

THE PROGRESSIVE THINKER

SCIENCE MORALITY, SUPPLEMENT THE BIBLE OF THE FUTURE BY AN EXALTED

Eight Pages of INTERESTING Reading Matter, each of which is Worthy of Careful Perusal. A Spiritualist Paper that is Sustained by HONEST INDUSTRY.

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NO. 209

MYSTERY IN CARDS.

Significance Attached to Them by the Master of the Order of the Magi.

A REPORTER'S FORTUNE.

Read from a Fresh Deck in the Secret Temple at Chicago.

THE VISIT HAD BEEN FORE-TOLD.

Curious Tarots that Can Be Built on Mathematical Lines.

THE CLAIMS OF MODERN ASTROLOGY.

The world is seeking light. Dogma and creeds are swept away by the inexorable force of science and logic. Man-made gods and devils with almighty power belong to the times of the fabulous. Credulity is giving way to reason, and that which appeals to reason is worth consideration. Man in his endeavor to fathom the mystery of life, no longer turns to the black-robed priest for knowledge of the destiny of his immortal soul. He acknowledges

queen of society in the ages when it was reserved exclusively for the education of priests and kings. It reigned in Persia with the Magi, who perished in a day as perished the masters of the world for abusing their power. It gave India the most marvelous traditions and an incredible luxury of poetry, grace and terror in its emblems; it civilized Greece by the music of the lyre of Orpheus; it concealed the principles of all sciences and all the progress of the human spirit in the bold calculations of Pythagoras. Fable is full of miracles, and when history undertook to judge this unknown power it was confused with fable. It unsettled or established empires by its oracles, made tyrants turn pale upon their thrones; and dominated all minds by its curiosity or fear. To this science, said the masses, 'nothing is impossible; it commands the elements, knows the language of the stars, and directs the march of the planets; the moon, at its word, falls all bloodless from heaven; the dead are raised in their graves and speak in fatal words as the winds of night whistle in their skulls. Mistress of love or hate, this science can give at her will to human hearts either paradise or hades; she disposes at leisure of all forms, and distributes as she pleases her either beauty or ugliness. She changes by turn, with the wand of Circe, men into brutes, and animals into men. She disposes alike of life and death. She can confer upon her adepts wealth by the transmutation of metals, and gives them immortality by her quinquessence and her elixir of life, composed of gold

gorically contained the highest secrets of the Kabala. Christianity ought not therefore to hate Magic, but human ignorance always fears the unknown. Science was obliged to conceal itself in order to escape from the impassioned aggressions of a blind love; it enveloped itself in new hieroglyphics, dissembled its efforts, disguised its hopes. There was created the gorgon of alchemy, a continual deception, misleading the unlearned, thirsting for gold, but living language only to the true disciples of Hermes.

It is desired to call attention to what this great student has to say about certain books of the Bible—Ezekiel and the Apocalypse, and also about that "little book" which is spoken of in Revelations, sealed with seven seals, known in our day as playing-cards, claimed by those who have studied it and learned some of its secrets to be the most ancient book in the world, and among the most important ever given to man.

"Singular thing, there exists among the sacred Christian books two works that the infallible church makes no pretension to understand, and never tries to explain—Ezekiel and the Apocalypse, two cabalistic keys, reserved doubtless in heaven for the commentaries of the magi, king books closed by seven seals for the believing faithful, and perfectly clear to the infidel who is initiated into the occult sciences. There is still another book, in a way popular, and that may be found everywhere, and yet the most occult and unknown of all, because it contains the key to all others; it is public without being known to the public; it is not sought where it is, and time would be utterly wasted to seek for it where it is not, even if its existence should be suspected. This book, more ancient, perhaps, than that of Enoch, has never been translated, and it is still written entirely in primitive characters, and upon detached pages, like ancient tablets. One distinguished savant has revealed, without its being noticed, not precisely 'its secret, but its antiquity, and singular preservation. Another savant, but of a mind more fantastic than judicious, spent twenty years studying this book, and only suspected all its importance. It is, in fact, a monumental and singular work, simple and strong as the architecture of the pyramids, and consequently durable as they, a book which sums up all science, and the infinite combinations of which can solve all problems; a book that speaks to arouse thought, inspirative and regulative of all possible conceptions; the masterpiece, perhaps, of the human mind, and certainly one of the most beautiful things left us from antiquity; a universal key, the name of which only has been understood and explained by the illuminated savant, William Post; a book, of which the first characters only carried away in ecstasy the religious spirit of St. Martin, and might have restored the reason of the sublime and unfortunate Swedenborg. We will speak of this book later, and its mathematical and rigorous explanation will be the object and crown of our conscientious labor."

The foregoing would appear a fitting introduction and endorsement for the "little book" which is the subject of this article, and will no doubt convert the skeptics that within its fifty-two leaves is contained knowledge of value to all, and which will enable the adept to demonstrate its wondrous properties. My experience in a visit to the Temple of the Magi is faithfully portrayed in the following narrative which was recently printed in the Chicago *Inter-Ocean* and the *Pittsburgh Dispatch*.

The Legislature of the great State of Illinois has recently had under consideration a bill which is intended to stop, or at least curtail, the business of clairvoyants, mediums, astrologers and others who get money by claiming to foretell the future.

It is a question in my mind whether some of those who profess to deal out knowledge of this kind are not working on the credulity of their customers and follow the business for the money there is in it, rather than with a sincere desire to help those who seek their aid. Indeed, many of the communications that purport to come from the Spirit-world are frivolous and silly and are not worth the consideration of an intelligent person. It is well known that the sciences of palmistry and phrenology reveal much of the character of individuals, and an astute physiognomist can tell by the face many things that to a person who is unfamiliar with this science would seem to be of an occult character.

advance before a sitting could be granted, and in some cases the time of the medium was taken for days ahead, so the visitor was required to select some day and hour when he could be received.

O. H. Richmond, who is grand master of the Grand Temple of the Order of Magi, located in this city, does not claim to be a fortune-teller, but says he is a scientist, and is at the head of a society whose votaries believe and practice the "Religion of the Stars," a religion so ancient that it begins with the

garden of Eden, and flourished when the sunken, and forgotten continent of Atlantis was young and the seat of the knowledge of the world.

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were placed on the altar faces up in seven rows. All this shuffling and cutting of the cards was done by myself. Mr. Richmond stood at least twenty feet away and had not touched them since they were handed to me. He then came to the altar and selected seven of the cards and turned them cross-ways to the rest of the deck.

"Please look at your memorandum," said he, "and see if it corresponds to the seven cards as I have turned them."

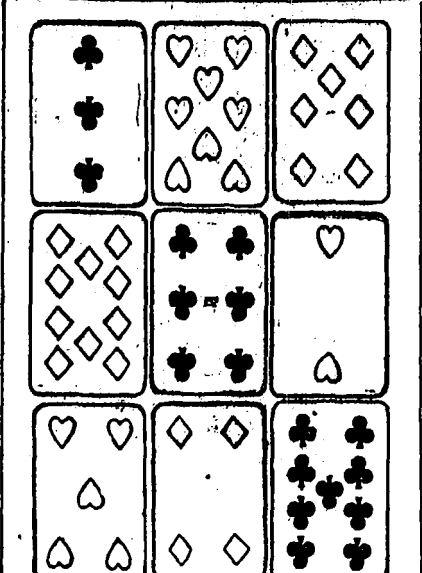
My memorandum read: "Nine of hearts, six of spades, three of diamonds, queen of clubs, eight of spades, four of spades and five of clubs." The memorandum corresponded exactly to the seven cards turned upon the altar by Mr. Richmond.

"I would like to have you," continued this interesting mystic, "open the envelope and find what that contains."

Within the sealed envelope was a sheet of paper on which was written: "If a gentleman, on or about (date of visit) a gentleman will call here whom we have in our records. He is a writer and unbeliever in most occult manifestations although of mystic tendencies. Lead him to the temple and if he is the one expected he will select the following cards from the test book: Nine of hearts, six of spades, three of diamonds, queen of clubs, eight of spades, four of spades and five of clubs. Book IV., page 140, Temple Archives."

While I was greatly astonished when I found my secret memorandum corresponded to the seven cards as turned up on the altar by Mr. Richmond, my breath quite left me when I read the paper contained in the sealed envelope, which was safely in my pocket at least an hour before the experiment took place.

"The fifty-two cards as laid on the altar," said the Master Magea, "are a record of your entire life. The first three rows represent the past, the central row the present, and the last three rows the future. The seven cards drawn by you represent the cards ruling with you at this time under each of the seven planets. With all the shuffling, mixing and cutting, they have come out precisely as predicted in accordance with strict mathematical law, and you will observe that the seven cards were placed by you under each of the seven planets. However, they will not always be so arranged, as it frequently occurs that two or more cards will fall under one planet. Now, these are only symbols, which is a method of universal communication. The language of symbols is the same the world over. The figure 2 means the same in Greenland as it does in India. A kiss conveys a sentiment of affection everywhere, so these cards, which to a mystic are a sacred test book, are symbols which express a meaning, and are not the tools of a gambler or for frivolous or idle amusement. They are the same today as used by our ancient brethren in Egypt to forecast the future, and were handed down to us from lost Atlantis, the great kingdom of four kings, which was divided by four rivers flowing out from the garden of Eden, toward the north, south, east and west.



and five changes, sixes monotony, or that affairs will run along without change, as shown on the cards in two straight parallel lines. Sevens are undesirable cards to draw, for the reason that they presage sickness and trouble. It is a noteworthy fact that there is a superstition in regard to sevens, and they are not held in high repute by those most familiar with cards. A gambler will not wager much money on sevens. Seven in all ages and all religions has been regarded as a sacred number, and it still retains many strange and wonderful properties. Eight denotes power and ability, nine disappointments, while tens are cards of success. Without knowing why, in the same manner that there is a superstition among those who play cards for money, against the sevens, the tens are accepted as an omen of good luck, and it would be a costly experiment to undertake to force an old card-player to lay down three tens in a game of poker. The knaves represent single men, queens married or single women, and the kings elderly married or single men.

"The top line, containing only three cards," said the mystic, "are sun cards, and do not rule under any of the planets, with you in this spread. The nine of spades shows a bitter disappointment which you have outgrown, although it affects your entire life. Great love, as shown by the ten of hearts, and an indecision in a love matter, are things of the past. The following rows come successively under Mercury, Venus, Mars, Jupiter, Saturn, Uranus and Neptune, and the cards in each of those rows take their meanings from the planetary characteristics. I can see several mystic manifestations in this layout. The lines of light and dark are peculiar. Another thing I see is that you have had a cross to bear, like many others. It is a Venus cross, or what we call a love cross, with a disappointment of the heart in its center, and a warm-hearted woman at the foot.

