishment is not swift and aw ful there is no just God." Dr. Burt seems to have a grave doubt as to whether there is a "just God" or not. That "if" expresses the doubt. Why. then, does Dr. Burt ask, request or urge the ministers to "preach of this terrible crime and the justice of God?" Will they preach on this topic next Sunday? Will they know then whethers"there is a just God" or not? Is not the justice of God preached to us the year round? Why should we now, in view of this Derby murder and suicide, put God to a test and find out whether he has dealt "swift and awful punishment" on this murderer? The mills of God grind

not to us, and Dr. Burt need not he so-

licitous about the power of the just

ELSIE REYNOLDS' MATERIALIZING SHOW.

Jan. 28, 1904.

At last her methods have been fully exploded. That has been done before, but the gullibles and semiidiots in this country are so numerous that she has flourished from a financial standpoint. We venture to say that this woman never gave a genuine materialization during her whole career. Is it any wonder that the number of Spiritualist societies in this country is on the decline, when we consider that such a person as Mrs. Reynolds is able to carry on her "materialization" shows all over the United States, and deceive the people?

To the Editor:—We send the en-Closed letter, hoping to reach the ears TELLE, WAS TAUGHT BYMRS. REY-of those honestly interested in Spirit-NOLDS HOW TO DO MATERIALIZA-ualism. We wish it to be distinctly un-derstood first and last that we are not REYNOLDS TO MRS. HYLAND, fraud hunters; BUT AFTER HAVING TELLING HOW TO MANAGE HER BEEN DECEIVED AND IMPOSED CIRCLES AND CONTAINING STOCK UPON, LIKE THE MAJORITY OF TESTS WERE GIVEN TO MR. HALE, PROFESSED SPIRITUALISTS, WE BY MRS. HYLAND, WHO BECAME ARE DETERMINED, BY EARNEST ASHAMED OF THE DISHONEST SEEKING, TO KNOW THE TRUTH. Some of us have been most enthusi-astic believers of materialization. The memory of our dear departed is held by LETTERS ADDRESSED TO MRS. HYmemory of our dear departed is held by LETTERS ADDRESSED TO MRS. HY-Memory of our dear departed is need by LETTERS ADDRESSED TO MRS. HI-us to be most sacred, and all imposi-tion regarding their manifestation, in NOLDS, IN HER OWN CHIROGRA-any and every form, should be exposed, PHY, WHICH SHE CANNOT RE-that none may be misled and their FUTE, GIVING THE WHOLE DE-ception AWAY AND IMPLICATING Mrs. Elsie Revendes a materializa. hopes built up with deceptions. Mrs. Elsie Reynolds, a materializa-tionist of California, has had A LARGE SPIRITUALISTS (?) AS AIDING THIS

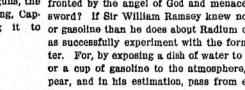
tionist of California, has had A LARGE SPIRITUALISTS (?) AS ALDING THIS FOLLOWING, OF DUPES in Los An-geles for many years. Although hav-ing been exposed many times, the gul-libles in great numbers have been still of these PESTIFEROUS BEINGS IN libles in great numbers have been still of these PESTIFEROUS BEINGS IN held in tow. Among her converts and HUMAN FORM, who have brought faithful followers was Robert Hale. A such a blight upon the grandest prin-seance was held at G. A. Cherry's, 833 ciples of truth that have ever dawned Wall street, October 2, 1903, where Mr. upon the mind of man for enlightening Cherry detected fraud. In order to be the race on all those points of interest fully convinced that this work was all most dear to human hearts in the life fake, he engaged Mrs. Reynolds to hold that now is and the one for which we mother seance at his house. October have honed, and which we may know another seance at his house, October have hoped, and which we may know 4. and enlisted two men from the through true mediumship and the scicreamery where he worked, to assist ence and philosophy of Spiritualism. creamery where he worked, to assist ence and philosophy of spintchalten, him in ascertaining the truth of mate- The truth can never be realized rialization. Accordingly they cut through fraud, for the convert made in through the celling and slit a hole in this way will sometime find out the dethrough the ceiling and slit a noise in this way will sometime ind out the us-the ceiling paper just over the corner ception, and so be inclined to regard to be used as a cabinet. This slit was the whole as false. made so that the paper could be held We will gladly furnish the above-open when desired, but would close up mentioned letters for publication, and

open when active, but would close up mentioned letters for publication, again and be invisible, thus allowing can prove that they were written by the two young men resting above on a Mrs. Reynolds, who we will swear from feather bed to have a full view of the certain sure evidence of our own operations. Mr. Cherry charged them senses is a notorious pretender, and to say nothing if the manifestations that all her work claiming to be mateproved genuine; but if a fake, to call rialization of decarnate spirits, is absoout certain words, when Mr. Cherry lute fraud. would make the exposure. This We are

We are now satisfied that all this proved a successful capture, because no work claiming to materialize the soone knew of the intending test except called dead, so they may be seen with these three who were to take part, the physical eye is ALL FRAUDU-Mr. Hale has since declared that he was LENT and cannot be done, for all who SUCH A GULLIBLE that if he had appear from the spirit world are seen been informed by Mr. Cherry of this in- by clairvoyanco only. We will, there tended investigation, he would certain-fore, make the following offer, that we ly have felt it his duty to have notified will give ONE THOUSAND DOLLARS

Mrs. Reynolds. The young men above saw Mrs. Rey-nolds sit outside the cabinet next to a sit in the curtain, through which she swear that the above statements conreached with a white cloth to the open- cerning Mrs. Reynolds and the letters ing, showing the audience what ap she wrote to Mrs. Hyland, which we peared to them to be a real material. offer for publication, are true; that we ized spirit with a baby voice spoken by witnessed the above described expos-Mrs. Reynolds. Then she went inside ure, and have all seen the original let-the cabinet and adjusted her wardrobe ters, which we have proven to be in her

to imitate different spirits. At the given signal, when Mrs. Reyto imitate different spirits. At the given signal, when Mrs. Rey-nolds appeared as "Aunt Betsey," Mr. A. Cherry, 833 Wall street, Los An-Cherry tore down the curtains, when all geles, Cal.; Mrs. G. A. Cherry, 833 beheld Aunt Betsey remove her mask Wall street, Los Angeles, Cal.; Louis and coercies and york meturality blace and goggles and very naturally place F. Duncan, 625 San Julian street, Los them in her bosom, and let down her Angeles, Cal.; H. R. Jasper, 501 San overskirt which had been rolled up, Julian street, Los Angeles; O. E. Wat-without one word of excuse. The as- son, 624 San Julian; Robert Connely.



hat the very mention word is like to provoke a smile in the auditor. Alas, that the most awful threatening of the one accredited revelation of eternal verities is received with the laughter of unbelief."

If the laity are not to laugh the terrible dogma into disgrace, and with it others more vital, then its hideousness must be obliterated.

"We may not smooth it into delusive beauty, but we must tear away the repulsive mask, whose horrors are arous ing the laughter of scorn that we may hold the lines of inexorable justice, the inevitable retribution of sin; yet all softened and in harmony with the nature of Him who is essential love and who teaches men to call Him Father."

He lays aside the Bible and gives good spiritual philosophy in the following:

"Are we to believe that the endless condition of the human soul is fixed at the moment of its departure from the

'We cannot declare that anyone goes into the other world without some capacity-that is the possibility of development and of union with God; and so, at the last, all shall be fitted for the vision of the Father."

The Bishop finds emple evidence in the Bible that there will be salvation to all. He says:

"Beyond all controversy there are passages of Scripture which if understood in the literal meaning, seem to teach the final restitution of all things, the final triumph of absolute blessedness, the final immanence of God in all things. The great Baptist points to Jesus of Nazareth, whom he sees com-ing toward him, and cries, 'Behold the Lamb of God, which taketh away the sins of the world."

In his closing paragraph he shows the contradictory character of the authority on which his conclusions rest: the wooful conflict which is waged in his own mind, and closes with a wail of despair:

"But, alas, in this splendid diapason of universal and eternal hope, there mingles the roar of the voice of condemnation, and just as plainly are the passages of Scripture which hold out no definite hope for the alleviation to the doom of the finally unrepentant. Which may I believe? The church to which we belong has never condemned even what men term Universalism. Mystery, darkness, doubt, fear. Must these, then, be ever the companions of our life's journey?"

In his soul the good Bishop is a Spiritualist. He is too kind and benevolent to believe in a hell of eternal torture. He believes that all mankind will be saved, but that they will be endowed with "capacity," and "possibility of development," so as to be "fitted for the vision of the Father." This last, translated out of theological verblage means that they will reach the perfection idealized in God. He clings to the Bible as his authority, yet he finds himself in "doubt and darkness," because of its antagonistic teachings; and this on the most important questions affecting not only life here, but in the infinito ages beyond! We are glad the Episcopallans are Universalists. It is a long step forward. This is not, however, saying that Universaliate are Episcopalians.

causes. science, they are afraid to declare it.

spirit of the medium with deception or falsehood.

"Into the laws of death.

Rode the six hundred,"

cate are in these cases deflected by the fixed thoughts of the

Into the mouth of hell

It is really amusing to see how our great scientists, physi- her trials and her triumphs. verse.

Sir Oliver Lodge, one of the greatest scientists of modern flood of new light upon the old, old problem: "If a man die. times, in his very able discourse upon "The Present Concep- shall he live again?" Mrs. Lewis joins me in sending to tions of Matter," and especially, in speaking of Radium, you and your good wife our kindest and best regards. thinks that it is not unreasonable to believe that matter is Sincerely yours.

litical "reformers."

Prophets and Prophecies. A practical exemplification of the rise rich-quick enterprises by the superior A practical exemplification of the rise activity and capital of Napoleons of and progress of prophecy has been afforded by a recent occurrence in the South. As stated by the Chicago will find people to credit it. Some peo-

Chronicle: With the exception of our versatile fellow-townsman, Dr. Dowie, it is prob-

able that there is not an avowed proph-According to the Record-Herald of et in the country, yet a recent occur-rence down in Georgia shows how easy it would be for anyone to set up Chicago, the world has suffered an irreparable loss in the recent death of in the prophet business with the assur-ance of finding followers and believers, Justice of the Peace Andrew Tracey, of Mount Pleasant. New York. Souire no matter how extravagant his vaticina-Tracey was a country justice of the tions might be.

An almanac for 1903, which has had peace who honored his profession. In wide circulation among the colored addition to being six feet two inches citizens in the vicinity of Atlanta, contall and weighing 400 pounds he bemade it to read that on Nov. 25, the sun lieved in arbitration. Whenever a case was brought before him he endeavored would set at 1 o'clock in the afternoon. In this case the prophecy was uninten-tional, yet the colored brethren acceptto induce the parties to it to compromise. He was not a believer in legal ed it without hesitation. squabbling, and it is recorded of him They argued that it meant the end of

that he succeeded in settling 90 per the world and some dusky student of cent of his cases by the administration the Bible called attention to the ninth verse of the eighth chapter of Amos: of good advice. But after all he was human, and, be-"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon and I will ing so, there were times when he failed.

darken the earth in the clear day." was taken before Squire Tracey. The Of course 1 o'clock is not noon, but kindly disposed giant on the bench dethe difference was not regarded as viivered a lecture to the wrongdoer, in tal. The negroes began holding prayer

which the evils of wife-beating were el-oguently set forth. At the end of the meetings and otherwise making ready for the day of judgment. Moreover, they are at it still, according to a resquire's talk he proposed to let the sin-ner go free if he would promise not to cent dispatch from Atlanta. The al-manac people published a statement beat his wife again. The fellow was sullen, however, and declined to make that the prediction was merely a print-er's blunder, but the colored folks dethe promise, whereupon Squire Tracey walked from behind his table, hit the cline to accept it as authoritative. One gentleman on the jaw, and after knocktheologian is quoted as averring that the hand of the Almighty was plainly to be seen in the matter. "De man dat wrote de figgers say he didn't do it ing him down proceeded to administer a drubbing that lasted until there were. yells for mercy and enthusiastic indica-tions of willingness on the part of the

himself. Who did it, den?" His con-clusion is that it was inspiration and in one beneath to make the promise which the squire had demanded. The man that belief he advises his people to keep nover beat his wife again, and the case in readiness, for though the date set was dismissed without costs. has come and gone he believes that the As has been said, the world has sufend of all things cannot be far distant. The incident recalls the historic blun-

Squire Andrew Tracey. der of the maker of the New England almanae who, along in 1816, inadvert-BUSHELS OF MANUSCRIPT II ently printed "Snow" as the prediction for the Fourth of July. There was We have bushels of manuscript on much hilarity at the absurd prophecy, but according to the historians of the and pertaining to The Great Psychoogical Crime. All will be held in

event 1816 proved to be a year without precedent and it actually did snow on abeyance for a while; in the meantime Lyman C. Howo and Mrs. Huntley will Independence Day throughout a great carry on the discussion.

The Georgia almanac man could not, of course, hope for such a verification of his unintentional prediction, but the his unintentional production, but the readiness with which it was accepted indicates that the prophet business of fors a fine field for energetic gentlemen congratities. Price 28 cents

portion of New England.

All modern scientific research is most unmistak- as one of the best and foremost mediums ever controlled by ably leading to the great fountain of life-the world of the angel world. The name of Mrs. Maud Lord Drake has primal and eternal causes. But our scientists are either long been a household word among Spiritualists throughout blinded by their own conceit, or seeing the trend of modern the world. From the perusal of the pages of this work. I find that it portrays her life work, her history, her struggles, to the spiritual laws of nature mattern

cists and philosophers are floundering in the unfathomable Yes, it presents a mass of the most astounding phenomena abyss of the invisible and intangible entities of the uni- occurring through her own mediumship, and now for the first time given broadcast to the general public. It will shed a

GEO. W. LEWIS.

A Noble Justice.

who may have been crowded out of get-A Worthy Woman Passed On. the punishment due to Derby, or the mode of its infliction than I presume to The commodious Howard homestead. social landmark of St, Charles, Ill., know. Dr. Burt and the ministers the ministerial meeting may preach on Derby and his "swift and awful punsince 1850, was filled to overflowing on There is no tale so wild but that it Sunday afternoon, January 10, by lovishment" if they so desire; but I want le even believe the professions of poing friends and relatives, gathered at no such preaching in my dish.

the funeral ceremonies over the body Dr. Warner believed "church-goers thought more of good worldly appearof Mrs. Sarah Ann Bunker. Solos tender and low were impressively sung by ance than of salvation," and said "many a church was dying for need of a spir-itual revival." Worldly appearance is Mrs. Edna Wilcox. Prayer was offered by Rev. Mr. Terrell, of the Congregaall right, even in the churches. The tional church. A funeral address was given by Dr. Geo. B. Warne, of Chicago, and the local chapter of the self. Eastern Star rendered the ritual of that order. At the cemetery the casket was lowered with the accompaniment of song and Dr. Warne spoke brief words of formal commitment of her mortal body to the grave.

Mrs. Bunker was born at Buffalo, N. Y., Nov. 10, 1829, and died within the walls that had been her home for thirty-five years, on the morning of January 7, 1904, at the age of 74 years, one month and 28 days. Her parents were pioneer Spiritualists of Kane county, Leonard and Caroline E. Howard, the Once a man who had beaten his wife mother being a well-known medium for forty years before her death She was the eldest of their fourteen children, the caretaker of her parents while either one survived and a second mother in sympathy and counsel to her broth-ers and sisters. Her husband, George C. Bunker, a veteran of the Mexican and Civil wars, passed on before her, in 1868, and an adopted daughter, Sa-rah, sixteen years ago. Her final ill-ness was of two weeks' duration but the fatal trouble, had been with her over forty years. She is survived by only two brothers and three sisters: Burwell Howard, of Amboy, Ill.; Aaron Howard, of Clinton, Ill.; Mrs. Cella Wheeler, of Kenyon, Minn.; Mrs. Julia Bishop, our Chicago medium, and Mrs. Florence Blanchard, of St. Charles, Mrs. Bunker was a Spiritualist for

over fifty years and by her sweet, unfered a serious loss in the death of complaining nature and modest nature had impressed her influence upon the community as a devoted daughter. loyal sister, faithful wife, trusty moth-

er, helpful neighbor, true-hearted friend and sympathetic counselor. Beautiful were the floral offerings, tender were the fraternal tributes to her memory but more impressive still was the fact that the lips of all who had known her named her but with

words of praise. The address delivered at the burial

"The Commandments Analyzed." By of the mother, Mrs Howard, in Octo C MOD.

without one word of excuse. The as son, 524 San Julian; Robert Conney, tonished audience now recognized in a \$15 Wall street, Los Angeles; Cal.g clear light that Aunt Betsey was NONE Mrs. Robert Connoley, \$15 Wall street, OTHER THAN MRS. REYNOLDS. Los Angeles, Cal. Derby has most assuredly received the proper punishment due to his heinous murders and cowardly suicide. Whether this punishment be of the ec clesiastical orthodox order or according

Mrs. Reynolds.

