NO. 329

THE TORGH-LIGHT OF TRUTH IN THE DUNGEON OF SUPERSTITION.

countless worlds and systems in their orbits. Though we would not presume to has worshiped for centuries at the explore Infinite Life (God), we feel as shrine of a religion fabricated from the sured that human understanding of the truths and myths of antiquity. phenomena of life, as they manifest through the operation of natural laws, can be immeasurably enlarged.

THE PRIMITIVE RACES.

It has been the misfortune of the race in the primitive ages to become domi-nated by a class of men who have ever de strenuous efforts to oppose and prevent all attempts at investigation into life's phenomena, whenever they were at variance with the letter of existing religious dogmas and precepts.

Primitive man, in his ignorance of natural laws, was easily controlled by minds cunning enough to take advantage of his inherent tendency to bow in fear and terror before such objects in Nature as exercise a powerful influence upon uncultured minds. (Origin of religious worship, which is the key that unlocks the secret of priestly power.)

The priestly order thus originated, claiming indisputable authority from on high to formulate and dictate such dogmas and doctrines as were conducive to its own personal interest, and instru-mental in holding unrestricted power

over an unsuspecting people.

Artfully embodying moral teachings into its dogmatic tenets, it succeeded in emblazoning the word religion (Latin religio, from religo, to bind anew: re and ligo-to bind. This word seems originally to have signified an oath or vow, which was held very sacred by the and sacredness it has ever retained

The sun, moon and stars became objects of worship, and were regarded as the abodes or visible forms of gods and goddesses that ruled the destiny of man.
The priesthood dominated with unquestioned authority, holding the peo-ple in ignorance and superstition, and secretly indulged in

ALL MANNER OF LICENTIOUSNESS sires and commands of the gods. The

SPIRITUALISM IN OLDEN TIMES.

The phenomena of Spiritualism were fully known to the priesthood of mythological ages. The people at large were ignorant of spirit communion, receiving and obeying the commands of the gods, fully believing in their genuineness, and not for a moment suspecting their human origin.

The truth was that the priesthood

carefully guarded their knowledge of spirit communion, and secretly encouraged such spirits who were desirous to control the organisms of the so-called virgins or mediums (who afterward befrom which sprung the nunneries of to day) with a view of aiding the affairs of

Securely enjoying a good living at the expense of an ignorant people, the priesthood completely degenerated, and. in consequence attracted a class of low spirits, desirous to re-enact their pasions and perverted appetites through the organisms of priests and priestesses The demoralizing effect of priesteral and perverted mediumship naturally

impaired the world-wide fame of the oracles, and finally caused their ruin. The priesthood became so bold in their licentiousness as to make the gods the scapegoats of their depravity, trusting to the ignorance and superstition of

the people.

Whenever a virgin or priestess gave birth to a child, the event was duly celebrated as a divine incarnation, while the mother became honored as the recipient of divine grace. Divine incarnations became finally so numerous as to over attempted to trustrate and arouse the suspicion of the people; especially when the philosophers of that pe who were receptive to the influ-

ural functions of the generative organs, and the true nature of the gods. The result of such teachings became manifest in religious dissensions, and the priesthood began to lose the power

it had wielded with impunity for ages.

It was then that it rallied its forces, in secret conclave decided to establish a new system of religion that would satisfy the people and pacify the philosophers. The dogma of divine incarnation, so well known and accepted, was revised, and became limited to one person. The doctrine of an only begotten son thus originated.

The numerous gods and goddesses were replaced by one personal God.who, it was claimed, had sent his only son through the miraculous conception of the Virgin Mary to redeem the world. The character of Jesus, the God-man, was constructed from the traditions. secred legends, and records of various religious sects. It was easy to combine them and give a perfect character to the world, and under its name unite the religious worship of all nations.

The real work of preparing the public mind for the new creed was inaugurated at preliminary, secret sessions, and at various times; but the consummation of growth. these plots toward unification of doctrines took place at the council of Nice,

WHEN THE GREATEST FRAUD the world has ever witnessed was for the spiritual freedom of the race.

AGES, seers, prophets and philosophers have attempted in vain to solve the problems of that mighty principle which holds ideas of the old religions. The priest-hood succeeded in its monstrous scheme below were preserved all the essential ideas of the old religions. The priest-hood succeeded in its monstrous scheme below were preserved and the world and systems in their or-

The leaders of this new system of religion became the controlling power of the civil government, ruling the world with an iron sceptre, and enforcing obedience to their dogmatic precepts by

cruel methods, too horrible to be told.

The advanced teaching of the philosophers were suppressed and became lost to the world, with the exception of fragmentary notes.

All attempts to enlighten the human mind were vigorously prevented, and all would-be reformers disposed of as heretics. The history of the Dark Ages is too well-known to require much comment. Religious wars and persecutions of liberal minds saturated the earth with the blood of millions, who fell vic-tims to the fanaticism of bigots, incensed by crafty and designing leaders. arisen soul. These human monsters, under the cover of a priestly garb, caused to commit the most heinous crimes in the name of re-ligion, thus glorifying and sanctifying the wholesale slaughter of innocent men, women and children.

Science became oircumscribed, and the fate of a Bruno, Gallileo, Copernious and a host of others fully exemplify the attitude of the church toward human progress. Is it a wonder that the fabu-lous dogmas of Christianity, and the unauthenticated records of biblical history have survived scores of ages, when a selfish and unscrupulous priesthood Romans.—Webster.) with a halo of awe never relaxed its hold over the human mind, and thus made humanity subservient to its enslaving teachings? This class of men has always claimed authority to dictate what should be taught as truth concerning man's relationship to life's phenomena, well aware that scientific research would expose the fallacy of the doctrine which declares the Bible to be of divine origin-the most glaring imposition upon man's common sense.

Ever since the Christian system of re ALL MANNER OF LICENTIOUSNESS ligion was founded, its cardinal doc-under the cover of carrying out the decommands of the gods. The mind, and their psychological influence became the strongholds of has been transmitted from age to age priestly design and power, where so-without being permitted to be questioned called yirgins, the supposed mouth-as to its true source, and thus error in pieces of the gods, ministered to the re-the cloak of ethical teachings has been accepted as divine truth the world over.

pears so mysterious, and beyond rational some of the most brilliant intellects are explanation, readily finds its solution absolutely incapable to reason upon rein the light of Spiritualism, revealing ligious subjects, because they have been facts of such stupendous nature concern- taught since early childhood to revere ing the origin of the Christian system of and hold sacred such theological dogmas, ence upon the arisen spirit, that such religion, that the latter will not be able as exclude in their very nature the posto withstand the force of these revela- sibility of being questioned. Certain tions without precedence in the annals of well-known doctrines of the church provide for all who dare to doubt the au-thority of those who to this present day demand absolute and blind obedience in religious matters, boldly claiming to be licensed by and fulfilling the command

The baneful effect of such

REVOLTING DOCTRINES

as eternal punishment for the wicked or unbelievers, is most appalling. The great masses of the people are huddled ogether like a flock of sheep, and worship in fear and terror, lest they should engender the displeasure or wrath of God. Not allowed to think for themcame the priestesses of religious orders, to ceremonial worship, and are thus selves, their souls become bound down kept upon the material plane, while of culture and freedom to expand. True spirituality becomes thus a dream of the future, and religious worship is being practiced as a matter of compulsion and social obligation, thus losing all its intrinsic value to spiritual growth.

In reviewing the true origin of all religious systems, the fact becomes apparent that they were founded upon the basis of spiritual phenomena; that priestcraft, supported by ignorance and superstition, claimed the communications of decarnated spirits to be of deific origin, and the so-called sacred scriptures divinely inspired by God. true value of the sacred records of all religions becomes thus obvious, and their mystic origin finds a natural and rational explanation.

The priesthood of all ages were well aware of this truth, hence they have

PREVENT SPIRIT COMMUNION

becoming popular. Ancient and modern history is replete with records that gan to call public attention to the natwithin the shadows of the church under

the cover of religious fanaticism.

Denounced as witches and wizards, these unfortunate instruments of the Spirit-world became the victims of priestly cunning and religious bigots.

But, notwithstanding the most strenuous efforts of the priestly order to crush and prevent all spirit-intercourse, the human race has become more and more receptive to the benign influence his dual nature and the fact that the hu of advanced souls in Spirit-life, who have labored for ages to liberate humanity from the soul-enslaving power of through all the stages of evolutionary false theological teachings. In conse- growth. It declares that the human false theological teachings. In consequence, science has made marvelous strides in all its departments, and human elementary forces (magnetic and electric minds are beginning to throw off the in nature); and, as such, is indestructible, cobwebs of past centuries that have enhence immortal; while the physical orshrouded man's reason with a network of fictitious dogmas of priestly origin. revolting to common sense and divine ustice, while reflecting the undeveloped state of crude and deceptive

And the time is fast approaching when spiritual truth shall conquer human error, and the race be freed from priestly intolerance that has blighted the choicest blossoms of man's spiritual

Those true and noble souls who have passed to Spirit-life in defense of human liberty and religious freedom through all the ages of the past, are now battling

and more frequent, and the glad tidings are spreading with marvelous effect, The Christian system of religion is beginning to feel the mighty power of this spiritual wave that is sweeping with ir-resistible force over human minds.

The churches are being deserted for THE SEANCE ROOM.

where loved ones, who have been deplored as dead, demonstrate that they still live, and are able to commune with mortals, notwithstanding that certain ministers advance the devil theory, which, to their chagrin, has become so obsolete that even church-members will no longer be frightened with such rubbish, and are seeking the light. Death, that has been the terror of the

race, is now changing into the silent messenger that opens the portals to the inmortal shores, where loving hands are joyfully extended to receive the Receiving absolute proof of the conti-

nuity of life, the human soul becomes receptive to the influx of spiritual truth. It then refuses to be held any longer in priestly bonds, and gladly changes its mental fetters for glorious freedom that allows it to expand and grow in selfknowledge and spiritual development.

Spiritualism may rightfully be defined as the greatest heresy the world has ever known. It challenges the timehonored systems of all religions, and deolares them to be built upon foundations that orumble and decay before the on-ward march of spiritual or divine truth. Though millions are yet in darkness, the new heresy will enlighten the minds

of all, until the last remnants of the old religious systems are swept into obliv-ion, and the white banner of truth shall wave its glorious folds all over this world, and herald man's spiritual era.

These may seem to be rather sweep ing conclusions, as they challenge the criticism of the millions of Christian worshipers, but a better understanding of natural laws, and an honest investiga tion into the science and philosophy of Spiritualism, will fully, support the writer's position.

Though it may seem hard to discard time-honored beliefs and dearly cherished ideas, the glorlous revelations of Spiritualism that cover the entire range of human destiny here and hereafter, will richly compensate temporary disquirements of the people.

This portion of human history that ap
It is therefore not surprising that appointment, or perhaps shock of mind that has worshiped error for truth in perfect faith of its sacredness.

earth-life exercise such a baneful influrevelations as given in this essay prove indeed a blessing to those who are yet on this plane of life in the environments of the church. Though they may feel terribly shocked, and offended beyond description, they will soon rally, and investigate for themselves the truths of Spiritualism without much difficulty, provided they have the moral courage to seek and acknowledge truth wherever

But those who have passed to Spiritlife, fully expecting to realize the promises of the church, cannot so easily change their fixed ideas, and are often held in mental darkness for a number of years, vainly seeking for the fulfill ment of their religious beliefs, and, finding themselves disappointed, suffer untold misery in their undeveloped condi-

kept upon the material plane, while The problems of life's phenomena their spiritual natures stagnate for want should be considered as of utmost importance to human progress, and their solution relegated to the realm of science, as through life's own processes only can man ever hope to receive adequate knowledge of his relationship to Unihope to receive adequate

When priestcraft assumed the right to dietate to man what should be taught as truth concerning his relationship to the phenomena of life, science became circumscribed, and man's most essential study left in the hands of a class of men who were ignorant and had no concern tion of life's true processes. The result of priestly control over man's spiritual growth can be plainly seen in the tendency of the race to drift into material

Thinking men and women of to-day, unable to accept the unreasonable dog-mas of orthodox theology, abandon all hope of a future life, and those who are vet within the church are held there by social obligations, business considerations and the psychological influence of priest and minister while spirituality re-

mains dormant.

The future of the race would be a sad one indeed, were it not for that divine truth, Spiritualism, now shedding its effulgent rays from immortal heights upon mankind.

Its beautiful philosophy teaches man the importance of self-knowledge, because it gives him the key to the problems of life here and hereafter, while its universal science demonstrates to man man spirit or soul has evolved simultaneously with the physical organism spirit or soul is an organized entity of hence immortal; while the physical or ganism is simply the outward expression in obedience to the magnetic forces o the planet.

It tells man that the change called death is simply the separation of the spirit organism from the material frame the former entering into Spirit-life and retaining its individuality and menta characteristics, while the latter passes through the chemical processes of dissolution and enters other combinations of ever-changing matter. The condition of the arisen spirit will

be determined by the

mary school of life), spirit progression (the refining process of Nature) being governed by natural laws and not by re-ligious beliefs, which must be outgrown before the spirit can advance and become progressive. According to its desires and passions, habits and aspirations, will it either be attracted to earthly scenes, desirous to re-enact its former life through some sensitive mortal adapted to its temperament, or it will reach out for spiritual growth and bask in the sunlight of its own spirituality, enjoying the beauties of spiritual re-

standing.
Spirit-life is a natural life, full of activity and progression, where each soul has the opportunity to correct the mistakes it has made during earth-life and rise in the scale of spiritual growth acaccording to individual effort.

The Spirit-world belonging to the

alities indescribable to human under

planet earth completely surrounds the same, and wheels harmoniously with it in space. It has evolved with its physical counterpart, in obedience to evolutionary law, and consists of sublimated matter that appears as real and substantial to spirits as does solid matter to the inhabitants of earth.

The Spirit world, being a natural world, has all the beautiful objects (only more grand and sublime) that Nature has so lavishly bestowed upon earth, because matter in its sublimated state retains its inherent formative principles, which is a demonstrated law of chemis-(Transformation of solid matter into gases and vice versa.)

The spiritual philosophy is extremely beautiful in application to the intimate relationship hetween the two worlds. Ministering spirits are continually attending to their mortal friends, whether man knows it or not, and the operation of natural and eternal laws cannot be prevented by the futile efforts of priest

The divine principle of love finds its most beautiful expression in the intercommunion of spirits, though human blindness cannot yet conceive of that sublime law which binds all human souls this planet has ever produced with that unending chain of Infinite

In the light of this glorious philosophy how small and insignificant appears the present attitude of the clergy toward

he promulgation of Spiritualism. Fearing the overthrow of their unreasonable and demoralizing dogmas they attempt, as of old, to suppress and stille spirit-communion; that has come to enlighten the world and inaugurate man's spiritual era. But the mighty pirit forces that are spreading the glad tidings all over the world, will not be vanquished by any power upon earth.

Though stronuous efforts are being made to stem the spiritual tide that is beginning to overflow the barren fields of creedal despotism, "truth is mighty and must prevail."

The hosts of spirits who once bled for False religious teachings received in human freedom and religious liberty said. "That is a labor of love. I do not are concentrating their power along the line, and with a mighty effort will crush human greed and hypocrisy that dares to enslave human souls contrary to di-

be signed by men and women. And when the white banner of truth will float with the stars and stripes from the capital of this nation, then, and only then, will the labors of those who fought and suffered for the political independence of this glorious country be completed and "Coshall guide the nations of the world in their struggle for political independence and spiritual freedom.

HENRY SCHARFETTER. Baltimore, Md.

TRUE MANHOOD.

There is no greater heaven in earth or sky
Than the light that beams from a true

man's eye,
That shuts the door to all sinful lust And to all mankind is good and just. No better world than the heart of him Whose soul with sympathy will over-

With conscious pride of duties done, Of battles fought and battles won; And grows the brighter when under-

stood; A generous manhood unsurpassed In every good work first and last, To this my ready pen would seek Their manly virtues and greatness speak.

Their rendered service to mankind; A chaplet to their memory bind Of laurel leaves of fadeless fame Engraven on each noblemame.

BISHOP A. BEALS. Summerland, Cal.

The noblest motive is the public good. -Virgil. Opinion, a sovereign mistress of ef-

fects.—Shakspeare... You gray lines that fret the clouds are messengers of day. Shakspeare. All science rests on a basis of faith, for it assumes the permanence and uniformity of natural laws,-Tryon Edwards.

I never think he is quite ready for another world who is altogether weary of this.—H. A. Hamilton. Christianity commands us to pass by

njuries: policy to let them pass by us. Franklin. -Franklin.

Of all wild beasts preserve me from a yrant; and of all tame from a flatterer. Ben Jonson.

It is hard for haughty man ever to forgive one who has caught him at fault. It is heaven upon earth to have a

man's mind move in charity, rest in providence and turn upon the poles of truth.—Bacon. All politeness is owing to liberty.-Shaftesbury.

That man is not poor who has the use of things necessary,—Horace. The man of pleasure should more properly termed the man of pain.-Col-

THE WOMAN'S ERA.

Elizabeth Cady Stanton and Her Work.

reply was something in this order: 75,-000 cattle, 60,000 sheep, 40,000 jackasses and 30,000 women! You see where the What This Prominent Advocate women are classed? Next to the jackof Woman's Rights Says. Lord said furthermore, 'Give the cattle and asses to the people; kill all married women and give the unmarried women

TO THE EDITOR:—We may properly call this the Era of Woman, for she has civilization. Perhaps the most unique effort of this general movement has appeared in the "Woman's Bible." This was a primary necessity towards wo-man's emancipation, for no woman can be physically free who is mentally a slave to superstition. Miss Nellie Bly, of the New York World, thus describes a visit to the originator of the "Woman's Bible," Mrs. Elizabeth Cady Stanton:

"Mrs. Stanton is at home," said the maid, in answer to the inquiry of Nellie

Bly, "please walk in."
Miss Bly entered a pretty, cosy, home-like room! Easy chairs, soft hangings, low lights: piotures hung with irregular but artistic crowdiness; books every where; a desk that looked ready for work by the window; on the end of the mantle a bunch of red roses that filled the room with fragrance, and between the fire-place and the window stood a

Before that piano, intent upon what she was playing, sat Mrs. Elizabeth Cady Stanton, a red shawl around her shoulders, and her silvery head, with its abundance of soft puffs, bent forward over

Eighty years old and playing the pi-ano! Where could be found a man of eighty engaged in the same amusement? In that alone, it in no other way, Elizabeth Cady Stanton shows woman's su-

premacy.
"If I had my life to live over," she said, after we had shaken hands and sat down, "I would never neglect my music: I had a great deal of ability as a girl and I played the piano and guitar, but after I began raising a family I neglected my music. I am so sorry. It is such a comfort when one grows old, and I would advise all women, if they have any musical ability, to cultivate it against the time of their old age."

"But you don't mean to say that you are studying music?" I asked in sur-

"Yes; I take one lesson a week," she answered, smiling. "I am getting along splendidly, too. I am so fond of music that if a hand-organ commences to play in the street I drop everything and rush to the window, and I stay there until it

goes away."
"What are you doing now besides studying music?" I asked this wonder-

ful woman.
"I am writing my reminiscence make work out of it. I am also engaged

on the 'Woman's Bible,'" "Tell me about it, so I can understand its mission," I said.

vine law.

The "Freedom of the Soul" will be and clear them of religious prejudices." she began, slowly. "It is not a comshe began, slowly. "It is not a commentary on the Bible, nor is it a translation, as some have said. We merely take every text that mentions women and comment on it. And we comment on it in very plain English.

"A very learned woman, Julia E. Smith, of Glastonbury, Connecticut, translated the Bible some years ago, and the thirty women who are assisting me in the work use this Bible. We take every reference to women and comment on it. So, as we use a Bible translated by a woman, and as we select only ref-erences to women, I think we can very justly call our work the 'Woman's Bi-ble.'

"You know every time women wish to make any advance in the world the Bible is quoted against us. Men say we women owe all we have to the Bible. What do we owe to it? The Bible says woman was the author of sin and then makes the Lord pronounce sentence up-on her. It makes marriage for her a condition of degradation, and then it said she was an afterthought. You see. they make woman's degradation four

"If you know your Bible well you know that the people were commanded not to make an offering of a female animal. The offering must be a male kid and a first-born, for so loathsome was the fe male that if one was born first it caused the male kid that was born after to be

unclean.
"When Moses went up on Mount Sinai to meet the Lord, no woman was allowed to go. She was denied the right to go into the holy places in the temple. She was commanded to give her jewelry and looking-glasses to help build the temple. She was good enough for that, and then she was not allowed to enter places that

were considered holy.
"Perhaps you don't know it," she added, in a tone of indignation, "but to-day in the Established Church of England there are places that no woman is allowed to enter. For instance, she is holy enough to make an altar cloth, but she is not holy enough to approach the altar and put it on.

"The Bible says, 'Wives, obey your husbands,' regardless of what the husband is. 'I suffer no woman to speak in the churches.' 'As Christ is the head of man, so is man the head of woman,' and yet in the opening chapter of the Bible it says man and woman were made simultaneously. Then the second chapter contradicts the first and gives us the rib scene.

THE CHURCH HOSTILE TO WOMAN.

"The church," she added gravely, "is dead against woman and her rights and freedom, and that with women throwing all their forces into the churches, maintaining them with their money and their work of charity. The churches teach women subordination. They believe all the things that are said in the Bible against them, and the worst of it is that they believe a good and generous and loving Lord said them. We want in our Woman's Bible to show that it was not the Lord said these things, but some men for purposes of their own, and that the Bible is not sacred, notwithstanding

The face is character's index in man, Time may wear, but deface it ne'er can DR. T. WILKINS.

OBSESSION.

that we should believe the Lord said:

'Go, kill and slay all the Midians. Burn their houses and trees and kill all their

women and children?' And when this

"And do you suppose that a good

"I consider such accusations blasphe-

mous against God. I want to lift wo-men out of the superstitious degrada-

tion that makes her believe such things.

WOMEN MUST BE TAUGHT EVOLUTION.

"Now, the Bible tells us the serpent

was in the Garden of Eden standing on

his tail, as I used to see him pictured in

the Bible when I was a child, before woman was invented. Then it tells us

woman is the author of all sin, forgetting

that it said the serpent was already

"I want with the Woman's Bible to

each women evolution. That we came

from the lowest form up to what we are

through the unvarying laws of nature

"What do you consider your most im-portant work at present?" I asked Mrs.

"The Woman's Bible," she replied puckly. "I consider it the most impor-

tant work of my life to lift women out of

their religious superstitions. They must

be taught that they are not degraded,

that they have only been taught so for purposes of man, not God. We used to

burned on the funeral pile. But that is

not so. It was only the rich widows.

The priests told them they would go straight to heaven and also saved their

husband's souls from spending 1,000

years in purgatory if they burned with their dead lords. When this was done

While not indorsing extraordinary re-

orm in woman's attire, Mrs. Stanton

save woman should dress to suit their oc-

cupation. She believes in bloomers for

And, although 80 years old, Mrs.

Stanton is out of bed every morning at 7. She eats a light breakfast, and by 9 o'clock is before her desk at work. At

12 she lunches, and if the afternoon is

fine she drives in the park. If not, she works until the light begins to fade and

then she stops writing to practice her

Her evenings are devoted to he

friends. She never goes to bed until after 11 o'clock. She has always had the

best of health, and does not know what

it is to be sick. Even a cold is a most unusual affliction for her, and she had

the first in years the day I saw her.
"I am curing myself without medicine," she explained to me. "I ate no

lunch and I drank sixteen glasses of hot water during the afternoon. I shall be

completely well by morning."

When Nellie Bly took her leave of

Mrs. Stanton the grand pioneer of wo-

man's emancipation presented her with a copy of the "Woman's Bible," after

"Man and woman a simultaneous cre

A woman reporter alone could have

interviewed such a woman as Mrs. Eliz

abeth Cady Stanton and given us such a

charming picture of her simple, typical

civilization. She is beginning to understand her latent powers, her fine per-

ceptive and intuitional attributes, and

in using them she is becoming more than a "belpmeet" to her more coarsely-

knit brother—she is his equal in power

companion in life and destiny as she was

WILLIS F. WHITEHEAD.

with him "a simultaneous creation."

LYCEUM INSPIRATIONS.

But plunge along through endless woe

Judge not, lest ye should also judged

A den of thieves may honest be,

And true, tenacious brothers,

Outside, among all others.

We read the greatest danger,

On sweetest-smiling stranger.

The calmest hours are those that follow

Good acts are the jewels of the soul: Bad ones are but dismal death-bell tolls

And privileged to smell The fumes of little children

Will make this life more wretched that

The voice of conscience, well-obeyed,

Beats any precept, bible-made.

'Tis never right to train a child

To listen and be reconciled, But rather choose to seek the light

The greatest height attained by man

Was possible when life began, Through struggling ages on and on

Came matter's day and spirit's dawn.

Of truth, and question even right.

-No pleasure in a heaven

Smouldering in hell.

A barking dog, a noisy man, A god of wood or stone,

No god at all to own.

The storm of fiercest mien; But oft is stillest waters shallow,

And largest, weakest brain.

And oft deceit we plainly trace

And still indulge in robbery

'Tis oft upon a smiling face

The most of life is made by those

With smile instead of frown.

Who sit not idly down,

By other's judgment be;

Except as others see.

Look not to others for the good

American, democratic home life.

writing across the first white page:

musio.

ation."

all their money went to the priests."

told that all Hindoo widows were

and not by the operation of sin.

and children to the prieste?"

there before her arrival.

was done he asked what the profit was and what was brought back. And the Some Very Impressive Experiences.

> Several Cases Where the Obsessing Spirit Has Been Driven

> In answer to an article in a late issue of The Progressive Thinker, I would say that my experience with obsessing spirits has been limited, yet I have learned that if a medium is in perfectly healthy condition so far as the brain is concerned, there is not much trouble in dispossessing the obsessing spirit. I would first advise the obsessed person to always sit in or work in a very light room or place, and above all things to do, sleep under a good, bright light all night. This sleeping and living always in the light gives the spirit forces of the higher class a continued

> chance to be always with him. Then let the afflicted one always hold a prayer within his own soul that shall continually go upward with a cry for aid from the higher class of spirits, and also a continued prayer within him that the poor obsessing spirit may also find help from the higher spirit forces above him. These conditions will certainly go a great ways toward relieving him, and if he will always keep his mind upon, his meutal vision upon that higher life, he will soon find that there is a realm of soul life within the reach of any and every good and true mental medium, where his soul can fairly bathe in the astral light that is the home of

> all spirit forces of a higher class.
>
> I will give as best 1 can my experience with one or two obsessing spirits. A few years ago a lady of about forty years of age called upon me to aid her to get rid of an obsession, and, of course, as soon as she spoke of the matter she went at once under coutrol of her familiar spirit, and I asked him why he tormented this medium so, and why did he not leave her. His answer was: "Where shall I go? I have no place else to go." I told him to come to me.