"There is a rival, shown by the knave of clubs between the lady and the heart. You are going to be more successful in the future than in the past, although I see changes and two journeys under Venus, Mars and Neptune. I am sorry to inform you that those sevens under Saturn indicate not only illness, but a financial loss through illness.

"I cannot understand how it can be so, but it would seem that you have lost money that you never had, and do not even know that the person owe you. Through a friend under Jupiter I see a success in a pecuniary way. Twice you have been in copartnership with others, and will be once again. All failures. You are alone, and yet not alone.

"There is something strange in your life. A secret guard is shown. The journey in June will be for pleasure, and with friends, as shown by 6h, 6d, 4h, 4d, and 10c, under Neptune and Uranus.

There was much told me from the cards which is of a personal nature, and would not be of interest, but the reading was absolutely correct as to the past and present. Events long since forgotten were brought vividly to mind. Disappointments, troubles and successes were recalled, and the manifold changes occurring up to mature manhood were set forth with startling accuracy.

which Mr. Richmond explained were tarots. These tarots were arranged in squares, from one to sixteen, and which are claimed to be of great value as aids in working out problems as to the future of individuals, and he says were highly prized in ancient times, and large sums were paid to adepts to arrange them. The curious feature of a sixteen tarot is, it will always foot thirty-four in every direction diagonally, and wherever four figures can be made to come together, Mr. Richmond claims to have over 8,000 of these sixteen tarots, and it will interest those who delight to work problems in figures to construct a tarot.

Cuts of sixteen and nine-card tarots are given, which have many strange and curious properties. The sixteen-card tarot foots eighteen in every direction, across, up, down and diagonally, and by adding the four cards in each corner the same result is attained. In addition to that, if the suit values of the cards are added it will change the sum by increasing it, but the footing in every direction, while larger, will remain the same. Mr. Richmond alleges that every number in existence, however large or small, has a spirit which is not commensurable with the number itself, but bears certain definite mathematical relations thereto.

By adding the spirit of the numbers in the tarot the values are increased, but it will not change the tarot, whose characteristics still remain the same. The double triangle with the nine-card tarot in the center, and the well-known figures 142857 in the points, is given as a mathematical curiosity, and those of a mystic turn will derive much pleasure in figuring out its real significance.

THE CLAIMS OF THE MASTER MAGEA.

Mr. Richmond says that he spent nearly twenty years in the study of the occult, and makes the following claim: The Magi who followed the star and found the child were members of an order the most ancient in the world. The secrets of this order have been handed down through all the centuries, from the time when it reached its highest development in Egypt. The first modern temple of the Order of the Magi was established in Chicago in the year 1890, and has courts or branches in every prominent city in America, and it is from the Grand Temple here that all other courts derive their powers and charters. It is in reality an institution of learning, for its votaries discuss at the weekly meetings astronomy, geology, chemistry, and other sciences.

The oracle of Delphi, speaking with a living voice to the sons of men, is no longer a myth, but at the close of the nineteenth century evidence is piling up and demonstrations are coming to the students of occultism that the knowledge possessed by the ancients which has lain dormant for thousands of years is a living reality. We may hope under the broadening horizon of our knowledge to learn even the secret of life.

C. S. NICHOLS.

The "Religion of the Stars."

This wonderful occult book, by Olney H. Richmond, Grand Magea of the Ancient Order of Oriental Mystics for the United States, is filled to overflowing with knowledge that all light-seekers and Mystics should be in possession of. This book contains 320 pages on heavy paper. It contains all the sixteen old "Temple Lectures," with fifty pages additional, devoted to lectures on the Soul Under Environments; Objections to Reincarnation Considered; Evolution of the Astral, etc. It tells of magical wonders, Magnetism, Stars, Governing Forces, Law of Vibration, "Standards of Infinity," evolution in all its phases.

All this is told in the simple, unobscured manner for which Prof. Richmond is noted. It is not necessary for one to be a university graduate in order to understand this mystic work.

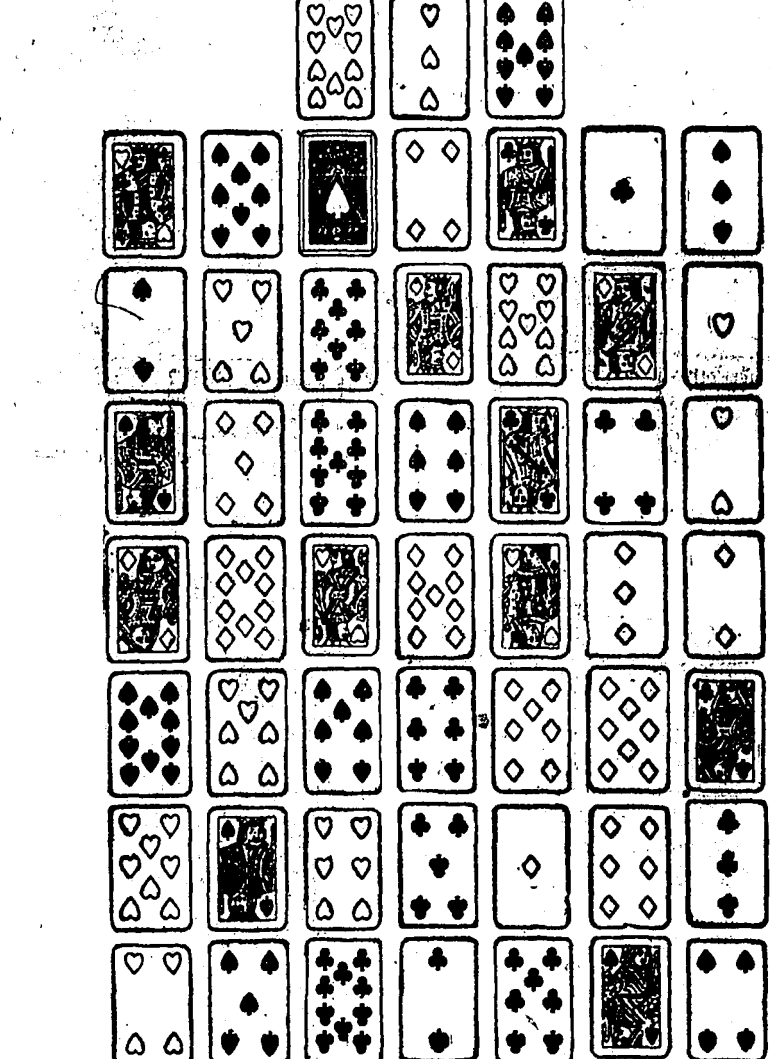
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The first deposit of silver bullion in the Mint of the United States was made July 18, 1794, by the Bank of Maryland. It consisted of French coins valued at \$80,715.73.

The Indians of the Ohio Valley made coins of anthracite coal. These tokens were always engraved with figures supposed to indicate the value.

Terra cotta coins have been found not only in the American tumuli, but also in the graves of the Etruscans, and even in Egyptian tombs.



THE "GRAND SPREAD" AS LAID OUT UPON THE TABLE, FROM WHICH MR. RICHMOND READ THE PAST AND FUTURE OF THE WRITER.

God as the pulse and heart-beat of the universe—the principle of eternal law. The story of a six day's creation is disproved by the geologist, who has found in the rock-ribbed earth a record which carries the beginning back into the very mists of a past eternity. The astronomer points to the confines of the solar system which is not one little step outward toward boundless infinity. The principle of eternal and fixed law is everywhere apparent, and the story of Joshua commanding the sun to stand still must, in the light of science, take its place among the legends of antiquity.

In these latter days there has come a new religion, whose votaries say is the oldest on the earth and which is no less than the religion taught by the ancient Magi.

In this article I will quote from the "Ritual and Dogma of Magic" by Eliphas Levi, the renowned French priest and mystic, who spent his life in the study of magic, as taught by the Kabala, and whose ambition it was to conform to the facts revealed by science to religion as taught by the church.

I have been permitted to read the manuscript of a translation from the original work, by that erudite scholar, philosopher, savant and mystic, Robert Allen Campbell, who learned the French language expressly to translate this great work:

and silver! This was magic from Zoroaster to Manes, from Orpheus to Apollonius of Tyana, when positive Christianity, triumphing finally in the beautiful dreams and aspirations of the school of Alexandria, dared publicly to crush this philosophy by its anathemas, and this rendered it more occult and mysterious than ever.

Elsewhere, it circulated in regard to the adepts or initiates strange and alarming reports; these men were everywhere surrounded by a fatal influence; they killed or rendered demented those who allowed themselves to be carried away by their charming eloquence, or by the fascination of their knowledge. The women whom they loved became Strigyes, their children disappeared in their nocturnal conventicles, and their blood and abominable feasts were spoken of in a whisper, with shuddering. Bones were found in the vaults of ancient temples; howlings were heard in the night, harvests withered, and flocks drooped when magicians passed. Maladies which defied medical skill occasionally appeared in the world; and these were always said to be on account of the malignant gaze of the adepts. Finally a universal cry of reprobation was raised against magic, of which, the accusation alone became a crime, and the hate of the unlearned was fanned by the cry: "To the fire with the magicians," as was the cry, some centuries later, "To the lions with the Christians."

Now the multitude never conspired except against real power; they do not know the true, but they instinctively recognize the strong. It was reserved for the eighteenth century to laugh at once at Christians and magic, though being infatuated with the homilies of Jean Jacques and the fascinations of Cagliostro. Nevertheless, science is the foundation of magic, as love is the foundation of Christianity; and in the gospel symbols we see the incarnated Word adored in his infancy by the three Magi, who, conducted by a star (the ternary and sign of the microcosm) and receiving from them gold, incense and myrrh, another mysterious ternary, under the emblem of which are alle-

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SATURDAY, NOV. 25 1899

Largely Orthodox.

Was there a conspiracy on the part of the press of this city to belittle the Rev. Joe Cook, of Boston, while attending the Parliament of Religions lately in session at the World's Exposition? In a recent editorial we made a quotation from the Chicago Herald, showing how that gentleman "glared, stamped his foot and looked unutterable things" while the Buddhists were exposing the vile actions of the missionaries from the West, who were trying to engraft their peculiar civilization, with the slaughter of animals for food, the introduction of the rum bottle, the opium habit and licentiousness, in the name of Christianity, upon their milder methods. The Tribune of this city, evidently inspired as was the Herald by the peculiar action of the Boston divine, said: "Joseph Cook made the platform tremble with the weight of three hundred pounds of orthodoxy," as "he thundered and tramped to and fro upon the stage, pouring out a torrent of denunciations with a face red with the vehemence of his utterances," while the speaker's desk was made to "titter as the sturdy New England fist smote it."

