

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

VOL. 14.

### CHICAGO, ILL., SATURDAY, NOVEMBER 7, 1896. what else could he say?, Because when

# WHAT IS THE MEANING OF THE RESURRECTION IN GHRIST?

A LECTURE BY MRS. CORA L. V. RICHMOND.

DISCOURSE.

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never

"But as touching the resurrection of the dead, have ye not read that which was spoken by God, saying: 1 am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." "Ile is risen."

"Beloved, now are we the sons of God, what we shall be does not yet appear, but when He shall come we shall be like unto him, for we shall see him as He is." eep sea were in the alr, commingled with the breath of olive groves, and heavily ladenorange trees. In the early, pale yellow morning's light the women came to the sepurcher thinking they would minister unto the form of Christ, bringing their offerings with pinched features, from the days that had inter-vened since the day of the crucifixion, yet fearless, as women are wont to be in great sorrow; they came, the first to seek the shrine of their greatest sorrow. When in that trembling morning light they beheld the one whom they sought, not dead, but risen, and when the augel in the tomb declared that he had rison, the great flush of light that must have swept over all their hearts with commingling fears, for those were lewish women- fear of what it must be if Christ had really risen from the dead-inust have made such tremulousness in their hearts and in the air as would have been palpable even unto the hardened minds and hearts of those who had put him to death.

But this great joy filling and thrilling their lives as it did, must be borne abroad, must be carried unto others: and when in quick succession followed the visitations of Christ, the appearance to the disciples on their road to Damascus, his presence in the upper chamber where he met with them, and beside the sea, also, what wonder if the commingling faith of the Jewish doctriues and the great, overweening consciousness of his presence should cause them to mistake the manifestations of the spirit for

separated from the early disciples, and many times they have entered into from the church in Jerusalem, and car-forms, never enter again into the same ried his apostleship into Asia, and into forms nor shapes. Essentially it is a ltaly, and it is believed by some into new life that appears upon the earth to-England or Albion: it becomes evident day. Essentially there is not one petal that the comparison of the interval. that the evangelical Christian is wor-restored, not one rose leaf that is blos-shiping the resurrection as taught by soming again, and even the old roots Paul rather than that as taught by put forth new shoots of life, and if it is a Jesus, and believed in by the early discression in the and in the same that a resurrection it is not a resurrection ciples. It would be of little value to of anything that was, but it is a rebirth. If such is the lesson that matter can unlist on to the and the same believed in the same test that matter can ualists or to those who are believers in give, what must it have been when the any liberal phase of worship to-day, quickening spirit of Christ swept into were it not true that evangelical Christ the old forms of the Hebrew church, tendom teaches the physical resurrec- into the slumbering and sleeping citade

tion of the body how, and that it is in- of Judaism, in and over the dry bones corporated in the articles of faith of and barren doctrines of the priests of unto him, for we shall see firm as news, every evangelical Christian body, and, that day who had not the feast form hor It was the early Sabbath morning, therefore, if it is so taught it constitutes pretense of being prophets; in and and there came up from Galilee a sound one of the primal bases of the Christian among those who reveled among the like the sobing of the sea in its moan-religion, and we have a right to con-ting, the dampness, and the odors of the religion, and we have a right to con-base of human life, of the physical sider whether there is anything in the base of human life, of the physical the tributes and offerings of the living, the every evangelical Christian body, and, that day who had not the least form nor teaching of Christ that warrants the tributes and olferings of the living, the belief in the resurrection of the body. blood-howing service; what was it but Jesus speaks of the resurrection as the spirit of that invigorating life that already an established kingdom. He declared all dead things to be dead, all

speaks of it as a spiritual kingdom, and past forms to be no longer living, even he does not refer to the state of the dead Abraham, Isaac and Jacob, if they were who shall be resurrected excepting of God, were among the living and not twice or three times in the entire four among the dead. gospels. In Matthew he is recorded as And what was it that so stung the saying that some shall rise in the resur- sensuous-loving, death-loving Jewish rection of eternal happiness and the nation to persecute this man, save that other to eternal misery, or words that he taught a resurrection which they in the Bible are equivalent to that: sal- could not understand, a spirit-life which vation and condemnation. But we doubt they did not know, and revealed it in very much whether those eternal or his own life?

whether they are not, after all, merely after all the winged persuasion of his the states as indicated hy those to whom love, after all the quivering pulses of the truth or judgment comes. We think this present in the states as a state of the states as indicated by those to whom love after all the quivering pulses of We think this passage in Matthew is seemed to quiver and hang with heavthe only one upon which is predicated enly dew, after the beatifudes of Oli-the resurrection unto the judgment of vet, the prayer which is immortal, after oternal happiness or eternal unisery in the wonderful words which gave to his the language of Christ, while the pas- disciples a distinctly spiritual promise suges we quoted, notably that one refer and a message of comfort that could ring to the God of Abraham, Isaac and bear no other interpretation than that Jacob, as being the God of the living of the spirit, if after all this the Hebrew Jacob, as being the God of the hving of the spirit, if after an this the hebrew and not of the dead, would certainly heaven could be material, and the phys-refer to a spiritual instead of a material ical Jerusalem be set up on the resur-resurrection. Beside, it would not be in rection of the physical form of Jesus of keeping with any portion of the teach. Nazareth. ings of Jesus as recorded, any portion of No! Whatever Christians may say,

ings of Jesus as recorded, any portion of his moral tenets, or any portion of his whatever they may pronounce in read-exemplification of the life of the spirit, ing the sorvice or creed, whatever is an exemptincation of the fife of the spirit, ing the service or creed, whatever is an-to suppose, that after teaching that God thorized or canonized beneath the dome is spirit, "a spirit," after teaching the of St. Paul's or Westminster Abbey, or worship of God must be in spirit; after whatever the Vatican may give forth as teaching that man's life must not only authenticated word of mouth, there is be exemplified in the observances of the not one true Christian in one thousand letter of what is good, but even his that can distinctly and truly say, in view

one is called unon, does not one say to a confort; come unto me and let me soothe your pain; I love you?" Who better than the father or the mother can say this and yet not with assumption? And when one loves another and that other one is in grief or pain, who shall declare the sacred privilege, "I am your comfort, I am your strength when the world abuses you; come to me when you are revited for 1 will sustain you?" If human life may promise thus much, if the mother and the father may be a refuge for their children, if friendship is the great strong arm on which, faithful and well-tried, you may lean, why not that surpassing friend, that lovely Divine Love, that truth beyond contradiction which revealed the one way of life? "Though he were dead, yet shall he live;" dead to faith, dead to trust, dead to all external knowledge of truth, and though he were dead to the mind and thought of his friend, he is your friend; even if he were caught up into the spiritual state, yet shall be be your life, your consciousness, your strength, your presence, your love, by this surpassing truth. "And him that

liveth and believeth in me shall never lie." Who can die knowing that there is no death; who can experience either the fear or the death of death that knows that life is continuous, eternal and absolute? One not knowing this has no truth worth baving. Talk of faith in Christ! The trem

bling Christian that goes veiled in the garments of woe blasphemes against the name of Christ at every open grave and sepulcher. Talk of belief in the resurrection in Christ! The heart that turns away from the open grave without comfort and assuagement of grief does not know the mcaning of the name of know the mcaning; of the name of Christ. Talk of belief and trust in faith and love! There would not be a house of mourning in all Christian lands to-day: there would be no tombs and sepulchers beside which: men and women sit with veiled eyes and downcast countenances; there would be no houses of mourning for they who are living be-yond the shadow of the tomb if true Faith and Love were here. If there were grief it would be for the dead and not for the living; for those who sit im-mured in want, poverty, and pain; for those who drag and chawl their weary lives along, oppressed by their fellow-man; for those who in the slums of the crowded cities are ground beneath the heels of vice and crime: for those who walk the streets sparving for bread, clamoring for labor and can have i not: and for those enthroned in high places of power who are dead to all humanity and shame, and hear not the voice of the pleading, loving Christ all around them: for these let us ween blt ter tears: let there be mourning throughout the land: let the volco' of Rainah be

heard; and let it be for the dead, not for the risen in Christ. Your dead, those whom you mourned

passes away, leaving the earth bright, and shining, and pure. Viewed from the altar of that baptism and resurrection, oh, Christendom! ye are as dead as was Judea. There is as much need of a living Christ to-day, save that there are voices in the air, the quivering pulses of light glistening and shining above the earth, and the spir-itual rebirth and the new resurrection of the world: but because there is a new life, because this truth has a new form, because these fires are again kindled that shall free the gold of man's spirit from the dross of creed and dogma. so is Christ deserted for the tombs and sepulchers of two thousand years ago. Aye, while a little babe was smiling upon its mother's knee. the idoctors and lawyers and priests were discussing the dead tenets of the Jewish church: while the living form of the spirit of truth is abroad upon the earth to-day. possibly in the lisping language of the shild, in the golden hair that falls upon the brow, or in the words that fall from the lips of children, the doctrinarians

are teaching the sepulchers that Paul declared, and forgetting the Mount of Transfiguration and the resurrection morning. Ye have the dead in Adam, ye are born in Christ. All live in that truth; il you reject the name of Jesus a thousand times, it still is truth that sets you free, and if you reject the form of death which this salvation has offered we shall praise you a thousand times; but do not reject that sweet breath that comes, through bitter sweet, from the salt sea of human life, bearing even this day upon the lurid light of the morning the quivering pinions of that angel who has rolled the stone away from the sepulcher of your loved ones and declares that Christ is not dead, but risen

THE NEW RESURRECTION. [Impromptu poem: subject suggested by a member of the a dience.]