Wants Us to Have a Million Subscribers.

God of orthodoxy, or the God of nature to inflict due punishment. Let God I like The Progressive Thinker better than any dcal with Derby. This murderer-suicide was at one of the five spiritual papers that I am taking, and time engaged in missionary work for the church. Has he not laid up treaswould regard it as an irreparable loss to miss a ures in heaven by his devotion to the church. Does he now get credit for these treasures, or did he mortgage single number, so I am renewing in ample time. them to the money sharks? Dr. Burt Your paper is probably doing more good than all the rest of the spiritual papers now published, was too hasty and knows no more about and I hope the time will come ere long when you will have a million subscribers on your list.

Your Friend, F. E. BURGEVIN, M. D. Spiro, Indian Territory.

man in sackcloth and ashes would be mocked and laughed at and ordered out of our churches-by the preacher him-Object Lesson in Catholic Education. Many years ago a revivalist The most recent census of Italy gives preacher at Mansfield. Ohio, standing upon the stump of a tree where now the court-house stands, rebuked his hearers of ten years can neither read nor write. for their "worldly appearance," and cried out: "Where is the primitive Christian of to-day, the man in sack-As the latter number does not include those who are barely able to write their cloth?" His oratorical interrogation to names, and really are unequcated, and which no answer was desired or expectchildren under ten years of age, it may ed, was answered 'ex abrupto when be safely said that 80 per cent of the Johnny Appleseed, attired in coffee-sacking, stepped forward and said, Italian people are unable to read or write. Spain and Portugal make nc "Here he is." Dr. Warner certainly does not expect his congregation to better showing. Ignorance, stupidity and superstition predominate.

come to church a la Johnny Appleseed, especially this time of the year. The people of these countries are a "Many a church is dying for the need of a spiritual revival." Dr. Warner, Catholics, born into that church, and education is controlled by the Catholic leave out the indefinite article "a" bechurch. Whatever education there is, is furnished by Catholicism. These fore the adjective "spiritual" and it will sound better. Spirituality has departcountries are what Catholic authority ed from the churches and your revivals, declare all countries should be in eduso-called, full of hell-fire and brimstone, cational matters. Education of the "swift and awful punishment" are not "spiritual." I would rather see a higher classes cannot be prevented, but it is such education as the church church die of atrophy or anaemia than to grow on the hypertrophy or hyper-aemia of revivalistic methods. "Preach the gospel to all nations." What have the churches done for the

suppression of crime-in nineteen hun-dred years? Ninety-five per cent of the criminals in pails and penitentiaries are church-members, and eighty-five per cent of all saloon-keepers are members of one church.

Let us unite in suppressing crime, and let God and the civil courts deal with the criminal.

Clyde, Ohio.

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LOOK OVER that country a population of 32,450,000. Of this number 14,000,000 above the age GAREFULLY A MOST REMARKABLE OFFER

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the basis of science. For she at this office. Price 6 cents. "Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Pro-cesses, or How the Spirit Body Grows." By Michael Faraday. Prince 10 cents. "New Testament Storles Comically ILlustrated. Drawings by Watson Hes, ton. With Critical and Humorous Com-ments upon the Texts." Heston's drawings are incomparable, and excruciatingly funny. Price in boards, \$1. "A Conspiracy Against the Republic."

By Charles B. Waite, A. M., author of Cloth, \$1.50. "History of the Christian Religion to "An Infamous Dynamite Roman Cathe ment of facts concerning the efforts of church leaders to get control of the gov-ernment. An important work. Paper, 25 cents, For sale at this office, 15 cents.

deems advisable. The masses are kept in ignorance because they are more zealous and easier of control. An Italian writer says. "the priests have made a nation of lions into a herd of sheep, and he might have added, for the purpose of furnishing the fleece to the church. When the Catholic archbishop schools, this object lesson is full and sufficient answer.

GEO. P. RUDOLPH.

THE PHILOSOPHY OF THE GOLDEN RULE.

An Address by Dr. J. H. Randall, of Chicago.

A BONE OF CONTENTION.

The Golden Rule, like everything else in God's vast Universe, is viewed from many different standpoints, end, inseparable from the rest, must be included with them under the same with results as widely different as the views expressed in relation to The Great Psychological Crime. Its origin is really hidden in the dark mists of antiquity, it having received expression before the time of Christ. Dr. J. H. Randall, prominent as a physician and lecturer, analyzes it in an able and impressive manner. His views will be read with interest. which when properly considered are more or less involved. Yet in the low-

velopment.

human beings.

tertain views differing from those and may be regarded as comprehending

"Do not unto others that which you, of granite or marble; however perfect, useful or beautiful the finished task of would not have others do unto you."-Confucius. "Whatsoever ye would that men privilege of looking upon it, each will of St. Vitus dance.

should do to you, do ye even so unto them."-Jesus.

Jap. 29, 1994.

I recently read an article in The Progressive Thinker from Mr. E. W. Bald-and conception of duty of one class to win, entitled, "The Golden Rule, An Ab-ward another that an intelligence lute Obstacle to Progress." In said article he states: "The Golden Rule was born of priestcraft." He also makes the statement that "Science pever stoops so low as to use the term 'Golden Rule.'

I do not.undertake to show another cide of this subject, because I am fond of controversy, but because I believe sound argument can be adduced show ing that Mr. Baldwin's position is un tenable, and that ne is in error.

By the term "Morals," it is generally understood by human consciousness that there are right and wrong actions, and as a study these have been cov ered by the title of "Ethics" or "The Science of Morals."

With every statement or proposition formulated or conceived by the human mind, endowed with the ability to reason in relation to the impressions derived from experience with its environments, lingers the shadow in thought of its opposite or antagonistic princi-The people involved in business affairs, whose energies are devoted to getting money and accumulating a whole, an organic whole. It is an ag-wealth have formulated, "Do others or gregate of interdendend actions nerthey'll do you," as their excuse for indifference toward those who see the promise of a higher civilization yet to realized by the more extended practice of the Golden Rule.

The greatest scholars known, whose knowledge has been derived from wide research and candid consideration of all matters bearing upon human life, are agreed that the knowledge we have classed as "Ultimate Truths," truths mathematically and logically demonstrated, and which no one disputes, is classed as Philosophy. Science, it is agreed, is partially unified knowledge, while Philosophy is completely unified knowledge. Hence to find a philosophical basis for the golden rule, it is neccssary to consider the science of right actions and wrong actions.

I am quite well aware of the fact the behavior of which we take very litthat there are many persons identified that there are many persons iteration to be not not not the or no nonce. The whole on the second state of tle or no notice. The whole of which must be and in accord with absolute hended. law; yet some of these very people are everiastingly criticising others who en relates to a certain form of conduct, ing superior and more complex organi-

hand by his eyes seizes a weapon which he uses to ward off a blow, but a counter blow is given; the aggressor runs and is chased, a struggle follows, then an arrest by the police, and there follow the several varied acts constitut. ing a prosecution. It is evident that the initial adjustment of an act to an general head; and from this simple in-itlal adjustment, having intrinsically no moral character, we pass by degrees to the more complex adjustments such as on which moral judgments are passed. Hence, excluding all internal co-ordinations, our subject here is the aggregate of all external co-ordinations; and this

aggregate includes not only the simplest as well as the most complex per est creatures most of the movements to the observer may not have any more recognizable purpose than have the either to the one that may enjoy the struggles of an epileptic or the victim

see that could he do his work over again with the same subject he could THE JELLY FORMED INFUSORIUM. The little jelly formed infusorium greatly, improve it. We have some inswims randomly, but apparently deterstitutions the result of human conduct mined in its course, not by a perceived object to be escaped or pursued, but by ward another, that an intelligent pervarying stimuli in its media, and its son would hardly take the position that they have not been a benefit to the race. The process of their establishacts unadjusted in any appreciable way to ends, leads it now into contact with ment was slow because the process of some nutritive substance which it ab sorbs, and then into the neighborhood their usefulness as conceived by huof some creature by which it is swal-lowed and digested. Lacking those de man consciousness was slow in its de-The savage who has never seen eloped senses and motor powers which balloon, an engine or a wagon, cannot rm any definite idea of the use of higher animals possess ninety-nine in a undred of these minute creatures live either. An electric motor, or an un-symmetrical plerced disk of an eccenonly a few hours and disappear for ack of nutrition or by destruction. Ite tric has no place or purpose in the conduct or actions are so little adjust ed to ends that life continues only so mind of the country rustic who is not familiar with the principles of electricong as the environment is favorable The rotifer is a much higher type of ity and the construction of machinery fragment of a sentence if not intelliequatic creature, though it is very low gible, is wrongly interpreted in the abin the scale of species; we can see in it

now with larger size and more develsence of the remainder; cut off its beoped structures, and greater power of combining functions, there is advance ginning and end, and the rest of the demonstration proves nothing. Evilence given by a plaintiff often misin conduct; by its whirling cilia in leads until the evidence which the de- sucks as its food the small infusoria fendant submits is joined to it. that move around it; by its prehensil The conception of a whole suggests tail it fixes itself to some object, and parts, and in the case of a part suggests may withdraw its outer organs by con

the whole thing involved. Conduct is tracting its body, and thus preserve it a whole, an organic whole. It is an age self from injury threatened; it, theregregate of interdependent actions per fore, by its actions, becomes less de pendent on the actions going on around formed by an organism. That division of ethics pertaining to conduct is a it, and so preserves itself for a longer part of this organic whole and is inex-tricably bound up with all its parts. period than the infusorium. Thus we might pass from considering each type One's personal habits, his way of eatof creature, from the transparent felly

infusorium, to the most complex reping a meal, stirring a fire, getting a resented by the vertebrates, of which pail of water, a scuttle of coal or arm man is the last great organic link. As ful of wood, and making a fire, or readwe proceed we find the more multiplied ing a newspaper or book, are all acts and varied adjustments of acts to ends. with which morality has no concern Opening a tent, a window or door to ad by which the more complex organism mit fresh air to the space we occupy from day to day fulfils more numerous putting on an animal skin, blanket or equirements, increase the activities that are carried on, and that they sev an overcoat, are not thought of as haverally help to make greater the period ing any ethical significance. These through which useful activities endure acts nevertheless are all portions of daily conduct in the lives of very many thus continually affording more and greater satisfaction to the creature or

The behavior which we call good and being: at the same time leading up to as the final purpose, complete individthat which we call bad is included with ual life.

> SELF-PRESERVATION. Self-preservation has much to do

with the preservation of offspring by preceding generations. In proportion as there has been improvement of con-Each of the rules herein mentioned duct subserving individual life, imply-

spring; his parental care endures long-

er, and to a limited extent he discl-

plines his children into habits, and in-

structs them in arts, which though crude, are calculated to better fit them for their condition of existence.

This conduct of the savage becomes in-

volved with the first order of conduct

brutes for their young. Then again as

we ascend from savage to civilized

life. The continual adjustments of

acts to ends in the rearing of children

become more and more elaborate in

number, variety, and efficiency of their adaptation to the ends sought; the aid

and oversight which is kept over them

being maintained throughout a much

LIVES OF SAVAGES.

der what conditions does human con-

duct for the good of the individual and

The predatory lives of savages who

depend upon the fruit of the chase for

subsistence fall far short of the better

form of conduct, or acts to ends, now

conceivable in every way; individual life, illy carried on is prematurely

shortened; the fostering of offspring seriously fails, and is incomplete when

it does not fail; and to maintain self

and the race, the thought uppermost is

on one an-

The question here is suggested, un-

longer period of their lives in the high

ly civilized state.

the race reach its limit?

which is manifested in the affection of

phase of evolution in the larger field of thy special people, from reformatory usefulness constantly opening to each; agitators to whom men of unsetled usefulness constantly opening to each; since whatever facilitates the making of better conditions for the expression of human life, increases the totality of that which is required to make, serve and render the lives of all more com-

We find that some men very far back in human history had thoughts about what was right and just, leading up to the conduct inevitably implied in the Golden Rule. In community upon the different meanings of justice, Aristotle wrote: "The just will be the lawful and the equal, and the unjust the unlawful and the unequal." Paul wrote to the Colossians: "Masters, give unto your servants that which is just and equal." And David, a Jew, expresses himself when praying: "Hear the right," and again, "Let my sentence come forth from thy presence; let thine eyes be-hold the things that are equal."

CONSIDERATION OF CONDUCT.

We logically reach the conclusion that there is a quality of conduct to which we apply the name good, because ve know the natural result following it, and there is a quality of conduct which we call bad, by the same reasoning. We are consistent then infer-ring that the conduct from which good results are experienced is the more evolved conduct. From this we may see that conduct reaches its limit when individual life is greatest in length and enjoyment to its possessor. Again we are forced to regard that conduct as good which increases the power of selfpreservation, and that as bad which

ends to self-destruction. Further, it is also evident that with increasing power for maintaining individual life, there comes increasing power for the preser-vation of species by fostering progeny, and that evolution reaches its limit only when the needful number of young, preserved to maturity, are fitted for a life that will be complete in duration and in affording satisfaction. Thus is shown that parental conduct is properly rated good or bad, as it fulfills or fails in the result attained in this direction. What here as conduct manifested by parents, may also be looked for from representative men and women in any community, or sociely at large; the motive prompting their acts being to make possible such con-duct generally as will insure that life may be completed in the offenring, not only without preventing it in others, but by the promotion of it in others and who is there that will affirm that this is not good?

The question may arise with some persons: Has that evolution which improves the adjustment of acts to ends in the ascending stages of organization been a mistake? If it is then animate existence never should have been expertenced, and the sooner it is termi nated the better; but the 'dea held generally, is that animate existence is de-sirable, and that there is a balance in favor of animate existence which may be increased by that course of conduct from which we have experienced more pleasure than pain, and in consequence t which we call it good.

PESSIMISTS AND OPTIMISTS

are generally agreed that life is bad or good according as it does not or does bring a surplus of general happiness The pessimist finds fault with life be cause the result of it to him has been to experience more that is disagreeable and painful than that which is satisfactory and pleasurable. The optimist is fully satisfied with life because he has experienced more pleasure than pain. The antagonistic views of these two schools of thinkers implies that conduct should conduce to the preservation of the individual, of the family, and of society, upon the supposition that life in its general aspects may afford more happiness than misery. lt is very natural to infer that our conscious existence would be judged a curse, both by the pessimist and the optimist, if to the misery we are forced what ought not to do. bear, and to see in this life, was add

convictions are prone to listen. Help us, oh, Lord, to shirk the burden of taxation, as we are not in the habit, and find it hard to make an honest report of our possessions that are tax

ble. Keep out of our sight, oh, Lord all the unfortunate sufferers and slaves of every description; all who are n want, diseased, intoxicated, home ess, ragged and starving; and especial y keep out of our sight the children of the poor. We know we have the poor lways, and do thou, oh, Lord, help us to keep them so they cannot annoy All these things we ask as believers in our creed and for the sake of the Lord Jesus, Amen."

THE VARIOUS ETHICAL SYSTEMS We are told tha ethical systems are

distinguishable according as they take for their cardinal ideas-first, the character of the agent; second, the na-

ture of his motive; third, the quality of his deeds; and fourth, the results. Each of these may be characterized as good or bad, and those who do not esti mate a mode of life by its effects on appiness, estimate it by the goodness or badness of the agent in his motive or in his deeds. We call the good acts adjusted, in so far as experience may adjust them, to the end of subserving the rearing of our young, not only with out hindering other individuals from doing the like, but while giving them aid that their lives and the lives of their offspring may be as satisfactory and complete as that of ourselves and our progeny.

While industrialism requires the life of each citizen to be such that it may be carried on without direct or indirect aggressions on other citizens, it doe not require his life to be such that I shall directly further the life of others Many millions of mon are leading per fectly inoffensive lives, scrupulously fulfilling their contracts, and efficiently rearing their offspring, who fall short of that higher degree of life which the gratuitous rendering of services makes ossible. Daily experience prove that very man would suffer many evils and lose many goods did none give unpaid assistance. 'The life of each would be more or less damaged had each to meet all its varying changes alone, without any help.