Well, we held a seance with Mrs. Hattie A. Berry, of Chicago, as control-ling medium, and with our combined aid the spirit left the medium and she went home quite happy. But the next morning I did not awaken and get up at my usual hour, and it was 10 a.m. before I came down to breakfast. The first thing that I noticed was that my own home and all about the house looked so strange to me. I did not feel at home so I said nothing to the folks at the house, but went out into a large park and sat down feeling very strange and lost. After a half-hour a policeman came and sat down on the soat near me, and I felt a dread of him, and seemed fearful that he was going to arrest me; he was one that I had aided in getting upon the force, and I was well acquainted with him. As he left two more officers passed me and I heard a mental voice say: "For God's sake, don't let

them arrest me." In an instant I knew that my invitation to the obsessing spirit had been accepted, and I arose and kindly ordered him to get out, and instantly I was myself again.
The spirit returned to his medium, and to-day she is under care at an asy-lum and under a doctor's care for some lesion of the brain material, and here is

where the trouble comes in: She less not the brain power to force the obsessing. spirit out, and she is called insane. In visiting our State asylum for the insane I find about 1,000 patients there, and many of them I know; I also know that many of them are only obsessed by some poor, low, degraded spirit, and the patient or medium is deficient in brain and performance, and, being so, is his

force and cannot collect his or her own

forces enough to drive obsession out.

I fear that this article is too long now but I am tempted to relate another instance where the medium was relieved by a process that was very simple and very effective, and of lasting good. This case was of a lady about fifty years of age, with hair white as snow. She was sessed by an Indian spirit who would do nothing but make her swear and de-clare that "Me not go! Me not go!" As she was continually trying all manner of means to get rid of the obsession, I went to a Mrs. Stearns, a strong and powerful magnetic medium, who had an Indian control of a high order, and we made a square bargain with him that he would aid us in dispossessing the obsessing spirit, while I asked the spirit of the mother of the medium to take possession of the daughters organism as soon as the obsessing spirit left, and in less than twenty minutes after I had placed my hands upon the medium's head, and Mrs. Stearns had taken hold of her hands, our obsessing spirit was crying out: "Me don't want to go! Me got to go! Good-bye!" The mother spirit took hold of her daughter, and she has been troubled no more in this way. This took place at Lily Dale Camp a few years ago, and the patient or lady has called on me since and thanked me profusely for the aid we gave her at the time.

Now if the aged gentleman who wrote the article on his own case will write me and carry the letter in a side vestpocket a day before he mails it, I can tell whether he can be helped or not, but I will not say that myself or any power on earth can aid him in his trouble: but I will aid him free of all cost to him, and will only be too willing to aid any mortal that is in trouble of this nature, always having it understood that no one can be aided in these matters unless the patient or medium exerts his or her own will power to the utmost in the same direction that I use the higher power of spirit force that I am blessed with, and that surrounds me, J. W. DENNIS.

120 Normal Ave., Buffalo, N. Y. He surely is in want of another's patience who has none of his own.—Lava-

Nature, through all her works, in great degree, borrows a blessing from variety.-Churchill. Let them obey that know not how to

rule.—Shakspeare. Some to the fascination of a name sur-

render judgment hoodwinked. - Cowper.

DECREE OF DEVELOPMENT Perfection is attained by slow degrees; Perfection is attained by slow degrees; the good that is in it.
she requires the hand of time.—Voltaire. "Do you suppose," she asked quietly, launched upon a credulous people. During the last fifty years a wonder- it has attained during earth-life (pri-

OBSESSION

Various Views, and Advice Qiven.

The Obsessed Can Be Delivered.

SUCCOR OFFERED TO THE OBSESSED. TO THE EDITOR:—In your February 29th number you print a touching appeal from a sufferer, under "Obsession." far as this man states anything concerning "obsession," he agrees with a long period of experience with such cases. period of experience with such cases. He has a just grievance against the methods with which healers and workers usually treat cases of this description. While no two cases appear to occur identical in origin and continuance, hence demand distinctively different treatment, the most numerous causes I have met with have been where a sensitive reposed on feather beds and pillows. In many cases these feather beds and pillows were veritable and literal ghostnests, swarming in the aura of perhaps several generations, and able to make vital connections with the sensitive who in hour after hour of passivity permitted his own emanations to join those of maybe his dead and gone ancestors. The feather bed and pillow is very conducive to heart failure, nervous twitchings, asthma, etc. In many cases the patient has reached such a stage that the bed ought to be burned.

Consumptive patients also ought to be ordered off feathers. Many of such would get well without taking any medicine or healing ministration at all, by burning their old ghost-nests, and getting material in their rooms, especially their sleeping apartments, of clothing and furniture that would not absorb and hold their emanations.
While it is somewhat difficult to get a

true and direct sympathetic connection with this sufferer from a newspaper no-tice, I am inclined to diagnose the case as feather bed and pillows complaint, aggravated by more water washings than his vitality could stand. All the active efforts of a developed being should be toward inspiration, with a gentle, determined intent continually to hold the expirations under muscular control. And this should be applied to our contemplation of every single pore of our body, as well as our lungs. Did sensitives generally apply the beauties of a life of inspiration to themselves physically as a class they would be demi-

If you will put this sufferer in personal touch with me, I will do all my magnetic sympathy can do. He need not bother about fees. I do much gratuitous healing. Enclosing a stamp to give him my address, faithfully,
FREMONT E. WOOD.

THE OBSESSED WILL BE CURED. TO THE EDITOR:-In your issue of February 29th I read with much interest the communication signed "Obsession," as it has been a part of my work since I have been an instrument in the hands of the Spirit-world for the transmission of their thought to mortals. I have been very successful through the help of my spirit guides in treating such cases, and know from what I have learned from them that our insane asylums are full of just such cases as our brother's, only different temperaments attract different intelligences; and that if mediums could take them in charge, many an unfortunate would be harmonized and at liberty. It will be so when the truth has become better known and humanity more re-

All inharmonies of the physical arise Man is triune in his nature, and physicians should understand the whole to be successful, whether they be regular or clairvoyant, or any class of healers always treating man as a spiritual, not a material being. I have learned to look for causes and remove them, not to docant sight or chemicalize so that this physical is a sensitive plate upon which is cast the negative condition of the patient, then must be surrounded by guides that understand the vibratory law of life that they can offset one nat-tural law, or its effects, by another higher vibration, and the medium understand it too.

ceptive to its beneficent influences.

If our brother had understood this law he would not have been in this con-dition, and all mediums should so understand this vibratory law and act in harmony with it that they should be negative to all good and positive to all that makes them sick and inharmonious.

I believe as Bro. Hull does, that mediums should be educated: they sadly

need it, some of them. The world is calling for the higher thought, and those that are not climbing will be left in the lurch. I believe that will be the winnowing process; as in nature all things vibrate in unison on the same plane, so in this great truth all will find It, no matter how much that seems (for it is only in the seeming) to deter its progress. There is nothing real but absorbed interest throughout by his truth, and as the sunshine dispels all clearness, earnestness and magnetic truth, and as the sunshine dispels all clearness, earnestness and magnetic clouds, so will this great truth eventually manner. His lectures are all scholarly he triumphant.

brother and sister mediums, and to all the world, I would say: Let us ask for the highest and best we are capable of receiving: let us live pure, sweet lives; then shall we by that great law of life that is never inoperative attract to ourselves influences that elevate as the above from the daily secular and uplift-not those that depress and pres degrade.

My heart goes out in loving sympathy to all who sit in the shadows. I will not lican Gazette of Lima, O., of the same date:

"Regardless of the very unfavorable and all up to a higher vibration in their and all up to a higher vibration in their largest and the same date." own nature, for we are all chords in this large—in fact, the largest audience that great harmony of divine life, all fitting has assembled in Wheeler Hall to hear ourselves, through our experiences, for

and awaken the darkened soul to a con-

sciousness of its own divinity.
Whether the spirit is in the body or out, the spirit that has attached itself to our brother is ignorant and needs teaching; but you cannot divest yourself of its influence, brother, without help. If the brother will communicate with me I will help him out into the sunshine once more; and if you will kindly print this in your widespread journal, which is such an educator, it may sid. I knew that it will bring joy and gladness to many that are similarly

I cannot give the brother the instructions, or help, publicly that I can by corresponding with him. If he will send his address to the undersigned he will be-cured. Fraternally yours,
MRS. DR. A. A. CATE.

Haverhill, Mass.

ADVICE TO ONE OBSESSED. FRIEND AND BROTHER:-I sympathize with you in your afflictions. I refer to your article in THE PROGRESSIVE THINKER of the 29th ult. I have had

As far as my knowledge goes in ob-ervation, there are three methods of felieving one of obsession.

dium, and hold converse with the ob- tent. -Shakspeare.

sessing individual, and by so doing teach him and elevate him to a higher plane, and then the same individual will be come grateful and will help the one he injured. I have seen this done.

 Another way is to write a letter to several humanitarian mediums and ask them to assist you with kind thoughts. Write to such as Hudson Tuttle, E. Bach, Lyman C. Howe, Mrs. Nickless, Mrs. Orvis, Mrs. Lynch, etc. Select them from your knowledge as being liberal and humanitarian and such as you

By so doing you form a connection with them (come in rapport) so that you have an exchange of thought, or, in other words, form a channel through which their thoughts flow to you in time of need, in response to your prayers or requests for their aid.

That is, when you are in distress your thoughts go over this channel to them

like a telegram, and a response comes. But this response is not simply thought—one of their band goes to your side. In fact, the case is principally manipulated by the hand.

But the thoughts from the medium, at the time the control goes, are very beneficial. It supplies the guide with the aura of the medium to work in (or force), or magnetism.

I consider it essential to get a reply from the one you write to. I am acquainted with a case that in this way was successful.

3. Another way is to sit with a medi

um who has a very powerful control who is versed in this line. In that case the medium's control will banish the evil sical talent among our own number, one and he will be succeeded by a good I will refer you to Dr. J. M. Temple as

being a wonderful medium in this line. I believe he never fails. If the obsessor is a Jesuit, I consider the only way is by banishment, for, in the case of a Jesuit teaching would be futile. A particular friend of mine was ob-

sessed by a Jesuit priest and wrote to me about it, and I recommended remedy No. and he tried and was soon relieved. I consider the first remedy most desirable, if it is a case that can be handled that way, for it benefits the spirit.
In using remedy No. 1, it is essential that the members of the circle be se

leoted with great care in regard to their spirituality, and also in regard to their being in harmony with each other. For such purpose it is best to have eight to twelve. But oue or two in harmony is better than twelve in discord. Should you desire to try No. 1, and see fit to write to me, I shall be glad to assist. I hope in some way you will gain help. R. M. STANTON.

J. FRANK BAXTER.

His Excellent Work at Lima, Ohio.

This lecturer and medium still holds the interest of many in Lima, Ohio. As said last week, he went there for one month in January, but so serviceable did he prove, that the management there-Mr. Baxter re-arranging his eastern ap-pointments—has kept him, and will hold him through Sunday, March 15th, at

The following from the Times-Democrat, of that city, speaks the gentleman's favor. The article refers to the meet-

Baxter was favored with excellent au- churches more than from any other diences to listen to his thirteenth and fourteenth lectures in the course under the auspices of the Religio-Philosophical Society, that of the evening numbering hundreds, and in many respects a noteworthy one.

ern Spiritualism,' was one of marked power and great merit. It was one and entertainments. worthy the attention of every Bible be We desire to make liever and student. It was noticed, too, that fully one-half of the large audience, if not more, was made up of church atat the afternoon service.

G. F. PERKINS.

members.
"Mr. Baxter not once assumed to make Bible, but read it as a history, backed by one of its own claims, that it was a book written 'so plain that a wayfaring man, though a fool, need not err therein.' He defined modern Spiritualism to be a fact, more than a theory, based on accredited phenomena, the results of spirit interposition, manifestation and communication. He then re-ferred to hundreds of Biblical facts, with this definition in view, and clearly showed that the age of wonders in spirit phenomena was simply a continuation of the past similar, and was one in which such things were increasing in power and variety, and daily becoming wider-

spread. "But no abstracts or synopsis can do Mr. Baxter deserved justice. It was not necessary to endorse all the speaker said in order to be interested; and doubtless, many of the large audience disagreed often. But certainly he aroused thought and held his hearers in and are entitled to the consideration of all; and if to any more than others, then

What better report of Mr. Baxter's worth, or as indicative of the effects of the spiritual movement in this churchbound section, could be given than such

And as worthy of note and reading, we add a few sentences from the Repub-

Mr. J. Frank Baxter, was there Sunday every human soul, and know enshrined within the gem lies in all its splendor; and perhaps it is for you and me, my brothers and sisters, that have outgrown our own infirmities, to touch the ker fore another week has passed will have read at least a portion of the Bible with

a different understanding." And so it might continuously be quoted of Mr. Baxter's work, not only from Lima, but from everywhere this lecturer and medium goes. He expects to stop for a few evening lectures in

Canton, O., on his way east. He will lecture in Salem, Mass., on Sunday, March 22, and joln in anniversary exercises in several places about Boston on March 29 to 31. In April he will lecture every Sunday in Titusville,

There are but three classes of men: the retrograde, the stationary and the progressive.-Layater. Pedantry crams our heads with learn-

ed lumber, and takes out our brains to make room for it .- Colton. Thus grief still treads upon the heels of pleasure, marry'd in haste, we may repent at leisure.—Congreve.

As the mind must govern the hauds. so in every society the man of intelligence must direct the man of labor .-

This melancholly flatters, but menaces you, what is it else but penury of soul, a lazy frost, a numbhess of the mind?—Dryden.

One is to unite with a strong circle Patience—of whose soft prace I have her sovereign aid, and rest myself con-

SINGING.

Suggestions Concerning the Same in Our Meetings.

PROFESSOR TOLMAN'S ENTERTAINMENT A SUCCESS.

TO THE EDITOR:-I wonder if it will be safe for me to think on paper a few minutes in the line of how to attract the

young people!
Some few of us are so very conservative and self-satisfied with our already stereotyped methods, that it appears to hurt to have any suggestions presented outside the general order of things. I wonder how it is that the young men and women, boys and girls, invariably have to go to the theatre for all

Why is it that Spirltualists in Chicago go to hear the singing at Dr. Thomas' church and do not think it necessary to produce the same quality of singing in their own services; that they pay the enormous sum of ten cents in the evening to hear from the Spirit-world?

their entertainment and amusement.

Why is it that invariably, when Spir-itualists do get up a social or an entertainment, that the musicians and leading talent have to be procured outside of the Spiritualists entirely? Generally a solo singer is imported from some episcopal choir or society; the violinist and planist must come from an orches-tra who "are professionals, don't ye who, in turn, have to apply to the churches and theatres for patronage. If music and dramatic efforts are essential to draw audiences to a liberal or an orthodox church, why is it not quite as needful to have the same to draw audi ences to our meetings? And if the church members find it necessary to arrange all manner of attractions and amusements at home and by the use of various organizations to keep their boys and girls with them, why should not Spiritualists crack their conservative shells, peep out into the light of day and

observe the needs of the hour? PROFESSOR TOLMAN'S!CONCERT.

I attended a splendid entertainment last evening at the People's Iustitute— Professor Tolman was the ruling spirit. Without attempting to criticise or comment to any extent, I would say it was a success in many ways. It showed much genius and executive ability on the part of the manager.

It brought out very prominent before the thinking mind—what can, by organized effort, both with children and with adults, be developed in the shape of musical and dramatic ability and talents.

It brought a fresh magnetism to the istener that was exhilarating to hear, the voices singly and in chorus, from the little tot to the middle-aged adult, sing out the varied sentiments, as the exercises were so harmoniously conducted.

I, having seen Mr. Tolman many times conducting the singing at Mr. Jenifer's meetings, take it for granted that Mr. Tolman is favorably inclined

Having had some years of experience in California, teaching voice-building, in part connected with Spiritualists, I favor. The article refers to the meetings of last Sunday, March 1:

"Notwithstanding the inclemency of the weather last Sunday, Mr. J. Frank like myself he got his support, but rather like myself he got his support from the churches more than from any other

Now, then, if those interested in this work among the different societies will make some move in the matter, I will give one evening a week of my time to he matter, and will assist in the singing "The evening lecture on The Church of hymns and songs, and the reading of and the Book.—Their Relations to Modmay be utilized in our meetings, socials

We desire to make a specialty of sing-ing in our meetings at the North Side Masonic Temple, and invite all singers to come and practice with us—especially

NEW YORK.

The Unqualified Success of the Recent Mass Convention of Spiritualists There.

TO THE EDITOR:-Permit me to express through the columns of your valuable paper, my great satisfaction at the results of the recent mass convention in

New York. We were told that not only was Gotham supposed to be (as a whole) in a state of lethargy spiritually, but the Spirit-ualists (inside of the First Society and a few private circles), were said to be in a comatose state from which nothing short of a spiritual earthquake could arouse them; yet the results proved that they only waited the day and the hour of the call, for from the very first mention of the convention by the writer to the splendid meeting at the close, every society, medium and Spiritualist favored the convention and did all in their the convention, and did all in their power to promote it.

Those not familiar with such matters can have no idea of the stupendous undertaking, nor of the actual lahor of arranging such a convention. Mr. Richmond tolled indefatigably night and day arranging the outside matters in a most careful and wonderful manner, while upon me fell the work of correspondence, sending out of notices, arranging of pro-

gramme. Three weeks is a short time for such an undertaking, yet the results were

surprisingly satisfactory.
The National Association had never had a hearing in New York before, and Spiritualism never a mass convention

Through the columns of all the great dailies the convention was advertised, and reports (more or less perfect) were given of the proceedings, so that to-day several hundred thousand people know of the work of Spiritualism and of the National Association who never dreamed of its existence.

Particularly are we indebted to the United Press Association, whose representative was present every session, for the impartial and unprejudiced reports

sent out all over the State of New York, and thence all over the country.

The city press of New York certainly gave wide publicity to the convention, and in the main were good natured. The advertising they gave the convention would have cost, had we paid the money for it, thousands of dollars-and the fun of the reporters was not indulged in more than on any other subect or occasion.

The results are manifest from the let-

To THE EDITOR-Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been per-manently cured. I shall be glad to send

ters since received, showing an awak-ened interest in the subject of Spiritual-ism and the National Association throughout the country. Great gratitude is due to the speakers

and mediums who, attended and who came at their own expense, giving their services freely for the sake of the cause, while those in New York and Brooklyn were ever ready for service. I desire especially to mention Miss Maggle Gaule, who came of from Baltimore on purpose to appear and who gave splen-did tests on the eyening of the first day

of the convention and Mrs. Helen La Palmer, of Portland, Maine, came to New York, also on purpose to be present and speak, here being one of the masterly addresses of the convention. Many of the speakers and mediums were too remote from New York and had previous engagements preventing their presence, but from all kind and appreciative letters and messages were received. Spiritualists, dear friends, one and

all, who aided in this great work, on behalf of the National Association, and on my own behalf, I thank you. CORA L. V. RICHMOND,

Vice-president N. S. A. Rogers Park, Chicago, March 6. JUDAS, PETER AND JOSEPH.

Reflections on Their Life and

Works. JESUS NOT AS GOOD A MAN AS ABRA-HAM LINCOLN.

There is a short's account of Peter's postolic call; none L believe of Judas So far as we can learn, Peter owed more allegiance to Jesus than any of the twelve. The restoring to health of Peter's mother-in-law was one of Christ's first miracles. If all that is said of mothers-in-law be true, Peter may have been justified in denying his master. See Matthew viii:14. Or we may find a reason in Matthew exvi:18-23. Christ promises him the leadership of the church, the exaltation and condemnation of souls, and the keys of heaven; and in the same breath calls him "Sa tan." Surely not a fit person to trust

with so many important functions.

The mob that under the guidance of Judas went to the garden of Gethsemane to arrest Jesus was a determined one. "armed with swords and staves," and in no mood to be triffed with; yet we are told that Peter, who afterward showed himself to be a coward, drew his sword, and smote off the right ear of Malchus the high priest's servant. Peter must have been a swordsman, not a fisher-

The high priest was a man of high regard, and an affront of his servant would have been an affront to him; an affront that would have subjected Peter to positive recognition, immediate imprisonment, and perhaps death. Yet, according to Matthew, the offense was so trivial no attention was paid to it by the eager and engaged mob.

All the disciples save Peter and Judas, fled at Christ's abrect. Peter sneaked to Spiritualism. Query: I wonder if he gets much money from the Spiritualists? most likely in the crowd. Luke savs most likely in the crowd. Luke says the mob was so angry, so fierce, so eager for blood, that they seized one suspected of being one of Christ's disciples, and who could only escape by tearing himself from them, leaving his garments in their hands; fleeing in a state of utter nudity.

Peter's curiosity overcame his loyal-

ty; for when hei had slipped into the temple as he hoped unperceived, he was accused, and mote only denied his master, but on inhos third accusation, fell to cursing "like the army in Flan-

No wonder Christ called him "Satan;" no wonder he told him "he savoured not of Goa;" but a great wonder he should promise him "the keys of heaven." Now, would not one of Peter's nature have betrayed Christ as readily as he denied him, had he had the opportun-

When he saw the man whom he had betrayed being buffeted by the angry mob, a mob ready for any act of violence, his heart smote him. Then what did Judas do? Did he sneak out like Peter and blubber? No; he faced its leaders and said: "I have betrayed innocent blood;" I don't want your silver; It

burns my fingers; it burns my very soul! Who can picture the astonishment on the faces of the people at this daring act of Judas? Truly a great subject for a painter. What did the leaders say? 'What's that to us? See thou to that.' Then Judas in his helplessness, his desperation, his shame and indignation, threw the money at their feet, and went and hanged himself rather than be witness to the indignities heaped upon Christ, an example that might have been followed with profit by the whole

Say for a moment that Christ was as good a man as Abraham Lincoln, who said: "With malice toward none and charity to all;" and if we do say it we'll have to say it quick, for he wasn't. Lincoln practiced more good than he preached; Christ less; for if Jesus knew beforehand that Judas would betray him, how much more in keeping with his divine nature it would have been to have taken Judas one side, and warned him against the enormity of the offense he was about to commit—an offense that laid him open to the execration of pos-

terity.

"Blessed are the merciful." Was it merciful to let Judas go right on and betray him, when a word or touch would

have prevented it? Now, if such betrayal ever took place, which I doubt, did Christ know of it before it happened, or did he not? To do him justice, I thinkshe did not.

Judas was of a mbre manly nature than Peter, in whom the "gift of gab," was well developed more manly than any of the elevent for they fled at Christ's arrest, and, with one exception, did not show themselves again till after the resurrection". The exception was Joseph, of Arimathed, whom Matthew calls "one of Christia disciples." If a disciple, his riches must have been in his mind, thoughtehe is called "a rich man." If a disciple, the would have been poor. If poor, he could have used no monied influence intesting the body of Jesus from Pilate. Was Joseph a disciple? Did he begahe body of Christ, or did he not? I think he, too, did not.

If true that he was a disciple, it is also

true that he was a learned and honored counsellor. If a learned counsellor where was he, that he allowed Christ to go before Pilate without an attorney? From what we read of Pilate, he would ne would have been only too glad to have Joseph, or anyone else, say a good word for the accused. Joseph a disciple? No. There are too many bouquets thrown t the eleven, and too many rocks at

Judas, whose family, for aught we know, might have been in dire distress; and who, in my opinion, was the only man among them. Besides which, to make a scapegoat of Judas is rank nonsense. . Such betrayal was uncalled for and unnecessary. If Christ did half the won-ders that is said he did, he would have two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.

T.A.Blocum, M.C., 183 Pearl St., New York.

NEW NIGHT THOUGHTS.

Some Interesting Humanitarian Ideas.

The best thoughts come to us when we wake in the still hours of the night. s it because our minds are more active in the quiet and negative conditions, or do spirit friends come near and over shadow us? How my thoughts ran last night I will relate, introducing my subect as it came to me with a very earthly story, which came to me as a prelude and preparatory.

Down in Pennsylvania, where the soil is invisible and the "hard-pan" is said to come up to the third rail of the fence, there lived a venerable deacon by the name of Moxley, a prominent member of the church and a thrifty farmer. Poor as was the soil, it was well adapted for apples, and the deacon had a large and well-kept orchard. Every autumn he stored from fifteen to twenty barrels of cider for vinegar, which he said was bandy to have in the house. But it was observed that never a gallon of it turned to vinegar, which, when wanted, was bought at store. Never a gallon was allowed time to make the change, for the deacon loved cider, and its hardness agreed with his taste, Furthermore, he was liberal with his help, and at even-ing would have a pitcher on the mantel full to the brim.

On one occasion both he and his hired man got unusually supplied. The sec-ond pitcher was nearly empty. Ali the time they had been discussing the important subject of the best land for no tatoes. They were both on the same side of the subject, but too muddled to know it. One would argue for a while, conclude with the declaration: "Mellow land is the best for potatoes!" and take a drink of cider. Then the other would take up the cudgel and after a long harangue would conclude: "Mellow land is the best for potatoes," and take a glass of cider. Thus they disputed all night, each fully convinced that he had completely represent the each of the completely represent the each of the completely represent the each of the content of the pletely vanquished the other. When the day broke the cider had proved the strongest argument, for the morning found them at last quiet under its in fluence.

Now, I thought, how many deacon and hired men there are in the world disputing and quarreling over subjects of which, if they understood, they would find themselves on the same side Or if different views are entertained they are not of sufficient vitality to be of consequence—not worth the candle wasted in dispute. There always is a

common ground where all can agree.
We can all agree that the mellow soil of love is the best for humanity. One may believe that man is evolved from a primordial germ, another that he came lown from angelhood. One believes that sin is an undeveloped condition, another in original sin. Whatever the cause, we can unite on the proposition that the human race is in a wretched condition. It does not need any argument to prove that the world is wicked and miserable. An open window is argument enough; one has only to look out and see sin as far as the eye can reach.

