

Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.

stop to consider a vast train of circum-

stances that must follow a given act. A large part of our moral life is lived with-

out calculation. The results of the ex-periences of mankind are summed up in

moral precepts and moral codes, and are expressed in customs and laws which

serve as ultimate authority for most

Then we have in us the organized ex-

perience of countless generations who preceded us, and who having through

registered in the slowly evolving organ-ism and transmitted like other charac-

teristics, has become a part of our men-

tal constitution, extremely sensitive in

some, dull in others, and in the lower

have no sight, no hearing, no taste.

Their whole structure, serves the gen-

life. Slowly life, as it is developed, dif-

ferentiates into several senses,-taste,

originally could have made no ethical

distinctions, the lofty moral conceptions of to-day. The race has learned by ex-

same time, it has acquired a moral sense,

which intuitively responds to the dis-tinctions which we have learned to

THE MORAL SENSE.

make.

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# EVOLUTION AS A REGONGILER IN PHILOSOPHY AND ETHICS.

A PHILOSOPHICAL ADDRESS GIVEN BEFORE THE CONFERENCE OF EVOLUTIONISTS, AT GREENACRE, ME ..

### BY PROF. B. F. UNDERWOOD.

lution are now conceding its truth and perience they are acquired and there-endeavoring to modify their theological fore a posteriori. endeavoring to modify their theological beliefs in adjustment to its teachings. Beliefs in augustient to it to admit that Some say they are ready to admit that the human body is derived from the bodies of animals, while still insisting modification of structure and every acthat the human mind was supernatu- companying sensation must be experienrally created. Others concede that the tial. The infant, when it enters the of man, as well as his bodily world, has no innate idea of space or mind of man, as wen as his series, work, has no finite indencies-structure, has been evolved, in some time, but it has organized tendenciesway, from lower conditions, but they are Kant's a priori forms-which have way, from lower conditions, but they are in Kant's a priori forms—which have unwilling to believe that man's moral, arisen in experience because of the con-spiritual and religious nature has been stancy and universality of the external developed from conditions represented by any animal below man. These, they subject. In like manner all the phe-declare, must have come direct from the nonena of the fully developed mind, ex-Creator. Their words imply that the hibited under the rubric of sensibility, wonderful structure of man and of the which are viewed by the Kantian as inlower animals, and the marvelous itial phases, as primary conditions of intelligence of those animals, are not di-vine in their origin. Why not have a tion and modification, like "the wealth," conception of God large enough to be as Lowes says, "which a merchant ac-consistent with the view that all the quires through his own efforts by em-complex forms of life and all intelli-ploying the accumulated results of the gences, from worm to man, are 'derived gences, from worm to man, are derived from the same universal power, by what-ever name called? truth, whether "universal or particu-lar," "necessary or contingent," is

#### EVOLUTION OF MIND.

Accepting evolution as true regarding of experience. structure, we are logically bound to recognize the evolution of mind which is correlated with structure. The notion that an animal body was evolved to a of metaphysicians, like Hobbes, Locke certain point, and that then the animal intelligence which had grown with it the fact that the individual has intuivacated it as one would a tenement and tions which he did not acquire and that a human intelligence, supernatu-which experience only is necessary to rally created out-ide of the evolutionary awaken. The mistake of the intuitionorder, took possession of the dead animal alists and transcendentalists, like Kant

as of physical evolution, if not more, their possessors, have been evolved out The explanation of the individual is in of and are entirely derived from the ex-

The explanation of the individual is in of and are entirely derived from the ex-his history, and his history is in the his-tory of the race, and in the history of all forms out of which his race grew. We do not see all the factors; we do not understand all the conditions; but in of truth: and each an element of error. an intrusion in the natural order of a edge is from experience: the other was he cannot see the link which connects wrong in assuming that man possesses th with its antecedent. it with its antecedent.

EVOLUTION ESTABLISHED. Organized in structure and function." cover this deeply hidden secret of na-The doctrine of evolution has, among Although Kant declared that they are ture, which with one stroke disclosed scientific men generally, taken the place antecedent to all experience, the evolu- the true relation of innate and acquired of the old theory of the origin of spe-cies by special creation, and many of the classes that have hitherto opposed evo- a priori; but as products of ancestral ex-pondered in vain." WEISMANN'S VIEWS.

TWO FACTORS.

There is no time here to consider Weismann's views in connection with this subject; nor is it necessary. Their author has been continually modifying his theories from his first announcement of them, and so far as they are directed against the transmission of acquired characteristics by inheritance. Spencer. Romanes and others have disposed o them so effectually that Professor Weismann has been forced to change his position with such frequency that it has been difficult to keep informed as to his latest concessions or contentions.

learned only criterion by which we can ultimately decide as to the moral quality

THE MORAL LAW,

ous to the race.

sidered in connection with man's thoughts and actions from the standpoint

WHAT UTILITY INCLUDES )ne was right in saving that all When the word utility is used it comsupernatural force, is to reason like the right in saying the human mind has in-savage who invokes the volition of gods tuitions which it did not acquire by ex-to account for every phenomenon when perience. But the sensationalists were ble, the ornamental, the beautiful, art, poetry. music, love and passion, as wel as printing presses, steamboats, tele rience, and the intuitionalists in not seegraphs and sewing machines. Our ideas ing that the experiences of ance-tors of duty become more correct with ad-When we come to understand the im- become organized in their descendants, vancing culture, because it enables us to understand more fully our relations to our fellowmen, and to the external Evolution thus effects a reconciliation world, and to perceive the result of cerganism with the environment in which between the sensational or experiential tain lines of action and courses of conduct, by which we learn what is involved in those general principles and precepts which have descended from the early and comparatively uncultured periods

# MENTAL TRINITY.

is the Mind of Man Threefold in Being?

#### Wonderful Narratives That Seem to Support this View.

ages acted in accordance with moral rules and principles, slowly learned by experience, have transmitted to civil-ized men of to-day the results, as a leg-acy, in the form of moral intuition. The moral surge act is called thus evolved THE ASTRAL MIND OR SUPER-SOUL-THE NORMAL OR INTERMEDIATE IN-TELLIGENCE-THE ANIMAL OR SUB-NORMAL ENTITY. moral sense, as it is called, thus evolved from the multiplied experience of men

TO THE EDITOR:-We hear it often asserted that man is dual in nature; that he has a good and a bad side; that the twin forces of good and evil are constantly influencing to higher stages of aspiration and achievement, or impel-ling him to plunge in the abysses of deg-radation and ruin. Be this as it may it races and in individuals among us but little developed. The lowest creatures is evident that man stands mentally mid-way between a midnight black with uneral purpose of performing, without di-vision of labor, the simple functions of couth, undeveloped and brutish desires and deeds, and the noontide flood of a perfectly illumined spirituality. The midway station he occupies has long, lingering shadows from whose sable hearing, seeing, etc., with correspond-ing organs. Similarly there has been evolved out of experiences of men who draperies issue forth sorrow and suffer-ing, toil and tears, aching brows and bleeding feet. Were they to conquer us despair would seize us and we might become "fallen angels." In this conperience courses of conduct which are promotive of its well-being, and, at the dition mockery, vileness and evil would grow upon us; but to conquer the shadows will bring mercy, charity and sym-pathy to our side. Into this midway world also comes the shafts of light from the sun of absolute good, justice and truth. These inspire us with resolve, courage and hope. Thus man is situated between two existences. To recede is

The moral sense is the highly complex product of human culture. Although intuitive in civilized man it is the result to have animality conquer soul; to adof acquirement in the race. We have here, in its application to the moral vance is for the soul to conquer self. Our daily lives are the battles of sense sense, a complete reconciliation of the and soul.

tillitarian conception of ethics as formerly held and the intuitive theory of morals. Conscience does not teach what is right and wrong. From this commonly accepted view let us advance a step. A multitude of apparently small incidents give to each of us the knowledge of inward voices voices that are distinct from yet abide in our normal intelligence. Voices that Indeed, in two individuals, it may ap or or acts diametrically opposite in moral quality. It is not the "voice of God." Its decisions depend upon the views which are held, and these upon approve or disapprove a rational, sane conclusion or arrangement. Voices that argue and impel. Volces of prophecy and warning, the verification of which fill us with wonder and amazement. inherited character, education and oircumstances. It approves or condemps

These voices are not those of our un according to the convictions of its pos sessor, and in civilized man of to day its seen friends, their voices indicate dif decisions harmonize essentially with those rules of conduct which man has learned in the school of experience ferent personalities from our own, while these are of our own cgo. They are not the voices of conscience, intuition or inspiration, for these depend upon con-ditions that these voices do not require. are for his well-being: As Spencer has expressed it: "I believe that the experi-One voice is the voice of all the myrences of utility, organized and consolidated through all past generations of the human race, have been producing iad links between man's present devel opment and his lowly evolutionary beginning. In its ascending scale may be detected the hiss of the snake, the savcorresponding modifications, which, by continual transmission and accumulation have become in us certain faculties of age leap of the tiger and the rage of the lion. To give way to rage, to ani-

physically. The next day he was brought before a police judge; that official found that the young man's mem-ory was perfectly clear as to the events of the night before from the time he ac-costed the policy of the sector. costed the policeman until his arraign-ment in court. Beyond that his memory was an absolute blank. Then it dawned upon the police judge that he had before him a strange and unusual case and he turned the young man over to the authorities of the Philadelphia City Hospital, sending to Dr. Daniel Hughes, superintendent of that institu-

nothing wrong with the young man

tion, a written account of all the details of the case. Dr. Hughes immediately took a deep interest in the case and for a month he devoted his attention to the matter, in an effort to solve the mystery. Not the least puzzling of the many strange features of the case was the fact that George, as he was re-named, had not forgotten his use of language, nor what he had evidently acquired at school. He appeared well educated, was an excellent pennan, and so Dr. Hughes ap pointed him as his private secretary both because his services were valuable and because the doctor desired to keep him under constant observation.

Early in July Dr. Hughes engaged a young physician by the name of Ernest Robinson as an assistant. For some reason Dr. Robinson did not see Dr. Hughes' secretary until nearly a fort-night had passed, but late on the after-noon of July 18 Dr. Robinson entered the office and for the first time since his arrival at the hospital noticed George seated at a desk, writing. Dr. Robinson started back in surprise when he saw the young man and said:

"Bert, where did you come from? Did you come to see me?

The young man looked up at being thus addressed and responded that he was employed as secretary to Dr. Hughes.

"Why, Bert Spencer, do you not know me?" continued Dr. Robinson, "when since childhood we have been as close friends as could be?"

George said that he had no recollec-tion of Dr. Robinson whatever. Dr. Hughes had all this time been an inter ested spectator of the scene, and at last he asked Dr. Robinson if he had any positive means of identifying George. Dr. Robinson said yes, that when he parted from his friend two years before

in Lawrence they had exchanged photo graphs and he had the picture of Spencer in his room. Dr. Robinson at once got the picture, and a comparison showed it to be a portralt of George.

Dr. Hughes then sent for Dr. Easterly of the Wills Hospital, who came originally from Lawrence, and he at once identified George as Herbert Spencer. Dr. Robinson then telegraphed to Law rence, asking when news of Herbert Spencer had last been received. In a few hours a reply came back from Selma, O., Spencer saying that his son

events that elapsed before he awoke in

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his cell, These two cases, together with others quoted by physicians. point to the exist-ence of a hitherto overlooked cause for crimes of violence. As such they are exciting great interest among those who make crime a study.

Such is the account in the Journal. It appears to me, however, that these cases show a suspension of the normal mind, the subnormal soul obtaining con-

The desperate crimes of drunkards may be accounted for by the animal soul taking control through the influence of alcohol of alcohol.

Sometimes the brute man obtains posession over the normal man by "spells," Though this is recognized as Insanity by our "doctors," yet our "subnormal soul" entity accounts for the facts. A case of this kind we take from the Chicago Red-ord of October 8 as follows: ord of October 8, as follows: Andrew Buist, a painter, living at 7219

Halsted street, went orazy yesterday at ternoon and tried to kill his sister Lena a girl of 23. A terrible battle ensued between the madman and his two sisters, a younger one, Deide, coming to the defense of Lena. Buist, the account says, slept most of the forenoon, and in the afternoon persuaded Deide to go off with him. Lena objected and called to her sister to come back and put on her wraps. This angered the man and he rushed up the stairs and attacked Lens. striking her over the head with a flat striking her over the head with a flat-iron, stabbing her with a file and stamp-ing on her with his bootheels. When at the police-station he sat in his coll and refused to make any reply to the questions addressed him. Buist's insan-ity is hereditary. His employer said he feared Buist was becoming violent, before the "wrath" course him

before the "spell" came upon him. We may see from the foregoing facts We may see from the foregoing facts how fatal are the animal propensities to spiritual development. Cultivate the higher, ideal mentality; control every brutish, selfish instinct, and keep even in use the "Magic Staff" of Andrew Jackson Davis: "Under all circum-stances keep au even mind "

stances keep an even mind." WILLIS F. WHITEHEAD.

ALWAYS BEEN PROVIDED FOR

Good wife, what are you singing for? You know we've lost the hay, And what we'll do with horse and kye

is more than I can say; While like as not with storm and rain We'll lose both corn and wheat." She looked up with a pleasant face And answered low and sweet:

"There is a heart, there is a hand We feel but cannot see.

We've always been provided for, And we shall always be."

He turned around with sudden glooms She said: "Love, be at rest; You cut the grass, worked soon and late, You did your very best That was your work. You've naught at a))

learned by experience and its ascertain ment is possible only by the conditions TWO GREAT MISTAKES

The mistakes of the sensational school

body, is too crude and childish a thought to be seriously entertained. There is as much evidence of mental although preceding all experience of their possessors, have been evolved out

of human well-being.

EVOLUTION AND ETHICS.

A few concluding words in regard to evolution and ethics. Moral codes have grown, so to speak, out of the wants and necessities of mankind. They have increased in complexity as man's knowl-edge and relation have multiplied, and as his life has become more complex. Through ages of experience man has earned that some actions conduce to human happiness, that others cause unhappiness. One class of actions is called right; the other is called wrong. The

of acts is the effect they produce for or against human well-being, and that implies the conditions of happiness.

"The moral law" is a generalized expression for all those actions which have the approval of our highest conception The conception of a moral order is formed by obstructing from character and conduct, and combining in an ideal sequence all those moral qualities which experience has taught usare advantage-

Moral law is not a thing per se. It is the ideal rule of life and must be con-

#### IMPLICATIONS OF EVOLUTION.

plications of evolution, we see that all as predispositions, aptitudes, "forms of mental as well as bodily characteristics thought," faculties, etc.

have been evolved by contact of the orhas existed. The human mind con- and the intuitional or transcendental tains, in a condensed form, the results philosophy, and makes the repetition of of ages of ancestral experience. Instinct the old controversies between the two is inherited habits. The young alliga-tor, as soon as it is born, starts for the

KANT'S IDEA OF EVOLUTION. water, because the experiences of its

Kant, it is to be remembered, believed ancestors through millions of years have adjusted its structure to the water in evolution, indeed is ju-tly ranked and given it corresponding instincts. among its pioneers, but his idea of evolu-What is true of instincts is just as true tion, in its different aspects, was not full of intuitions, viz: That while they are and clear enough to enable him to apply a priori to the individual they are expe- it to mind. the intuitions of which h riential to the race, and while they come treats as though they were ultimate, al to each member of the race to day as a ways the same in man as now; admitbirthright, as a part of his intellectual ting of no derivation and of no analysis character and equipment, they are into simpler elements. This is not strange nevertheless the result of the slow ac- considering how slow thinkers who have quisitions of conturies, organized in the accepted evolution, even in our time, ace, the experiences of ages "consoli- have been to see its implications in redate in mind and frame." lation to mind.

#### EXPERIENCE AND INTUITION.

SPENCER'S PROFOUND CONCEPTION.

movable darkness. It was Mr. Herbert

Herbert Spencer was the first to apply With these facts in mind, observe how evolution reconciles the experien- evolution to mind systematically, and tial and intuitional or transcendental to show how experience is organized schools of thought. The former elaimed and transmitted as a heritage, and to that all knowledge is derived from expe- point out that such a priori "forms" as rience, the latter that there are innate those of space, time, causality, etc., must or that there are elements of have had their origin in experience. ideas. knowledge not sense derived: that This he did, assuming the truth of orthere are laws of the understanding. ganic evolution, years before Darwin's forms of thought or sensibility by which i 'Origin of Species' appeared, His all sensions impressions must be molded "Principles of Psychology" may be prof-before they can be changed into experi-itably studied to-day by those who ence, forms in which no empirical influ- would understand evolution in its deepence enters, which, indeed, precede and er implications. condition all experience. Lewes, referring to this as one of those

This was the contention of the profound conceptions with which Spengreat Nant, who had discovered, he cer has enriched philosophy, says that believed, in pure mathematics, a kind of it "ought to have finally closed the deknowledge constructed wholly from bate between the a priori and the ex-data which the mind possesses without periential schools in so far as both adthe aid of sensorial experience. Space mit a common ground of biological in-and time, in which all mathematical terpretation, although, of course, it leaves constructions take form, and the synthet- the metempirical hypothesis unie power which combines particular data | touched."

Says Dr. Edmund Montgomery: "Phiinto systematic knowledge, are, he held, losophy, after four centuries of most di-versified trials, had failed to discover possessions of the mind quite independent of experience.

But according to evolution, the powers the ways of knowledge. In no manner of thought and all the mental charac- could it be adequately extracted from teristics have been brought into exist- reason, and just as little could it be fully ence by the modification of previous derived from the senses. Nor had any conditions, and the forms of thought, compromise at all succeeded. Nativism so-called, have their genetic explanation and empiricism remained fundamentally In the experiences and acquisitions of irreconcilable. Suddenly, however, the race.

#### A QUESTION OF PSYCHOGENY.

Spencer who caught one of those rare The question is changed from one of revealing glimpses that initiate a new psychology to one of psychogeny, from epoch in the history of thought. A consideration of the nature of mind to He saw that the evolution hypothethat of its genesis and evolution. The sis furnished a solution of the controevolutionist says: "There are, no doubt, versy between the disciples of Locke logical processes corresponding with and Kant, to us younger thinkers, into Kant's laws or forms of sense and un- whose serious meditations Darwinism

derstanding, which are as indispensable entered from the beginning as a potent in the formation of judgments as are the solvent of many an ancient mystery, this laws of geometry in the construction of reconciliation of transcendentalism and figures, but instead of regarding these experientialism may have consistently as concepts antecedent to all experience, presented itself as an evident corollary concepts antecedent to all experience. from the laws of heredity. individual or ancostral, as primordial But what an achievement for a soli

elements of mind, we should regard them as mental conditions, though not tary thinker, aided by no other light reducible to any individual experience, than the penetration of his own genius, yet the evolved experience of the race, before Darwinism was current, to dis-

of human history. DESIRE FOR HAPPINESS.

Life has been evolved and sustained in a perpetual conflict, it is true, yet primarily by actions which are accom-panied by pleasurable sensations. Were it possible for a race of animals to seek pleasure in actions that are painful and injurious, such a race would become ex-tinct very soon. It is certain that under such circumstances no race could come into existence. Thus is indicated that our knowledge and practice of virtuethe sum-total of acts that conduce to our well-being, have been attained by the

desire for happiness. If the transcend-entalist speaks of the "categorical im-"and declares that "l ought" is perative more authoritative than any considera-tions of utility: still in order to know what we ought to do, we have to go to experience and learn what has been promotive of happiness. The whole history of civilization. from the dawn to the present time, is a record of experiences

which have educated us into our present moral conceptions. ment are under some circumstances ruinous in the end: that others which are painful for the time are a step to great happiness to themselves and others. It has also taught that acts which may be a source of pleasure to the individual, if he can enjoy it without reference to others, may be against the happiness of the community, which is the main con-

sideration ever in tribal life. Society is an organism, so to speak, of which individuals are but so many units, and since the well-being and even the existence of the individual members depend upon the existence and security of the collect ive body, its interests become of primary importance and must be guarded, ever though individual members suffer. Whatever, therefore, promotes the highest social interests is pronounced right. This is public utility, the general good.

The community, with the advance of civilization. comes to include the entire human race, and the principle of the utilitarian philosophy admits of no narrower interpretation than that those ac tions are right which are the best for the entire human family. Man lives not for himself alone,

nor for those simply who claim his attention during his personal existence. but as well for the millions that come after him to receive for a heritage whatever contribution, material or physical, he has made to the progress of the race Every human life, from the least to the reatest, leaves traces of its existence which in one form or another must last while the race endures.

CODES AND LAWS We do not alway-swe do not usually

oral intuitionsponding to right and wroug conduct which have an apparent basis in the individual experiences of utility."

#### MORAL FOUNDATIONS.

Thus morality has its foundations in the mental constitution and in the nature of things, and the moral sense, which, equally with the starry heaven. filled Kant with wonder and awo, is the very efflorescence of evolution, suggest-ing that the universe in its essential nature is good, and justifying the effort and hopes of the meliorist as against the despair of pessimism, whether it be of the Calvinistic type or that of Schopenhauer and Hartmann.

#### ORGANICALLY GOOD

The path of virtue becomes pleasant with moral development. The moral life involves a struggle when the lower part of man's nature, the savage, the brute in him, is still strong and hard to resist. With the highly evolved man, with an Emerson or a John Stuart Mill, virtue is second nature. The sense of coerciveness has disappeared and the right course is pursued without struggle, without any feeling of obligation. The good man is so organically. His desires and aspirations and his inclinations are in harmony. He does good by instinct. But this condition never could have been reached had not the struggle to overcome evil, with all its failures and been continued through onquests, countless generations of ancestral life.

SOUL OF TRUTH IN ERROR.

The evolutionary view of man, moralv considered, reconciles conflicting ethcal theories by eliminating errors from each and uniting in a consistent system the truths which they severally repro-sent. Whatever soul of truth there is in error is brought to view when the evolutionary process is studied. For instance, while the doctrine of the fall of man and original sin must be rejected the fact remains that man at birth has tendencies to evil, some more than others, inherited from the past, which are about the same in their effects, perhaps, as would be "original'sin" ie., a fellow has before he ever did anything or had a thought, but which will make him think wrong and go wrong as soon as he knows enough to think and act!

The old idea of the sensationalist that the mind at birth is like a blank sheet of paper or a piece of wax, has as little foundation in truth as the doctrine of total depravity. Men of every genera-tion begin life with their mental and moral as well as their physical characteristics fixed by the countless genera-tions preceding them. The influence of the dead is necessarily greater, inconceivably greater, therefore, than the influence of all the living.

The conceptions of the past have led to those of the present; all have served a purpose, and must be regarded as a part of the evolutionary order in which are united in a common origin, a common brotherhood and a common destiny, all the children of men.

But we should keep in mind the fact that evolution is a process, and not an ultimate cause. A study of this, pro-cess shows the manufer in which changes occur and results and reached, but we have only a surface view, seeing only very imperfectly, the manifestations of the Universal Power which is the basis of all the wonderful phenomena.

Nature hath appointed the twilight as a bridge to pass us out of night into day. -Fuller. - **-** - -

strengthen this second-self soul. It is the uninmortal being.

The other voice speaks many times in unusual deeds of kindness, in the phenomena of intense religious feeling, in astral trips when the body is locked in slumber, in solving mathematical problems when the normal mind is at rest, in the careful and fearless feats of the somnambulist. It has memory of events outside our lives and is acquainted with places we have never visited and languages we have never loarned.

This voice is of us. it is devoid of self ishness and material sense. It is an inner ego-the astral soul.

Sometimes a cause so beclouds the normal mind so as to suspend for a time its various powers or some part of themthe memory, reasoning powers or other mental attribute-and in this condition many individuals have been dominated by their animal or astral souls until such time as the normal mentality regained consciousness, wholly or in part.

We now give an abstract of a narrative published by the Chicago Tribune, September 27, which may be seen to be a case where the astral or super-soul cared for and guarded its physical tene ment until the young man in question partly regained his normal condition: Two years ago young Herbert Spencer was a pharmacoutical student at the university of Lawrence, Kas. In August, 1894, he disappeared. In August of this year he returned, re-entered col-lege, and took up his studies with aprent ease at the point where he had left off, but he recognized neither mem bers of his family nor his old professors at the university. It was as if he had been asleep for two years and in that sleep had forgotten faces and forms, yet had retained the book-lore of youth.

The two years are a partial blank to him, partial because he recalls his where abouts during the last five months, and at times flashes come to him of other pe riods: It is evident that during wanderings he visited Europe. He has memories of Paris, London, Antwerp and New Orleans, but only in a vagu way, and he shows the same misty recollection of other cities. But there is one place he entertains a vivid recollection of-Philadelphia. From March 6 last his memory is perfect, and he recall everything since that date. It is as if he was born anew at that time.