The advancement of mankind from the savage to the civilized state ha been more and more toward the condi tions that make possible the realization of the Golden Rule The universal ba sis of co-operation is the proportioning of benefits received for services ren dered. Without this there can be no physiological division of labor; without this there can be no sociological improvement for the laborer, now regarded as necessary to his welfare and contentment. And, since the physic logical and sociological division of abor would of necessity bring profit to both capital and labor, it would result that on the maintenance of the arrange ments necessary to it, depend both the special and general welfare. In socie as organized, with the commercial rule, "Do others, or they'll do you, such arrangements are maintained only

If the bargains, overt or tacit, for profit to the few, are carried out. It is not in the interest of any person, either morally or spiritually, that want and suffering prevail. Self-interest lies in the direction for him to do all in his power to relieve suffering, and act so as to prevent it; hence, in obedience to the law to attain self-satisfaction the acts in accord with the Golden Rule are inevitable. If one did for his fellow-men only those things which are required by the strict performance of ontract, private interests would suffer from the lack of attention to public in terests. The impulses of human nature, however, rise to an altitude from and the higher recognizes the lower. and the higher recognize the lower and a sense, psychical or intuitiona makes us realize what we ought and

> "A beautiful form Emerson says:

"To act towards others as you would wish that they would act toward you." "To make our abilities conduce to the benefit of the race, and to the perfection of our existence and that of oth-"To unite together and give support

to one another.' That these wise precepts and the doctrine of human life may have a

place among the institutions of man-kind, the law of universal order, and especially the law of human progress, ave placed at the disposal of men: "The resources of nature and those of public property, labor and intelli-

gence." "Capital or the accumulated result of the industry of the people." It is for the good of all humanity that nature vivifies and produces everything

useful to life, and it is for the benefit of all that each generation should transmit to its successors its acquired knowledge.

By man's existence from the very nature of his environments is implied his right to what is necessary for him from the resources which nature has provided, as well as to all the advantages made by the experiences and progress of society.

The forces and products that nature lends to labor are the instruments by the aid of which human liberty, through industry and commerce, creates wealth. This perpetual and gratuitous assist-ance from nature, proves⁴ that man from the very fact of birth, acquires, and never should lose, a certain degree of natural right in all the wealth that is produced.

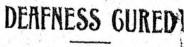
It, therefore, is a consistent and natural conclusion, that the unfortunate, weak and ignorant, have a right to enjoy all they are capable, from whatever nature and public industry can provide for use and comfort, and that it is the duty of the intelligent and strong, the wealthy and great, to provide for the less fortunate and ignorant a just share of the general product. In this way only can social duty be performed, and every child that is called into existence on earth be guaranteed against desertion, want and misery.

The Golden Rule makes us realize if we are fairly prosperous, that is if we have experienced more pleasure than pain out of life, that we have feasted at a table that was prepared for us by others when we were helpless, and our duty is to replenish the stock When we passed the period of complete helplessness, and found we could do some things, and that we had the will to do them, it afforded us much satis-faction to do those things that were approved by our older associates in life. We more and more discover that by the practice of those acts that carry joy, hope and patience in the other lives that are more worried than we are, that we realize a benefit. There is no motive power in life equal to that arising from the will to do something for the comfort of others.

The few have declared the wars and arranged the terms of peace, while the millions have done the fighting, borne the burden of expense, and physical suffering. From a thousand standpoints man has looked upon the other man as his enemy, but we have come into a new light, and whatever the fixed pol icy of politicians may be, there is a fit ter policy already developed for the management of human affairs, and the old will be outgrown. The limit of the evolution of conduct

has not been reached, but we realize that we have derived from it enough to know that it is wise and right to avoid those acts which directly or indirectly we know would be injurious to others; and that there are constantly going on spontaneous efforts to promote the velfare of others. This is the "Ulti mate Idea."--- the philosophical princh ple, underlying the Golden Rule. It in heres in the very nature of human con sciousness. It was not born of priest craft. The highest course of conduct upon our part can be only that in which

we shall realize complete satisfaction



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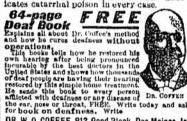


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which they are advocating, and are certain adjustments of acts to ends constantly pitching into what they call from the simplest among creatings he from the simplest, among creatures be-"ignorance, superstition, bigotry and low man, to the most complex acts of njustice." Taking the standpoint human beings, in their homes, in soinjustice." Taking the standpoint from which their general teachings raclety, the state and nation: exen exdiate, and their specifications in relation to right and wrong, they are not Upon general principles, consistent. unquestionably, everything is right, but there are details as to what may result which have been gathered from human conduct, that implies a certain amount of freedom of action.

THE THREE IMPORTANT RULES.

familiar with evolution as compared Morality and ethics is the science of with the theory of a special and perright conduct in our dealings and assofect creation. Social advancement he cistions one with another. Its object will soon discover is as completely unis to help us to determine how and der the control of natural law, as is bodily growth. Evolution has taken why certain personal habits and con-duct are not pleasing to look upon, and place, and is now going on in all structures throughout the steadily asexperience has impressed mankind generally that they are detrimental. On the other hand, certain other habits cending types of the animal kingdom; and evolution of functions has gone on and conduct proves beneficial and satby similar gradations with the evoluisfactory. From a scientific standpoint, tion of structures, and from a considgood and bad results from conduct are eration of these, we naturally drift into not accidental, but are inevitable conseconsideration of the conduct of creaquences of the constitution of things. tures and of being as correlated with The purpose of the science of ethics is the increasing complexity of struct-ures and the functions of organs that to enable us from the known laws of life and the conditions of existence, to sustain them.

ascertain what habits and actions will necessarily lead to happiness, and what will produce misery. The inference would naturally follow that intelligent nen and women will be disposed to retrain the impulses which they may have that would be opposed to its deluctions, irrespective of a direct estination of happiness or misery.

In the progress of mankind from the lawn of consciousness with the primtive beginnings of family and tribal ife, down to the modern home, municialitly, sinte and nation, we have earned by experience. "The Iron earned by experience, "The lule"; "The Silver Rule," and "The

lolden Rule." The Iron Rule for human conductvil for evil, or the imposition of evil, ausing some other creature misery, ust because one has the power, there being no fear of unpleasant conse juences, we have come to know is the xpression of the lower animal faculhes of the mind, and is the law of

rutes and savages. The silver rule in human conductrood for good-signifies the evolution of being possessing higher qualities in unoral sense, and it was an advancenent toward the formation of another character, the formation of which gave promise for the expression of the Gold on Rule

The Golden Rule, or doing good for those whose habits and conduct cause you misery as well as themselves, is tained. the ultimate truth in ethics, which phi losophers are generally agreed, that for their own permanent peace and happiness, and the good of all mankind, evmember of the human family ery should be governed, and eventually as the higher attains the greater results of being, the practice of the Golden Rule will be the process for governing the disorderly and refractory members of society.

psychical realm of being. We cannot entertain the thought of a without the accompanying father. thought of a child. The thought of a inner consciousness of an inferior. The work of a mechanic to construct a soul-suggestive statue from the block

whenever we think of them as pro-cesses carried on within the body they belong to the domain of physiology, and we may treat of their adjusted combinations because they are parts of a vitalized complete organism.

Organs and their functions are vari-

ously compounded to achieve certain

bodily acts, and are again re-com-

pounded to affect that co-ordination of

bodily acts which we know as conduct

We are concerned with functions,

tending to the cast of these associa-

tions of individuals which are for the

world-wide general welfare, and there-

This feature of the subject is a branch

of science and may properly be called

THE EVOLUTION OF CONDUCT.

The student of forms soon becomes

character

fore are international in

THE VARIOUS FUNCTIONS CONSID-ERED.

ology; but when we enter upon the

destruction of other beings of a differ-ent kind, or of like kind. In tribal It is the function of the heart to send groups formed by primitive hordes, inthe blood to all parts of the body and stinctively, conduct remains imperfectto receive again that portion of it returned, which it then sends to the

ly evolved in proportion as there are antagonisms between tribes, and belungs; it is the function of the lungs to tween members of the same tribe. The exhale carbon, receive fresh air and nature which prompts tribal and inter-national aggression, also prompts the oxygenate and purify the blood sent to them for that purpose, and which then passes back to the heart to again be aggressions of individuals other. The lesson of this fact is, that sent by its hydraulic power to all parts the limit of improved conduct can be of the body for its reconstruction

reached only in permanently peaceful Newly aerated blood is constantly in societies, and states. demand by the stomach to enable it to do its work; heart, lungs, arteries, veins, stomach, co-operate with secret Whether a priest first saw the principie, a scientist, or a philosopher, makes no difference. The physical ing and excreting glands to promote di and psychical facts of life, has revealed gestion, assimilation and construction that to reach the complete life, we and to remove the waste matter result must each so adjust our acts toward ing from dying tissue, that newly con others, as not to infringe upon them any more than we are willing that they structed tissue may take its place, and the organism in its integrity be main

should infringe upon us, for the attainment of the same end-com-In considering these we are dealing with functions, and when we study how plete satisfaction with life, that we seek for ourselves, and the conduct of certain parts of the organism act upon this kind can be approached only as environment, such as fins, wings, toes legs and arms, to perform their fund war dies out. tions, we are still concerned with phys

THE GOLDEN RULE AND ITS PRAC-TICE.

study of conduct we notice such combinations of acts as take place by the use The practice of the Golden Rule is of the sensory organs and enter the signified in that kind of behavior of in-nsvchical realm of being. We thus dividuals in which each achieves his signified in that kind of behavior of inpass from simple organs to the complex ends and derives full satisfaction with organism, made up by an interdependlife without preventing others from ent relation of every part; and soon achieving the same result in their lives. superior is invariably shadowed by an discover that the systematic adjust in society and the state this means mu-inner consciousness of an inferior, ment of each to the other, affords the tual help for the achievement of both. best condition for each in its special If indirectly by industrial co-operation, muchine; of an artist to paint a land place of usefulness, while at the same or directly by volunteered aid, fellow mesne, portrait, or any other object time its work is for the welfare of all citizens make easier for one another equally with itself. the condition and duties of life, then

zation, there must have previously ed a surplus of misery to be borne better than a beautiful face; a beauti-hereafter. Logically, then it follows, ful behavior is better than a beautiful been highly evolved conduct, implying forethought subserving nurture to the that there is no escape from the concluyoung. The next step would be contion, that the conduct is good through siderations for maintenance of the race, and would naturally follow a rewhich the least misery may be expetienced and that has generally resulted sult of greater care of offspring. n affording more pleasure than pain; The savage compared with brutes is and that conduct is bad which higher in his conduct, both as to himself and his race. He provides for a larger number of the wants of his off-

has een followed by an increase of misery. As rational beings we know that con-duct is good or bad as its total effects are realized as pleasurable or painful.

CREATED TO BE A SOURCE OF MISERY.

There is a theory extant to the effect hat men were erected with the intention that they should be a source of misery to themselves; and that they are bound to continue living, that their Creator may have the satisfaction of seeing them in their misery. This the ory is being rapidly outgrown, because ecclesiasticism no longer inspires the general policy of the world. A few do orofess to accept it yet under a disguised form. Several creeds are per-vaded by the old belief that suffering s pleasing to the gods. The idea was derived from bloody ancestors. The gods that they conceived were such only as to be gratified by the infliction of pain, because when living they delighted in torturing other beings; and in witnessing torture only are the im-

pulses of their natures satisfied. The fakirs in India who hang themselves on hooks, and eastern dervishes who gash themselves, and inflict other forms of self-torture, and people who self-enforce the pangs of hunger by fasting, show that societies are still to be found that think that submission to anguish will bring them some divine favor. Even among some who call themselves Christians, without enlarging upon their professed periodical fasts and penances, it is clear that the belief shadows many minds that the Deity whom Jephtha thought to propitiate by sacrificing his daughter, may be propitiated by self-inflicted pains Then again there is a conception accompanying this, that acts pleasing to self are offensive to God. . which has survived along with the other, and It still widely prevails; if not in formulated dogmas, yet in beliefs that are yet in operation and exerting influence upon a portion of mankind.

A CHARACTERISTIC PRAYER.

Under the influence of creeds there are people who profess to be guided by the Golden Rule. The form of prayer usually among them is about as follows: "Oh, Lord, we know we are wick-ed in thy sight; we are wholly unworthy; there is no good in us; we are vile worms of the dust. j.But;do thou in thy mercy spare us. Save uspoh, Lord. from all losses on our investments and preservo us in our possessions, and help us to make them lawful and right before the moral standard of mankind. We know, oh Lord, that the earth and the fullness thereof are thine; that we are thy special servants, and that we are to keep it from the unbeliever in our ways. Save us from all losses by sea or land; save us from the revolting spirit of those the greater portion of the fruits of whose toll we appropriate

to our own end and to thy service. Teach our hired laborers meekness and ubmission to us, thy servants, and that their part of thy kingdom is not of this world; that though their lot may be hard and require much forbearance if they heed and obey us, they shall re-We will suppose a person guiding his their conduct indicates a progressive , ceive their reward hereafter. Save us,

form; it gives a higher pleasure than statues or pictures; it is the finest of the fine arts. A man is but a little thing in the midst of the objects of nature, yet by the moral quality radiating from his countenance, he may sholish all consideration of magnitude, and In his manners equal the majesty of the world.'

THE PROBLEM IT WILL SOLVE. The problem which it is naturally inferred the practice of the Golden Rule and guarding against promoting the conditions that cause it. Nature is, through intelligent consciousness, perpetually pointing us to the higher way -the way to do right and to live right; human need on every side of us has channels through which every supply can be honorably obtained, if truti only be unflinchingly applied to life. For a long time we have heard the motto, "The greatest good to the great-est number;" but the Golden Rule is. That each should be the concern of all. and all should be the concern of each; or "Equal and exact justice for all." Summed up the philosophy of the Golden Rule leads to the following

statements: 1.-The love of life arises from the enjoyments of life, therefore it is nat-ural for intelligent beings to worship the source of life, and for want of any better name, the vast majority call it God

2 .- To hallow life by caring properly and humanely for every human being born

3 .- That all the power we can command by experience and knowledge is to be applied to promote the advent of ustice among, not simply a class, but all men.

THE FATHERHOOD OF GOD. ETC. Life is the supreme law of all that exists. Everything that we conceive as the result of a formative force in the universe, which men call God, has life for its object. Man's complex organism indicates that he is to progress un-der the laws of life; that the prime object in his existence is to assist in the elaboration of life, and to improve the conditions on earth for its manifestation and progress.

Man is the auxiliary of God. In the earliest teachings of Spiritualism that I listened to, very much was said about the Fatherhood of God and the Brotherhood of man, and I recall from Dr. A. J. Davis, his statement: "Let no man call God his Father who calls not man his brother."

The position of man in the animate vice, or amidst plenty and the highest moral and religious influences. de mands the same protection and veneration of all men and women.

This love due to human life is one of the fundamental laws of universal morality, toward which all previous evolution has tended. It shows to us that it is the essential duty of society and of every individual to so regulate conduct as to produce equal and exact justice. The perception of this duty has dictated to the sages of all time these precepts:

"To love others as one's self."

with our lives, at the same time that we realize that our acts, so far as we could understand them, were for the purpose of alding others to lives complete as our own. The rule is, DO NOT UNTO OTHERS THAT WHICH YOU WOULD NOT HAVE OTHERS DO TO YOU.

An Old Man Expresses His Opinion. Will you kindly let an old man away lown in Maine, one who took the first number of The Progressive Thinker, and is still taking it, have his little say will solve, is that of relieving suffering in regard to a certain book in which some of the giant minds of the day have given their opinion. Their opin ion and reasoning have been both for and against the book The truthful-ness or falsity of this book was left to these great minds to decide, so the common minds could rest easy or be awakened to the awfulness of the situation, and flee from that which de stroys both body and soul.

There is no two sides to this ques-tion; it is either true or false; if true, then a portion of these great minds have decided against the truth, and vice versa.

WHAT ARE WE POOR IGNORANT MORTALS TO DO?

If the evidence is all in, I motion that it be left as all other cases, however difficult, to twelve common men. think they would require but a short time to render their verdict, unless they took a little time, as they often do, to laugh at the foolish arguments made

I think it would have been well for the Spiritualist to let this book, gether with its unknown author, sink into oblivion rather than giving it the notoriety that it is entirely unworthy

We are told by the author of this book that man has the power to destroy both his body and soul. I care not how learned he may may be, it is the height of nonsens

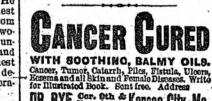
We realize that it is impossible for nan to destroy the least particle of matter, then how can it be possible to destroy an immortal soul?