Now, for all practical purposes, what is the difference how the human family became in this condition? Should we not help humanity out of the mire first, and after getting it on dry land canvas doctrinal opinions afterwards. Cato ended every oration with the

declaration: "Carthage must be destroyed." He continued until the Roman consul held the plowshare that leveled the walls of that famous city. Let us also aim at one object—that selfishness, impurity and sin must full. If we all meet on this common ground and plant and cultivate our best thoughts in the mellow soil of charity, will it not be better than disputing over unimportant

methods and doctrines? Epictetus and Paul and Seneca and Marcus Aurelius were all searching for y?
God, at least searching for the truth,
Judas sat at meat with Jesus, partook
and in that sense essentially Christians, of his counsels, and ungratefully be-trayed him; but, viewing the matter impartially, was not the conduct of Ju-persecuted the Christians. So did Paul das after the act of treachery much at one time. Were they not all at one in point of ethics? So can we, Spiritciates? join hands in unity to achieve a common purpose. We can all be on the same side of the question so far as uniting in planting and cultivating the piece of land whose incllow soil is called love for humanity. Let us all try to extend the boundary and pulverize it, and make the

harvest more abundant. Here I call attention to an important fact: It is example that saves the world. Philosophy will not; eloquence will not; neither will the schools. The example of sacrifice is the need of the world to lead it to the truth. Does it do the people any good when Talmage preaches "come to Jesus," at five hundred dollars "a come?" or when Ingersoll pities the poor at five hundred dollars "a pity?" No, indeed. Tolstoi takes the spade and goes to work among the peasants. That is coming to the right principle and big

value in it. Personally, I have no use for the Salvation Army, but when I see one of them dressed in a calico gown, give an abandoned woman her hand and say: "Sister, come with me," I say, "God bless them;" and I feel that they are the only conservators of Christianity left in the church Why Johnny Appleseed, who ran wild and planted the apple all along the creeks of Ohio for the good of the coming generations, and notified the settlers of the approach of hostile Indians, had more Christianity than any minister in the State.

It was Lincoln's little deeds of kindness and great sympathy for the com-mon people, not his political sagacity, great and masterful as that was, that cemented the affections of the nation to

his name. Yes, we are in one respect all on the same side of the question. We will not quarrel about where we came from, or where we are going to. Let each address this inquiry to himself: What can I do for humanity? Not what philosophy can I introduce or expound, but what can I do? Who needs me most? When can I lose my contracted selfish individuality in serving my fellow-beings, and thus gain a larger and grander individuality?. E. D. S.

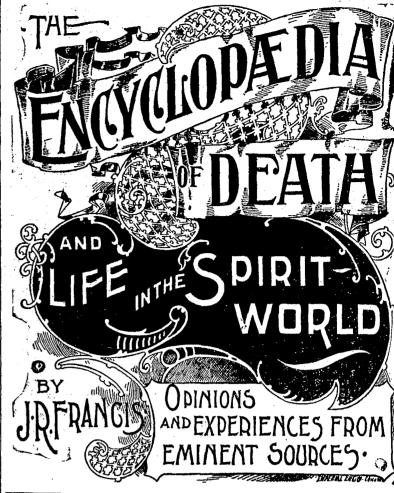
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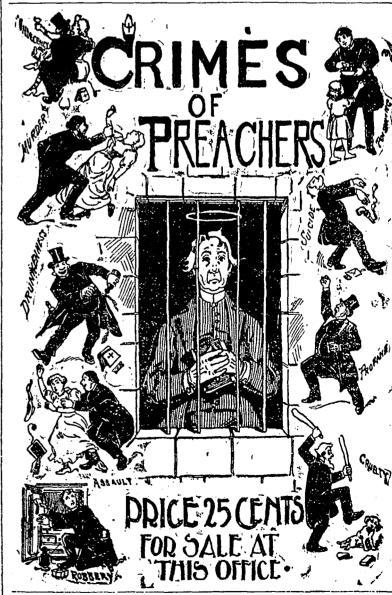
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Religion.

A Claim That Jesus Was a Fictlon.

THE EVIDENCE OF SPIRITS IN REGARD TO CERTAIN HISTORICAL STATE-MENTS.

This is a book of 208 pages, published by the Star Publishing Company, of Springfield, Mass. It is a book that every person familiar with the teachings of Christianity should read, and more especially those who have been led to accept as truth its doctrines as set forth in the way of salvation through the atoning blood of Christ, for they are the ones that most need the truth in the matter.

The book is a research in Spirit-life of M. Faraday, a late scientist of England, into the origin of Christianity, given in connection with many spirit messages through a gifted medium, of those living previous, contemporary with, and since the advent of the so-claimed Christian Savior.

Faraday says when he entered into Spirit-life, like others he sought for

knowledge of the Christian ideal Deity. He could find no spirlt answering to the description of such a character, nor any spirit, however exalted, who could give him any information regarding him, and became satisfied that the idea as taught on earth was erroneous; and that the claim that Deific power had revealed to any class of minds on earth its secret purposes in the phenomena of mortal or

spirit-life, was false.

This naturally led him into an investigation of the origin of that religion which was authority in Christendom for the God idea, and for the prevailing ideas in religious matters. Was it of Divine or human origin? In this investigation he must find those spirits who were living at the time Christianity began its career, who would be likely to know the facts. If there were any such they must come forward and testify.

By the aid of spirit scientists and chemists he was enabled to trace the original ideas to their authors by the use of electric forces, which proved to be accurate and were a great help to him; for the spirits would deny the facts rather than own the deception they had practiced so long.

He found the abode of these spirits a

very undesirable locality, and expresses astonishment at finding the so-called saints of the Christian religion so low in the scale of immortal being. And these spirits believe there exists no higher condition in Spirit-life than that found in the benighted region which they inhabit. Theirs is the Christian's heaven; it is Christianity on the other side; and this condition has resulted from fabrication of the Christian scheme and promulgating it when they know it to be a These spirits think because they do not see them, that all non-church spirits must be in the abodes of the They think that advanced spirits whose garments shine are angels of God, and they shrink from their presence from inward convictions of guilt. They have been hid behind the veil of deception and fraud for sixteen centuries and are bound to stay hid, if pos-

But by the superior psychological power of advanced spirits they are orced to the front, and to tell the truth. This is a hitter dose, but it relieves the mind of the paralysis of error, and they take their first step forward. Having been engaged with those here likeminded as themselves, by influencing their minds to perpetuate the fraud on earth for the sake of the power it gave the priesthood, here and there, it is hard to make a clean breast of the matter. But when they did this, told what they knew and the part they played in cendency over the race; and my succesthe great drama, they would see light sors. with few exceptions, by our manipstreaming down from above upon them, and their dark garments changed to a brighter hue.

They did not understand this, and when told the light was the natural effect of telling the truth, they were much surprised and learned the grand lesson ple of truth, and darkness a principle of the people must be considered in formthat light (spiritual light) was a princibrror.

In some cases bright and shining spirits were seen by them and they received the idea for the first time that there were higher and more desirable abodes than theirs, which produced in them desires to rise and know more. One of the priesthood, Licinius Max-

imus, A. D. 225, who helped formulate Christiauity, says: What power is it that compels me to come in this manner? I thought that

when a person's name and memory had vanished from the earth no power was able to force him back to its scenes and experiences. And yet I am here in the prosence of a mortal who shines with almost immortal radiance, and before him I fear to speak falsely.
"Yes, I was one of the priests of Mi-

nerva at Rome, when we held the council to determine what should be done to preserve the power of the priesthood from destruction by the philosophers of Alexandria. "We knew that a new expression of

religious ideas was a necessity and we found the materials in the schools of Apollonius and Potamon.

We formulated dogmas which were best adapted to influence all minds tinctured with superstition, and which would most effectually prevent the philosophers from successfully assailing our faith as a new form of polytheism. Christianity was its name, and under its shadow were preserved all the essential ideas of the old religions. We gave them a God-man born of a virgin. His life was the acme of ideal perfection and his power was derived from Divin-Ity itself.

We knew the stories of Buddha and his incarnations; the illustrious record of Apollonius (the new Apollo), and the sacred legends of Isis and Horus. It was easy to combine them and give a perfect character to the world, and under its name unite the religious worship of all nations. We succeeded beyond our wildest hopes, and the world has worshiped for centuries at the shrine of a religion of our fabrication from the truths and myths of antiquity. This is the true history of the origin of that religion, it did no harm to deceive in matters of religion, or we so regarded it, and we impressed this idea very powerfully upon the leading minds of suc-

ceeding generations." Another, Fabricius Paternus, a priest of Apollo in Rome, A. D. 225, says: "Why do you ask us to come and re-veal the secrets of the world? Is it not

enough that we have passed away from sight and remembrance of man, and hat we seek to remain concealed from the gaze of mortals and spirits? Yes, we did seek to establish a new

God who should retain all that was beneficial in the old and fulfill the desires of the world for a complete Deity. I conless that it was our work, and we understood well the processes of growth and decay. We saw that the gods of Rome must in time pass away like the

conserve and control the ideas which should arise in future ages and enable us to maintain a perpetual influence upon the earth.

'We sought for power and we found How They Have Evolved a it in controling ignorance. We have held this power for ages, unknown and unsuspected by the race of mortals, who have filled our realms with countless inviteds of spirits who knew not the source of their own ideas. Through them we exert the great influence which causes minds upon earth to obey our wishes. This is the secret of the power which has dethioned kings and destroyed republics. We have sat secure for centuries in the obscurity of pagan mythology, but we have con-trolled the world.

"What power greater than ours now compels us to come forth from the shadows and confess what we have so long concealed?"

Cyril, bishop of Alexandria 412-444, who was noted, for his zeal in suppressing heresy, and by whose instigation, Hypatia, the female platonist, amiable and highly educated woman, was torn to pieces in the streets of Alexandria and then burned in the church, says: 'Why do you bring me here? Yes I did know of the Egyptian doctrines; but was it necessary that I should strive to re-tain the old faith? No. The sooner all records and ideas produced by Pagans which were upavailable for the new religion were swept away the better for the world. What better were common people for having the schools of philosophy at Athens spread throughout the

empire?

"They were destroyers of faith in the God of the world. Their influence on the people was destructive of religious rights and ideas which were necessary to present and future happiness. people could not be governed without their Gods; therefore the philosophers must go and their philosophy with them. "What is the power in your age that

so opposes us?" Scribe: "It is the power of enlightened spirits; spirits who are far in advance of you."

-Cyril: "Yes, so they say. They compelled me to come. Why do we not see

Scribe: "They are invisible to you on

scribe: "They are invisible to you on account of their superior truthfulness and enlightenment. Did we make a mistake? It seems a long, hard way for me to go back to the right starting-point if I am wrong."

Leo I., Pope of Rome 140-461, says: "I of redemption of this vast host must was devoted to the welfare of the church

descended upon Rome I sought to avert the devastation which followed in their path. I prevented them from securing the archives which belonged to the old empire. They were not burned, as some have thought in that period of destruction, but were secreted in the catacombs under the old temple of Minerva.

My successors knew of their place of deposit and expurgated them. The Vatican library holds, or should hold what is left of them. Modern history is in-debted to them for its records of early ters who must work at perpetuating, Christianity.
"The period in which I lived was one of general dissolution of the old order.

The removal of the capital of the empire from Rome by Constantine was the beginning of a policy which led to the overthrow of national feeling, and gave the priests an opportunity to adopt such measures as would secure a permanent character to the church. It was a policy fraught with vast consequences to the nation under its influence, and very incorrectly understood by moderns.

"We deliberately decided what should be taught as truth, and what was to be burned as error. We claimed for the church a supreme control of the world in all that pertained to spiritnal mat-

ters.
"This policy was the cardinal princi-ple of Catholicism as we understood it, and was the turning-point in its relations with the secular power. I declared this policy to be the true one for the church to pursue to gain complete asulations, have adhered to it.

"With many others in spirit-life I am now striving to undo, as far as possible, the mischief I caused in giving to any class of men such opportunities for the exercise of arbitrary power in the name of religion. The destruction of the records, and the dense ignorance of ing opinions about the evidence in be-half of early Christianity. Christianity has no rightful claim to human allegiance. It never had any foundation for such claims save those we constructed out of our seltish desires. No revela tions, or sacred writings were ever given to us by the Deity. Aside from spiritual manifestations which have ocourred in all ages, and which have a human, though not mortal origin, there has never come to earth any evidence

of a spiritual existence for man."

Pope Hilarius, successor to Pope Leo,
says: "Why do you bring me back?"

Scribe: "What did you do with the Roman records?"

"We burned them; for we were not going to have our doctrines overthrown by anything to be found in the records. We gave to the world just as good doctrines; a little better. I had charge of both the secular and religious records of the empire. ()h! well, dead men tell no tales, neither do burned manuscripts! Those which are left tell such tales as we wished them to tell. What would the world give to-day to know what was in the burned records?

"There was enough in them to vitiate every historical evidence of Christ or Christianity for the first three hundred years. We, who had charge of the religious interests of the people, knew it. The original records were the worst kind of heretics; they did not harmonize with the copied and interpolated editions. Any scholar who obtained them would have made sad work with the Holy Church. With the records as we had them the church had no trouble in substantiating its claims over the empire, by delegated power from Jesus Christ. We ruled instead of the emper-

These excerpts are but a small portion of the messages copied from, but enough to give us an understanding of the sort of spirit which actuated the founders of Christianity. So far from being divine it was not hardly human. It finds expression in ideas like these: "It is no wrong to lie and deceive in propagation of religion; it is no wrong to burn, interpolate and change sacred historic records if they would expose the lie and deception; assuming the right to claim for the church supreme control of the world in all matters of religion, and to exercise abitrary power in substantiating this claim, and recognizing in no man the right to disbelieve or oppose that which they decide is truth; a determined zeal to bring every tongue to confess and every knee to bow to the Lord Jesus Christ, their imagin-

atively produced God-man."

These ideas were so thoroughly fixed in the church that they have come down the ages intact, withstanding the progress of advancing thought, and in and Protestant churches;

ine great secret and cause of this ural and miraculous are in accordance fact is, in the controlling power that the with natural law; therefore, friends, let myriads of discarnate popes, bishops us study and investigate these laws. gods of other nations.

myriads of discarnate popes, bishops us study and investigate these laws, for, whe sought to preserve the great and priests have exercised over the as Christiald, 'ye are all gods,' and or when the property of the power if rightly used is uniquided." truths of nature in myths and allegories minds of their brethren on earth. This power, if rightly used, is unlimited. and we acted in such a manner as should power has been almighty, and the only The Minnespolis (Minn.) Times.

almighty power by which it has been inspired and with which it has had to

As a mouse under a cat's paw could not long be a mouse, so a priest, a blah-op or a pope, under the obsessing power of those hosts, though they may in a worldly sense be men, could not long remain such.

With a power such as this overshadowing the religious world, is it any wonder that the minds of its devotees are paralyzed to the sense of progress and spiritual enlightenment, and, like Prometheus, must die where chained? In their strife for salvation they have destroyed every redemptive quality nature gave them, and have exhibited traits superhumanly vicious, and an in-telligence debauched by a masterly ig-

norance.
The enlightened world has been looking on with more and more astonishment. What could possess these people who are so welleducated, and professing ownership of the oracles of God, yet are so inferior to what they should be, and to those who have not these oracles?

But the secret is now told: they are simply clay in the hands of their disembodied potters, and are moulded by the ancient paterns; and having been designed under a selfish lust of religious power, with elements of death to dissenters, and with fraud and error for their base, their environing conditions having become cemented by the earth-life work and the spirit-life work of millions, are unbreakable, and admit of no repairs or progression. Ah! yes, almost absolutely unbreakable! Here we see the power of idol worship as set in motion by error, and sustained and upheld by the united strength of the two worlds.

This is an appalling situation for intelligent minds to be in. It is an evil hard of reaching by reformatory measures. And compared with what the world sees and knows as evil, it is a thousand times as gigantic. It is worse than all the worldly evils combined; because the religious instincts or emotions are the highest of the human soul. They had the out-reaching of the inner being toward the Divine Source, and in that would repose in child-like trust; but theological church rule converts it

commence here. Those discarnated and sought by all methods to strengthen it. When the barbarians of the North creed has had the deepest and most lasting effect must come to earth, and by material or sensuous help remove the sensuous barriers, in the way of seeing the light and making advance upward.

As it takes an iron bar to remove a fast rock from the soil, so it takes a like hard substance to the rock of error to remove it from where faith has imbedded it in the soil of the spiritual body. And besides this mode of redemption another would be increasing to send nere and there, the priestly moulded re-

ligious patterns of antiquity.
To this end Christians must be taught the true origin of their religion; that the child Jesus who was said to be born in a manger at Bethlehem, was, instead, born in the schemy brains of the Pagan priesthood at Rome, his parents both being of one sex, and loved him only for what worldly aggrandizement was expected to come to them by his fabulous life; that, would they have a savior, he is found only in the light that truth brings to the understanding of man; that, would they learn the true destiny of the soul, from which their false religious teachings have treacherously led them astray, they must retrace their steps to where they began to imbibe ideas contrary to natural principles, and here commence the work of unlearning and eliminating about nine-tenths of al

they know.

Ah! this is a hard road to travel. But the sooner they can take up the line of research and follow its lead to the goal. of truth the better for them and for the

In no sphere of life does individual reclamation more decisively affect the

great whole than in this. We are all bound in one indissoluble cord of spiritual unity. That which makes one happy or miserable binds all in sympathy. Charity for those oppressed by error leads to raising the standard of truth. H. A. BRADBURY.

CAN RAISE THE DEAD.

A Local Spiritualist Who Can Duplicate the Work of Christ.

SAYS HE CAN BRING BACK TO LIFE AS-PHYXIATED AND OTHER PERSONS SAID TO BE DEAD.

"In the Light of Modern Spiritualism," was the subject for consideration at the meeting of the First Spiritualist Society, 34 Washington avenue, S., last evening. The following is a very brief sketch of the remarks made by Dr. Aspinwall: "Those of you who are unacquainted with our teachings will probably be sur-

prised when I tell you that there are no supernatural or miraculous events. Everything is in perfect accordance with law. Natural law is the ruling power throughout the universe, and the miracles performed by Christ which are recorded in the Bible were given subject to the same law and are being duplicated in different parts of the world in this, our own time and age. Let me mention a few of them. The so-called miracle of Christ, fasting forty days and nights, would a few years ago have been pronounced by physicians and others as a physical impossibility. Yet Dr. Tan-ner, in New York City, fasted forty-two days and nights, surrounded constantly by physicians, who testified to the fact that not a morsel of food was taken by him during that time. And in the case mentioned in the Bible where Christ was called to minister unto one who was called dead, he said unto them, 'She is not dead, but sleeping, which we under-stand theroughly, and means that she was lying in a trance and he, with his mesmeric power, was able to raise her out of that condition. At this time let me say that the people of to-day have no idea of the number of persons who are buried in the trance condition. I believe I can raise from a so-called death any who pass out from suffocation by coal gas, or the taking of morphine or chloroform. They simply paralyze and stiffen the physical form and overweight the magnetic wheel of motion. A stringent law should be passed that nobody should be tampered with or buried until decomposition commences, showing con-clusively that the spirit had forever left its tenement of clay. The gift of healing, as taught by Christ, is being practised daily, and many cases which have been given up as incurable have been down the ages intact, withstanding the progress of advancing thought, and in spite of the higher criticism, are still prominent fixtures of both the Catholic and Protestant churches.

THE INDIAN MEDIUMS

Credited With Berforming Remarkable Feats.

evangelizing efforts not a success AMONG THE INDIANS-THEIR WON-DERFUL POWER, AS PORTRAYED BY THE PHILADELPHIA TIMES.

Christian missionaries have found the Indian magic a serious obstacle to their evangelizing efforts. Sorcery is intimately associated with the aboriginal worship, and the savages, after astonishing the priests with their tricks, laugh at them, saying: "Your religion laugh at them, saying: "Your religion can't do such things." I happen to know of the case of a Jesuit priest who some rears ago went to work among the Arapahoes and Cheyennes, west of the Missssippi. He gave up the business of saving their souls after awhile and came away entirely discouraged. They did some things which, he declared, were entirely beyond his understanding. The mystery men would go out on the sandy prairie, where there was not a sprig of vegetation, and, after some chanting and various performances, grass would come up out of the ground -quite a patch of it, green and growing. He himself saw it grow, and there could

be no doubt about it.
The late Garrick Mallery of the Bureau of Ethnology, once told me of something quite unaccountable which he witnessed at White Earth in 1860. There was present a famous mystery man, who made a bet with a local Government agent that the latter could not tie him with ropes in such a manner that he would not be able to disengage himself off-hand. The agent, assisted by Mal-lery and other white men, tied the Indian up in the most elaborate fashion and put him inside of a conical wigwam in the middle of an open space. Nobody else was permitted to come near him. As quickly as they had withdrawn tremendous thumping sounds were heard from the hut, which swayed from side to side as if it would be torn to tain house several hundred yards away. where they would find the ropes. One of the white men was sent to the house ance for gain. Evidently it was deemed improper that religious business of that lives to eat and destroy and is of no use, sort should be thus prostituted. What

a lesson to Spiritualists. I once saw an interesting trick performed inside of a ceremonial wigwam. There was a lot of dancing and mummery, in the midst of which a woman came forward and struck the ground in the middle of the lodgets. Then a mystery man took his turn and began scratching with a stick on the spot where the woman hade struck. In a minute or two were expesed to view the leaves of a full-grown wild turnin. The vegetable was dug up and thrown among the spectators, to show that there was no deception and to quell the appetite of the hungry public. Beratching some more with his stick the magician produced several more turnins, two or three lozen of them. It was really wonderful. I should have theen more astonished, however, if being an initiated

We have often wondered if it really were the spirit, for instance, of Daniel Webster (who, while in earth-life, was a model of simplicity in his masterly oratorical efforts), when he professes to control some medium nowadays, and gives utterance to sentiments so far beow his standard? We also often wonder if it is really the spirit of an edu-cated physician who thoroughly understands the nature and effect of the remedies he is prescribing, that controls some mediums in their prescriptions. The spirits named may be there, but they are bounded by their instrument,

that is, the medium.

We claim that the more you educate mediums the better and more intellectual will be the intelligence that can be given through them. It always grates arshly on our ears when we have to hear our good English language murdered so barbarously, as is often the

This brings up another idea on the part of the spirits. It never appealed to our common sense and intelligence, why an Indian spirit, many years in Spiritlife, advanced and educated, returning to control a medium, should use Pigeon-English like a Chinaman, or use babytalk, that delightful lingo of a mother to her baby, for the ostensible purpose of teaching us.

When the writer was first developed, we said to our Indian guides: "If you desire to have our respect, you must learn the English language as well as we understand it," and the coasequence has been that all our Indian guides use good English when they talk to us.

The idea that it is necessary for a spirit to say "up-top" instead of head, and "stand-under" in place of underand "stand-under" stand, is simply absurd. Were the mediums a little more positive on this point, the result would be that we would not have to hear so much worthless trash and have it labeled Communications from the Spirit-world. 40

It is now twenty years ago our chief Indian guide stood before us, and we were talking together when an impression came, and we asked the guide: "Do you speak German?" The Indian shook is head, and we said, "If you want to be our teacher you must know at least as much as your medium."

It was not long before that pureblooded Indian addressed me in the choicest German, L 31 When we, as we frequently do, hear a medium say: "My controls will not allow

me to read any books, we always look for a very small partion intell gence on the part of the medium. .. We would suggest that a medium who is fitting himself or herself to be a

public speaker will assist the controls vastly by studying oratory, going to hear good speakers, and read, read and read, which is only availing yourself of the experience of others.

If the phase of mediumship is to be healing, such a medium should be able to explain why the left hand is used on

certain parts and the right hand on others. This would of necessity call for a study of anatomy, physiology and, most important of all, a thorough knowledge of the nervous system. There are plendid books published on these subects, such as the works of Rev. F. W. Evans and E. D. Babbitt. If the development is to be prescrib-

ing medicines, then a thorough knowledge of the materia medica is surely inwe appeal to the common sense of Cloth. \$1.25; paper, 50 cents.

our readers. If you wish to saw a board, will you be able to perform a good piece of work if you have a poor

saw, the teeth dull, some of them gone, perhaps, entirely; some bent out of shape? You wish to perform the work, and you will, but it will be only after a fashion; it will not be first-class work.

But those same guides, with better conditions furnished, would perform first-class work.

We believe in education, we believe in reading and availing ourselves of the experiences of others, and if this course were followed by all persons who desire to become mediums for the mental phases, the results would be gratifying to the guides, the mediums and the audiences, and give our spirit guides the respect which is due them.

INCONSISTENCY.

A Plain; Practical Homily.

Webster, in defining the word inconsistency, says: "Such opposition or disagreement as that one proposition infers the negation of the other." "Such contrariety between things, that both cannot subsist together." Johnson savs:

"Absurdity in argument or narration argument or narrative where one part destroys the other; self-contradiction.' Both of these define it so far as the literal meaning is concerned, but our lives are always more or less mixed up with this element and when we stop to think over the many things a person does that are inconsistent with himself it should become a daily object lesson to us.

To illustrate: I have a friend who. at seeing a mouse about to be put to death, will beg for its life. "Don't kill the poor, little thing—let it go-it's a shame to kill it," and like remarks followed by many adjectives relative to the-to he -beauty of the animal, while at the same time seeing a spider making its way across the floor, perhaps on the same errand as the mouse had been, and Two or three minutes later the Indian in its own way just as beautiful, just as called out, telling them to go to a cer- "cute" as the mouse, she will mercilessly set her foot on it and crush it.