We have not room for the address at length of the Buddhist who aroused the ire of the stalwart Bostonian, so our readers must be content with the Tribune's condensed notice:

"The greatest enthusiasm, perhaps, of the week was awakened by a Japanese orator, who, after explaining the gentle precepts of Buddha, went on to tell how Christian missionaries had brought food and riot into his land. It was a broad and liberal spirit which led four thousand people, most of them professing Christians, to rise and cheer Kinza Ringe Hirai, when he declared he was the first man in Japan to urge that Christian missionaries be banished from the land and the first to organize a society to accomplish it. In a like spirit he explained that it was not against the truth of Christianity he preached, but against the persecutions to which his people had been subjected by the emissaries of Christendom."

Discouraging Report.

A New Zealander, the official stenographer of the Tasmanian government, visited Kansas during the last summer to learn the workings of the prohibitory law, with a view to its introduction into his own country, if found a success. In his official report, he details his experience in getting liquors in the Sunflower State. He concludes:

"I have never failed to get supplies without resorting to even as much trickery as is at times necessary in New Zealand to get served on Sunday. I think it will be conceded by prohibitionists themselves that I have fairly proven that no such thing as prevention exists; that their very preventive laws offer a premium for securing one's self, and therefore must have an effect that young people are not prevented from acquiring themselves with the character of strong drink, and that such a widespread and universal violation of a law is demoralizing."

The Grand Denouement.

Must these wrongs of superstition and false education go on forever? Must blind bigotry continue to deceive the young and innocent, and make them tools of priestly cunning? On the 5th inst., in this goodly city of Chicago, at 5437 Madison Avenue, near the close of the nineteenth century, just as all the world had concluded its celebration marking the advance of the ages in enlightenment, thirty-five deluded Swedish laboring girls, instructed by their pastor, Rev. O. H. Larson, that the Judgment Day—whatever that may be—was on them, when the heavens would be rolled together as a scroll, and the chosen of the Lord would ascend to glory, gave up their work, while with prayers and tears they awaited through the entire day the consummation of all things. Midnight came, when the poor creatures, worn out with long vigils and fasting, returned to their little homes to await another time when the wily pastor shall name as the period for the grand denouement.

Attention, Preachers.

THE PROGRESSIVE THINKER is very desirous to learn when and where Jesus of Nazareth was anointed, if anointed at all. If the event is anywhere mentioned in Scripture, it has failed to attract our attention; and yet he is everywhere mentioned in the New Testament as "Jesus the anointed," if the Greek verb *Christos* is properly rendered into English.

No lengthy article is desired in answer to this question, neither do we wish any special pleading; but we do want chapter and verse in the New Testament, clear and distinct, telling when and where this great event transpired.

The question is an important one. It has been too long overlooked. Either Jesus was anointed, or he was not anointed. If not anointed, the multiplicity of times he is mentioned as such—for it is as numerous as Jesus *Christos* occurs—causes the reader to be not only confused, but misled.

Though a spiritualistic medium should be mentioned a thousand times, and it should be repeated annually for a thousand years, representing him as "the anointed of the Lord," unless he has been "smeared or rubbed over with oil or unctuous substance," he could not be truthfully mentioned as the anointed; otherwise *Christos* in Greek, our English translators, for their own reasons, having capitalized the word, but failed to translate it into its English equivalent.

Anointing was a common practice among the Egyptians, Phoenicians, Chaldeans, Babylonians, Assyrians, Persians, and Hebrews. No king was lawfully invested with regal authority until the oil of consecration was poured over him. No priest was permitted to minister in the temple until he was thus devoted to the service of God.

This "holy anointing oil," used by Hebrews, was compounded by special direction of the Lord to Moses. It consisted of two parts myrrh, two parts cassia, one part oil of cinnamon, one part sweet flag, with sufficient olive oil to give consistency.

"This shall be a holy anointing oil unto me throughout your generations." Then, evidently to preserve this ointment pure and simple, and insure its genuineness, and prevent its use by improper persons, a sort of heavenly patent right was put upon it:

"Whosoever compoundeth any like it, or whosoever putteth any of it on a stranger, shall be cut off from his people."—See Ex. 30: 22 to 32.

But what we want is to know when and where this holy, consecrating oil was applied to Jesus, by which he became "the Christ," and we want some Catholic or Protestant, a preacher preferred, over his own signature to furnish the information.

A Suicide's Grave.

Conditions must have changed since David wrote: "I have not seen the righteous forsaken, nor his seed begging bread," else the king's field of observation was extremely limited. The text is not an encouraging one to the Christian toiler out of employment, his family turned into the street, unable to pay rent and starving for food, and all the while faithful to his religious convictions. No wonder he thinks the times out of joint—the very laws of God reversed—not only forsaken but unable to supply the needs of loved ones by beggary. It is such as he, with doubts in regard to his future, who ends the turmoil of disappointment by plunging into a suicide's grave.

Support Each Other.

As the forest trees interlock their branches, and sustain each other when the tornado sweeps by, so the members of social organizations are protected in hours of adversity. The lone tree in the plain is borne down by the powerful blast, so man alone is prostrated by the assaults of the vicious, and sooner or later must yield to their cruel attacks. For these reasons, all-sufficient in themselves, we advise Spiritualists everywhere to unite their strength, and stand shoulder to shoulder against the waves of superstition which are uniting their forces, and are threatening to overwhelm all opposition. When Catholics and Protestants meet each other in friendly contest, then danger is nigh.

Looking Hopefully Forward.

Some fifty Presbyterian clergymen were lately in session at Cleveland, O., considering the proposition of organizing a more liberal church. The call for the convention originated with a committee of the New York synod, appointed after the Briggs case was disposed of. Instead of favoring the formation of a bolting church, they declared against such action, in consideration of the general dissatisfaction with their confession of faith as it now stands, and the evident desire of a large majority for revision and a new creed.

A Sensible Act.

Judge Clark, of the Superior Court, Atlanta, Ga., the other day, direct witnesses before him to swear by uplifted hand. He said he was induced to this step by sanitary considerations. He did not believe in keeping a kissing block on which all kinds of ulcers and foul lips may be pressed. Another improvement—swear not at all, but affirm. The oath is a relic of the trial by ordeal, and is just as senseless.

Mr. J. H. White.

He lives at Port Huron, Mich., and by nature is one of the best men living. He takes stock in THE PROGRESSIVE THINKER; took that will pay a dividend right along, and which will never be repudiated. Mr. White realizes that fact in full force, hence sends to this office \$10 to do a grand missionary work. Thanks, Brother White.

One Man's Opinion.

"I have yet to find a true believer in the spiritual philosophy who cannot be trusted," was a sentence we overheard one day last week as we were waiting in the down town office of a large establishment that employs hundreds of persons without regard to their religious belief. The speaker, a short, active, ruddy-faced man of about forty, has, by his ability and power to judge men, been advanced to a very responsible and lucrative position. "I am not a Spiritualist; haven't had time to investigate, and don't know what they claim to believe; but I do know that there is a mighty power influencing their daily lives that makes them better than others on the same grades."

Such is the candid opinion of one of Chicago's active business men. Spiritualists, how do you like it? Does it not seem as if the days when we were deemed the scum of the earth, lunatics and idiots, with whom it was dangerous to associate, were passing away?

They who are behind us, in the invisible, will see to it in the fullness of time that we are vindicated. The abuse, wrath and ignominy heaped upon us, is not a tithe of the terrible current poured upon the despised Nazarene and his followers ages ago, and yet look at their numbers and present influence.

We have reason to congratulate ourselves that we "can be trusted." No Spiritualist can be simply an eye-sorcerer, a sham and a fraud. Those who are classed as frauds and confidence abusers may either be misrepresented, or they are the barnacles who cling to the ship for what there is in it for them, and are not Spiritualists at all, but like the same classes in the churches, have "stolen the livary of heaven to serve the Devil in."

How can a Spiritualist who believes that he lives constantly in the presence of his loved ones gone before, be otherwise than trusty in every particular? He might possibly conceive that by some hook or crook he could escape the notice, for a minute or two, of the eye of the One; but he knows that his friends form a cloud of witnesses to whom not only his acts but his thoughts are visible.

Of what use is it for a man to win a point in life by injustice, knavery and chicanery, when he knows he will be obliged to make restitution sooner or later, in full? The cup he giveth his neighbor to drink will surely be pressed to his own lips, filled to the brim, and there held until the last drop is swallowed.

To us, "I have yet to find a true Spiritualist I could not trust," are the most glorious words we have heard for many a day. They mark a new era. They show that the tide of public opinion against us has changed. They echo the desire of every earnest Spiritualist. When Spiritualism and its teachings are understood, it will be perceived that it is the corner-stone of the new-old brotherhood of the race, which is destined to make all men, embodied or bodiless, believers in and doers of the right. Our brothers, everywhere, bind this saying on your hearts and memories for meditation. Strive to be worthy of the coming favorable opinion of the outside world, of which this is a forerunner.

Our First Page.

Once or twice a year we devote a page to publishing matters pertaining to the Order of the Magi, which is located in this city. While the aim of this Order is to illustrate the existence of certain occult planetary forces, it is also in perfect harmony with those grand higher spiritual truths inculcated by Spiritualism. The fact that this order contains many high degree Masons, also prominent physicians, law-reporters, lawyers, capitalists, one ex-Congressman, and prominent editors and publishers, shows conclusively that it is rapidly taking a prominent place, and doing most efficiently the work for which it was originally designed. Those who wish to keep step with all reformatory agents will thank us for enlightening them somewhat in regard to the Order of the Magi. For further particulars in reference to the Order, address Olney H. Richmond, 1910 Washington Boulevard, Chicago, Ill.

A Witch of the Nineteenth Century.

Remember, please, that this highly interesting story, which ran through THE PROGRESSIVE THINKER for eight weeks, will be sent free to all new yearly and trial subscribers. Get your friends to send on 25 cents for a trial subscription.

Glossary of Words.

Hudson Tuttle has something to say of interest in regard to certain words and their meaning.

Nature's Method.

Has Nature a method of her own, peculiar to herself, by which she proposes to settle the color question in harmony with her own eternal laws? We note in the medical journals that most of the life insurance companies refuse to take risks on the negro, giving as a reason that the death rate is one-third greater with them than with the whites. Vital statistics gathered by companies doing business for pecuniary gain are the most trustworthy, however much the humanitarian may deprecate the facts they reveal.

Spiritual Consultation.

The guides of Mrs. Cora L. V. Richmond have consented to resume the consultations through her instrumentality, on spiritual topics and mediumship, Wednesdays from 1-3 to 5 P. M., at 40 Loomis street.



Remember, everyone, that on account

of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

J. R. Alter, H. W. Simmons, Perry Brown, Wm. Buckland, John Dawson, and T. H. Guinness, of the First Society of Spiritualists of Stuttgart, Ark., join in recommending S. B. Hymen as a clairvoyant and clairaudient medium and trance lecturer of much ability, and worthy of confidence for honesty and integrity.