The great creative power makes no mistakes. Every thing in nature, together with man, answers the purpos and will obtain the end for which it was made, and what man can do

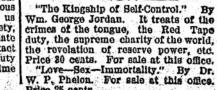
change it would be like a feather weight to the ponderous earth. Relative to the hurtfulness of medi umship, I think Mrs. Richmond and

Hudson Tuttle have fully answered it from their own experiences. As to being controlled and hurt by the denizens of earth or heaven. I have

no fear, and no right-minded, sensible person need have. S. D. GRAY.



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responds with the figures on your wrapper, then the time you have paid for bas expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to Keep watch of the number on the tag of your wrapper.

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MODERN SPIRITUALISM. IN By A. Leah Underhill. of the Fox Family.

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This work includes "Personified Unthinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of oc-cult thought and will well repay careful study and meditation by all occultists. Price, Cloth, \$1.50. For sale at this office.



This is a new "Catechism" in the full sense of the word. There has as yot appeared in the world of the eral literature nothing like this most wonderful little book or reason. R. P. Powell, the well-known author, the reviewer and critic, says: "The remarkable thing about this 'Catechism' is that it tells the truth." Is doels with the questions of God. Immortality-the Greeds, the Clergy, the Church, Pra and Salvation, Jusus and his Teaching, the Grow f the Ohristian Soriptures, and many other philos, sical, scientific

and ethical questions with the utmost candor coar age and elearness. 188 pages, Cloth 75c; paper, 50a

THE WOMAN'S BIBLE

PART I .-- The Pentateuch.

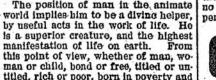
Comments on Genesis, Exodus, Leviticis, Numbers and Deuteronomy, by Elizabeth Cady Stanton, Lillio Dovereux Riake, Rev. Photoe Hanaford; Clara Bewick Colby, Elion Battelle Deftrick, Mrs. Louisa Southworth, Ursula N. Gestefeld, and Francis E Barr.

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THE TO-MORROW OF DEATH,

THE IO-MORKOW OF DLAID, Or the Future Life According to Science. By Louis Figuler. Translated from the Franch by S. R. Crockes. A very fascinating work. This fine volume might well have been entitled Spir-itualism Domonstrated by Science. I's is writ-ten in that peculiar interesting style in which Franch writers secol when they would popular-ize scientific subjects in adaptation to the meeds of the general reader. The author envis "There is a true and respectable data in Spiris-rollism," and regards as proved "the fact communication between superhumans and inhabitants of earth." Frine 51.56

From



.. GENERAL SURVEY .. THE SPIRITUALISTIC FIELD-ITS WORKERS, DUINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor Is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may bo diumetrically opposed to his belief, yet that is no reason why they should be Suppressed; yet we wish it distinctly understood that our spate is inade-quate to publish everything that comes to hand, however when an might desire hand, however much we might desire to do so, That must account for the non-appearance of YOUR article.

0

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

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

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

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

Moses Hull writes from Marshalltown, Iowa, that he is engaged to speak for the First Spiritual Society of Marshalltown, every Sunday, and to subjects, rather than to enlighten them hold one mid week meeting every week until May. He would like to be addressed accordingly, while letters sent to Whitewater will reach him, they will reach him more direct if mailed to Marshalitown. Especially would he like week day evening engagements within easy reach of Marshalltown. Mr. Hull has lost none of his interest in the School; in fact, it is the school which takes him away from hime. He prepares lessons all the time, and otherwise works with all his might for the school. He fully believes the Morris Pratt School is the grandest work ever underlaken by Spirituellats, and he hopes to soon convince the world of Spiritualists by its work, that his position is the correct one. He will visit his home as occasion may require, but will spend most of his time in the field

Mrs. Elizabeth J. Demorest's address for the months of January and February will be 58 Penn avenue, War-ren, Pa. Mrs. Demorest is a speaker and message medium.

of his pastoral work.

Much interest and apparently some envy have been aroused in England by the extraordinary growth of the teaching of psychology in American universities. Dr. C. S. Myers recently read a

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast nto the waste basket.

with a good membership and good earnest workers. Mrs. Kavner is a good speaker and gave tests at each of her meetings. We were sorry to have her leave us as there is a demand for good mediums throughout this western counry.'

Misa E. R. Fielding writes from Washington, D. C., that the First Spirit-nal Church held a song service at the residence of Mr. F. A. Wood. The La-dles' Aid met there the same evening. There was singing, invocation and brief remarks. After a haif-hour intermislon, refreshments were served. Then followed singing. Mrs. M. T. Longley followed with invocation and address. She took for her theme, "The Going Out of the Old Year, and the Coming In of he New." She was listened to very atices concluded with an exchange of the imagination, and has long been New Year greetings.

The Rev. W. E. Toll, pastor of Christ Episcopal Church of Waukegan, to-day told members of his congregation that, on the night of the lroquois horror-of which he knew nothing-he saw a vison. In his dream Mrs. Henry Green and Mies Minnie Dowst came to him in deepest grief, terribly afflicted, seeking confort. After a short time they passed away. The next morning he learned that Mrs. Green and Mrs. Charles Dowst, of Evanston, sister-inlaw of Miss Dowst, had been burned in he fire.--Chicago American.

Mary T. Myers writes from lowa: " am more thankful than words can express for the Symposium. I consider it will prove to be an opening wedge, so to speak, to split to pieces the infamous structures of odious prejudice against modern mediums, dealt out by that hyp-

ocritical class of priests and preachers who prefer to keep their coffers filled from the hard labor of their innocent with their much learning and professed superiority."

The Bowie (Texas) Blade has the following: "Mrs. Isa Wilson Kayner, the state missionary of the Spiritual Assoclation of Texas, lectured Sunday on "The Truth of Spiritualism," verified by quotations from the Bible, followed by tests and reading of character. She gave tests other evenings of the week, giving dates of incidents and names of departed friends. Her reading of character was certainly marvelous. Large crowds attended her meetings.

F. M. Hoover writes as follows of The Progressive Thinker: "It beats 'em all."

W. V. Nicum has been speaking of late in Evansville, Ind., and in his home city, Dayton, Ohio, to large and interested audiences. He expects to speak the balance of January in Dayton, Ohio. The Elmira (N. Y.) Advertiser says:

"Mrs. Clara L. Stewart, secretary of the Morris Pratt Institute, of Whitewater, Wis., the only Spiritualist college in the world, conducted the services at the First Spiritualist Church last evening. Last night's service, as is customary with the midweek service, was more in the nature of a message meeting, but Mrs. Stewart in a short address expounded many truths which were not applicable to Spiritualistic doctrine and

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. We go to press early Monday morn

ng, hence communications intended for that current issue should reach this office not later than the previous Satur day morning. Bear this in mind.

answer to my great desire, your lecture as a bearing on that question, has pleased me the most of anything I have ever struck. And I most sincerely and fraternally thank you."

A. R. Arrowsmith writes from Louis-ville, Ky.: "Please allow me to correct the misleading statements sent you regarding the status of the cause in this city. Contrasted with what it was a

few years ago Bpiritualism in Louisville to-day is a dead issue. Not a medium or lecturer of any note has appeared here for several years past. While it is true that seances are held from time to time in private homes, presided over by some self-styled reverend, their influence is anything but far-reaching. If Spiritualists are anything they are seekers after truth, lovers of it for its own sake, and no exaggeration is permissible. The make-believe Speed Memorial Temple is but a figment of numbered with things that were. 'Let us be honest." "

Paris, France, is deeply interested in the alleged hypnolic murder of a wealthy old woman named Chappuls, whose surviving relatives include Leon Gresse, an operatic conductor; Lieutenant Giradot, of the army, and M. Toutain, a bank official. The neighbors of the Chappuis woman were a family named Martin, consisting of husband and wife, who are Spiritualists. It is alleged that Mme Martin obtained a commanding influence over Mme. Chappuls, with the result that Mme. Chappuis made a will in her favor, cutting off her natural heirs. Mme Chappuis died and was buried. On complaint of her relatives the body was exhumed but no trace of poison was found in the stomach. Mme. Martin has been arrest-

ed and charged with the exercise of occult nowers. Witnesses have testified to Mme Martin's alleged control over the dead woman, but it is scarcely be lieved that she will be prosecuted unless facts are developed showing that she physically brought about the death of Mme. Chappuls.

Thos. A. Barker writes: "You need never ask me for a renewal of my subscription as long as I live, or you are the publisher of The Progressive Thinker. I shall take it, no matter it I cannot accept all that is within its columps."

Certain Spirit Discernment Not Me diumship.—E. W. Baldwin writes: This week's number seems like a sec one edition of the Symposium, and worth the more as it is of the people's getting up, instead of your own. It is remarkable how the subject will not down. You apprehended the book all right. I think it has awakened more interest than you anticipated. It is an education of mediumship greatly needed. It creates limitations. In Mrs. Huntley's article this week she quotes Moses Hull as saying: "The higher medlumship does not involve control at all.' THAT DRAWS THE LINE, AND IS WHAT IS WANTED. IT MAKES CLEAR THAT CLAIRVOYANCE, SOUL-SEEING, IS NO MORE MEDI-UMSHIP THAN PHYSICAL SEEING.

OTHER OUTGROWTH WILL COME." Titus Mehrritt writes: "I agree with Clegg Wright's remarks at the funer-

AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY PUBLICATION, OTHERWISE THRY Part of October, November and De-WILL FIND THEIR WAY TO THE cember, and many webs brought to a WASTE BASKET.

heretofore confining myself to what I styled 'heart to heart talks with a few of the societies here in Chicago. Last Sunday night, Jan. 10, I lectured for the Second Church of the Soul, Brother Shaffor, pastor, in Van Buren Hall, corner California avenue and Madison street. My Subject was 'Spiritualism Brossed, and a exposed it, but not in the manner that I presume a great many expected I would. I exposed it in all its purity, beauty, breadth and depth of its glorious truths. I am prepared to lecture for any new struggling society, without money or without price for \mathbf{z} time. I feel and that with-out egotism, that I can be of much use for the advancement and dissemination of Spiritualism. My dates are all open

for the balance of January and the month of February, and any society that wishes my services may address me at my home address, 8032 South Park avenue, Chicago." Nellie F. Burbeck writes from North Plymouth, Mass.: "Enclosed you will find remittance for the renewal of my weekly visitor, The Progressive Thinker, and Dr. Peebles' Seers of the

Ages. I am very much interested in all his writings. I think, Brother Francis, slum on your paper the best Spiritualist paper I have ever read. It keeps one think-ing after reading its columns. I have on file every paper but one since I became a subscriber; that one I loaned to

a Quaker. He became deeply interest-ed in reading it, and liked it so much he has forgotten to return it. I am company. deeply interested in the discussion by Mr. Howe and Mrs. Huntley, on The Great Psychological Crimo. I have been a public medium for the loved ones in spirit life for seventeen years, and i know I have seen more real happiness in that time than in all my life before I do not feel afraid that evil spirits will control me to be wicked and revengeful. I am pleased to know there is one Spiritualist paper that is not afraid of the Roman Catholics, and that you sneak out in your paper trying to im-Bigbt. press upon the minds of the people the great danger to our free public schools. t people would become as interested in this subject as in The Great Psychological Crime, and discuss that, I think i would be doing humanity more good. It seems strange that people in this country are so blind; but are they blind? If so, I hope their eyes may be open before it is too late."

H. F. Coates writes: "I wish to an nounce that Kenwood Hall, 4308 Cottage Grove avenue, where our meetings are held, has not been condemned as many halls have been, and invite all who are seeking for some place to at-tend. Last Sunday, Dr. Hewitt's lecture was filled with thought for all and a large audience greeted him. After Feb. 1, our speakers will be changed

each Sunday, giving the audience a variety of thought from our most able speakers. Dr. Hewitt has secured an engagement with the society at Muncie. Ind., and after two years' serving our society as paster too much cannot be said of him as a man and a teacher. We meet each Sunday at 3 and 8 p. m. when all are welcome."

Flora W. Fox writes from Rochester, Minn.: "I wish to mention a worker who is now located at Decorah. Iowa and has charge of a local society there Although lacking physical sight, Mrs. Lois Smalley can sense the nature and spiritual status of both the embodied and disembodied alike. She is both clairvoyant and clairaudient. She gave dian girl, gave many character readings of Margaret Fox Kane, March 11, 1893: and descriptions of spirit friends. She money for. The books are full of beau-Wa want less moonshine—that is cere-rarely makes a mistake. She empha-tiful thoughts and should be read by all sizes the fact that each person whether in or out of the body should get no more rational scientific religion based on nor less than he or she earns. She heaves a sigh and says she had a dread ful hard time in earning flowers for her dress. The white indicates purity of purpose, blue, love of truth, and pink the healing power over disease, and First Association of Spiritualists was when she does not the best she knows, a black flower makes its appearance dience, and it was pleasing to hear the and spoils the looks of the dress. This satisfactory expression of the audience has a deep meaning to each one, if we as they made their exit, having bought but apply it. Mr. Will J. Erwood will speak here again this week, and gives general satisfaction." Dr. Beverly writes: "Lakeside Hall was the center of attraction last Sun-1t day, as every other hall nearly on the South Side was closed. We are look ing for the happy day when all work ers and demonstrators will unite in not least, Dr. Hammond (the father of love and harmony; then a building car be erected that will be fire proof, also proof against the rust of dry doctrines and formal creeds. Mrs. Murtha is drawing large crowds, and will remain with us during January to give her wonderful manifestations, both afternoon and evening. The society will give another party, Friday evening, Jan 29. This will be a leap year party and dance. A fine lunch will be served in the dining-room above. Booths for paimists and mediums will be filled by

ALWAYS GIVE YOUR FULL NAME | tremely fortunate inhaving these two join forces with it in the work. Mrs Whitney occupied the platform in giving the message work for the greater knowledge of the truth through her

splendld work. The society has called der the guidance of our earnest and es-Mrs. Fore to the pastorate for the wiateemed president, Carrie F. Curran, of Toledo, are doing some very efficient work, which is telling for our grand and ter, or for such length of time as she shall choose to remain in Southern Califormia. Last Sunday evening she and upiliting philosophy. People in general Mrs. Whitney occupied the platform toin this part of the country seem to car-ry the idea that all Spiritualists are yet gether. Mrs. Whitney christened two children, a very beautiful and impress in their A B Cs--table-tipping, etc. One ive service; no water was used, flowers lady said to me: 'Spiritualists are a taking its place. At the morning servclass of people who believe spirits come to them in the night; but they are a low ice we have healing, conference and class of people in general.' I said: 'If you had developed brain cells sufficient messages: in the evening a lecture and messages. We have excellent instru-mental and vocal music under the dito hold spiritual truths, nature's laws, rection of Prof. Allen Parkinson. We you would not speak thus. We as spir are now occupying the large Burbank hall, one of the best in the city, and we itual Spiritualists do not think it would be demonstrating our beautiful philos already begin to feel that it is none too large. At the evening service every seat ophy to return you anything but pity for what you are not capable of receiv is occupied. In connection with our ing at present. You are missing the morning work we have organized a lychoicest fruits nature can bestow in coum under the direction of Mrs. Dora this life, or the life to come.' Daily and Mr and Mrs. Sullivan. I con-Elizabeth Schauss has been with us for gratulate The Progressive Thinker one Sunday in December. She has won upon the manner and character of its for herself great admiration as a speakgrowth. Viewed from every standpoint er. Her spirituality can be feit by the t is a very able paper, and I take great entire audience. We hold meetings evpleasure and profit in reading it and in presenting its merits to our people."

ery Sunday forencon and afternoon. We have a very harmonious society. Mrs. Jennie McNell writes: "I have Nearly every member takes your paper, been much interested in the Sympoand could not get along without it." The Great Psychological Mrs. Kate R. Stiles, of Boston, is hav-Crime, and I think it will do much good ing great success with the First Spirit-ual Society, Hamilton, Canada. Up to the end of January her address will be and serve as a sieve to sift the wheat from the chaff. I think we draw around us the same class of spirits we are our 446 Bay street North, Humilton, Ont. selves. If we are strong for right and Mr. Max Gentzke, the newly appoint-

good we will not be bothered with evil ed German missionary of the N. S. A., spirits. Like begets like, therefore we and publisher of the Gorman spiritual should be very careful in choosing our journal, Lichtstrahlen, gave two lectures in Chicago, Sunday, Jan 17; one Mrs. Laraway writes from Mt. Clembefore the German-American Naturalist ens. Mich.: "I have seen almost every Society, and the other before the Bund phase of mediumship demonstrated in der Wahrheit. On the 21st he lectures before the Bund Harmony, 523 Belny own home, and through my own instrumentality. I have never been a mont avenue, at 7:30 p. m., and on Sunpublic medium; always doing my work day, Jan, 24, he will give two lectures at as my guides have seen best. I expect Milwaukee, Wis. Societies who have to get into the work ere long. I am guite a number of German speaking walting for the guides to say when. I members, to arouse greater interest hear spirit voices, see the spirits, am should engage Mr. Gentzke, who is an very impressional, and have many inspired and untiring worker for our limes goue into other countries in soul cause, and able to lecture in the Ger-I was for many years used in an man and English language. unconscious trance, but later on, since open for engagement after Jan. 25, and

my sight and hearing have become can be audressed at No. 13 Sliker aveclear, I am not used in that line. Sevnue, Price Hill, Cincinnati, Ohio. eral-times I have had my own sister Scribe writes from Detroit: "The materialize in my own home. Hbe Brockways settled in this city last fail, came and brought my spirit children, and immediately began a revival in Spiritualism that has attracted not only

season by their son Charles. Dr. and

ngs, and the Thursday evening socials

at 333 Michigan avenue, is very large

The cause is booming on every hand.