Now, to me, a spider is a being, though small, and has an equal right with all and he found the ropes with all the complicated knots untied. The tying and in its way is a very superior insect. committee opened the wigwam then, It is most interesting to watch a spider but found the wizard smoking a pipe, spin a web, and we can wonder how na-with his black magic stone on his lap. ture could endow a creature so small Neither pipe nor stone had been there previously. The head priest of the wizard's society, having heard of this exhibition, sent word that he would be killed if he repeated such a perform means to ensnare its food. A mouse has none of these. It only

But the sense of self-preservation paramount in all animals, insects and reptiles and is not lacking in a mouse and, being agile and fleet of foot it often escapes many trying encounters. So we can see wherein one is inconsistent in begging for the life of the one and tak-

ing that of the other.
Inconsistency plays a great part in nature. It will be found in birds and animals of all descriptions, in no small degree, but the human race far surasses them all in this propensity. another term

Self-contradiction is that may he used. You may often notice that a person in conversation will make a statement and in another contradict it. I am acquainted with a gentleman who

is very popular in the literary world and an able speaker. At a gathering of

audience, said:
"Ladies and gentlemen: I move that a

vote of thanks be extended to Mr. Afor his brilliant address and the entertaining manner in which it was deliv At which the audience encored ered." This might also be termed policy. For although my friend was not enter tained and was very much bored, he still wished to retain his good standing in the mind of his brother orator and

brethren, and it was policy to make such a speech. Policy is another of the terms which may be classed under the head of inconsistency, and is one of its rudest and most belittling constituents. For when we do a thing because it is policy to do it, we are dwarfing our better instincts as to the thing done and time will tell whether this is good practice; for in a certain sense it is robbing us of that which is ours-the right to think and act for ourselves, not others-and we

certainly are acting for another when we cater to policy.

Our ballot-boxes, our monetary system and all the great combines of our country are controlled more or less by

the hand of policy.
You will find that even in our legislatures policy plays a great part. For instance, moneyed men can buy a legisla-ture and the legislature—as a body will be bought because it is policy.

Two ladies-neighbors-pass on the street with no show of recognition; one wealthy, the other poor. Mrs. Wealth could not think of the other as an acquaintance, because it would not be policy for her friends to know that she associated with one financially below the social scale although in every other

respect their equal. Now the poorer woman suddenly comes into a large fortune and is far more wealthy than her neighbor.

Mrs. Wealth immediately proceeds to cultivate her acquaintance because it is policy to do so, and will introduce her into her set as "my dearest friend, Mrs. So-and-So. Did ever the beautiful bond of friend-

ship receive a baser insult? Well may we raise our hands and crv with the wise one, who said:
"Oh, the inconsistency of man!"

These are only a very few of the things that one may see daily. There are many more, and growing day by day. Let us try to watch and check this element in ourselves. We all have it more or less, and perhaps always shall have, but all things can be moderated and this is no exception to the rule. Miss L. M. Hull. 335 E 18th street, Minneapolis, Minn.

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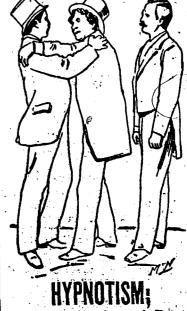
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CHAPTER IV. Other Controls—The Guides.

CHAPTER V. Work in Cubs, N. Y.—Buffalo Partorate

—Workers in Buffalo—Thomas Gales Forster—Sarah

Brooks—Horace H. Day—Removal to New York

Oity, 1856—Philadelphia—Boston—Baltimore.

OHAPTER VI. Work in New York City. UNAPTER VII. New York City (continued). Prof. J.
J. Mapes—Hon. J. W. Edmonds—Dr. Gray—New
York Editors and Clergy—Clier Places in the East
—Meadville, Pa., 1864—Hop. A. B. Richmond.

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Thompson—Countess of Calthness—Mrs. Straybridge—Wr. and Mrs. Tolb—Mrs. Nosworthy—J. &Ward—Mrs. Slater—Andrew Cross,
CHAPTER X. Work in England (Continued in Three
Subsequent Visits.)
CHAPTER XI. California Work, 1875—Other Visits—
Letter of C. M. Plumb—Letter of Mrs. John A.
Wilson.

Wilson.

CHAPTER XII. Chicsg: Work, 1876 to 1875—First
Society Chartered, 1869—Complete Account of Work
in Letters and Statements of Members of the
Society

DOUGLEY.

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SATURDAY, MARCH 14, 1898.

An Apology to Thomas Paine. Rev. Joseph Adams, in a long article appearing from his pen in the Investigator, says he believes Thomas Paine is still living, and his spirit is with us today. Then he says: "I am glad to make

him a public apology for the wrong I did him. I am reaping to-day a sense of remorse, though accompanied with a sense of blessing. Remorse, because during a long period of my ministerial career I thought of Thomas Paine and talked of him as the fool talketh. In my ignorance I abused him, held him up to execration, cautioned multitudes against his writings, and declared him to be not only an enemy to the church but an inveterate foe of God and man. But my kitten eyes were opened when I read his writings more carefully. So there dawned upon my mental vision some of the noblest utterances which ever flowed

from the lips or pens of mortals. Thomas Paine never denied the power of God in man, but he did repudiate an angry, jealous, partial and vindictive God, who lives and operates only in the fast-fading ignorance of the human race. I thank God that he had the moral courage of his convictions. Much as the church may anathematize such men as Thomas Paine and Robert G. Ingersoll, I have a deep conviction that the church of the not far distant future will build monuments to their blessed memory, or read parts of their immortal writings in their religious services instead of the oft-repeated 'Have mercy on us miserabla sinners."

·But these are only a very few of the many excellent things in that article. When reason and justice shall triumph over bigotry, similar expressions will come from a hundred thousand pulpits.

The Ferment Goes On.

It will be remembered that the Rev. Dr. Rusk, of the Church Militant, Presbyterian, of this city, invited Col. Ingersoll to address the church, and give his invitation without fixing the date. It seems the Church Militant holds its services in Willard Hall, which is under the control of the Woman's Christian Temperance Union. A delegation was appointed by that body a few days ago to wait on Rev. Dr. Rusk, and inform that worthy divine that the great agnostic would not be allowed to make a public address within the precincts of the Woman's Temple. Mrs. Carse is re-ported to have said: "We will not permit Mr. Ingersoll to desecrate Willard Hall, unless he comes to confess.

Many of the most active laborers in the cause of temperance are silenced by these repeated evidences of bigotry on the part of those "I-am-holier-thanthou reformers. There are other halls in Chicago, and the Colonel will be a larger hearing because of this puerile attempt to silence him. Dr. Rusk has an object-lesson at his very door, showing what sectarian zeal would do were it clothed with power.

LATER:-The ink had hardly dried after writing the above when we learn a special meeting was held in the Woman's Temple, and the action of the bigots was reversed, while Col. Ingersoll was cordially invited to address the Militant Church at the regular Sunday

A Truthful Preacher.

Rev. H. A. Delano, pastor of the First Baptist church, Evanston, during a recent sermon said:

"The cry of an African chief has been sent to a Christian bishop. The Barasa, the Barasa is making my people much mad: it is destroying my people fast. What sareasm some future historian will find in this—Christian civilization which sends a cargo of rum to the Congo along with almost every missionary.'

If the missionary and rum traffic had been limited to the valley of the Congo the evils would have been limited, but they have accompanied each other everywhere and the ruin of entire races has followed the destructive train. The manufacturers and dealers in intoxioants and the Christian missionary seem to go hand in hand. The one furnishes the terrible example, while the other is sharpening the appetite of his converts by doling out to them the tempter which he labels "the blood of Jesus." So long as the preacher practices the vice of educating the people to love wine, so long they should be silent and not condemn the drunken habit which they have fostered.

Hope Revives. The House of Representatives in Com-

mittee of the Whole, by a vote of 93 to 64, decided a few days ago that no part of the money in Indian appropriations shall be used to sustain sectarian schools. Last year's appropriations were cut down 20 per cent. below former rates, with the understanding that a similar reduction was to be made annually until no further public moneys would be used in this direction. But this action of the House committee, a yery righteous one, strikes at the root of the evil, and the churches without redard to denomination, can no longer hraw upon the national treasury to aid In propaganda purposes.

Woeful Facts.

The secretary of the New England Sabbath Protective Association, in his late annual report, made a doleful representation of the condition of affairs. the wonderful discoveries of M. Roent-

"The day of rest and of worship has been gradually undermined by business and pleasure and the steady encroachments of secularism."

The secretary then tells his association that in Massachusetts there are most profound philosophers. Will it seventeen exceptions made by the courts against the enforcement of the | mighty mysteries surrounding clairvoy-Sunday laws; that the word "necessity" ance and kindred phenomena? Results has been immensely enlarged; and are known, but what forces are called that Puritanism has been legislated and | into activity which produce these results laughed out of fashion. And then:

are not known,

walls of stone, interrupted only by glass,

which proves impervious to these rays,

as it is to electricity, then does it not in-

tween them? Pursuing this line of

dicate that there is a close relation be-

sources of their respective powers?

The Mass Convention in New

York.

paper was eager to have the first an-

officer is unsurpassed; and her knowl-

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lustrated catalogue, containing a won

derful collection of roses from the Good

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cialty of rose growing, and to-day are

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Col. Van Horn.

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the use of Ayer's Hair Vigor. It re-

moves dandruff, prevents baldness, re-

Whishers that are prematurely gray

Col. Van Horn, editor of the Kansas

other column.

We are in receipt of a beautifully il-

nouncement as an item of news.

cago about the 1st of May.

"From 50 to 90 per cent, of the population of New England are non-churchgoers, and many of these are open Sabbath desecrators and scoffers. Over 1,000 churches have been closed on the Lord's day in New England; and the rural population is, in many instances, almost without a Sabbath. Some 600 Sunday trains run regularly in and out of Boston, requiring an annual increase of more than 2,000 laborers to man them."

It is claimed Christianity had its origin in Palestine; but there were long centuries when not, a Christian was found there. The Crusades were undertaken-so church historians say-to reestablish the true faith in the land of its birth. Millions of lives and countless treasures were wasted in the attempt. followed by a relapse, when the country became Mohammedan again, the people worshiping one God, with no knowledge of his son. It remains in that condition to the present, with frequent Christian surgical operations performed on subvisitors to worship at its doubtful shrines.

Now it seems by this secretary's report, New England, the birth-place in America of Puritanism, is relapsing into the same condition as the Orient, tated by these elevated minds. And "Secularism" taking the place of Islam- will the reader allow us to digress by ism. Opponents of the church have stating that subjects have been taken usurped the holy places until "from 50 from our control, and led on to view to 90 per cent," are virtually antagonizing the church, and a thousand untaxed friends.

Now, if these X, or unknown, rays, as unused, and falling to decay, counterparts of the ruined temples dedicated opaque bodies, pass through metals and two thousand years ago to Serapis and Isis. And thereby, gentle reader, hangs a tale, which in due time shall be revealed to you.

It remains to add: These evidences of the decline of faith, of which churchmen are in full possession, are the incentives to legislate God into the Con-

Only a revival of the Inquisition can irrest this headlong rush from the church to a broader liberty; and this is motive for desiring an amendment to the fundamental law of the nation. A State religion and the priestly methods for enforcing belief cannot be employed without that amendment.

Specimens of Barbarism.

Rev. Wm. B. Riley, of Calvary Baptist Church, this city, preached a sermon on the 23d ult. against Universalism. He called this liberal sect "the most dangerous ism of the day," and convention begun. The hall alone cost this time the benefity has cut a sorry said it was unscriptural. He quoted \$350, for the entire six sessions; the bills figure in the National Congress. Do from Talmage: "I will simply state that | and posting cost \$150, and the advertis-God in His Word fifty-six times, in the ing, small bills and music over \$100 plainest and most unmistakable lan-guage, declares that there is a soul, that there is a hell, and that souls are being Richmond expresses great indebtedness

Yes, brother, yes, and it represents to Prof. Henry Kiddle (son of the late those hell-fires are eternal, and that all | Prof. Kiddle) and Mr. Weiseman, son-inopinion of the duties of Christians. It i who do not believe Jesus is the eternal law of the same noble and respected is reported the Colonel has accepted the son of God are everlastingly damned. man, for valuable aid in securing the The Universalists have too exalted an opinion of God, and they will be damned in consequence. Such was the preaching fifty years ago from the orthodox pulpits, and the Ingersolls of to-day are the outgrowth of such preaching. Instead of trying to make the Bible teach practical common sense, the book is now assailed, and instead of the Word of God it appears to be the production of barbarous priests, specimens of whom still

Compliments From a Moslem.

Mohammed Webb instructed a Moslem friend in New York to procure for him, from the Truth Secker office, a copy of Dr. Brown's Researches in Oriental History. Whilst holding the book waiting another invoice to forward to Mohammed at Ulster Park, he read and wrote his principal:

"I want to thank you very much for the pamphlets, and also for the great pleasure you afforded me by giving me the opportunity to read Dr. Brown's book. I say pleasure, but I must add instruction, for I found it the most instructive work of the kind I have ever read. It seems a pity the title is not more descriptive of the contents."

All who read the book express equal delight with its contents. Mailed by THE PROGRESSIVE THINKER to any address on receipt of \$1.50.

New Danger to Turkey.

Late advices from Constantinople seem to indicate that many Turks are joining with the Armenian revolutionists in favor of a constitutional government, with a parliament and free institutions for the people. Outside sympathy will favor this movement. A personal government is not a popular one, neither has it the elements of stability. The Sultan would act wisely should he convene a delegation of all his provinces, and instruct them to construct a constitutional government along popular lines as speedily as possible. To delay is to lose the prestige of the hour.

Another Revolt in Heaven.

It is now announced that Ballington Booth, the late head of the Salvation Army in America, who was lately deposed by his august father, in London, the supreme mogul of the heavenly forces, has determined to set up for himself, having the co-operation of his wife. The new organization is to be exclusively American. The Devil will have a rest while the two branches of the army are fighting each other.

Crookes to the Front Again.

Spiritualists will be interested in knowing that Prof. Wm. Crookes, of London, the scientist who made such wonderful tests of spirit power a few vears ago, and who demonstrated by nicely-adjusted philosophical apparatus, spirit presence, is the inventor of the Crookes' vacuum tubes which have made the discoveries of Roentgen pos-

That justice which is just is ever tempered with true humanitarianism.

A THOROUGH EXPOSE Hope in the Roentgen Rays.

Our learned contributor Lyman C Howe, gave the readers of THE PRO-GRESSIVE THINKER a brief outline of At the Nation's Capital of the God-in-the Constigen, three weeks ago, under the head of "The New Photography," which we tution Crowd and hope all have read and pondered at Their Methods. their leisure. We apprehend in this discovery is involved questions which They Present a Sunday Law for heretofore have been inexplicable to the the District of Columbia and not lead up to the unraveling of the Then Do Not Come Out Publicly to Defend It

Work. The hypnotizer passes his subjects by manipulations into what seems a cataleptic condition. A profound sleep follows. PRESIDENT PUTNAM, OF THE FREE-THOUGHT FEDERATION; ELDER FI-The nerves of sensation are oblivious to FIELD, OF THE ADVENTISTS, AND everything outside of the operator's cognizance. By further manipulation FRANCIS B. WOODBURY, OF THE good subjects pass on into a clairvoyant condition. Under the direction of the SPIRITUALISTS, CONDUCT A NIGHT AND DAY CAMPAIGN AND EXPOSE master mind he seems to range through THESE RELIGIO-POLITICIANS IN THEIR space, visits planets and suns, and dives into the most secret recesses of the earth. Walls and distance have lost their power, and an eternal NOW per-Without exception, one of the most

dastardly attempts has just been expresent and the future heing alike posed in Washington to have the Nagrasped by his vision. tional Congress endorse and pass a Only those who have had a large ex-Sunday law for the District of Columperience in practical hypnotism, and its more advanced positions, can fully combia, not for the good of that District, prehend these statements. Without but that religio-politicians might thus favorable opportunities of observation, gain a point to assist them with their with only natural visual organs, a person Sunday legislation and God-in-thecan hardly feel it possible that there is Constitution agitation all over the what has been well termed a sixth sense with almost limitless powers. And yet experience has proved the proposition country. The residents of the District of Columbia have no vote, unless they true in a multitude of cases which have hold a residence in some State concome under our own personal observasequently Congress is the city governtion. We have seen the most painful ment and passes all laws and statutes jects under the influence of induced hypand ordinances for the District of Conotism, without a twinge of nerves, all lumbia. A sharp move this. If Conunconscious that the operation had been gress passes a Sunday law for the Disperformed when aroused from this stutrict of Columbia, they state, "we then por. Many are the pages we have written, descriptive of distant worlds, diccan go before all the people and say that Congress recognizes this Government as a Christian Government, for did they not last year say so by passing a other objects of which we had no knowl-Sunday law for the District of Colum-

the discoverer calls them, can penetrate the Lord's Day," etc., etc. The hearing on this question was held on March 2d, and at the hour at which the hearing was called no champion of the bill appeared, although one member of the committee appealed thought, does it not suggest that elec-tricity, an agent of which we are still to the dear ladies present to come forward and champion the Sunday bill. very ignorant, notwithstanding the many uses made of it, may be the motor-The dear ladies, however, were all power in clairvoyance? Should this be Spiritualists and Liberals, and when established, then may not the Roentgen this church member of the committee process and clairvoyance be employed to aid each other in elucidating the ascertained this be nearly collapsed.

bia, in which it said to the people,

Sunday, the first day of the week, is

Before the hearing was over the pastor of a colored church dared to be a Daniel and stand up for the bill, but he assisted the opponents by expressing himself even positive that the The stupendous undertaking of the horse-cars ought to run, as he wanted mass convention in New York, and its to use them. Some of these God-inresults, clearly show the advantage of personal influence and untiring energy. | the-Constitution people are Christian The actual expenses of the convention tricksters of high degree, and they were over \$000. To meet this a little | will certainly require careful watching. more than \$200 had been pledged and We have, however, a committee on was on hand, in small sums, before the which are friends of justice. Up to not forget to remonstrate. The following is from a Washington paper:

"The House District Committee The music was first-class and Mrs. gave a hearing to-day on the Sunday rest bill. This bill, introduced by Mr. Morse, of Massachusetts, pro- refuse. vides as follows:

"That on the first day of the week, known as the Lord's Day, set apart by best musical talent. The soloists were general consent in accordance with worthy volunteers and tendered their divine appointment as a day of rest and worship, it shall be unlawful to operated. The press was captured by Mrs. Richmond before the announcement of the perform any labor, except works of necessity and mercy and work by convention had taken place, and each those who religiously observe Saturday, if performed in such a way as not to involve or disturb others; also, amid the laughter of the spectators. Mrs. Richmond deserves great credit for carrying this convention through so to open places of business or traffic, successfully. Her ability as a presiding except in the case of drug stores for the dispensing of medicines; also to edge of parliamentary law profound. Her superior executive ability and keen foresight enabled her to achieve a comnoisy amusements or amusements for plete triumph and success. She will, gain, or entertainments for which adwe have been informed, arrange for mittance fees are charged; also to perholding a like mass convention in Chiform any court service, except in connection with arrests of criminals and service of process to prevent fraud.

"Sec. 2. That the penalty for viobe a fine of not less than \$10 for the first offense; for second or subsequent offenses, a fine not exceeding \$50 and imprisonment for not less than ten year's forfeiture of license, if any is Sunday. held by the offender or his employer.

ored plates. The elegantly colored plates of the wonderful new rose, "Sec. 3. That this act shall take effect upon its passage. SOME OBJECTIONS STATED.

delighted with this catalogue, which is "A Floral Treasure." and Good & Reese Company will mail it to any address on "Mr. Allen Moon, of Washington, objected to the bill as being distinctly religious in character and violative of the provision of the Constitution in that it creates a religious establishment. It prohibits the free exercise of religion and the rights of other classes to worship.

"Mr. Remsburg, of Kansas, vice-City Journal, Mo., and a pronounced president of the Secular Union of Spiritualist, is now for the fourth time a member of Congress. He is one of the America, said this bill is of importance to the people in other cities. It most profound thinkers of the present age, and it does one good to meet him, is far-reaching in its operations. It establishes a dangerous precedent. It is an entering wedge for religious legislation by Congress. This nation, George Ebers, the recent German conas founded by the fathers, is purely a vert to Buddhism, is one of the most secular nation, rate, was not founded profound Oriental scholars in the world. on the Christian Teligion. This bill His writings abound in Egyptian and is not in support of the Fourth Com-Eastern lore. It is said one robin does mandment, which is a divine law ennot bring spring, but usually a multi-tude of migrating birds follow the ad-vent of the first, then the groves are enth day, and that is the day called Saturday. The week contains but seven days, and the first day of the You are too young, no matter what week is Sunday. your age, to lose your hair. Save it by

GEN. BIRNEY'S ARGUMENT. "Gen. William Birney, of Wash-

stores gray and faded hair to its original ington, said he is a strict Presbyterian, color, and makes it soft, glossy, and and believes in religion as conducive abundant. No toilet is complete with- of good order. However, he is convinced that an ecclesiastical government is the worst which can rule a nation. Most of the persecutions in of the Secular League of this city, or faded should be colored to prevent the look of age, and Buckingham's Dye history were conducted by men ex- offered a substitute for the pending of place in an atmosphere that would egated to the shades of antiquity. tremely conscientious and anxious to bill, broadening it to meet the re- be congenial to the mother's advanced

cessity of salvation. This bill is but | day as a day of recreation, as well as | his unfitness for such conditions, where, a preliminary move on the part of of rest and worship. those people who desire to establish the doctrine of God in the Constitution. The bill is a crude one. It was prepared by a clergyman of the class above mentioned. At the outset the bill makes a statement of fact that is vigorously contested, to wit, that the first day is the Lord's Day. It is not for Congress to say what day the Lord set apart for his own day. The bill sets apart this day as a day of rest, and history does not show that it was ever used as a day of rest. It may have been used as a day of worship. He would not advocate abolishing Sunday, but would let people alone to do as they please on Sunday. The old law of Maryland as to Sunday in the District is in force, but is not enforced. because it is impracticable. To enforce this bill would prevent a man from having a cup of hot coffee on Sunday morning, because the cook could not work; he could not get a morning paper, could not ride on a street-car, and a preacher, who works hard on Sunday and works for money, would be debarred from preaching. The bill makes a judge of a court a despot. This is a peaceful town on Sunday,

WHAT THE BAKERS WANT. Mr. M. J. Bishop, representing the Bakers' Assembly, Knights of Labor, favored the general principles of the bill, although not approaching it from a religious standpoint. The bakers, he said, want the bill to operate for their relief, because it is not necessary for the community that they should labor on Sunday.

and there is no call for this bill.

"Would you advise stopping the street-cars on Sunday?' asked Chairman Bahcock. "'No; and the bill does not go to

that extent,' replied Mr. Bishop., "When asked why the bakers do not regulate the matter for themselves, le said it would be better to relieve

the situation by legislation than by a labor contest. Mr. Bishop said the bakers could prepare enough bread ahead to last over Sunday, so it would not be necessary to work on that day. "Mr. Samuel P. Putnam, president

of the American Secular Union, opposed the bill on account of its religious character. The bill is of national importance. He presented arguments on the same line as those urged by Mr. Remsburg. He said Congress has no right to recognize the divine appointment of Sunday. The bill is not only a religious bill, but a sectarian religious bill. The bill puts too much power in the hands of one man when it says that the judge of the court shall decide what is a religious observance of Sunday. If the judge decides in favor of any one class of Christianity his decision is

REV. MR. HOWARD FAVORED THE BILL. "Rev. W. J. Howard, of the Sunday League, and a Baptist pastor, favored the bill. One evil it is designed to correct is the enforcement of contract labor in the streets on Sunday. Colored laborers are often required to work on Sunday by along the beautiful pathway of spatial trations from physical science. Light-

"Rev. Mr. Howard was asked what class of labor he would permit on Sunday.

"He said hotels, railroads, the mails and telegraph companies should be

"'How about the street-cars?' asked

Chairman Babcock. "'Oh, they ought to run; I use them myself,' replied Mr. Howard,

A RELIGIOUS MEASURE. the Secular League of this city, said make contracts or transact other com- his league would favor protecting the mercial business; also to engage in workingmen, but the pending bill to her poor benighted child and longs there any popular method of demonwould not accomplish the design. There are existing laws which will do this. No one would attempt, however, to enforce the extreme law, but someone might try to enforce the law

proposed by the pending bill. "Mr. Croffut opposed the bill on lating any provision of this act shall the general grounds of its being a re- the errors committed. She knows that ceeding from many sources, are made ligious measure and in opposition to the spirit of the Constitution. He hoped the day would come in the Dis- labors to undo the past, under the kind paper the fluctuations of daily temtrict, as it has come in Ohio, when it nor more than thirty days, and one will be lawful to make contracts on

> "This bill ought to be entitled a law to promote quarrels, said Mr. it in the power of busybodies to annoy their neighbors by petty persecutions.'

"Mr. Francis B. Woodbury, secretary of the National Spiritualists' Association, opposed the bill. His associates are pledged to a secular form of government and against all Sunday laws. 'The bill, he argued, is an evangelical measure, is unconstitutional, is class legislation, and dangerous to the community.

A RELIC OF DARK ACES.

"Mr. Fifield, in behalf of the International Religious Liberty Union, opposed the bill, and began his remarks oning hand or a ray of light that he revealed through the physical senses, by reading from a speech of Daniel Webster on the spirit of American institutions, which, he said, applied to the case at hand. Mr. Fifield said the beautiful shore of the brighter world the conceptions of these exalted the United States is pledged to carry out a new order of liberty, and the theory of Americanism is of 'equality and inherent rights.' "This bill, said Mr. Fifield, is a re-

turn to the Dark Ages. He said majorities do not rule in religious matters, and the minority has as much right as the majority when it comes to religious opinions. Mr. Fifield read from numerous authorities to back his arguments, and closed with the statement that God Almighty can take care of his religion without the interposition of the State.

"Mr. William G. Smart, a member

"Dr. Nelson C. Page, of this city, opposed the bill on general grounds. Mrs. Harriet Spencer also opposed the undeveloped spirituality; and that in-FRANCIS B. WOODBURY. Washington, D. C.

IN THE DARK.

Redemption of the Spirit Must Come Through Individual Effort.

VIVID PICTURE DRAWN OF THOSE WHO ARE LINGERING IN DARK CON-

TO THE EDITOR: -In THE PROGRESS-IVE THINKER, No. 321, January 18, 1896, I note the remarks of Mr. Chas. Nevins in relation to the conditions awaiting the spirit at the change called "death." This is a matter that seems not to-be clearly understood, and I have been frequently questioned regarding my understanding of the existing conditions in the Spirit-world. It seems very strange to many of the believers in our spiritual philosophy, that one can pass from this life to the A Synopsis of a Most Able next and not be welcomed by those friends who have "gone before."