On the night of March 6, 1896, a policeman noticed a well-dressed young man standing on a corner and looking vacantly up and down the street. Th officer approached the individual and was astonished to hear the question, "Where am I?" The policeman saw by

the young man's earnest air that he was not joking and asked his name. "I don't know," he replied, "I can recall nothing. What city am I in?" Saying this the young man passed his hand heavily across his forehead, and appeared as a person awaking from a deep sleep. When the officer informed the young man that he was in Philadelphia he en leavored to learn something about him. Failing to gain any no information, he took him to the police station There the stranger was thoroughly cross-examined, but not one word of ex planation could the young man offer of his strange plight. His answers showed that he neither knew who he was, where had come from, nor how he had

mality of any kind is to awaken and had left home at about the same time Dr. Robinson had gone East, two years before. The last news received of him

was on January 27 of this year, when he was in New York. Since then no word had been received. Young Spencer had no recollection of having written to his

father from New York. Herbert Spencer arrived home on the last day of August, having made the trip in company with his brother, whom he failed to recognize when he saw him. In Kansas City he was met by another

brother, and without an introduction went to the second brother and shook hands, saying: "There is a man I know, but I do not know his name, nor where I have seen him." In the Kansas City depot he was met by his family and a number of friends from Lawrence, but failed to recollect any of them. All his old home surroundings have

failed to arouse him to a knowledge of the past. Before his disappearance two years ago he had shown no special rogard for children, and paid but little at-tention to them, but his brother's children seemed to awaken a warm spot and he became much attached to them. This affectionate disposition was also shown in his relations with the other members of his family and with people with

whom he became well acquainted. It was an element of the young man's dis position entirely foreign to any he had shown before his departure from home. His health is good in every particular. Cases of this kind are no means rare. They are not cases of obsession. insanity or spirit-control. Yet persons under super-soul control are apparently unmindful of their previous environments and circumstances. A wealthy man has been known to disappear only to be discovered as a common laborer later on. Each case of this kind mani-

fests certain new traits of character. Readers of THE PROGRESSIVE THINK ER will remember the case of Patrick Goggin, who killed a little girl with a blow of his fist. It has since transpired that Goggin had been inhaling gas while at his work, and declares he knows nothing about his crime. The New York Journal says that the attention of criminologists has been called to recent instances in which men have exhibited murderous instincts after inhaling illu-

minating gas. Gogin's case suggests a parallel with that of Thomas F. Hogan, who was held for trial, a few weeks since, for a murderous assault. Like Goggin, Hogan was a young man of excellent reputation. Like Mamie Bryan's slayer, he was noted for his peaceable temperament. Like him. too, Hogan took an involuntary "dose of gas."

He was employed by the department of public works, New York City, and on August 29 he crawled out of a manhole on First avenue, drew a knife and rushed down the street, shouting out threats of sudden death against all mankind. In a word, Thomas Hogan ran

amuck. A certain self-reliant blacksmith, by

name Anthony Spieth, was the only man in the aeighborhood who scorned to flee. And he rued it, for Hogan, after executing a war dance around him, sprang upon him with a yell and buried the knife in his neck.

When Hogan recovered his normal self-possession he avowed that, from the moment he crawled out of the manhole, feeling sick and light-headed, after

reached Philadelphia. A physician was breathing the escaping gas, under-summoned. An examination revealed ground, he was conscious of none of the

To do with wind and rain. And do not doubt that you will reap Rich fields of golden grain.'

"That's like a woman's reasoning, We must because we must." She softly said: "I reason not, lonly work and trust. The harvest may redeem the hay, Keep heart whatever may betide. When one door shuts, I've always seen Another open wide."

He kissed the calm and trustful face, Gone was his restless pain; She heard him with a cheerful step Go whistling down the lane, And went about her household tasks Full of glad content. Singing to time of her busy hands As to and fro she went.

Days come and go: 'twas Ninas tide And the great fire burned clear. The farmer said: "Dear wife, It's been a good and happy year: The fruit was gain, the surplus corn Has bought the hay, you know." She lifted then a smiling face and saidt "I told you so." -Exchange.

#### Spiritual Matters at San Diego, California.

TO THE EDITOR:-It is said that something like three thousand people in San Diego call themselves Spiritualists. Over in National City another society exists. At Escondido still another. At the latter place a splendid camp-meeting has just closed after a three weeks session. A society was formed which has for its object the holding of yearly camp-meetings. The grove is upon the farm of S. D. Nulton, Esq., a solid citien and a stanch Spiritualist. Miss Mary Nulton was the prime mover in the matter, and the success of the camp was

due to her. We have enjoyed the teachings of such noble instruments as W. J. Colville, Mrs. Bullene, Colonel Dryden, H. J. Tobias, Ben M. Barney, Mrs. Rozilla Elliott, Maud Freitag, Mrs. Johnston, and a multitude of others, during the past winter and summer.

I wish to say a good word for Medium Barney. He has been employed by the Advance Guard Society for eight months, and during that time he has certainly done a wonderful work in this city. I have had the pleasure of sitting upon the platform with him for several months: also have had two private sittings per week with him for over three months, and it is my pleasure to add my testimony to his wonderful power, as well as to his principles as a man and a gentleman. I have seen him read sealed etters without number.

Mrs. Maud Freitag, of National City, has developed a new phase of medium

ship. The First Society of this city, under the presidency of Brother Wilcox, in much more harmonious than formerly, and a new life seems to have entered the

parent society. We have a great many new converts to Spiritualism here this summer. Mediums contemplating visiting California this winter will confer a favor by dropping me a line. S. S. KNAPP, President of the Advance Guard Spirit

ual Society, San Diego, Cal.

Grief or misfortune seems to be indis pensable to the development of intelli gence, energy and virtue .- Fearon.

Woman, Church and State. : THOMAS PAINE : SOME OF HIS NOTED WORKS.

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### PERFECT MOTHERHOOD; Or Mabel Raymond's Resolve.

BY LOIS WAISBROOKER. THIS IS BY LOIS WAISBROOKER. THIS IS a novel written with a purpose, and that purpose is not merely to each be an unthinking, idle mind to while away the time in a state of idle blessed-ness, devoid of earnest thought or care for either self-improvement or the good of burnanity. It is a book designed especially, primarily, for mothers and those who are to be mothers; as descondity, through the mothers, to effect the well-being and happiness of, the result upon the child of proper surroundings and influ-ences bearing upon the mother previous to maternity. Incidentally the author touches upon various things is modern social and bosiness life, which are unjust, and ga unequal burdeau upon the individuals compose

is modern social and bosiness life, which are unjust, and fx uncaul burdens upon the individuals compos-ing society as a whole. The book is trenchant, instruc-tive and very interesting, even when regarded merely as a novel, and is especially commended to "women sverywhere," to whom it is dedicated. It also thor-oughly shows up the desuitical spirit of the Catholic Church; advanced dicas relating to the Spiritual phi-peophy are introduced. It contains a fine likeness of the surface introduced it contains a fine likeness of the surface interesting to the surface and the surface of the surface interesting to the surface and the surface the surface introduced it contains a fine likeness of

LIFE WORK



COMPILED AND EDITED BY HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in 1857, in 1876, and in 1894.

OUTLINE OF CONTENTS:

higher intelligences, who are honestly STUDYING THE OCCULT. and faithfully laboring to bring hope, joy and sunshine into the life of mortals. We must change our tactics, and not allow personal considerations

to prevent our telling the truth. The best interests of Spiritualism demand it, and the man or woman

ualism.

who seeks to condone these infamous practices, or hide the truth concerning them from the gaze of the whole world, is not a true friend of Spirit-

Spiritualists, what will you do about it? And what action will the National Spiritualists' Association in convention assembled take in regard to these matters? For myself I can only say that if

This call is dated October 7, and the element complained of cannot be eliminated, but we must continue to Masonić Temple. be cursed by fakes and charlatans. I

prefer to step down and out. and cast my lot with the Salvation Army. WILL C. HODGE.



An Explanation and an Example.

The word "psychism," pronounced "si-kism," from the Greek Psyche. the soul, means the science or study of occult man. The soul is distinguishable from the outward physical form, the body, on the one hand, and from the moving principle, called

spirit, on the other. She stands between the two, and the principle aim officer who allowed counterfeiters to in experimentation and study in this field is to discover whether, when the outer form returns to its parent dust, she dies with it or survives physical dissolution.

Truly this is the most important question of the nineteenth century: "If a man die, shall he live again?" For convenience and perspicuity I shall divide the subject of psychism into---

First: Inferior psychism, which treats of phenomena-the levitation of ponderous bodies, animate or inanimate, visible control, etc., without physical contact, which would prove that the material law of gravitation, although universal as physical law, is not supreme, but may be overruled or superseded by a power

unknown to material science. Second: Superior psychism, which deals with the sentiments---the operation of one mind, embodied or disembodied, upon another mind-soul aspirations and desires-visions, premonitions, the higher clairvoyance and so forth. These branches of the subject are named the metaphysical, from the Greek meta, beyond, and phusis, nature or matter (the ancient Greeks didn't consider anything nature beyond what their senses could cognize, all beside was "meta"). In this age

we consider that the most important part of nature is invisible. I shall in this paper confine myself to the first division of the subject, although I have seen much in both, and always when alone or in the company of my wife only. I do not think it will have the hearty co-operation of best to make a trade of go-between-

An Alliance or Confederation in Chicago.

A committee, consisting of prominent, influential citizens of Chingo, active and versed in the sti. of esoteric and occult subjects, have issued a circular for the purpose of

agitating thought and gaining an expression of the public mind in regard to the expediency and practicability of forming an alliance or confederation with established headquarters at Chicago.

the meeting will be held in room 512

On the 5th of September a large and intelligent audience gathered at the above-named place of meeting, and listened to a presentation of the movement by Dr. Edouard Blitz, the American representative of the Groupe Independent d'etudes Esoteriques de Paris. The doctor, in a comprehenslve, clear manner, outlined the distinctive features of the organization, and gave an account of the methods

employed by the "Esoterique Groupe de Paris." declaring that they would freely give the benefit of their experience for the guidance of the movement in America, and the use of their name if we wished to organize as a branch of that group. Dr. Blitz acknowledged that the

prestige gained bythe World's Fair and the Parliament of Religions had caused Europeans to think that anything that this country undertakes will be carried to a successful issue, therefore recognizing that the Occi-dent is destined to lead the spiritual

evolution of the future. "The Esoterique Groupe" has signified its desire to be the first enrolled if it shall be decided to make Chicago the headcuarters for the world, while such powerful occult orders in Europe and Asia as the Universal Order of the Illuminated Brothers of the Rosy

Cross, the Martinist Order, the "D. S." of Denmark, Norway and Sweden, the Fraternity of the Treasure of Light, and other equally important societies, have also offered adhesion.

Dr. Blitz read communications from a number of professors and students who are among the most noted scholars of the old world. These letters contain words of congratula-

tion, assistance and co-operation. The writer, who was present at the initial meeting, understands the organization to be a public one, proceeding along purely scientific lines. "The work will be divided into several subordinate groups or sections, each having charge of the investigations along certain specific lines, and working upon an absolutely independent basis. Each subject or section will be treated

presided over by a large staff of comthousands who now hold themselves ism. I judge not but my old Quaker petent instructors.

philosophically, socially, spiritually and scientifically. It is also said that one of the distinctive features of the organization is its university of high studies, the programme of which represents a synthetic course of study,

aloof and refuse to be identified with predilections still adhere to my coat- It is said "that during the last

advance guard of spiritual Spiritual WHY NOT CHRISTIAN? ism, and become merely "phenomena entertainment HEGTOR.

THE LAW OF VIBRATION.

#### As Applicable to the Case of Obsession.

Permit us to ask this question of you in answer to yours, "Why Chris-TO THE EDITOR :--- If you can spare tian?" the space, I would like to offer Brother I find the definition of the word Betts a few suggestions. The brother Christian, as expounded by the dicis hindered hylsomething from progressing as he would. He thinks it is obsession; but if it be so, I think obsession is not always a deliberate, intentional act of venom or spite; it is hindrance, and that alone. Now, we have seen many cases where a willing party has tried to help others in a piece of work, but by not understand-

ing the work has been "right in the way," or otherwise hindered them; may have taken something to use as a lever that was put there for a brace, and the load has slid back upon them; the willing helper did not know how to work in concert with the others; in 'harmony" together, and therefore prevented the good work of the others. It surely was not antagonism. Or, take half a dozen musical instruments of the same or different kind; let them take the same tune, play it at and in the same time, with each pitched on a different key--the rhythm and such

are perfect-but music? Alas, no; anything but that! Ah! the only trouble is, "Not in harmony!" But, now let all take the same key, and play in concert as before; there, now, is harmony of action, and all the items are working in sympathy together and music? Indeed there is: the reeds of the organ, the pipes of the greater one, the wires of the piano. the strings of the guitar or violin, all now vibrate in the same time, all in harmony! Yes, brother, "vibrate" is the word we use; though you do not take kindly to the idea of vibration ; yet, brother, vibration is the means whereby the greatest forces of nature reach mankind; were it not for that vibration in the reeds, pipes, wires and strings of those instruments.

oausing vibration. in the air, and the vibration of the tympanum of your own ear, and the vibration of your nerves of hearing, conveying it to your brain, there would have been no music or even sound for you! Brother Betts, in rejecting the law of vibration, you are rejecting the only means

by which you see, hear, smell, or feel. Cancel the vibration of your nerves alone, and what condition are you in? A company of soldiers marching over a long bridge, and "keeping step," will set the bridge to

vibrating to such an extent as to tear its from its foundations! While it would hold up a regiment, unshaken. were they not treading in harmony or

waves or vibrations in the air, each of a different rapidity. Why can we hear the soratch of a pin at the other end of a rod of iron or steel, by placing the ear at the end? By the law of vibration set at work among the par-

atmosphere. The reason we know of the existence of the planets is because their action on the surrounding ether and our atmosphere produces vibration. Our nerves convey the vibrations given them to the brain, by their vibration; and thus we learn of it. If paid. the vibrations be a given number per second, we get the sense of feeling alone; if between two other rates, the effect is sound, of various pitches-as the letter scale in music: between two other rates, the effect is light; the different grades varying with the rapidity of vibration. Now, we know that there are vibrations that we cannot hear, but can see; some we cannot see or hear, but can feel. We know of these senses through acquaintance with them for years. Are there not other senses, or even capabilities of action in those we know, that as yet we do not understand, that are "pitched" or tuned to their own peculiar range of vibration, and which will respond alone to that peculiar rate of vibration? If a yiolinist be near an organ, with his playing he can set certain, ohords or keys in action and produce their notes from that organ, by sympathetic vibration in harmony alone-the other keys will remain silent until the ones in accord with them is struck, then their vibration printed and bound. Price \$1. becomes apparent to the ear, while the others in turn are dumb. Why not, in reason, apply this grand principle of "rate of vibration" to the sights of our mediums as compared with people of another range of vision, or of another key of action? And even the different methods of our different  $a_{ab}$  mediums and seers seem to be explainable by this law of universal vibration, which some do not believe, while<sup>17</sup> nothing else will explain the points. Is not this, too, the cause of the difference between the average mediam, the seer, the clairvoyant, the clairandient, and the psychist? I think, Brother Betts, that if you will accept the law of vibration, you yourself will very largely remove<sup>1</sup>\* 'obsession'' from your pathway. I am no expert, but give a few of my ideas as suggestions to a H. A. FOWLER

THE AMOUNT OF VALUABLE IN. Tormation succlucity and clearly stated in this rotume of 554 pages is a unaxing. The title, as above siven, fails to convoy an idea of the fulness and con-pleteness with which the subject. Captor, in which much lore, qusit, queer and cur-ous, is brought to view in clucidation of the subject. This is followed by chapters on Cellbacy, Canon Law Marquette, Witcheraft, Wives, Polygamy, Woman and there is not a chapter in the book that is not the duality of information, is not worth the full price and there is not a chapter in the book that is not tranuecd, and intensely increasing from beginning to of the volume. It is packed with knowledge well. arranged, and intensely increasing from beginning to and unable addition to the birary of any iree and turb-ior ingmind. Price, \$2.90. For sale at this tionary, "one who believes in the teachings of Christ," and such being the received definition of the word Christian, permit me to ask, as a Christian Spiritualist, why there is so much bigotry among Spiritualists (per se) regarding the title Christian as a prefix to Spiritualist? Surely the Spiritualist (per se) can find no fault with the inculcation, "Love thy neighbor as thyself"-that Price, \$2.00. For sale at this is to say, do thy neighbor no injuryoffice. from the negative standpoint, and **VOLTAIRE'S ROMANCES,** from the positive, "Do as you would

be done by." The Spiritualist who objects to subscribe to this code had, better change his name at once. Further, what true Spiritualist could object to the inculcations of

A Plea For and Defense of

the Title as Applicable to

True Spiritualists.

the "Sermon on the Mount," or the command to go out into the world and heal the sick-the sick in mind, body and estate?

These are all Christian teaching, taught by the greatest teacher the world has ever yet known. Then why should a spiritual-minded, pureliving, sound moral and intellectual Spiritualist object to having the prefix Christian attached to the cognomen Spiritualist?

We who have enlisted under that banner adopt the term Spiritualist, not discarding the name Christian, for this reason: We wish it distinctly understood that we are followers of the teachings of the Christ, and that in embracing the truths of Spiritualism we have simply added a steeple to our former bellef and our desire to follow in his footsteps who said, "I am the way, the truth and the lifefollow me;" and in following him we find that we can accept the truths of Spiritualism, for did he not in person exemplify all that Spiritualism demonstrates. All miracles (so-called) are but demonstrations of spirit power, and he demonstrated them all-demonstrated all that modern Spiritualism is endeavoring to teach, even to the phenomena of materializations.

Let me warn the Spiritualist who repudiates the title "Christian," that if he build not upon the rock of ages, he will find that he has built upon shifting sand, and that sooner or later his house will fall.

No! no! the Spiritualist who objects to the teachings of Christ, to the extent that he desires to expunge the title Christian as a distinguishing title rhythm together, Sounds and light are but effects of and mark, is no true, honest, honorable member of that body. This we say in the most positive, the most im-

ticles of that rod, and caught by the

ear before being dissipated in the

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tian Ages, with Reminis-

cences of the Matri-

archate.



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# perative mood, past, present and future tense, and we defy, nay, we

challenge contradiction. IDA C. HAWKINS. Brooklyn, N. Y.

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our cause.

CULLIBILITY. Now who is to blame for this state of things? Largely our camp managements and officers of societies, and the great body of Spiritualists gener-

**BOTH SIDES CONSIDERED** 

One Side Wants All Cor-

ruption Carefully Hid.

The Other Side Wants It Ex-

posed.

TO THE EDITOR :--- I am in receipt of

a communication from a well-meaning

person, who takes me to task for an

article which lately appeared in THE

PROGRESSIVE THINKER, concerning the

swindling operations of "Professor"

Burt Reese at Clinton Camp. My

correspondent is only one of a type of

Spiritualists who criticise such articles

on the ground that such exposures in-

jure the cause, and who regret that our

papers should publish anything of the

kind, for the reason that the outside

world may on that account form an

unfavorable opinion of mediums gen-

From my own standpoint the dan-

ger and the mischief all lie on the

AN IMPORTANT POINT,

Board of Health in any city when, if

smallpox, diphtheria or some other

form of malignant disease should

make its appearance, they at once

made every effort to conceal the fact,

on the ground that the good name of

A CRAVE QUESTION.

What would be thought of a civil

ply their nefarious business, under the

plea that the ignorant and unsuspect-

ing might form the conclusion that no

HONEST, CLEAN METHODS.

No! No! This will no longer do.

We have, as Spiritualists, suffered this

state of affairs to exist already too

long, and there is a growing demand

for honest and clean methods in

promulgating the facts and philoso-

There is not an intelligent Spiritual-

ist of experience in the whole country

who has not felt the blush of shame

tingle his or her cheek as they have

mistakingly felt called upon to con-

done the rascality of the dishonest

charlatans who, under the guise of

mediumship, not only simulate genu-

ine manifestations, but in numerous

To our shame, be it said, that in-

stead of eliminating this element our-

celves, we have allowed it to pervade

our ranks until the police have in

many instances come to the rescue in

protecting the unwary and to save

A FRIEND OF MEDIUMS.

been familiar with my position for the

past twenty-five years, will for a

single moment accuse me of being an

enemy of mediums. On the contrary.

I have stated, and still hold the opin-

ion, that mediumship is the founda-

tion rock of modern Spiritualism, and

when the movement is purged of those

unholy and dishonest characters we

No one who knows me, and has

instances are guilty of crime.

ourselves.

phy of the new dispensation.

their city as a health resort might be

What would be thought of the

opposite side of the question.

erally.

smirched?

money was genuine?

ally. Heaven save us when this glorious gospel of the skies does not stand for common honesty, and when we are willing to cover up all manner of deviltry for fear the cause may be iniured.

Let it once be known by the people at large that our philosophy or religion calls for sterling honesty and rectitude of conduct in practice as well as well as in theory, and we shall have the support of thousands who are now waiting to see what we propose to rocking chair. Pretty soon I obdo with the whole brood of fortunetelling, cloud-dispelling fakirs, and charm-working madams, and the altogether too numerous "doctors," "pro fessors" and "reverends."

FOUNTAINS OF UNCLEANNESS.

I opine that far more harm is done by covering up these fountains of uncleanness than can possibly be done by exposing their rottenness and giving them a thorough airing, letting the sunlight of truth into the dark corners and upon ways that are dark and disgraceful to all concerned.

CHARMS AGAINST EVIL.

How many Spiritualists believe in working charms against evil influences?

How many believe that mediumship can be developed for a consideration, either by the dirt-smelling process or any of the numerous methods | floor. She said she knew she was beproposed by the so-called developing medium?

When are we going to be honest, and say to the investigator, beware of | That there exists power beyond physifalse prophets and simulated manifes- | cal law. 2d. That the power is intations, and by thus putting them on their guard enable them to find something that is true and valuable?

IMPORTANT QUESTIONS.

When will we learn that a seventh son is no more entitled to consideration than a sixth or eighth son, and that a person born with a veil is neither cleaner nor wiser on that account?

When will we cease to condone the crimes committed in the name of mediumship, and demand that the penalty for getting money under any false pretense shall be strictly enforced, if it lands the transgressor in the house of correction or the penitentiary?

We owe this not only to the honest investigators who are continually being fleeced, but we owe it to the many tried and true instruments of the

skirts. I could fill a volume with the relations of home occurrences which always came unexpectedly and so palpably that "a wayfaring man, though a fool, could not err therein."

Not to weary my readers I shall relate just one little occurrence which happened when we were alone in the house (one out of very many), a small matter, perhaps, but one which no scientist can account for on scientific data. It occurred, silently, calmly, gently, and we know not to this day who our benefactor was.

EXAMPLE.

My wife had been very ill, and one evening when we were alone in the branches of the parent stalk. Spirithouse I placed a pillow at her back as she sat in an ordinary cane-seat served that her feet were slowly rising from the floor and stretching out. When perfectly horizontal the chair began to set back, back, until it rested on the back points of the rockers, and question of faith or speculation with in that position it remained about twenty minutes-it was as motionless facts.

as a rock, and in a position defying every law of gravity. Although a very nervous person she was not afraid; she had had previous experiences which gave her great faith. "Are you not tired from holding

out your feet so long?" I enquired. "I am not holding them out." she replied; "they seem supported by a soft cushion, and oh, I am resting so

delightfully. At the expiration of the time specifled the chair began to move forward again, very slowly, to its normal position, and her feet were lowered to the ing treated for her sickness, and by that treatment she was cured.

Now what does this prove? 1st. telligent, and can work to a plan. 3d. That it is good and beneficent. 4th. That it can, through the exercise of some law unknown to us, heal the

its denizens desire to do good; that they are acquainted with our infirmities, and that they sympathize with us as one soul sympathizes with an-THOS. HARDING. other.



(From U. S. Journal of Medicine.) Prof. W. H. Peeks, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a value by the other standing cured by him. sends with a large bottle of his absolute cure, free to any sufferer who may send their P.O. and Express ad-dress. We advise anyone wishing a cure to address, Frod. W. H. PEEKE, F. D., 4 Ocdar St., New York.

twenty-five years a constantly increasing number of thoughtful people have been turning their attention to the study of the occult or (supposed) hidden laws of the universe, and since Theosophy, Christian Science, Thoughttransference, Mental Telepathy and Hypnotism have entered the field the movement is gaining respectability, and not only thoughtful but intelligent people can now afford to become identified with that which was once

'tabooed' and relegated to the superstition of ignorant folk." All of these cults that have come into the fashionable world are but

itualism, which is as old as the world -yes. as old as creation, for spirit created all, and material things are merely the manifestations of spirit. Let not Spiritualists be deceived by the new and fashionable terms. Hold fast to our knowledge. It is not a us, but tested and actually established

Dr. Blitz, during the course of his remarks, when outlining the methods and plans of the French society, said "for the scientific investigation of spiritual phenomena," a room had been especially prepared for the experiments, and to guard against fraud and imposition it had been so arranged to turn on immediately a dozen strong electric lights. If the many and mani-

fold phenomena of the spiritual world obtains recognition and demand such careful and strict investigation. how vastly important must they be. In no other occult movement is there needed, or can there be proof given, of its authenticity. Spiritualism is a truth backed by the almighty laws of nature, and is the only religion that

will revolutionize the world and establish the universal republic and the brotherhood and sisterhood of humanitv. Theosophy is purely speculative.

and with its prominent feature, reinsick. And from these we infer that carnation, there is as yet no proof. there is another and better world; that All the other branches enumerated above are but demonstrations of the brother. spirit. either dwelling within the earthly tenement or freed from physical environment, and which positively Spirit-World." proves the basic principle of the harmonial philosophy.

The time has now come when the rank and file of Spiritualists do not need the testimony of phenomena. The infantile stage of growth, object lessons, have passed away. There-

fore let us keep abreast with the times. and place ourselves on record as proprogress, we shall fall behind in the For sale at this office.

"The Philosophy of Spirit, and the pirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

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of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, post-This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 23 cents.

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## THE DEVIL THEORY.

Considered from the Standpoint of Facts.

THE DOG WHICH SEES THE SPIRIT OF HIS BELOVED MISTRESS-THE VIS-IONS OF A DYING BOY.

TO THE EDITOR:-There is a class of persons, not, perhaps, especially noted for intellectual vigor, whom we should assist, if possible. I allude to those who, admitting our phenomena, still ascribe them to demons.

It seems to me an argument can be presented for their benefit which is ab-solutely unanswerable. We have many fairly good instances of the recognition spirits by domestic animals. To those who have interested themselves in the research of spirit manifestations, such phenomena are well known. How ever, that my meaning may be undoubted, I will give a single illustration. In that sweetest and purest of books, "The Philosophy of Spirit and the Spirit-World," by our justly-esteemed and re-nowned brother, Hudson Tuttle, on page 51, is an account of a gentleman who had recently lost a beloved wife, who, on crossing a lonely moor several miles from home, in company with his son, saw the wife sitting upon a mossy stone. The son was also witness to the circum stance. The house dog lay at the feet of the mother and wife. The form of the latter soon vanished, but the dog surprised them by remaining, when, to their astonishment, he turned out to be the genuine flesh and blood guardian of the household-their own dog. Now the question is, did the Devil deceive the dog? If, indeed, Satan possesses such unlimited power as this, God, who created all things both the good and the

bad, is very much to blame. Many instances of recognition similar to the above are on record where both dogs and horses have manifested a knowledge of the presence of master or mistress (deceased), while a sensitive clairvoyant has attested the truth of the

If any of these unfortunates who are pledged to advocate this power of an imaginary Devil should happen to read imaginary Devil should happer to read this article, I would kindly request them to pause and give emphasis to the thought. A human being may be de-ceived by an imitation of a deceased friend; but the dog—never. What, then, are we to make of the case of the dog following and fondling the spiilt seen by the olaryovant?

the spirit seen by the olairvoyant?