The fine sensible, original poem by Dr

T. Wilkins, 'interviewing Col. Robt, G.

Miss Mary Sheltenbach writes: "The

three in number. The Scers of the Ages is fine and I am enjoying it." hundreds, but thousands of investiga Dr. J. A. Bailey is now lecturing at tors. They took pleasant rooms at 25 Princeton, Ill. He is an inspirational Columbia street East, and gave week lecturer. day and Sunday evening tests at one of

Mrs. Lydia Jessup, secretary of the the finest halls in the city. Dr. and Mrs. W. were joined during the holiday Indiana State Association of Spiritualists, is located for winter at Fitzgerald, Ga. She can be addressed there in care Mrs. Brockway have taken a house for of Box 94.

the coming year, while Mr. Charles goes to Carnegie Hall, New York. The Moses Hull is now lecturing in Iowa. friends of Dr. and Mrs. Fish will gather He has a three months' engagement at at their new residence, 119 Congress Marshalltown. street East, and hold a box social, Jan. John Smith, of Melvin, Ill., will fur-

19. Mrs. Fish is slowly recovering from a serious street car accident, by hish a good hall and entertainment for any speaker who will visit that place. which one of her limbs was broken in and give them a start. He thikns The two places. The allendance at the Spiritual Workers hall, Sunday even-Progressive Thinker the best out. Mrs. J. H. Lyon writes : "Wanted-

Some good reliable trumpet medium to join me in the work at a good, strong point in Iowa. Full particulars will be given by addressing me at Marshalltown, Iowa, General Delivery,

Ingersoll in Heaven.' printed on page 12 R. J. Barnes writes from Newport, Ky.: "After being a reader of your valof last week's Progressive Thinker, will be read here Sunday evening." uable paper for a year, I enclose order to renew my subscription, and wish to say that I have enjoyed reading your First German Spiritualist Society holds meetings every Sunday at 8 p. m., in Etris Hall, 168 W. 28d street, New paper very much, and my wife joins me in its praise. I sent for and received York. The meetings are well attended two parlor fectures here which were all your grand premium books with the well received. 'Snowball,' a little inand the services conducted in a very able manner. The tests are given by Ages, by Dr. Peebles, which I now send Mr. F. Montsko, Miss H. Yuergensen and Mrs. E. Stumpf; they are very sat-

we hold a medlums' meeting; at 7:80 our services, and also open meeting on Wednesday evening for free thought, and every body seems to enjoy it," Anna P. Baird writes from Elyria, Ohio: "Ine state of Ohio has at the present time four missionaries who, un-

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This instrument is substantially the same as that employed by Prof. Mare in his early investigations. In its improved form it has been before the public for more than sorem years, and in the bands of thousands of persons has proved its supportority over the Plan-betts, and all other instruments which have been brought out in insistion, bolb in regard to certainty and correctness of the communications received by its aid, and as a means or developing mediumable. The year which for investions to inform the plane Do you wish to investigute Spiritualism? Do you wish to decelop Mediumshipy De you desire to receive Communications?

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or Medlumship

of Maglia ansisip with every lastroment. Many who were act aware of their mediumistic off, here, after 5 few fisting, been able to receive delightin messages A volumb might he billed with communicatory lastors. Mary who buyan with it areas shundled toy, found that the intelligence outvoiling it knew more than them-teres, and became outvoits to furification. That communications (b) the Psychiatrathy from many shore friends, even from old voitlers whose grave-fones are mose grown in the old yard. They have been highly satisfactory, soil proved to the their friends, grave independent of the second they have prove and be developed of yard. They have been highly satisfactory, and proved to the their form inself on the second of yard. They have been highly satisfactory, and proved to the their for-lings I have its of soils, daughter, and they notices." The fuguess Crowell, whole writings have made his have faibilist to those there even in the governed how and I am sure must be far more consistive to high-iteal power than the one out one. Determing it will promerily superseds the inter when its supprior here its downed. The second is supprior in the proversit. It is very simple in production there it wills promerily superseds the inter when its supprior here its downed. The second its supprior is a supprior here its downed.

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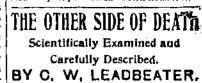
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not only of the works but also of the working of the human mind. Among the experiments for students that are now provided for in laboratories are those relating to color vision, to nerve reaction times, to-hearing, taste and smelling, to tactile sensibility, and so on. At Harvard a half year's course is offered on the mental life of animals, and elsewhere animal intelligence plays a considerable part in these studies.

W. H. Webber writes from Texas: "You are making a very attractive paper, and your subscription list ought to grow in proportion."

14

Synthesia is the latest nomenciature of science for what it is pleased to term color hearing or "receiving impressions of colors in conection with sounds-the stimulating of one sense by another. A case is reported at length in the British Medical Journal, of a boy "who heard nothing without a definite impression of color; that all sounds were colored, including crics of animals as well as of the human voice; and in addition to some sounds, tastes and sensations were experienced." But as usual it is classed abnormal and the patient neuropathic. Classing medium ship is a disease, has made more neuropaths among scientists than mediums among neuropaths A little inveeligation in the right direction would have shown this boy to be a sensitive with clairvoyance as his most active quality-all senses becoming spiritual ized by degree and constitutes medium ship .- Arthur Milton.

Lizzie Ducker Lyness writes from Portland, Ore.; "On New Year's eve, a 'watch-night' service was held at the home of Mrs. S. B. Seip, and the guests spent a most delightful time. The charming hostess had planned a number of pleasant surprises, and we had short addresses, songs, coffee and cake-a delightful ball-hour of social intercourse, a 'message-basket,' with a beautiful poctic message for each one, and the different psychics present made a tour of the parlors, giving messages from the 'Land beyond the cloud-rift.' Promptly at the mystic hour of midnight, a tiny bell hidden in the alcove was rung, not only to welcome the New Year just born, but in joyous expectancy of the universal work that we know will be done for our cause this Mrs. Selp is an active and earn est worker, and is meeting with the success which she deserves. We have two meetings here, and each hall is filled to the doors every Sunday even ing. There is great interest manifested, and we are growing. Portland ex-tends New Year's greetings to The Progressive Thinker, and all its read-Next week we shall sond you no tice of our next camp-meeting. We expect this will be our banner year in the universal work of disseminating light and truth."

Dr. H. A. Cross writes: "Dr. G. B. Warne was with us (Hyde Park Occult Bociety) Sunday evening last. We had a full house, and the Doctor captured and captivated every soul in the audi-ence. We made him an honorary member of our society on that occasion. A bright future is very generally pre dicted for the Hyde Park Occult Bo ciety.

E. D. Hardenburg writes from Grand Junction, Colo.: "Isa Wilson Kayner, after a three months' stay, has gone to Bowle, Texas. Before leaving she ormanizod the First Spiritualist . Church,

which he remarked that in America creed only, but which appealed with the fact is becoming recognized that a great force to any healthy, reasoning man of culture should know something mind. Mrs. Stewart has a pleasing personality and is an engaging speaker, holding the undivided attention of her audlence.

> L. M. Barrick writes from Canton, Ohio: "I have nine of the premium books, and need the tenth one to complete the list. I would willingly pay the price for the paper for the contributions from the pen of Hudson Tuttle alone. People who do not read The Progressive Thinker or some other good spiritual paper, cannot be good Spiritualists in the true sense of the word; willful ignorance and Spiritual ism have opposite meanings. I hope

the circulation of the paper will at least be doubled during the year 1904."

"Living matter must have begun to exist at some time definite in the earth's history and must then have originsted spontaneously or have come from space." By that assertion and the additional one that life is the result of chemical combination and that the time will come when it will be produced in the laboratory, Professor Albert P. Matthews of the University of Chicago, strikes a severe blow at the orthodox belief. Dr. Maithews is professor of physiological psychology, and his views appear in an article on "Will Living appear in an article on Matter Be Formed Artificially?" in the the current issue of The World To-Day Dr. Matthews has made important discoveries along the line of the article, and is best known by his investigations upon the electrical changes in matter. He says:"There are two facts which particularly assure us of the ultimate formation of living matter by artificial

means. These are: That living matter is at every moment being formed from the lifeless in ourselves and all about us, and that living matter must have begun to exist at some time definite in the world's history. Then as to the state-ment that life originated long after the formation of earth; life could not have existed on the earth until it cooled. Hence, life probably originated at the poles, as the poles cooled first. When the earth was very hot and cooling certain compounds of carbon and nitrogen were formed in large quantities and then precipitated into the warm primitive sea; these compounds then entered into a reaction which resulted in the production of protoplasm, and this reaction has been handed down from one particle of protoplasm to another, from cell to cell, ever since. To make living matter, then, we will have to duplicate a reaction in which possibly several substances are concerned. I look for ward with confidence to, the artificial formation of protoplasm-and life." John T. Dow writes as follows to Mrs.

Cora L. V. Richmond: "Your lecture or sermon, published in No. 736 of The Progressive Thinker, is a great consolation to me: not that it positively proves what I have so earnestly sought to find out, but it is the best argument and strongest indication in that direction. 1 have tried what seemed to me the best

minds I could reach, both carnate and decarnate, to learn if possible the truth is to whether mankind as individuals has existed as such from all eternity in the past. I am satisfied that I will re-tain my individuality for ages after 1 get out of this body; and yet there is no other truth, if it is a truth, I am so anxous to learn as that I am to retain that individuality throughout eternity. We seem to have a beginning on this earth, but I really hope, it is only seeming. For I am satisfied that whatever has a

beginning, will have an ending. As an

monial religion based on false opinions. and a more unlited effort to establish a facts so ably and completely demonstrated by such spirits as Dr. DuFay and Franklin, through the instrumentality of the justly celebrated Fox Sisters. Miss Margaret Gaule's meeting with the well attended by a very intelligent auan unusual amount of Spiritualist literature."

A member writes from Rockford, Ill. "The Psychic Research Society of this city is in a flourishing condition. now has a membership of over eighty. Our president, Mrs. Hattie Howe, and our secretary, Mr. Smoos, and last but the society), have built up this society in the short time of a few months. We have had with us for the last few weeks Mrs. Emma Nutt-Moore. She and her husband have kindly given their services at our socials for the benefit of the society. Mrs. Moore has also lectured for us from the platform. She is clear and comprehensive thinker,

and we are sorry we cannot keep her with us. On Jan. 15 we hold our monthly sociable and also election of officers for 1904." W. Wines Sargent writes from Brook-lyn, N. Y.: "I notice in No. 737 of your paper, 'Facts Relative to the Fox Sis-

ters,' furnished by Mr. Titus Merritt, to be in error in saying, 'Joseph L. Turner generously gave the privilege of interment of Kate and Margaretta on his plot at Cypress Hill Cemetery.' should go in the history of Spiritualism to the credit of Mr. Joheph La Fame for bodies of the Fox Sisters. One famillar with the exercises at that time good man, Mr. La Fame, and who is now resting, as be expressed a desire to the writer, 'I shall deem it an honor, with all their shortcomings, to have my ashes and name in close touch with

theirs."" Mrs. Van Willetts, speaking of the discussion of "The Great Psychological Crime" book says: "The good and purifler truth is ready for use, and will be utilized by the wise and thoughtful minds in a manner to benefit our brothers and sisters. It has been a good and needed lesson; nature never makes mistakes; all that comes to us, we need. But even good things sometimes dull the appetite, and a fast is beneficial to establish an equilibrium. too, have passed through the struggles of mediumship. My teachers have ever been as kind and careful of my life as a loving mother could have been, reasonable and just to all of my requests My mediumship has been the means of developing my mind along the lines of right living, both mentally and physical-ly. It has made life worth the living, ly. It has made life worth the living, which before seemed rather doubtful. I most respectfully urge the home circle for development among pure-minded friends; under such conditions there is very little danger of the lower spheres, My experience and positive evidence of continued life are priceless-and no re-

grets to follow." John W. Caldwell writes: "I write you these few lines to inform you that have entored the lecture field in behelf of this beautiful and wonderful knowledge, Spiritualism, 1 have been

the best so everyone may secure a short reading, and know what the icap year will bring them. Rich widows and merry maids will pay the bills."

James H. Price writes: "Mrs. Maud L. Von Freitag, of Los Angeles, Cal., has just concluded a series of six weekly meetings in Sawteile, Cal., adjacen It to the U.S. Military Home, and through her marvelous gifts she has made many friends and converts. Her tests are thus providing a resting-place for the given through ballots on which are written the questions to spirits. These are folded and placed on the rostrum appreciate the statement, apologetic before her. She then describes a spirit and otherwise of Mr. Merritt, and also and answers the question. The partic the purity and unselfishness of that ular ballot is selected from the many by a tiny light appearing over the righ one, or sometimes the pile is divided into smaller ones, the raps indicating the one containing the ballot. When the right bailot is picked up the raps again sound in the affirmative. The ballot on being unfolded by its claim

ant, always proves to be, the correct one. It is quite common for independ ent writing to appear on these ballots. Skeptics having honest doubts are in vited to come forward and select a ballot. The medium describes the solution addressed, gives full name, points out the writer of the ballot without bein near or coming into contact with the ballots. A unique phase of this lady's mediumship is her: answers to ques tions through, her Bible guide. Auyone is privileged to ask a question on any This ship reads alond, re subject. questing her Bible guide to answer The Bible is then opened apparently at random, and the proper verse is shown by a tiny light. This verse always proves a fitting answer, either in the infirmative or negative. At a porsonal sitting with Mrs. Von Freitag 1 was strongly reminded of verse 29. 4th chanter of St. John. : After an experience of gifted lady, for with her conditions seem to be always good."

E. W. Allen, president of the Truth Seekers' Society, Los Augeles, Cal., writes: "We are fortunate this whiter in having with us Mrs. Ada Foye and Mrs. J. J. Whitney, two medlums of na Lional reputation. The society is ex-

isfactory. Spiritualists and seekers after truth. Through the great efforts of my friend, Mr. G. H. Brooks, while here in New port. I am one of the many he aroused to the great truths of Spiritualism, and it has made our home life more happy that it ever was before, and my wife and I are striving and working for spiritual improvement."

E. W. Sprague and wife, N. S. A. missionaries, have three Sundays in July and one week in August still unen-gaged for camp work. They will be pleased to arrange dates for that time with western camp associations. Ad-dress until March 10, Rochester, Ind. Home address, 618 Newland avenue, Jamestown, N. Y.

W. C. Gilleo writes: "There is nothing to my knowledge in this sin-cursed and ungodly world, that is causing more sorrow and distress, and damning more souls, and sending them down to the she possesses, on the track, and thus dark regions of sorrow and misery, render service in a good cause. The cause of Spiritualism has been slow to than the accursed liquor traffic. If the manufacture and sale of the same were gain ground in Canada, but there is evi prohibited it would be a blessing to the dence most favorable to decided progcountry, but as long as a great many ress at the present time. Our success professors of Christianity, both in and depends very largely upon the quality out of Congress, vote for and use the of the instruments we may secure same more or less, it will always be are not rich, therefore those mediums sold. If every professor of religion would vote as he prays, there would be whose chief object is money, had better not come our way.' We shall be pleased a great deal less sold." to hear from those who have a real message for humanity, and are moderate in

F. H. Rice writes from Boston, Mass .: "The Ladies Spiritualistic Industrial their demands." Society at Dwight Hall, 514 Tremont street, last evening held one of the most satisfactory meetings given this sesson. The audience was large and appreciated all the good things given to them in the way of remarks, tests, recitations and music. Mrs. Whitlock, who was with us for the first time in three weeks (her absence being due to illness) was heartily welcomed by all. Dr. Huott ticed in that line than any other. gave some very satisfactory tests. Mr. your ballots in an envelope, and seal H. A. Kellogg, Mr. Scott, Mrs. M. J. Davis and Mrs. Shirley made remarks that were beloful to the society. Mrs. Dix, Mrs. Curtis, and Miss Ruth Hickey gave poems and recitations that and its branches will give a benefit for poor children, Feb. 6, at Baldwin's Piano Store, 207-209 Wabash avenue, 8 were very fine. On Jan. 21, we will have with us from Lynn, Mass., Mrs. Dr. Caird, Mrs. Litch and Mrs. Helyett. Though strangers to most of us we know their presence will be felt and A cordial welcome is exappreclated. ended to all."