In the earthly spring you will walk by the grave

Of the buried blossoms and leaves of last year: Not one of their beauties could nature

save. And every storm hath left a tear;

The earth is stained, and brown, and old;

Your flowers are dead; they were slain by the cold. But trembling and rustling among the

leaves. faint touch of green piercing the A

sod through, Something within your spirit believes ' That life is still there, that it will re-

new The buds and the blossoms that seemed to die:

They are not the same; but you and I Remember when in childhood's glee We found the first flowers in the wood,

They were the same; yet they could not be:

THE UNKNOWN. It Will Always Be More than the Known.

The Limitations of Knowledge.

Gen. W. H. Parsons, of Washington, a distinguished literary light, sends the ollowing, by Rev. Charles G. Ames, of Boston. He thinks it worthy of a place Boston. He thinks it worthy of a place in THE PROGRESSIVE THINKER, and says it is a true Spiritualist sermon.

"We know in part "-I. Cor., 13:9. The wonder is that we know anything We wake into existence, and find ourselves alive. We look out, and find a world. We look in, and find another world; as our own being is fitted up and furnished with powers of thinking, feeling, willing, remembering, rea-soning, loving, hoping, fearing, aspiring, and growing into an even richer

It is all a wonder and a joy; a joy that is three parts pain. There is so much to

be known, and we know so little! Knowledge itself shows our imperfections and incompleteness: and knowledge comes so much more readily than wisdom. We soon grow aware that we are small crea-tures in a large place. We hardly find ourselves before we begin to feel lost and homesick, like the Hebrew poet of long ago, who sadly sung, "I am a stranger in the earth?" And do you know these lines of William Watson, the Englishman, whom some have thought worthy to wear the laurel after Tennyson:

"Strange the world around me lies, Never yet familiar grown; Still disturbs me with surprise,

Haunts me like a face half known. 'In this house with starry dome,

Floored with gem-like plains and seas Shall 1 never be at home. Never wholiy be at ease?"

But we do know in part. Ever the world comes forth from the invisible

into the visible. Ever from the Chaos comes the Kosmos. Creation goes on before our eyes. Nature is full of orderly movements which even we can trace, of surprises which even we can appreciate,

and of tendencies which even we can forecast. We can detect and partly measure the tendency toward higher life, of which death is but an incident. We can see

that a thousand destructions do but lay the foundations of new creations. can even detect the chaos in ourselvesa sign that we are not yet what we are born to become. We can see that what is meant for us must surely be ours; that we are heirs to an inheritance which will be ours in possession when we grow to it, as we have already grown to what we have and are.

ness the first failure. They have meetings every Sunday af-Our aspirations run far ahead of our

earth. Surely the matters of which we know least are not uncared for. The stars held their courses for ages before there was a true astronomy; human digestion went forward for ages before there was a science of physiology; the Father of mankind cared for them for ages before they called on his name. And are there not myriads of creatures, even more ignorant than mankind, who dwell in earth aud air and sea, living and dying safely in the hollow of his hand:

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Jesus has taught us that peace, order and gladness can come into human life, not through the intellect alone, any more than through the sense of ignorance, weakness, imperfection, limitation and sin, but through simple, childlike faith in the fatherly God. So long as men crouch and tremble and fear, religion is only a panic in their faculties, a confusion of thought, a paralysis of af-fection and a disease of the will.

The man whose prayer is merely a ory of helpless alarm can only put his head in a cloud and feel his own foolishness, without being cheered or supported by a restful confidence in the all-embracing Goodness. This describes much that has passed for religion. It has been blind and irrational. At the best, it is like the feeling which children have when they are alone in the dark, and when imagination is filled with vague phantoms of bogies and horrid creatures

that might clutch and tear. Can ignorant, people be good and happy? Yes: else there can be no goodness or happiness; for all men are ignorant; and none realize it so deeply as those who are most wise. If we become truly wise, and if we ever find a restful state of goodness and happiness, it will not be through mere knowing ness, but because we enter the kingdom

as little children. Ah! we cry, if only we could take time to study the problems of existence and find their answers! But we need not wait for that; the little child trusts to the warm arms, and is already in peace and safety.

Now we but know in part and see in part. "We now see through a glass darkly;" then when returned to those gone before, we shall "see face to face."

MRS. ADA FOYE.

#### She is Appreciated by All Who Know Her.

The meeting at 3120 Forest avenue, Chicago, has such a pronounced charaoter that it deserves more than passing mention. Mrs. Ada Foye, who has been its pastor for nearly two years, stinulficiates, and her work is a marvel. I have attended scores of her meetings, and in her test giving have yet to with

thing about resurrection, which certain-ly was very little, taught a resurrection that was physical. Still there are one or two passages in Job, some passages in the l'saims, one or two in Isaiah, the most spiritual singer of all the prophets, that seem clearly to point to something that the closing and final enactment, paipable, distinct resurrection that be-more spiriteal than the physical resurrection: but whatever the early proph- that which was essential to the salvation and was put to death, the Jewish church, physical form of man, which he teaches physical body of man is to be resur-did not accept the spiritual life at all, it is on neither sin nor bear the responsibil- rected, then is the lily more to be enwas the resurrection of the life of the because it possesses no nature of happi-quivering wings of light that flutter would be destroyed from the earth, and the good inherit the earth: that those only those who survived that change preposterous conclusion to arrive at from nest, that waits for the new life that is would inherit the kingdom of life or concerning which we have ever heard! light in the new Zien, which was to be the city of the Lord upon the earth. a spiritual singdom as being dis-tinctly a kingdom of heaven that be transmuted into men here, sink into renewing their life from the great altar a kingdom of heaven that be nothingness in their materiality com- fire of the sun's splendor to be more en-not to the earth, but to the pared to a spiritual church founded upon vied: then is every beast of the field, inlonged spirit: teaching a king, who was not a physical ruler, but a God of love; living that love, practicing those gifts which were the proofs of his inspiration, and pouring out those teachings which are any resurrection at all it would be upon its wrinkles, its age in the all-forgetting, the earth, that the good would inherit all-absorbing change of nature, more to to-day the spiritual exaltation of the world; it is no wonder that those lowly the physical earth and the bad would be prized than that immortality which be annihilated; it is attempted to en. first clothes itself with the dust and fishermen, taught in the external forms of the Hebrew church, could not undergrait this upon the pure spirituality then can shake the dust from its spirit fresh from the altar-fires of the Infinite, when it agains returns to the Father's stand the spiritual meaning, and it is no this the remaining fragments of the Ju-house. daism that l'aul possessed. It is like The scheme of human intellect, that wonder that they, confounding his utterance with a physical promise, should have supposed, when they again saw saying, oh yes, the spirit must be quick- which I aul's reason declared, has fast-ened, there must be the light of spirit- ened upon mankind the physical curse him after the crucifixion, that it was a physical resurrection: that he had come ual love, man's life must not only be free of a physical resurrection. to establish a literal kingdom.

from sin, but even the thought of sin- | heaven, a material paradise and a lit-But when he really departed from ning; he must not only not violate any of eral salvation cannot be coveted, and the ten commandments, but he must not can no longer be maintained, in the them and did not appear any more in bodily form as before, or if he did aphave a thought that is not in keeping spiritual light of Christ's teaching, near made it plain to them that it was a with them, and all this must be supple-inore than can the photograph of these mented by the higher commandment of lilies be mistaken for their fragrance spiritual and not a material visitation, the disciples of Jesus would not have incorporated into their teachings the physical resurrection: the resurrection of the physical body as taught by Evangelical Christendom to-day. It was left wholly for Paul to do this: John intimates it but dimly: the early apostles saw more to marvel at in the spiritual nature of Christ's kingdom than in any physical fact which pointed to their own who were born in Christ, or physical body. It was left to Paul, the doctrinarian,

passed away before Christappeared, and even these lilies teach a better until the judgment day; and he taught of Galilee on that pale Easter morning; it, also, to claim those who were then even the lilies that teach forever th brew church, whom he then wished to