Mr. J. W. Fletcher is meeting with splendid success at Conservatory Hall, in Brooklyn, where he lectures every Sunday until January and returns again in March. His New York lectures began in December, but the place is not yet announced. He will be followed in Brooklyn by Mrs. Ada Foye, W. J. Colville and others. He is not open for any engagements except for funerals outside of New York City or Brooklyn.

P. S. George, president, writes from Dubuque, Iowa: "Mr. and Mrs. Geo. F. Perkins are again in our midst after an absence of one year in the West. These famous mediums held forth at our hall last Sunday evening, which drew a crowded house, every available seat being taken. Mrs. Perkins as a clairvoyant medium, is excelled by none, while Mr. Perkins, as a singer, is the best that has ever been heard in Dubuque, and is also a good lecturer and test medium. We hope to keep these mediums the entire winter, if possible."

Mrs. J. B. Chrisney sends a communication from A. C. Ladd, written through her mediumship. He emphasizes the importance of fulfilling the scripture injunction: "Cast thy bread upon the waters," etc., in its true sense of sowing the seeds of good and teaching spiritual truth. Every moment of life we are casting bread upon the stream of eternity. We must reap what we sow; therefore, let us sow goodness, truth, spiritual reality and righteousness, and we shall reap accordingly in spiritual light, progress and happiness.

Prof. Cadwell, the well-known mesmerist, is filling a four-week engagement at Lowell, Mass., under the auspices of the Lowell Reform Club, and is drawing crowded houses of the best citizens. He has been a public mesmerist for over forty years, probably mesmerizing more people than any other man ever has. The Lowell citizen mentions several remarkable cures performed by him, and well-known residents of that city. Prof. Cadwell said that one saloonkeeper in Lowell could do more in one month to injure the mental and physical condition of people than have all the mesmerizers and hypnotists who ever lived on earth.

F. W. Scott writes: "I am astonished to know how you can afford such a valuable paper for the price."

Mrs. Mary C. Lyman is engaged to lecture for the St. Paul (Minn.) Spiritual Alliance during November and December, 1899, and is drawing good audiences and people are becoming very much interested in her lectures. Her address is Room 14 Hotel Bateau, St. Paul, Minn.

W. S. Clemens, of Columbus, Ohio, writes: "The First Church of Spiritualists have secured W. J. Hull, from Buffalo, N. Y., who will speak for it in November. The interest manifested by our people here and the inquiry prevailing on all sides in regard to Spiritualism, Bro. Hull seems to fill the programme and greatly satisfies his hearers with his clear and decided elucidation of facts."

Mrs. T. Wilkie writes that Miss George Reynolds, a splendid test medium, is doing a grand work in Albany, N. Y.

Mrs. J. Held is located at Oakland, Cal., for a good season of rest after a year of hard and successful work in locating mines, at Butte City, Mont., to which place she is to return in May next, to fill several engagements. She has visited several meetings and found the nature of the interest in Spiritualism growing in Oakland and San Francisco.

C. S. Butler, of Sacramento, Cal., writes in terms of warm praise of Mr. and Mrs. H. H. Hymen as a clairvoyant and clairaudient medium, and says that Spiritualism is gaining ground in the far West.

Mrs. B. A. Ball writes from Fama, Ohio: "Our circle is progressing. We have as good a band as there is in any place—so our guides tell us. We receive many good communications from P. P. Bliss, and I send you 'one we received from E. V. Wilson.'"

Mrs. Henry Ide writes of two seances at her home with Willie Brown as medium. He was hardly seated in the cabinet, a bedroom, before beautiful lights came, and there were many positive demonstrations of spirit presence and power. At the second seance spirit messages materialized, walked, spoke, drummed, tumbled, etc. Messages were written. Mrs. Ide's husband came out four or five times, her piece came and spoke audibly and wrote a message, as also did a little girl of Mrs. Ide's.

Mrs. Celia Hughes is located at 52 Oakwood avenue, first street south of 39th and east of Cottage Grove avenue, where she will give public seances every evening except Saturday and Sunday.

Dr. A. W. S. Rothermel is in Indianapolis, Ind., holding successful seances, and can be addressed there this month for engagements at other places within 100 miles. His seances include physical manifestations and materializations of hands, etc., in the light, music, written communications, telegraphy, etc.

Dr. JOHN C. WYMAN.

ORAL SURGEON AND DENTIST.

FIRST-CLASS WORK, MODERATE PRICES.



33 DRENE AVENUE.

NEAR GUMBLELAND ST. BROOKLYN, N. Y.

Dr. WYMAN'S DENTAL PAID BY THE PATENT.

J. R. Francis Esq.,
Editorial Sir,
Please send me a few copies
of No 198 Prog. Thinker for distribution.
It is a splendid example of your
prompt recognition of the demand
for the very best mental and spiritual
publications to awaken thought among
liberal thinkers. I rejoice in your good
success, and wish you even greater
prosperity in the future, for your
Journal is truly active and wide awake.
Since the indifferent reaction by your
stirring appeals to their patriotism and love
of individual and national liberty & progress.
Ever yours fraternally, Dr. John C. Wyman

JESUS, THE GREAT CHARACTER OF HISTORY.

Invaluable Facts in Reference to this Notable Personage.

It is a fact that no one will dispute that THE PROGRESSIVE THINKER leads in presenting thoughtful articles for the consideration of the people. It stands to reason that such should be the case. It arises from no particular merit on the part of its editor, but simply from the fact that the paper has attained a very large circulation. Such a paper must necessarily attract to it prominent thinkers. It cannot be otherwise. Leading literary lights, especially those who are traveling around the country, can readily see that it has an extensive circulation, and they realize fully that it is the best medium to reach the public. Taking all these various facts into consideration, it is not strange, then, that a leading mind in our ranks should be attracted towards THE PROGRESSIVE THINKER in order to present some valuable facts to the people, which he has been a very long time in accumulating. The subject is one of paramount interest. It is one that interests the people generally, and the facts that he will present will be invaluable to the student. He will show:

1. That Jesus, if he was born at all, was surely not born on Christmas.
2. He will show that the events said to have happened in connection with his birth and death never occurred.
3. He will show that not one of the "Biblical" prophecies was fulfilled in him.
4. He will show that Christmas was kept as the day of the birth of the Savior thousands of years before Christ.
5. He will give an astrological interpretation of Christmas, Christ and the Bible.

This eminent thinker, scholar, and investigator will present all of the above facts in a most attractive style, and they will prove of great utility to every reflective mind.

Now, Spiritualists everywhere, see the rare treat which you will have in one issue of December! The article will prove of great value—in fact, it will be worth twice the price of a yearly subscription to the paper. Do all you can, reader, to get your neighbor interested; now is the time to give THE PROGRESSIVE THINKER another impulse onward and upward. Knowing, as you do, that it is founded on a substantial basis, and never resorts to questionable practices in order to get patronage, we should have at least an order for 20,000 of this paper. It will be furnished at the following rates: Orders of 10 copies and upwards, **One Cent** per copy. Single copy, **Two Cents**. There is no profit whatever for us in this paper, nor do we want any. We are able to do this philanthropic work because there is no stock company back of us to swindle the people. No stock company on this earth can compete with THE PROGRESSIVE THINKER in getting out literature that combines cheapness and excellence.

Now, Spiritualists, go to work at once, and call the attention of your neighbor to this production. See that your orthodox minister has the paper containing this article; see to it that every Spiritualist in your neighborhood sends in at least ONE TRIAL subscription. HUSTLE, please, and do it. None of the high-priced magazines will ever publish an article of greater merit. Again we say, hustle, please, and send in an additional subscriber.

Lip Service is Salvation.

That fellow Paul, complimented by Catholics with the title Saint, was a genius, and merits the fame he acquired in the church. The more we search the scriptures, as commanded, the more we find out. Read: "If thou shalt confess with thy mouth, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. With the mouth confession is made unto salvation."—ROM. 10, 9, 10.

Lip service, it seems, has not been properly esteemed. Hereafter it should be regarded as the thing indispensable to salvation, if Paul's teaching is divine.

Passed to Spirit-Life.

Passed to Spirit-Life on Tuesday, Nov. 7, 1893, at Pittsburgh, Pa., Mrs. M. J. Irvin, aged 58 years. The funeral was held at her home, the undersigned officiating. Sister Irvin was an earnest Spiritualist, a member of the Sixth Street Spiritualist Church of Pittsburgh, a great worker in the cause, and one beloved by all who knew her. Just before she passed away she saw and named the dear spirit friends who gathered at her bedside. She was ready and willing to go, and cheerfully gave instructions regarding her funeral. Almost her last words were a request that no other than a Spiritualist be allowed to officiate, as she wanted people to know that she died as she had lived, a true Spiritualist. She passed away peacefully, apparently without pain. E. W. SPRAGUE.

GENERAL SURVEY.

Continued from 4th Page

Mr. George W. Walrond conducted a most successful public service at Hamilton, Canada, on Sunday last. The Spiritualists' hall was again full, an evident sign of the interest in Spiritualism in this city. So many earnest workers and truth-seekers are bound to keep alive the subject in even the most orthodox city on earth. The guides of Bro. Walrond gave an address on the fallacy of the orthodox belief in the approaching second advent of the "Messiah." Messiahs had been coming and going ever since the first dawn of man on earth. Superstition gave birth to all the Messiahs of the past, and superstition was one of the props of Christianity today. Brother Walrond replied to a number of questions, gave a number of clairvoyant tests, and delivered many messages from spirits to friends present.

John Mosely Clarke thinks his fiftieth expression over the good times the Spiritualists of Nashville, Tenn., are having, would be that of the old lady in a church meeting who, in a glow of pious excitement, broke out with: "O how good it do feel!" Dr. H. T. Stanley's platform tests dissipate doubt, banish agnosticism, and lead sorrowing hearts to know their "departed loved ones" are with them still. In the sciences, "hands of more than mortal symmetry" caressed our own; music unplayed by mortal touch filled the air, and messages of love were indited to many present."

Katharine D. Knox, of New York, writes: "The friends of Mrs. Stimson Smith in Michigan will be pleased to hear how she is sowing the seed 'as the days are going by.' She gives a lesson on Friday of each week on the development of the spirit as embodied in the words of a class of ladies who are extremely interested in her explanations. Her hearers are largely the gainers by her beautiful lessons, and if she might be impressed to extend and continue the work she would be doing the work of the spirit world in a most satisfactory manner."

J. W. Hummel writes: "Harlow Davis, the inimitable platform test medium, is still with us in New York City, and doing a grand work among the skeptics. I attended his meeting at Spencer Hall, 114 West 14th street, last evening. The hall was filled to its utmost capacity. For upwards of an hour the audience were held spellbound listening to the wonderful tests of spirit-presence, and frequently showed their appreciation by rounds of applause. He is as fine a medium as I have ever seen, and his gentlemanly manner, combined with his mediumistic gifts, have made for him a host of friends."