Dr. A. M. G. Wheeler is now located at 36 Victoria street, Montreal, Canada. He is open for engagements for February.

A CHANCE TO MAKE MONEY. Thare been selling "Non-Alcoholic-Fravoring Powders" for the past elix months and have made \$815.00. Every family buys three or four butes. The flavoring powders are batter in ev-ery respect than the liquid extracts, and are levely to sell. I do not have to canvass, People eend jo me for the powders. Any intelligent person can do as well as I and average \$80.00 per week. I get my flavoring powders from the Cal-ifornia Fruit & Chemical Co. St. Louits, Mo. Write them and they will start you in buyl-ness. E.C. Mrs. Ida M. Gilbert writes from Pottsdam, Pa.: "Will you kindly allow me space in your paper that I may reach the outside world with a word in regard to our development. Not three months since we first heard of the phil psophy of Spiritualism, and through its phenomena received messages that made it clear to our comprehension as a truth and at least ten of our little group are determined to find out a way to freedom, by llving this beautiful principle. We have had with us since October Mrs. Elizabeth J. Demorest, of Pittsburg, Pa., and it can surely be written of her work, 'Well done.' Mrs. Demorest is a speaker and message medium, thirty years with many test mediums I and goes from here to Warren, Pa., She have had the best results through this can be addressed at 58 Peon. avenue, can he addressed at 58 Penn. avenue, Warren, Pa., for engagements."

important subject. Price, cloth, \$1. Mrs. Thos. J. Sheridan writes from

cret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Frice \$1. "In the World Colestial," by Dr. T. A. Joplin, Mo .: "We have a small temple here and our work is going on finely; the motto of our temple is, "The Broth-Bland. Interesting, instructive and belpful; Spiritually upiliting. Oloth We have a lycoum of erhood of Man." about thirty-flve in number, at two o'clock on Sunday atternoon. At 8:30 bound; price \$1.

The society celebrates ite A Volume of 500 large pages, treating very neressingly if Life, Death and Immortality, Chirvoyance. Spirit Phenomena. Etc. as viewed by an action viedged and outlivated exponent of Theosophy. Price, \$1.50. third anniversary on Sunday, Jan 24, with a sociable in the afternoon, and in the evening Mrs. Amanda Coffman, of Grand Rapids, Mich., will occupy the platform and give her blindfolded tests She is very good in giving the spirit

messages in that way." Wm. Strong writes from Hamilton,

Canada: "Many new societies are being formed all over the country, and one of their first needs is a thoroughly reliable medium who can present both the phe nomena and phiosophy of Spiritualism and in a manner crediable to the cause I am the secretary of a young, thriving society here, and I write from experi-At the present time we have ence. Mrs. Kate R. Stiles of Boston, who fills

J. P. Plummer writes: "Look out for

Put

can

ballot-test. More deception is prac-

the same, and nine times out of ten you

will get no response from the rostrum

The National Sunlight Center Club

A CHANCE TO MAKE MONEY.

"After Her Death. The Story of a

fail to be fed and delighted with this

book. Beautiful spiritual thought, com-

bining advanced ideas on the finer and

Summer." By Lilian Whiting. mind that loves spiritual thought

Don't send your ballots up unsealed."

p. m. Tickets, 50 centa.

the bill in a satisfactory way. As her time with us is up at the end of this month, my only motive in writing is to put others looking for such talent as

> The well-known Technical writer. It is one of the best works ever turned out by him. Copi-ously illustrated with diagrams and factors, making the nost intricate problems sluppe, definite and easily understood. Price, \$1.00.

то PALMISTRY

This is the simplest, clearest and yet Dr. P. M. Harmon will occupy the the most exhaustive presentation t rostrum of the Hyde Park Occult So-clety at 323 East 55th street, on Jan. 24, interesting science has yet received, All of the discoveries, investigations and will answer ballot questions on re and researches of centuries are summed ligious, scientific and other matters up in this practical, fascinating treatise (not personal). We all need that sort of teaching. Come out and hear him."

on Palmistry. There is no trait, no characteristic, no inherited tendency, that is not marked on the paim of the hand and can be traced with unerring accuracy by following the principles enforced by the presented in this. Price, paper, 25 cents: cloth, \$1.

MARK GHESTER, OR

A Mili and a Million. This is one of Carlylo Petersilea's most inter-eting works. It is purely a Psychical Romanos moh as the author is noted for producing. You peed is in your library for the purpose of lead-ing your romance-loving children out into the light of occultism. Price, cloth cover, 60 cts, For sale at this office.

The Romance of Jule Lite and Times rine" and of his people. Given Through the mediumship of MRS.M.T. LONGLEY, to Kra Cl Fuller, and by him dedicated to humanity. It is enough to know this work came through this arcollont medium to recommend it. 174 pages of interesting reading. Price, cloth, 60 cents. No

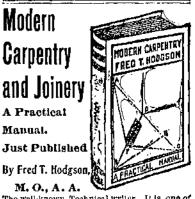
JIM, or The Touch of An Angel Mother.

BY CARRIE E. S. TWING,

ethereal phases of Spiritualism, leading the mind onward into the purer atmos-Br deficiency three are sufficient to sho the spirit of the book na well as the author, reads, "Because my own children are all unde the tonder care of the angels, and my heart i hungry for the lowe of the young, I most lowing of deficate this book to the oblidren of the warld." This book is full of soul elevating and interesting thought. Price, cloth, Si. For sale at this office. phere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1. "Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply

"Death Defeated; or the Psychic Ec-MAHOMET, THE ILLUSTRIOU**s**. By J. M.

Hill [Of IL 1, 111] ILL OCTIONOUS By Godrieg Higgins, Esg. This work is one of the Library of Liberal Classics. No subter was better qualified to write an impartial and hones: life of Mahomet them Godfrey Higgins, and this volume is intensely interesting. Is should be read in conjunction with Gibbon work. Price, \$5 cents.



20th Gentury Guide W

J San. 25, 1904.

QUESTIN HNSWERS ?

This department is under the management of

Hudson Tuttle. address him at Berlin, Heights, Ohle.

NOTE .- The Questions and Answers have called forth such a host of re-spondents, that to give all equal bear ing compels the answers to be made in the most condensed form, and often riearness is perhaps sacrificed to this forced brevity. Proofs have to be omitfed, and the style becomes thereby as-serilye, which of all things is to be deprecated. Correspondents often weary with waiting for the spacarance of their questions and write letters of in-Guiry. The supply of matter is always several weeks ahead of the space given. and hence there is unavoldable delay. Every one has to wait his time and place, and all are treated with equal

Lavor. anonymous letters. Full name and ad more exactly to the intentions of its dress must be given, or the letters will maker, than the government has per-not he read. If the request be made, formed its duties in this case. It has the name will not be published. The added to the fund, but the plan has correspondence of this department has broadened and shaped the course of inbecome excessively large, especially let become excessively large, especially let ders of inquiry requesting private an-wers, and while I freely give what ever information I am able, the ordi-legislation in the right direction, fosmary courtesy of correspondents is ex-pected. HUDSON TUTTLE suit of knowledge, and has been a po-Dected.

N.-B. Freeland: Q. Is it not true that every ponderable, individualized that every ponderable, incritication given to universities, but the results entity is a union of matter, force and intelligence, these constituting life, and in the absence of any one of these three there is no life? Therefore as three there is no life? the spiritual philosophy promises a needs of the future, and how the best interests of mankind could be sub-spiritual body, does not science compel the conclusion that a future spirit life knowledge

is an impossibility? A. It is not true that a living being is the result of the union of matter, force and intelligence. Life has never been defined, and no test can distinguish between the dead and living material. But we have here no cause for argument, for the spiritual philosophy does not claim that spirit existence is maintained without matter. It claims

the exact reverse. The spirit spheres are formed of ethereal matter, not "ponderable" in the sense that it can be weighed with scales and measured with peck measures, yet with no greater remove from hydrogen, than that gas is from the dense metals. Matter in this form of attenuation is called substance, and from this the spirit entities are formed which continue the existence of this

life. Man is a dual being; a terrestrial, or physical body, and a celestial or spiritual body which carries with it life and intelligence. Not to stop to dispute who St. Paul may have been, he certainly gave a clear and concise expla-nation of this matter when he said: "There are also bodies celestial and hodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another. Bo also is the resurrection of the dead, it is sown in corruption; it is raised in incorruption. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is alsed in power it is sown a natural "Trestrial) body, it is raised a spiritual body." Death, then, simply means the separation of the "terrestrial" or of the spiritual. Science is the handmaid of Spiritualism, which therein widely differs from all religious faiths.

He was educated at Oxford, and a Fellow of the Hoyal Bocisty, and devoted to science. The circumstances of his birth made life in England so disagreeable to him,

that he became an orile and resided on the continent, mainly at Genoz, Italy, where he died in 1829. He bequeathed his entire estate valued at \$500.000-it sulfred \$541,379-to the government of he United States for the object of founding an institution especially devoted to the advancement of scientific knowledge. Although he had never visited this country, he had faith in it, and that it would carry out his designed more effectively than any European. The sum he gave was not large com-pared with the gifts of our modern Croesuses, but at the time it was even greater, comparatively. His will reads:

left to the United States for the purpose of founding an institution at Washington, to be called the Smithsonion Institution, for the increase and diffusion of knowledge among men." Farther on he revcals the suffering of his proud spirit, and a prevision of what his legacy meant for mankind. He says, "My name shall live in the memory of man, when the titles of the Northumberlands and the Percys are extinct and forgotten."

The government accepted the trust in 1836, and in 1846 the Institution was avor. NOTIOB.-No attention will be given carried out to the letter and the spirit

suit of knowledge, and has been a po-tent spirit in placing this country in

the first ranks of the world's civiliza-tion. Millions on millions may be given to universities, but the results far shead of his time, foresaw Tell him that all nature is but an embodied expression of human thought; that her sighs, sorrows, moanings, vio-lent emotions, turbulent inharmony,

Every American citizen should re and varied moods, but voice the charac-teristics of her master man, and he will joice in the proposal of Prof Alex. Graham Bell, to remove the remains wisely maintain how tremendously im-Smithson from Genoa, to Washington, nortant it is to know this: because as a where already his monument, more factor or unit in the great aggregate of glorious than any triumphal column human intelligence he can be instru-mental in assisting towards the promoever crected, awaits their reception. To bring his ashes to this sepulchre is tion of her beauty and harmonization. only a slight token of respect, such as When man stepped down from spirit impresses the mind of men; the great life to measure his strength with mat-ter, for the first time, although he comest honor we can as a nation bestow, is to hold fast to his idea that to gain prised within himself all apiritual possiknowledge and diffuse it is the salva bilities, he was quite unconscious of his atent qualities and potentialities. He

tion of mankind. had been summering in infantile sensi F. M. W.: Q. What is locomotor ataxia, its cause and its cure? bility as a personality in the spiritual

world, but individuality was to him un-known. The desperate encounter with A. It is a disease of the spinal cord, by which the co-ordination of the nervthe external became absolutely neces ous system is disturbed and the motor sary, in order to arouse a consciousness action becomes uncontrollable by the of his relationship to the outward world. will. There are many causes, constant He must therefore appropriate a physjarring when standing, such as enginical form, such as nature at that tim eers receive on locomotives, or accicould supply; and that covering of the spirit was coarse and crude indeed. dental concussions, as from falls, etc. The most prolific cause is organic dis Desperate and fearful were his conturbance of the sexual system, which physicians regard as effects of the distinual struggles for existence with the brute beast of the forest and field.

ease instead of its cause. However he eventually asserted su-It is a most insidious ailment, compremacy, and as he traveled through ing on slowly, with numbress and more or less pain in the legs and feet. the ages, he gradually compelled nature to furnish him with more salubrious There is no cure when the disease is conditions, and she became adorned once established, for it is organic with loveliness and beauty, in obedience to his imperious desires. change in the nerve structure which is irreparable. But in its earlier stages by at once avoiding the causes inducing it, and observing strict hygienic rules of living, as exercise in the open air, ventilation, a genuine diet of cereals "natural" body from the spiritual. The birth and growth of this terrestrial body has for its purpose the evolution of the spiritual. his will.

Man the Epitome of the Universe.

THE PROGRESSIVE THINKER

What a vista at awe-inspiring sug-gestive possibilities is presented to the spiritual perspective when the vision is not obscured by the embodied ideas of superstition. When we dare to pre-cipitately put aside these cherished de-to the spiritual in the same relation of the spiritual perspective when the vision is superstition. When we dare to pre-cipitately put aside these cherished de-to the spiritual man as external mature. contracted put aside these chemines and the spiritum man as estimated that iter this is the spiritum perceptions em-brace a wider range; we boldly tear what is beauty? Beguty is but a rel-asonder the curtains of the holy of ative condition of harmony existing be-holies, and demand knowledge and powin the spiritual realm, in a com-intense aspiration becomes an "Open paratively high state of shiritual ad-Sesame' to new revelations, astound vancement, breathes forth thoughts inng, ennobling, imparting dignity and expressibly beautiful; this sufroundings investing the human soul with regal correspond therewith and below the supersonal therewith and below the such as it never fore before. Instead of cringing in abject submis- monious and inspiring, respects his dision to a fetish of thought, man proudly

vine condition of soul-unfoldment. In the spiritual seance the individualrears his heaven-erected face, and In the spiritual secure the individual-claims kindred with the mightlest service clothe himself with a physical body for aphs, archangels or human gods in the clothe himself with a physical body for infinite realm of the spirit; for all the the time being appropriates from the atpotential possibilities heretofore as mosphere and surroundings, all the nec-cribed to a personal Delty we now know essary elements to subserve his purcan be displayed by man. It is only a pose. Thus nature possesses in solu-question in degree of unfoldment. The timid sout who is dismayed by Spiritually, she can be blessed and beau-the whirlwinds of thought that are puri-tified by the congenial, harmonious

fying the stilling atmosphere, and intro- breathings of the human spirit. Man takes the wild rose of the forest ducing pure breezes of strenuous aspi-ration for higher things, may with nervsmiles upon, loves, cherishes tenderly transplants that gem of beauty, and by ous trepids on decry this dethroning of a cherished ideal, but until that conhis mysterious thought-power brings superior offering on the altar of na-ture-yes, and his loving spirit can ception of a perfect personal God shall be consigned along with the idea of a personal devil into the dark labyrinth. truly make "the wilderness blossom as ine past, man will never realize his the rose." Nature is not then really antagonistic to man, but she is a neces-sary auxiliary to his spiritual unfold greatness, his possibilities, and his kinship to the highest Good. Tell him that he is a weak, insignifiment. While he is tempestuous and in-

harmonious in the expression, of his cant worm, unworthy to breathe in the presence of a parbaric Doity, and he emotions she voices exactly and truly the moods of his soul, but when the obwill grovel submissive in the dust, a pit-iable travesty on the divine within him; jective man shall have become abso-lutely subservient to the spiritual, inexbut assure him that everything exter-nal to himself is but the vassal of his pressible beauty will characterize the latent irresistibility, and internal infinouter world; storms and tempests will become things of the past, violence and ity of power, and his very soul will leap within him. He will demand Gods for commotion will be no longer known, and peace and harmony will reign suwithin him. He will demand trous for and peace and ha his companions and associates, and and peace and ha nothing short of universal expression preme. Beattle, Wash.

C. G. OYSTON.

CHRISTIANITY,

The Primary Cause of Hestility to the Jews.

The massacro and savage treatment

of the Jews in Russia in 1903 is now a fact of history, which produced a great sensation in the civilized world and has been a subject of wide comment and discussion. Similar cases of hostility. enmity, violence against the Jews have been of frequent occurrence along the line of post ages among Christian nations. The massacre in Russia is a small affair in comparison with the persecution and destruction of Jews by the Christian Spaniards.