The spirit seen by the offiryogant? One more proof against the Devil theory, equally conclusive: This instance, though it has many parallels, was narrated to the writer by his wife, who was a witness to the oucur-rence. A young how the son of plaus rence. A young boy, the son of plous parents (Methodists), himself brought up as a strict church member, lay dying. As the human eye became glazed with As the human eye became glazed with death, and the spiritual vision opened on the celestial, he announced to the, grieving parents that angels stood around his bed. Soon he expressed sur-prise that they had no wings. Finally he said: "Why, ma, they are not real angels, either. I see Uncle Will among them." Soon he gave in detail the them." Soon he gave in detail the names of various deceased persons, some of whom had been unknown to him, but his descriptions were accurate. Did God permit the Devil to capture this pure, departing soul and thus delude the pure, departing soul and thus delude the parents and friends. If so, why do you think 50? Why, because somewhere in an old book, we are told by somebody, we know not by whom, that this God told some Jews (whose very existence is mythical) to beware of those who have familiar spirits. Thus, then, let us ban-ish the demonstrations of our senses and adhere to this mose-covered layend. adhere to this moss-covered legend. Concordia, Kans. B. R. A.

#### THE OLD GARDEN.

"Twas only a quaint old garden-Away from the city's din, With sweet but old-fashioned flowers That gracefully grew within.

And yet, upon mem'ry's pages It lieth a picture fair; Its glimmering lights and shadow

and woman. Price 50c.

T

THE PROGRESSIVE THINKER.

Steam and the state of the straight and

### WITHOUT KNOWING IT. ARE MEDIUMS

that race:

THEY ARE MEDIUMS

ODE TO ETHIOPIA. And Are Inspired by Spirit Oh, Mother Race! to thee I bring

Poets. Gems Written by Paul L. Dunbar and Margaret F. Mauro. Ch. Holdel Well & Orland, This pledge of faith unwavering, This pledge of faith unwavering, This tribute to thy glory. I know the pangs which thou didst feel, When Slavery crushed thee with its heel, With thy dear blood all gory. and Margaret F. Mauro.

Sad days were those-ah, sad indeed! But through the land the fruitful seed FORMER IS AN OHIO NEGRO, THE SON ORMER IS AN OHIO NEGRO, THE SON Of better times was growing. OF AN EMANCIPATED SLAVE—THE The plant of freedom upward sprung, LATTER IS A YOUNG RHYMSTER WHO And spread its leaves so fresh and young— Its blossoms now are blowing. HAS JUST ENTERED HER TEENS-REMARKABLE POWERS AND BEAUTY On every hand in this fair land Proud Ethiope's swarthy children stand OF RHYTHM DISPLAYED BY BOTH. TO THE EDITOR:-The poems of Paul Beside their fairer neighbor; L. Dunbar, says the Chicago Chronicle, soon to be issued, mark an entry into The forests flee before their stroke, Their hammers ring, their forges literature of the son of a slave, and for the reason that they come to the front smoke-They stir in honest labor. from a great publishing-house and are heralded by an introduction from no less a writer than William Dean Howells, They tread the fields where honor calls: Their voices sound through senate halls they are deserving of serious considera-

tion as to their merits.

In majesty and power. To right they cling; the hymns they The poetry of Margaret F. Mauro is remarkable as being the work of a child not yet 14, and displays great finish of rhythin and a maturity of thought very remarkable for one so youthful. The work of these two poets is attract-



ing attention in many places. As to Mr. | High 'mid the clouds of Fame's bright Dunbar, his has been a gradual rise in the estimation of the reading public, brought about by the publication of poetical gifts of a high quality. Thou hast the right to noble pride, Whose spotless robes were purified Whose spotless robes were purified

poetical gits of a high quality. For several years poems bearing his name have been appearing in the lead-ing magazines, but they bore on the surface no racial mark, and the fact that some of them were in the negro dialect counted for nothing, since many white By blood's severe baptism. Upon thy brow the cross was laid, And labor's painful sweat beads made A consecrating chrism. some of them were in the hegro dialect counted for nothing, since many white writers have attempted that, although with less success. It was not, therefore, until a slender, quiet, shabby little vol-ume of verse, datoless, placeless and without a publisher, drifted out of the West and accidentally reached Mr. No other race, or white or black, When bound as thou wert, to the rack, So seldom stooped to grieving; No other race, when freed again, Forgot the past and proved them men So noble in forgiving. Go on and up! Our souls and eyes Howells-who is always quick to see and Shall follow thy continuous rise; Our ears shall list thy story From bards who from thy root shall

> Esmonda was her nayme; Butte wo untos ye lover true; For hys sterne father sayde: "My son shalle wedde a ladye proud, An notte ye countrie mayde. Harde bye untoe ye castle dwelt An dayme of high degree: wot she was naye slym nor faire, Butte wealthle ave was she. She hadde bayth lande and golde, forsooth, An palace rych besyde. Then spayke Sir Gundlebaye, hys syre: "Thys dayme shall bee yr bryde." One day, when young Sir Gundlebaye Went out too hunt ye decre, Hee spyde hys gentyl ladylove Her swyne a-tending neare. Her cheekes were lyke ye cherryes redde, Her haire was golden browne; She wore uponne her gentyl hedde An rose turned uppe-syde downe! "O hayste thee, love," cried Gundlebaye, Ynne lowe butte earneste tone; "Mye syre ys rydeyng fast beehynde, An wee muste soone bee gone; Hysnoblemen ryde at hys heel, Thy ryval at hys toe; O hayste thee, hayste thee, whyle wee mave-Hee wyll notte see us goe." Then out and blusht ye mayden gaye, And sayde, wyth courtesie lowe: "Sin that ye aske, Sir Gundlebaye, I cannot welle save noe." Syne he has ta'en her on hys steede, months. An thro' th' woodes they flye, Butte notte before ye courtlie dayme Their course had tyme toe spye. "Nowe haste ye, haste ye, noble sir! Yr sonne has fielde, I ween, Wyth ane poor countrie damsel, when Hee might have hadde a queene." Ye word ye spayke, ye bugles blowne, Toe boote an ho se-away! They muste bringe back, ere sette of sun, Ye younge Sir Gundlebaye. able. When lo-a wonder come toe pass! Ye swyne left bye ye waye, Wroth at their mistress' leave, thronged round The syre of Gundlebaye. Regardless of hys sterne voict "Scati" An of hys noble bloode, They vext hys horse, until hee threw Hym cleene off in ye muddel Wherat soe wrathy was ye syre Hee should soe meenelie fair, Hys princely dygnitie was shock! Weinye beyond repayre. Fayne wood hee have dyslodg'd hvs feete, Fayne chang'd hys garments wette, Still dyd hee styck—for aught I noe Hee mayee bee stuck there yet! Howe faires yt wyth ye knight and ayme Aye bolde that fields that days? Yn a havenne bye ye waye. Ye guests are gone, ye vows bee sayde, Ye priest has ta'en hve fee. they live Full long an happilie!

Howens—who is praise what is really good—that the young Afro-American poet was introduced to the larger audi-ences which the importance of his work news which the importance of his work and proudly tune their lyres to sing Of Ethiopia's glory. believe which the importance of his work And proudly tune their lyres to sing of Ethiopia's glory. LEARN OF HIS RACE. Only then did it become generally be insufficient to merely accord it the norm that the author was black, that tribute of commendation without analyis parents were slaves who learned to sis. Take this mean of hare for inknown that the author was his parents were slaves who learned to sis. Take this poem of hers, for in-read after they were free, and that he stance, written before she was 12 years himself had stood shoulder to shoulder old old with the heaviest laden of his race. He was educated in the public schools of his YE ROMANCE OF YE OLDENNE TYME. birthplace, Dayton, O., and was until pecently an elevator boy. As these facts came out the signifi-Her form was slym, her fayce was faire, prise, Come thronging thro' the chambers of Together doe they safely byde Perhaps the best poem Mr. Dunbar Ye bryde and groome, O may 

It will be noticed that,""beside the al-most simple music of the verses, the spelling, the syntactical form of the lines are true to the genius of ancient English. And yet this little poet, whose below, as most typical of a singer of his race and as voicing a spirited song to years preclude the idea of any extensive

excursions into the literature of earlier times, is unable to tell when or where she got the ideas for her poem. Although not precocious in any other way, Margaret has been writing verses since she was 6 years old. She is the daughter of Philip Mauro, a patent lawyer, and all the years of her young life, except one, when she was abroad, have been passed in Washington. True child never went to school, except at infrequent intervals, as her mother preferred to edu-cate her according to her own ideas of nature expanded. From the time when she was taught to hold a pen her natu-ral inclination was toward the writing of verses, which, crude at first, gradually took on rhyme and rhythm. The flowers, the birds, the books which she read, and the trifling incidents of her everyday life suggested to her the ideas which she expressed in childish rhyme.

ANOTHER GEM. Margaret Frances Mauro is not yet 14 and most of her verses were written before she had completed her twelfth vear. Indeed, she has written prose and verse since she was 6 years old A shadow on the grass-suggested these lines, which Margaret wrote several years ago:

O, dainty little Shadow, O, coy, delusive Shadow! O, fickle phantom of the lightsome air! One moment swift careering

Toward thee bend the grasses. The tall, tall meadow grasses, As if to hold the flitting figure still, Now o'er them ling'ring, brooding, Thou temptest their caresses, Then dartest off, eluding—

O, merry, merry Shadow, O, little elfin Shadow! Dance gaily with thy playmate zephys

The sunshine on the meadow, They will not last forever-Nor wilt thou!

There is great promise, and, indeed fulfillment, in these two poems, and with advancing years may be assured, an advance in the poetry of one who is un-questionably possessed of the poetic gift. The career of two poets so widely different will be watched with interest by lovers of poetry.



#### The Managers Are Fushing Matters for the Next Camp.

The classic shores of that world-re-nowned speet of water, Minnetonka-Big Water-will soon reverserate to the purchasing thereon one of the most charming sites for a permanent camp that could be found, search the world over.

The tract of land, embracing thirty acres-about one-half wooded, the other under cultivation-lies on the north shore of the main lake, and nearly equi-

SOMEWHAT CRITICAL. Hypnotism, Obsession and **Responsibility.** 

The Veteran, Lyman C. Howe, Has Something Interest-

ing to Say.

Every number of THE PROGRESSIVE THINKER is rich and racy, and more wisdom may be obtained from a studious perusal of its pages every week than was ever gleaned from an equal amount what a little girl should learn. At of reading from any "holy book;" but in either case as much depends upon the flowers and her toys, Margaret's poetical readers as upon the papers or "holy book;" but in either case as much depends upon the nature expanded.

Carping critics who read to find false hood or folly, will find what they seek in any book, sacred or profane; while those who read to learn the truth, and store up whatever of wisdom they may glean from imperfectly-written pages, where truth and error always blend (as they do in every human life), will make the time consumed in the reading profitable. I do not mean by this that ve should not criticise, for it is by criticism we are able to discriminate and

sift the wheat from the chaff. The contributions from the pen of Hudson Tuttle are worth a year's sub-scription every week. The Pen-flashes from the Pacific Coast, and from C, H. Mathews glow with inspiration and scin-tillate with thought and sentiment from which we may glean much knowledge as

well as quickenings of the spirit by the law of rhythmic vibrations. "Wanted, Knowledge" should be not only read, but studied by all mediums and their friends and helpers. On this line I may have something to say laten

line I may have something to say later. We are apt to like the ideas that echo our own, and this is natural and inevita ble. The attempt to force ourselves into agreement with, and assimilation of, thoughts or sentiments for which we have nothing in common, is harmful, and always a dismal failure. Hudson Tuttle hits me, so I vibrate, and absorb the wisdom that flows from his pen. But occasionally I strike a nugget, freshly blasted from his mine of good things, blasted froin his mine of good things, that 1 cannot appropriate without some grinding and fixing, to adapt it to my mint for coining foreign gold into valu-able currency. In the THINKER of Oc-tober 3, I read and enjoyed his dealing with obsession, hypnotism, responsibili-ity of mediuma, etc.; but here comes a nugget that I want to grind down a little, and fix it to suit my weak capac-ity to model into usable shape. SYEHIC isticnor

ity to mold into usable shape: "No one was ever hypnotized by man or spirit to think or do that which was not already in their own organization." In an extreme sense this may be true of everybody and everything. For in-stance, no music can be got out of a piano, the possibility of "which was not already in" its own organization. Present Work and Future Prospects ... Etc. sion of the word to inanimate objects. The possibilities of all that can be evoked from any machine are in the

machine, minus the directing life or energy. In the old school of mesmerism, which I take to be but another name for hypnotism, a good subject could be made nowned ebeet of water. Minnetonka— Big Water—will soon reverberate to the blows of the woodman's ax, and the more penetrating sounds of the carpen-tribulation, long suffering and patient efforts, the Northwestern Camp-meeting Association has invaded hese shores, Market Alexandree States and the set of the carpent tribulation has invaded hese shores, Market Alexandree States and the set of the carpent the faculty that accumulates valuables werd to be called accumulates valuables used to be called acquisitiveness. Acting alone it would take any and every-thing irrespective of ownership, and hold it, and even conceal it-with the

co-operation of caution-and there was in these cases no responsibility on the part of the subject, for every faculty not distant from the Hotels Lafayette, St. Louis, and Lake Park; while the vil-

very highly of Dr. Schlesinger as a me-dium, at this point. I find the secular press more liberal here than at the majority of places. Here we have notices given us through the coulou papers the writers not being the secular papers, the writers not being Spiritualists.

The Baker City Evening Republican, September 2, 1896, says: "The eminent independent slate-writer, Mrs. A. Brockway, is causing quite a furore among Spiritualists and even skeptics, by her woodcuty work. More how by her wonderful work. Many have availed themselves of the opportunity to

investigate the unfathomable phenom-ena, and many are leaving her sittings more than ever convinced of the presence of unseen powers. Even skeptics come to the conclusion that Spiritualism is not a myth, but a grave reality. The work is done in such a free and open manner, and in sight of the iuvestigators, and precludes the possibility of any trickery. It is certainly worth the while of all to investigate the lady's powers in that direction. Her sittings are instructive and entertaining. The work has been assigned to mind-read-ing and other becomes but merches ing and other phenomena: but when she recalls departed ones of whom you probably never thought for many days, it is certainly startling, and of more aud

more convincing nature."

The Baker City Democrat, September 9, 1896, says: "Mrs. A. Brockway, the renowned spiritual medium, continues to mystify all who call to witness the demonstrations of occult power with which the lady is endowed. She is un-doubtedly the strongest medium that has ever visited the Queen City. Skep-tics are willing to admit that the wontics are willing to admit that the won derful manifestations produced under the strictest test conditions are dumbfounding proofs of unseen forces of nature."

two weeks. There is no society, and people, so I am told, are very backward pipele, so I an told, are very backward in regard to Spiritualism. This point is nineteen miles off of the main line. We go from here to Ogden, Utab. CHARLES B. BROCKWAY. Boise, Idaho. This point

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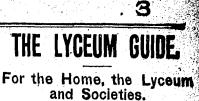
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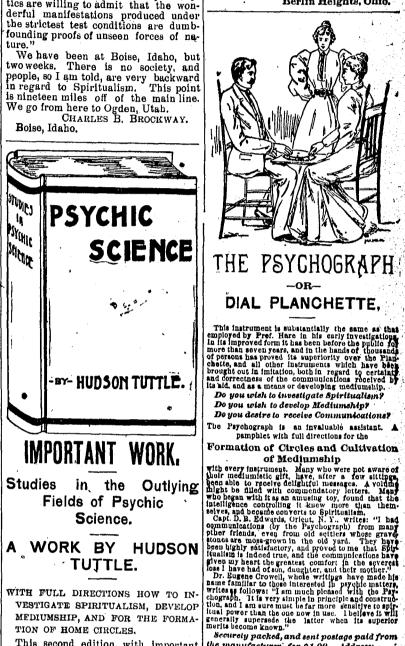
#### COMPILED BY EMMA ROOD TUTTLE.

TUTTLE. A COLLECTION OF MUSIC AND Songs, Golden Chain Recitations, Memory Goma Chord, Responses, Fueral Service, Programs by sension, Parliamentary Rules, Instructions for pusical Culture, Calisthenics and Marching; Bá-ners, Standards, the Band of Mercy, otc.; a book by the sid of which a Progressive Lyceum, a physical Culture, Calisthenics and Marching; Bá-ners, Standards, the Band of Mercy, otc.; a book by the sid of which a Progressive Lyceum, a physical culture, Calisthenics upplies the wants of point for effort the diamat one of the old hymnelogy in the sid of which a Progressive Lyceum, a physical production of the selection contains, if you have a practical system of graceful culaisheales. It gives the structions how to make the badges and banners and instructs in marching. It shows how to establish the movement. The author and compiler of this Guide is eminerity propared for the task by years of, devoted have in the session of the Lyceum. The author and compiler of this Guide is eminerity session of the Lyceum. While intended for the result of practical work cost the inder down is the result of practical work cost the adapted to the needs of the family, sup-pluing is pages of new spiritual index and work to adapted by the interest awakened in the actual session of the Lyceum. The book is the result of practical work cost thended for the sweling Lyceum, the guide to by the thended for the working Lyceum, the guide to make the node is the result of practical work rest be cost. The book has been placed at the remarkably low price of sid cents, seen pointad. For Sale by The Progressive Thiuker, AD Locaming 4, Chicare

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Across the sunny meadow, Then flitting, disappearing-Who knows where?

Mocking still.

now, For oh! the sparkling river,

Fall fitfully here and there. When spring, from the grasp of winter Burst forth with its fancies bright, The apple trees dropped their blossoms In pink and white clouds of light. The bright daffodills, so comely, The violets, sweet and fair, The snowballs and lilacs dainty, cance of Mr. Dunbar's poetry stood re-vealed, and it was recognized not only Were visions of beauty rare. The altheas, prim and stately, And hollyhocks, bright and gay, for its intrinsic worth, for its lyrical beauty and metrical quality, which are quite enough to lift it into prominence, but as the first authoritative utterance Invited the bumble bee's kisses Throughout the long summer day. of the inner life of a race which had hitherto been dumb. The little book The fleur-do-lis raised its banner In colors of purple hue, And sweet-scented sbrubs' rich odors thus voicing what had never been before spoken, was privately printed and called "Majors and Minors," the majors being in English and the minors in dialect, Distilled in the morning dew. But fairest of all the flowers That grew in their beauty there sometimes the dialect of the middle Were roses in wild profusion, Whose perfume sweet filled the air. south negroes, and sometimes of the middle south whitee, and, in the case of Catalpa trees spread their branches. the negro dialect, reproduced with a perfection that no white writer has at-And heaven-trees soared on high, While glossy, green arbor-vitas, Like sentinels, stood near by. tained. One of his finest lyrics is a short one of three stanzas entitled: And down midst the clust'ring grasse The ground-ivy riot run; ERE SLEEP COMES DOWN TO SOOTHE But up in the air, so stately, THE WEARY EYES. The sunflower faced the sun. Ere sleep comes down to soothe the Chrysanthemums, red and yellow. weary eyes, Which all the day with ceaseless care With phloxes of varied hue, have sought The magic gold from which the seeker And dahlias in brilliant colors Within the old garden grew. The spicy "old man" lent flavor. flies; Ere dreams put on the gown and cap bergamot bed was sweet, of thought, And make the waking world a world of And humming birds quaffed the nectar The flowers gave forth so meet. lies— The grapes in rich purple clusters Of lies most palpable, uncouth, for-Hung temptingly there in view, And hop-vines their graceful festoons lorn, That say life's full of aches and tears Around the old arbor threw. and sighs; Oh, how with more than dreams the The odorous walks of tan bark soul is torn-Ere sleep comes down to soothe the Stretched redly amidst the green; And yonder, beneath the bell-flow'r, The old garden seat was seen. weary eyes. But gone are now all the flowers-Ere sleep comes down to soothe the weary eyes, How all the griefs and heartaches we have known Come up like pois'nous vapors that arise And gone the old garden, too: The rostless and busy city Has crowded its march right through. In spirit, sometimes, I wander From some base witch's caldron, when Along the old paths once more; I gather again in the flowers, the crone, To work some potent spell, her magic So loved in the days of yore. plies. I hear, too, the loved ones calling The past which held its share of bitter Across the wide span of years;pain, Whose ghost we prayed that Time I waken-to find my vision Dissolved in a rush of tears. Come up, is lived and suffered o'er Findlay, O. MRS. J. E. MITCHELL. again, Ere sleep comes down to soothe the "The Fountain of Life, or The Threefold Power of Sex." By Lois Wais-brooker. One of the author's most useful weary eyes. Ere sleep comes down to soothe the books. It should be read by every man weary eyes, What phantoms fill the dimly-lighted "Old Testament Stories Comically room; What ghostly shades in awe-inspiring Illustrated." Church people are caufioned not to open this book, as its com-tical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to guise Are bodied forth within the teeming gloom. What schoes faint of sad and soul-sick cries, And pangs of vague indefinable pain rest from busy cares, and drive away nnui. Price, in strong board covers, 1; cloth \$1.50. For sale at this office. That pay the spirit's ceaseless enter-"Hypnotism Up to Date." By Sydney Flower. In the form of dialogue and the brain, sleep comes down to soothe the tower. In the form of dialogue and fory, the author presents very success-tally a condensed account of hypnotism the theory and practice up to date. Price, paper, 25 cents. Sold at this file. Ere weary eyes. has written is the one which we quote

This great corporation is under contract to build and maintain a station, also construct a sidetrack, both adequate to the wants of a great camp; while ex-gursion rates from Minneapolis and St. Paul will be little more than one-half the regular fare. • A force of men are now at work clearing the wooded portion of underbrush, while others are preparing for erection of cottages, on grounds already platted. Nearly one hundred persons have al-ready signified their intention of putting up cottages in readiness for the camp of 1897. just as logical to punish a stone for fall-While the grounds will be platted in ing on one's head, or boiling water for scalding one's hand, as to punish or charge responsibility against a hypnolarge lots, the rental will be merely nominal, averaging not more than \$10 or \$12 each, so that a cottage can be tized subject for acting as the gravity of built and owned by the occupant for the situation compelled. even less than has to be paid yearly for I know it may be said no one should cottages on other parts of the lake, surrender individuality to any such de-built for rental.

gree; but it may surrender itself when The officers and directors of the N.W. we least suspect the subtile influence 8. Association are men of means, long that is charming it to sleep. It seems business experience, energy and deter- to me that no one acts independently mination, who have taken hold with the view and expectation of making this a million blended causes, some of which comp for not only the northwest but the whole country—the "Mecca" toward which pilgrims from every point of the compass will journey. compass will journey. Hotels, bathing and other houses will silvery voices into the eternal balance

soon be erected, and everything needed to a flourishing community provided. Constitutions broken by long residence in miasmatic climes will find the health-restoring and life-giving breezes of LYMAN C. HOWE. restoring and life-giving breezes of beautiful Lake Minnetonka a panacea for all their ills: indeed, one cannot overestimate the blessings attendant on a sojourn of a few months' duration at this

lake, as thousands can testify. Fishing-of which there is none bet ter-boating, etc., are among the pleasures indulged in during, the summer

It is expected to have this great cam in full readiness for next season, and we would recommend those sat(a distance who contemplate attendance, and who desire a cottage home with us, to let us

know in season, by addressing the sec-retary, Jas. F. Raymond, 2017 Fifth av-onue, S., Minnespolis, Minni The N. W. S. A. is incorporated under the laws of the State of Minnesota, and, being a joint stock company, non-assess-able. The management would be pleased to issue certificates of stock to der a bushel, also a great number of in-those who wish to further the cause of vestigators. We find that wherever Dr. those who wish to further the cause of Spiritualism. For further information, address as above.

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psychic subjects. It was first to take helpless women and children, as we kill this hitherto unexplored realm, and its thoir progenitors to gratity our fleshtreatment is entirely original. It outdevouring appetites (I speak of progen-itors here in the Darwinian sense). If lined a plan of study and investigation. which, new as the subject was, appears there would, then why not hold a snake responsible for swallowing a toad, or a to be the only one the student can purtiger for making his breakfast of a fat missionary? If, then, the hypnotist can sue, to arrive at satisfactory results.

A great many psychic clubs and readparalyze the balancing faculties, which ing circles have adopted it as a guide, check evil temptations, how can the suband one college has taken it as a text ject be charged with any orime which, book. In its field it stands alone, and is under these conditions, he or she has been moved by an outside power to the student's only helpful manual. commit? It seems to me it would be Since the author wrote the "Arcana

of Nature," by almost purely automatic controls, his inspiration has made no higher flight than in "Psychic Science."

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meet every Sunday and are entertained by their home mediums. They speak

The Lay of the Land, Civen by a Medium. Notes Concerning Mediums and

Their Work. TO THE EDITOR:--I will endeavor to

give to the many traveling mediums who read your valuable paper the lay of

the country. Spokane, Wash., has a society of about sixty good workers and a great number of Spiritualists who hold their light un-

Dean Clarke has been engaged, as he was at Spokane and other points, he has

rapidly. In my previous letter I spoke cf but one Spiritualist, but now I can

find it a good policy to read THE PRO

looked forward to.

wakened a great interest among the thinking class of people. Moscow, Idaho, is off of the main line;

we found there but two or three Spirit ualists.