Several years' of endeavor to assist those who are "in darkness" in the realm of spirit has taught me that thousands of souls cross "the river of death" without being aware of a welcome extended by any of their friends who have preceded them upon this fated journey. Let us consider the question and see if a logical conclusion cannot be arrived at.

the scale of spiritual development ing is at hand. when we pass to the other life, we Following is a synopsis of the third spiritual vision is opened to perceive ruary 19th: those who are in the same condition as threats of being discharged if they many years, by the only son. This rays flashing into a camera for but the many temperaments. In the battle of the structure of the film upon

"farther shore." The mother's love, grown brighter, "Mr. W. A. Croffut, representing purer, stronger and more charitable affect every physical body with which Croffut. 'It would simply tend to put of spiritual existence upon which he instrument delicate enough to reveal lingers, and thus draw him upward these effects, there is a faculty of the toward herself, or else she will en- mind which can reveal them. This deavor, by impression, to attract him faculty the speaker called 'psychoto some spot where each can take on gnosis.' It puts the mind in commaterial conditions and meet, for the munication with a universe of subtile time being, upon a plane where recog- | forces, with thought-currents, with nition takes place, explanation and instruction is given, and a desire for all objects upon which human thought progression is imprinted upon the has acted. Instances of its operation poor, darkened soul. Then the come to us from all sides; from hisbrighter spirit once more disappears tory, ancient and modern, sacred and from the view of her son, and it may profane. The great inventor, combe that for years, as we measure time, he is encouraged at times by a beck- mystic union with forces above those mother's love to light him over the dark waters of sorrow and remorse, to currents of thought, and give to the realms, where love, charity and wis- moods. The possessor of this faculty dom abound. But that the son, while surrounded

his mortal life, is unable to see and well advanced along the way of higher development. The son, with his accumulation of error, selfishness and tions, and some of the worst dogmas degraded thought, would be sadly out of orthodoxy will be eternally relconvince their fellow-men of the ne- quirements of the observation of Sun- spiritual condition. He would realize

if it were possible for him to enter them, he would be continually calling the attention of those about him to his voluntarily, as our minds are bound to give out such thought as they have been trained to evolve, until we have realized our unworthy condition and have eliminated the objectionable elements. As mortals, we are able to hide our thoughts from our fellowmortals, only expressing ourselves by word or gesture. As spirits, our thoughts will be read by our companions, even as the innermost work. ings of our minds are now read by the spirit friends who come close about us. The illustration here given is, perinps, extreme; but is so given to more clearly demonstrate the idea. The law that governs in the extreme case, follows in gradation as the spiritual conditions of those interested approach the same point of development.

E. T. WASHBURN.
Buffalo, N. Y.

PSYCHO-GNOSIS.

Lecture.

A UNITABIAN MINISTER WHO KNOWS SOMETHING.

Rev. Solon Lauer, the new minister of the Unitarian Church in this city, is delivering a course of lectures on psychological subjects, in which he is admitting, one at a time, the established truths of Spiritualism. The lectures are attracting large audiences We who are aware of the constant and considerable favorable comment presence of spirits with us, and who from the local dailies. Mr. Lauer is know that communication is possible a young man of considerable ability. between spirit and mortal, must admit and has progressed far beyond even that we cannot at all times see those the liberal views of his church—I of our spirit friends or guardians who mean his church in general, for the attend us. We cannot see them be- local branch is largely composed of cause our spiritual perception has not those who believe in spirit communion. been sufficiently opened up to make One by one the clergymen are arising such sight possible. We are taught to the courage of their convictions, that there is no "change in the twink- and are helping to sweep back the ling of an eye," but that we begin the dense clouds of ignorance and bigotry "life of the spirit" just where we leave that hangs over their congregations. off here. If we are low down in Verily the darkness is passing; morn-

begin there on the lower rounds of the lecture of the series, as reported in ladder of progression, and while our the San Diego Daily Tribune of Feb-

"A full hall greeted Mr. Laner last ourselves, we cannot discern those who evening in his lecture on the above have passed on to higher and brighter subject. He began by saying that he spiritual unfoldment. They may be had been obliged to coin a word to near and attract and warn us with indicate the faculty of the mind with their love, while we are unable to note which he wished to deal. The word their presence or understand whence is from Greek roots which signify comes the gentle influence that brings soul-perception. The fact of thoughta ray of comfort to our weary souls. transference, he said, proves the ex-For illustration, we will take the istence of some faculty which receives case of mother and son. The mother, knowledge independently of the five good woman, full of love for hu-known senses. Thought, he said, is manity and of a nature that constantly dynamic; it is a mode of energy, and reaches upward for the higher and through its subtile vibrations produces purer things of life; unselfish, char- effects upon physical objects within itable and abounding in good deeds, its range. There is a faculty in the She enters spirit-life well advanced mind which can sense these effects. along the beautiful pathway of spirit- The speaker drew a number of illusson, we will say, was of either one of one-hundredth part of a second change life, rum, money, or sensuality had glass plate. One not familiar with gained a mastery over him, and he photography might deny the poshad sunk lower and lower in the scale | sibility of such a delicate effect being of moral degradation, until, at the rendered visible; but it is done time of his departure from mortal life, through chemical action, and a picture he was a poor wretch, devoid of any is the result. Just as real are the feeling save that of self-gratification, effects of light upon the walls of our Imagine the moral gulf separating houses and upon the rocks and soil of these two souls when he reaches the the earth; only we have not yet found a method of registering or revealing these effects. The vibrations of sound with the years of sojourn amid the they come in contact; but not until splendors of life immortal, reaches out | Edison invented the phonograph was to point out to him the pathway of strating the reality of these effects. spiritual advancement. She realizes Now the sound waves are made to that the darkened condition which sur- write their revelation in mystic charrounds him is but the reflex of his acters on the cylinder of the phonoearth-life, and that nature's law makes graph, and there we witness a demonit imperative that he should clear away stration of the effect of subtile energy. the darkness by work of atonement for The delicate vibrations of heat, proproper development of his spiritual to register their action by the autonature can only come through his own | matic thermometer, which traces on tuition of loving friends, and she perature. In a similar way the vibralabors assiduously to bring about one tions of thought, which proceed from of two things. She will either en- human brains, register their character deavor to inspire within him a desire upon physical objects; and though for something higher than the plane science has yet discovered no physical

poser, artist, poet, orator, all feel : recognizes as a beacon set forth by They are lifted up into a realm purely spiritual, and commune with higher -and we all possess it, but often undeveloped—is clothed in an armor with all the darkness engendered by which protects him from all human deception; for he knows the thoughts recognize the beautiful presence of and motives of people. Jesus posthat spirit mother, is no more strange sessed it, and the minds of his disthan that we mortals cannot see the ciples were an open book to him: It spirits who walk the earth with us makes a man a citizen of a spiritual from day to day; or that those of a universe, to which the soul is native; lower order of spiritual unfoldment and in it he puts forth the wings of his cannot note and fully appreciate the aspiration, and soars to his loftiest spiritual endowments of those who are heights."

the radiating influences that flow from

A few more progressive thinkers like Mr. Lauer in all the denomina-

ERNEST S. GREEN.

three weeks without marked change.

Immediate benefit followed the use of the electric spray; the sittings were

continued daily, and after the third

the pain and swelling decreased.

three weeks cicatrization was com-

plete, and the ulcer has shown no

many cases in which static current

seems to have a special field, and it is

now certain that, with the advent of

this beautiful method of applying

electricity, the possibilities of electro-

heraphy in the cure of diseases and

the diminution of suffering have been

cures in that country, and was several

times compelled, at the instigation of

the "Regulars," to submit to punish-

ment for practicing without the

requisite authority. He was con-

demned to punishment five times. At

the "Tribunal Correctional" of Char-

leroi the President asked the witness:

"Did M. Boens treat your husband?"

"No. Mons. President, he only healed

him." The President: "How? I

don't understand; explain yourself

more clearly." Witness: "Well, my

husband was suffering horribly from

rheumatism in the leg; the doctors who had been called only made the

matter worse; M. Boens cured him instantaneously." The President; "By what means?" Witness: "M. Boens

asked for some of my linens; wrapped

the limb of my husband in it." The

President (laughing): "Ah! really this

was quite a speedy means of relief.

Ha! ha! ha!" The President continued:

"And how much did M. Boens make

you pay for this miraculous cure?'

Witness: "Nothing, nothing; ab-

solutely nothing; except that calling

to my attention that a poor woman,

my neighbor, was going without any

shoes on her feet, he asked me to buy

her a pair of sabots. This I did with

a good heart and with much pleasure,

Mr. President." They looked on with

Another instance is given of a cure

of a boy's foot, which had become

gaugrened, and was to be amoutated

by some physicians, but which Boens

made the father of the unfortunate

boy, a coal miner, promise to resist;

he touched the foot and wrapped it up

healed, and in a week the boy was

walking on the street and the amputa-

M. Boens' cures were made the sub-

ject of investigation by Mons. Taveau,

who went to Belgium and visited the

several places and made himself ac-

quainted with the instances of alleged

cures, and came back to Seine-et-

Marne convinced of the genuineness

TESTS UNDER THE INFLUENCE.

me try an experiment with you?"

"Are you perfectly willing to let

"You won't hurt me, professor, will

"Certainly not, my boy, I promise

"Well, I have no objection, then,"

and the boy, quite well known to

many present, at the professor's re-

quest, rose from his place in the au-

dience, went forward and ascended

the platform. Many persons were

private trial of the hypnotic powers of

a wandering "Professor."

you; but your consent must be vol-

great astonishment.

tion did not take place.

of the cures performed.

untary."

immensely lessened.

A CHAPTER IN THE OGGULT.

ANIMAL MACNETISM OR HYPNOTISM-HUMAN AND ANIMAL ELECTRICITY.

which possess the power of delivering on which the children sleep is upon an electric shock—the torpedo, the roller casters, and that in the morning electric catfish or electric sheath fish, the bed is invariably pointing north and the electric eel. The torpedoes and south, the bed being a little to are rays, and are distributed over the the east of north. The case is one of Atlantic and Indian Oceans. It is the most remarkable on record. A said that individuals reach the weight member of the Academy of Sciences. of eighty and even one hundred to whom the circumstances were repounds. The electric catfish or sheath lated, states that the Stromstadt famfish belongs to the siluridæ, as also ily have become saturated with iron, does the catfish of American streams, which was rendered magnetic by the ls a native of tropical Africa, and passage of electricity from the clouds attains a length of four feet.

less misleading name, the gymnotus, is human magnets. a native of the marshes of Brazil and | The psychology of the weather is Guiana. The electric apparatus ex- suggested by Dr. T. D. Crothers as a tends down each side of the lower promising subject for study. He says, part of the tail, and the shock de- in Science: "Very few persons recoglivered by one of the largest fish, five nize the sources of error that come or six feet in length, is capable of directly from atmospheric conditions killing the most powerful animal on experimenters and observers and his experience with these strange crea- amazed at the faulty deductions and tures, and reports that certain roads misconceptions which were made in were abandoned because of the num- damp, foggy weather, or on days in ber of horses destroyed by the fish in which the air was charged with electhe pools on the route.

by driving horses into the water, and at these times appeared later to be on these the fish exhaust their power, filled with error. An actuary in a often killing the horses by their large insurance company is obliged to shocks. When the faculty of deliver- stop work at such times, finding that ing an electric shock is exhausted the he makes so many mistakes which he gymnotus draws near the bank to is only conscious of later that his avoid the plunging quadrupeds, and work is useless. In a large factory falls an easy victim to the Indian's from ten to twenty per cent less work

servations and discoveries in connectifactor into calculation." tion with magnetism and electricity in relation to hypnotism made a pro- lightning. Nor is it at all necessary. passed on to a second person.

Incredible as this may seem, Dr. she were sealed in a glass cage. Luys has proved its possibility by the Rubber is a non-conductor of elecexperiments just referred to. He tricity, and if the lightning has to go placed the crown, which in reality is through a sheet of rubber to get only a circular band of magnetized to you it will leave you alone and take iron, on the head of a female patient something else. In other words, when suffering from melancholia, with a you have on a pair of rubbers, and mania for self-destruction, and with are not in contact with anything, you such success was the experiment at- are perfectly insulated. tended that within a fortnight the This is not a theory merely; it is a patient could be allowed to go free fact proven by innumerable expewithout danger, the crown having ab- riences. A pair of rubbers has saved sorbed all her marked tendencies.

About two weeks afterward he put of the woman who had preplaints as she had done.

ported, been observed in the case of As it was, the current could not get every patient experimented upon through his boots, so it passed down Another experiment showed that the the cable. It might be well to add, crown retained the impression acquired that a pair of rubbers, to be effective until it was made red-hot.

watch which he carries. In confirma- hole when it is cornered, and a pair tion of this there is cited from the of defective rubbers will do you no Electrical Review a case where an em- good. ploye in a watch factory, a man of The utilization of static electricity strong personal magnetism, had for for medical and surgical purposes has nany years strange experiences with attained in America to a point unais watch. As soon as he had worn known in any other country. From a watch for some time, it began to time to time, however, reports come run in the most freakish way. It lost from Europe, and especially from or gained, not so many seconds or France, of progressive work in this minutes a day, as is the case with direction, and the late results of Prof. poor watches, but one day gained an Doumer, of Lille, in the application hour and the next day lost one. Even of static currents to certain skin disthe most expensive chronometer be-leases and ulcers, are of the utmost tion. came unreliable if the man mentioned value. It would appear that, no matwore it. If another took it, it kept ter how malignant the sore may be, it

time very well. Stromstadt located on a piece of land patient and were apparently incurable, Springs, his family consisting of his electric spray. The treatment is simwife and two children. A few days ple and painless. The ulcer is first after his settlement Mr. Stromstadt washed with some anti-septic solution dug out and deepened the spring, and near to the ulcer as to cause the passused the water for all domestic pur-spark. This spray or electrical douche neavy electrical storm passed over the for ten minutes, and cotton-wool Cascades, accompanied by vivid dis-dressing is then applied. The treatplays of lightning. The following ment is renewed every three days. morning Mrs. Stromstadt, while kin- The origin of the ulcer has much to soon appeared, which seemed to cut dling the fire in the stove, found it do with the specific effect of the treat- the head, face and neck of the unalmost impossible to separate the ment. Prof. Doumer states that where conscious boy into two distinct halves. stove-lifter from her hand. Her hus- the ulcer is due only to a varicose The left side became suffused with pand, hearing her scream, ran to her condition or a blow, immediate imassistance, when, to his surprise, he provement is usually manifested, the the right side had all the appearance jound that he too experienced great pain and itching disappearing very lifticulty in detaching any article of iron | quickly, the swelling soon goes down, rith which his hands came in contact. and the ulcer ultimately heals over. Breakfast was finally prepared and Where the patient is greatly debilhe family sat down to the meal. The itated by old age, Bright's disease or of hypnotic skill, while an unavoidable children, two girls of five and seven other chronic affection, in addition to fear that something dreadful might rears, drank their milk from tin cups, the varicose condition, the action of happen, found vent in many exclamaand upon raising the cups to their lips the spray, as might be expected, shows tions from the excited lookers-on. found themselves unable to detach the far less effective results. A case is The professor said calmly and with a cups from their mouths. Mr. Strom- given of an elderly man who had for- reassuring smile: "There is no danger. stadt, who is an intelligent immigrant, merly been given to drink and who and please to observe his easy and from Sweden, was nonplussed, and had large varicoses. In consequence regular breathing, which is the surest rhile unable to account for the won- of a blow an ulcer appeared on the proof. Have patience a moment and lerful occurrences, nevertheless leg. The sore was malignant, and the I will complete the experiment by aughed at his wife's excited declara- tibia was swollen for nearly three inches proving to you that there is no blood tions that the family were bewitched. of its length. The patient was treated in his right side."

There are three genera of fishes in town. He says that the small bed

Such is the effect of artificial electricity—of course more limited in its power than human electricity, that, as we know, cures all kind of diseases. Human electricity often appears through mediums. to the earth during the storm on the M. Boens, a healing medium of The electric eel, or, to call it by a night of April 2d, and they are actual Belgium, performed some wonderful

Humboldt has graphically described others. In my own case, I have been tricity and thunder storms were im-The Indians secure them for food pending. What seemed clear to me is brought out on damp days and days A series of very wonderful experi- of threatening storm. The superments which have just been concluded intendent, in receiving orders to be by Dr. Luys, of Paris, whose ob- delivered at a certain time, takes this

It is not agreeable to be struck by found impression upon the scientific There is a sure preventive—as sure as world some time ago, has led to a re- it is simple, inexpensive and always markable result. The latest discovery accessible—a pair of rubbers. If a establishes the fact that cerebral ac- woman will simply put on a pair of tivity can be transferred to a crown of rubbers when the lightning begins to magnetized iron, in which the activity flash and the thunder to roar, and will can be retained and subsequently stand on the floor, so that she touches nothing else, she will be as safe as if

many a life in a thunderstorm.

Only a little while ago Horace W. the same crown, which, meanwhile, Folger, of Cambridgeport, Mass., was had been carefully kept free from on a pilot boat in Boston harbor when contact with anything else, on the a thunder-shower came up. He was head of a male patient suffering from on deck, wearing rubber boots, but A BRAVE BOY SUBJECT TO, TRYING hysteria, complicated by frequent re- steadying himself with one hand by a current periods of lethargy. The pa- wire cable from the main top-mast. tient was then hypnotized and imme- Lightning struck the top-mast, shiverdiately conducted himself after the ing it into splinters. Down the cable went the current. viously worn the crown. Indeed, he unconscious. When he recovered he practically assumed her personality was full of aches and pains, but he and uttered exactly the same com- pulled through. If it had not been for the rubber boots the current would Similar phenomena have, it is re- have passed entirely through him, against lightning, must be sound and looking on, for the occasion was a It is frequently claimed that per- whole. Do not put on au old pair, sonal magnetism of man has a great with a crack in the toe, because elecinfluence on the time movements of a tricity will get out of a very small

A committee of four, elected from their number to see that no mischief was done and to be convinced as far as possible of the fairness and genuineness of the proposed experiments, sat upon the stage. Their faces were earnest and they watched with careful scrutiny every movement of the man and boy. Intense expectation held the little assemblage hushed as the professor made a few passes over the lad's head and face, and it became quickly apparent that speedily becomes amenable to the the professor's bidding; such things as

he had completely lost his own voli-Laughter reigned for a time, for the boy did many ludicrous things at A remarkable story comes from the treatment, and many wounds that had are less wonderful in the present day, Upper Yakima. Two years ago Peter seriously sapped the vitality of the having grown more common through frequent repetition, and only regarded near what is now known as Barox were successfully subjected to the as a passing and amusing source of wonderment. Having now tested his subject thoroughly and being satisfied with the strength of his "influence," discovered a spring close to the shack and then covered with a thin laver of the professor announced to his startled he had erected, the water of which absorbent cotton-wool. The patient audience that he would force all the was strongly impregnated with iron, is placed on an insulating stool and blood in the right side of the boy's but not unpalatable. Mr. Stromstadt the positive electrode is brought so body to flow into the left side; after which he would prove that this monsince July, 1893, the family have age of an electrical spray without any stroug boast was an accomplished fact. The lad was ordered to lie down, which poses. On the night of April 2d a is allowed to play on the part affected he did unhesitatingly.

Following a scarcely perceptible movement, or "pass," from the professor's magical hand, a distinct line color—a glowing, healthy red—while of dead flesh, and was most suggestively and unpleasantly like that of a corpse. A chilly horror crept over everybody at this surprising exhibition

Mr. Stromstadt has written a friend by the ordinary antiseptic methods for Then calling for a needle and white

thread he placed a coin between the boy's teeth, the better to hold his mouth open. With unfaltering touch he pressed the shirp needle completely through the cheek from the inside and Marked improvement set in, and in drew it through with the thread following half way. Holding an end of the thread in hach hand he drew it signs of returning. This is one of the back and forth-several times through the cheek, inviting attention to the fact that the thread was not stained by blood. Truly it was perfectly white and clean, as all could testify after personal and strict examination. The needle and thread were also drawn through the fleshy part of the boy's hand without discoloring the thread or being followed by any drops of

The professor had kept his word, albeit his audience were not ready to swear that they had not been made the victims of an optical delusion, With another "pass" or two the line down the boy's face began to disappear. The obedient blood was visibly ebbing back, back into the right side, giving at once a perfectly natural tone and restoring the normal color. With another "pass" the boy moved restlessly, and finally sat up, opened his eyes and looked about him with a sleepy smile. The audience gathered about him breathlessly, the the predicate of spirit." This is lad regarding with wonder their curious and questioning gaze.

"Does your cheek hurt?"

"No, but it tingles."

"And how is your hand?" "Why," rubbing it, "it is asleep." He then stood up and walked about, unusual had occurred, and looked at the professor with an air of expectancy. He had realized nothing, not even the lapse of time, and fancied himself the victim of a joke, when the professor said kindly: "That will do, my lad."

"Why, don't you want me? Won't do?" he said; and his naive question provoked a burst of laughter which he could not understand, but which embraced forgiveness for the professor's daring and successful experiment and restored to good humor and confidence once more the indignant and perturbed individuals who had witnessed it. The lad was happy, too, for did not every one present give him a pleasant smile and show an unwonted interest in his well-being?

Amongst the 1 conditions. as well as age, of advantage and influence to their susceptibility, we must mention as a valuable factor the person's occupation or position.

in some of his linen and it was soon Individuals who do hard manual labor are more susceptible to hypnosis

than those who exert mental activity. The difference should here be ascribed to the Fact that the first are more accustomed to concentrate their whole thought, while the others, of rapid thoughts, find the effort to concentrate them on some subject very hard. For the stated reasons, soldiers, sailors, and, people who are in the habit of obeying orders, and have only one thought in their mind at the time, are susceptible. Also those who are working in the free air-healthy and ideas." Also, during the process of robust workingmen - are easily in- incubation, there is a time "when the hypnotized than weak and delicate- physical impression." looking people confined to the house.

The human mind is a mystery when we have the key and know how to matter, and typify mind and soul. diagnose cases; then we might with success be able to benefit and cure from any kind of sickness, not alone bodily but mentally.

CARL SEXTUS.

FOUND THE TRUTH.

Booth and Jefferson Believers in Spiritualism.

WONDERFUL MANIFESTATIONS OCCUR IN THEIR PRESENCE.

It is a rather singular fact, although one not generally known, says the New York World, that Edwin Booth was and Joseph Jefferson is a confirmed Spiritualist. It is not meant by this that they trembled on the precipice of that misty belief, but that one was and the other is an enthusiast upon the subject of that creed. To such an extent is this true that Jefferson frankly tells his most intimate friends about the spirit of his first wife, Maggie Lockyer, visiting him in a material form and sitting upon his knee. Booth even went further than this and insisted that he himself was a medium. and in that capacity had frequently sat as the center of Spiritualistic circles. "Fraudulent mediums," he often said to a friend, "may fool me, but I can't fool myself." The first communication from the other world which he claims to have received concerned the death of his

The elder Booth made his last appearance in New Orleans, as Sir Edward Mortimer, in the play of "The Iron Chest." He left the "Crescent City for Cincinnati, on the steamboat J. H. Chit tenden, and during the trip suddenly died. Edwin Booth was then in San Francisco. There was no telegraph in those days, and the postal service was so slow that it was six weeks before the news of the great tragedian's death reached the Golden Gate. Yet Edwin Booth claimed then, and claimed to the day of his death, that at the very hour his father died he, through his mediumship, received information of it.

Married.

I beg to announce though the columns of your paper the marriage in this city, on February 19, of Dr. Theodore F. Price and Miss Louise Clerk. The bride is a most estimable lady and an earnest and zealous Spiritualist-

attributes that well become the wife of such an able worker for the cause as Dr. Price is known to be.

The ceremony was performed by the undersigned (who is at present filling an engagement in this city). After the ceremony the bride and groom departed immediately for New York City, where Mr. Price will attend the mass convention of the N. S. A., after which they will continue their journey to New Eng-land, where Mr. Price has engagements for the next two months.

Respectfully yours. OSCAR A. EDGERLY. Philadelphia, Pa. Per L.A.E. SOUL GENESIS.

Telluric Man Face to Face With Spirit or Embryonic Ego.

Philosopher Meets Philosopher in Argument.

LOGIC OF FACTS-DAWN OF THOUGHT-PRIORITY OF MATTER --- ONTOLOGIC FACTS-CAUSAL PRINCIPLES.

CHAPTER IL

In THE PROGRESSIVE THINKER, No. 320. Mr. A. M. Griffen has an excellent review of my essay on the above theme. The spirit of his comment is broad and sympathetic. It eclipses my efforts in that direction, as many readers and editors well know.

The reviewer says: "If he (I) had said that the matrix of spirit is the nativity of matter, I think he would have more nearly represented the tenet of the spiritual philosophy."

This shows I have failed to convince my reviewer "that matter is the turn-table of our discussion, It is this point that needs to be fortified and made plain. As I have said before, I hold that spirit is a sequence; that it is naught but matter refined and sublimated. Not to be matter is to be void and nothing, a nonentity. seemingly unconscious that anything A nonentity cannot be defined. Spirit is definable 'into a comprehensive per-LOGIC OF FACTS.

Now for the logic of facts. It seems to me friend Griffen entirely

missed their import.

P. Luys, in his book on "The Brain and Its Functions," says: "Humble in its origin, the nervous system, as Levdig has pointed out, makes its first appearance in the midst of the living tissues in the form of three or four cells, independent one of another. One step further and the cells are invested within a common envelope, a first nervous ganglion being thus constituted. Little by little the work of evolution completes itself; ganglion is united to ganglion, these soon dispose themselves into lateral rows, which emit, right and left, radicals which plunge into surrounding tissue, and soon these two lateral chains approaching, become fused together, and thus constitute a central unity or axis, around which all nervous radii emerging from the peripheral regions converge. On this the great oncoming sensorium, the brain, rests encrowned. Here we see three or four cells make the infantile home of the initials of psychos or soul-ego. And what are the initials of this personal ego?

DAWN OF THOUGHT. We are informed by Mr. Herbert Spencer-that "shock, like an impression from a blow, is the initial or dawn of thought." And J. Luys says that "persistent impressions become

The matter or material which re-For very sensitive people treatment | ceives these persistent impressions is by human magnetism, electricity and earthy or mineral, and protoplasm, telepathy will undoubtedly be of most | both animal and vegetable. Irritability and sensibility, being the predicates of psychic, are the acquired properties of

PRIORITY OF MATTER.