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reach. Besides, while Paul clearly stated, in of the artist or poet tell a better tale

perfect love; he must abrogate the let- and bloom. Come out of that dim light ter of the law in favor of the spirit of of the ancestral Hebrew morning which truth, and it is interpreted that he must had not yet left the women of Galilee, enter the kingdom of the Father by that come out from that appalling light which is on the Christ basis; but after which was more shadow than is no resurrection. who were born in Christ, or who had ex-perienced re-birth, were already in the and redeem, as had already made such liveth and believeth shall never die." resurrection: and they, therefore, could disciples as John sons of God before That resurrection is true or Christ not mean that there could be physical Christ departed? What was it that resurrection after the decease of the thrilled them through and through and through and speaking to Martha; to the beloved It was left to Paul, the doctrinarian, to incorporate into his teaching, that he and Elias when Jesus was transfigured friends knowing of the truth that was

all this is done he must have his physical when it flickered across that death that body in the kingdom of heaven or there wasstill upon them they did not attempt to know what the spiritual resurrection What was the life that Jesus brought might mean. physical resurrection. Besides it was clearly perceived by John, as it was by some of the other disciples, that those who had ex- this spiritual fire that was to renovate were dead, yet shall he live: and he that

made them aware on the Mount of house of Lazarus, who was dead.

might in some measure win the mate- before them? What was it that gave enfolded in the spiritual meaning of his rial minds of the Jews, the doctrine of him the power to minister to their spir-the physical resurrection. He did this itual needs, pouring out spiritual bless- not the Man of Nazareth, but the Man of that he might claim those who had died ings upon them through angelic minis. Truth, who bore the only message that for the Hebrew faith; he did this that tration and gifts of the spirit, if all these the world then could know of the real he might claim those who in the church finally had to be merged in the sensuous immortality, who was the impersonation of Isracl, or the Hebrew church, had resurrection of the physical body? Why, of that resurrection, and who, being that, could in his words, beyond all per who under the Mosaic law would sleep The blossoms that grew beside the sea sonality, had a right to say it.

But if you have great a truth and you it, also, to claim those who were then even the lilies that teach forever the only know it, even though it is a prob-imbued with the doctrines of the He- resurrection, as held in the hands of the lem in Euclid, you would say: "Come this way and solve the problem; there is no other way." Euclid could say to all the angels, or borne aloft in the hands o the blessed Madonna, in the clear vision

clamoring mathematicians around him: "This is the light, this is the correct Why, nature never restores old forms many instances, intellectually the prop-ositions of the teachings of Christ, he There is not one atom in that lily that pathway, these are the accurate lines of did not perceive the spirit of those was in the lily of last year's growth no; measurement, these statements are true, I will show them to you."

He was too busy advocating ray of sunshine is woven into the fine his own ad vocacy, too intent upon estab- meshes of the petals of any flower that In the moral principle when a messiah doctrines to make clear the ever had life in any form before; and impersonates the truth, when the truth spirit of what was intended. But as he even the old atoms of the carth, though lives in him, is expressed in the life, the light of this all-pervading sun,

the literal reappearance of the body? The Jewish church, if it taught any-thoughts must be pure and blameless: of the life of Christ: "I believe in the thoughts must be pure and blameless: of the life of the body." It is from and put aside, their forms to be the food for the worms, and to sink back into dust, are they only to be restored to you by such alchemy as shall bring that fatal dust into form again? Rather let us and correct moral natures; to suppose which Christ brought in his life; to that have the vision of Hamlet; rather let us have the materialization of the seanceroom and the cabinet, if you needs must of the kingdom of heaven, is that the renewal of life all around them. If the have a resurrected form; for such, undoubtedly, was the form that appeared unto the disciples, the Christ spirit tempering the appearance to their need, taking upon himself enough of the dust to satisfy their Hebrew senses, yet all be resurrected in order that man shall to put forth their new life, more to be the time winning them gently, by a gradual withdrawal, to the consciousenter the kingdom of heaven, is the most envied than he; the song bird in its nessof that higher life in the kingdom a purely spiritual life of any couclusion to give new songs for the coming year; beyond. Let us have forms that can at eoncerning which we have ever heard, then are the stars, glinting and twink- will (by splrit) be wrought out of the The physical paradise of Mahomet: the ling in space, that through all the an- primal atoms, not forms that are corthe city of the Lord upon the earth. Ine presider paratise of Manomet, the tang is space that though all the and primar atoms, not forms that are con-When, therefore, Jesus came teaching annihilation of women, unless they were wondrous heights, ever changing and | which shall appeal to the present need the resurrection of the physical body. stinct with this nature that renews her-It was the Hebrew church that taught self forever in new forms of existence, the physical nature of heaven, it was more to be envied than man; then is ev-the Jews who believed that if there was erything than can blot out its antiquity,

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roded and decayed; let us have that to the living hour to-day. The appearance of the form of Christ was for the purpose of making himself visible and tangible to his disciples, according to their physical needs, and th withdrawal and resurraction unto the diviner kingdom was to answer their spiritual needs. Everything was ful-filled then and there, and in that fulfill ment was the prophecy of all ways in

which the dead can be resurrected. But what Christ chiefly meant, and that which is always intended in his teachings, and that which his life came to declare, and that which his service gave to mankind, and that which his love bequeathed unto them, and that which, on this resurrection morn should fill all the hearts and souls of Christian with a splendor like the golden glory of a lily in bloom, is that it is the quickenany ing of the spirit coming out of the death and bondage of the senses, the knowledge of the Christ life; if it is not this then it is nothing; then is the Judean death true: then is the naturalist correct whose body perishes and who has no soul: then are they correct who be lieve that all shall go down into the lent house of nature where out from th tomb the bursting bud and flower are all the forms of Immortality that can be known,

But because love is quenchless, and Jesus was love; because truth is undy ing, and Jesus taught the truth; because truth and love are the living Christ of to-day (veiled in any form whatever) with men and women whose lives are examples of truth: because God ther was, and now is, and ever shall be, the God of all living souls; and because there can be no dead in the kingdom of God. so does that refulgent spiritual life roll in and through the centuries.

Christendom like Judea must be aroused from its tomb-worshiping and death-worshiping to the living alter of Christ, Even as that temple which Jesus condemned, in the use which was made of it as the charnel-house, so is the temple of that false worship which makes the physical shrine of praise a physical altar of death, and physical resurrection the token of the immortality of Christ.

We are resurrected in Christ such time as the lightning shaft of truth pierces through and through the dead man or woman of earth and finds the llving soul: we are resurrected in Christ such time as death is dethroned

and fear no longer possesses us; such time as the shadow of the senses, under

Yet it was the same life, we under stood. Had renewed itself from out the gloom

And come to cheer us with wonderous new bloom.

You walk by the tomb-of your dead some day:

You know that your dead will never return. The dust and the ashes, and the earthly

clay Are all that there is in the sepulchered urn:

These are salt tears, and anguish, and bitter pain, But you never can see their dear forms

aguin; But, is it possible? Out of the gloom

Of shadow, and want, and pain, and storm,

Something that comes into your heart's dead room;

A new breath that keeps your spirit warm.

Ah, is it you dear? you say to yourself, It cannot be! you who were dead And have come to me in this wonderful way,

Silent, yet palpable, as you tread? And the bursting heart opens with great

joy: You did not want the life just as it

was, But a better glory for love's employ,

And a higher knowledge of the heav enly law.

That life is re-born and liveth for aye, Not in the dust but in the sky.

The great world needs a savior to-day Just as much as when Christ Jesus was here;

And the world would kill him and drive him away, And there would be sorrow

mourning and fear;

But the Christ of the body and the Christ of the sol

Each reveal a rare new birth all their

One is the form with its present control, The other leads unto the sternal throne.

And the world needs a new resurrection day Each time that Truth's body is taken

away.

So the body of Christ is buried to-day. The Vatican tolleth a dismal sound: Creeds and dogmas die, wither and

slumber away, Like the shriveling leaves on their burial ground:

And now where new buds are trembling forth. dere the first spring flowers leap up

We know that in new guise this glad,

new earth Is re-born, resurrected, before men's

sight, And death and the supulcher both pass

away In the glad, full light of Resurrection Day.

When the "fighting Bishop of Nor-

rich," in 1383, stormed the town of Gravelines, he massacred the entire population.