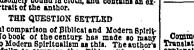
We visited Walla Walla, Wash., for

the second time and found that the seeds sown but a month before had spread

safely say two hundred or more, and family circles all over the city, which

By Mossis Hull. A compound of the two pamph-lets, "The Irrepressible Condict," and "Your Answer or Your Life;" with important additions, making a book of 140 pages all for 23 cents. This book constain statistics, facts and documents, on the tendencies of the times, that every one should have. For sale at this office. Baker City, Ore, I find has a strong society and the attendance is much than that of any of the nine Echoes From the World of Song. churches they are blessed with. They A collection of new and beautiful sonra, with music and chorus, in book form. By C. P. Longley, Price 41.35. Postage 15 cents.

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#### SATURDAY, OCT. 17, 1896.

#### Imbedded in Coal:

The St. Louis Republic has condensed into a very limited space valuable information which should be in the possession of all. Two short paragraphs are extracted:

"Most people know that coal is full of vegetable remains, but comparatively few are aware of the fact that animal and insect bodies by countless millions also go to make up the great beds of fuel that are now being so extensively fuel that are now being so extensively drawn upon. The vegetable impressions found in coal or in the shale just above the veln are very beautiful as well as numerous, not less than 1,500 different kinds of plants having been noticed in the carboniferous seams in the different parts of the world. Some of these plants are very much like those now living, but the majority of them, even though found in Nova Scotia or Iceland, appear to be representatives of what are

now tropical varietles. "Many animais and insects are also found fossilized and thoroughly pre-served in the coal beds. These pet-rified creatures of the bygone age called the "coal period" are of various kinds. Huge toad-like reptiles with beautiful teeth, small tree lizards, great fish with tremendous jaws, tiny water mites, snails, 'hundred-logged' worms and thousands of insects of the grasshopper and drugon-fly tribes are also found. The curious fact is that there is not a single representative of these fossilized creatures now living."

Amber is a resinous gum, the product of ancient forests, solidified into masses up to fifteen pounds in weight. It is cast upon the shore of seas after severe and protracted storms. It is also found buried hundreds of feet deep in the earth, covered with drift and alluvium. It is most plentiful along the Baltic aud in the high latitudes, though common to all parts of Asia, Europe and America. It is always filled with extinct varieties of insects, twigs, leaves and other

They whose recollection extends beyond the great war of the Rebellion will remember that the pro-slavery party tution, occupying the chair in which Sir from the South invaded Kansas at its Humphrey David acquired immortal first territorial election, with an armed distinction, and Fellow of the Royal Soforce, took possession of every polling ciety, London, whose name as a philosdistrict but two, elected their own tools to the Legislature, and thus usurped the government and all its machinery from the real settlers. Determined to perpetuate their own rule, at the first words following: session of the intrusive Legislature, thus

lawlessly elected, they vied with Draco in enacting bloody laws. Among these was that memorable 12th section of "An property," in words following:

"If any free person, by speaking or by writing, asserts or maintains that perterritory, print, publish, write, circu-late, or cause to be introduced into this territory, written, printed, published or circulated in this territory, any book, paper, magazine, pamphlet or circular, containing any denial of the right of such persons to hold slaves in this territory, such person shall be deemed guilty of felony, and punished by imprisonment at hard labor for a term of not less than

two years." Instead of accomplishing the object for which the law was enacted, to suppress free speech and, a free press, its influence was directly opposite to that intended. It aroused into greater activity those it was designed to silence, and the Kansas press teemed with denisis of the legal right to hold slaves

in Kansas thereafter. There was never a prosecution under the law. The usurpers had overleaned the mark, and by foolish legislation increased the irritation they hoped to allay by severe penalties.

The statute-books in most if not all of the original States of the American Union, and probably in some of the earlier new States, under church dictation, enacted laws, of which the following, originally adopted in Ponnsylvania in 1700, and re-enacted in 1860, is a specimen:

"If any person shall willfully, pre-meditatedly and despitefully blaspheme, or speak loosely and profanely of Al-mighty God, Christ Jesus, the Holy Ghost, or the Holy Scriptures of Truth, such person, on conviction thereof, shall be sentenced to pay a fine not exceeding one hundred dollars and undergo an imprisonment not exceeding three months, or either, at the discretion of the court."

So far as we have information but two prosecutions have been made under these barbarous statutes. The first was that of Abner Kneeland, in Massachuversed in these sources of information to make their statements harmonize setts, in 1833. His offense consisted in saying: "The Universalists believe in a

God, which I do not." For this terrible crime he was convicted of blasphemy, and sentenced to the penitentiary, where he did service to the State. The Boston Investigator, still published, was established by Mr. Kneeland, and is the outgrowth of his persecution. For slxtyfive continuous years it has denounced the system which he insisted had its origin in paganism.

The second prosecution was that of ex-Rev. C. B. Reynolds, who was convicted of blasphemy in New Jersey; in 1887, and was fined \$25 and costs, which Col. Ingersoli paid. From that time until his demise, July 31, 1896, Mr. Reynolds spent his time in the lecture-field. He did not abate one jot of his hatred of a system which made an honest expression of religious opinions a criminal offense, but he removed to Oregon, a new field, where crimes against God are unknown. Our purpose in this article is to keep

Creeds No Evidence of Goodness. John Tyndall, LL. D., late professor of Natural Sciences in the Royal Instiopher has become a household word in Europe and America, put his opinions of a certain class of thinkers which

churchmen hold in great disrepute in "If I.wished to find, men who are scrupulous in their adherence to engage-ments, whose words are their bonds, and

to whom moral thriftiness of any kind is was that memorable 12th section of "An subjectively unknown; if I wanted a act to punish offenses against slave loving father, a faithful husband, an honorable neighbor, and a just citizen, I should seek him and find him in the band of Atheists to which I refer. I. sons have not the right to hold slaves in have known some of the most this territory, or shall introduce into this pronounced among them approaching with open eyes the inexorable goal, with no dread of a hangman's whip, with no hone of a heavenly grown, and still as mindful of their duties and as faithful in the discharge of them as if the eternal future depended upon their later deeds."

We place this statement from the learned scientist before our readers to creeds, nor even a belief in Gods, which make men trusty, honest, moral or good; that the best of men may be Atheists, as all experience demonstrates that those professedly the most religious may be the most infamous.

Tell Tale Blunders in Bible His-

tory. Churchmen claim Luke's gospel was written about A. D. 63 or 64. Luke 24:13 tells of two persons who, after the morning of the resurrection of Jesus, went to a village named Emmaus. which was from Jerusalem about three-

score furlongs," 74 miles. This village was built after the destruction of Jerusalem, not earlier than A. D. 71 or 72, seven to eight years after Luke, if he wrote in 63 or 64, had made mention of it. It was built expressly for a Roman garrison, where 800 soldiers were sta-

after its desolation. It is by such discrepant statements of ever wrote Luke's gospels, whether one hundred or fifteen hundred years after the alleged birth of Jesus, had Josephus before him, from which he gained a knowledge of Palestine. As Paul's Epistles supplied the pretended facts about the character Jesus detailed in the Gospels, so Josephus was drawn upon for the geography and historical inci-dents: but the writer was not sufficiently

#### with each other. He Detested Superstition. Among the last words of Voltaire

were the following: "I dle worshiping God, loving my friends. not hating my enemies, but de-testing superstition." The French clergy prevented the

burial of the learned critic's body in consecrated ground, so he was interred in an abbey belonging to a nephew. Frederick the Great, of Prussia, and Catherine II., of Russia, did special honors to Voltaire's memory. Says the American Cyclopedia:

"He was the sovereign writer of his century. No other controlled so com-pletely the opinions of the world."

The Ordination Process. The National Association, which meets

portant problems presented to it for solu-

#### BOSTON, MASS. 14

The Good Work Going on There.

#### A PLEA FOR THE NATIONAL ASSOCIA-TION AND ITS PRESENT OFFICERS.

TO THE EDITOR :--- In my last letter to you I mentioned Mr. A. E. Tisdale, the blind orator, as being the speaker at Ayers' Spiritual Temple, when it

should have been Mrs. N. D. Willis. The season of '96 and '97 has opened with prospects of accomplishing much good here in Boston. On account of sickness Mr. Clegg Wright was unable to open the season for the First Spiritual Society, which meets in Berkeley Hall. In his place the services of Mr. Frank Baxter were secured. A fair audience greeted him in the morning. In the evening he was followed by Mrs. J. J. Whitney with a number of tests.

A very large audience to see Mr. and Mrs. Concannon at Avers' Temple. morning and evening, was present, Mrs. Concannon giving tests and impress on them the fact that it is not Mr. Concannon giving full-form matethe afternoon, at the same place, Mrs. Willis delivered an eloquent address. Mrs. Maggis Waite is still puzzling the Boston skeptics. There seems to

be a great influx of mediums at the present time. Among the latest arrivals are the Fosters, whose phases consist of physical manifestations in the light, slate-writing and spirit

photography, Mrs. O. B. Bliss, the well-known materializing medium, held her first seance of the season in her parlors. Every seat in the house was occupied. The manifestations were grand.

Now that the time is nearing when the Spiritualists of this country are to meet in convention, it behoves everyone who is interested in Spirittioned, the object to preserve order ualism to make an effort to have this throughout that portion of Palestine the best convention ever held, and to this end it would be a good plan if in Bible-makers that the false claims of the various sections of the country extheir sacred books are exposed. Who- oursion parties were gotten up like one we have in Boston, and for the benefit of your readers in this section, who are legion, I would say that Mr.

J. B. Hatch has arranged an excursion party to leave Boston on Sunday, the 18th, by the Fall River line to New York, taking the Royal Blue Flyer from New York to Washington, the round trip costing only \$26, including everything. You simply get your ticket from Mr. Hatch in Boston.

In return he will take you to Washington, show you the sights, give you home, all for \$26. Get up excursion parties, if you can spare the money, and go to Washington. Let all societies who are under the national charter make an effort to get all delegates there; duty demands the presence of every one interested.

The present officers of the National Association have been untiring in their efforts to spread the cause of Spiritualism, Mr. Barrett having trav eled the country from east to west in at Washington, D. C., the 20th, 21st and where he is. He is the right man in mean that human souls are thus plicit directions which amateur mana-22d of this month, will have several im-the right place. Then there is Mrs rotated, but that matter is, and that gers can cheally follow, and will be Cora L. V. Richmond, one of our first tion, and whether it will deem it advisand grandest speakers. We cannot able to put itself on record in reference afford to lose her. The secretary, to all of them remains yet to be seen. The delegates will be confronted with a Francis Woodbury, has shown not only ability, but, like Brother Barrett, most dangerous, growing evil, and which has, in many respects, been a curse to has worked unceasingly night and day. Spiritualism and a menace to public Now if there is an undercurrent to remorality. Bums, drunkards, ex-prison move those whom I have mentioned. convicts, ignoramuses, and those who cannot under any circumstances reflect I hope the Spiritualists will wake up any honor on our cause, have, with "solemn ceremonies," been ordained as and see that those who have borne the blunt of the battle shall not be shelved. ministers of the Gospel of Spiritualism. One society in California ordained, we to make room for some one that might are informed, about two hundred perbe aspiring to those positions. sons without any reference whatever to The mediums of Philadelphia detheir respective qualifications, seeming to entertain the idea that the process of mand the attention of the convention. They are still under bonds. ordination acted as a divine agent and HERBERT WINTHROP.

WORK DESIGNED A TO ELEVATE THE MASSES TO A HIGHER SPIRITUAL

# PLANE.

Work. GIVEN AT NATIONAL HUNANE CONVEN-TION, OLEVELAND, SEPT. 24, 1896,

Sugar .

BY EMMA ROOD TUTTLE. Mr. President, Ladies and Gentle-

men: The largest lion crouching in out jury trials, we could stop such the path of the humane educator is business at once. But we can't get felt sure that colt would come out all ignorance. His roar is the loudest: his fangs are the sharpest; his claws in such matters to sit on a jury. They ride off to war on its back when you most angrily unsheathed to attack the don't know what abuse is, and they heaven-sent Angels of Reform, who don't care!"

tread the rough ways where the helpless lie waiting for succor. Deserted abused, sickly children cry in want and desolation. Ignorance curses their sin-stained parents, but does she prepare homes for them, wherein they may be put in the way to battle

tributing strong individualities to the That is not the work of Ignorance. That task is left for wise heads and tender hearts; to those who are intelligent enough to realize that physical, iutellectual and moral deformities are bequests forced upon children by progenitors, in the matter of which they have no voice nor choice.

OUR DEAD ANCESTORS.

Holmes wittily expresses this fact by saying we are only omnibuses, in which our dead ancestors ride, and

that reform must commence with the grandfathers of the future. This truth should teach us charity, and mane educator and an indefatigable make us quick to aid the unfortunate. But how often we hear the petulant remark, "I wouldn't act that way!" at the roots to educate-begin with Probably not: but if you had been bequeathed that sinner's body and environments you would have done exactly as he does. You were more Demorest made it successful in temlucky; but you had no more to say perance work? It will bring out the about what you would be than did he. very best work of which young people

Animals, DUMB CO-LABORERS

with human beings, lie dead and dying by the roadside on all the surging will be the greatest force to hasten highways where man drives on his inferiors. They fall, before their So I made a plan, sent it to Mr. natural lives are half over, because Angell for his approval and his critiignorance and selfishness goad them cism. He at once gave his opinion on blindly to death. The highway is that it was a plan which would work strewn with whips, clubs, rails and great good. He commended it heartspurs which were used by human ily. and encouraged me to bring it out and set it working. He granted the hands, on their poor, failing bodies, use of his name and his literature, to force them to greater exertion. O, room and board; and return you safe hard hearts! If man only could realand promised his personal influence. ize that matter is ever rotating as well as financial patronage, all of through the different kingdoms of which he has given; so I have the nature, and that to-day will not be as pleasure of presenting for your inspection during the convention, the book to-morrow; that the man who plies the I have made for the especial use of goad this year may, in years to come, oratorical prize-contest work. It is have been disorganized, and by the titled "Angell Prize-Contest Recitasubtile processes of that change have tions to Advance Humane Education passed again into organic life, even in All Its Phases."

into such animals as he has so cruelly tortured, while in power in human form.

eties, lyceums, Sunday-schools, bands I say it may be so-it must be so behalf of the association. A better as long as the known laws of growth of mercy, or individuals aiming to estabman cannot be found to hold such a and decay continue in force. Does lish right over wrong, kindness over responsible position. It is to be hoped any cruel person wish to be wheeled cruelty, knowledge over ignorance, that the Spiritualists will keep him forward into that position? I do not and justice over all. It contains ex-

A Plan to Popularize Humane president of our county society for interference in a case of extreme cruelty to old horses. "Well," he said, "we will call on the offenderdo what we can. If we only had things as they do in New York State,

IGNORANCE!AND!INDIFFERENCE.

"Well! well!" I said. "This is indeed a nice kettle of fish! Our Ohio laws are all right, but the lions in the path preventing their enforcement are

the ignorance and indifference of the against their unfortunate birth, and people! Then we must set about educating them. We must begin with become good men and women, conthe children, and when they are grown rialization under test conditions. In strength of our nation? Oh, nol up we shall have men, and, I hope, women too, who will be qualified to sit on jury." The work was unavoidable if the desired result was speedily reached. We must aid nature to evolve humane men and women. We must begin at once, and seek the most effective method. In the meantime officers of humane societies must needs do a good deal of tongue-lashing with

the whip of fear. They must bluster and threaten.

> I knew that GEORGE T. ANGELL.

are capables

of world-wide notoriety as a huworker, had, by long experience, come to the cohclusion that we must begin the children. I knew the value of competitive work in all branches of turnout. business, and I said: "Why not introduce it into humane education;

driving in the streets of Philadelphia, when a queer looking fellow, whom pa said was a dude, called out:

"She belongs to me," said I promptly, "and I don't want to sell her, but I may be obliged to. I would not say to-day that I will or not."

ride her nearly every day."

Father started on.

"Fahmah! fahmah!" cried dudie. waving his hand, "wheah could I find you-next week, don't you know? Maybe the Gov and I will dwive out to make you an offah, don't you know."

My father told him where we lived, and drove on.

My mother had been ill all summer, and was threatened with consumption. The doctor said it was certain if she remained north during the winter.

Prices were low and money slow coming in. My father had not the money to send mother south unless I sold my horse.

So it came to this: Would I sell Mary to save mother? I cried all night. How could I sell her, and how

member how you loved it, and how it loved you?

The years since then may have brought you many treasures and many losses, but you will never forget that colt you owned in boyhood.

You will never forget how, when it first stood by its mother's side on its long, clumsy legs, your father, just to tease you, told you "Twasn't good for anything, 'cause its legs were so long it could never get its nose to the where such cases are disposed of with- ground to eat!" Surely it looked that way, but you didn't believe him. You people who know enough about justice right, and that you should probably got to be a man. And you thought how fine you should plook with a feather in your hat and a sword by your side-that colt a horse thenprancing so you could hardly sit in the saddle.

You remember it all; and you will sympathize with me in my sad experience with my colt.

My father gave her to me. She was black and shiny, as if covered with patent leather, except that she had a white face and two white feet.

I named her Mary, because I had an aunt, whom I deemed perfection, who bore that name, and I wanted to compliment her; so I named my colt after her, and she sent it au embroidered blanket, just to please me. Bless my dear aunt Mary! She has gone to her rest, and so has my colt Mary Aunt Mary died with consumption, nursed with care. But the horse Mary-you should hear how she died. She grew, and I grew. At last she was large enough to be educated to drive. This my father and I did kindly. We taught her gently how to wear the harness, the disagreeable bit, and to pull the wagon. It was a pretty one with yellow wheels, and Mary,

hitched up before it, made a showy One day my father and I were

"Fahmah! fahmah! Do you want to sell that hoss? Weally, she's a

**ORATORICAL PRIZE-CONTESTS** beauty." will be the greatest force to hasten

"Is she bwoke to the saddle? She'd be jolly for a cantah with the boys, don't you know."

"Yes, she is a fine saddle-horse. I

organic remains of seemingly a tropical plimate. The products of the frigid zones are never found entombed in this gum. These fossils of insects, frequent-ly with detached less and wines and with detached legs, and wings torn off in their efforts to escape from imprisonment, were entangled while the gum was soft and sticky, fresh from the parent tree, as pitch oozes from the pine. Those who question that the frigid zones were once torrid, probably many times so, have incontestable evidence in these coal and amber formations with their treasured remains.

#### Sam Jones' Heaven.

The following story of a somewhat famous preacher in America is probably We hope it is. It indicates the acter. way to heaven in a manner no sacrament nor creed can hope to rival:

The question, "Where is heaven?" was put to Sam Jones by one of his wealthy church members in Georgia, whose cotton crop yielded him some \$20,000 last year. "Where is heaven?" \$20,000 last year. "Where is heaven?" said the rich planter. "I'll tell you where heaven is," said quote:

Mr. Jones, "if you will go down to the village and buy \$50 worth of groceries, put them in a wagon, and take them to that noor widow on the hillside, who has three of her children sick. She is poor, and is a member of the church. Take with you a nurse\_and some one to When you get there, cook their meals. read the twenty-third psalm and kneel by her side and pray. Then you will find out where heaven is."

Next day, as the evangelist was walking through the village, he met the same wealthy planter, his face beaming with joy. He spoke after this manner: "Mr. Jones, I've found out where heaven is. I went as you directed me. We took up the wagon-load of groceries, and the poor widow was completely overcome with joy. She could not ex-press her thankfulness. As I read to her the twenty-third psalm, my heart was tilled with thankfulness to God, and, when I prayed, the angels came, and thought I was nearer to heaven than ! ever had been in my life. I left the nurse and cook in her humble dwelling, and promised her she should never suffer so long as I could heip her."

#### A Lost Christ.

Prof. Northrup, of the University of Chicago, in an address on theology, partly published in the Chronicle on the 3d inst., is reported to have said:

"The chief occupation of theology for the last quarter of a century has been the quest of a lost Christ, and its present joy and ground of hope for the fu-ture is the rediscovery of him. Christ has been lost in the creeds, lost in the cloister, lost even in the Bible."

The Professor might have added with truth: He has been diligently sought for in history, and cannot be found. The more earnest the search the more conclusive the conviction that he is a myth of the remote past, reincarnated by Catholicism, and reflected on modern times in the interest of the creeds.

I learn several great truths; as that it Is impossible to see into the ways of fu-furity, that punishment always attends illain, that love is the fond soother of the human breast-Goldsmith.

before the people the devices priestcraft employs to silence opposition. Knowing the weakness of their cause, and the want of ability to sustain it by logic. they resorted to legal pains and penalties. Even these, however, have lost their force, as we have seen. Prosecution and persecution only strengthen opposition.

#### Wherein the Difference?

"The Holy Scriptures in a special sense is the medium of divine revelation to the human race. God has made known to us therein more fully and clearly than elsewhere his will and char--See Chambers' Encyclopedia, article Revelation. purifier.

Under the title Prophet, in Cruden's The Progressive Thinker. Concordance, the reader is told how this Each issue of THE PROGRESSIVE "revelation" was made by God to man THINKER is always interesting-always through his inspired servants. We contains food for thought-something

that should be filed away for future ref-"The true prophets. . transported by the motions of God's Spirit, were erence. No Spiritualist should allow sometimes agitated in a violent manner. himself to be without it. Prof. B. F. . . The most usual way by which God communicated himself to the prophets Underwood's lecture on ""Evolution as a Reconciler in Philosophy and Ethics" was by inspiration, which consisted in will be found a most valuable acquisiilluminating the mind of the prophet, tion to your thoughts on that subject. and exciting his will to proclaim what the Lord dictated to him from within. "The Mental Trinity-Is the Mind of It is in this sense all the authors of the Man Three-fold in Being?" by Willis F. canonical books of Scripture, both of Whitehead, will carry you into new the Old and New Testament, are aclines of thought where one should go. knowledged as prophets. God also com-municated himself to the prophets by Will C. Hodge considers "Both Sides"

lreams and nocturnal visions. in a very suggestive manner. Then We have no disposition to be cynical; comes "Psychism," by Thos. Hardinge; "Studying the Occult," by Hector; "The but wherein does this mode of revelation differ from spiritual communica-Law of Vibration," by H. A. Fowler; "Why Not Christian?" by Ida C. Hawtions, save one pretends to voice the will kins; "The Devil Theory," by B. R. A.; of God; the other the revealments of de-"Are Mediums Without Knowing It;" parted spirits? It would seem God with infinite power and wisdom would employ "Somewhat Critical," by Lyman C. more reliable methods for making his Howe; "A Plan to Popularize Humane will known to us; while spirite, with Work," by Emma Rood Tuttle; "A Hinonly finite power, do well to make themdoo Missionary;" Free Thought; Anselves understood by any device. swers to Questions, by Hudson Tuttle:

Sometimes we cannot avoid the con-viction that the dicts of wicked spirits 'Pen Flashes from Ohio," by C. H. Mathews; "A Very Obnoxious Medical -demons in fact-have been mistaken for communications from God, as when Law," by Dr. P. S. George; "The Spirit he put lying spirits in the mouths of his of True Religion," by Jas. C. Underprophets, or when he directed the slaughter of everything that breathed, hill, etc., etc. saving alive only the maidens who have

In fact, the whole paper is beaming this week, as usual, with rare gems of never known man, and instructing his savage soldiery to "keep them for yourthought. THE PROGRESSIVE THINKER leads in all that pertains to the advancement of the human race.

#### Methodists Against Women.

Cloth. \$1.25; paper, 50 cents.

selves.

The Methodist Episcopals, of the Rock A lady of culture and refinement, and River Conference, late in session at a very earnest Spiritualist, wrote re-Freeport, by secret ballot voted against cently: allowing women representation in that "I think THE PROGRESSIVE THINKER body. A secret ballot was the proper is improving in every department. Cor-respondents are discorusing more on thing on such an occasion, for the dear

sisters, who owe everything, including morality, and less on phenomena. time I only read the editorials and the their emancipation from seridom, to Christianity, letting the preachers tell addresses of a few individuals. I am not interested in everybody's experience the story, won't know who are opposed with mediums; but now there are to their having a voice in church, cirthoughts on every page that deserve and receive my attention." cles. The true province of women, in clerical estimation, is to get up kissing The good lady voices the sentiments

A Good Indorsement.

bees and grab bags to raise money to defray the salaries of these holy men. of thousands. Her name would add largely to the value of her indorsement Religion of the Future. ' By S. Weil. but as she wrote privately it is withheld

#### THE INDIAN FAKIRS. CONTINUED FROM PAGE 8.

seal. A guard of British soldiers was is, how can we quicken their feelings? then detailed to watch the yault day How make them see what is going on and night. At the end of the prescribed time the vault was opened in the presence of Sir Claude and Runjeet Singh, and the fakir was restored to consciousness.'

"Indian history is replete with sim" ilar successful experiments of suspended animation, Volumes might be written with well authenticated cases of similar phenomena; not only in the land of the Brahmin and Buddhist, but in every country there is to be found the expert hypnotist and telepathist, but of all countries I am pretty safe when I say that India breaks the record for genuine productions of magical or occult phenomena. Even our Christian Bible is full of

records of these so-called magical wonders, from the very day when God caused a deep sleep to fall upon Adam. and he slept' (hypnotism), to the telepathic visions and revelations of Paul. God's laws are the same yesterday, today and forever. I know, because I have seen, and I therefore affirm the reality of such phenomena, but Mrs. Ttyler, who confesses she has not seen, denies its existence in toto. Such is

life all the world over. "Yours very truly,

### "GEORGE W. WALBOND."

Friends are as companions on a jonrney, who ought to aid each other to persevere in a road to a happier life .--ythagoras.

Power exercised with violence has seldom been of long duration, but temper and moderation generally produce permanence in all things.-Seneca. Great souls are not those who have less passion and more virtue than common souls, but only those which have greater designs.-Rochefoucauld.

Examples of vicious courses practiced in a domestic circle corrupt more read ilv and more deeply when we behold them in persons in authority.-Javenal.

fod has so ordered it. INDIFFERENCE.