Hence we ask which has priority in time, matter or its properties of soulpredicates? Clearly it is matter. Matter is the house; spirit is the tenant. One is the dwelling, the other the dweller. Therefore, inasmuch as matter is endowed with the properties of heat, irritability and sensibility-psychic forerunners-insomuch does matter come to possess or evolve spirit, and not for spirit to possess or evolve matter. Can you avoid this conclusion, Mr. Griffen? 🔔

THERE IS ANOTHER ONTOLOGICAL FACT.

Some years ago Prof. Mapes, of New York, described the difference existing between two specimens of mineral. These were earthy phosphate of lime. One specimen of lime was of rock, the other was phosphate of lime from bones. Chemically both were alike; but physiologically they are different. This difference is, that the phosphate from bones is a good fertilizer of the soil. The other, that of rock, is a fertilizer of little or no value. This difference and the reason of it

is that the phosphate of bones has been one or more times organized into the system of living beings, and there touched and impressed with the vitalizing spirit or power. On the other hand, the rock phosphate has not been so used, impressed or endowed with the vitalizing energy. It had no lifestamp. This life-impress being a fixture, and cumulative, is a predicate of soul-stuff. A psychic element. A tentative fraction of spirit. It typifies the dawn, the forerunning representative of the spirit-ego.

Here is a lesson on "the progression of the primaries." An atom of earthy matter has advanced lifeward one step beyond the atom of rock-phosphate. It shows how earth or mineral elements improve, grow and advance from the inferior to the superior, or from the low to the higher state. So we say the chemistry of life refines the matter it deals with. The act or process of living is an elevating as well as a purifying movement. Motion is the primitive factor of life. The process of refining and purifying cast iron is by motion, heating, moving and kneading; it is thus converted into wrought iron.

MATTER FIRST-SPIRIT SECOND. Now, insomuch as irritability, sensibility and the vital stamp on protoplasm and the lime atom come in with

Therefore, matter, first, is endowed; spirit, second, personates the endower. One is house, the other is tenant. House is matter, tenant is spirit. Matter precedes spirit.

Then, is it not proper, if not obligatory, to say: The matrix of matter is the nativity of spirit? I think so.

EVOLUTION IMPLIES PROCRESSION. The doctrine of evolution implies progression. Progression implies that the coarse and the crude shall precede the refined.

I should feel I had labored to some purpose if I could convince so helpful and philosophic a mind as that of Mr. Griffen,

He says: 'But unless there is hidden somewhere in the list a casual principle sufficient to evolve intelligence, self-consciousness, the power of abstract reasoning . . . his (my) philosophy is incomplete."

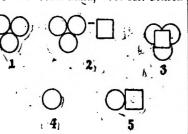
At this point my generous critic falls back on the old theistic idea, which is fated to invoke the meddlesome motions of a "creator," Can the good Mr. Griffen tell how it is he came to embrace the Godistic, the supernatural, and therefore superstitious, view of cosmogony? . It seems to me well to avoid everything supernatural.

If I were allowed to answer the above question for him, I should say he received his bent of mind in childhood, from ancestral example and monitions. He inherited them, as he might inherit a house or land. Thus, like thousands of others. he grew into them without effort; and by nothing short of personal effort and knowledge can he grow out of them.

A CAUSAL PRINCIPLE. He says I ought to have set forth "a causal principle sufficient to evolve intelligence and self-consciousness." These sequences are the very pith which the trend of my two essays aim to show. Perhaps I failed of the object. But we again affirm that, by the compound action and reaction of cosmic powers-or "plenal predicates," as we call them-inind, intellection and spirit are evolved.

And now, in citing, as above, the three or four nerve-cells of J. Luys, and the "persistent forces" of Herbert Spencer, we point to them for the growth and outcome of mentality with psychic life. What more can be wanted?

On the other hand, does Mr. Griffen



know of any intelligence, mentality or wisdom outside of human and animal itself. No! no! He does not,

of religious verbiage, as God, Creator, Devil, Fetish, to prefigure the acme of superstition. Ignorance and emptiness are only sent out in connection with a deified. Ignorance, as I have said year's subscription, and at prices stated elsewhere, not passive but potential, above. savage, aggressive and malevolent. Fetichism supposed or guessed God a creator. Hence his origin.

This foremost God-assumption, this great jumped-at conclusion, is the precipitate dictum of infant man, man in the childhood of his existence. Truth normal or unnatural. The theistic side of our subject is supernatural, superstitious and obverse to the scien.

The new subscriber will also be entitled. superstitious and obverse to the scien-

God is the climax of superstition; the terminology of man's ignorance; the apotheosis of the Fetish; the great "I am" of assumption; the almighty of leading minds everywhere, is somenonentity; the supreme enigma; the thing unparalleled. We are now absoadulterated idiocrat; the stultifying | lutely giving away Vol. I. of The Ency-"lubberty-all;" the subterfuge of the "unknowable."

I have gathered from a little book of Emerson's fifty-three Godisms in paragraph. Every statement is an assertion, unproved, bald, bare, obtrusive and redundant, without support of plinth or pedestal. It will illustrate our theme to quote a few of them:

"God exists." Who knows? Who can know?

"There is a crack in everything God has made." "God enters by a private door into every individual.'

"God has not made some things beautiful, but beauty is the creator of the universe. For poetry is not the Devil's wine, it is God's wine."

What avails it to go through a volume of such empty wording? What instruction can be gathered? None; nothing. A child pounding a tin pan is occupied for the time being, but nothing is achieved. Nothing but ethics. She illustrates her subject with amusement and time consumed.

This being a world of needs, our guided by the law of utilities. The uscless must be avoided.

COSMIC FORCES.

When we put law, cosmic powers and the evolved in place of God. Deity, Creator, and Devil, we have a solid footing on which to plant our feet, with little danger of slipping into ways of error. Law and cosmic forces | Thomas Paine." Contains his celebrated are natural and trustworthy. Jehovah, Deity, Creator, Devil are unnatural, abnormal and misleading. Their bent is like themselves, that is, towards

their influence as secondary in the or- Luys (See Fig. 1), that we begin will toplasm being the primary—insomuch does the psychic or epirit occasion. Then the more or less first does the psychic or spirit-ego come in or cumulative impressions made upo secondary in the order of time, growth and being. somewhat compound figure, thus (Fig. 2), or this (see Fig. 3). It the sequential or secondary elemen that typifies the psychic side; the spirit and soul side of the whole.

So, also, the protoplasmic matter in liquid form; likewise the atom of solid matter—the phosphate of lime. This too, is a primal predicate. We may figure thus (see Fig. 4). After the sequential and secondary element added-which is the vitalizing stamp or life impress, it may be represented! thus (see Fig. 5).

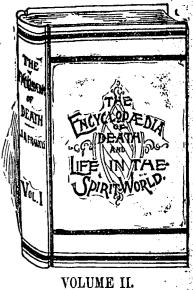
Here we are face to face with the dawn of a personal individuality.

Therefore you see the natural order of growth of the being's becoming. They necessarily and unavoidably spring into existence as, first, matter, and, second, psychic, spirit stuff of soul-substance built up with matter.

This proves that matter takes priority in the order of time over spirit. Spirit, like life, is a sequence, product.

Can ontology be made more sign nificant? Can the normal status of matter and spirit be more consistent. congenial and concise?

A. S. Hudson, M. D.



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is like themselves, that is, towards deception and mistakes paramount.

ESSENTIAL POINTS.

To restate our essential points. Observe the three or more cells of J.

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be reah by at least 40,000. We go to press early Monday morning, and items must reacd us as early as Friday or Saturday in order to have immediate insertion

The St. Paul Pioneer Press, of late date, says: "The concert given at Assembly Hall last evening by the Retail Clerks' Association was largely attended. The programme, though rather short, was interesting. Prof. J. Jay Watson gave several well appreciated violin solos, with Miss Louise Chryst as accompanist."

Mrs. Alfred Bailey, of Yaquina City Ore., writes: "On Thursday night, February 13, our son Walter, aged 11 ye rs, got up in the night, and as he did he saw a lady dressed in a white robe, standing by a chair, handling some papers which lay on it. She was standing. so he got a side view of her. He thought it was I that had got up, looking for a paper, and tried to say, 'Mamma, what paper, and tried to say, 'Mamma, what are you doing up here this time of night?' but he could not speak. She took no notice of him, and the thought struck him it was some one from the next world; then he looked where his papa and myself slept, and we were in bed, sound asleep. The door was open between his room and mine, and the lady was in my room. He watched her and disappear, and the chair and paper also vanished. He was so interested that he got back into bed and watched for her return, but she came no more. This is the third time he has seen departed ones. His papa is a seeing medium, and has given some good tests, and we are pleased at the way our son is beginning." M. W. Lyman writes from Springfield,

Mass.: "The First Spiritualist Society holds meetings at Foot's Block, corner of Main and State streets, every Sunday at 2 and 7 p. m. The meetings are free. During the season the following speakers have occupied the platform: Dr. Chas. W. Hidden of Newburyport; Dr. Geo. A. Fuller, of Worcester, president of the State association; Miss Abby Judson, Mrs. N. J. Willis, Mrs. Carrie F. Loring, Mrs. Tillie Reynolds. Mrs. Helen Palmer, of Portland, Me., is at present filling an engagement for the society. Mrs. Mattie Hull will lecture the first Sunday in April. 'The Ladies' Aid Society meets every Thursday afternoon and evening at the hall. The anniversary will be cclebrated by a meeting in Grand Army Hall, with Mrs. Palmer as speaker, and Mrs. May S. Pepper as medium. Remonstrances against the proposed laws favoring Godin-the-Constitution are being circulated. and receive numerous signatures."

J. M., of St. Louis, Mo., writes: "The Spiritual Phenomena Association is hard at work. We had with us, at the mediumst meeting, Dr. J. H. Icoemun, who spoke on mediumship. Mrs. Fannie Summer gave a poem; Mrs. R. Goodnir gave some tests; she is a good medium. The evening meeting opened with Mr. Thomas J. Christic, who held the people apellbound with his remarks. John A. Johnston followed with tests. A good medium would do well here next month.

evening, to witness the various and interesting exercises. The services were opened by D. S. White. Subjects, 'Ancient and Modern Civilization.' Every one spoke of the lecture as being one of the finest they ever heard, and they hope he will give us more of the same Then came the good old worker, W. H. Blair, in a few remarks, that brought down the house. Then came the test mediums, W. E. Harris, G. G. W. Van-Horn, Mrs Dr. Deloux, Miss A. D. Jacobi, and Mr. M. E. Mansfield. The meeting closed with the best of harmony.

Dr. Dean Clarke, as an inspired speaker, and Dr. Schlessinger, as test giver, are converting scores of the leading citizens of Portland, Oregon, and creating the greatest spiritual revival ever known in that section. Among recent converts is Attorney General Williams. When their work in Portland is inished they intend to visit Puget Sound and other sections of Washington and Oregon. Dr. S. is astonishing all who visit him by his sledge-hammer tests. Those who wish to secure their services should address: Dr. Dean Clarke, Wm. Tell House, 1st and Market streets, Portland, Oregon.

Asa W. Drew, delineator and lecturer. would like Sunday engagements, anywhere within a radius of fifty miles from Boston, during the spring and summer. Address him at Woburn.

Samuel D. Green writes from Brooklyn, N. Y.: "For February the 'Woman's Progressive Union were deeply interested and delighted by the charming and forcible ministrations of our friend and sister A. M. Glading, and her inspiring control 'Hoolah.' This month they are blest with the very interesting ministrations of Brother Frank T. Ripley, who, with his guides, give soulful answers to questions received from the audience, and who also are delighted with the tests of spirit presence given each Sunday evening."

E. W. Sprague is serving the Occult Science Society, of Ft. Wayne, Ind., for March and has engaged with the Spiritualists of Lima, Ohio, for April. Parties wishing his services for week evenings in towns within one hundred miles of these places may address him as above, general delivery. He is open to any engagements for May and June.

Farmer Riley, we are glad to learn, has recovered his health, and is again holding scances. He held several in this city lately, and the people were de-lighted with them. He is certainly honest all the way through. His home is at Marcellus, Mich.

.Chester Martin writes from Ottawa Ill: "Your last issue of THE PROGRESS IVE THINKER, I think the most interesting paper for a long time—the first page in particular. We are holding meetings in our city every two weeks, at our home, No. 427 Cornell street. We have from forty to sixty at our meetings who are seeking to know of the truth of

Spiritualism." G. W. Yarner, of Penelope, N. Y., writes: "I desire to say to the readers of THE PROGRESSIVE THINKER that I have left the Christian Church because the members and ministers persistently use the Bible-class quarterlies in the Bunday-school, and teach the Bible as he word of God. I have assisted my on-in-law, Wm. Johnson, and my daugh-for in building a store over which is a Hall next ter in building a store over which is a Hall next Sunday: Following this he scarcely read it without spiritual profit.

Lill 18x48 feet, which we intend to keep will hold another meeting. Dr. and Price 81. For sale at this office.

open for free-speech and criticism. . We would say to any of the mediums and speakers that have good standing in the THE PROGRESSIVE THINKER, if they come this way we will make it as entertaining for them as possible. We have Grange meetings in the hall the 2d and 4th Saturdays of each month."

S. L. M., of Joplin, Mo., writes: "We have just had a visit from William E. Bonney, one of our public workers, who delivered a lecture in the court house here, on Sunday, March 1st, at 3 p. m., to an appreciative audience; his subject being 'Barnacles which Obstruct the Unfoldment of the Human Spirit.' He also gave a considerable number of full names while sitting in circles at my house on three different occasions, many of which were recognized by those present. He wishes to be constantly employed in the work. Address him at Cherryvale, Kan."

G. H. Brooks is to be in Watseka, Ill. for three Sundays in March, and the last Sunday he is to be in Paw Paw, Mich. He would like to hear from friends in Michigan, for week night lectures, and work. Address him at Wheaton, Ill.

Frank T. Ripley is lecturing to large audiences at Brooklyn, N.Y. He follows

his lectures with tests. B. F. Schmid writes from Indianapolis, Ind.: "The First Spiritualist Church, of Indianapolis, sends greetings to our many friends and extends to them a hearty welcome to our new home, whenever visiting our beautiful city. On February 15 this association bought a brick building, originally a church building, but of late years used as a dancing academy, for the sum of \$7,000 and which we are to occupy on May 1st, 1890. This gives us a home of our own that we have so earnestly striven for the past five years, and it all came about so suddenly that we hardly realize as yet what we have done. In our call for ready money, the friends of the cause responded most nobly, and in a short while we had the sum of \$2,000 guaranteed us and this gave us all the encouragement we needed to go shead and perfect our plans, which we did. The La-dies' Aid, who nobly planned and vorked the past five years, came forward with \$500, and should we not be proud of our women? F. A. Wiggin, while with us during October and November, was instrumental in raising \$200, and to his determination that we have a better meeting-place can we in a great degree attribute our movement in this direction. Grateful thanks are given to one and all who contributed in any manner or measure to this successful issue, and ever mindful that our spirit friends no doubt had much to do in stimulating and directing our efforts into the proper channel, we are not forgetful of them, and shall in the future co-operate with greater zeal in presenting the truths of a life beyond the grave. February, Mrs. Celia M. Nickerson, of Buffalo, was with us, and in analyzing this true worker, say that she possesses rare talents, a very receptive mind inclined to the arts and sciences, a good brain and intellect, an excellent disputant, arguing with learning and discretion, a searcher into the mysteries of life, sharp in discourse, and ambitious to know every department of science and with much occult knowledge. Societies desiring scientific discourses will do well to employ this earnest and conscientious worker.'

The Progressive Spiritualists' ciation of Rochester, N. Y., hold interesting Sunday evening meetings with Mrs. Mary B. Bingham as their lecturer and test medlum. The work is necessarily of a pioneer character to a great extent, as a large proportion of the attendants are investigators.

G. H. Brooks writes: "My work has taken me over a wide territory this season-first to Topeka, then to Emporia. then Sterling, Hu chinson and in Arkansas City-all in Kansas. I found a spirit Address John A. Johnston, 3309 Frank-lin avenue."

A subscriber writes: "Bricklayers'
Hall, 93 South Peoria street, was filled with an interested audience Sunday in February. This society was organized a little over a year ago, and chartered under the laws of the State last June. I found the society occupying the finest hall in the city—Lincoln Hall. The society has paid all of their speakers in full and treated them to the finest to be had. Mr. Bigler, the president, is a man whom every one respects. He fills one of the most responsible positions in the city. Dr. C. F. Ray is ever on the alert, working in the interest of the society, as well as Dr. Williams. Mr. Waite is always present as the patient seller of tickets, and to catch sight of his smiling face ere you enter the beautiful hall is a tonic to one and all. There s a large German population in Milwausee and a large number of them are turning to Spiritualism. There are three German meetings running and all well attended. So the good work goes

> S. writes from Cedar Vale, Kansas: "Last week Mrs. Etta Seaman. of Concordia, Kan., gave us a series of magnifi-cent lectures. In these addresses she emitted thoughts like a fireworker his rockets, and while we were exalted and held by their beauty, there was already another one soaring up. Her discourses lift one out of all these earthly cares, and for a time bring one nearer to heaven. It was remarkable to notice how her contr**ct** knew how to keen within bounds and give just so much of reformatory hints as her hearers could bear.

Mrs. J. Lindsey is now holding meetings in Grand Rapids, Mich., where she can be addressed for engagements at 26 Turner street.

M. W. Lyman writes: "The twentythird annual camp-meeting of the New England Spiritualists' Association will man. be held on their grounds at Lake Pleasant, Mass., during the entire month of August. Dr. E. A. Smith, of Brandon, Vt., has been engaged as manager, and will have charge of all details. The hoel has been leased to Samuel Squier, of Westfield, who is experienced in the ousiness. He is to control all the restaurants, the bakery and the meat murket. O. L. Fisher, of Deertield, has purchased the boating privilege. Col. Robert G. Ingersoll has been engaged o speak July 4th, his subject will be the "Declaration of Independence." Mr. ingersoll will also speak on Sundays, August 9, 16 and 23. General Horace Porter, who was on Gen. Grant's staff has been engaged to deliver a lecture. Other speakers will be announced later. The electric railroad which was built last season, connecting this place with Greenfield and Miller's Falls did a good business. A branch will soon be built to Montague; a station to accommodate 200 people will be erected this spring. The New England Association has purchased all the property of the Lake Pleasant Association (land syndicate), and there will hereafter be but one management. Everythidg seems, at present, harmonious, and the prospects for a large and successful campmeeting were

T. C. Jefferes, one of the Spiritualist society of St. Joseph, Mo. (315 South 5th St.), writes that mediums are extended a cordial invitation and use of hall free

never better."

to conduct meetings. Mr. W. H. Blair gave a very interesting lecture at the home of Mrs.
Townes, at East Grossdale, on Tuesday
evening. There will be a discourse by
the same gentleman at East Grossdale
the same gentleman at East Grossdale
the same gentleman at East Grossdale

Mrs. Perkins will hold a seance at Mrs. Towne's home on Wednesday next.

Rev. J. C. F. Grumbine will be in St. Paul from March 15 to 30. He goes to Hastings, Wis., for a three nights engagement. He has a few week nights pen while in the Northwest for societies desiring his ministrations. His season of 1896-1897 is engaged up to June 1, 1897. Address him at Geneseo,

Thos. Lees writes from Cleveland, O.: "The 48th anniversary of the Rochester rappings will be appropriately celebrated in Cleveland, O., at Memorial Hall, 170 Superior street, on Sunday, March 29. Conference, 10:30 a.m.: Anniversary address, 2 p. m.; Lyceum entertainment, 7:30 p.m.; closing on Tues-day, March 31, with the usual anniversary ball. A cordial welcome to friends and the public generally, far and near. T. D. Kayner writes from Stillwater,

Minn.: "We left St. Paul yesterday for this place, and have met some very kind wish to learn more of our phenomena and philosophy. Mrs. Kayner has given some very good tests here, proving the clearness of the guides that are with us, and giving us encouragement to go on with the work. Saturday afternoon we go to Minneapolis, where we expect a week's good work, as some of the slatewriting tests have gone there, and the people of that city seem very anxious for independent slate-writing. A Mr. Austin called on us at St. Paul last Sunday. and received some messages upon the slate that pleased him very much, and Dr. Aspinwall was there Monday and received some things which seemed to interest him a great deal. The power that has been added by our trip up here seems to be very great, and in that way alone may be a great and lasting good. Of Brother Umbdenstock to bring about We are in the "Joliet" of Minnesota, a more liberal sentiment in Marshall. but shall try to so conduct ourselves that This they have succeeded in doing to they will not "want us" when we think such an extent that more than one hunit is best to depart. There are quite a good many here who have investigated our philosophy and yet it is a very strong church town, there being three churches in the block where we are

C. W. Peters, Chicago, writes: "The meeting held by the Psychio Phenomena Society in Washington Hall, 490 Washington Blvd., Thursday evening, was a success in every way. This society intends continuing its present plan of work and will give another seance and ance is free to all those attending the lecture.'

stopping."

Passed to Spirit-Life. Passed to the higher life, from his

home at Baldwin, Ia., February 23, 1896, B. N. Tozer, in his 81st year. He leaves two children, Mrs. I. E. Willard and C. B. Tozer, to mourn the loss of a loving father. For forty years he has been a firm be-liever in Spiritualism.

Funeral services were conducted, on Funeral services were conducted, on February 27, by Rev. J. C. F. Grumbine, inspirational speaker of Geneseo, Ill. colored people were established by His remains were placed in the family Northern capital; one by the Baptists, lot at Buck Horn.

Passed to her spirit home, from Monroe Centre, Ashtabula Co., O., February 17. of pneumonia Miss Matilda Mitchell Old time Spiritualists and lecturers will remember with sympathy this little family of four afflicted maiden sisters, all victims of hereditary scrofula. One of the four died three or four years ago, another married sister died a year ago. Matilda was a cripple, having little use of her hands or fcet. She leaves one sister who has been bed-ridden for many years, another, who is in very feeble health, and a married sister who is also an invalid.

They are poor in worldly goods, but "the angels have had charge concerning them," and kind friends have put their hands into their pockets, and by these angel promptings their wants have been supplied. Matilda Mitchell was an excellent me-

dium, and has, through her mediumship, ton, Flatonia, San Antonia and Austin, given incontrovertible evidence of spirit I have not time to speak in this letter, though we shall miss her gentle ways cause in all of those places and that they

and cheerful greeting, we know it is are all, so far as I know, deeply inter well with her. The lonely waiting ones have the sincere sympathy of their sociation and desirous of aiding in makmany friends in their sad bereavement. At the earnest request of the deceased, Spiritualism. More anon. H. D. BARRETT. the funeral services were conducted by the writer.

(Spiritualist papers please copy.)
MRS, L. E. WOOD.

Kelloggsville, Ohio.

On Saturday morning, Jannary 17, at his home in Albuquerque, N. M., Feliciano Bertolone, aged 70 years. Born in the province of Pledmont, Italy. He was a Spiritualist for many years, and for four years a medium, giving many truths from the other shore. There be ing no speaker in the cause of Spiritualism, the funeral was conducted by the G. A. R. of which he was commander. He passed from earth-life like a dream. so calm and resigned to the change, fully realizing everything. It was a most pleasant scene to witness his last moments. He requested the circle to sing "America" for him, which seemed to give him renewed strength. He said he was a free man and wished to die so. He selected "America" and "Nearer, published scriber. Being highly esteemed by all | dreaming sleep and consciousness.

THE CIRCLE. Francis Tyler, aged 21 years, passed to the higher life, crushed by falling under the cars, March 3. The funeral joy that the spirit could, out of the rise triumphant in its new and glorious life. It was, perhaps, the first time many had heard, and it was a revelation to them. It was remarked, "How comforting; can it be true?" "And is that Spiritualism?"

OU should endeavor to get additional subscribers to THE PRO-GRESSIVE THINKER, so that they can avail themselves of the first volume of the Encyclopædia of Death, and Life in the Spirit-World. This work, in paper cover, is sent free on terms mentioned on our second page.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00, For sale at this office. "The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartly commended to stu-Told by Paul Carus. THE PRESIDENT

Of the National Association.

7 HE IS AT WORK IN BEHALF OF THE CAUSE IN TEXAS.

TO THE EDITOR:-My last letter left me at work in the city of Shreveport, La. Here I found several friends who are interested in our movement, among whom may be mentioned Capt. J. Beasley, James Heffner, J. Lamorere, the latter being one of the most active workers that I have found; and a firm friend of our National Association. I referred to Marshall, Tex. pas a town full of interesting features and stated that it was necessary to devote a special letter to that place.

Marshall is a city of about 15,000 in-

habitants with only about ten people openly and avowedly advocates of our philosophy. These friends are among the most prominent citizens of the place friends who know something, and yet and command the respect of all who know them, I was advertised for two lectures in that city—one on Sunday af-ternoon and the other Monday evening. The hall was well filled on both occasions and much interest manifested in the subject matter of the discourses. I was most hospitably entertained during my three days' visit by Mr. and Mrs. Wm. Umbdenstock who have resided in Marshall since 1860. For more than twenty years Brother Umdenstock has been an ardent supporter of our move-ment and has stood bravely at his post egardless of the sneers and censure of his fellow-citizens. Captain B. C. Cooley and his good wife returned to Marshall about three

vears ago after and absence of many years and united their efforts with those dred of the best people of the city entered the hall on Sunday to listen to my first lecture. Brothers Dawson, Taylor, Jackson and Schrove are also with them in the good work. A private circle is held each week on Monday and Friday evenings at the home of Brother Umdenstock, with results that are quite satisfactory to the interested parties. The eaven is working and it will not be long before other leading families will be as deeply interested as are Brothers Cooley and Umdenstock. A more spiritual household than that of mine host Umlecture Sunday evening, March 15, at household than that of mine host Umthe same hall. The materialization sedenstock I have not found in the United States. My host and hostess made me feel perfectly at home with them and my stay with them is a veritable red letter

day in my memory.
On Tuesday morning I was driven about the city to see its school buildings and other points of interest. The carshops of the Texas & Pacific railroad are ocated here and give employment to many hundred men. The work done here is of a very high order and even excels some of the older manufactories in the Northern dities. Marshall conknown as the Bishop College, and the other by the Methodists. These schools are liberally patronized, but the Baptist institution being by far the more heavily endowed of the two, is of course, the

larger and better institution. A good speaker Jand test medium would find a warm byelcome in Marshall and would do a good work in that city as the people are now ripe for more light upon the question of religion. The fakir and trickster will find no field of labor in Marshall; only the genuino worker need apply. (OAL) of the spiritual papers are patronized and circulated among the friends of the several subscribers. This has awakened a healthy interest in our philosophy and will result in good fruit in tho near future.