Helvetius declared in his articles of war, that soldiers ought to be made to fear their own officers more than they do the enemy.

The Koran forbids true believers to destroy the vines, palm trees, fruit trees, corn and cattle, even of their worst en-

knowledge. With the eye of the mind, you see a picture which your hand cannot paint; you conceive a poem which you cannot write; and your spirit thrills to a harmony which you cannot execute. You say, like Mrs. Browning,

"With stammering lips and insufficient speech, Strive I to deliver aright the music of

my life.' But you cheer yourself with her hus band's brave word,

"What I aspired to be, And was not, comforts me.

Our possibilities are only known to us in part; but they stir us with unutterable longing and affect us like a prophecy of what we may yet become. Who can set a limit to the growth of human fac-Who car ulties? Who can measure the generosity

of God? Are there some things never to be known? I dare not say. The primeval ages of the globe seem sunken and lost

in the oblivion of a million years, when Mary Denton held in her hand a fossil fragment, there passed before her mind the vision of that ancient world. with its grotesque forms of life; and neither you nor I can deny any more than we can affirm, the reality of that vision. It seems well proven that Swedenborg, when in Germany, saw clearly the beginning, progress and close of a great conflagration in Stockholm, hundreds of miles away; but here again we need neither deny nor affirm. The-presence of a marvellous penetrating power hitherto unknown, in the rays of light, may be but a weak parable to illustrate the undiscovered and unused powers of

the human mind. Phillips Brooks said that though he seemed to lack the musi cal faculty, he hoped yet to possess and enjoy it; for he believed that the germs of all belong to each. The least developed and most unonlightened of us may yet become like Tennyson's poet who

saw through: "He saw through life and death, thro'

good and ill; He saw through his own soul. The moral of the everlasting will,

An open scroll before him lay." There are dark places in us: eves that have not opened; nerves that never re-spond; wild, uncultivated tracts of desert that may yet bud and blossom as the rose. Probably we all have silly seasons, lapses of memory, unreasonable spells, partial insanities and imbecilities. If we also have lucid intervals do not these represent our truer selves? But even if

we could acquire full-rounded completeness or symmetry of being, and uniform activity of every faculty, we should still be only as well-born infants; we should know but in part.

All the more real and constant is our need of Providence. All the more evi-dent must our life be in the keeping of one who exercises toward us that wis dom, power and goodness which we lack, yet without which we could not live. 'He knoweth our frame; He remember

eth that we are dust." He neither exacts nor expects too much of such crea-tures as He knows us to be. Little as we know, there must be an intelligence

to which all is known. There is no comfort or sanity except in trusting; no place but in believing. We must walk by faith, and not by sight. For always the unknown will be more than the known: and this must be as true of the highest and wisest archangel as of the weakest and lowest child of

ternoon and evening, and it is safe to say there is not an instance when she does not land one or more new converts. raising recruits. Mrs. Foye is high up on the list. She swells the volume of the ranks. It is a continuous revival.

The afternoon is a general conference, when excellent mediums and speakers are always present. Also Mrs. Foye makes a short talk, closing the conference with her tests. In the evening she occupies all the time, the first half with lecturing and answering questions, and the last half with tests. Her answers to questions are clear and free from mystery, and the lectures are en-tertainingly solid and practical. The afternoon meetings are large; the even-ing meetings are crowded. Chicage will be fortunate if she keeps Mrs. Foye permanently, as she has done Mrs. Richmond.

Miss Langle leads at the instrument. and she is a musical host. Chicago, 111. E. W. BALDWIN.

#### Seeking the Light.

TO THE EDITOR:-There are many, even among Spiritualists, who do not think that unenlightened spirits come back to the earth plane to get into the light, but here in Topeka we have had the fact emphasized by one of our local mediums, which I wish to give, think-

ing it important evidence. At a circle held at the home of Henry lowe, an unenlightened spirit came who called herself Sister Sarah, and who said she was one of those unfortunate beings, a nun. The organism she tried to control was that of Mrs. C. H. Goodwin, who is a splendid trance melium, and all of you who know anything of mediumship can realize the terrors in store for one who is used by such a spirit, and to those who do not I will say it is like an untaught child strumming on a piano.

At this scance the spirit came and we talked to her until she realized that to let go of priestcraft was the only way to progress, and now comes the test part of this.

In about two weeks Mrs. Jennie Darrell, a materializing medium, came here, and at a sitting given at Mr. Lowe's, at which were present Judge and Mrs. Clark, Mr. and Mrs. Lowe, Mr. and Mrs. Goodwin and many others, a spirit materialized and called for Mrs. Goodwin to come to the cabinet. her doing so the spirit said: "I am Sister Sarah, whom you helped into the light, and I am, O, so happy, and I glve you my blessing." Then she material-ized a lace veil of cobwebby fineness, which she threw over her. Now, all present saw this. Mrs. Darrell knew nothing of the former sitting. Thus it, to us, was conclusive evidence, that we can help those who have passed into the other room out of darkness into light. LULU D. MCCREERY.

Topeka, Kansas.

There are hopes the bloom of whose beauty would be spoiled by the trammels of description: too lovely, too delicate, too sacred for words, they should be known only through the sympathy of hearts.-Dickens.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is profuced from the hottest furnace, and the orightest thunderbolt is elicited from the darkest storm.-Colton.

'The Sanscrit alphabet had 44 letters.

# REFLECTIONS

### On Various Subjects of Interest.

A few years ago I received the following communication from a spirit which brought an aura calm, gentle and good: "I can remember of no time when I was different from what I am now. I never lived in a world in a flesh body such as you have!"

I inferred that this might be true, but not in the sense that we can comprehend or satisfactorily understand. The following thoughts came by impression regarding this communication: "There are many worlds in space

which are of such an advanced condition that their inhabitants do not die as we do on our earth. Their bodies are of refined material, which gradually is absorbed and eliminated by the spirit, and thus physical death is not at all known or noticed, being brought about by slow gradatious. These peoabout by slow gradatious. ple know and comprehend all things that are knowable, and, furthermore, always were souls and spirits, with full mental faculties, and descended into matter only for the sake of a change. They never were created-they always were. They lived in an atmosphere that drew to them their spirit-bodies from the ele-ments, and then their physical bodies They never had any use for the sexual function, although sexed, being of too high a degree of spirituality. In contrast, the people of this earth and some others are of a low degree of spirituality and caunot attain to the high elevation of these Deions who can comprehend the primary growth of the spirit or soul germ. Souls are electric sparks of intelligence floating in the sea of Infinity. Souls are intelligence individualized. A spirit is only a covering an outer reflex, donned or doffed at will by the soul, which is a winged globe! xistence, as man sees it, is only a phanasm. The life of a man on earth is only a moment in comparison with his life in the Soul-World. Souls know all things, in the ultimate, but when hedged in with matter, as most of them are, whether living in a body or not, they do not know all things even in the proximate. No one knows how many times this universe bas been formed and died and been re-formed again (there is no such thing as creation). But notwith-standing, all souls existed forever in its entirety This universe may be vigintillions of years old for aught anyone knows. And, for aught anyone knows, every time it completed a cycle and started in on a new lease of life, every living thing started on another lease

#### IMMORTALITY.

Concerning thought of a knowledge of immortality, there are many people who have been supposedly dead, yet who afterward recovered and lived years. But it seems that not all have consciousness during the suspended animation, coma or trance. I have heard that a Mr. S. K. Beattie, of this section of country, was supposed to be dead, and was placed in his coffin, but survived the ordeal, regained consciousness and lived to be upwards of 70 years old. A lady in Paulding County, O., died for sure after having been called doad, I think, seven times before, during the course of her life. My father came near being drowned by his team running away, throwing him from the wagon and get ting him under the wheels. He says he did not suffer much, but it seemed as if in a moment everything in his life passed before him, and he thought of the future and the welfare of his family should he be drowned

In 1889 or 1890 1 heard Moses Hull tell the experiences of his brother Joseph (I Linuk), who came near drowning when a I will give the facts as near as I can and as correctly: Joseph was about 17 years old and was in swimming. He either took a cramp or got beyond his

tion, adultery, arson, drunkenness, embezzlement, forgery, fornication, incest, lying, murder (of various kinds), perrape, rioting, slander, sodomy theft, and all manner of bigotry, crankiness and heresy. I found not one item speaking of a Spiritualist in such terms. Thus the ton commandments are run against and jammed out of all shape by the very men who ought to more firmly and clearly impress them upon the minds of their followers. But what could be expected of such people, who sling auathema-maranthas at you when you fail to agree with them that Moses was the meekest man whoever breathed: that Solomon was the most virtuous man;

that Job was of all men the most patient that Ezekiel was a prominent baker in Israel; that Abraham was the godliest old rake in the world; that Lot was so righteous it was a wonder he died; that it is nothing remarkable that the orthodox religion was founded on a dream; that Paul wasn't mistaken when he thought it no sin to be all things to all men; or that St. John wasn't crazy when he wrote his Revelation.