#### The next largest lion in the path is Indifference. He seems to be blind, but he is not. He sleeps, and growls, and don't care who suffers if he is let thing except the betting; and it is all alone. He opens his eyes when the cries of the suffering come too near him, but he does not seem to understand. He lies right across the path, and will not move. This lion makes humane workers a vast amount of

trouble. It is so hard to get up any feeling of any kind in a person utterly destitute of sympathy.

The first lesson in humane education is to learn to put ourselves in to ten or twelve, varying in age from another's place. When we begin to ten to twenty-five if need be, may be try to make this lesson practical, we organized in almost any town or sociare surprised to find how many people which was carefully plastered up with are afflicted with the "insanity of buy a book, which costs only thirty mortar and sealed with the rajah's indifference;" and the great question cents, as one important object is to around them? How sensitize them until they will feel hurt when they see another organism equally sensitive suffering pain?

#### THE UNCERTAIN JURY.

It was while trying to solve these questions, and wondering how we in Ohio could ever expect justice as long as, in all cases of prosecution, the defendant may demand a jury trial, and the people, from whom the jury must be chosen, are so uninformed on ethics toward animals, that in nine Recitations" home with them, and will cases out of ten a jury will disagree and the case be lost, leaving disgrace for the prosecutor to shoulder instead of a righteous victory for the helpless.

#### OUR ANIMAL FRIENDS.

People are so unreasoning in dealing with and speaking of our animal chusetts Society for the Prevention of friends. They are obstinate extrem- Cruelty to Animals. His picture is, ists, either considering them philosophers, who can trace cause to effect much of his wisdom and goodness with as much precision as human be- between them. ings, or else demons, who delight in The prize which is most popular is a doing vicious things to torment their sterling silver medal of great beauty,

owners. How few consider that they should tion of honor. It has on the bar, be educated with patience, so that "Angeil," and on the lower part, they can understand what is wanted of which is suspended from the bar, the them, instead of being beaten, jerked, words "Humane Education Prize." blinded, checked, starved, choked,

to consider their trainers as enemies instead of friends. If such a course were pursued with human beings, not Ohio. I will close by giving a recitaa voice within speaking distance would tion from my new work "Angell Prizebe silent, but would ring out denunciations with most certain sounds. But is a lesson on Vivisection:

every day, and not even feel uncomfortable about it.

found to be not only a light-bringer, but a money-bringer. I know of nothing which will create the enthusiasm and excitement which an oratorical prize-contest will, unless it be a first-class horse race. There is everyto wake people up to action in a noble

It is designed to be used in enter-

tainments managed by churches, soci-

cause, to hurry them out of the insanity of indifference! The book was made expressly to furnish good speaking pieces on the various subjects germane to

HUMANE ETHICS.

The matter is largely original, and its scope broad. A class of from six ety. Each contestant is expected to carry humane reading into as many

families as possible. If a family has a contestant in the class they will all read the book to see if he or she has really selected the best piece, and is likely to win. And when the lessons of mercy, kindness, charity, fraternal

love, unselfishness, fidelity, and the fundamental lesson of all, which is to be able to put yourself in another's place, are read, they will stay, they will regenerate, they will bless every soul upon which they fall.

I sincerely hope all delegates will take a copy of "Angell Prize-Contest organize a class and try the plan. I shall feel greatly honored if they will report to me their success in various

localities. These contests are named in honor of George T. Angell, the President of the American Humane Education Society, and of the Massaby his permission, on the covers, and

which is to be worn, and is a decora-

These may be purchased from me, and marking cards for the use of judges can also be obtained, with the books. by addressing me at Berlin Heights.

Contest Recitations," page 21, which

As we passed to our seats my SECTION. When you were a boy, did you ever

horse knew me; she gave an affectionown a colt? Do you remember how ate whinny. I could not help step-I had occasion to appeal to the proud you were of it? Do you re- ping to her head, patting her and

could I let mother die? Of course I said: "Father, we will

let her go. Mother must be saved." The next week out came the dude with his father, a rich old man, to buy my Mary. He was willing to give a fancy price, and paid \$300 for her.

Before she went I told him her name, and that I hoped he would feed and water her plentifully.

"Do hosses need drink? I should think it must be vwerry little, as it must be only wahtah. Dwinking wahtah is not like taking coffee, with evah so much nice cweam in it, you know -or chocolate-or wine; ah, now! Do you think she will weally like wahtah-just flat wahtah?"

"Oh, yes!" I said. "She is a free drinker, and will die without it." He only said: "Awh!"

My heart was sick, but I made myelf believe the servants would care for her if her silly master did not know her needs.

I think that night was one of the saddest of my life. I tried to be cheerful, but I thought only of Mary, my beautiful horse.

I saw so many ill-used horses about me-so many sick ones, I thought I would like to be a veterinary surgeon, that I might benefit them.

This idea did not leave me. I kept to it, and resolved to begin study the next year, or as soon as I could have the necessary means, without feeling that I was taking from mother's comfort and medical aid.

I had an acquaintance who was studying in the veterinary department of the University of Pennsylvania. He was an advanced student, and knowing my interest, offered to take me in the class with him.

I joyfully accepted his invitation, expecting to hear a regular examination of students, instead of witnessing operations of the most revolting character.

Vivisection is the dissection of living animals. I was to see it in all its heartless cruelty.

The door was unlocked to permit us to enter, and locked again when we were within. The windows were far above the ground, so as to prevent the curious from looking in.

A horse was before us, tied by a halter. It was my horse, Mary, which had been sold to the brainless dude; such diminutive specimens of men never ought to own anything more sensitive than a saw-horse or a horse radish!

Charles and A Charles

people will see animals thus treated MY HORSE MARY-A STORY OF VIVI-

A CASE IN POINT.

etc., until they are frenzied, and come

expressing my love for her. She laid her head on my shoulder, and seemed full of dumb joy. I did not then know what awaited her. ' If I had, I might have been frenzied enough to have attacked the animated human machine, known as the French professor, who directed the experiments.

OCT, 17, 1896

No anæsthetics of any kind were given to the horse; nothing to deaden the pain of the clumsy cutting into the live flesh by the inexperienced students. The first pupil was told to drive a seton into the shoulder of the horse-a very painful operation.

Another was ordered to perform tracheotomy, making an opening into the windpipe; a third, to drive a seton into the hind flank; a fourth, to dissect the various nerves of the foot.

Mary kept looking to me with agony in her beautiful eyes. And I could not help her! She was not mine! She had been purchased by the students for martyrdom to the august cause of science. She was a dumb victim to the most damnable and unnecessary mode of education.

She had been "hobbled," so that she could not move, before the foot dissection was commenced, and lay in pain and blood as one after another cut was directed by the professor.

At last the demonstrations were finished, and I thought, "now she will be killed, and all will be over."

Eagerly I asked the professor: "What is now to be done with the animal?"

"Oh," he answered flippantly, "we leave her here, and if she is 'alive in the morning we go on with other experimentations. If an animal which is being vivisected lives, sixty-four operations are performed on each one. Twelve horses are operated on each week."

I wanted to kill him! I felt that ] must kill Mary and stop her agony. Begging that mercy was of no avail. She was not mine. I must be calm if efficient. I went out quietly after the class, but made an excuse to my friend that I had forgotten something, and must go back. He gained en-trance, and I put a revolver to Mary's head and killed her. I killed her be-cause I loved her. I put my fingers over my friend's lips, and said only this: "You understand." He never told of the merciful release I gave my first net-my "black beauty."

1 have never loved the world nor man as well since I saw the depth of cruelty which vivisection reveals.

I learned the dude, with some other "swells," got drunk, and drove Mary until she was spoiled for use. So she was purchased for the vivisectors' knives.

The night I shot Mary I pledged myself to the cause of humane reform. I will work for it as long as I live. Do you wonder? And will not you join your efforts to mine to speed on the work of Humane Education.

Meeting at Orion, Mich. I send you a brief statement of the out come of the two days' meeting of Lake Orion Spiritualist Association, held in the Congregational Church of this place, Sept. 30 and Oct. 1. The weather was unfavorable, owing to hard rains the previous day and night, and continued threatening the greater part of the first day. The attendance was not equal to that promised on that account, but as

HINDOO MISSIONARY. scholar, Fattehchand K. Lallan, he VIRCHAND R. GANDHI.

airived in Chicago Wednesday. The party of Indians will be the guests, for a few days at least, of Mr.

He is Secretary of the Jains and Mrs. Charles Howard of Englewood, who have been for many years interested in oriental philosophy, and HE IS SENT WITH ANOTHER have entertained distinguished orientals who have visited Chicago from

time to time. Mr. Gandhi has a striking person-They Are to Teach Eastern Doc- ality, which appears all the more marked in his occidental surroundings. Clad in the strange garments

of his own people, he appears out of TENETS OF THE JAIN FAITH AS EXtouch with his environments. He is a PLAINED BY MB. GANDHI-HEADman of strong personality, with an QUARTERS TO BE IN CHICAGO, WITH enthusiasm which seems undaunted QUARTERS TO BE IN CONSECT, WASH-BRANCHES IN LOS ANGELES, WASH-INGTON, OLEVELAND, ROCHESTER INGTON, OLEVELAND, ROCHESTER AND OTHER CITIES. purpose is expressed by his deep eyes,

in India.

GREAT SCHOLAR.

trines to America.

TO THE EDITOR :- From India there and as he discusses the selfishness has come to America, as set forth by and injustice of mankind, and devises the Chicago Times-Herald, a man who plans for their amelioration, he grows will seek to propagate the doctrine of eloquent and his oriental reserve melts his religion in this country. He is in a burst of eloquence, while his soul Virchand R. Gandhi of Bombay, sec- seems to shine through his plercing retary of the Jain Association, an eyes.

Indian religious society with five His striking personality pervades million members. Mr. Gandhi does even his dress, which adds to his not come to make proselytes. The picturesqueness. His ordinary dress,



am the secretary, have sent me to annihilation at death, and the contrary America to represent them. I come is also held true by the Jainists. The at the request of those to whom the soul has passed through many lives oriental teachings appeal who asked and will live to pass through many the Jain Association to send me. It more, without recollection of them. is the intention to found in Chicago a The other principle besides soul is school of oriental philosophy, which called nonsoul, by which term is meant from a modest beginning may grow to | more than mere matter. Whatever is great size. There seems to be a grow- not soul is held to be nonsoul. The ing desire for something of the kind other seven of the nine principles are in America, which desire has been different states produced by the comvoiced by my friends. They desire to | bination and separation of the princiknow somethinglof the occult, and an ples of soul and nonsoul. The third apprehension, of the philosophy that principle is called Punya (merit). It teaches the possibility of perfection of is the cause of making a being progress the principles of Free Thought character in this life with the master-happy. The fourth principle is Papa are absolutely necessary! These ques-chip of natural forces which follows (demerit) which causes a heing mis. tions must be determined by human reaship of natural forces which follows. (demerit), which causes a being mis-"The instruction will at first be delivered in a course of lectures and also | the state which brings in merit and to private classes which may be form- demerit. The seventh is Nirjara, de-ed. The first lecture will be deliv- struction of actions. The eighth is that conclusion has been reached, by ered on Oct. 11 in Steinway Hall, to which everyone interested is invited. Karwa, actions, while the ninth is the and not by theology. The time has

assist me in my work."

deliver, it will probably include addresses on Yoga, the science of the ence of the planets on humans; the power of mind and thought-currents, symbols of ancient nations, the influence of colors and gems on individuals, the science of breath, magnetism, science of eating, practical concentration, occultism and Jainism.

The influence of colors on gems and gems on individuals, of which menthe temperament of the person who of microscopists. wears them. The qualities of the mind may be strengthened and those weakened by the wearing of various colors. Red is supposed to give the wearer increased business power, and to enable him to go through exciting ordeals. Nervous individuals who wear blue will be pacified. White and yellow are useful in making the individual's character more spiritual. Mr. Gandhi's idea of his school seems to give no exoteric reasons for their belight of the sun and that of the moon have different effects on persons so do soul is in its purest state and becomes the various colors. On dark, rainy, divine. cloudy days persons of a sensitive temperament feel, depressed, while, when the sun<sub>1</sub> is shining brightly, they are invigorated and ready to accomplish an enormous amount of work.

The influence of gems is akin to that of colors. Mr. Gandhl does not hold the same superstitious views about the opal that are held among of various sorts; those which give one Americans. The opal does not bring harm itself, in his opinion, but when duce bewilderment. The other four evil influence threatens it changes divisions are divided again into other color as a warning. When danger classes so minutely that the Jainist comes within the "auro," or spiritual atmosphere of the individual, its change of color occurs as a signal. In other words, it does not make bad conduct succeeds in destroying all luck, but indicates its presence. Jainism, the religion to which the apostle now in Chicago belongs, is a Jinias. sect or kind of Brahmanism which is Different philosophers of the Jains believed in by five million souls. It is an offshoot of the other religion, the Jain ethics. Ethics is an imand represents the revolt of some of portant part of the system, which is the more independent against the more of a series of ethical rules than tyranny of the priests. It is less of religious rules. The Jain ethics strict, destroying the boundaries of are designed to so order conduct that caste which pervade Brahmanism and it will be capable of the highest deforbid any member from visiting a velopment of soul happiness, which is foreign country. It is also more the ultimate end of all human actions. liberal in the matter of diet, allowing The Jainism holds that the highest its members full liberty, although happiness is to be obtained by knowledge and religious observances. The most Jainists, like Mr. Gandhi himself, are vegetarians, and abstain rules of conduct are not to kill, but from eating flesh of every kind. Durto protect all life, whether of humans ing all of Mr. Gandhi's life no form or other animals; not to lie, not to of flesh has passed his lips. take that which is not given, to renounce all interest in worldly things,

ery. The fifth principle is Ashrana,

which everyone interested is invited. Earwa, actions, while the ninth is the It will be a preliminary discourse on occultism and oriental philosophy, and at the time it will be determined what will be the arrangements for the other lectures. There will be proba-bly twenty or more, extending over as and at the time it will be the arrangements for the other lectures. There will be proba-stance is divided are: Sentient, con-bly twenty or more, extending over as and the time it will be the arrangements for the other lectures. There will be proba-bly twenty or more, extending over as and at the time it will be the arrangements for the bly twenty or more, extending over as a time. The six classes of living hear the six classes of living hear the first six classes of living hear the six classes of living hear the first six classes of living hear the six classes of living hear the first of their victions, wrought from the first of their many weeks. I do not come as a time. The six classes of living be-own thought. This is pre-eminently many weeks. I do not come as a time. The six classes of average of true of government. missionary, for that would be con-ings are in their English equivalents true of government. To any known as earth body beings, water Government is of the people, and in which are average merely here to teach oriental philoso-phy to those who desire to become acquainted with it. Mr. Lallan will those having but one sense, that of authority of creeds, be those creeds

the plans of the course which he is to having two organs of sense, those of true purpose of oivilization is not to soul; the science of vibration, Hindu organs, those of touch, taste and satrology in connection with the influ-astrology in connection with the influ-ance of the planets on humans, the corner touch touch and simell, such as ants; those having four control the people, but the people must organs of sense, touch, taste, smell control the institutions. hearing. To this latter class belongs | copy of the past. human beings, birds and most ani-

tion is made as one of the subjects of Mr. Gandhi's lectures, is novel to occidental minds. He believes that the wearing of colors has an effect on have been confirmed by the researches be confirmed by the researches

Existence has four states, which are known as Naraka, Tiryarch, that should be weakened may be | Manushyra and Deva. The lowest of these is Naraka, which is that of being an inmate of hell; Tiryarch is next, that of having an earth body, water body, fire body, vegetable, or having two, three or four organs, as animals, birds or men. The third is Manushyra, of being a man. Dwellers in the celestial world enjoy the state of Deva. The highest state of existence to which a mortal being may lief aside from the claim that as the attain is that of Moksha, when, by the

> Karma, which is a companion doctrine to that of transmigration of soul, is believed in by the Jainists. It is in Jainism divided into eight classes, somewhat resembling the divisions of the Theosophists. These are those

which act as an impediment to the knowledge of the truth; those which act as an impediment to true insight pleasure of pain, and those which pro-

and especially to call nothing one's

America. It is printed on bluish

silver in occult emblematic symbols.

which is of solid silver beautifully

"Star of Jainism." Another address

Mr. Gandhi expects to remain in

TRUTH.

FREE THOUGHT. The True Purpose of Civilization.

An Appeal to the Freethinkers of America.

Amidst the fluctuations of public opinion and the clash of political ideas in our land to day, it is supremely evident that in these questions which so deeply concern human happiness and son and experience and not by authority and force. Free thought is not a particular conclu-

salating of the work." While Mr. Gandhi has not arranged four classes of beings—first, those public dependence of the individual. The touch and taste, such as worms or make institutions, but men and women leeches; second, beings having three Give men and women free, progressive

> and sight, such as bees and some in-sects; and, lastly, those having all of what are commonly known as the five what are commonly known as the five authority, that moment its life is gone. senses, touch, taste, sight, smell and | It is no longer a creative power. It is a

> Authority can settle no question of numan beings, birds and most ani-mals. These are minutely subdivided according to their capabilities, and the can such questions be settled by physi-cal force. They must be settlek by rea-Freedom and peace must be combined in the future advancement of the human race. War is not the instrument of constructive free thought. No cannon ever yet made one happy home, or dow-ered the world with one glorious thought; or made one barvest field.

It is the reason of man, science, dis covery and invention; it is thoughtfree thought only that can fill the world with the splendor of noble achievement We must depend upon free thought, and if free thought fails, then civilization lails.

Free thought may not succeed all at once. It possesses no miraculous power: it must advance through a thousand difattain is that of Moksha, when, by the destruction of all extrinsic matter, the progress. All reforms depend upon this reform;

all questions must be settled by this universal guide. There can be no compromise in this matter. There is no other road. To expect to win in any other way is absolute folly. The wrecks of the past are innumerable; the wrecks of theology, of superstition, of blind faith. These have never given the world anything but disaster and suffering. The free intellect of man, the open eye, the keen observation of facts. the study of experience, the understanding of Nature's laws, and devotion to human-ity, will alone bring man to the para-dise of earth; to true wealth, to worldwide prosperity, to generous virtues, to shining homes and fields of joyous labor.

strengthen and improve our organization. What we desire is the percenting influence of the Freethinker, his convideship. It is union and federation that will make Free Thought potent Freethinkers, above all, should recor-nize fraternity. It is fraternity that must take the place of authority. Free Thought is not isolation, but companion ship. Free Thought is individuality but through individuality, it is also hu

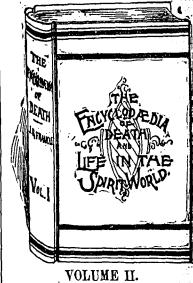
bet through individuality, it is also hu-manity. Do not let the political fervor of to-day sever us from the foundation princi-ples of Free Thought. While loyal to our principles on other question, let us be loyal to Free Thought itself. Let us remember that Free Thought its days remember that Free Thought is the su-preme universal and permanent condition for which we strive; that without Free thought there is no such thing as, progress or reform anywhere. SAMUEL P. PUTNAM.



You can't judge of the quality of a book by the binding, nor tell the contents by the title, You look for the name of the author before you buy the book. The name of Robert Louis Stevenson (for instance) on the back guarantees the inside of the book, whatever the outside may be.

There's a parallel between books and botties. The binding, or wrapper, of a bottle is no guide to the quality of the medicine the bottle contains, The title on the bottle is no warrant for confidence in the contents. It all depends on the author's name. Never mind who made the bottle. Who made the medicine? That's the question.

Think of this when buying Sarsaparilla. It isn't the binding of the bottle or the name of the medicine that you're to go by. That's only printer's ink and paper! The question is, who made the medicine ?. What's the author's name? When you see Ayer's name on a Sarsaparilla bottle, that's enough. The name Ayer guarantees the best, and has done so for 50 years.



the trains arrived the faithful few were present, and the programme was fully carried out.

Mr. N. P. Wadsworth was appointed temporary chairman, and Mrs. W. H. Watson, secretary pro tem. The busi-ness hour was occupied in discussions with a fair, considerate view of the prospect of buying grounds and establishing a permanent camp at Orion. A standing committee was appointed, consisting of Ciyde Skinner, of Orion; Messrs. F. E. Odell and N. P. Wadsworth, of Lapecr, to investigate and choose a suitable situation, some five acres or more of land, in any locality thought desirable; a report of this investigation to be made at the annual grove meeting. Also a committee was appointed, consisting of Mr. C. Skinner and Mr. W. H. Watson, to interview the present owner of the island, which has been purchased by him for the purpose of holding unde-

nominational meetings, and fit it up finely for assemblies. In the evening Mrs. Anna C. Robinson, held the audience with her usual fascinating power of expression, and her winsome manner and plain, simple presentation of the truths of the spiritual philosophy, and she attracted the attention of the young as well as the old.

The following day Mr. Stebbins, of Detroit, was present, and parlor meet-ings were held at Messrs. Edgerton's and H. Skinner's, with remarks from various earnest minds upon the progress of our work and the underlying growth of the principles we represent. Another meeting was held in the church, and Mr. Stebbins gave an hour of fine, thoughtful teachings upon the spiritual side of life. Music was furnished throughout the meetings by a choir of ten young ladies well-trained for the

We feel this occasion has been productive of much good, and the coming camp-meeting time promises more than usual success.

MRS. W. H. WATSON.

#### A New Campaign Song.

A spirited patriotic song, entitled "McKinley, Hobart and Honor," composed by G. F. Perkins, has just been published, and is creating quite a stir among the political singers. The price is 35 cents a copy, and can be ordered through this office. 355tf

"Human Culture and Cnre. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL.D. A very in-structive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

"Principles of Light and Color." By E.D. Babbitt, M. D., LL.D. A truly great work of a master mind, and one rhom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially and scientists, general readers and students of occult forces will find instruction of value and interest. A large, fourgre pound book, strongly bound, and con-taining beautiful illustrative plates. For sale at this office. Price, postpaid, 5. It is a wonderful work and you will be delighted with it.

rule of the Jainist faith forbids that, | which he wears on the street as well but he comes to found a school of as at Mrs. Howard's home, consists of oriental philosophy, whose headquar- linen trousers secured with a long sash ters will be in Chicago, with branches of beautiful silk. A long coat of in Cleveland, Washington, New York, pongee silk falls half below his knees, Rochester and other cities. He does while on his head is an Indian turban. not come as a missionary to convert | which consists of an enormous num-Americans to any form of Hinduism. ber of yards of silk wrapped round According to his own idea, "the true and round his head.

idea of Hindu worship is not a propa- | Mrs. Gandhi's costume is no less gandism, but a spirit-a universal strange. Her dress of a brown cashspirit of love and power, and answer- mere is made of a single piece of silk. able to the practical realization of which is wrapped round and round her brotherhood, not brotherhood of man body, forming both skirt and cloak. alone, but of all living things, which and, being finally brought up over her by the lips of all nations is indeed neck, comprises her head-dress. The sought, but by the practice of the edges of the dress are embroidered world is yet ignored." Roughly these in Indian style. It is put on in folds are the tenets of his creed and the and draped on the sides. The dress, platform upon which he stands, not which is called "sari" by the Indians. beseeching Americans to join him, but consists of a single piece of cloth ten yards in length and forty inches in willing to have their co-operation. Chicagoans have already some slight | width.

acquaintance with Mr. Gandhi. He Not the least striking member of was one of the delegates from India the party is their son Mohand. The to the world's parliament of religions, youngster, who, although only seven which was held in this city during the years old, is tall for his age, and has world's fair, where he attracted great the dignified bearing of a man of attention by his addresses, which were forty in America, wears coat and full of the spirit of brotherly love, trousers of lilac silk, more gay than which he makes his chief doctrine. any Chicago woman would dare to Remaining in America for several wear on the street to invite the dirt months after the close of the parlia-ment, he returned to India, where he Lake Michigan winds. Each of these told his fellow Jainists of his idea of garments is embroidered handsomely founding a school of oriental philoso- and decorated with silver ornaments, phy in America. Chicago seemed to which are around the bottom of the him the most appropriate place for its trousers and on the edge of his coat. headquarters. The idea was pleasing to his co-religionists, and they re-solved to aid him in every way in their here. It is of velvet, but the texture power. They presented him with of the staff is hidden by the mass of credentials, and, as he is their secre- delicately chased silver ornaments ena of the higher type are, in the opintary, on the eve of his departure they which adorns it. He has a number ion of the Jain, conditioned upon gave him a magnificent address, and voted him a gold medal. With their tume. best wishes he left India for New

While seated with his wife and son York, where he arrived last Monday. and his associate, Mr. Lallan, in the He abandoned his flourishing practice home of the Howards, Mr. Gandhi immortal, not springing into existence as a lawyer in Bombay, and with his spoke of his plans.

There are two ways in which the Jainists look at things, one of which is called Dravyarthekaraya and the

own. All of these doctrines are lived other Parayartheka Noya. From the up to only by the ascetics. latter point of view the production of a law is a production of something three things which he values above not previously existing, while from all his other possessions. 'One is the the former it is not the production of address presented him by the Jain something not previously existing. Ac-Association on his departure for cording to the Parayartheka standpoint there is creation and destruction at every green satin, embroidered in gold and moment, while from the other point of view the universe is without begin-It is kept in a case like a music roll. ning and end. D d

As to the origin of the universe the Jainists hold that matter and soul are eternal, and cannot be created. God,

in the sense of an extra-cosmic person, has no place in the Jain philosophy. They hold that such a creator is illogical, but believe that there is a sandal-wood box. subtile essence inderlying all substances, conscious and unconscious, the United States for three or four which becomes an eternal cause of all modifications, and is termed God.