Various causes have been assigned for this condition of "things, but it seems to me our late writers have not touched the fundamental cause. And I will affirm that Christianity is the primary and chief cause, of the persecuttion and responsible for it. And I will proceed to adduce some facts to sustain this averment. The converts and adherents of Chris-

lanity hold antipathy for the Hebrew race, as an inevitable consequence of the system. No one can read the Gospel and accept it as a true, narrative without acquiring a dislike for the Jewish character. It seems to be the leading design of the book to projudice

the minds of readers against the Jews. Even the "heathen Chinese", on learn-ing something of the Chinese", on learn-naturally become projudiced against the Hebrews and right heatre our own When he had received the co-operation of other compeer spirits, who were like himself unfolding individuality for ternal conquests in the spiritual world, he wrested the secrets from nature's doors they will abuse and insult the Jews. "You bad Jew. You velly bad man. You kill Melican man Joss." bosom, and she complied obsdient to Although she possessed internally

Theologians teach that God foreor-

OBSESSION. Some Thoughts Based Upon Practical

Observation.

French government is suppressing va-rious religious orders, closing the mo-nastic establishments and confiscating Having occasion to study Spiritism as science, I went among insane persons while they were in prisons and hospitstate, some of the American Roman Catholic newspapers like the Freeman's Journal of New als, sanitariums and asylums for insune While I was studying in a scientific York, cannot find words to express

their horror of what they regard as a

terrible sacrilege. Yet France is only doing what Portugal was doing seventy

years ago .- Sandusky (Ohio) Register.

COGENT COGITATIONS.

Duties of Parents and Children.

Whene'er a snowflake leaves the sky,

man when their real meaning is deter-

mined. Perhaps it would be nearer the

truth to say that the poet has given us a

nature-picture which reveals to us

much of beauty, and hints at the ground facts with regard to the de-

scent of the child of the Soul to take

Soul is always in action. It seeks to

progress by every possible means and

plans its work of development with as-

In order that the sum total of all pos-

elects to manifest itself in fluite ex-

total of knowledge possessed by the

The finite child, endowed with con-

and responsibilities is freely admitted;

but the embodying finite being delib-

erately selected its earthly parents, hence has double the responsibility

that they have. They were selected as

the best means to the desired end, and

are factors in the education of a soul

toward infinity. This great truth

should cause all men and women to

seek earnestly to become worthy of the companionship of the loftiest of souls

In order that only pure, true, and noble

finite beings may elect to embody

Perhaps the departure of the finite

being is like unto that of the snowflake.

soul itself.

The

With

possession of its earthly form.

It turns and turns to say 'good-bye!'

grey,' Then silently it stole away!"

nanner I avoided making any sugges tion to the doctors, attendants or pa tients, but observed the patients' acts In one case I was in doubt about the pa tiont's movements; I was in doubt o its being a human spirit obsessing that man's body. I called to my aid an expert animal trainer from a circus and asked him to tell me what animal moved similar to that insane man. I had thought his acts were of a bear

The circus animal trainer said, "He moves like an elephant in captivity." I altorward saw an elephant in chains, and the opinion or knowledge of spirit other than human in body, obseasing a human is clearer to me. Obsession, the act of besleging, or the

condition of being besieged, is common among Spiritualists, while Christiaus,

Freethinkers, Agnostics, Hebrews and others put their obsessed in prisons for the insane, till asyiums and hospitals are crowded: and the ignorance about Spiritualism by graduates of medical colleges is a menace to all classes of mankind. There has been a common practice in this nation for the ignorant to deny without investigation, without eading the history of that which they deny, because of ignorance. Gods have a place in history as much as George Washington or Saint Peter.

elduous care. It realizes that all pos-Obsession by spirit is very old in his tory. The condition of a person vexed or besieged by an evil or ignorant spirit ere it can arrive at the Nirvana of Wisdom and Power. is and was the same as possession of a person by a spirit other than the origsible experiences may be found, it adds the factors of existence together by inal spirit of a living body. Persons were killed for being ob-

means of repeated manifestations of its vital and mental forces. These seased by a familiar spirit or spirits. Now many such people are called in-same, are put in prisons for the insame, are gained by practical contact with the world of sensation, as well as that and there they live and die because graduates of medical colleges are ignorof impression. To gain these, the soul ant about spirit forces. While I was operating on human bodies and minds pressions, seeking always those avenues that will give it the best opportuwith hypnotism, I solved to myself the nity to realize its special needs. due care, and prayerful consideration, mysteries of the spirits' returning as if It selects planetary parentage for its finite child, and sends it to the earth,

norant spirits because they have some mong them who teach and have power with good and wise spirits, or reverse it, by saying persons are led by good and wise familiar spirits, as the Spirit led Jesus into the wilderness. Jesus cast several spirits from the body of one person. I have seen several spirits obsessing one human body in one day.

in the practice of speaking. I am mysteries of the ages, power by spirits' obsession. AURIN F. HILL.

Conveyed to Those Who Are Capable of

minus, of course, the chill of the snow and the somber grey of the clouds. It Brief reference was made in the Regis even possible that the embodying ister in connection with some remarks about the notions of Archbishop Quig-ley, of Chicago, concerning the inteilisong by saying

through their instrumentality.

and there certainly must have been ings on earth would be free from all some good reason for it or it would not forms of vice and only the purest, ho have been done. What was said about liest and best of the Soul's sublime It at the time does not appear, but we and supreme life would und expression presume that there was no criticism of here. EVANGEL It in America or in England and else-

7

where in Europe, and yet now that the In the World Celestial By DR. T. A. BLAND.

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The Mystic Thesaurus,

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IMPORTANT LESSON

Thinking.

gence of the people of the European

entage was not quite so large, l

hand in hand in all three of them.

the state of Ohio. .

chools, the total number of pupils be

"Good-bye, dear angels, so countries in which the schools are unbright, der the absolute control of the clergy. Good-bye, dear angels, so fair and Portugal was mentioned incidentally bright. and what that country had done. I'll come again, when all is light!" The Roman Catholic faith is the state religion of that country. Other And the spirit does come back-or go forms of worship are tolerated but as back-to its Soul-Parent, when it has gained the light of a new experience there are practically no people there who belong to any other than the Roon earth, or upon some other life-sus man Catholic church the toleration amounts to nothing. The total num-ber of Protestants in Portugal does not exceed 500 according to the latest retaining planet. That experience may take a day, a month, a year, a century for its completion. The Soul gains that which it desires, whether its impact with matter be momentary, or for port. There is a litue Protestant chapel at Lisbon and another at Oporto. The centuries. It is known to all who think for total income of the hierarchy of the church amounts to about 300.000 millthemselves that some people live more in a moment than others do in years rels. A millreis is a coin commonly es-Progressive Souls absorb, through their finite children, who are at one timated at five shillings English money or about 108 cents American money. The word is variously spelled as fol with them at all times, the things need lows., Millrea, millree and millreis, the ed for their unfoldment. All earth last the one generally used in Eugland. There are no less than 93,979 parishionchildren of these Souls are transmitters from the visible to the invisible of ers. All the conventual establishments the rich truth-forces upon which only of Portugal were suppressed by law, May 28, 1834, and their property confisthe higher powers subsist. In view of hese facts, men and women should cated for the benefit of the state. stand in awesome silence, in earnest At that period there existed in that counprayer, that they may be selected only by those beings who are free from try 632 monasteries and 118 nunneries with about 18,000 monks and nuns who taint of selfishness and error, to be-come the parents of their finite expreshad an annual income of nearly \$5,000, sions. In fine, man's every act should be prompted by an aspiration to be the national debt, a most excellent use for it. A library of 30,000 volumes was a better, purer and truer man. So it should be with every woman. It is no small bonor to be found worthy to associate with angels. It is the Lisbon, the collection being of books and manuscripts which had been gathhighest of all possible honors to be ered but were moulding in the various monastic establishments. All the found worthy to become the parents of an angel-child-the Soul's expression in chools, of course, are under the control naterial form. It should be the aim of the Roman Catholic church Under of all mankind to live the life of the the law of 1844 primary education is compulsory, but the law is far from be-ing enforced. Only a small fraction of Soul-to make every word, every act. every impulse so pure in essence that it will redound as a divine impetus to-ward the Soul-Self-the infinite Power the children of the lower classes ever attend schools. The result is illiteracy over and above all. Then all finite be and ignorance of the grossest kind. In

they lived forever. Spiritualism will gain by teaching truth about obsession by spirit. Spirit ualists escape the effects of evil and igor to some other planet, to work out the problem that will add to the sum

sciousness, volition, love, energy, as-sumes the responsibility of manifesting tself through matter, acting under the command of the soul, and thereby lays upon its earth-parents the burden of and joys of fatherhood and motherhood. Much is heard among the un-Lot us got at the truth. Tell the truth thinking about the duties and responsi so clear that the mad to truth is blazed blittles of parents-very little is heard forever. I have no obsessing spirit or known of the duties and responsibliforces now in my body, but I have had itles of the so-called children of the times. That there are mutual duties

them cause me to speak as I was not strong, determined, healthy man, yet 1 knew my body was being used by soveral powerful spirits (friends) for a time. I was thus taught one of the

Marcus A. Post: Q. Who were the Magi, and has the order of that name any "wisdom" or knowledge, derived from them and unsttainable cutside that order?

The Magi were a priestly caste of Media, and when that country was united with Persla the Magian and Persian religions were blended, and remained united until in the reign of place one of their own number on the ual contact and knowledge, positive evithrone. Being defeated in this, the religion of Persia, that of Zoroaster was established in that empire. The Magians worshiped the sun, as

did the Persians, and believed in two in debate on the relative merits of the great principles, Good and Evil. They were possessors of all the knowledge of their time, and versed in the legerdemain which awed the superstitious people. Hence they were called "wise men," and magic, the art of illusion and deception, received from them its name

The modern order is secret, like the Masons, but it can have no store of Masons, but it can have no store of knowledge acquired from the ancient there, and the question to him would priestly order, because had these "wise men," been ever so learned, the very language in which it was expressed, died with them. To pretend that there is knowledge behind the vell of the mysteries of any order, which can be gained in no other manner than by initintion is simply charlatanry.

There are many who admire ceremo nies, forms and rituals, vows and oaths of secrecy, and to be decked in regalla. They delight in mysticism, and symbolism. Such will gather in secret societies, which cultivate fraternal feel, whale, there is ing and stimulate social life. It has fer a fish diet.

been thus since history made its first records, and in the beginning it was partially true that initiates gained higher knowledge. In the "mysteries" of ancient Greece, all the beliefs, spec-

ulations and knowledge of the time was concentrated, and initiation was a course of instruction nowhere else But what little is now known of the instructions therein given, prove that they were dogmatic speculations, bewildering and valueless. With the passing of the old religion and the advent of the Christian faith, all was lost except the dogmas, forms and rites adopted by the church

Was Smithson, founder of the Smith-155. It is a wonderful work and you will sonian Institution, a citizen of the be delighted with it.

and in the state of the second

sonlan Institution, a cluzen of the be delighted with it. United States? A. He was not, and never saw this country. He was born in England, 1765; the natural son of the first Duke of Northumberland, his mother being, of Northumberland, his mother being, of Northumberland, his mother being, "Why I Am a Vegetarian." By J. as he describes in his will, "heiress of Howard Moore. An address before the Hungerfords of Stedley, and piece to Chicago Vegetarian Society. Price, 25 Charles the Proud, Duke of Somerset."

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Spiritualism and Protestantism.

To the Editor :- It would be amusing dered forth her protestations, and made his very heart quake within him in ab-ject fear. How she howled and roared if it were not so inconsistent, this constant, irreconcilable, incongruent disin her irrepressible anger; how she tore cussion in the Spritualistic press between the two so-called religions-Spirasunder the very ground upon which he trod; how she flashed forth the teritualist and Protestant. Both emanat rible volcanic fires, and lashed into fury ing in and from the same embryotic the mountains of the mighty deep. principle, the existence of life after death; and yet each widely divergent Truly his life had few charms, but slow-ly and surely the warrior overcame the from the other. One has for its founfoes surounding him, and he began to feel the throbbings of the divine life dation the quotations of those who have long since passed away; the other, actwithin him. When he entered the arena of conflict

with the mighty force operating upon that come within the cognizance of the him, he seemed to sense intuitively that physical senses, and are incontrovertthe crowning glory of victory was a prize demanding every latent energy o And yet eminent scholars will arise

his soul; consequently he girded up his loins, summoned all his innate possibiltwo religions. There can be no deities, poised his will and determination, bate; there is no parallelism in their inand hurled the gauntlet in the face o tegral dogmas. One is built on supposi-tion, the other on facts. If, on "All nature, who contested every inch of the position. Fool's Day," a gentleman passing along But she was cruel only to be kind. She volced obedience to the soul-cry for

it a vigorous kick, find to his sorrow that it contained a brick, his sense of feeling and seeing would be sufficient ossibly unfold. not be debatable; and again on entering an edifice he sees a man on the rostrum speaking, and the man says, in substance, "A whale swallowed a man. and the man was in the belly of the whale for three days, and the whale threw him out, and he was yet alive." In the first example, the evidence of

the brick and Spiritualism are correlative; both dealing with actual tenacious facts that are not disputable; and, on the other hand, the example of the his spiritual guardians desired. whale, there is-well, some people pro

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vine lesson, and a new spiritual relationship, What is nature but the diffusion of man's possibilities? Were it possible to concentrate these elements diffused, we should have a ma-

terialization of man's physical organism. Her internal, essential, invisible potentialities are correspondentially spiritual, and primordially were part of the spiritual man before such

stance became objective, as we sea it to day. Without man nature could have no eristence. If man could be withdrawn from the spiritual world, no spiritual

world could exist. Truiv has it been inspirationally de clared "There is nothing outside the human soul that is real."

Physical man is the counterpart of bijective nature. Even as the external Christianity has a few morals mixed bijective nature. Even as the external in it to make it acceptable and toler-world can be thrown into confusion and convulsions by violent outbursts of ia-tent energy, so man can by the raging at all surprising that its adherents and tempests of internal emotion cause a devotees should be of warlike, bloody-mighty revolution in his material or minded dispesition.

ganism. So much so as to threaton to sever the spirit from the body. The apparently incredible statement

has been repeatedly made through in-

lained that Jesus Christ should be slain yet she recognized her master who was as a sacrifice and sin offering for the greater than all beside. In times past alvation of mankind, and that it was a -away down the ages, she had thun matter of the utmost importance that he should be crucified to complete the plan of salvation; nevertheless they condemn the Jews for performing the job, and hold the whole Hebrew race under a perpetual curse for what a

few of their ancestors did long ago. Jesus said to the Jews: "Behold, I send you prophets and wise men, and some of them ye shall 'kill, crucify, scourge and persecute, that upon you may come all the blood shed upon the

earth from righteous Abel to Zacharias. (500 B. C.) Verily I say unto you, all these curses shall come upon this gen-eration." That speech was inspired by malice and chagrin. The killing, scourging, persecution for which the generation has to suffer had not yet aken place. Jesus assumes that these higs will happen and his belief that they "will kill, crucify, scourge" his prophets and agents is based on his exectations that his agents will anger

and provoke them to do it: for he tells his disciples that their reward in heaven will be in proportion as they sucsomething to act upon and with. She eed in making themselves hated and aroused the dormant aspirations, and detested. Why that generation should suffer for righteous blood shed centuelicited from the internal man what no suffer for righteous blood shed centu-ries before they were born, Jesus did state under the law to the payment of power in the spiritual universe could not say.

Even as "the naked negro panting at Jesus was led to say many impruthe line" would ever remain unpro-gressive without the stimulus of civildent and foolish things because of his enmity toward the Jews-because they zation, so primitive man, with every would not accept him and his theology. physical requirement supplied without He condemned them, called them serphysical exertion-with no antagonistic pents, generation of vipers, hypocrites, impulse from his collaborateur-nature, would have passed back to spirit life, wolves in sheep's clothing. He railed at them because they had broad phyhis experience forfeit to lassitude and acteries, enlarged horders of their gar inactivity. His solourn on earth would ments and liked to sit high up in the not have been practically instructive, as church. He told the people to call no man Rabbi or master-that he was

Nature-a spiritual condition, renmaster and wanted that glorification dered objective, was not projected forth to antagonize him, that his progress for himself-that "no man knoweth the 1878 the total number of persons who Father save the Son"-that he was might be indefinitely delayed; but as his could not read amounted to 82.4 per cent of the population. In 1890 the pernext to God and there is no chance for best and truest friend. In the external she co-operated with him, although in his ignorance be knew it not. With any of them unless they square themselves to the rules he lay down. He was 79.2 per cent. Yet in that year there a man of authority. Then in flagrant "the trailing clouds of glory" envelopcontradiction he taught the people "Whoever shall exait pimsels shall be ing him, his native impulse would be to indulge in day-dreams, but the demands ing 237,791 or 471 pupils to every 10,000 abased and he that humbles himself shall be exalted." He made limself obof the physical, and the school-masters of adversity aroused the flagging eneradvious to the Jews by efforts to array gles; gradually the internal sensed the external, and nature taught him a dithem against their chosen deaders by not increased. petty attacks upon customs which were harmless. His attitude was pointedly

against their religion and his purpose was to destroy theirswinstitution and worship, and substitute in itts place a

worship of himself as the only one who knew God. His objectiwas the defamation of the Jewish character, and the effect of it has been the degradation of the Jews. His conduct and character are in positive conflict with this own sub moral precepts. d i sìr

History speaks and delisition Christianity has been built on the ruins of the Hebrew race, and how it has been a curse to the world. The Jews must be adequately punished for killing Christ-himself a Jews-to fulfil pre-dictions made by him; and Jews will

suffer as long as Christians hold the nower and control.