This gives the lie direct to the very pious (?) people who busily circulate the idea that Spiritualism and mysticism fill the penitentiaries and asylums. The further they get away from chronic orthodoxy and stop eating sanctimonious dried fruit and drinking the mouldy liquid in ecclesiastical milk-bottles; stop listening to men who talk to the people through the windows of Noah's ark (some would say through their hat), and think they hold mortgages on the chief corner-lots in heaven, the less in-clined they are to violate the only real laws in existence, the laws of nature. There is but very little genuine Christianity in the world, and what there is is not ten per cent. found in the churches:

A SAD MISTAKE. It is a sad mistake for Spiritualist and

liberal lecturers to attempt in their iconoclastic zeal to sweep away every landmark of theology to which the peo ple have looked for the past 6,000 years. It is worse than folly to antagonize the idea that such a man as Jesus Christ ever lived. To do so does harm to many people in orthodoxy or not weaned thor oughly from it, who would be repulsed from Spiritualism. The churches and church-people would be more friendly and sociable toward Spiritualism if there were not such wholesale and often vituperative abuse against the Bible and its leading characters, especially Jesus. The ground traveled by Moses Hull and others who confine themselves mainly to comparing, in the most indisputable manner, the similarity between the socalled miracles and wonders of the Bible and other ancient history, with the psy-chic phenomena of modern times, would, if universally carried on, cause the preachers to talk Spiritualism or else resign their positions. More than this, sensitives, psychics or mediums ought to lead purer lives than some are reported to do. It is a grand, a holy office, by which God's ministering angels, our spirit friends, return to tell us of the

glories of the life over there. CHANGED THEIR BASE.

## The world has largely increased its

knowledge of the structure and laws pertaining to the universe; especially have the theologians changed base won-derfully, and the world can thank the Unitarians, Universalists and Freethinkers for this great change, dating from the New England controversy. People used to believe that there was an Almighty ;God who lived, moved and had his being in an impossible heaven, where good neople had no greater delight than in looking over its battlements and grinning at the agonies of their once-loved ones in an impossible hell below. This seemed very vague, inasmuch as hell was supposed to be within the earth and heaven above. must relinquish the idea that Jesus is the true God. U. G. FIGLEY. Jesus said the kingdom of heaven was Ney, Ohio. within each human breast, and if heaven is there, hell can't be far away. Most people get more hell in this world depth and sank. He suffered somewhat than they can ever expect to in the next one. Environments count, every time. been constantly stirred with the politi-The worst hell any person could possibly want is the recrimination of a remorseful conscience: it is likened to a fire that sears the soul. This is why hell gradually came to be believed in as a fiery lake wherein sinners were plunged, taking its name and purpose from the valley of Hinnom (Gehenna), near Jerusalem, where a fire continually burned to consume the filth and garbage of the city, presumably under the orders of the board of health. Many erroneous city and horrible doctrines concerning heaven and hell have been taught and promulgated since the birth of Jesus and before. As a sample of the soul-blast ing, reason-warping, brain-twisting doc-trine of hell, presided over by an Almighty Devil, who to all intents and purposes seems to be God's "right bower," secretary of state, or something of the sort (indeed, it is impossible to tell where Ged leaves off and the Devil begins), I will give the following ex-tract from one of Rev. Spurgeon's sermons concerning the lower regions to which unbelievers in Christianity obtain a free pass: "There is a real fire in hell, as truly as you have now a real body—a fire ex-actly like that which we have on earth in everything except this, that it will not consume, though it will torture you. You have seen asbestos lying in the fire red hot, but when you take it out it is unconsumed. So your body will be propared by God in such a way that it will burn forever witbout being consumed; it will lie, not as you consider, in metaphorical fire, but in actual flame. Did our Savior mean fictions when he said he would cast body and soul into hell? What should there be a pit for, if there were no bodies? Why fire, why chains, if there were to be no bodies? Can fire touch the soul? Can pits shut in the spirit? Can chains fetter souls? No! Pits and fire and chains are for bodies, and bodies shall be there. Thou wilt sleep in the dust a little while. When thou diest thy soul will be tormented alone-that will be a hell for it-but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells; body and soul shall be together, full of pain, thy soul sweating in its in most pores, drops of blood, and thy body from head to foot suffused with agony conscience, judgment, memory, all tor tured: but more, thy head tormented with racking pains; thine eyes starting from their sockets with sights of blood and woe: thine ears tormented with 'sullen moans and hollow groans and shricks of tortured ghosts,' thing heart beating high with fever, thy pulse rattling at an enormous rate in agony, thy limbs cracking like the martyrs' in the fire, and yet unburned; thyself put in a vessel of hot oil, pained, yet undestroyed; all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the Devil shall ever play his diabolical tune of Heil's Unutterable Lament: thy soul for ever and ever aching, and thy body pal-pitating in unison with thy soul."

sentence passed upon for the following high crimes and misdemeanors: Aborand freethought flourished and heretics were many, when people claiming to be the followers of him who said: "Suffer little children to come unto me, and for-bid them not, for of such is the kingdom of heaven," sang that damnable hymn of which I will spoil good ink and paper by quoting just one verse:

There is a never-dying hell With never-dying pains, Where children shall with demons dwell

In darkness, fire and chains. Have faith the same in endless shame, For all the human race, For hell is crammed with infants

damned Without a day of grace."

PURCATORY-HELL-HEAVEN. Thank God that Jonathan Edwards has gone to his reward. He had to spend a long time in purgatory before he

was fit to even get a glimpse of the heaven he talked of so much. This brings me to the thought that there are three states or conditions in the spiritworld occupied by the former residents of this world, viz: Purgatory, heaven and hell. I know that most Protestants hate the Roman Catholic church so

much that they refuse to see any good in it; but for my part I believe in purga-tory, for the very good reason that most people are either not good enough to get into heaven, or bad enough to get into hell, therefore they go to a middle state where they are purged of their errors, led to see the way to light, and gravitate to a degree of heaven if responsive to the teachings of their heavenly instructors, or gravitate toward the abode of those who care for nothing, and rather enjoy the torments undergone by their associates, the state of their minds producing the objective view of their surroundings. The orthodox hell has been greatly remodeled, and would not

seem natural to an orthodox sinner who believes in Spurgeon and Edwards.

SCIENCE AND BIBLE. I will for a moment glance at the orthodox position in regard to science as contradictory to the Bible. It is useless to try to reconcile the Bible with all ap-plied sciences; Hugh Miller tried to with Geology, and reconcile Genesis failing, blew his brains out. All the trouble lies in a too much following the letter of the Bible, and not the spirit, hence so many contradictory doctrines and theories. The Bible must be taken as a collection of books written by ancient heathens, and shows the varying of their thoughts and beliefs. There is nothing infallible about it, and never was so intended by its composers and compilers. For instance, the many views held by the so-called followers of Jesus; nine-tenths of them believe it is the act of his dying that saves them, when it is the life he led and the good doctrines and precepts he taught that are given as an example for them to follow; so I doubt if Jesus ever heard of these nine-tenths who pray to him, and then revile him afterward by their daily life.

The church, from being an infallible monitor and instructor in educational matters, and from persecuting and klll-ing scientists and discoverers, has wellnigh ceased persecuting them and begun calling them saints, and claims them as members of the church. In a few years they will steal all the Spiritualist thunder and claim they always taught and believed in the communion of souls-are beginning to do so already. It is really amusing to note the struggles to reconcile theology with science, and the wry faces made by the theologians on finding their under-pinning knocked out. They are steadily changing their views on astronomy, and from arguing that the sun moves around the earth, are willing to acknowledge that there are other inhabitable worlds, and other solar systems, besides our own, hence

The Cause at Sacramento, Cal. TO THE EDITOR :-- While this city has

# PEN THOUGHTS.

As They Come from Denver, Colorado.