Jainism is divided into philosophy, which is called Shrute Dharma, and ethics, or Chatra Dharma. The philosophy has to do with the nature of nine principles, six substances, six kinds of living beings, and four states of existence. The first of the principles is called Pua, or soul. This is that element which knows, thinks and

feels, being the divine element in the living being. All sensatory phenomsomething. The true nature of the soul is right knowledge, right faith

and right conduct, and the soul undergoes evolution as long as it is capable of transmigration. The soul being purely for this life; it must continue

Freethinkers, therefore, must be educators of the human race. They must is able to trace any effect to some recognize their sphere of action and ac-cept its noble duties. cause of Karma. When a person by right faith, right knowledge and right They must not look to instant popu-

conduct succeeds in destroying all larity and success. They must find Karma he reaches the highest state of satisfaction in the value and grandperfection, is divine and is called eur of their work, not in its apparent tity, is the supreme thing. To teach men to think; to act reasonably and give different rules for the practice of courageously; to study universal principles; to look beyond the interests of the hour to the profound and abiding laws of human growth-this is the mission of Freethinkers; a mission that grows more beneficient, more beautiful and more victorious as the years sween on.

No matter what may be the outcome of the presidential election, concerning whose issues honest men differ, the principles of Free Thought demand our loyal support. They cannot be voted up or voted down. They are more than any

party or any political measure. Free thought is greater than any government can be. It is the very life blood of the human race.

When the present political upheavals have subsided, whatever may be the de-cision of the people, it is still important that the great work of Free Thought be sustained; that we still labor to incor-porate its principles in the administration of our laws; that we stand for a secular government, aud a Constitution without "God, Jesus Christ or the Mr. Gandhi has brought with him Bible."

These issues are before us and must be met. We cannot let things drift. Hu-man will and human wisdom must come into play. No law of evolution will make liberty and justice. Man himself must be the power to establish liberty and justice, and if he does not do it, then

liberty and justice are no more. The true Freethinker must be an ac-tive Freethinker; he must recognize his power and his responsibility, chased by hand. With it is a gold must be his own providence, and help medal, which was given him on his build the Temple of Humanity. Man

departure, in which he is called the must not trust to nature, but he must conquer nature and use her forces for "Star of Jainism." Another address his own highest advancement. Free is from the society in Bombay. It is thought is forethought in this world, also very handsome, and is kept in a and self-reliance and energy, or it is thought and nothing more. What is thought without action?

"We live in deeds not years; in feelings, not in figures on a dial-plate." "We should count time by heart

years. He expects to establish branch throbs." schools in Los Angeles, Rochester, "He lives longest who thinks the most, feels the noblest)-acts the best." Cleveland, New York and other cities, but will make Chicago his head-This should be the motto of the Free-

thinker. His thought must be living Mr. Gandhi should receive a cordial and not dead. It should be a thought of fire-a hope, an aspiration, a splendid reception from all Spiritualists. Next purpose. Sunday he occupies the rostrum in place The visit to our shores of our noble English allies, George W. Foote and Charles Watts, affords a golden opportunity for freethought comradeship. Now is the time to stir up public opinion; to set people to thinking; to enlighten the masses. The trouble is that the people do not know what free thought is, of Atlantis. He regards the description they do not understand its aims, they do of it given by Plato as veritable history not realize the justice and the necessity

of its principles. There is stagnation in the community.

I hope that every Freethinker who can do so will be present at our Con-gress, and give welcome to our friends from abroad. We can thus make Free Thought better known than ever, and as a lawyer in Bombay, and with his spoke of his plans. wife, his son Mohand, and another "The Jainists, of whose association I afterwards. Creation at birth means all at this office. Price 15c.

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Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms that the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 50 cents. That is, by remitting 31.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopædia. By remitting \$2 you will get THE PROGRES-SIVE THINKER one year and Volumes I. and II. of the Encyclopædia:

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THE GOSPEL OF BUDDHA, According to Old Records.

BY DR. PAUL CARUS.

A translation from Japanese, made under the aug ploss of the Her. Shaku Soyra, delegate to the Par liments of Beltigions. Was lately published in Japan Price i. Pur sale at this office.

of Mrs. Richmond. Chicago, Ill. "Atlantis: The Antediluvian World. By Ignatius Donnelly Sums up all in-formation relative to the lost continent

quarters.

of it given by Plato as veritable history It is intensely interesting. Price \$2. "The Watseka Wonder."" To the student of psychio phenomena, this pam-phlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, III, and Mary

### \* GENERAL SURVEY **....**

5

### The Spiritualistic Field-Its Workers, Doings, Etc.

Bear in mind, piease, 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 dcai can be expressed in a dozcn lincs; but 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 read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Max Hoffmann, 988 North Western avenue, this city, has returned from a most successful trip at the Western camps, where his slate-writings have been the means of convincing a great many of the truth of spirit return.

J. C. Patterson, of New Orleans, La., writes that the society there is in need of a first-class test medium and lecturer No doubt such a person would create a great deal of interest and do a good work.

The president of the First Spiritual Scciety of Owasso, Mich., writes: "I un-derstand that Dr. E. H. Denslow, of Sturgis, Mich., is to discontinue giving magnetic treatments, and is to enter the lecture-field, and to all societies in need of a speaker I would most heartily rec-ommend him. He served our society the first three Sundays in June, and his lectures were of a high order, being sci entific and showing deep thought. Our society (like almost everything else) has felt the effects of the hard times, consequently we have thought it best to hire no outside talent, but are still holding our meetings once on Sunday."

Fannie Spalding, speaker and psychometer, would like engagements for the season of 1896-'97. Societies wishing her services will please address her at 53 Pearl street, Norwich, Ct.

DeLoss Wood, journalist and lecturer, of Danielson, Ct., will make engage-ments with New England Spiritualist societies for the coming winter.

After December W. F. Smith will be open to engagements for one or a course of five lectures, free of charge, in any part of the United States. He speaks under inspiration: subjects selected by the audience, if preferable. Address him, 1009 Francis street, Jackson, Mich. . Mme. DeLoux is said to be doing good work with her lectures and tests before the West Side Society of Cleveland, O. Geo. G. C. Minnett writes that since the opening of the new hall of the Church of the Spirit, 620 N. Clark street, this city, there has seemed to be an increased interest in the cause. Emma Nickerson Warne gave and poems on two Sundays of September. Dr. Buchanan also gave a lecture F. Corden White occupied the rostrum for two Sundays, and W. H. Blair gave an instructive lecture. For the month of October Mattie E. Hull occupies the platform, and none can doubt that she will render efficient service.

Frank T. Ripley, speaker and test medium, has the following engagements: St. Joseph, Mo., for the Sundays of Octoher: Detroit, for the Sundays of Novomber; Topeka, Kansas, for the Sundays of December. Mr. Ripley can be engaged for January, February and March. Address all letters for October to 417 South Ninth street, St. Joseph. Missouri.

- Mrs. M. Bates writes from Joliet, Ill .: "The First Spiritual Society of Joliet significant 6,000 years. Bible chronolo-gave au ice cream sociable at its hall, gy is very uncertain, and so are many corner Jefferson and Ottawa streets, on other things that are connected with last Friday night, this being the first entertainment we have had since our good pastor came into our midst. We greatly enjoyed it. Many good tests were given, all of which were recognized. A few remarks from the guide of our pastor, Mrs. Claman. Great interest has been awakened here since the meetings opened, and ere the winter closes we expect a great revival of spirit truth.'

her slate; has also seen her guide ethe realized. Many others too numerous to mention received aid from him while here, Mrs. A. Brockway, as an inde-pendent slate-writer, is without an equal."

Mrs. Amanda A. Cates writes from West Rupert, Vt.: "From up among the mountains grand and beautiful I send you greeting. The Encyclopedia of Death that goes with new subscriptions to your paper is doing much toward ed-

ucating humanity, as well as your wide-ly-read and excellent journal. One of the last subscribers, Dr. Burghardt, of Washington, D. C., says of the Encyclopedia; 'What a wonderful and excellent book: it should be in every home in our and.' I agree with her and shall continue sending subscriptions until that is accomplished, and it can be. I am up here treating a case of obsession and know success will crown our efforts."

D. L. Carpenter writes of the dedication of Gregg Grove to Spiritualism. It is located sixteen miles east of Fort over each screwhead. After a searce with Mrs. Gillette, of Chicago, the slates were opened and found full of Wayne, Ind. There was a recitation by Miss Gregg, followed by vocal and invery closely-written, legible writing, on strumental music by Mrs. Gregg, an in-spirational lecture by Mr. Hail, the reading of a paper by Dr. Ella F. Harris, four sides of the slates, some messages being written in gold, together with a white dove with a scroll in its mouth; and a lecture by Dr. A. J. Rauch, also a paper by, Mr. Brooks, of Maysville, afalso there were two roses that had been taken from a vase, dematerialized and materialized again between the slates. ter making arrangements to organize a lyceum on the next Sunday, which has Mrs. M. A. Reed, trance and test mesince been accomplished.

dium, and an excellent psychometrist, is now located at 2970 Indiana avenue, where she will be pleased to see her old The address of G. H. Brocks, wellknown as a very efficient worker, during October and November, will be 661 Milfriends and those who are seeking light. waukee street, Milwaukee, Wis. He will respond to calls for his services at J. C. F. Grumbine will lecture in St. Paul, Minn., during the month of Nofunerals. vember. He will form a class in devel-

Mary L. Shaw writes of receiving opment in inspiration there. He finds it impossible to accept invitations to lecfrom Mrs. St. Omer-Briggs very good psychometric readings that have been ture for the societies during November in Baltimore, Md., Washington. D. C., and New Orleans on account of priority f practical benefit to her.

Mrs. I. Shepherdson writes from Riverton, Neb., of securing the services of Dr. and Mrs. Noyes to hold meetings and of invitation. While in St. Paul, he would be pleased to fill week-day engageseances at Riverton: which were very ments in places relative to St. Paul, successful, stirring up much interest Thomas Lees writes: "The Children's and attracting large audiences. Skep-tics were convinced, The result has Progressive Lyceum, of Cleveland, O., is fast building up since its summer vabeen to put new life into the spiritual cation, mainly through the young ladies cause at Riverton. Dr. and Mrs. Noves and gentlemen engaged therein, who go to Lincoln until October 20, then to Omaha.

have recently started semi-monthly sup-per parties. The first took place at the J. L. Bushong writes from Fort Worth, residence of Thomas and Tillie Lees, 56 Texas: "We would like to say that Stearns street, aboutforty persons being present. The next one will be at Mrs. Fort Worth is still holding aloft the glorious banner of the truths of Spirit-Wright's 116 Bolivar street, Thursday, ualism. We have a good number of October 8. The new features to be in-Spiritualists here, and many, many introduced this season in the Lyceum are vestigators, but only a comparatively Kindergarten work for the little ones few that take an active part in pushing the cause forward. What we have been under the direction of Miss Nellie C. Thayer, principal of the Thayer Kinder-garten; physical culture for the young sorely in need of is earnest, active, zealous leaders. We believe that we have secured one in the person of Dr. A. ladies and gentlemen, under the direct tion of Miss Genevera Richards, teacher F. Brown, the missionary lecturer and of vocal and instrumental music and psychometrist, of Minnesota. He has been with us two Sundays, and his exdramatic art. Discussion of live topics by the adults, forty-five minutes being cellent lectures and more than satisfacgiven to each department." tory psychometric readings have made M. A. Johnson, of Detnoit, Mich. a very favorable impression upon our people, but not less favorable, however, writes: Last Sabbath, the First Spiritual Philosophical Society resumed meetings at their new hall, No. 55 than his quiet and unassuming manner and gentlemanly bearing in every re-spect. The First Society of Spiritual-Grand avenue, with Mrs. Nellie S. Baade as speaker for the ensuing year. ists of Fort Worth and the Dallas Soci-

Although the meeting was not announced ety have engaged his services for sev in any of the papers, a good audience turned out to hear Detroit's favorite eral months for the Sundays. During the week Dr. Brown will do missionary speaker. The subject presented by the work in the adjoining towns. We preudience in the afternoon was 'Reincardict for him much success in his work among us. Would that we could have nation.' It was handled in a musterly manner. In the evening the subject was 'Theosophy vs. Spiritualism.' At more such laborers in the Texas field.' T. P. Hughes writes: "There is the close of the meeting many expressed large cave in Indiana which hears evithemselves in this manner-that not a better lecturer or test medium stood dence of the existence of the American continent 26,460,000 years ago. There is a sacred book which tells us that the upon our rostrum to-day. Next Sabbath we meet to organize a lyceum. It is our world sprang into existence suddenly first attempt as we have never had a about 6,000 years ago. Millions of ages back fail to record the time of the suitable room, until at the present tsme. Now we are determined to go ahead and world's first revolution, yet we are asked to believe it was within the last 6,000 show by our works that we practice what we preach, and preach what we years. Even the sacred book itself canpractice. not make us believe that our mother

E. J. Bowtell speaks at Canton, O., on earth, whereon continents have risen and sank, whereon mankind first flourthe Sundays of October, and for the First Spiritual and Religious Associa-tion, Massillon, O., on the Friday evenished and evolved slowly into its present condition, has lived but a stingy inings of the same month. Other evenings at liberty. Address 402 S. Market street, Canton, O. Mrs. Ida P. A. Whitlock speaks dur-ing October at Baltimore, Md.; during

months of may and June. Societies de-

Emma Lindsay writes from Bolse City, Idaho: "At last Boise has organized a spiritual church. We admit it is very Lake Brady Company, which took place at Lake Brady, Saturday, September 11, At he following directors were elected: Alfred Kellogg, Chas. Thomas, Dr. E. Fowler, Chas, H. Palmer, A. K. Skeels, Calvin Wilkinson, Judge Underhill, Mrs. M. Maurer and Mrs. Nanoy Clark. small at present, but as there are a great many Spiritualists in Bolse, we expect to grow larger in a very short time. The Brockway, family are here and have been very kind in assisting us to organize. We call our church the At a subsequent meeting the following officers were chosen: Chas, Thomas, president; Chas. H. Palmer, 1st vice-First Spiritualistic Church of Idaho. president; Dr. E. Fowler, 2d vice-president: A. K. Skeels, secretary; Nancy Mrs. Brockway is going to lecture for us next Sunday evening."

Clark, corresponding secretary; Calvin Dr. Adah Sheehan; Jone of the most Wilkinson, treasurer. Some definite action will soon be decided on as to the eloquent speakers, will; serve the original Southwest Michigan Society of Spirbest course to pursue to relieve the comitualists, at Lake Covin the last Sunday pany from its present indebtedness and of June, 1897. The three preceding Sundays are open and can be engaged, place it upon a more solid foundation than it has hither to enjoyed." Michigan preferred. As the railroad Henry Upsall writes from Watseka, fare is such an item in the expense account of both societies and speaker, dates in the same vicinity will be con-sidaved first by March 1990 Ill., that he took three slates screwed together at opposite corners, sealed sidered first by Mrs. Sheehan. Novem-ber of this year is open and January, February, May and a portion of June, m with green sealing wax and put on his business seal, in presence of four young men-skeptics-then put a seal

1897. Correspondence with societies solicited. Also camp engagements next season. Address Dr, Adah Shee-han, Elsinore Gate and Russell street, Eden Park, Cincinnati, Ohio. Mrs. W. C. Coffman, lecturer and test

medium would like to make engagewhere she could go Saturdays and return Monday; anywhere within a hundred miles. Terms very reasonable. Address her at 402 Lake street, Grand Rapids, Mich.

A State Convention, under the auspices of the First Spiritual Church, will be held in Denver, Col., at 10:30 a. m., 2:30 and 7:30 p. m., Tuesday, Wednes-day and Thursday, November 10, 11 and 12. The following well-known workers of the cause have been secured: Dr. G. C. B. Ewell, pastor of the First Spiritual church, speaker and test medium; Dr. Sara L. Hard, assistant pastor, of Denver, Col.; Mrs. M. A. Gridley, speaker and psychometrist, of New York, and Geo. W. Walrond, trance speaker and clairvoyant, of England. All persons interested in the cause are earnestly invited to attend.

C. Lee writes: "I would like to tell you what occurred at the Chesterfield camp last summer. I attended one of Charley Barnes' trumpet seances. My daughter Ida materialized and brought the harp to me, put it in my lap, stood by me, patted my cheeks and smoothed my hair, and talked without the trumpet. I think this was a genuine materialization."

C. H. H, writes from Port Huron, Mich: "Mrs. Anna L. Robinson was greeted by a large and attentive audience at her first lecture of the season at Society Hall, October 4. The rostrum was hundsomely decorated with cut flowers by Mrs. Fred Davis. After a few words of welcome from the chairman, Mr. James H. White, Mrs. Robinson gave one of her soul-stirring lectures, some saying it was the best they ever listened to, and surely if put into prac-tice, the millenium would soon dawn. At the Lyceum in the morning, there were present sixty-six children and a good many adults, but we hope to double the number before spring. Each class was furnished with a handsome, new banner, giving an added interest, and now that our work in the good cause is fully inaugurated, we anticipate a pleasant and profitable winter,

The ordination of Jules Wallace for a Minister of the Gospel by a Spiritualist society in Texas, is now regarded as placing a premium on dirt and whiskey. It is in order for those who did the job to ask forgiveness. -1

. The different "Jesuses" now living in this country smiled, screnely when they read an article in THE PROGRESSIVE THINKER denying their existence. They are puzzled over the great ignoratice prevailing among our literary lights on the subject.

It is generally supposed that Divine Providence knows who the next president will be, but he will not tell as it would boom silver or gold, and he is a non-partisan, and, at present, out of poli-tics, fearing that he might offend some

one if he should take an active part

A liberal infusion of the spirit of the Oriental religion may help to elevate the masses of our people to a higher plane.

The Hindu Gandhi thinks the missionries to India are a decided evil. The way the Hindu Yogis dissipates

peeble is to remove the "agasa" from it.

pivotal teaching in the philosophy of Spiritualism is that of guardian angels. The "Saints" are well said to be our bors.

sanctified dead. Spiritualism came to redeem the world rom sin and ignorance, not to conceal unpleasant truths in reference to those who would bring disgrace upon it.

A oause that requires truth to be concealed in order to promote it, does not come under the head of Spiritualism. It comes under the head of Jesuitism.

The idea that the Hindu should come to this country as a teacher in order to romote the morals of our people, seems a trifle singular. But they will get used to him in due time.

The fact that crime is actually increasing in the United States, shows Mr. Gandhi's ministrations are needed here. Read about him on our fifth page. We ments with societies near Grand Rapids, | extend to him the hearty hand of welcome.

> The erudite Prof. Lockwood, who is very popular as a lecturer, did not at-tempt to cure his last attack of asthma by prayer. The application of an idea, owever, taken from his lecture on the Molecular Hypothesis would have relieved him at once.

According to the Popular Science Monthly, it has become possible to photograph a thought. .

Mrs. Maud L. Freitag is exciting a lively interest in San Francisco, Cal., with her platform tests,

Mrs. E. Sloper will be at the National Convention, and report for the San Franeisco Call. Willis F. Whitehead has something

interesting to say on a "A Mental Trin-ity," on our first page. Some exceedagly curious cases are narrated.

Will C. Hodge well says: "For my-self I can only say that if the element complained of cannot be eliminated, but we must continue to be oursed by fakes and charlatans, I prefer to step down and out." Many prominent wealthy Spiritualists, we deeply regret, have ione that already, and have associated themselves with the various liberal churches where grand spiritual truths are also inculcated. It seems to us that they would have been far. far wiser to have.remained "at home," and assisted in "oleaning house;" that's the proper thing to do, for there is some dirt everywhere one can go.

Thos. Harding says that his old Quak er predilections still adhere to his "coat tail," so strong are early teachings.

H. A. Fowler has something excellent to say on "Vibration," without which ife would be impossible. Read his article on second page.

"Both Sides" are considered by Will C. Hodge on our second page. His various points are telling, and seem to be in the right direction.

B. F. Underwood has a most thoughtful lecture on our first page. It will be read with a great deal of interest. He well says that "man lives not for himself alone, nor for those simply who olaim his attention during his personal existence, but as well for the millions that come after him to receive as a heritage whatever contribution, material or

physical, he has made in the race." Mr Underwood can be engaged to lecture before Spiritualist societies, literary clubs, free thought associations, etc. Address him at 384 Washington boulevard. Chicago.

"Authority can settle no question of human happiness or progress," so says Samuel P. Putnam. Read his appeal on our fifth page.

C. H. Mathews has his usual install

Gandhi, the Hindoo missionary to this country, claims that "matter and soul

LIBERAL CLASSICS. Passed to Spirit-Life. Passed to the higher life, September 16, 1896, Mr. Abram Leavitt, of Palmyra, Maine, aged 84 years, 7 months and 22 days. It can well be said that a good man has gone from among us. Up to the time of his transition he had ever been an honored and respected citizen of this town, where he had lived for Colborne says that the most beautiful sixty years. His material presence will be greatly missed by his wife and three sons, also his many friends and neigh-

> His belief in Spiritualism had been steadfast and unwavering. Death to him was a beautiful change. THE PROGRESSIVE THINKER, which contains the grand truths of inspiration, was received and read woekly by him and therefrom he selected a beautiful spiritual and appropriate discourse which he desired to be read at his funeral, and requested the writer of this to read the same on that occasion, which request was granted. The spiritual selections rendered by the ohoir were very im-pressive, and the floral offerings were many and beautiful, among them being two pillows of flowers on which were in

scribed "Father," showing the high regard in which he was held by his rela-

tions and friends. MRS. H. D. HOMSTEAD,

Spiritualist Meetings in Chicago The Church of the Soul, at Schiller

Theater, Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m. The First Spiritual Society of the South Side, New Masonic Temple, 3120 Forestavenue. Services at 2:30 and 7:30. Mrs. Ada Foye lectures and gives tests. Beacon Light Church 617 North Clark street, pear Burton Place. Services at

2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins. Church of Love, Faskin's Hall, 3012

Archer avenue. Experience and test meeting at 8 p. m. . German Spiritualist Society, Gartel-

man's Hall, 13th street and Ashland avenue. Services at 3 and 8 p. m.

The Spiritual Endeavor Society meets at 1 South Hoyne avenue, 7:45 p.m. Mrs. Sarah E. Bromwell, pastor.

Spiritual Gospel Temple, Hygeia Hall, Washington boulevard and Paulina St. Services at 2:30 and 7:30 p. m.

Home Spiritualist Society, 11 Ada street, at 3 and 8. p. m.

The Church of the Spirit, Willis Ed-wards, pastor, meets at 620 North Clark street, at 3 and 8p. m. Lyceum at 2p. m. People's Home Association, Bricklayer's Hall, 93 South Peoria street. Serv

ices at 7:30 p.m. South Side Christian Spiritual Society, Kenwood Hall, 4308 and 4310 Cottage Grove avenue. Conference meeting at 3 p.m. Lecture at 8 p.m.

The Spiritualists Church of the Students of Nature meets every Sunday evening at 7 p. m., at Monsen's Hall 1052, Milwaukee avenue, oorner Lincoln street. Mrs. M. Summers, pastor.

Church of Malachi meets at 255 West Randolph Street, at 10 a. m. and 2 p. m. C. O. Henderson, pastor.

Spiritual Advancement Society, 794 West Van Buren street. Services at 7:45 p. m. Dr. Hasenclever will lecture

and give spirit messages, assisted by other prominent mediums. Brown's Hall, Forty-seventh and State streets. Services at 8 p. m. Lecture and tests by Dr. Harry Abbott of Cali-

For Sale at the Office of The Pro-

gressive Thinker.

By Mosts Hutt. A compound of the two pamph-icts, "The Irropressible Conflict," and "Your Answer or Your Life;" with important additions, making a book of 160 pages all for 25 cents. This book contains statistics, facts and documents, on the tendencies of the times, that overy one should have.

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or Christ and Mediumship.

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or Death and Its To-Morrore. The Spiritual Idea of Death, Hoervan, and Heil, By Mossa Huzi. This pamphlet besides string the Spir-itualistic interpretation of many things in the Bible-niterpretations percer before griven, arplaints the heavens and hells believed in by Spiritualists. Price, theaven

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All About Devils.

Jesus and the Mediums,

The Spiritual Birth,

The Quarantine Raised.

SpiritualoSongster.

fornia. Society of Spiritual Truth, 887 West Monroe street. Services at 8 p. m. The First Society of Spiritual Unity will meet Sundays at 11 a. m., 3 and 7:30 p. m., in Washington Hall, 490 Wash-ington boulevard, corner of Ogden ave-

nue. Mrs. Mary C. Lyman, speaker. South Side Christian Spiritualist Soclety, 4308 Cottage Grove avenue. Scrv-

ices at 3 and 7:30 p. m. Mrs. Lee Norie Claman, nastor.

ment of "Pén-Flashes" this week which MOSES HULL'S BOOKS, THE PROGRESSIVE THINKER, will be read with interest.

OCT. 17, 1896

PAPER EDITIONS.

PAPER EDITIONS. Paine's Age of Reason Paine's Common Bense Paine's Richts of Man. Paine's Crisis. Paine's Religious and Theological Works. Himstrated. Paine's Life. Profusely illustrated. Paine's Life. Profusely illustrated. Paine's Life. Profusely illustrated. Nature. Illustrated. Rousseavi's Vicar of Savoy, and A Search for Truth, by Olive Schreiner. Rousseavi's Social Contract. Medler's Superstition in all Ages. Portrait Brediter's Giaube mit Bernnift. Portrait Dickens' Sunday Under Three Heads. Illus. Bulwer's History of a False Religion. Illus. Higgins' Horze Sabatice. Higgins' Horze Sabatice. Higgins' Apology for Mahomet, the Illus-Higons' Monday for Mahomet, the Illus-Higons' Apology for Mahomet, the Illus-

trious Reasons for Unbelief. By Louis Viardot..... Father Tom and the Pope; or, A Night at the

Resolus for blocket. Joy Folds vialtot.
Father Tom and the Pope; or. A Night at the Vatican.
Voltaire's Zadig, or Fate; and The White Bull, & Batirical Romance.
The Sage and the Atheist; also The Princess of Babylon.
The Man of Forty Crowns; and The Huron, or, Pupil of Nature.
Micromegas; The World as it Goes; Plato's Bream; Jeanot and Colin; The Two Comforters, etc.
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Ingersoll's Controversy & Christmas Bermon and Ghosts and other Lectures.
Ghosts and other Lectures.
Chosts and other Lectures. Ghosts and other Lectures..... Some Mistakes of Moses...... Interviews on Talmage...... What Must we do to be Saved ?....