The funeral of Judge Fisher, of Wichita, Kansas, who recently passed to Spirit-life at the age of 78 years, was largely attended—nearly all the members of the bar and many old settlers being present. The services were conducted by Rev. Mr. Post, the pioneer Baptist minister, and Judge S. N. Tucker, who made appropriate and impressive remarks. According to his own request, made two years previous, selections from "There Is No Death," and the closing lines of Bryant's "Thanatopsis" were read by Judge Tucker.

Titus Morrill, of New York, writes of the splendid lectures given by Dr. F. H. Willis.

Will C. Hodge reports a pleasant trip to Jacksonville, Ill., and will tell our readers more about it next week. Keep him busy, and address for engagements 471 West Madison street.

The Marshalltown Spiritualist Association have organized a Progressive Lyceum, through the assistance of George H. Brooks, who is now with them, and it starts out with prospects of good results. The Lyceum is an institution which is distinctively of spiritual origin, and is based upon the principle that by training a sound body the mind is made more receptive for the exercise of its spiritual unfoldment.

W. J. Colville lectured November 11th to an appreciative audience in Perrin hall, Waukegan, Ill. November 12, 13 and 14 he addressed excellent audiences in Milwaukee. His engagements in Chicago are Auditorium hall, Thirty-first street, Thursdays and Fridays, 10:30 A.M., ending December 1. Health lodge, 8 South Ada street, Tuesdays, Thursdays and Fridays 3 P.M., ending December 1. Thanksgiving day, November 30, 77 Thirty-first street, he will lecture on "America and Her Destiny: Her Conflicts and Her Triumphs," at 10:30 A.M. During December he will fill engagements in New York and Brooklyn.

Mrs. Harry St. Clair sends one of the handbills of the notorious "Dr. Alexander Hume and Katie Fox," traveling fakirs, whose promises are very large and whose performances very small—but, as their circular claims for them are diminished, they succeed in extracting a harvest of shakels from the unwary—and that is their object. We can only advise our readers, once more, to avoid all such fakir shows—that deserve to be prosecuted for obtaining money under false pretenses.

Jos. Singer is located at Farmington, New Mexico, for the winter.

Mrs. E. T. J. Bullene, an old time worker, and a most estimable lady and an able lecturer, is now located at 142 Eugenia street, this city, where she can be addressed for engagements. Mrs. Bullene has not been actively at work for several years, and it gives us great pleasure to announce that she will renew her labors in the field of reform.

Mrs. F. M. Eddy has removed from Morgan Place to 98 South Green street.

A goodly number of friends of Mr. and Mrs. Levi Wood, of South Haven, Mich., met at their pleasant home on the 15th inst., the occasion being their fifteenth anniversary. Many valuable presents were given, which called forth a response from the soul, tending to unite in closer bonds of friendship one for another, and cultivating a brotherly view in the goodness of humanity, thus removing the chains of isolation. There is no such thing as isolation, but one continuous change and interchange, vibrating from soul to soul, from heart to heart, crossing and recrossing, which gives utterance to the soul's earnest desires.

The First Society of Spiritualists of Lansing, Mich., have again taken up the work in earnest, and have now quite a lively society of about fifty members. It has elected new officers, and holds regular meetings every Sunday. The society has not had any foreign talent as yet, to address it, but made

the best of home talent. A. J. Champion, an honored member of the Order of the Magi, Mr. J. Bush and others have assisted. It expects to soon have L. V. Moulton, a first-class speaker, to lecture. The officers are: President, Mr. O. Spaulding; vice-president, Ralph Smith; secretary, Mrs. May Ayres; treasurer, P. P. Olds.

PROSPECTING.

Locating Slocan Leads with the Aid of an Invisible Power.

As Told by the Locator.

TO THE EDITOR:—In writing this article I only propose to state facts which occurred and can be substantiated by affidavits by one or more persons who were present, and witnesses to the facts as stated—consequently I am not called upon to explain the why and wherefore of the mysterious agency that produced this intelligence that came to me.

This intelligence, distinct from my own, gave me messages from time to time, covering a year or more, previous to my entering upon my summer's trip. I was told by this invisible agency that in the Kootenai and Slocan country I would be shown good mining properties that I would locate.

On the 25th, under the direction of this invisible agency, I went up what we afterward called Granite Creek, and about one mile from Kootenai Lake I found the mines, going direct to where they were situated. These were located as Spirit No. 1 and 2. These names are on the location notices, I myself, holding one-third in each.

On the 6th of May I went to Ainsworth. There I was almost immediately thrown into the society of a gentleman who, I soon discovered, was greatly troubled, and in order to determine what it all meant, I invited him to my room in the hotel. There I gave him a reading, which showed the true nature of his trouble. This reading prevented a tragedy which was planned and would have been carried into execution the very same night. Through this invisible agency this individual was directed to immediately leave Ainsworth and to proceed to the Slocan country, where he would be fortunate enough to get into mining property which would enable him to support his old father and mother better than he had been able to do heretofore. He obtained what was promised him, and a verification of the power of this unseen agency.

I desire, before closing my stay in Ainsworth, to give a striking circumstance. A miner was engaged in doing assessment work on a property owned by some parties doing business in Spokane. One evening we were together in a cabin convenient to where he was working, and this unseen intelligence gave a message to him, saying that 150 yards from where he pitched his tent the year previous in the Slocan was a good lead of mineral. The miner remarked that it was close to his ground, but not on it. Some six weeks later I was in Three Forks, where I again met him. He remarked: "By the way, do you recollect in relation to the message and the lead close to where I had my tent a year ago?" "I tell you," said he, "a blind lead was found in that very locality, on a property belonging to Mr. Lemmon, of Nelson, found by the miner speaking about the message received at Ainsworth."

I left Ainsworth and went to Kaslo. Here I met an old friend who had some supposed interests in the mines. We came to an understanding, and from that time on we were a great deal of the time together, for a time trying to unravel the knotted skein of mining prospects, which failed to materialize. But there came a time when this invisible power asserted authority. I was told to go to the Whitewater basin. I was directed to the southern rim of the basin, and in going there we left the trail leading directly to the basin, taking the north trail to the mountain forming the south rim of the basin.

At this point this invisible power gave us information that the lead crossed the mountain in a northerly and southerly direction.

We then went on together and soon came to a mineral lead crossing the summit of the mountain. This is a gold property, and from what the invisible intelligence says about it, it will materialize in good shape.

After making this location we returned to Kaslo where we duly made record. Here we remained for some time.

The time comes when we are again summoned by this invisible intelligence to proceed to a place designated. We prepare our packs, for where we are now going we must pack on our backs blankets and provisions. We expect to be ten days or more in doing what will be necessary to do, consequently we have about forty pounds each to carry. We have our outfit transported to a point where we leave the road.

The next day we continued on our journey, and in the afternoon were told by this invisible intelligence where we should go into camp. For two or three days we had rain and the dense fog settled down over us, making it exceedingly disagreeable.

When it was possible to attend to business we went to the immediate vicinity of where we were to find the lead. We came upon a high bluff the walls were nearly perpendicular or hundreds of feet below. This position afforded a good view of the immediate surroundings. I here sat down with my back towards the cliff, and this invisible intelligence pointed out to my partner the exact location of the prospect, situated about a mile and a quarter distant, in a depression on the point of a mountain. On going to where the invisible intelligence directed we were overjoyed to find an exceedingly fine showing. Here we located a block of three claims. After staking off the ground according to law we returned again to Kaslo.

In getting ready for the last trip we prepared a sail for our boat, laying in a variety assortment of provisions. With trolleys lines to catch fish, and a fair wind from the north we set sail for the point of destination, for the final work laid out by this invisible power.

Arriving, we encamped on the banks of the lake. The next morning, putting our things out of sight, we commenced ascent of one of the highest mountains

in the Kootenai country. We were two days in accomplishing our purpose. We were directed to the lead by this same unseen intelligence, pointing out its exact locality when we came to where it was practicable to do so. This is a gold property and very extensive. We staked out according to law and immediately retraced our steps to our camp.

The next morning quite early we started for our boat. We found everything undisturbed, and putting our things aboard we headed with a fair wind for Kaslo. The wind dying off in the evening, we went ashore and camped for the night. After we had our supper we built a big fire and were just sitting down to listen to the invisible intelligence when all at once from the summit of a snow topped peak, the opposite side of the lake there arose a most brilliant light, illuminating for many miles around the whole horizon. This, the unseen intelligence said, was given in honor of the successful consummation of our mining doings.

And now in conclusion I will state without fear of successful contradiction, that the Slocan mineral belt proper, embracing areas of some six miles wide and from fifteen to seventeen miles long, is the best mining country lying out of doors, and its future will be simply wonderful. The mineral belt lead and silver of a very high grade and in some instances carrying gold, makes a combination that will enable the mine owners to work to an advantage while other sections will have to close down.

N. C. BOATMAN.

THE STREAM OF TIME.

We're adrift on the silent stream of Time,
As it runs through the valley of years;
From the brooklet of childhood and spring-time,
With its sunshine, joy and tears,
And we scarce heed the coming and going
Of seasons, or the seeds we are sowing.

There are rapids where the torrent rages,
'Neath beautiful rainbow and spray;
There are shoals where the driftwood of ages,
Is gathered and left to decay;
But the river still onward is sweeping;
And the sands its record are keeping.

We glide through the lowland and meadow
Where the violet and pansy bloom;
'Long the base of the mountain, whose shadows
Cast o'er us a season of gloom;
Yet, by landmarks, man knows he is going—
While the river still deeper is flowing.

There's a harbor below, not far away;
Where stream and earth-life are ended;
But the wavelets dance on the lake-locked
For past and future are blended;
And we fall asleep in the evening's grey,
To wake in the morn of eternal day.

Then, the ocean of infinite space,
We unfurl our sails to the breeze;
Though mariners charts no longer we trace,
We glide onward through mystic seas;
From mainland to isle, and from zone to zone,
Toward the borderland of the great unknown.

This wondrous sweep is the home of the soul,
On its swift-winged pinions of flight,
Where thought-waves of light unceasingly
Roll
Far beyond the shadows of night;
Where the stellar key of wisdom unbars,
And our heavens of rest are suns and stars.

TALLMADE.

Passed to Spirit-Life.
Miss Emma Flanders passed to Spirit-life in her 29th year, at the home of her parents, in the full knowledge of immortality and spirit return. Miss Flanders had been an invalid from childhood, but had been made comparatively happy in her crippled condition by the sympathy and ever-watchful care of a loving mother, a tender father and an affectionate brother. In her latter years she had become a clairvoyant, clairvoyant and trance medium, giving many proofs of spirit return through her mediumship. She also wrote some admirable poetry under control. Being quiet and reserved, she would not go forward as a public medium, but preferred the quiet of her home and a few appreciative friends.