#### The Country Ithe Climate, and the Psychic Influence.

In these altitudinous regions of the Rockies there is an inspiration not to be had in the lower lying levels of this glo-rious continent, 3 In spite of the cyclonic nental disturbange over the coming election-and mediums feel this condition everywhere just now-there is in these altitudes an inner consciousness of a spiritual influence ever at work, striv-

ing to unfold the higher self. The psychic-I speak from a personal experience—is not so much disturbed here as he would be in the larger cities on the lower sea level. The air is so delightfully pure and ethereal, and the climate, and almost perennial sunshine so invigorating, that I am reminded of my journeys on the mountain slopes of the Amatola and Drackensburg mountains of South Africa, and wanderings in Spain, Cyprus, Egypt and Palestine. Those bygone experiences in the Orient have filled me with an inspiring power of immeasurable benefit to me and to those truth-seekers I am brought into daily contact with, and my past resi-dence of four months in the Rockies has renewed that power considerably, and enhanced the value of the many psychic

gifts I have developed. There is considerable interest in Spir-itualism everywhere in the States of Colorado, Idaho and Utah, as evidenced in the many invitations I have received from persons of influence in the leading cities and towns. This is a good sign of the times, and evinces the fact that Spiritualism will unquestionably become the paramount religion of the future. orthodox churches in Denver are The very poorly attended, yet the Spiritual-ists cannot complain, for all through the summer, at the Spiritualist church, and this church is directly opposite St. John's Cathedral, the attendance has been most exceptionally good. Dr. Ewell, the pastor, has zealously and gratuitously ministered to the wants of the Spiritualists by giving lectures and tests every Sunday. The church bigots-and they are here as in every city are ex-ceedingly envious, jealous, and full of Christian uncharitableness. Underhanded and Judas Iscariot-like, many of them visited the leading mediums and clairvoyants of Denver, and reported the of their investigations to the results press. Even some of the reporters took part in this clandestine work. Many mediums' names were publicly men tioned as fakirs; many names of wellknown, conscientious mediums, course, appearing among those known o be fraudulent. Some very reprehensible things were brought to light: ac

tions, criminal" fact, but it is a pity the criminal cases were not brought to justice, and the deubtful ones left severely alone. IC he

So many honest, innocent medlums bave often to undergo the odium and mental torture of public exposure in or-der that the doings of a few fakirs may be brought to fight. It is to be hoped that the National Association will take practical steps to protect the many faith ful men and women who are striving and struggling to eath an honest dollar through the exercise of the spiritual gifts they have developed. The criminal cases of wholesale extortion should be prosecuted, lot 1 ...

I am glad to idant from advices from South Africa that the cause is growing and spreading ha many directions. The astronomer of the Royce Observatory, Cape Town, writes me: "The cause is flourishing bere. There are a number of circles sitting quietly. Kimberly and Johannesburg are better off in this respect. A circle sits in Salsburg (Rhodesia) on moonlight nights, and that Sir Thomas Scanlan, at one time the Pre-

ders, not liking the plain, unvarnished bruths of Spiritualism and the working garments of the Spiritualist, make a new kind of aristocratic cake of the following ingredients: "Take about two parts of Asiatio mysticism, two parts debased Christianity, one part crude meta-physics, and 95 parts of pure twaddle and vapid nonsense and thoroughly mix and incorporate. Serve with a crust of diluted Orientalism to the lower 'upper ten,' and say it is Theosophy," and, sir, this is the cake of Theosophy, as dished up of late. A celebrated scientist wrote a short time since that "Madam Blavatsky started this Theosophical idea in the spirit of a joke, and finding it easy to delude the credulous, continued it as a business." Surely, recent develop-ments point this way. Yours truly, GEORGE W, WALROND,

At the request of many Colorado friends and carnest Spiritualists, I purose opening a Spiritualistic campaign in Denver, and at different points of the State. There is work for missionaries everywhere. I hope to obtain subscrib-ers for your valuable paper. GEO. W. WALROND.



#### The Armenian Agitation.

The position of THE PROGRESSIVE THINKER on the Armenian agitation, as the seething foam of sectarian agitators for the promotion of England's schemes of aggression and to make dupes of the paying contributors of the churches of America to sustain the missionary intermeddlers in Asia Minor, is admirably sustained and exemplified by a member of the British Parliament, published in the European edition of the New York Herald. Referring to this publication, the

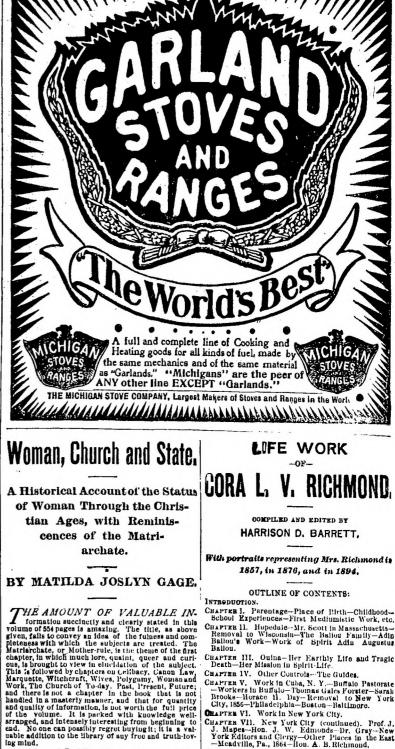
London Herald correspondent says:

"An English member of Parliament in the above letter shows how purely artificial this Armenian agitation has been. It is now proved by the awakening of practical common sense, caused by Lord Rosebery's speech, that this seething foam of sentimentality is by no means the feeling of the nation, but only of the sectarian agitators, which has throughout the United States made so many dupes among the newspapers and given the appearance abroad that Americans were playing second fiddle to the noisy band of reckless and impracticable meddlers.

"The recent visit of the Emperor of Russia to France indicates that all Europe is now in common accord to preserve peace, and not let it be disturbed by England or any one power. The people of England are at last beginning to appreciate the fact that the Emperor of Russia, who is to-day the arbiter of peace, will not permit it to be disturbed by the isolated aggression of any one power acting without the assent of united Europe and in the way the noisy and uproarious band of Gladstonian sentimentalists strove so persistently to bring about." The Washington Post, on the same

theme. utters these caustic reflections: "Just as the Post has always main-

LENI VVORK. This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for s2, but the price now has been reduced to 81. It is a book that will interest and instruct. It coutains 450 pages, and is full of suggestive thoughts. Dr. Sher-man was a medium of rare qualities, and his work is a reflection from the celesial spineres. It treats of the Soul of Things; Intelligence in Substance; Aulunal In-tellects; Purity; Edivation; Discords; Good and Evli; Unnatural Ideas; Chorch History; Progression; Inher-ent in Substance; The Nebulous Theory; Parilcies are Entitions; Justice; Impregnation of the Virgu; The Science of Death; Epiftual Ideath; Immortality; Mourning; The Confounding of Language; The Spirit Abodes; Matter and Spirit; Size and Distance; Spiritu-alorganisms; Born Again; The Key; Spirit Diogra-phy; Goes to Heaven; A Slave Master; etc., etc. The author says; "Each Individual partakes of both physical and mental or spiritual aliment for him-set. Each one must digest their various kinds of food for themselves, and that is all they can possibly do wheth is they be priest or layma, tracher or pupil. Ny physical expand by virtue of the soul essure shield likeli value of the soul essure wheel I full vidually guarker and our framed digest. Store and digest their or digest. Ny physical expand by virtue of the soul essure wheel i full vidually guarker and comprehend or digest. tained, this British statesman now asserts that the whole fabric of the agitation is fraudulent and hypocritical, intended for political effect at home and for the promotion of Engmier of Cape Colony, is the head and land's schemes of aggression abroad.



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URLPTER VI. WORK IN New York City. CHAFTER VI. New York City (continued). Prof. J. J. Mapes-Hon. J. W. Edmonds-Dr. Gray-New York Editors and Ciergy-Other Places in the East -Meadville, Pas. 1684-flow. A. B. Richmond, CHAFTER VIII. Washington, D. C.-Reconstruction-Scuntor J. M. Howard-George J. W. Julien-Gen. N. P. Bauks-Nettle Colbern Mayusrd-Statement of Geo. A. Bacon.

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CHAPTER XVII. Mrs. Richmond's Experiences While in the Trance State, Written by Herself.

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nd suddenly was above the water floating off through the air, and fastened to him was a silver cord, which connected with his body. He rose high above the earth and everything in his life passed through his mind, and he saw it as a panorama. One thing in particular he thought of, was, that when he was about 7 years old, he was given a nice little hatchet which was a source of great pleasure with him, and he went about hacking everything in his way. Once he hid it and forgot where, til then he romembered of hiding it under a log. Finally, he felt himself being back to earth. seeing that his body had been brought to shore, and was being manipulated to resuscitate him. The next he realized he was suffering great pain and regained physical consciousness. This he told his brother Moses one day, some time after the occurrence, and said: "Moses, I know we live after we die "

#### HOLDING CIRCLES.

In my mediumistic experiences 1 find that great diversity of opinion prevails concerning the proper manner of holding circles or seances. I have found it more barmonious to have the sitters ar range themselves as they think best. about the table, instead of sandwiching the women among the men. It is very often the case that several men and sev eral women have better results when seated collectively than when paired. Another aid is for the sitters to hold a copper wire, the most magnetic or meliumistic person holding the ends. It is still better to insulate the legs of the chairs, table and foot-rests with piecos of glass, amber-colored if possible. It better to have au orange-colored light, not too bright. For clairvoyant development 1 regard looking in a mirror in the dark or twilight as an oxcellent means, or gazing steadily at a clear glass marble.