Abrahan Zincoin, a Lecture. Por-trait.
 About the Holy Bible, a Lecture...
 Voltaire, a Lecture. Portrait...
 Which Way? a Lecture...
 Myth and Miracle...
 Field-Ingersoil Discussion......
 Field-Ingersoil Discussion......
 Some Reasons Why
 Patriotic Addresses...
 The Ohristian Religion.....
 Foundations of Faith....
 Foundations of Faith....
 Realer's Short History of the Hible.....
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-Ghosts and other Lectures...... -Ghosts and other Lectures...... -Some Mistakes of Moses......

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T. C. Jefferis writes from St. Joseph, Mo.: "Our society would like to engage good test mediums for November and following months. We will give them all the door receipts for their services.'

Mrs. W. W. Briggs writes from Battle Creek, Mich.: "Kindly permit a con-stant reader of your noble paper (one of the principal truth disseminators of the nineteenth century; a little of its valu-able space in acquainting its many readers with Mrs. L. J. Curtis, teacher of occult science, who resides at Misha-waka, Indiana. Mrs. Curtis has been staving in our city for a few weeks past, during which time she has been eminently successful in instructing two large and enthusiastic classes in gaining a knowledge of the higher truth. As one of her students, I take pleasure in recommending her to the public as an honest, intelligent, conscientious and spiritual woman. Her desire is not personal gain; her aim is not personal aggrandizement. To do good is her desire, to alleviate the condition of humanity by emancipating it from the chains of error is her aim. She is thoroughly competent to instruct and one whom it is a pleasure to know."

L. W. Van Dyke writes: "If I can only save one from some of the horrors I went through by trying to become negative, and thus got weak so I was affected by every influence I came in contact with, even aches and pains from chairs, and by coming in contact with people. I never became a controlled medium. Now I am strong, healthy and positive, and by my will protect myself from all influences below me, though my ear is ever open to counsel from those above me, and I am striving daily to reach a higher plane."

Miss Josie Rea and Mrs. Jas. P. Atwood write from Baker City, Oregon: "Our little city has been favored with a visit from the great boy wonder, Charlie Brockway, who gave several seances while here, at which many startling tests were given: Independent music on different instruments, bells chimed. hands fully materialized, and from the cabinet were thrown written messages from spirit friends to nearly all present As a developing medium we cannot say enough in praise of Mr. Brockway's powers. He is simply wonderful; while here he gave private developments as well as in a class which met three ber." times a week, and all that attended were well repaid for the time spent with him. One lady who has tried for a long time to be entranced always failed unti she joined his class, when she was en-tranced the first evening and taken pos-Boston, Mass. session of by an Indian girl who spoke several words of her native language. Another, whose phase was inspirational, has surprised some of her friends by never before uttered a word. She has also made rapid advancement in inspira-tional music and clairvoyance. And yet another whose phase is independent late-writing, already receives to be the second words and even phrases in both French

that book.' Allen Franklin Brown is doing excellent service in Texas. He has been holding forth in Dallas and Ft. Worth. a capable and efficient worker. He is His address is at 105 Swiss avenue. Dalsiring her services would do well to corlas, Texas.

respond with her soon. Please address Mrs. Emerick, secretary, writes: "The her in care of Banner of Light, Boston, Spiritualist Camp-meeting held at Wal-lula, Kansas, September 18 to 28, was Mass.

Chas. P. Cocks, of Brooklyn, N. Y., well attended and thoroughly enjoyed by all present. In spite of the cold, rainy weather, people came in wagons writes: "I am pleased to make the an-nouncement that Mr. Fred Evans, independent slate-writing medium, of San and by rail from miles distant to enjoy Francisco, is now making a circuit of the United States, in the interest of the the grand spiritual feast. Many were convinced of the truths of Spiritualism cause; and I say it without solicitation: and went home rejoicing. Positive He is one of the most gifted of mediums broof of Spirit return was given by Mr. Winans, a medium for materialization, independent slate-writing, and painting, in his special phase, psychography; and a young man of the highest integrity. I am able to say it both from personal experience, and public testimony. To and tests. Tests and character readings were given from the platform by Mrs. Hutcheson, Mrs. Lull, Mrs. Hammon, Mrs. Sweezey and Mr. Brown, many of investigate the phenomena of slate-writing in his presence is to be convinced of its truth: and those interested may soon which were acknowledged as correct. be favored with an opportunity to verify The prominent speakers present were Capt. Brown, Mrs. Lull, Mrs. MaBee, the statement. Although Mr. Evans has never traveled east of California Mr. Bonney and others. Mrs. Sweezey ince his remarkable development, he taught a class in the science of healing. has spent one year in Australia, serving and Mr. Brown a class in psychometry under the auspices of the Spiritualist during the meeting. Quite a number of names were added to the roll of memsocieties there with universal satisfac bers, and it is to be observed that our society is steadily 'gaining ground and we feel encouraged to go on in the good work of spreading the light." tion." Geo. F. Perkins has removed to 587 N. Clark street, where callers will receive

a cordial welcome. W. T. Greene writes from Unionville, Mo.: "I don't want the readers of THE Dr. Dean Clarke, one of our mostable, eloquent and popular speakers, who is theroughly equipped with facts, logic and scholarship, and has had as extens-ive experience as any lecturer in the PROGRESSIVE THINKER to think that we are not doing anything. From the 18th of September Moses and Mattie Hull were here, and have set a good field, is now ready to answer calls for his services during the coming winter. many people to thinking. My meetings in the country are progressing very nicely. In the near future I will give Our larger societies in the great citles cannot do better than to give Dr. Clarke you an outline of the work I have done. a month's call, or a more permanent en-gagement, as his versatility of talent We cannot expect much interest until after the election when the interest will enables him to meet the demands of inimprove. telligent audiences for months together, without repeating himself. Such a Mrs. C. Catlin, writes: "In conse-quence of the annual meeting of the National Association in Washington thoroughly competent speaker, who has

ever been an honor to our cause and the during the coming week, and the neces-sary absence from this city of its vice-president, our pastor, Mrs. Cora L. V. Richmond, on Sunday, Oct. 18, the rosspiritual rostrum, should not be without constant occupation, and we commend his services to all the patrons of THE PROGRESSIVE TH'NKER, trusting that the secretaries of societies will at trum of Schiller Theatre, The Church of the Soul, will be supplied for that day by our old friend, Mr. Virchard R. Gandhi, of Bombay, India, who, with his son, will, we know, be warmly welcomed once secure his services. Address Sol-dier's Home, Milwaukee, Wis. Letters will reach A. W. S. Rother-

mel if directed to Omaha, Neb. He is by all those who have still pleasing now in the Black Hills. memories of his visit five years ago. The Dr. Magoon writes from Milwaukee, Wis.: "We are still holding meetings in

seats of Schiller Theatre are free to strangers, and all are invited. The subject of his discourse will be "Occult India." Fraternity Hall, Sunday conference and evening meetings being largely at-tended. Mrs. Magoon, who has been very busily engaged in Minneapolis and St. Paul, has returned with glowing re-

"Correspondent" from Minneapolis writes: "The widely-known lecturer and test medium, Mrs. Edith E. R. Nickless, has been holding meetings in ports of her work there during Septemodd Fellows' Hall the past month. In the presenting of spiritual truth, the clear and exhaustive methods of her

C. L. Willis, inspirational speaker and platform test medium, would be pleased to hear from societies desiring his serv-ices. Address him at 10 Bond street, guides have aroused a new interest in our philosophy. The spirit messages as given from the platform were the Carlos E. Wright spoke in Baldwin, most remarkable ever witnessed here. Many of the most prominent people of

Mich., on Sunday evening, October 4, by invitation of the pastor of the Peo-Minneapolis have sought the private in-terview of her guides and been thorple's Services. His address, explaining the phenomena, the philosophy and the oughly satisfied, and all have gone forth convinced of the truth of spirit return and communion. Chicago will be her next field of labor. Bishop A. Beals has been lecturing at

Santa Barbara and Summerland, slate-writing, already receives taps on Ohio: "At the annual election of the He is doing a good work there.

therein. Rev. Newman is for gold-because the throne is made of it, we suppose. He expects a golden harp some time. November she will be near Boston; in December at Pittsburg, Pa. She has open as dates, April 18 and 25, and the

and a pair of pants for repairs.

tional Spiritualist Convention.

fare, at least-on the railroads.

dozen in the United States.

take a trip up Salt River.

and act hereafter accordingly?

meet him there.

favor.

fever.

some Spiritualists at Cassadaga, who saw pothing but darkness in his incan-

descent sentences, and who thought he

least.

Dr. P. S. George has something inter-esting to say of a "Very Obnoxious Law." He has had a taste of it in prison If the President of the United States would only call on the next Spiritualist National Convention, he would be nearer and knows what he says to be true-and heaven than he has ever been, and he we agree with him. might possibly leave it with a good sup-

"The Spirit of True Religion" is vivply of messages for future use. ly of messages for future use. The older Moses Hull gets the younger our seventh page. Hudson Tuttle's anhe becomes, and he can take a "header" on a bioycle without even ruffling his swers to questions on same page will be found to be specially interesting. temper. He did in front of THE PRO-GRESSIVE THINKER'S office take one

Right!

C. H. Mathews gives an account of a "riot" at a church. Andrew D. White, the great historian, shows that it has been "rioting" during all the past ages. that compelled him to, lay up one leg The latest news from the spirit Abe 'It is pleasant to know that Chicago is Lincoln is that he has concluded that to be the headquarters of the Hinloo cents the next president should be a "compo-site" man composed of all the candi-dates. Pretty good idea, to say the missionary, Virchand R. Gandhi. He is needed here, in this center of wealth, Youme L Nice education and churches. He is one of the noblest of earth's children. Difference of opinion must be toler-

Chas. B. Brockway is certainly doing an excellent work in the west. We exated. Even the doctrine that the world an excellent work in the west. is flat will not prevent a man from gettend a cordial welcome to him in his efting into heaven, or going to the Naforts to elevate the world to a higher plane. Bob Ingersoll, it is said, offended

Right, Brother Howe: "The possibil-ities of all that can be evoked from any Or, the Inspired Heroine of Orleans. Spiritualism as a Leader of Armies. By Moszs HULL. This is at once the most truthful higtory of Joan of Arc, and one of the most convincing arguments on Spiritualism ever written. No norel was ever more thrillingly in-teresting; no history more true. Price in cloth, 40 cents; phpor cover, 25 cents. machine are in the machine, minus the directing life or energy."

ought to be excluded from the Spirit-Emma Rood Tuttle has not only fa-vored the world with a book of charm-*The Real Issue.* ualist rostrum. But Bob can't by any process at present known be excluded ing poems, but she is in the very highrom the Spiritualist heaven. You will est and grandest sense, a humanitarian, and one of the noblest and best of wo-One Spiritualist society in California men. She is now engaged in a humane work that will bring to her the comordained about two hundred ministers of the gospel. Other societies didn't mendation of every advanced consider that hardly fair. It was half-Read her lecture carefully, on the 4th page. We call the special attention of the National Spiritualist Convention to the work in which she is engaged. The Spiritualist National Convention is near at hand. If it could only run the

national government for ten days, both Well, well-a Hindoo Missionary! He

or Christ and Mediumship. Careful comparison of some of the Spiritaniam and Mediumship of the Bible with that of to-day. By Moaza HULA. An invincible argument proving that Jesus was only a medium, subject to all the condi-tions of modern mediumship. It also shows that all the manifestations throughout the Old and New Test-meat were under the same conditions that mediums require testay; and that the coming of Christ is the re-turn of mediumship to the world. 48 pages, Frice, 10 cents. Houses of Congress would abdicate in its is needed here, and needed badly. His name is Virchand R. Gandhi, and he Prof. Lockwood has been in the city. He had a severe attack of asthma, but hails from Bombay. He is far in advance of all the churches, and the drink has now recovered. And thus it is, un-der the providence of God, that eloing of whiskey or intoxicating drinks will not follow his ministrations.

quence, philosophy and good nature are, Ida C. Hawkins makes a plea for to safeguards against asthma and hay "Christian" on our second page. Really

our good sister, it is not necessary for Col. Ingersoll's health is regarded as one's salvation to be called a "Chris-tian." She should read the "Warfare of Science with Theology," by Andrew D. White, LL. D. She will then see most excellent this summer. He saw during his peregrination among the camps, some mediums were sick, "concamps, some mediums were sick, "con-vincing him" that he stood the nearest how "Christian" has opposed human to Divine Providence. And yet there are some who would like to prevent his lecturing to Spirituality. progress in various ages of the world. "The Devil Theory" is ably consid-ered by B. R. A. That dying boy's vis-ion contained a striking illustration. Read what he says on third page. There seems to have been some doubts in regard to the existence of Jesus, and that, too, when we have at least one

Will Hud-'Are Mediums Without Knowing It" a son Tuttle: William Emmette Coleman and Prof. Buchanan reflect on that fact, careful perusal. Paul Lawrence Dunbar will surely win great renown as a poet, though a colored boy, and so The prophet-medium is abroad in the land, and is practicing on Bryan and

McKinley. Some of them will have to ber of THE PROGRESSIVE THINKER is The Advance Guard Spiritual Society of San Diego, Cal., passed a series of resolutions, signed by its president, S. E. 'rich and racy, and more wisdom can be resolutions, signed by its president, S. E. Knapp, and several others, commending Ben M. Barney for the excellent, work any holy book." gleaned from a studious perusal of its

S. E. Knapp writes of the good work in San Diego, Cal. He says, "There are rumors in the air already that sev-remarkable book, contrasting the moderal Spiritualist camp-meetings will be held next season," in which the reporern Vashti with the Vashti of ancient Bible times. Interesting and suggest-ive. Paper, 30 cents; cloth, \$1. For sale at this office. ters should remember that "brevity is the soul of wit" in writing them up.

THE PRIEST, THE WUMAN are eternal, and cannot be created." A List of His Noted Works. -AND-

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This is No. 6 of the Library of Liberal Classics. It is conceiled to be historically correct, and so exact and perfect in every detail as to be precideally beyond the reach of adverse criticiam. This work will be found intensely interesting. Price, So. Sold at this office.

OCT 17, 1896,

## THE PROGRESSIVE THINKER.



This Department is under the manage ment of the distinguished author, speaker and medium

#### Hudson Tuttle. Address him at Berlin Heights, Ohio.

U. G. Figley: Q. What is the mean-ing of "blastema," "sarcode," "proto-plasm," their origin aud difference between them?

What is the relation between "proto-hytes," "protozoa," and "zoophytes?" phytes," Blastema is a a word often used by Hippoerates, the father of medicine, but what he intended by the word is not clear. Castali thinks it means the irruption of some morbific principle at the surface of the body; another meaning is the "matrix of general formative ele-ment of tissue," It will be seen by this definition that the ancient Greek doctor had anticipated the most advanced ideas of the present, for his Blastema is another name for protoplasm. Dr. Beals gives a new term to the old idea, calling it germinal matter, or bioplasm. Huxley won scientific laurels by giving "blastema" a new name, and defining it as the "physical basis of life."

The term "blastema" once generally used, has become obsolete, giving place to more expressive terms, which have not the heritage of exploded theories. Sarcode, meaning rudimentary flesh, is a term applied to the substance com-posing the bodies of the lowest members of the animal kingdom. It is semi-fluid, structureless and contractile, capable of motion, and has the power of absorbing

material and thus increasing. We cannot agree with Dr. Carpenter that it is unorganized, though the high-est maguifying power fails to reveal any-

thing like organization. It is living matter, with the capabili-ties of producing by evolution the highest organizations. Protoplasm is identically the same as

sarcode, except it is found in vegetable cells, being the physical basis of plant life as sarcode is of animal. The eminent botanist, Von Mohl, was first to discover this fact.

As the swarms of microscopic beings are distinguishable more by these con-ditions of growth, habits and methods of multiplication, than structural peculiarities, and it is impossible to draw the line between those which are vegetable and those which are animal, it will be seen that the terms surcede and proto-plasm are confounded, and really are terms designating the same substance. Biologists take for granted that protoplasm such as can be examined in masses is the same as that in the walls of cells, but this is an inference by no means warrantable. No one has seen, much less examined, the contents of the primitive cell.

As to the origin of this living matter. This matter, "unorganized," yet capa-ble of organization, and by absorption and assimilation multiplying itself, it is as mysterious as the existence of matter itself. The theory of evolution necessi-tates the belief, that under certain conditions matter takes on this form, and munifests vital force, otherwise this initial step would necessitate miracle. Yet, if it be asked what is this vital force, no one is bold enough to advance a theory even. In fact to all tests and appearance, dead protoplasm is identical with living.

Unloss the possibility of the formation of living matter from the elements be granted, the theory of evolution is inadequate.

It is through this blastema, sarcode or protoplasm, this matter unorganized yet capable of organization, that the first step is taken from the elements to-

ward living forms. difference betwee

Such is the translation of its language into creeds. The Father is the true God, who from The Father is the true God, who from eternity begat his only son, consulted with and foreordained him before the foundation of the world. He sent him into the world, supported him through his earthly struggle, speaking in and working through him, gave him up to death, and raised him up from the dead and crowned and gave him all power in heaven. heaven.

The Son is equal to the Father, but one in essence. He is called God, the only God, the King of Kings, the Lord of Lords; and all the diviue attributes of onnipotence, omnipresence aud un-changeableness are ascribed to him. Though as Son he is equal to the Father, through his human nature, as mcdiator, he is inferior. In that state

he undertakes to pay our debts and ful-fill the obligation. Jesus Christ is God and man united, so as to enable him to be a true mediator between the infinite and the finite. The Holy Ghost proceeds from the

Father and Son. He is omniscient om nipresent and almighty. He is recog-nized, not as an energy, but as a person, reproving, executing and being grieved. Such is the trinity received by the orthodox churches, and proven from the Bible. Its mysteries they do not attempt to solve, but receive with uncriticising faith.

The Unitarians claim that the Bible furnishes absolute proof that God is one. Christ is the Son of God, and the Holy Ghost is the power of the divine influ-ence of God. The - church fathers of the first centuries were on their side. Not until pagan ideas began to dominate was the trinity introduced, and with it the texts giving it support interted in the Bible.

Justin Martyr, the most distinguished of the earlier writers next to the Apos-tles, says: "We worship God, the maker of the universe, offering up to him prayer and thanks. But assigning to Jesus, who came to teach us these things, and for this end was born, the second place of the God-head, we not

without reason honor him." From the beginning to the present unity and trinity have disturbed the

unity and trinity have disturbed the quiotude of the church, and because, both could be proven from revelation, the most horrible persecutions and fiendish inhumanity have taken the place of speculation. The God-idea of the Bible would not

be complete were the devil omitted. That personage fills a most important position, for by hlm is solved the perplexing problem of evil. The scheme is imperfect without him. The belief in his existence is passing away, but his name cannot be blotted from the pages of Scripture. It remains as a remnant of the influence of Persia on the Hebrew mind. The Bible recognizes duality in nature: good and evil deitles; and Lucifer, fallen as he is, is believed by Protestant and Catholic to be the stronger, and if the number of souls he captures is an indication of power, this conclusion cannot be avoided. But a knowledge of natural law has dematerialized the much-abused and convenient devil, right before the eyes of the or-thodox world, who wonder at the marvelous disappearance as they would at a trick of legerdemain. The devil is here captivating souls by the million: Prestol Changel he is gone — never more to disturb the quietude of man-kind

kind. The God-idea of the Bible is that of a tyrannical man-afar off, huge and un-real, but a man. 'The God of the Old Testament is a crafty, cruel Jew; the God. of the New, the same, with the added graces of a thousand years of culture.

Christ is the ever-expanding ideal of the age receiving him. What, then, do we learn from the Bible, of the nature, power and attributes of God? Nothing. The God of the universe cannot be an overwrought caricature of a Jew, and if that were possible such a being could not have had a son like Jesus Christ.

J. T. W., Crookston, Minn. Q. Is the any aid in developing medlumship, and if so to what extent should they be used? A. It is said that the wonderful answers of the Delphic oracles were given by the priestess whose trance was induced hy her inhaling the gas which came out of a fissure in the rock over which the tripod on which she sat was placed. The Indian, when he went out into the wilderness to receive a revelation, fasted and drank the juice of the wild flag. It may be stated as true that any means whereby the physical state is depressed, allows greater activity of the spirit, other things being equal. Yet it must not be entertained that the state induced by narcotice or hashish is a true trance, or a state enabling the closer approach of spiritual beings. The va-



dated.

sent a telegram to the emperor.

MISTAKES HIS CALLING.

PREACHING BY PHONOGRAPH.

-Pittsburg Post.

NEED AN ETHICAL REVIVAL. "The eyes of the world are upon the island of Crete. Two civilizations—the folly to be wise." In

Mohammedan and the Christian, are in Mohammedan and the Unristan, aroin conflict there. The issue cannot long be doubtful. The cross is in the ascend-ant." Such wore the remarks of Rev. Dr. Luccocks, pastor of the Smithfield street M. E. church, Pittsburg, on Sun-day, September 20. This "conflict," as "Il intelligent neoule know, is the result" all intelligent people know, is the result all intelligent people know, is the result of the dominating Christians trying to found the invalue was a service of My Soul." A serforce their religion upon foreign landsto substitute the cross for the crescent. The force of the sermon was completely spoiled when the pious clergyman linked Carnegie along with Lincoln and Garfield, as "striking instances of the power of earnestness to lift a lowly life into the highest associations." The preacher was honest enough to admit that "we need an ethical revival far

more than an emotional one." A pro-test against the persistent missionary work would be appropriate. GREAT ECLAT.

The dedication of a Greek Catholic church, at Braddock, Pa., was the sensation on Sunday, September 20. A street parade of civic societies numbering 500 men, and a dozen brass bands, lent eclat to the solemnities (1) of the occasion, if such they may be called. The Presbyterians sold their church to the Catholics for the neat little sum

of \$10,000, and of course the church edifice had to be dedicated anew to the services of "the living God." The Protestants and the Catholics seem to be getting along swimmingly, and we are fast approaching the good time coming, when there shall be but "one fold and

one shepherd." So mote it be. Now you see it, and now you don't. LIVELY TIME.

LIVELY TIME. The Rev. John Hall, who devotes his protested vigorously against its un-Christian-like remarks. The "reverend" Mr. Dixon belongs to that class of clerto save souls at Morrow, Ohio, had a very lively time Sunday, August 30: "A colored woman with a child in her arms, seated near the altar, suddenly tossed her baby heels over head to another colwoman standing near, and then ored proceeded to execute a dance, in which she was joined by a white woman. The people showed their appreciation by shouts of laughter." That curlous sentiment called religion crops out in various ways, and each person should be permitted to enjoy it in hls or her own way, provided always they do not molest their neighbor or make him afraid. "Praise him with the timbrel and dance. Praise him with the sound of the trum-

pet, and with the psaltery and harp."-Psalms 150:3, 4. Notwithstanding this scriptural injunction, the uncivil authorities of the Godly city of Columbus, O., attempted to enjoin the Salvation Army from exercising their religious rights and it is said the dergy approve the (so nearly allied to David's psalms) in plan. Wonders will never cease. their own primitive style. It is refresh-DOWN ON HAZING. ing to know that they were not successful.

ers do not constitute a new order of character. An attempt at mannishness is disgraceful." It would be interesting to see this sanctified man preparing his toilet, especially when he is prepar-ing for a "church social," or some such

religious ceremony, amongst the "sister ing. MADE A VOW.

Woldeman Friedrich, of Leipzig, who has made a tour of India, met a dervish who had made a solemn vow never to sit or lie down for sleep or rest. Rao had refused to grant him a boon; there-fore was something in his life that kept him in disgrace with the divine powers. He had to construct a bencince was to a bencince to the alliance (Polish Catholics) at Buffalo, N. Y., September 24, the dean advised all Catholics to abandon the Alliance, depose the present leaders, and that then they be taken into the fold. A riot then ensued; the 400 dele-gates were on their feet, yelling like Woldeman Friedrich, of Leipzig, who

Which Abridges the Divine Right

of Spiritual Healing.