Wilmington, Ill. JOHN P. RANSOM.

Frederick Muhlhäuser passed to Spirit-life from his home in Cleveland, Ohio, Wednesday evening, Nov. 1st, 1899, aged 52 years. He was a native of Berne, Switzerland, came to this country in 1848, returned to his native land in 1854 with his parents, but came back in 1857. When the war broke out he enlisted in the 3d Maryland Volunteer Infantry. He was one of the bodyguards at the White House at the death of Lincoln's second inauguration. He settled in Cleveland in 1867, and established the Cleveland Woolen Mills. He held several prominent municipal offices; was foremost in public and private acts of charity, a very successful business man, not only a popular public man, but a man well liked by the humblest of his employees.

A veteran passed on: Judge B. H. Fisher, an old and respected citizen of Wichita, Kan., passed to the higher life Nov. 8, 1899. He was 78 years old; had been a resident of this city twenty-one years. He had been engaged in the practice of law, until about five years ago, when he moved upon a fruit farm near the city. For five years he was in partnership with the writer. His body was buried from his son's residence in this city, yesterday, in the presence of a large number of his friends. At his special request the writer of this assisted at his funeral. He had been an avowed Spiritualist more than forty years. He was always a friend to mediums, and his house was the home of many mediums and speakers while in this city. He leaves a widow and a large family of children and grandchildren to mourn his departure, but they do not mourn him as dead, but only pined for to a better life.

S. M. TUCKER.

A Witch of the Nineteenth Century.
This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited widespread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of subscription. Induce your neighbor to send 25 cents for a trial subscription.

The price of money taken by Peter from the mouth of the fish in order to pay the government poll-tax was an imperial stater of silver, and worth about twenty-five cents.

GLOSSARY OF WORDS

Pertaining to Spiritualism.

Something to Be Preserved.

BY HUDSON TUTTLE.

There are many new words introduced by Spiritualism, and old words have been given new meanings. Not a little obscurity has resulted from the loose manner in which these are used. The following list, which by no means is exhaustive, contains the most important words, with their legitimate meanings:

AURA: Nerve-aure, Spirit-aure. An influence supposed to be thrown out from the nervous system, and to surround every individual as an atmosphere.

ANIMAL MAGNETISM: Another name for mesmerism.

CHRISTIAN SCIENCE: The application of this term is peculiar, inasmuch as the matter to which it is applied is not Christian in the accepted sense of that word, and the methods employed are the very reverse of scientific. It affirms that God is all in all, and man being a part of God, and God being incapable of sickness, there can be no reality in disease or evil of any kind. Consequently Christian Science is a series of denials as well as affirmations. It superstitiously brings hypnotism to its aid and accepts a good share of Spiritualism. In fact, all that is valuable in Christian Science, in Mind Cure and Mesmerism, is taken from Spiritualism, and what is not thus taken is of no value.

CLAIRVOYANCE: Clear-seeing. A sensitive state, of all degrees of acuteness, from that where the personality predominates and modifies the perception, to that wherein the mind is independent of the physical body and its surroundings, and is in direct contact with superior intelligences.

CLAIRVOYANT: One endowed with the faculty of clairvoyance.

CLAIRAUDIENT: Clear-hearing; the faculty of hearing voices or sounds, independent of the physical ear.

CHARMING: Fascination; mesmerism.

DEMON: A spirit holding an intermediate place between man and the gods. They were good and evil. The word is wrongly translated in the Bible as Devil, and its use in the New Testament has given the modern meaning, an evil spirit.

DEMONIAC: A human being obsessed by a demon.

DIAPYCNIA: A word first used by A. J. Davis to designate undeveloped, ignorant and mischievous evil spirits.

THE DOUBLE: Double presence; the appearance of an individual at a distance from his physical body.

ETHER—PSYCHIC: A universally diffused medium similar to that of light, in and by means of which psychic energy is propagated. Its existence is proven by the harmony it introduces among the most diverse phenomena. It is superior to the laws of gravitation and physical conditions, and hence all manifestations therein are, unamenable to physical laws or forces. Out of it comes life, and hence it has been termed *Psychic Ether* and *Zoeether*, the life-ether.

EVOLUTION: The theory that all forms of life on this earth are united by common parentage and development by the accumulation of beneficial changes.

FASCINATION: The same as mesmerism, but undesirable because suggestive of the influence sorcerers are supposed to exert over birds, etc.

HALLUCINATION: A false perception without any material basis, being formed entirely in the mind.

HYPNOTISM: M. Charcot, who claims to have founded the science of hypnotism, says it is a diseased state of the soul. Prof. Bernheim says it is "a peculiar psychical condition which can be provoked artificially, and which to a varying degree augments suggestibility." Dr. Forel says it is "the idea of suggestion." Dr. Luys says: "It is an experimental, extra-physiological state of the nervous system." All these definitions must be repeated each other. It is a strictly normal state, maybe spontaneous or induced, and is the activity of the spiritual being more or less freed from the limitations of the physical body. It is a composite state and it may be divided into three ascending stages—hypnotic, somnambulic and clairvoyant. By mesmerism all these stages may be induced, and the mesmeric state is equivalent to the hypnotic.

HYPNOTIC: Subject to hypnotism.

HYPNOTIC STATE: State induced by hypnotism. It is readily divisible into two stages. In the first the subject is not unconscious, and is controlled by the "medium voice." The second is a profound state, resembling clairvoyance or trance, in which memory is lost and the mind becomes independent of the operator and of surrounding conditions.

HYPNOTIZER: The operator; one who practices hypnotism.

ILLUSION: A deceptive appearance. Illusion differs from hallucination in always being produced by a real object, which appears differently from what it is while the latter is entirely a creation of the imagination, without external cause.

IMPERSONATION: The control of the medium in such a manner by a spirit as to represent the appearance, character, disease, etc., of that spirit.

MESMERISM: A term which has been loosely used, with a wide range of meaning. With Mesmer it meant the influence gained by one person over another by means of passes, dominating the will of the subject.

MEDIUM: One who by sensitiveness is able to communicate with departed spirits.

Physical Medium: One who receives manifestations in which physical matter is acted on by force beyond his control.

Psychic Medium: One receiving communications through the mind or spiritual sensitiveness.

REINCARNATION: Reading the thoughts of another by impressibility.

MATTER: The matrix through and by which forces expressed, and of which all that is known, or can be known, is formed from the impressions of such force on the senses.

MATERIALIZATION: The appearance of a spirit in tangible, bodily form, differing from an apparition, which is supposed to be intangible.

MATERIALIZER: The act of a spirit clothing itself with matter. This word is expressive of that it has become of general use, with a wide range of meanings.

DEMATERIALIZER: The dissolving of a materialized form.

MATERIALIZING MEDIUM: One through whom the phenomena of materialization occur.

METAPHYSICS: Is similar to Christian Science, differing mainly in dropping the Christian nomenclature. In no sense is it metaphysical except, perhaps, in the obscurity of its affirmations.

MINDCURE: Is nearly identical with metaphysics, but perhaps gives hypnotism a more conspicuous place. [See Christian Science.]

OBSESSION: The taking possession of a human being by a spirit. In a stronger sense, the dispossession of the rightful spirit of its body, and using that body as if it were that of the obsessing spirit. The "Wassena Wonder" was a remarkable instance of obsession by a well-intentioned spirit of intelligence.

Occult: Mystical; concealed; as applied to the magic of the past its use in descriptions of modern psychic phenomena is misleading, and it should not be employed.

OD, OR ODYLIC, FORCE: The force Baron Reichenbach thought he discovered in magnets, crystals, etc., of influencing sensitives.

PATHEISM: Healing by the use of hypnotism or mesmerism.

PSYCHIC SCIENCE: The science of spirit. This term covers the new field of research, in which actual observation after the methods of physical experimentation, takes the place of speculation and metaphysical contention of the old school of psychology.

PSYCHIC: One sensitive to psychic influence. A medium must be a psychic, but a psychic may not be a medium. A somnambulist, a mesmeric or hypnotic subject is a psychic, the word covering the whole field of sensitiveness, while a medium is one who has that degree of sensitiveness which can be controlled by spiritual beings.

PSYCHIC ETHER: An ether similar to light-ether. Pervading all space, which transmits thought by waves, as the light-ether transmits light. [See thought atmosphere.]

PREMONITIONS: Impressions of coming events, received by thought-transference from some mortal or spirit.

PRE-EXISTENCE: The belief that the spirit is an eternal creation, and enters the physical body at conception to be clothed in flesh.

PERCIPIENT: The psychic or mesmeric subject; the sensitive under experiment.

PSYCHOMETRY: The name given by Prof. J. R. Buchanan to his discovery that sensitives were influenced without direct contact by drugs, minerals, etc., and were able to read the characters of the writers from letters held in the hand or placed on the forehead. This influence has been found to be universal.

PSYCHOMETRIST: One sensitive to such influences.

PSYCHOGRAPHY: Writing, independent of and without mortal contact, implied by spiritual beings.

PHENOMENA, OBJECTIVE AND SUBJECTIVE: Subjective phenomena are such as have no tangible existence, being impressions so vivid they seem realities. The suggestions made by the operator on the hypnotized subject are examples. Objective are such as have a real existence, outside the mind.

REINCARNATION: The belief that the spirit passes through successive births until freed from the stains of earth by expiation; an old belief which has been revived and made a fundamental statement in the teachings of Kardec and his followers.

RECEPTIVITY: A state of mind favorable to impressions, either the result of passiveness, concentration, or intense attention.

SENSITIVENESS: Impressibility; the mental state in which impressions are received from other minds. It may be normal, or induced by fatigue, disease, drugs, or may arise in sleep. It may have all degrees of acuteness, from that in which impressions are difficult to distinguish from the normal thought, to independent clairvoyance. It is a quality belonging to all, varying in degree, and capable of cultivation.

SIXTH SENSE: The capability for spiritual perception; sensitiveness; the state of the hypnotic or psychic. This sense is really composite, being formed of the blended spiritual perceptions, more or less awakened.

SOMNAMBULISM: Sleep waking, sleep walking. The physical senses are dormant, and the psychic or spiritual senses dominant. Has been used in place of mesmerism or hypnotism.

SOMNAMBULIST: One subject to sleep-walking.

SPIRIT: The old definition is, an imperceptible, intangible nothing, capable of thinking and feeling, and God-created by miracle. The new definition makes it created and sustained by law. It is a celestial or spiritual body, organized in and sustained by the physical body, from which it is separated by death, to go forward the same entity, in perfect and complete continuity of existence. The celestial or spiritual body is composed of attenuated matter, not recognizable by any of the physical senses. It is organized, and has as real an existence amidst spiritual things as it had in mortal life.