Persons recking with the fumes of to bacco and rum have no business in a cir cle, as their aura tends to attract a low and very inferior class of spirits, and if allowed freedom will in time vitiate the medium's character and talents, if not labored with and educated out of their condition while holding control. None but very experienced inediums should hold communion at all with the spirits of bums, topers and others of like ilk. Investigators of psychic phenomena should have some regular time and place of meeting, having the same table, chairs, room, and the same parties, to render harmonious all the requirements. Haphazard sittings at odd times with various people tend to create confusion among the spiritual forces, and is not at all desirable. Psychometry proves that the pictures of everything are implanted on the walls of the room, thus inhar-mony will vitiate the psychic-ether, rendering difficult attempts to get phenomena. These thoughts refer to home seances. Personally, I sit alone, facing the East, at such time, only, as the higher forces desire to communicate. I know several families, especially my father's and father-in-law's, where great variety of phenomena is received and quite frequently, without any circles be-ing held whatever.

#### THE TEN COMMANDMENTS.

In 1891 I made a scrap-book solely of newspaper clippings, concerning the waywardness of preachers and churchmembers posing as Christians. The book contains paragraphs giving particulars of ministers of the gospel and their sense; I mean the devilish doctrine of the pr "flocks" who were arrested, tried and infant damnation. No wonder infidelity office.

need to be a second of the

#### INFANT DAMNATION.

Now, I have no doubt that Mr. Spur geon believed every word that he said. He was educated in the cast-iron belief that he would be everlastingly damned if he doubted the word of the Bible. But he sees his error now and I think is

trying to make amends. Another thing that orthodox people used to believe has become a dead letter, thanks to common

cal excitement incident to the present campaign 1 am glad to be able to report that there has been of late also some stir among the Spirltualists, and Sacramento is having opportunities to learn of something beyond the political strife of partisan cliques or the dogmas of religious cant. A few weeks since John Slater was here for a short time giving lectures and tests. Now we have with us Prof. Fred P. Evans, an accomplished gentleman, and one of the most convincing mediums for independent slatewriting it has ever been my fortune to meet. His work is done in open day. light upon the top of a plain table, he sitting back from the table and the sitter placing his hands upon the slate. At a sitting I had with him he first thoroughly wiped the slates with his handkerchief and handed them to me to examine and hold: then placing a bit of pencil between them, bound them together with a rubber band, and placed

them in front of me with my hand upon them. After a few moments they were opened and the upper one was written all over. He said, "Don't read it now, they will write more;" taking the under slate and placing it over a piece of pen-

cil on the table, my hand resting upon it, when it was also written over in the same handwriting, and my mother's name signed to it. He then placed another clean slate over a bit of pencil on the table, and in an entirely different handwriting I received another communication from my uncle, of whom 1 had not thought in a long time, so it was not "mind-reading." I send you this without solicitation or the knowledge of Mr. Erans, as a matter of evidence that our friends still live and have us in remembrance, and that they can recross the bridge that spans the two worlds, and

demonstrate their loving presence. We also have with us Mrs. Addie Swain, of San Francisco, who advertises as "Astral Seer and Psychic Phy-

sician," and Mrs. Dr. Terry. I must not forget our home healing medium who has for years been .doing most excellent work among the sick herc, and herself and daughter are finely developed to hold seances of great interest would they give their time to that work. I refer to Mrs Sadie Colby and her daughter Lotta. Mrs. Colby says she cannot sit as a test medium while so busily engaged giving treatments, and Lotta shrinks from the work for fear she might make a mistake, or see and tell something that would make someone feel bad. It is such mediums, with a deep sense of honor, and who would not stoop to deception for gain that is most needed: and needed: and yet some of the very best instruments of the Spirit-world are kept out of the field through their timidity, while others who can add deception to their gifts step to the front to defraud

the credulous seeke ... Sacramento, Cal. D. P. KAYNER.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume 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-

Daid. An abridged edition of "Antiquity Unveiled" gives in condensed form its more important statements and references. It is in stiff board covers, and the price is 50 cents. For sale at this

Erom other equally distant parts I have most gratifying reports of the progress that Spiritualism is making, and of the increase in the number of in vestigators among the better classes.

Mrs. Prior, at Toronto, Canada, 1 hear from letters received from Ontario, is doing a noble and excellent work there. At one meeting hundreds could not gain admittance, the hall being crowded. I have just received a letter from an old worker, and one of the pupils I developed-Coulson Turnbull, of Chicago. He is now on the road to Calcutta, (In dia), to undergo a thorough training and development in the occult sciences, of This wonderful land of mysti-

India cism is the home of psychic phenomena. There, under the intoxicating fragrance of the lotus and the instruction of the true adept, a truer and higher development must take place.

l gained more knowledge and power in those Eastern regions in one twelvemonth, than I could possibly have done

in many years elsewhere. I hope my friend Turnbull will not re-turn to this country with a head chock full of those theosophical doctrines which have brought so much ridicule on the Blavatskyltes. Apropos of theoso phy I must ask you to reproduce a letter I sent to the Denver Republican, and published this morning (28th October). So many vapid utterances have ap-peared in the local press, that 1 felt tempted to give a short explanation of what theosophy, outer-heads, and mahatmas really are.

The recipe for making the Mahatma cake originated, I think, in the brain of that venerable and patriarchal worker, John W. Dennis. I remember taking a mental note of it last year. My letter to the Denver press explains itself:

OUTERHEADS AND MAHATMAS. 105 8:

#### MERELY THEOSOPHICAL NAMES FOR SPIRITOALAMEDIUMS.

DENVER, Oct. 26,9-To the Republican: I read in the Republican a few days since some strange statements relative to Theosophy, Jöuterheads, mahatmas, adepts, etc. Of date there is considera-ble uncanniness an the papers read and addresses given by ovarious local theosophical exponents. These enthusiasta keep from the paolic many truths about their society and<sup>9</sup>the principal workers therein. For instance, I cannot but refer to the twaddledabout the so-called "outerhead," Mrs. Ratherine A. Tingley. Mr. Ostraisder is reported to have said: "She came "Waknown," Now, in the Eastern States she was particularly well known among her many friends as a "clairvoyant spirit medium," just as Madam Blavatsky was before her. And "the wonderful stories told of Mrs. Tingley" are everyday storles every where among people who are not "out-

erheads." Mrs. Tingley was a medium and for-tune-teller in the East before she was found without-her-head and became an "outerhead" in the Theosophical ranks. What are "mahatmas?" Let me say: They are to the Theosophical adept or outerhead just what controlling guides or familiar spirits are to the medium.

An adept or outerhead is a medium, pure and simple-nothing more, nothing less. What's in a name? Not much, except to Theosophists. A mahatma is a spirit, embodied or disembodied. A spade is a spade, and Theosophicts are Reynolds of Venango county, Pa. For Spiritualists. Some Spiritualistic sece-salc at this office. Price 15c.

What the Herald's M. P. has written, Lord Rosebery has already said with infinitely more precision and effect, The conspiracy has been exposed in all its mean and sordid ugliness. He has taken the stuffing out of the cheap rant and mischievous hypocrisy which formed the stock in trade of the agitators, and left them, together with their new leader, Mr. Gladstone, a spectacle of humiliation.

CONTENTS: "The White Buil," a Satirical Romance: "Zadig, or Fatc." an Oriental lifetory; "The Sage and the Athelst;" "The Princess of Babylon;" "The Man of Forty Crowns;" "The Hurou, or Pupil of Nature;" "Micromegas," a Satir con Hankind; "The Word as it Goes;" "The Black and the White;" "Memnon, the Philosopher;" "Andre Des Toucies at Blan;" "Bab shec;" The Black and the White;" "A Conversation With a Chinese;" "Plato's Dream;" "A Pleasure in Having no Pleasure;" "An Adventure in India;" "The Good Brahmin;" "The two Comforters;" "Au-cient Faith and Fable." One volume, post 8vo, 450 pages, with portrait and 52 illustrations. Extra velium cloth, \$1.50; postege, 15 conts. "Lord Rosebery has withdrawn from the leadership of the Liberal party in England-a somewhat barren honor. just at present, to be sure-but he signalized his retirement by a speech which seems to have aroused the whole country to the folly of the Armenian agitation. It is not so much that he has said anything new, but that he has put into such compact and forceful shape the truths with which all well-informed persons were familiar.