I took leave of the friends in Marshall with sincere regret with the hope of being able to visit them again in the near future. Of my subsequent wanderings through the cities of Houston, Galveston, Flatonia, San Antonia and Austin, further than to say that I have found But she has gone up higher, and live workers and warm friends of our ing it of great service to the cause of

Austin, Texas, March 3.

WHAT IS BENESS?

Some Reflections in Answer.

In defining Beness, it is like one writ ing a dictionary, the perusal of which is not so entertaining to many as a wellwritten novel. On this ground you will excuse us if we run into abstractions having neither beginning nor ending.

The first great principle or law of everything is Beness, i. c., absolute REST, holds everything in existence without effort, and thus prevents anni-hilation, also cancels the creative act. There is a dualism continually going on between absolute rest and absolute motion, or between absolute ignorance and absolute knowledge-axiomatic knowing. The extremes differentiate each other into a vast number of concrete My God, to Thee," to be sung at the function and compound degrees, each partaking published in THE PROGRESSIVE of the nature of motion and rest, such THINKER, for which he was a sub-

It is easy for wakefulness to slide into who knew him, a large concourse of sympathizing and admiring friends paid a dreamy or hypnotic condition, and their last tribute of respect to this noble | this into a sub-conscious or sub-liminal state, where negative self is partly freed from positive self. Thus, man is dying while he is living, i. e., every degree between extremes is not wholly a discrete degree. Absolute motion and absolute under the cars, March 3. The funeral was held on the 5th inst., at the home of his parents, West Berlin, and was largely attended. Hudson Tuttle gave the address, and it was wonderful how his words, freighted with the balm of the spiritual philosophy, soothed the grief of the stricken hearts, and out of the terrible affliction brought an exultant joy that the spirit could, out of the wreck and ruin of the physical body, rise triumphent in its new and all the physical body, rise triumphent in its new and all the physical body, offering any resistance to being moved. This is one form of Boyess. Inertia is a higher form. Where inert matter or rest is combined with motion, moving

Although space of capacity contains planets, suns, stars all moving rapidly, yet, space capacity persists in position unmoved, as absolute Benessor Rest. planets. unmoved, as absolute, Beness or Rest. All this may appear from a lack or limitation of the sense perceptions. Now, suppose you, like a geometer, create a geometrical solid out of mind stuff (?). This solid is like a vacuum from which everything physical has been pumped or thought away. The mental process is not to annihilate a yacuum, but to create one. You see it persists in form, if not in substance, as a something, which something is at rest, and illustrates our idea of the law of Beness. Don't call it a nothing, for that you can-

Again, endless progression presup poses an everlasting ignorance, without which there is no progress; hence, Beness may assume the form of your old, big, black, twln brother, named Ignorance, who discovers Chaos in awaking from sleep. In short, the uncaused is Benesa itself. Again, pre-existence reaches back to an eternal self-existence existing without a cause. Here you away.

not create.

are certainly lost in your own ignorance; there is no doubt about it, else you would be looking behind the eternal wall of rest, which is so oushioned with ignorance as to prevent butting your brains out against it. Please call this another phase of Beness.

There is no cause behind the eternal cause Rest, which, as the subject, all, transforms object and subject into the unconditioned or the homogeneous, or into the noumena behind all phenomena or evidence of being. Count this another phase of Beness, which also, includes self-existence and the uncreated, and may include, under a lack of sense perceptions, the invisible, intangible and unknown. Evidently Rest conserves the vital forces spent in maintaining an immortal existence. Nothing but perpetual motion can perpetuate immortality; you have got to generate more power than it takes to run you. But all human machines run down at death, and this bed of Rest gives you time to wind yourself up by borrowing extra power stored up therein—the Phoenix. Here the old are reburned young by incar-nation and reincarnation. Round and round the foci of Motion and Rest you spin from eon to eon. Being means busi-

'Tis life that picks through and out of the shell, Shouting, "Away with Beness and your orthodox hell!"

807 Bird St., Hannibal, Mo.

A VISION.

Mrs. Mettle Florence Van Dyke Foretells the Time that She Would Die.

The many friends of Mrs. Mettie Flor ence Van Dyke will learn with regret of her death at her home, 129 East Ninth street, which occurred yesterday at 11 a. Her death was beautiful and peaceful. She was conscious to the end. A remarkable incident connected with

her death was a vision, or premonition, of the time that she would die. Sunday morning she fell into a gentle sleep, and on awaking said that had seen her brother, Jacob Williams, who died some 11 years ago, and that her death would occur at 11 o'clock Monday. True to the vision, she died at 10 minutes to 11 o'clock yesterday (Monday) morning. She also made all arrangements for the funeral, requesting that she be buried in her bridal dress, and by the side of her brother, at Blanchester, Ohio.

Mrs. Van Dyke was the daughter of J. R. Williams, a retired farmer of Rossmovne. Ohio. For several years she had been a victim of the dreaded disease, consumption, and had been visiting Asheville, N. C., for her health, until a week ago, when she returned to her home. She leaves a husband and twelveyear-old daughter, Ollie, to mourn her loss. The funeral will take place at Blanchester Wednesday at 2 p. m. She will be buried from the residence of her brother-in-law, Jacob Swigert. Mr.W. B. Van Dyke is the well-known

expert accountant connected with Watters' Business College.—Cincinnati En-

Spiritualist Meetings in Chicago The First Spirltualist Church, Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

The Church of the Spirit, Willis Edwards, pastor, meets at Arlington Hall, 651 North Clark street, at 2:45 and 7:45

Spiritualist conference meeting 483 Washington Boulevard near Ogden, avenue, at 7:45 p. m., Sunday evening,. Subject from the audience. Mrs. E. Raphael, pastor.

People's Home Spirltualist Association, Bricklayer's Hall, 93 South Peoria street. Services at 3 and 7:45 p. m. The Christian Society, Custer Post

vices at 2:30 and 7:30, by Miss Thomas. The Union, Nathan Hall, corner of

Milwaukee and Western avenues, at Sigler's Hall, 526 Sixty-third street. Englewood, over the postoffice. Ser-

vices 2:30 and 7:30 p. m. Mrs. Mary A. Jeffery, pastor. The Endeavor Society at the residence of Mrs. Sarah E. Bromwell, 1 South Hoyne avenue, near Lake street, at 7:30

The First Society of Spiritual Unity, Irwin Hall, West Madison and South Paulina streets: entrance 107 South Paulina street. Services at 11 a.m. and 2.30 and 7.30 p.m. Mrs. Mary C. Lyman, pastor.

The First Spiritual Society of the South Side, Unity Hall, 77 Thirty-first street. Services at 2:30 and 7:30 p. m. Mrs. Ada Foye, pastor.

The Spiritualistic Church of the Students of Nature meets Sundays at 7:30 p. m., at Munson's Hall, 1052 Milwaukee avenue, near Lincoln street. Mrs. M. Summers, pastor.

The Progressive Spiritual Church-Lakeside Hall, southeast corner of Indiana avenue and Thirty-first street, con, ducted independently by Rev. Geo V. Cordingley. Services at 3 and 7:30 p. m. Children's lyceum at 1:30 p. m.

South Side Christian Spiritual Society, Mrs. L. N. Claman, pastor, meets at Kenwood Hall, 4308 and 4310 Cottage Grove avenue, Sundays at 2:30 and 7:30. Spiritualist Gospel Temple at No. 483 Washington boulevard, near Ogden avenue. E. Raphael, pastor, holds services Sundays at 7:45 p. m.: Children's lyceum at 1:15 p.m. Monday evenings at National Hall, 681 West Lake street, near Wood street. Lecture and tests at

every meeting. A Swedish meeting is held every Sunday at 10:30 a. m., at Phoenix Hail, E. Division street, near Sedgwick street. Free admission.

Meetings held by Mr. and Mrs. Geo. F. Perkins at North End Masonic Temple, 617 North Clark street, Sunday, at 2:30 and 7:30 p. m.

"Life in the Stone Age." Having had a number of calls for an-

other edition of "Life in the Stone Age," as there are but a few copies left, I wish to here announce that I have decided to issue an improved edition with notes. and will couple with it a series of articles on social, religious and political economics, and a few of my best poems, making a book of, probably, 200 pages, price, paper 50 cents each, five for \$2; cloth, \$1 each, six for \$5. I. want no money till enough subscriptions are received to print the book. Send name and address on postal card and state whether you want paper or cloth-bound, and how many copies. U.G. FIGLEY. Ney, Ohio.

Every Family Should Have It.

The Encyclopædia of Death, and Life in the Spirit-World should be in every house. It may be the means of saving one whom you dearly love from premature interment. Physicians as well as Spiritualists will find it a storehouse of valuable thought. Vol. I., in paper cover, is sent forth free, postpaid, to all who desire, on conditions mentioned elsewhere. 10,000 copies are to be given

HARRISON D. BARRETT.

He Is Doing an Excellent Work in Texas.

HE ANSWERS AN IMPORTANT QUESTION TO THE REPORTER OF THE GALVES-TON NEWS. "What is your subject for to-night?" the reporter asked.
"My subject will be 'What Is Spirit-

"Can you give me a synopsis of the

ualism," was the answer.

"Can you give me a synopsis of the lecture?" questioned the reporter.
"With pleasure. Spiritualism is the direct opposite of materialism, and stands for the real and permanent instead of the seeming and transitory. It accepts and teaches the spiritual creation of the universe, and boldly affirms the spiritual nature of the infinite. Behind every finite form of life lies a larger degree or expression of life. Conscious thought never sprang from nor can it be evolved from inert matter. The vibra-tion of atoms never has yet given the world a living sentient being. 'Ex ni-hillo, nihil fit' is true; life, conscious, sentient life can never be evolved from nothing; it must be drawn from something like, yet greater than itself. The something is the infinite father-mother, enthroned in the universe, in the form of diffusive or differentiated life, all per-

vading, omnipresent and omniscient. Therefore Spiritualism affirms and dem-

onstrates the infinite life as one of its

corner stones.

"It demonstrates the infinite through the mediumship of truth. Truth is the conformity of the thought to the reality of the thing, and comes to man's mind by a process called reasoning and by in-tuition. The five physical senses reveal the outward world, and its various parts, objectively, by the conformity of our thought to the reality of the thing touched, seen, heard, tasted or scented. Reason presents truth analogically by induction and deduction. sciences are all the results of the reasoning powers of men. They simply relate fact to fact in the mental and physical worlds until man knows for a certainty what the results of those combinations will be. Intuition is the spiritual sense the sixth sense, that reveals truth in a way peculiar to itself, without reasoning or otherwise. Truth is spoken into our souls without any process of thought being used that is now known to man.

itualism. "Its third corner stone is immortality. This means the conscious existence of every human soul throughout the endless ages of eternity. It is prior to man's consciousness by mathematical demonstration and by intuition. The phenomena of Spiritualism are the mathemat ical evidences that man survives the change called death, which are supplemented by the spiritual sense of intuition. The survival of one soul proves the survival of all, and one genuine spirit rap settles the question of spirit return.
"The fourth corner stone is eternal

Truth is the second corner stone of Spir

progression. Spiritualism affirms and then demonstrates the fact that man grows in wisdom and beauty of holiness orever and forever. It refutes the idea of a small city with high walls, containing only a few souls, engaged in the la porious undertaking of playing upon golden harps; the sensuous idea of streets of gold and rivers of silver is contrary to reason, is overthrown by it, and a rational view of the after life given to man. He is to labor for the good of his feilow-men-a labor for the unfoldment and pertection of his own soul, and will not, says Spiritualism, be given any promotion or honor that he has not earned. Vicarious atonement has no place in the religion of Spiritualism.

"Between the four corner stones of knowledge Spiritualism fills in to form a solid foundation, the living principles of liberty, justice, equality and fraternity. Upon these corner stones and these principles it builds the temple of religion. Its roof is of glass, through which every worshiper in the temple can see the spiritual ladder, as did Jacob of old reaching from earth to heaven, and upon it the forms of the returning dear ones who come to say to the sorrowing:
"There is no death." Spirit communion is the fifth point in Spiritualism and is the keynote to eternal life, as it opens the gateway between the two worlds and permits us to enjoy the society of the

ungels.
"Its points of connection with the ev eryday life of man are sympathy and love. It would make practical the theory of the brotherhood of man and render to each one a kind word, a helpful smile, a clasp of the hand, and manifest by doing for the suffering that which the church has been preaching about for

so many centuries. "It makes love the lever by which humanity is lifted to a higher level of thought, to nobler conceptions of life and to closer perceptions of its duties. It would ameliorate human suffering and make the world better by right liv ing and right doing on the part of every living person. Spiritualism offers these seven points, the infinite, father, mother, the over soul, truth, immortality, eternal progression, spirit communion, sympathy and love, as superior to to the five points of Calvinism or any other form of religious belief, based, as they are, upon the bed rock of knowledge."

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This Department is under the management of the distinguished author,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

T. S., Idaho, in a friendly way, writes: "I have read your 'Career of the God-Idea,' and from it was led to believe that, like myself, you were an Atheist; and as they are so few, and such sensible fellows. I felt chagrined to find out that you were a Spiritualist. Now, I wish to ask you the following questions: (1) Do the so-called spirit manifesta-

tions controvert the doctrine that heaven and hell are localities? (2) Are the good and evil mixed on

(3). Are not spiritual communications puerile?

(4) Did you ever read a communica-tion from Daniel Webster, Parker, Paine, etc., that did not make you trem-

ble for their literary fame? (5) Does memory survive the shock of death, and if so, what is to compensate the spirit for its suffering here? I have any well at the correlator that me know arrived at the conclusion that we know positively nothing beyond this life. What I would like you to do, is to establish by reasonable arguments, your faith, or refute mine; then shall I be under lasting obligations to you."

A. I regret that this correspondent is chagrined at my belief in Spiritualism, but he is not the only one who has found implied atheism in the book mentioned. The religious press has taken occasion to vent its spleen and intolerance, and one journal went so far as to say that it was well for the author that he had not lived a hundred years ago, further the stake would have been made ready-implying the benevolent Christian regret that these hundred years had gone. The conclusions reached in that book are not atheism; it is this: God must be infinite, man is finite. Therefore he cannot comprehend God. All his reasoning and conclusions based as they are on his finite viows, must be erroneous. In this investigation, the wisest and the most ignorant, removed as they are by infinitude, must be equally at fault, and the speculations of a Hottentot are as valuable as of a Des-We can only arise to principles. What is beyond is unknown. adoxical as it may appear, the preacher who does not comprehend the growth of a blade of grass feels himself fully adequate to explain the character of an infinite God; and the more ignorant he is, the more readily will be undertake the

After all, whether God is one, three or a score, his infiniteness removes him immeasurably from us. We touch His laws an infinitude before we reach Him. It may please our vanity to believe in a God who hearkens to our prayers, and enters into our parvenu plans, but our reason teaches us that such feelings are baseless dreams and pleasing fables of childhood. One question beyond laws which express the grooves in which causes run to effects—one step over the threshold of the known, and we are involved in the fogs of mystery. We feel that there must be a great source of omnipotent power, of all comprehending wisdom, so far removed that the archangel are no nearer than we.

Spiritualism denies the existence of a local hell or heaven, a personal God or Devil. There is a Spirit-world, or spheres, but the idea of heaven and hell is a condition of the mlud.

(2) Death does not change the spirit. and good and bad mingle as spirits, as good and bad mortals do, and on the

that does not prove they necessarily and cared for tenderly. Its growth is must be written by mortals. There are similar to that it would have been had puerile and childish communications as there are puerile and childish spirits, and there are wonderful communications as well. The very book this correspondent refers to "The Career of the God-Idea," is purely a spiritual production, as I claim no more than the honor of being a medium for its production. (5) Every faculty survives the shock of death, and the spirit advances to perfeet harmony with the laws of its being,

there and here.

How recompensed for suffering? By at last attaining harmony. How is a child recompensed for the pain after grasping a flame? By gaining a knowl dge of heat. Spiritualism rests on its facts and not speculation, and these materialism must assail and prove inconclusive, to win the contention.

A. M., Gallion, O.: Q. Recently it was sneeringly remarked to me that we did not care enough for our belief to extend it by missionary efforts, while the churches zealously expended millions of dollars. What shall we reply?

A. The old systems of religion are from without; foreign in their birth and salvation, i. e., moral excellence and religion expressed in the conduct of life are made dependent on belief therein. Hence, as belief is everything, such systems consistently seek to proselyte and gather into their ranks all who, from conflicting motives, express their faith in the prescribed dogmas and creeds.

The philosophy of life is from within; the unfolding of the intellect, and not

entirely dependent on acceptance by faith.

Growth, development of mind and the refined sentiments are essential factors in the attainment of spiritual knowledge. When we observe the indifference of the masses of people; who have had the educational and religious culture of centuries, to the great fact of a future life and the infinite consequences dependent thereon, how seemingly incompetent they are to comprchend spiritual truths, the futility of attempting to instruct races deficient of this preparatory culture is apparent.

With the philosophy of Spiritualism there is no urgent call for propagand-ism as with the old systems. With Christianity, those who are not converted: whether civilized or savage, are doomed to endless torment, from which a profession of belief and observance of certain forms will redeem the fallen

The Bible commands missionary effort to extend the belief in Christ and his mission. When the belief in a terri-ble future is swept away, and the next life is regarded as a continuation of this on a higher plane, the appeal to sympathy and the necessity of church effort disappear.

If missionaries are sent to other land they must go as educators in all the branches of knowledge, and bring up the understanding of the people, as children are brought by the alphabet.

What is more, this new philosophy, having nothing foreign from the normal course of things, i. e., no divine revelation foisted on mankind, commanding belief, may truly call every influence tending to civilize, educate and elevate the races of mankind as its own. Although the missionaries sent over the world by various denominations may not carry the whole truth, eliminating decided that it should never be repeated their errors they exert an educational in the United States, therefore he had

far as it goes, is for the new philosophy.

The same may be said of the selfish efforts of trade and commerce, and further, that all these divine influences are leading upward in the direction of normal growth, which is the path of progrest, by ways more or less direct to a

While no effort to enlighten and elevate should be disregarded, the greater opportunity at present is at home, for before the missionary goes ahead he ought to be able to point to his own na-

the strong enslave the weak; where wealth gained by rascality grows plethoric on the wages of starvation, and half the inventive genius is wasted on the engines of destruction. A gospel of love enforced with dynamite and cannon!

Jennie W. Allgeo, Wayland: Q. (1) When physical objects are elevated by invisible power, or spirit, do they do so by their hands, or by will-power? What are the hands for if not for use? Again, if every material thing, furniture, wearing apparel, etc., has the spiritual counterpart, it must be for use and must not that use be in all essential particu-

lars about the same as with us? (2) Is there not a perfect spiritual counterpart of this physical world, with all its wonders of art and architecture, magnificent or insignificant as the case may be, for those who have not graduated away from these things.

(3) Is there not also another next higher where the creative powers of man are more expanded, and have literally created a new world from the elements of space and their own intelligence?

(3) Does the condition of enlightened, progressive, thoughtful persons, say 30 years of age, differ greatly after, or perhaps I should say immediately after, transition, from the condition before?

(5) Is the stomach still an active member after death for the purpose of

digesting food?
(6) What essential difference is there in the care and treatment, and life, itself of infants after transition?

A. A fundamental statement, which in a general way answers all these questions, is this: The spirit holds the same relation to spiritual things that man does to the physical world around him. There are modifications made necessary by the change of conditions.

(1) Spirits do not lift physical bodies by their hands. If they could do so, there would be no difficulty of their manifesting. It is only by a knowledge of the laws of the psychic forces that they are enabled to move pondera-ble objects. This knowledge is by no

(2) There is not an arbitrary spiritual counterpart of all physical objects. The hings of earthly life are fashioned in likeness to the things spiritual. spirits are able to live in just such surroundings as they please, for they can fancy their surroundings, and to them such became objective as in a dream. Especially is this true of those not far removed from the earth.

(3) Of spheres there are three surrounding the earth, but they are not creations of any spirit, but are included in the plan of the universe.
(4) There is no more change than

hat of casting aside the garment of the day. New conditions arise, new metnods of life, new associations and incon-

(6) As all activity implies expenditure of energy, it must be replenished or would exhaust. Man gathers from the air and water as much as from the food all the latter essentials. How far food by assimilation enters into this question in spirit-life, or how, is difficult for man to understand; all that may be comprehended is that it is one of the

factors of being.
(6) An infant is received by loving it remained in the physical body.

These questions reach to the founda-tion of the spiritual philosophy, and instead of an answer of a few lines demand columns.

INTERESTING LECTURES

Delivered by Mrs. Emma F. Jay Bullene in San Diego, Cal.

TO THE EDITOR:-During the months of January and February Mrs. Emma F. Jay Bullene has spoken for the First Spiritual Society of San Diego, Cal., three times a week, and has given such entire satisfaction that she has been resugaged for the month of March. Her deep, soul-penetrating thoughts, which flow in rhythmic melody for an average of an hour at a time, always attract arge audiences, although no phenomena or other attraction is given Sunday mornings and evenings. Mrs. Bullene was the first trance speaker on the spiritual rostrum, and though not so veli-known as ber talent and character entitles her to be, she still stands in the front ranks of Liberty's army. Like Shakspeare, she sledom repeats, and no two of her discourses bear any resemplance to each other any more than if they were by different authors. Her theme for Sunday morning, Feb-

ruary 23, was "The Spiritual Elements of Advancing Civilization." She held that there was "nothing new under the sun." but as civilization had advanced the frontal brain of man had been developed to such a degree of receptibility and reflexibility that such men as Plato Demosthenes, Aristotle and others were able to grasp and reflect the advance thought of all the preceding ages, and so on down to Edison and other invent ors and philosophers. Electricity was as old as the universe, but the discovery of its application by mortals had been reserved until the human brain had be come sufficiently receptive and reflect-

ve to utilize it. The reason nominal Spiritualism had not made more progress in the past fifty years was because its advocates were content that their knowledge should begin and end with the phenomena. Spiritualism not only invites but compels a horough investigation and knowledge of all its principles. It would have you know the height, the breadth and depth of all its occult mysteries. Civilization was defined as a unification of the forces of a people for the common weland the speaker asked if members of this great body politic were content with seridom and slavery to the ords of creation who claim the right to dictate laws because of their wealth? These men had constructed a golden

COD IN THE CONSTITUTION. In the evening Mrs. Bullene's subject was: "Will American Liberty Be Imperiled by Placing Theology in the Constitution?" She said, in part: "Thomas Jefferson, that liberty-loving statesman who secured the enactment of the law of entail and the abolishment of the infamous law of primogeniture, looking back to the mother country, saw the dire effects of fanaticism and religious biggary in a nation's constitution, and decaded that it should never be repeated

calf; would the people bow down to it?

force and civilizing influence, which, as it inserted in the Constitution that 'Congress shall make no law respecting the establishment of a religion.

alter this constitution lest the American people should be aroused, but it re mained for the Protestants to make the forever infamous effort, and I regret to say that woman is the prime factor in the movement. The Woman's Christian: Temperance Union is sending petitions to Congress bearing millions to influence it to unite church and

ought to be able to point to his own nation and people as a shining example of the results of his principles outwrought in practical life.

It is a farce to go to the barbarous discreet as to say: 'Yes, the Constitution with a gospel of love and peace with a gospel of love and peace of of love and love a our God will be intrenched.' Judging from Jesus' teachings while on earth, do you think for a moment he would consent to have his name inserted in your so pitifully tawdry. Constitution? Emphatically, no!

"Theology should lay no claim to Christianity. The so-called Christian churches emphasize none of the teachings of the lowly Nazarene." A history of the Christian churches

was then given, showing how theology had abandoned the Christ spirit and established arrogance, bigotry and intolerance in its place.
"It is time," said the speaker, "that you arise in the majesty of your power and say to this theological fraternity; 'Thus far shalt thou go, and no far-

ther!" In a eulogy to the American flag, she said the red symbolized all that went to emphasize human brotherhood, while the blue was a symbol of the cerulean earth—the spirit-world with the mortal.

PRENATAL INFLUENCE.

ERNEST H. GREEN.

Birthmarked with a Very Curlous Speech.

BABY JUST BORN REPEATS THE WORDS SO OFTEN UTTERED BY ITS INVALID MOTHER.

The Florida Times-Union says that to respectable colored couple a baby was born out in Oakland, a week ago, which talked three different times during its short life of six hours. This is fully attested by the child's mother and grandmother, the midwife, and two other reputable witnesses. The mother of the child is Mrs. J. E. Thomas, who is living with her mother, Mrs. Nannie Black, on Florida avenue, corner of Albert street,

The mother had been a very sick woman for a long time before the birth of her child, and since the loss of her little one has been made so nervous by people coming and asking about the child marvel that she and her mother concluded to tell the whole thing to the Times-Union, so that the people might read it. Mrs. Thomas accordingly sent the following note to the office:

"Mrs. J. E. Thomas presented her husband with a little giri on January 17, considered the most sensible child ever was born. It talked plainly. These are the words that it said: 'Oh, Lord! Oh Lord! Oh, Lord!' In a few minutes it spoke again, saying, 'Oh, Lord!' Called Mamma, mamma, mamma, 'three times. Born 6 o'clock; died 2 o'clock."

Mrs. Peterson, the midwife, who attended at the child's birth, is a gray-haired but strong and upright colored woman, who is known all over this part of the State for her profound knowledge of all sorts of medicinal herbs and other natural remedies for the sick. She told this story:
"The baby was born a strong, big

child; looked like it was two months old. I had fixed the mother and just called for the things to fix the baby, when it commenced to fret a little. In a minute the little thing opened its eyes, nowing above, and opened its mouth, just as natural as I could, and said: 'Oh, Lord! fraud, and produce a higher degree of harmony.

There is a class, wing or faction in the presence of the prosence of th good and bad mortals up, and on the same principle of likes and dislikes.