SPIRITUALIST: One who believes in Spiritualism.

SYNCRETISM: Often used as synonymous with Spiritualism, but really having a widely different meaning. As received by the Latin or Kardec school, it means the acceptance of the doctrine of reincarnation as a cardinal principle. The term has also been used to designate those who demand phenomena as a test, rather than the philosophy of spirit.

SPIRITIST: One who accepts the doctrines of Spiritualism; one who seeks and is satisfied with phenomena, rather than the theories of Spiritualism.

THEOSOPHY: The definition of this term given by H. P. Blavatsky, is "Wisdom Religion, or Divine Wisdom. The substance and basis of all the world religions and philosophies, taught and practiced by a few elect ever since man became a thinking being." To this exceedingly abstract definition must be added, the doctrines of reincarnation, the brotherhood, etc., the doctrines of ages-long past.

THOUGHT ATMOSPHERE: Same as psychic ether. A thinking being in this atmosphere is a pulsating center of thought-waves, as a luminous body is of waves of light.

TELEPATHY, OR THOUGHT TRANSFERENCE: The transmission of thought from one mind to another without tangible or physical means. This occurs without regard to distance and is referred to waves sent out from one mind to another through the psychic ether.

TRANSCEND: When persons fall into a state resembling death, in which they may or may not be conscious, it is said they have fallen into a trance. This is not a

correct use of the term. If in this state resembling death their spiritual perceptions or sensitiveness is quickened, and they perceive thereby, then it may be truly said they are entranced. The trance thus defined is similar to clairvoyance.

TRANSFIGURATION: Transformed, as when a medium takes on the appearance of the communicating spirit. The expression of the spirit when it transcends the body, as in clairvoyance, and sometimes at the moment of death.

VISIONS: A term of wide meaning. In the sense derived from the Scriptures a revelation of supernatural appearance. The state in which these are received may arise from physical or mental disengagement or exhaustion. They may be simple phantasms, or the state may be a truly sensitive one in which impressions are received from other intelligences.

ORGANIZATION.

To All Iowa Spiritualist Societies.

The call for a convention of Spiritual societies of Iowa, for the purpose of organizing a State Association was published in THE PROGRESSIVE THINKER of Nov. 18, a part of which article should be as follows:

"In order that a State Association may be organized and incorporated as herein suggested, the delegates who are appointed for this purpose are requested to meet in convention at the Spiritual Temple, in the city of Marshalltown, and State of Iowa, on Tuesday, the twelfth day of December, 1899, at 2 o'clock P. M., then and there, and at any adjournment thereof, to consider and act upon the questions of organizing the Iowa State Spiritualists Association, and of incorporating the same, and upon such other questions and matters as may be brought before said convention."

All Spiritual societies taking favorable action are requested to report the same at once to the committee, in order to permit them to complete all proper arrangements. All correspondence may be addressed to the committee at 201 South Third Avenue, Marshalltown, Iowa.

E. N. PICKERING,
G. H. BROOKS,
A. NORMAN,
Committee.

New Thought.

New Thought has taken time by the forelock—the issue for January, 1899, having already made its appearance. The form is changed—the size of the page being reduced and the number of pages increased to sixty-four, making it very convenient, indeed. The table of contents shows that its high standard of excellence has not been abated. A fine tinted engraving of the well-known and talented musician, singer, orator, medium and lecturer, Mr. J. Evans Baxter, of whom there is a sketch further along, Moses Hull gives the first chapter of a series devoted to that deeply interesting personage, Joan, the mediumistic heroine of Orleans, etc. There are articles by E. Bach, T. D. Eber, Mattie E. Hull, D. W. Hull and U. G. Figley.

New Thought is a gem, in form and in quality, and it is only \$1 per year. Address Moses Hull & Co., 29 Chicago Terrace, Chicago, Ill.

Spiritual Meetings.



MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY

PHENOMENA.

Through the Mediumship of Geo. Cole.

Carrie Miller and Sethi Manephat wrote their communications in a glass jar (independent spirit writing). The former October 17th, and the latter on November 7th.

Marshall Macdonald's communication was spoken at the Carrie Miller circle October 24th. I have the pleasure and honor of a personal acquaintance with Mr. A. G. Macdonald, who is the grand-nephew of the French general. On several recent occasions, when Mr. A. G. Macdonald and myself have attended Mrs. Cadwell's materializing seances in Brooklyn, we had met Marshall Macdonald. In the seance-room this spirit is a splendid personality, not only in form and feature, but in a full, high and broad forehead, my admiration and interpretation of which, can best be expressed in the language of Bryant:

"The human mind that lofty thing,
The palace and the throne;
Where reason sits a sceptered king,
And breathes its judgment tones."

In the familiar but brief interviews which conditions permit between mortals and materialized spirits, I invited the French marshal to visit our circle, promising him the best conditions we could give to enable him to write or speak.

The eloquent address, signed "Macdonald, Duc d'Angoulême," is his response to my invitation.

"There is not," says the Macdonald address, "an individual Spiritualist who has not spirits from my side of life hovering around to comfort in periods of misfortune, to encourage in great enterprises, and to direct into those channels leading to safety and happiness."

I interpret the foregoing statement to mean that the law of spirit control is a regnant in power and universal in its operations; that it operates upon all individuals according to law and conditions; that those mortals who are open, intelligent and receptive, receive and are influenced precisely in proportion to their ability to make responsive answers to angel influence and guidance.

In other words, the educational and humanitarian work of the Spirit-world in mortal life is in the primary school, the academy and the college, and all are progressing to higher and better conditions.

The Macdonald communication says of Napoleon that "he was a Spiritualist," that is to say, the mighty and matchless law of spirit control reaches and governs all persons and all conditions of mortal life. In this sense the law of spirit control was conspicuously illustrated in the life of the great Napoleon.

Spirit Charlotte Corday, communicating at our circle in February, 1892, wrote this of Napoleon:

"Sympathizing spirits from every age and clime had also come there (Palais Royal, France, in the midst of the French Revolution) and prominent among them was the great Roman spirit, Claudius Appian, who stated that the spirit of the celebrated Julius Caesar had been incarnated in an obscure Corsican named Bonaparte, and that he would conquer the bloody revolution, bring order out of chaos, and extend the arms of unhappy and bleeding France to the uttermost parts of Europe—would establish an empire of splendor and glory, whose renown would endure for all time."

The Egyptian Manephat whose earth-life career reaches back more than fifteen centuries B. C., speaks of the birth of first century Spiritualism as "the advent of the great Spirit of God."

If I rightly interpret this sentence, it is a most appropriate and most significant description of the birth in mortal life of the greatest of the long line of Judean seers and prophets. This Jesus, the son of Joseph, was richly endowed with spiritual gifts; and his life and career mark one of the greatest of his historical events.

As a medial instrument of spirit power the greatest obstacle that Jesus had to encounter was the ignorance of the age and race to whom he ministered. He said of himself, that "he could not do many mighty works, because of their unbelief," and that "those who would come after him would do greater works than he had done."

This did Jesus, in his own person, give to the law of spirit control a complete and splendid illustration, and thus did he foretell the advent of modern Spiritualism when he said, "Those who would come after him should do mightier works than he had done."

CHAS. R. MILLER.
282 Atlantic Ave., Brooklyn, N. Y.

A BRILLIANT AND POWERFUL ADDRESS FROM A FRENCH MARSHAL.

One week ago this day I was my privilege to preside at a seance for your daughter, Carrie Miller, in the presence of my grand-nephew.

It had been my intention to manifest upon that occasion, as my nephew came here rather with the expectation of hearing from me. But your daughter Carrie had promised to write in defence of materialization of departed spirits, and hence I am delegated the honor of controlling, while the communication was being written.

I have come here today for the purpose of expressing my views upon this important question of communication between spirits and mortals.

When in earth-life and in command

of a corps d'armes during the wars, I considered it a good axiom, when invading an enemy's country, to move from a base of supplies, fortifying such base and guarding the lines of communication against interruption by the enemy.

Though I have come here today, not in an enemy's country, but I trust, among friends, still I have my lines of communication well guarded by the mighty Claudius and your daughter, Carrie, who returns the compliment of presiding at my manifestations, as I presided one week ago.

It is very remarkable, as a spiritual standpoint, that so many mortals should seek to oppose and combat their highest interests. Comparatively speaking, the duration of mortal life is as nothing to the unending years of eternity, through which every spirit passes, and yet so many mortals are there who seek to ignore that great future and live only for the troubles and vexations years which characterize mortal existence.

Spiritual life is indeed the only state that can be of import in the great economy of time, and it does appear extremely reckless that mortals should throw away the brief space given them for preparation and development, for the gross sensuality arising from the perverted tastes of a social system.

Now, since the way has been opened and the many causeways leading from the spiritual to the mortal world are filled with returning spirits, anxious to communicate with their mortal friends, the assurance of the errors under which they themselves did abide, and, since so many brave and determined mortals have cast aside the opinions of the prejudiced public, press and pulpit, and have determined to give cordial reception to those returning spirits, then is there a ray of light increasing upon the horizon, flashing out the hope that the liberties and the distinctive individualities accorded to each human being will be returned to them in fuller and greater measure, that the mortal world may take that step of progress among the spheres of space, and revolve triumphantly in its orbit as a redeemed and beautiful planet.

Spiritualists among mortals, as spirits and then, are the chosen media—the selected instruments to work out the great problem of life. And here permit me to observe, that every Spiritualist among mortals is a media for one phase or another of spiritual manifestation; and there is not a moment, however brief, that passes, that an individual Spiritualist has not spirits from my side of life hovering around to comfort in periods of misfortune, to encourage in great enterprises and to direct into those channels leading to safety and happiness.

And the relations between spirits and mortals are very intimate, and, though the presence of spirits is oftentimes denied and their manifestations discredited, yet in those final moments of earth-life, decay and dissolution, the gaze of those very mortals are gladdened by the presence of spirit friends who approach to lead them over the river from the mortal to the immortal.

Those who are familiar with the history of Napoleon and his generals will admit that the Macdonald, whose divine decisions and battles of Wagram, has manifested in this manner, communicating upon a subject that is now becoming so popular in the mortal world. But, let me say, good friends, that Napoleon and his generals were Spiritualists, as they (the latter) had an abiding faith in the methods by which Napoleon was influenced, and whose heroes were those found in "Plutarch's Lives." It was this reliance upon the immortal of the past and the faith of his generals, that this devotion, that gave the unheated victories, recording the brightest pages of modern history. And it is not extravagant to say that the same spirit that governed Napoleon and his generals still controls the mortal affairs of men.