A. H. NICHOLAS.

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When you get a sliver in your finger, the sensation is anything but pleasant. Allow it to remain long enough and it were 5,339 public and private primary will fester and give you a lot of trouble Remove the cause and the pain will

of population. In 1900 there were 4,483 public and private primary schools but It's the same way with your whole the percentage of pupils in them had body. When your head aches, it is nature's message sent from the stomach to the brain. Every throb is but a click Ignorance and religion seem to go hand in hand and do not prevent a large in the message whose letters spell "danamount of crime. The number of per-sons convicted between 1891 and 1895 ger-send relief." Some people, when they get a headache, rush to the drug averaged over 17.000 annually and this store and swallow some powerful tablet or powder which sets the heart to in a population about equal to that of thumping and the blood racing around the body at a terrific rate. Do you? The situation in Spain is no better Other people take strong purgatives which rip and tear through the stomach than it is in Portugal, and it is no bet-ter in southern Italy. Ignorance, relig-ion, pauperism and crime seem to go and howels, leaving them initated and sore. Do you? Still other people take Vornal Palmettona (formerly known as most remarkable feature of the infor Vernal Saw Palmetto Berry Wine.) It is a sensible remedy to use. It removes mation we have given here is that which reports the suppression by law the cause of the trouble. It helps the

of all the conventual establishments in Portugal in 1894 and the confiscation of the property for the benefit of the state, stomach and howels to get rid of poison ous waste matter by stimulating their No such condition of things religiously natural rauscular action. It tones up and strongthens the nerves; it enriches provalled in Portugal at that time as provails now in France. There was no such thing practically as infidelity in the blood and builds up hard, healthy tissues. Only one small dose a day is required to permanently cure aliments Portugal. There was no free-masonry, of stomach, liver, bowels, heart, kid-neys and blood. Try it before you buy. for all the people were Roman Catho-lics. Therefore, the suppression of the various religious monastic establish-monts and nunnerics could not be Will do you good. Promptly sent postpaid. Formula in every packages. Ad-dress, Vernal Remedy Co., 452 Senoca Building, Buffats M. T. Hold at all charged to infidelity or freemasoury or any other thing of that sort. It was a

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NOTES AND NEWS.

8

Wanderings and Work of G. H. Brooks.

I have intended sending a report of that it has been impossible to find the

time. The month of October I spent with the Villa Ridge, (Ill.) society. This so-ciety is located in the country three and a half miles from the village of work. They do not have meetings all of the time, as they are unable to do so, but they meet once in two weeks, have truth. a service of song, recitations by the young people, and listen to papers read by some of the members, and their meetings are full of interest. The social life is kept up by dances once in two weeks, conducted by the young

and draw a fine class of young people from all the adjoining country. The meetings held by this society have done much to liberalize the sentiment of the country, and draw to Spiritualism a class of minds that leave an impress on the community.

Just before I left I organized a Ladies' Aid, which in time will do a world The last Sunday I was there of good. ten united with the society; eight were young people who had been active members of the lyceum, the other two were much older. The meetings were successful, and the society's work extended. Villa Ridge is a fruit country, inhabited largely by eastern people, who are making a success of fruit rais-ing. They commence shipping their fruit the first of May and are kept busy all the season through. I know of no country to go to, for one interested in society. fruit culture, where the climate and all natural advantages are better, than at Villa Ridge. In connection with that, there is a good spiritual society with as fine a class of people as can be found. All who are interested in this kind of work, and desire a change, I would ad-vise them to write to Mr., Wm. H. Leidigh who, I know, would be glad to answer all questions.

As the society at Kalamazoo closed its doors and returned its charter, 1 tabula; it was something fearful, lost my engagement with them, which course, the attendance was small, but was for the month of November. I was at home one Sunday, then went to Mar-shalltown, lowa, for two Sundays. I found Dr. Payne, a fine clairyoyant found a good society, meeting in the Universalist church. While there I or ganized a Ladies' Aid, which will be a great help to the society. I be had to be a who is ever faithful to local medium We had to who is ever faithful to local medium We had to great help to the society. I had not who is ever faithful in serving the so-been in Marshalltown in a number of clety, in any sphere in which she may years, and I found great changes, in all be placed, and the society owes much directions. The bitter feeling that to her for her faithful service. Mr. was shown by the outside world had and Mrs. Sheldon are also among the been largely outgrown, and the coming the meetings up. munity was much more tolerant. I enjoyed my stay there very much, and as was in Villa Ridge, so in Marshalltown-I disliked to leave them. Marshalltown is the home of one of our held a parlor meeting, and met a goodsuccessful camps which has done a ly number of friends. Tuesday evengreat work in the past and will do a greater one in the future. Mr. Duncan, the president, is forming plans for the camp for the coming season, and I be-

speak a successful season. I then went to Hayesville, lowa, for two week-night meetings, and on my season. way went by Des Moines and Oska-I learned there was a society in some old-time friends, and spent my loosa. Des Moines, but found it was not doing New Years with them. While there, much. I did not stay but a few hours went to see our old friend and wellas my train left early in the afternoon. known worker, whose absence from I stopped to see my old-time friend, Dr. the spiritual platform is most severely

R. V. Purdun, of Oskaloosa, one of the feit-A. B. French. I found him and finest healers in the country. I had not his wife well, but Mrs. French's father, seen the Doctor and wife in a good who lives in Cardington, is very slck many years, but found they had not and she has been there for five weeks; changed to any great extent. The Doc- was home for a little rest, but was to for has a large practice, and is doing a return again in a few days. Mr. great amount of good. The next day 1 French is the same genial soul as of

my work, but have been so unsettled for Hayesville, Iowa; here I old, full of his stories, and manifested a found, much to my surprise, a most deep interest in Spiritualism; though beautiful temple, free from debt. The we shall not have him on the platform society holds meetings when it can, again very soon, his interest in the

and one will find a most hearty wel-come from the royal friends in Hayescause is the same as of yore. Saturday night, after a weary wait of ville. The meetings were well attend-ed. I think the friends in Hayesville I arrived in Toledo to take up my work. seven hours for my snowbound train Villa Ridge; it owns a good temple, free from debt, and is doing a glorious building, well equipped; while all the the president of the society, and am members are not Spiritualists, yet all glad to rest from my wanderings of three are liberal and willing to learn of its months. I have never, in all of my experiences, met with such fearful weather as I have during December;

I arrived in Ottumwa, Iowa, in time to take up my work; was most royally but the warm, true friends I have'met entertained in the hospitable home of -old and new-have helped in the -old and new-have helped in the Mr. and Mrs. Kilby and Mrs. Biderson, work before me. I am pleasantly situated at 337 Tenth street, Toledo, Ohio. dividing up some of my time with Mr. and Mrs. McCarroll. The work fails on people; these dances are very largely the shoulders of a few, as is usually the case. Mr. and Mrs. Kilby and Mrs. Biderson and a few others are the life of the society; were it not for these the society would have but few meet-Doings in Buffalo, N. Y. The world moves and so does Spirit-

ings, if any. 1 enjoyed my stay in Otualism. But the motion of the former tumwa very much, and look forward to the time when I shall meet with the friends again. I returned home for a few days, then will take a good many years I suspect went to Conneaut, Ohio, for two Bun-to outgrow the suicidal policy that has days. I found a society well equipped, become the order of society work generally, but I have faith that the conhaving a good membership, full control

G. H. BROOKS.

of the hall they use, owning all the stitution of the cause is equal to all de-furnishings, including a fine piano; a mands. We have our periods of action good lyceum, well conducted and well and rest, of growth and confusion, and attended, and the organization stand- we must expect to evolute as the order Ing high in the community. Mr. Sam of Nature ordains. Mahaffy is the president, and Miss Cora Mensles, whoop Measles, whooping-cough, chicken Howard the conductor of the lyceum. I pox, and the itch, seem to be normal to I have never met a more zealous, har- childhood and youth, and Spiritualism has not got past all of these crises. It monious society, and one that is doing has not yet reached a condition of sta- of fifteen cents per tine. About seven more for our cause than the Conneaut I had bad weather while bility and steady wholesome growth. I ll, the attendance was good. wonder if it will do better when medithere; still, the attendance was good. umship is abandoned as a "Great Psy-From Conneaut I went to Ashtabula chological Crime," and we all become Ohio, met with the Aid Society, which seers and clairaudients in the normal gave a supper and social on Thursdty evening. Friday and Saturday I spoke condition. Then there will be nothing to feed the feverish appetite for tests in Madison, Ohio; but the work was and novelties, and sensational varieties. largely interfered with by bad weather. The weather was bad enough in Con-Well. I did not mean to write in this vein, but just to give a hint of Buffalo neaut, but it was as nothing compared This week, Friday, Saturday doings. to what I had to contend with in Ashand Sunday, we are to have a state meeting at the church, corner Jersey Of and Prospect streets. F. Corden White, the spirit made manifest was fine. W. H. Bach, Tillie U. Reynolds, H. W. Ashtabula has many earnest workers. Richardson and Rev. B. F. Austin are to share in the dispensation of the liv-

We had interesting meetings Sunday the 10th, and a lively and interesting yceum, under the direction of Mrs. Dilling and her co-workers, and it is creditable to her and to them. She was leader when Mattie E. Hull left it, and then Miss Starr did excellent work in earnest workers, who do much in keepre-enlisting the children and giving them splendid training. But as change On my way to Toledo, where I am to

speak during the month of January, I is the order of the present develop-stopped off at Painesville, Ohio, and ment, she finally resigned, and Mrs, Dilling is doing a noble work in reinstating the lyceum and enthusing its members. A Bible class also convenes ing, I spoke for the society in Sanat the same hour, and we had interest-ing talks from Mrs. T. U. Reynolds and dusky that is so ably presided over by Mr. Irving Jackson. The meeting was several others on the proper way to held in Carnegie Hall and was very well present Spiritualism, and how to treat attended, though the night was a most the church. Mrs. Reynolds thought we severe one-one of the worst of the should not criticise other people's belief, but attend to our own, and keep Thursday I went to Clyde to see error out of our creed. Others thought

we should expose error wherever we found it. Miss Starr said she went to a Baptist church that morning, and found a very slim audience. The pastor scolded because the people neglected such a duty, especially as there was the extra attraction that day of christening, or baptizing several to fit them for life

and death. Spiritual meetings are not the only ones that have slim audiences. Per-

haps if the Baptists would advertise to give "tests" they might "draw" and fill the church.

James Essicar Hyde passed to spirit Jetthews continues to hold forth ie in the town of Roendale. Wis., aged

by his brother.

Haverhill, Mass.



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at the same place, with what success I 84 years. Beneath the rough exterior do not know. Mr. Hulbert has his so-ciety, and he is their regular pastor. was a soul honest and true, which would not tolerate deception. Mrs. Chase gives sittings, but her public meetings have suspended. Mrs. Atcheson continues her Monday evening meetings in her parlors, gives sittings, and goes to Niagara Falls every Sunday evening to lecture and give readings, and reports growth of the so-ciety. LYMAN C. HOWE.

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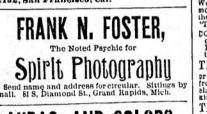
more than forty years he has been a confirmed Spiritualist; always a subscriber to, and reader of, one or more spiritual papers. This beautiful truth has been a solace in his declining years, taking away all fear of death and supporting him in his terible suffering as the end approached. I was suddenly called to Decatur. Ill. to conduct the funeral services of one of the noblest sisters, the daughter of Mr. and Mrs. Thos S. Kizer. Mrs. Rosa

GEO. F. LEIGHTON.

F. Newlen passed to spirit life, Jan. 4, 1904, at her home in Decatur, after a short illness, aged 44 years. I learned a beautiful lesson from her pure life, and I trust the example she set will be more closely followed in the future by all who knew her.

MRS. THOS. J. SHERIDAN.

January 11, 1904, J. R. Ward, of Pitts field, Ohio, passed to the higher life a long and painful illness, at the after age of 90. A veteran Spiritualist. He eaves a wife who was a good medium in the early days of Modern Spiritual ism. It was his request that services be conducted by a Spiritualist. Mrs Anna E. Baird, of Elyria, officiated Shortly before he expired, with a smile he extended his hand, clasping that of his spirit sister, calling her by name saying, "They have come for me." He soon closed his eyes, sleeping his last earthly sleep. He awoke in the land where there is no more pain, but with the knowledge that he can return to cheer the dear ones who will miss his presence from this earthly home.





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time. The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; after-noon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertain-ing to spiritual themes, answered by the guides of Mrs. Cora L. V. Richthe guides of MFS. Cora L. V. Rich-mond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor. Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove ave-

nue. Conference and messages at 8 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music. The Spiritual Research meets every

Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend. The Spiritualistic Church of the Stu-

dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday even-ings, 7:30 p. m. Mrs. W. F. Schumacher, pastor. A. Spiritualist Temple has been

a. m. opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sun-

regular Sunday evening services, 7.45 kens, psychic. Tests at conference o'clock, at Alliance Hall, between Kim- and evening services. Good music. and evening services. Good music. bark and Monroe avenues. Jackson Park cars pass the door. The best tal-ent available will be secured for all meetings. To spread the truth is the Come and investigate. All welcome. The Second Church of the Soul meets in Van Buren Opera House, Madison street and Calliornia avenue, every object of this society. Address all com-munications to Mrs. Isa A. Cross, corre-Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give sponding secretary, 560 East 55th street. spirit messages, assisted by other me-Chicago Spiritual Alliance Church diums.

meets every Sunday at 3 o'clock sharp, Church of the Spiritual Truth holds and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North avenue, where truth-seekers and inves-Paulina street. Mrs. J. DeLong, pastor. tigators, as well as Spiritualists can en-Central Spiritual Church will hold joy a pleasant afternoon or evening. First-class speakers. Tests and meservices every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East Division street, near Sedgwick street. sages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and Conducted by Mr. and Mrs. Howes. her daughter Cora, the "Child Wonder, always in attendance to give readings between the meetings. Also free dem-The Woodlawn Spiritualist Society, at hall, 355 East 63rd street, near Madison avenue, every Sunday evening at 7:30. onstrations by C. A. Beverly, M. D., W. H. Mohlar, president.

president. The Spiritual Unity Society holds Light and Truth Spiritual Church, 501 W. North avenue, Wicker Park Hall. Meetings every Sunday afternoon, 2:30. meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Australian Psychic Society will continue its Sunday evening meetings, commencing November 15, 8 p. m. Lec-tures, messages and healing. Good mu-sic. Dr. Freedman, conductor; Mrs. L. The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 48d street, every Sunday. Conference at 3 p. m. Lec-ture at 8 p. m. The hall number is 361-H. Freedman, secretary, 513 W. Adams 363 East 48d street. Conducted by Mrs. street.

Isa Cleveland. The First Spiritual Church holds serv-Ices every Sunday, 7:30 p. m., in Tem-perance Hall, 330 Sixty-third street, Englewood, Dr. J. H. Randall, lecturer; The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Tem-Mrs. Vaughn, psychic, will give readple, at 11 a. m. Sunday-school at 10 ings.

A. Spintuanst lemple has been at it. The Universal Occult Church meets opened by Mrs. Schwann, at 523 Bol. The Universal Occult Church meets at its permanent quarters, Hall "C," day and Thursday evening at 8 77 Thirty-first street; Hon. R. Gilray, street. The Hon. Robert Gilray, dean. day and Thursday evening at 8 77 Thirty-first street; Hon. R. Gilray, street. The Hon. Robert Gilray, dean. o'clock. Tests and mutophi overy ser vice. The Hyde Park Occult Society holds Conference at 3:30. Mrs. G. E. Ait- at 8 o'clock. All welcome,

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son street, third floor. The Progressive Society holds servces every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at

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