(3-4) Spiritual communications are sometimes puerile, and often insane, but sometimes puerile, and often insane, but a caused for tenderly. Its growth is had to stand to my duty.
"They all heard it. Sister Jane Mac-

Elroy and Sister Jane Taylor heard it, and its poor mamma and grandma heard it.

"The little thing laid still then for a spell, and directly it spoke again, just as natural as anybody, and called, 'Oh,

"If the poor little thing had spoke any other way it would not have turned me so, but when I heard that little baby, just come into this world of misery and wrongdoing, lift up its voice and cry on him to whom every one of us must turn, first or last, it gave me such feelings as

I couldn't hardly hold myself there.
"I can't read," said Granny Peterson,
her voice a-tremble with feeling, "hut I know we must all turn to him and be born again, and I have turned and am waiting here in the valley for the time to come when I shall go up to my rest.
"When that little baby, new born and

symbol of a soul born again, called on him who is our all, it came to me, and has stayed with me every minute since, that it was a sign for all them who is not in the fold to call upon him, who can make them new and innocent as the new-born babe, and it came to me as a sign that some awful trouble is hanging over this world, and the time is come for the people to turn, and there was given this sign that the time is short. That baby spoke again and called its mamma three times, 'Mamma, mamma, mamma!' and when its mamma looked at it she said, 'Look, Granny, at this child,' and I looked and the child was

Mrs. Black told the same story as Granny Peterson. She then added: "My daughter has been a cripple since her little girl was born, who is now 11 years old. She has had fourteen children, and this baby was her seventh daughter. For months before the baby

came she was a bed cripple with rheumatism. I never took my clothes off for a month before, but just laid down by her, and when her pain would rise she would cry, 'Oh, Lord! Oh, Lord! Oh, Lord!' and I would wake and turn to her and again she would cry, 'Mamma, mamma, mamma,' and I would go to her, and so it was for weeks and weeks before that baby came. It was, 'Oh, Lord! Oh, Lord! Oh, Lord! and then it would be 'Mamma, mamma, mamma, and I just believe that it grew into that child to cry out so just as its mother cried before it was born. Babies can take marks and all kinds of shapes from what its mother sees, and I believe this child took from its mother to cry out so."

The child's mother said: "The baby did speak, and I heard and they all heard it. It called on the Lord three times, and then it called again, and then it called me three times, and

The above is certainly a most remarkable phenomenon of the well-authen-ticated science of prenatal influence ticated science of prenatal influence, just as plain as that 2 and 2 are 4. The mother, previous to the birth of the child, gave the same expressions of her agony that the child did, and with all that pain and suffering inherited how could the little spirit hold possession but a short time?

There are many instances on record of prenatal influence, but l-consider the above the most astounding of any that SPIRITUALISTIC FAKE.

"Rome dared not raise her hand to Professor Medze Gilman's Seance Meets a Sensational Interruption.

THE WRITER HAS HIS SKEPTICISM SE-

RIOUSLY AROUSED AND EXPRESSES MANY DOUBTS. 101 "Professor" Medze Gilman, alleged piritualistic medium and master of the occult, was "exposed" recently, in Duluth, Minn., as he was holding a seance, surrounded by a host of those who had a moment before been his admirers and dupes, but who now menaced him with curses and dark looks. He was shorn of his ghostly trappings, which in the gloom had looked so awe-inspiring, but now, under the glare of the lamps, looked

A prominent lawyer of the city had just finished communing with what he fondly imagined was the spirit of his wife, and the white form of the visitant from the other world was retiring to the cabinet, when some one blew a whis tle. Men cried out, women shrieked. there was a wild scramble in the dark a ripping sound was heard, as the cabinet curtain went down in the scuttle, the door was thrown open, the light turned on, and the "ghost" stood trembling in

the center of the room. The "professor" had been holding meetings here for two weeks or more. Some unbeliever strolled in that night, paying \$1 for the privilege, and just as the alleged medium was making one of his best points blew a policeman's whistle, with the result stated. As soon as the crowd realized it had been duped a howl went up for the admittance money The crowd was mad clear through, and was preparing to use the "professor" roughly, when the police appeared on the scene and made the "ghost" walk,

The first of these forgeries began

and the crowd dispersed.

The above dispatch to the Chronicle. of this city, is a fair sample of the man-ner in which a long submissive public is beginning to deal with fraudulent mediums. Verily, the way of the fake is hard and should be still harder.

Indeed, volumes might be written upon this subject every week to the betterment of the cause in all its vari-phases. For one, I can say that I have been duped for the last time, and to that extent that I do not believe there ever was or can be a full form-flesh, blood, bone, skin and warmth—produced through any medium.

I have been a believer in Spiritualism ever since I began to think on the subect, and have been a sincere and honest Spiritualists, I have been an easy dupe, an easy victim: however, times and conditions are changing, and the gullibility of people is changing.

I never could reason myself into the philosophy of a possibility of full-form materialization, but accepted it as a fact rather than pit my judgment against that of those who had more thoroughly that of those who had more thoroughly investigated, but indeed the farther l got into it the greater my skepticism egarding that phase.

Now, nothing less than absolute proof,

under the strictest test conditions, will convince me that the phase exists in mediumship.

I would suggest to all investigators, need fear, but should be pleased to comply with: A mosquito netting made into interpolation or forgery.

a bag and drawn down over medium How clergymen satisfy their conand chair, and screwed to the floor under zinc, tin, leather) or any solid substance, with which a circle or square can be formed, or if on a carpet, the netting can be stitched thereto. There can be nothing objectionable to a genuine medium in this—nothing in it to destroy the conditions, and it would certainly cle of any suspicions of the presence of reason should always be placed under fraud, and produce a higher degree of the control of faith. Following that

no more depends on that phase than the rotation of the sun depends on the election of Grover Cleveland to the presidency for the third term. It existed long before such a phase was ever con-cocted. There is no need of it, and if it be true, there is no necessity for the death of the physical; or to die would be but to lay off the material form to take on another just like it.

Down with all fraud or semblance of fraud in our presentation of this king of all sciences, mother of all religions, acme of all knowledge, or close our books to the world, sing our farewell hymn and pronounce a last benediction over our own remains, marred and mutilated, for consignment to eternal death.

APPRECIATIVE WORDS.

Etc.

For the Encyclopædia of Death,

TO THE EDITOR:-Having just finished reading the second volume of the Ency-clopædia of Death, and Life in the Spirit-World, I hasten to tell you something of

my appreciation of the work.

They are all that they claim to be and more. They are interesting to fascination, instructive and entertaining, filled with well-authenticated facts, and are worthy of every intelligent reader's attention. One cannot take up the Encyclopædia of Death, and Life in the

Spirit-World and lay it down very readily after reading a few pages.
The truths chronicled therein lay claim to the innermost thoughts and feelings. The case of William Tennant, Jr., appeals direct to me, as Mr. Ten nant was a relative of my mother, and his narrow escape from premature in-terment is a household legend. The genealogy of the family tells a few more particulars of his wonderful trance and final awakening than those laid down in the Encyclopædia of Death, and Life

experiences, and among the rest was the one found within the first volume. Among the thousands upon thousands of books now before the world, it is safe to say there is not one that comes so

recrossed to reach us with their revela-tions. I shall wait impatiently for the third volume of the Encyclopædia of Death, and Life in the Spirit-World. The opinions of scholars and thinkers, that are not clouded by early teachings and religious bigory, are discussed and elucidated with personal experiences, and the word of these men, as well as

the author of these books, cannot be im-

The recitals show careful research and study, with a desire to save the world many a mistake, that would break the heart and craze the brain. The Encyclopædia of Death, and Life in the Spirit-World is a very satisfactory ac-quisition to my library: in fact, a text book. I, for one, thank the author of the Encyclopædia of Death, and Life in the Spirit-World, and trust that the to induce uncontrollable levity. It is a have come under my notice. But what a to be benefited thereby, for it terrible thing to have to be a mother such conditions.

DR. T. WILKINS.

The Spirit-World, and trust that the to induce the conditionation of the freethinker who wishes to rest from busy cares, and drive away ennul. Price, in strong board covers, now after the occult, "just for fun," will \$1: cloth \$1.50. For sale at this office.

peached.

settle down to believing there is some-thing more than Horatio dreamed of in his philosophy. KATE L. BUSHNELL.
San Francisco, Cal.

POINTED FACTS.

Roman Corruption of the Gospels.

PROF. J. R. BUCHANAN POINTS OUT SOME SIGNIFICANT FACTS.

Your printers have done well, as I observe only one typographic error in my essay on the biblical forgeries—say-ing that "the gospels are thoroughly completed," when it should be "tho oughly corrupted." It was by these corruptions, which

were forgeries, in an age when such things were common, that the character of primitive Christianity was reversed—Paul made to indorse lying, and lesus to favor financial fraud, as may be seen in Luke xvi:8, 9, where "The Lord commended the unjust steward" for swindling, and recommended "the mam mon of unrighteousness."

The impudence of these wholesale for-

geries, and their acceptance at Rome, is not surprising, for Tacitus said that at Rome everything impure and every atrocity was welcomed; and the clerical historian of the early church, Euse bius, is regarded by candid historians as the champion liar of that age.
In every edition of the Bible, the his

tory of the Apostles says that Peter was crucified at Rome, with his head downward at his own request: while the authentic history of the Encyclopædia Britanica says that we really know nothing whatever as to the time, place and manner of his death, and many Protestant writers deny that he was ever at Rome! The biblical stories on this sub ect were originated about the same

when St. Paul's epistles had been written, prior to the year A. D. 64, of which there is no doubt among historians. though there is a great doubt as to which of them he did write, and which were manufactured. No intelligent

writers accept them all.

But the theological discussions on this subject have been timid and feeble, overlooking the most palpable evidence of forgery. I can prove that fully two-thirds of all ascribed to Paul was for-

gery.
In the four gospels which profess to give the career of Christ, the forgeries are numerous, their purpose being to establish the papacy, through Peter, the miraculous transubstantiation of bread and wine into flesh and blood, by investigator of all the phenomena; but the priest, and the establishment of an like other sincere and unsuspecting infinite hell, as the chief object of creation, together with a full endowment of the Old Testament, which Jesus and his early followers repudiated, and the miraculous birth and divinity of Jesus, all of which was brought in after everyone of the apostolic age who could contradict it had long been dead.

In the gospel of Luke there are two hundred and seventeen verses interpolated, beside numerous mutilations of the text. So palpable is this that Prof. Schleiermacher, the greatest theologian of Germany, expressed the opingian of Germany, expressed the opin-ion that the gospel of Luke was com-piled out of thirty-six different manu-scripts, but he did not positively say which was the sound portion, and which that there is one condition that no fake interpolated; for that would have dis-will submit to, and no genuine medium turbed his creed. I find only one chapter in Luke which does not show any

sciences in preaching of these gospels as sacred, or inspired, or divine, when it is so well established that they made their first appearance at Rome a hundred years after the apostles were dead, being, as Moreland confesses, compiled by churchmen for the Catholic church. is an embarrassing question. The most plausible explanation is that they think rule, they give blind faith to documents by the Roman church even while they denounce it as Anti-Christ, and discredit the legend of the Roman saints, which rest on the authority of the same church. If such faith is a virtue, why not believe that the priest turns bread and wine into flesh and blood, and the Pope is the infallible vicegerent of God.

JOS. RODES BUCHANAN. San Jose, Cal.

Appleton's Popular Science Monthly for March, 1896.

Mr. David A. Wells continues his ac-

count of Taxation in Literature and History in Appletons' Popular Science Monthly for March, giving methods employed for raising revenue in ancient Greece and Rome. Under the title The Failure of Scientific Materialism, this doctrine is sharply attacked by Prof. Wilhelm Ostwald, of Leipsic, who affirms that it should be replaced by a theory based on energy. Herbert Spen-cer contributes to this number a chapter on the Painter in his series on Professional Institutions. Prof. E. W. Hilgard shows that the salts in our alkali lands consist largely of plant food, and tells what means may be used to neutralize the harmful constituents. Exercise as a Remedy is discussed by Henry Ling Taylor, M. D., who shows how potent a curative agent exercise may be when carefully prescribed and how injurious it may be in some cases. Prof. William R. Newbold writes on Normal and Heightened Suggestibility, giving some of his experiences with hypnotic pa-tients. James Rodway describes in a bright, chatty manner, The Coming of the Rains in Guiana. A scientific examination of the problems of Acclimatization and their bearing on the future of tropical regions is contributed by Prof. William Z. Ripley. Among illustrated articles are an account of an arch-æologic find by Prof. C. F. Holder, under the title, The Ancient Islanders of California, and the Story of a Monkey, by M. Dybowski. Prof. W. K. Brooks concludes his Study of Inheritance in this number; Prof. M.V. O'Shea contributes a thoughtful paper on Educational Valin the Spirit World.

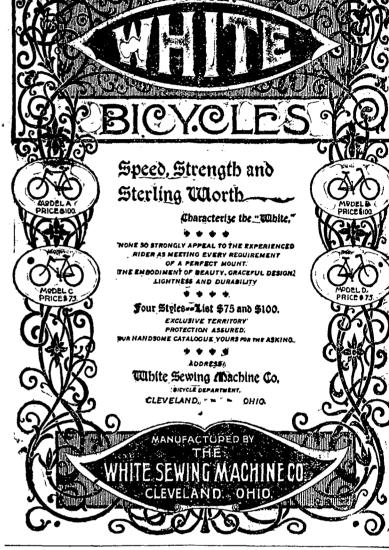
That wonderful woman, Emma Hardinge Britten, related to me many of her

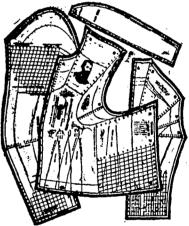
ues in the Elementary School, dealing
with the question, What studies are of
the most worth? and Gifford Le Clear corrects a misconception as to certain measurements of The Velocity of Electricity. A Sketch and Portrait are given this month of the Ohio scientist William Starling Sullivant, who was acnear the heart and home, so near the knowledged as the greatest American portals of the borderland, where so many of our loved ones have crossed and Liberty and The New Natural History are discussed in the Editor's Table, and the other departments are well filled with scientific brevities. This great scientific magazine can be had of D. Appleton & Company, N. Y. Fifty cents a number, \$5 a year.

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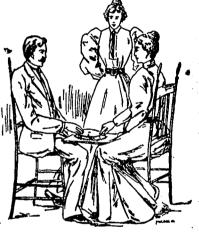
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nalism—so-called—from its inception at Hydesville, N. Y. including the experiences of the Fux Family, spiritualistic and otherwise, could not fail to be very interesting, and the in-rest is intensified when that account is written by one of the Fox Sisters. Such is the fact in this instance, the volume having been written by A. Leah Fox, after her marriage with Daniel Underhill. The scene, experiences, trials and it riumphs of these ploneers of the great movement are narrated in a most entertaining manner, and with more completeness than can chewhere be found. It is a most important part of the history of the great Spiritual movement which now numbers its votaries by millions. Every Spiritualist about have

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IMPRESSIVE THOUGHTS FOR THE OR-THODOX TO CONSIDER.

Oh! thou whose history is written in blood; whose victims have suffered the most fiendish tortures; who hast for centuries barred the highway of progress; who didst destroy, so far as was in thy power, the philosophy and learning of the ancients; harken unto our supplication this day, we entreat thee, and cease not thy efforts for the conversion of the heathen. Send unto them thy missionaries to tell of thy plan of salvation; to tell them that Christ atoned for all sin, thereby relieving them of all sense of responsibility for whatever they may do. Tell thy dupes of the heinous sin of polygamy, which the heathen doth commit, even though thy biblical saints were guilty of the same practice; yea, even the saint on whom thy God didst lavish his favors, did connive at the death of him whose wife he desired to add to his already numerous harem. Whilst thou dost enlarge on the fault of the heathen, tell him not of the Golden Laxative Coffee Co. public harems with which thine own lands are filled, wherein, for gold and silver, Christians and sinners may gratify their lust. Tell him not that these harems are filled with women who, because of dearth of employment and scanty wages, are forced to order to obtain the wherewith to maintain that body. That they are often the victims of their employer's lust, condemned by the sneers and jibes of Christians to a life of shame. Whilst thou dost gather many

efforts to prostelyte the heathen, heed not hunger's cry nor the skeleton hand of want which is extended to thee in thine own land, but send missionaries with Bibles and hymnbooks to the poor benighted heathen who dwells in a land where nature provides bountifully for all of man's wants. Harrow the feelings of thy people with the most bloodcurdling accounts of the pagan mother's sacrifice of her babes to the crocodiles through religious enthusiasm, but mention not the thousands of unborn babes who are annually murdered by Christian mothers because they do not wish to be bothered with them. Relate the most horrible tales of cannibalism, that thereby thou mayest secure much lucre from the cannibals that squat in thy pews, cannibals who devour not the flesh, but, through legislative chicanery and the manipulation of stocks and bonds, devour the substance of the people. They secure possession, "by tricks that are vain and ways that are dark," of that which the toiling masses produce, and use their ill-gotten gains to further oppress them, caring not that hundreds may be reduced to the verge of starvation by restricting production in order to increase their already enormous profits.

When thou art cursing the abstemious Mohammedan, conveniently immense tax which Christian legislators have levied on it for license while prayed for by a canting priest, who prayed that God might direct fee from the public purse.

Forget that thy adherents have licensed the saloonist to deal out death, crime and degradation to his fellow-men; that thou dost place the deadly cup to man's lips in thy communion service.

Teach thy missionaries to incite the heathen shall use harsh means to quell them, demand that all Christendom shall make wars on him; yea, do thy utmost to plunge the nations into a bloody war, hoping to gain greater toleration for thy idiotic creeds and dogmas in heathen lands, while at home thou art using every means to secure the enactment of more stringent laws, that thy bigoted and intolerant clergy may be able to deprive the skeptic of liberty and property for daring to doubt thy dogmas.

Howl loud and long about the atrocities of the pagan, but maintain a discreet silence about the atrocities of those ferocious Christians who are endeavoring to stamp out liberty in Cuba, for is not priest-ridden Spain eminently a Christian nation? Was it not there that the holy inquisition flourished longest? Was it not there its victims of the most terrible torture which priestcraft could devise were the most numerous?

2

Blind thyself to the atrocities of the despot of Russia, for is he not a Christian who is hand in glove with the priesthood? Has not the king and the priest ever been in an unhallowed partnership for the purpose of robbing. the people and holding them in abject subjection—the king by force, the priest by cunning and craft. Listen not to the despairing cries of the victims of a Christian despot who has death for daring to dream of liberty of it. Ever, as in the past, set thy face against liberty, justice and all progress, and thine shall be the hatred and contempt of the coming genera-A. CRAMER.

Important Fact.

Anyone who has seen the Encyclonæ dia of Death, and Life in the Spirit-World, can realize what an excellent book it is for missionary purposes. Ten thousand copies of Vol. I., bound in papur, are to be given away to our present abscribers and others who may become

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C. E. WATKINS.

make merchandise of their bodies in B.O. Flower, Editor of the Arena, Indorses the Mediumship of His Friend Dr. C. E. Watkins.

Prof. H. was a gentleman who had passed from life some time previous. shekels from thy congregations to He was a most scholarly gentleman, spend with a lavish hand in thine noble-minded, and in almost every respect an ideal man. I had known and loved him for several years.

On one occasion a psychic with For More Education and Higher whom I was well acquainted came to my home. Taking from a desk drawer two slates, which the psychic had not seen or touched, I went into the room where he was in conversation with my wife and her mother. "I want you to see if we can succeed in getting anything on these slates without your touching them," I said. "Let your wife hold one end and you hold the other," he replied, "and we will try, although I do not expect you will get anything." "I have asked Prof. H. a question on this pellet," I observed, as I dropped the crumpled paper on the table. In a few minutes my wife and I distinctly heard a scratching sound upon the slate and felt slight vibration. We lifted the slate to the ear of my wife's mother, who also heard it quite distinctly. All this time, it should be remembered, the psychic was seated a few feet from us, and had at no time even touched the slates. Finally the writing ceased. On opening the slates we found the presentation of truth. inside of one of them covered with

ing feature was the signature, which, or comparison with several autographs, the pulpits of our churches, intellecton comparison with several autographs forget the Christian saloon and the of this gentleman, was found to be a fac-simile. This, however, is the only instance in my personal experience where the signature has been anything like a fac-simile of the signature of them, and for so doing received a fat the person who claimed to write the message. Here we had a message given absolutely free of any personal contact on the part of the medium, in my own home, and in the presence of three persons actuated solely by a desire to arrive at the truth. I have received other messages in my home as remarkable, excepting the autotheir converts to rebellion, and when graphic signature, as the above, and in some instances possessing internal evidential value. I cite this case,

> with the psychic. On one occasion one of my brothers, who had seen no psychical manifestatations, and shared the prejudice I had entertained before investigating these problems, went to this same psychic. He was accompanied by his wife. They informed the psychic that they had prepared their slates and did not wish them disturbed. The psychic left the room while they prepared some questions on pellets. When the questions were prepared and the psychic returned he found his two skeptical friends holding their two slates and awaiting results.

however, as one clear-cut instance of

They chatted a few minutes, when the psychic said? "Your questions are answered." "Nonsense," replied my brother, "I should have heard the writing." The psychic persisted, "Your questions are answered; open your slates." "Oh," said my, brother, "that is impossible, because I did not place any pencil between the slates." On opening his slate, however, he found three answers to three of the questions he had written. I would here note that messages frequently came in the presence of this psychic when no pencil was placed between the slates. In such instances the doomed them to an exile worse than, writing resembled crayon, and no noise was heard when the writing was and being imprudent enough to speak in progress. I would further state that my wife, her mother, her brother. and myself have on several occasions received writing, both with and without pencils, on our slates, when the psychic either did not touch the slates or when in some instances he merely touched the tips of his fingers to the slates which we were holding..

. I could cite many more exceedingly I could cite many more exceedingly of the Enovelopædia of Death, and Life interesting experiences, but have in the Spirit-World. See full particuchosen these two because they seem to preclude the possibility of fraud or legerdemain, and this is the only point I have in mind at the present time. I

DR. C. E. WATKINS,

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wrote a question in German. He received an answer between closed slates in excellent German, the slates never for a moment going out of his sight.—B. O. Flower in Psychical Review. The psychic referred to in the above was Dr. Charles E. Watkins, who is now having such grand success in curing the sick.

B. O. FLOWER. Editor of the Arena.

AN EARNEST PLEA

Standards. AN ENDORSEMENT OF THE WORDS OF MATTIE E. HULL,

Have you room for a word from a progressive young woman who believes so thoroughly in education as a factor to be receiving letters daily from pain modern progress that she cannot tients that are much better, or are cured keep silent?

As a student, teacher, writer, I naturally plead for education. Ignorance should have no place in modern life. In knowledge is power.

I wish to heartily endorse the practical words of Mattie E. Hull in THE PROGRESSIVE THINKER of February 22d. She speaks from the standpoint of a veteran worker for the cause of Spiritualism, and we who are new to the ranks say amen. It is surely not reasonable to expect modern men and women of the educated class to listen to ignorant and illiterate mediums. however earnest they may be in the

Spiritualism will never take the writing, the message purporting to place it should occupy as a religion ually as well as spiritually.

It is not pleasant to have to confess to being asliamed of anything or anyone in one's own household, but how can we help feeling akin to shame when we think what trash is often doled out to us when we are hungering for true soul-food? Is it any wonder that even the most radical among us look sometimes longingly toward the liberal churches, where educated and talented ing questions of the present? We want to be true to our own faith, and to help the cause in which we feel so deep an interest, but some of us are often disgusted with what we find in our ranks. We see so great an amount South Pittsburg, Tenn., Jan. 20, '96. independent writing, without contact of fraud and ignorance masquerading we feel almost tempted to deny the name-almost, never quite. The only way to change the deplorable condition which confronts us is for those who are sincere, earnest, spiritual Spiritualists to labor unceasingly to raise the standard both in education

> and morals. A Methodist minister, who is somewhat of a psychic student, said to me last year: "Your ideas are all right from your point of view, but why don't you call yourself by some other name? Spiritualism-why, it hardly sounds respectable!"

> "All the more reason we should endeavor to make it so," I replied. "It true to this."

But we don't want it possible to have such insinuations thrown at us. We want impostors shown up in their true light. We want educated mediums for our public teachers, and we want the hosts of Spiritualists who I thought I had consumption, and I felt take refuge in the churches to come as if I could not recover, but now I feel better—than I have for boldly forth and join us, with the assurance that they need no longer be ashamed of Spiritualism,

. I wish all who read these lines would re-read Mrs. Hull's article. She deals in facts, and her arguments appeal forcibly to those who, like myself, are of the younger generation, and firm believers in education for all, certainly for our teachers.

MAY CATHARINE PARSONS.

HEN sending in your own sub-scription, get some one to scription, get some one to join with you who has not had the paper, and by this means get a copy free lars on the second page.

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The following are extracts from The following are extracts from bright, cheery letters received daily. Observe the dates. Daily they bring to our ears the iglad words, "benefited," "better," "much better," "cured."

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FAIRBAULT, MINN., Jan. 18, 1896. "Just one week ago to-day I received your medicines, and to-day I feel as if I had been born into a new world. I had not been without that terrible pain in my side for over two years, but it is now men discuss in good English the lead-I must say that I am surprised at the great change that has taken place in me in the short time under your treat-ment. The sun now shines bright through the rifts in the clouds." M. H. TERRYLL.

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PUYALLUP, WASH., Jan. 21, 1896. "My husband, paralyzed, lying in bed, unable to feed himself, was almost help-less when you took his case. You have already done much more for him than the doctors here said could ever be done. If I had only known of you sooner he might have been well by this time. He is a matter of principle with me, and until a better name offers I shall be yet."

In the best well well with the limit of the himself to walk much until a better name offers I shall be

> EL PASO, TEX. "I consider it both a duty and a pleas ure to let you know, doctor, of my wonderful physical progress under your skillful treatment. When you took charge of my case in your Health Home years. It was wonderful. If you had given me millions of dollars, doctor, I should not have felt half so grateful toward you as I now feel for your excellent and skillful treatment."

Rev. A. W. Dellouest. Rev. Dellouest is a Unitarian preacher

JULIAN, CAL., Jan. 19. 1896.

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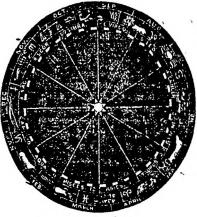
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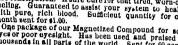
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