As I have already exhausted the time permitted for this communication, I will close with the remark that the phenomenal increase in numbers and importance of the adherents of the cause of Spiritualism, gives promise of a general and I may say, universal acceptance of the beautiful and sublime truth disclosed, and yet to be disclosed, in modern Spiritualism.

MACDONALD.
Duc d'Angoulême.

MATERIALIZATION DEFENDED AND THEOSOPHY CRITICISED.

To my friends of Carnegie Hall: It has been stated upon the platform of the Carnegie Hall Conference that the spiritual cause has not progressed in the last fifteen years, but has retrograded from the point attained up to that period.

There could perhaps be no better evidence of the courtesy, kindly consideration of the Carnegie Hall Spiritualists and their disposition to make their platform free for the expression of every shade of opinion, than the fact that such a theosophical sentiment could be uttered in their presence unrebuked by the presentation of facts, now accepted by the unprejudiced minds of every profession.

Theosophy, on the occasion referred to, traveled far from the course prescribed by the most common etiquette, to make the gratuitous assertion that "the same old routine, the same old dark cabinets were still resorted to to prove to an intelligent world that there is such a thing as spiritual phenomena."

Spiritual phenomena are not dependent upon old routine for their production; and if dark cabinets are made available for the materialization of departed spirits, they are only so made in proportion to the amount of illumination of many of the minds of those mortals who sit before them; and endeavor psychologically to prevent the manifestations they have paid to witness.

There are other phases of spiritual phenomena—theosophy has declined to notice, which address themselves more to the intellectual capacities of mortals

and which are silently and surely gaining converts to the spiritual cause from every theological denomination, and from professors of every grade of science and philosophy.

It is through these phases of manifestations that the tones of pulpit orators have been softened, their views broadened and enlarged, their dispositions liberalized, and an angry, unrelenting God, as taught in the mysteries of theology, come to be recognized as a God of love.

But to return to the dark cabinet. Though the phase of the materialization of departed spirits has been the most criticised and their media the most vilified and persecuted, yet such phenomena have so increased in the last fifteen years that dark materializing cabinets have become sacred sanctuaries in many private homes in every civilized nation of the earth, and at their shrines congregate the departed spirits of those who in mortal life were valued and loved relatives and friends, whose earth remains had long since returned to the dust from whence they came.

The importance of the phase of materialization is now recognized by the best minds, and acknowledged by the greatest enemies of the spiritual cause, as affording tangible proof, through ocular demonstration, of the existence of a state of being beyond the mortal, and the possibilities of the renewal of those relations and associations interrupted by untimely decease.

The dark cabinet, so slurringly alluded to on your platform, has apparently not retrograded in the past fifteen years; on the contrary, it has successfully combated every opposition, and overcome the most obstacles thrown in its way, standing out to-day an argument on the side of spiritual immortality before which the Theosophist must bow, and from which the materialist must retire, either theory shrinking before the light of reason, the palpable demonstration of which no argument of creeds, theories, or isms can controvert.

There are many among those assembled at Carnegie Hall every Sunday who have repeatedly met their friends from the borderland at the portals of the materializing cabinet, and have thus become acquainted, by practical experience, with the truth that there is no death, but that the grave and tomb are "gates ajar" to a continued existence on a higher plane, to a step of progression that continues through the countless ages of time.

Finally, dear friends of Carnegie Hall, permit me to congratulate you upon the progress you have made in disseminating the truth of a cause in which we are all interested, and which is revolutionizing old and effete dogmas and driving back the old and musty jugglers into the caves of antiquity from which they emanated, to insult the intelligence of the nineteenth century civilization.

Spiritualism has so progressed in the past fifteen years that the cause has now a national organization, and is estimated as one of the important forces in the politico-social system; and the many converts that are daily made to the ranks of Spiritualists testify to the importance of a cause it is our highest privilege to advocate.

CARRIE MILLER.

MYSTERY OF A HOUSE.

Queer Doings in a Prairie Ave. Home Unexplained.

THE FAMILY OF MRS. FRANCES COHN DISTURBED BY THE RATTLING OF DISHES, RINGING OF THE DOOR-BELL, ROCKING OF CHAIRS AND SHAKING OF THE HOUSE—EFFORTS TO FIND THE CAUSE OF THE TROUBLE FAIL, AND NOW THE NEIGHBORS SPEAK IN WHISPERS OF GHOSTS.

TO THE EDITOR.—The Chicago Tribune, when it gives a ghost story, will generally be found to be correct. It sets forth that the last two weeks to the home of Mrs. Frances Cohn, 3901 Prairie avenue, Chicago, has been disturbed in such a mysterious way that the family has become concerned as to final results, unless the mystery is soon solved. The explanations of the happenings of the mornings and evenings of the last fourteen days are as numerous as the people who attempt to give the explanations, and cover all the possibilities known and unknown, from ghosts to earthquakes. None of them seem to fit the case.

The trouble began two weeks ago last night, at 11:30 o'clock. The family was suddenly awakened by a strange scraping noise and the rattling of windows, the slamming of doors, the ringing of the door-bell, and the jingling of dishes and pans in the kitchen. The house rocked from side to side, and then began dancing up and down in a most peculiar manner, and acting not at all as a well-behaved house should act at that time of night.

To say the inmates were scared is putting it mildly. Mrs. Cohn and her family are not at all superstitious, but she would like to know what it was that got her out of bed so suddenly. The house is a story and a half frame building, set upon wooden pins or posts. The disturbance lasted several minutes, and then stopped as suddenly as it had started. Upon investigation no changes were discernible in the walls of the rooms, the doors were all right, and the building was just where it had been for fifteen years.

Nothing more seems to have been thought of the occurrence, and little was said even among the members of the family. Mrs. Cohn was sure the neighbors would not believe the story, and would probably think her demented, so she cautioned the children to say nothing, and forget what they had seen.

Strange happenings repeated. That was all right for one day, but at 11 o'clock the next night strange things happened again. Then there was a general hunt for causes, and the stovepipes were more securely wired to the walls, and the dishes laid out so as not to fall from the shelves. The gas was lit at the time, but did not appear to lose any of its brilliancy while the commotion was going on. Again the house rocked and danced, and the tin pans rattled, and the rocking-chairs rocked without apparent cause.

Then things were considered serious, and an investigation was ordered at a conference of the members of the family as they met in the sitting-room to report experiences. The next morning at 6 o'clock the family was at the breakfast

table, when the same thing broke loose once more. It is not daylight these mornings at 6, but upon the beginning of the strange occurrences, the children, a boarder and Mrs. Cohn scattered themselves about the house and outside to investigate.

Then a plan of defense was formed. As soon as the noise was again heard the boarder was to go into the basement to run around the house, and Mrs. Cohn and the girls were to hold down the chairs and dishes on the inside. The mystery put in its appearance on schedule time that night, and as it generally lasts from four to five minutes each watcher found his appointed place and kept a sharp lookout for ghosts, burglars and earthquakes. None were found and the mystery was still as deep as before.

The family had become accustomed to its guest by this time and was able to pay more attention to details. It was noticed that the first heard was a peculiar sawing sound as if some one was cutting an iron pipe with a hand-saw. This was in the southwest corner of the house. Then in the opposite corner would be heard a strange pounding as of a great sledge-hammer in motion or a trip-hammer driving piles. This would be followed by the rocking of the house and the accompanying slamming of doors and shutters and the rattling of pans and dishes. The door-bell would ring and nobody could be found who rang it.

The policeman and plumbers at SEA. The policeman was notified the next day and he began investigation. So far he has been unable to explain the mystery. A plumber was called in. He said the pipes were all right, and had not been tampered with. The boarder dug a hole in the cellar, but could find nothing out of the ordinary, except the earth resembled that over a body of water.

Then the neighbors got hold of the story and it was whispered about that the house was haunted. Superstitious people began to walk on the opposite side of the street and imagine they could see misty shapes putting their hands against the building to make it rock.

Last night Mrs. Cohn invited a dozen of the neighbors to see her home so they could see for themselves. At 8:45 the house had its regular "shake." No one attempted to explain the thing.

DIVINE WRIGHT.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflammation, allays pain, cures wind colic, 25c a bottle.

The Medical Law.

(ADVERTISEMENT.)

The old doctors have obtained a law giving them a monopoly for caring for the sick; if they had not, their business would have been gone. Read the following:

DR. A. B. DOBSON, Maquoketa, Iowa. My Dear Friend: I esteem it not only a pleasure, but a duty I owe, not only to yourself alone, but to the public, to set forth some facts respecting my mental and physical condition during the past year. In the early part of the year 1893 my nervous system became very much affected, so that I was unable to sleep. This restless and sleepless condition continued to that extent that many nights in succession I was unable to close my eyes, all of which was reducing my physical powers, and also affecting the mental; in fact, the whole structure was gradually becoming weaker and weaker each succeeding day, and during all this time I was seeking the various patent medicines and medicines, the best medical ability that I could find in Michigan and Northern Minnesota, but of no avail; and finally I was advised to cross the continent, and in October I took a trip to Puget Sound, returning home about November 1, having received little or no benefit from my journey. Upon returning home I again consulted an eminent physician, who informed me that nothing but temporary relief could be afforded me; and thus I went on until November the 25th, when a friend, hearing of my situation, brought me one of Dr. Dobson's circulars, advising and urging me to try the magnetic healer of Maquoketa, Iowa.

I finally consented, under protest, to send for a diagnosis of my case. This was November 25; on the 27th I slept some, but from the latter date up to and including December 4, I did not sleep, all told, twenty minutes, at which time my mind and memory had become so weakened, and with a distracted brain, I was on the verge of insanity. At the time of the arrival of the month's medicine, December 5, I had about fully made up my mind that my case was hopeless, and my restoration doubtful in the extreme, as it had baffled the skill of the most eminent physicians in different sections of the country. I commenced your treatment on December 5, and ere I had taken the first month's medicine I could readily perceive a marked change in my mental and physical condition, and before the expiration of the month I was able to do my usual work, and that of my friends, I regarded myself fully restored, both mentally and physically, to as good a degree of health as I have enjoyed in twenty years, and for the same I express my heartfelt thanks to Dr. Dobson, the magnetic healer, of Maquoketa, Iowa, to whom I am indebted as the restorer of my health.

Very respectfully,
SAMUEL MAFFETT,
Maquoketa, Mich.

(See ad. in another column.)

Address all letters to San Jose, Cal.

A NEW CAMP-MEETING.

The undersigned are organizing a 'Spiritual Camp' to be located in Florida this coming winter. Other camps and societies are cordially invited to join with us. For further particulars address G. W. Carpenter, M. D., 125 S. Clark street, Chicago, Ill.; Mrs. D. H. Elliott, 2924 Lake Park avenue, Chicago, Ill.; Mrs. Helena F. Spalding, 2924 Lake Park avenue, Chicago, Ill.

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