TO THE EDITOR:-For the informa-tion of the many readers of THE PRO-HIS FUNERAL. GRESSIVE THINKER, I will endeavor to lisseminate a few facts in regard to the tatutory laws of Nebraska, as applied to the practice of medicine, defining who may practice, etc. The statutes provide for a State Board of Health. This board consists of the following State officials: Governor, attorney gen-eral, and superintendent of public in-struction. This board appoints four secmon was preached: Text—"The time of my departure is now at hand," Another hy departure is now at hand." Another hymn: "The Sweet By-and-By," was sung, and then the crowd filed by and took leave of the "departed" (tearfully), who seemed very much alive. If old Mr. McKinney has made up his mind to die, it is likely he will soon be accommo-dated retaries to aid them in carrying into ef-fect the intent of this legislative act to regulate the practice of medicine, but the design is to monopolize, as I will READ THE RIOT ACT. Emperor William, of Germany, "read

show later on. These four secretaries, appointed by the official State Board, resolve themselves into a Board of Sec-retaries, and have a chairman; who is known as the Chairman of the Board of Secretaries. the riot act" to a clerical superintend-ent who had refused the right of Chris-The fact of the matter is, these secretaries do not act in any official capacity; they are simply employed by the official board which I have named, and without tian burial to the wife of a respectable citizen, who had drowned herself. Dr. Scipio offered to officiate, but was not allowed to. Thereupon the widower compensation. This Board of Secreta-ries consists of four in number and are

A GENERAL REVIEW

Of a Very Obnoxious Medi-

cal Law,

all medical doctors. They meet at the capital once a month to transact busi-Majesty instructed the provincial au-thorities to see that the poor woman was given a Christian burial. She had drowned herself while in a fit of insanness. Their duty is to examine all di-plomas on file, and issue certificates to ity, and the clergy thought she should be consigned to sheol, or to "potters" of this medical law, each applicant con-tributing five dollars, providing he is granted a certificate to pursue the prac-tice of medicine. All the money com-Rev. Thomas Dixon, Jr., of New York, cheated a scene, Sunday, by ing through this channel is appropriated by this Board of Secretaries, as a com-pensation for their services. The object reaching a sensational sermon attacking the Democratic party and his nemi-nee, William Jennings Bryan. To the credit of many in his audience, they of this Board of Secretaries is not for the preservation of the public health, but for the protection of the M. Ds. We might say, without deviating from the truth in the least, that the main object of this medical law is to prevent any individual who is seeking relief gymen who have mistaken their calling. from disease, from employing only those who are selected by this Board of Secretaries. A better term would be Board of Servants. Two of the present board are Allopathic, one Homeopathic, and Funeral services can now be conducted by proxy. At Gravesend, near Coney Island, says the New York Journal, one Eelectic. So if you are not in the where clergymen are scarce and funer-als plenty the undertaker persuaded a

ring, no need to apply. This law has been in operation for several years past, and not a single in-stance can be cited wherein this Board of Public Health has ever provided, or even recommended, any plan wherein the public health might be preserved or benefited. Therefore it is not for the preservation of health, but to hold the public heat furnitude even public by the throat, figuratively speak-ing, while this Board of Secretaries stand guard and see that the public is so impregnated with poisonous and nau-seating drugs that health is entirely destroyed. I will cite the vital parts of this legislative act, showing the intent of the framers of this nefarious law,

which I copy from our statutes: "Art. 3691, Sec. 8, Compiled Statutes of Nebraska-Medical School Defined: The term Medical School or College, in good standing, shall be defined as fol-lows: A Medical School or College requiring a preliminary examination for admission to its courses of study, and which requires as requisite for the granting the degree of M. D., attend-ance on at least three courses of lectures of six months each, no two of said courses to be held within one year, and having a full faculty of professors in all the different branches of medical education, to-wit: Anatomy, physiology, chemistry, toxicology, pathology, hy-giene, materia medica, therapeutics, ob-

stetrics, gynecology, principle and prac-tice of medicine and surgery, and clinical instruction in the last two namedextended to applicants. provided that this three years' clause shall not apply to degrees granted prior "Art. 3098, Sec. 15. Effect of Act on Suitors: No person shall recover, in any court in this State, any sum of money whatever for any medical, surgical or obstetrical services unless he shall have complied with the provision of this Act, and is one of the persons authorized by this Act to be registered as a physician. "Art. 3696, Sec. 16. Unlawful Practicing-Penalty: Any person not pos-sessing the qualifications for the practice of medicine, surgery or obstetrics required by the provisions of this Act or any person who has not complied with the provisions of this Act who shall engage in the practice of medicine surgery or obstetrics, or any of the branches thereof in this State, shall be deemed guilty of a misdemeanor and on conviction thereof shall be fined in any sum not less than fifty (\$50) dollars nor more than three hundred (\$300) dollars. and costs of prosecution for each offense, and stand committed until such fine and costs are paid. "Art. 3700, Sec. 17. Practitioner Defined-Exception: Any person shall be regarded as practicing medicine within the meaning of this Act, who shall operate or profess to heal or prescribe for, or otherwise treat any physical or men-tal ailment of another, but nothing in this Act shall be construed to prohibit gratuitous services in case of emergency, and this Act shall not apply to commis-sioned surgeons in the United States Army and Navy, nor to nurses in their legitimate occupation, nor to the admin-istration of ordinary household remedies." Now, suppose you are a magnetic, mental or christian-science healer, or if you operate upon, or pretend to health, of in any manner, the sick, you are liable to arrest, fine and imprisonment. Why was this law so construed? Be cause these' M. D.'s do not understand food. the science of healing, as do magnetic and spirit healers and christian science workers. This science of healing is something beyond their comprehension, therefore this law is brought in action to destroy the science of healing diseases and to establish or retain the art or sys tem they so oherish. Under this law every manuer of treatment whatsoever is considered or termed practicing med idine, whether a particle of medicine is given or not. It is a stroke at everything not in the line of drugging, as practiced by the medical profession. Some say, "Let us have this law repealed. Do not violate it." I say, let us ignore it; that is what I am doing every day in the year. I dare to pretend to be a healer in spite of this ironclad law. I the year. I dare to pretend to be a healer in spite of this ironclad law. I humanitarianism goes forward, and believe it is the way to have such unjust therein is reason for rejoicing, though laws repealed, or by so doing they will finally become inoperative. finally become inoperative. DR. P. S. GEORGE. progress.

# THE SPIRIT OF TRUE RELIGION.

ing him that gives as well as him that receives. When Spiritualists shall have become

thoroughly alive to the spiritual import and benefit of such lines of humane work, With the Teachings of The they will enter into it with heart and mind, and means, and they will receive Progressive Thinker. enlargement of soul, and rich largess of spiritual unfoldment and growth in the things that link man's higher nature to Humanitarian Work the Great Need of the Nineteenth

the realms of spiritual light and beauty in the beyond. JAS. C. UNDERHILL. Hammond, Ind.

Soon on the South Side. HOME FOR WIDOWS-CHARITY BEHIND THE MOVEMENT-FOOD AND SHELTER WILL BE FURNISHED TO DESERVING WOMEN AND THEIR CHILDREN-A

BIG UNDERTAKING. Chicago is to have a widows' and orphans' home, says the Chicago Journal. Already the institution has been incorporated, with Mrs. Ada M. Simpson as its president.

THEY ARE IN LINE

Century.

New Institution to Be Opened

A building has been secured in the structure just west of the Leland hotel, which formerly did service as the First Regiment armory and later was utilized for hotel purposes by the Niagara Hotel company.

The home is to be known as the Offi-cial Widows' and Orphans' Home, and will have many unique features. Among these will be a restaurant where those inmates who are totally destitute will be all applicants coming within the limits given their meals free of charge, while others more fortunately situated financially will be charged a nominal price for the same. There will be an employment bureau and a nursery and kindergarten for the children, so that the mothers of the latter can go away to their daily toil with the consciousnes that their little ones are being well and

kindly cared for. Although the name of the institution would imply that none but women who have lost their husbands, and children without parents, will be accommodated there, this is not actually the case. Any worthy woman with children to support, whether her husband is dead or has deserted her, will be welcomed when the building is ready for occupancy. This will be within a few days, pending which time every effort will be made to make

the interior comfortable and cleanly. The building, having been fitted up for a hotel, is admirably adapted to the

uses to which it is proposed to put it. It is a four-story structure, divided into between 300 and 400 rooms. Under pressure the place will easily accommodate from 400 to 500 persons, and the manner in which destitute women have been flocking to the shelter since a brief announcement of the starting of the enterprise appeared in The Journal about ten days ago indicates that when the place is once opened it will be speedily filled. Of course, dismantled as it now stands, the rooms are uninhabitable. but when the women first began to arrive looking for accommodations, Mrs.

Simpson, not realizing how many would visit her, undertook to provide for a few of them by fitting up two large rooms, where they can cook their meals and spend the nights. Thus there have been from nine to a dozen inmates in the home ever since the building was secured. Seeing that it would be impossible to care for all who applied, the kind-

hearted president has been obliged to turn all others from the door, and will continue to do so until the formal open-ing, which will be announced, is had. The project is largely in the hands of

the widows of Masons and Odd Fellows, but it will not be required that the inmates shall have had any such affiliations. Neither nationality, race nor creed will be considered in the welcome

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IMMORTALITY,

... OR ...

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duly ordained minister to read the burial service into the cylinder of a phonograph, with appropriate hymns and prayers. When the coffin has been prayers. When the coffin has been laid beside the grave, the machine is started, and then "Nearer My God to Thee" is sung with much unction. The effect is said to be very solemn. The undertaker will not allow his sacred instrument to be used for any secular purposes and it is kent alongside of the family Bible when not in use. Abe Stillwell is the originator of the idea,

There is one sof of President Cleve-land's for which he should be commend-

TIPPLE. The Rev. Dr. E. S. Tipple (a very sug-gestive name), pastor of Grace M. E. church in New York, says there is no new woman. "Shirt fronts and bloom-the structure of the secretary of war bas been issued dismissing cadets Giles Bishop, Jr., and H. S. Commager, who were tried for hazing "plebes." Power-ful influence has been! brought to bear on the President to commend-ed: An order from the secretary of war bas been issued dismissing cadets Giles Bishop, Jr., and H. S. Commager, who were tried for hazing "plebes." Power-ful influence has been! brought to bear on the President to pardon these young men; but he says he is determined to break down this disgraceful practice of abusing new cadets. The President is right. right. 11

REBELLION.

It seems there is an irrepressible conflict in religious circles, particularly so among the Catholics. At a meeting of the National Alliance (Polish Catholics)

phyte and protozoa is that while both are little more than flecks of protoplasm, one is at the source of all vegetable forms, and the latter of all animal. The only marked distinction is that even in this earliest form the protophytes are able to assimilate directly from the mineral elements while the protozoa can only assimilate matter that is organized in other protozoons or proto-phytes. A minute "jelly-speck," would give a correct idea of these organisms which stand at the very base of living beings.

Zoophytes are a groud of animals with a more or less plant-like character. As a usual thing, colonies uniting together, form branching, plant-like skeletons. They are little more than a stomach or digestive cavity.

Marcus R. Jackson: Q. We are con-stantly told by ministers that God is love, and again that he is a God of wrath. What is the teaching of the Bible in this respect?

A. The necessity for a divine revela-tion is supposed to exist on account of the fallen and corrupt nature of man. If this revelation supercedes reason and flows from an infallible source, it must present a perfect view of the divine be ing. If we examine the Bible critically as we would any other book, we shall find that such is not the fact. It bears nnmistakable evidence of human origin. If God gave a revelation to Moses and another to Paul, he would represent himself the same in both. The Bible should be a unit, although its inspired writers were scattered over a thousand years. The sad fact is the very reverse. It is a book of fragments, which contain not the absolute views of God but the unknown writers' ideas of God.

Man changes; the ages come and go, bringing new ideas, but God is eternal and unchanging. The barbarous Israel-ites in the wilderness, and the disciples taught far differently from each other, and they wrote differently. Hence the Bible testimony is conflicting, and yields texts in support of both the unity and trinity of the godhcad. He is repre-sented as satisfied with his works and as dissatisfied: as dwelling in temples and as not; as dwelling in light, and in dark-ness; as seen and heard, and as impossible to be seen or heard; as being weary and resting, and as never requiring rest; as being omnipresent and all-knowing, and as limited in presence and knowledge; as all-powerful and as the reverse; as unchangeable and as change-able: as just and impartial, and as unjust and partial; as the author of evil and not its author; as warlike and as peaceful; as cruel, unmerciful, destructive and ferocious, and as kind, merciful and good; as vindictive and unforgiving, and as merciful. With true heathen relish he is described as delighting in burnt offerings, sacrifices and the ob-servance of holy days; and, again, when a sudden gleam of spirituality pierces the darkness, as disapproving all of these: as accepting human sacrifice, and prohibiting it. The unity and plurality of God are both endorsed by the Bible. The Creator, represented as the author of all things, is an eternal, omnipotent spirit, almighty, all-good, merciful, sin-cere, faithful, who upholds and governs all things, good and bad. It teaches

17

garies which enter the mind under such influences, are of no more value than dreams. The sensitive should avoid all such

material means to induce a state that is purely spiritual. It is true that as a person may be more sensitive to impressions when asleep than when awake, they may gain in sensitiveness while under control of narcotics, but the communications will be too distorted to be of value.

I. A. J. P., Baldwinsville: Q. I am deeply interested in the questions and answers, and to the reply that spirits cannot hear our voices, only being cog-nizant of the thoughts, I am impelled to ask if they can see our physical bodies? A. The same holds in both cases. The spirit, having spiritual vision, can only see spirit, and this shows why it is that mistakes arise as to the identity of spirits in and freed from the physical body; also why clairvoyants (having spiritual vision) frequently make the

same mistake.

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"Angel Whisperings for the Scarcher distinct persons—the "Father, Son and moral and spiritual tone that all will be Holy Ghost:" "the same in substance pleased and benefited by it Father, Son and spiritual tone that all will be After Truth."

He had to construct a hanging mat for his back and shoulders, in which he penitential chants and prayers. His en-forced penance had made him too weak to either walk or stand, and it is only a question of time when he will be relieved of the burden of llving. "What shadof the burden of llving. "What shad ows we are, and what shadows we pur sue!" Some of us.

OFFERING UP ISAAC.

Newton Blagg, a farmer, living near Chatteroy, Washington, returned home from his labor recently, just in time to save his 2-year-old child from a horrible death. His wife, driven insane from religious frenzy, had built an altar in the woods near the house, upon which she had secured the little babe, preparatory to roasting it alive. She was engaged in offering up a prayer when her husband arrived in time to save the child. She was sent to the insane asylum. These poor, deluded people find warrant for such actions in the Holy Bible; and it is rank "heresy" to say anything derogatory to it.

A DELUDED SINNER.

press reporter. He was reading his to commence in 1896. Bible and smoking a cigar. "Why "What constitute Bible and smoking a cigar. "Why should I be disturbed? God helps me. He kept me up during the trial and he will remain with me if I am hanged. . . . I am as good a Christian as any-body. That is why I have been able to stand all this." He will be transferred

from the gallows into heaven on the 6th of November. He says that "only a coward would attempt to commit sui-The Christian religion really cide." does work wonders in some cases, and this poor, deluded "sinner" is a sample case.

ROCKETS.

Rev. Syndicate Wilson, the great evangelist, has been working wonders at Gallipolis, Ohio, on the fair grounds. 'Over 4.000 people have been converted in his meetings during the past twentytwo months, and he has held over 1,800 meetings, which he claims is the greatest record ever made by an evangelist in this country. He carries a brass band, cannon and sky-rockets. Whenever a sinner is converted a rocket is sent up." This is the press report. He is described as a reformed drunkard and has since been preaching the gospel "with wonderful success," He no doubt pities "the poor, deluded Spiritualists."

SAW A SPIRIT.

work in the mine about two weeks pre-vious to his death, when he saw the dim outline of a man and felt the presence of something supernatural, as the apparition had a warring finger upraised. He was thoroughly frightened and at once left the mine, telling his

Comanche Indians. A general con-fusion then ensued, and by a vote they hangs to the live-long day, reciting his decided "not to submit to the rule of any Roman Catholic bishop, or donate money to that church." Thus it will be seen that the people are rebelling against the tyranny of ecclesiastical rule, which is continually squeezing money out of them and giving them nothing but husks in return. How long they will submit to such unholy conditions

they must decide for themselves. SUBSTITUTE FOR HANGING.

A bill providing a substitute for hang-ing has been introduced in the Ohio legislature. It is proposed to use the in-vention of a Columbus citizen, by which, it is claimed, death will be produced in shorter time and with less suffering than by the rope or the electric chair. By this device the prisoner's head is placed in a vice-like helmet, a lever is turned, and the bones of the head are crushed. The scheme, strangely enough, is receiving considerable support.-News Item.

If we were not living in a so-called Christian community, where churches, cathedrals and colleges are numerous, such inventions would be unknown; and Romulus Cotall, the young man at Akron, Ohio, who murdered a whole family named Stone, and now shields himself behind the Devil, was seen by a "What constitutes a State?

Not high-raised battlement or labored mound,

Thick wall or moated gate. Nor cities proud with spires and turrets orowned:

Nor bays and broad-armed ports, Where, laughing at the storm, rich navies ride; Not starred and spangled courts,

Where low-browed baseness wafts per fume to pride.

No! Men-high-minded men-With senses as far above dull brute endowed.

In forest, brake or den. As beasts excel cold rocks and brambles rude-

Men who their duties know, But know their rights, and, knowing, dare maintains at Resent the long atimed blow.

And crush the tyrant, while they rend

These constitute aState." 10CAH. MATHEWS. New Philadelphia, Ghio.

"Social Upbuilding, 'Including Co-op-erative Systems and the Happiness and Ennoblement of Humanity," By. E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Curre Borne or Human Culture and

Robert Montgomery, a coal miner, at the last part of Human Culture and Wanamie, near Wilkesbarre, Pa., died on the 16th of August, 1836. He was at this office.

"From Soui 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.

friends he had received a warning of "The Woman's Bible. Part I. The death. He could not be convinced to Pentateuch. Comments on Genesis, the contrary and took to his bed, al- Exodus, Leviticus, Numbers and Deutthe contrary and took to his bed, al-though the doctor told him he was not sick. He gradually grew weaker and thoughts of these brave women and the fell quietly asleep and died. He told his friends he spoke to the spirit but received no answer. Had this poor analysis, ripe scholarship and fearless miner understood the philosophy of adherence to the right, characterize Spiritualism (which fully explains all this very interesting effort of some of such phenemena) instead of only the the brightest minds of to-day. For sale dogmas of the church, he might have at this office. Price 50 cents.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Soriptures which prove or imply Spiritualism; together with a brief history of that is nearest akin to the blessedness of the origin of many of the important the angelic life. books of the Bible." By Moses Hull, "And now abideth faith, hope, charlbooks of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title est (that is, best) of all. This charity in

tablishment will be its employment bu reau, whereby the management will aid the widows to employment, after which it will be expected the latter will con-tribute a small monthly stipend toward their room rent and meals, thus assisting toward the maintenance of the institution as well as enabling the women to feel they are not objects of oharity The fact that the building is so centrally located will obviate the expenditure of car fare, and thus women earning small wages will effect a saving that will represent considerable to them.

. It is intended to utilize the third floor for the nursery and kindergarten, and in order to render the rooms commodious, it will be necessary to tear away

several partitions, but otherwise the structure will remain about as it stands. Skeleton Keys to Sacerdotal The basement will contain the restaurant, dining-room, a portion of the first floor, the offices, parlors, committee rooms, and employment bureau, and the remainder of the structure will be devoted to sleeping and living apartments. The parlors will be fitted up for the use of the inmates when they have callers. When Mrs. Simpson secured possession of the building through the beneficence of one who wishes to remain unknown in the enterprise, and who has agreed to advance the rent for a year, the place was in a deplorably dirty condition. But the president was undaunted, and with the aid of two other char-

itably inclined women, set to work with a will to clear it out. Tons of refuse in the court back of the building bear testimony to the magnitude of the work. Collectors who have been tireless in their energy have been canvassing the city for subscriptions. Among the most useful donations, that have as yet been secured are pledges from Swift, Armour and others of the packers to furnish meats for the restaurant one day each week, and from H. H. Kohlsaat, the Troy bakery, and Kinsley's to similarly

supply other commodities in the way of lood. The Chicago Edison Electric Light Company has also agreed to fur-nish light to certain floors in the building if some one else will string the wires,

and if some one would come forward and agree to furnish heat, those at the head of the home feel that with the rent assured a great load would be lifted from their minds. Mrs. Simpson her-self has donated between \$3,000 and \$4,000 worth of furniture used by her when she was conducting a hotel some

years ago. In addition to the president, the officers of the newly-incorporated institu-tion are Mrs. H. M. Plumb, vice-president, and Peter Heckinger, secretary and treasurer.

And so the good work of practical

Not always will this be so. Some day there will come over Spiritualists a revival-awakening, when it will be seen that humanitarian effort is conducive to

truest, highest spirituality and the un-foldment of that element in man's nature

ty, these three; but the greatest of these is charity."Gharity-meaning, love in its broad humanitarian sense-is the great-

denotes, it is a veritable encyclopedia of its practical phases is an upbuilder of information on the subject. Price **31**. In this charley in the soul of him that feels and exemplifies it, thus bless-

AN INVALUABLE WORK! This admirable work contains what a hundred spirits, good and evil, any of their dwelling-places. dire in details-details and accurate delineations of life in the Spirit-world-life is the constant appeal of thoughtful minds. Death is spiroaching. Whither-oh, whither is shall 1 know my friends beyond the condition, and what their occupations? In this yol-ume the spirite, differing as they may, are allowed to speak for themselves. No man is better qualified than Dr. Peebles to place a work of this kind before the people. Ile treats of the Mysterizes of Life; Doubts and Hopes; The Bridging of the River; Fore-gleams of the Future; Testimony of Saints; The Growth and Perfection of the Spiritus Body; Is it the Soul or Eddy that Sins; (Cothing in the Spirit-world; Our Little Ones in Heaver; The Perional Ex-perfences of Aaron Knight; The Red Man's Testi-mony; Er'll Spirita; Testimony of Physiciens La Pirit-Life; The Homes of Aposites and Divines; The Friends and Sbakers in Spirit-Life; Spirit Homes of Brino and Others; Many Voices from the Spirit-Land. Many other matters are treated to numer-ous to mention. Frice \$1.50; poptage, 12 cents. For spire to mention. The State Andre State State THER Friends and the first streated the Spirite spirite the first first first first first form of Bruno and Others; Many Voices from the Spirit-Life The Homes of Apostles and Divines; The Spirite Spirite; The Homes of the streated the Spirite Land. Many other matters are treated to numer-ous to mention. Frice \$1.50; poptage, 12 cents. For spire the first office.

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George Walrond Comes to

the Front with Facts. Sometimes I am simply struck with wonder when I read many of the unwarranted · statements made by so

many of the leading Christian workers in the churches. In Denver, Colo., feit need. at the St. John's Cathedral, a Mrs.

The American Spiritual Health Circle. Among the many methods employed in the treatment of disease, we would oite the three leading schools that em-ploy medicines alone for the cure of dis-

ease. The Allopaths administer large doses, the Homeopaths small doses, while the Eclectic School is supposed to use large or small doses, as in their judgment seemeth best.

Spiritual Health Circle? As all common laws are founded on the Divine law, the Spiritual law should permeate and control to a marked degree all natural and physical laws. "Thoughts being things," must carry weight in the circle of unseen force; therefore, in this we find an answer to the great Agnostic's wish, and firmly believe that under proper in-struction, health is as catching as dis-

Combined concentrated thought, in-telligently applied, increases the power of force to all within the radius of the thought. We feel it our duty, having fully tested its merits, to interest you in the movement. We shall form classes, giving monthly lessons or instructions, which will embrace Hygiene, Laws of Health, How to Live, How to Gain and Retain Health, Care of the Sick, etc. Many receipts and suggestions as to food, tempting dishes, drinks, etc., for the sick-room. How often we hear the

patient wishing they had something that would taste good. We hope to Do not suppose that we are antago-nistic to your doctor: on the contrary.



and never have taken place in that country of the lotus and mysticism. Republican, September 29, and which explains itself:

GEORGE WALROND DISPUTES AN ASSER-TION MADE BY MRS. TYPLER.

"In your issue of Sept. 21 I read a report of Mrs. Tytler's experience in India. Among other statements made to the small audience in the crypt of St. John's cathedral was one that the wonderful intervillage telepathic communications which the nations of India carry on, according to the writers, tourists and others, are not.'

"Now, 'telepathy' is simply a psychic science, understood by thousands of people in this country. It is the communion of subjective minds. and a power vouched for by the leading scientists of the day. It has been known and practiced in India and most Oriental countries for centuries past. During my experiences in India, Egypt, Palestine, Zululand, South Africa and other places I have found telepathic communication quite a common occurrence, and I am surprised to hear of any person living in India fifty-eight years and never once dropping across a single instance of telepathy. The powers of observation and research must be extremely limited, or the clouds of bigotry and prejudice very opaque.

"Another statement of Mrs. Tytler's is: And the people whom the magicians put in a comatose sleep and bury for an indefinite period are not and never have been.' Now, we have any number of well authenticated cases of not a trace upon its surface for more suspended animation and burial for than seventeen hundred years where long periods without any visible signs this populous city once stood. All, of decomposition when the bodies were however, was preserved from decay. exhumed. Many people believe that depriving the subject of air, in cases and perfect when exposed eighteen of catalepsy or suspended animation, hundred years after as when the will cause death in a few hours. Snch opinions are decidedly erroneous. In and implements of labor were all The Law of Psychic Phenomena,' there, as were the theaters, the page 312, we read: 'One of the most clearly attested instances of the kind places of trade. The bread was yet alluded to is the experiment of the in her ovens or on her counters, and Fakir of Lahore, who, at the instance many a hapless buyer was covered of Runjeet Singh, suffered himself to with a paste of water and ashes which be buried alive in an airtight vault for | formed a mould into which plaster of a period of six weeks. This case was paris has been poured, then the inthoroughly authenticated by Sir Claude crustation was removed, and the poor Wade, the then British resident at the court of Loodhiara. The fakir's nostrils and ears were first filled with wax: he was then placed in a wooden box. box was deposited in a brick vault, greatness and prosperity, when, as the lake-dwellers, who built their

not and never have been," also that action on your part, and suggesting telepathy and other phenomena do not many minor details that your busy doctor has not time to enumerate. Often your doctor is blamed for the loss of country of the lotus and mysticism. I had to refute that lady's statements in the following letter to the Denver any, belongs to ourselves alone, owing to our inability to act in intelligent concert with him.

We propose forming a New Circle on or about October 1st, and monthly there-after, and would be pleased to hear from all wishing to join. There are no restrictions, and one subscription in a family we deem sufficient. Our purpose is to enlarge our field of usefulness, and carry rest, hope and strength to weary hearts. Address, B. W. BANKS, Secretary, 357 Columbus Ave., Boston, Mass.

Mombership, \$2 per year, in advance.

PREHISTORIC TIMES.



history of humanity is always read with profound interest by those who do their own thinking. Only a few years have passed since scientists have sought beneath the surface of the earth for a buried knowledge of ancient man. Explorations by pick and shovel have thrown more light on the real condition of the race from two thousand to ten thousand years ago than have all the books in our libraries. We enter the lately resurrected city of Pompeii, aud at once see with our own eyes how the arts and sciences flourished; find everything there just as it was on that fatal night when old Vesuvius vomited forth fire, scoria and ashes, filling all her streets and covering her highest temples, leaving The pictures on its walls were as fresh painter completed his task. The shops

CONTINUED ON PAGE 4.