"Whether Mr. Gladstone will persist in his maudlin propaganda, now that it has been so thoroughly ventilated and public sentiment so emphatically elicited, remains to be seen. It is difficult to predict, in the case of advanced dotage. But the thinking men of England have not forgotten that Gladstone's abandonment of Hicks Pasha and 'Chinese' Gordon in the Soudan led to the waste of a million lives, and they will be slow to accept his guidance in the direction of another tragedy.'

W. H. PARSONS.



Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double eonsciousness," namely Mary Lurancy Vennum of Watseka, Ill, and Mary

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LEAFLETS OF THOUGHT

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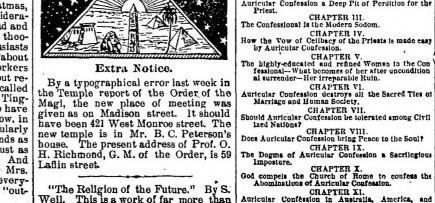
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NOV. 7. 1896

## THE PROGRESSIVE THINKER.

# EGHOES FROM THE N. S. GONVENTION.

# IMPORTANT REPORT.

As Made to the National Association.

#### It Shows the Status of Mediums in the Various States.

TO THE OFFICERS AND DELEGATES OF THE NATIONAL SPIRITUALISTS' ASSO-CIATION, GREETING:

In accordance with the provisions of the Constitution and By-Laws of the N. S.A., I hereby submit my annual report as Special Financial and State agent and General Missionary of the Association:

the convention held in October, At 1895, the writer was elected one of the special agents of the Association, and as will be remembered, the assembled delegates voted to endor o the work of the Medium's Defense Committee, of Philadelphia, and assist it financially as lar as possible.

Upon my return to Philadelphia, after the convention, it seemed highly proper to myself as well as to the rest of the Defense Committee, to, if possible, carry on the local contest without drawing upon the treasury of the N. S. A. With this end in view, special appeals were made to the Spiritualists of l'hiladelphia, as well as to the Spiritualists hroughout the country, for assistance. I am glad to be able to report that through the well directed efforts of the local committee, the legal expenses, as well as aid given the mediums, were met without drawing for a dollar from the N. S. A.

During the year the writer has visited New York City, Brooklyn, N. Y.: Bridgeport, Norwich, Meriden, Hart-ford and New Haven, Conn.: Provi-dence, R. 1.: Springfield, Boston, Lowell, Worcester and Brockton, Mass.: and at each place was enabled to in crease the interest in the cause of the N. S. A., and the mediums of Philadelphia.

Owing to the fact that many of the places visited had already taken out charters from the N. S. A., not much could be accomplished in that direction, but in every instance the people were interested in hearing of its work. and many expressed the hope that it would

The members of the First Association of New York City and the Spiritual Conference Association received the representatives of the N.S. A. and the representatives of the N. S. A. and the Mediums Defense Committee cordially, and the Spiritual Conference Associa-the case, there is need for concerted acand the Spiritual Conference Association agreed to charter with the N.S.A., which it did later.

In Meriden the members of the society seemed to question the advisability of taking out a charter, because of the additional expense to them each year. A special meeting was called, at which the importance of sustaining the N. S. A. was shown, in order that we present an unbroken front to our opponents to meet their attacks upon our mediums. The outcome was, that not only did they apply for a charter, but a promise was secured from one of the members to meet all deficiencies in the way of dues to the N. S. A.

In Hartford I found no regularly organized society, though a large number people gathered at the home of Mrs. Dillingham Storrs, in response to a call. Mrs. Storrs, generally opens her home following classification: "All men who Mrs. Storrs generally opens her nome for parlor meetings every week, and is thoroughly in sympathy with the N. S. A., and will do all in her power to help form a new society or reorganize the old one. It is possible that those who gath or with her each week may take out a charter as they have had a severe les-

lem as to how the mediums can be protected, unless we succeed in wiping off the following obnoxious laws from our statute books, or amend them in such a way that they will not be construed against honest mediumship.

There is no use in protesting that our mediums are not fortune-tellers. The courts will not accept our statements. We have had a sad experience of this kind in Philadelphia, and know whereof we speak. We know that in defining the law, the court holds that mediums are classed as fortune-tellers and should be punished as such. In other words, Spiritualists have no rights which the laws or those who, construe the laws are

bound to respect. The opinion of some of the leading lawyers in the country is to the effect that in all cases (until the laws are amended) our mediums can be convicted under the laws governing fortune-telling. Hence the importance

of the following digest. Under this classification, in Alabama, a medium is obliged to pay a license fee of twenty-five dollars. In Connecticut mediums are liable to

be classed as brawlers, idle persons, etc., and may be committed to the workhouse and sentenced to hard labor for two months.

statutes.

This sentence seems light in comparison to the sentence inflicted in one of the smallest States of the Union. Think of it, fellow Spiritualists. Anyone who has dealings with spirits, fortune-tellorganization among Spiritualists. ing, etc., shall be fined not exceeding one hundred dollars, shall stand one hour in the pillory and may be impris-oned one year. Does it seem oredible ation.

in the nineteenth century, if one believes in and has communications from those who have crossed to the other life, he may, at the option of the Delaware courts, be condemned to stand in the pillory, exposed to the derision of the populace? It is high time that the N.S. A. put forth strong efforts to repeal such

In Florida all mediums who might be arrested under the fortune-telling law would be treated as if arrested for larcony: that is, if they had taken any pay for their services the court would hold that it had been money obtained fraudulently, and should be punished as such. Illinois also classes mediums, or as they are termed by the court, fortunetellers, as they are classed in Florida, and punishes them in the same manner. Do not misunderstand me, or think i am not aware of the injustice in so class-

ifying our mediums. It is true that ex-cept in the case of Delaware there is no special mention of dealing with spirits, yet in face of the fact that our mediums are arrested as fortune tellers, and are tion to at least have the courts discrim-inate between frauds who pose as mediums and our own genuine mediums. Mediums in lowa are llable to be ar-

rested under the statutes as vagrants, and sentenced to six months imprisonment. in Maine the House of Correction awaits the unfortunate medium who is

accused of being a fortune-teller. In Massachusetts and Montana a me dium who takes pay is liable to be convicted as a pretender of telling fortunes, and suffer the penalty of larceny.

In 'Mississippi' a privilege tax can be imposed. In other words, if you pay a tax you can exercise as a privilege that which in other States is punished with

the penalty of larceny. In Michigan we find under the stat-

der the head of 'Power of Municipali-ties for Self Government," and judging by the context, these powers are of a very elastic nature in this respect. I have only touched upon a few points of the digest above mentioned. In many different cities there are reacted many different cities there are special local ordinances to cover the special

predilections of the city authorities. To obtain a digest that would cover all these would be an almost impossible tusk.

However, the State laws upon the subject have been examined, and in every case where one was found which might be construed against our mediums, it has been copied, and it is to be hoped that the N.S. A. will take some definite action which will result in discrimination being excreised by the courts when dealing with the question of medium-

ship. Mediums are not fortune-tellers and

As State agent I can report progress There has been some agitation in the direction of organizing a State Association, and some action has been taken towards obtaining the census of the

Spiritualists of the State. If the State agents of the N. S. A. in each State would each do his or her share in this matter, the N. S. A. would soon be in the possession of a complete census of the Spiritualists of the United States. Besides this, if the State agents would make an effort to obtain copies of the laws in their respective States bearing upon the rights of Spiritualists to employ their own physicians, as well as copies of the laws bearing upon the rights of Spiritualists in general as well as mediums, the N. S. A. would have made many steps forward looking towards the successful fulfillment of an We

leave this suggestion for your consider-In submitting this report for your con-sideration, it is with the earnest desire to call the attention of every delegate and Spiritualist to the importance of some early action towards amending the laws as before mentioned. One of the principal objects for which the N.S.A. was organized was the protection of genuine mediumship, therefore the mediums of the U.S. are looking to this body to take some action which will prevent them being arrested and sent to prison as if they had broken some law of the as if they had broken some law of the land. Each delegate should take some

share of the responsibility and to the extent of his or her ability to assist the officers of the N.S. A. to carry on this work. In the future, as in the past, the offi-cers and trustees of the N. S. A., as as the mediums of the country, will always find in me a champion of the

cause of mediumship and Spiritualism generally. So long as I am able, I pledge vou my earnest support as a laorer in the vineyard, as well as financially. So long as mediums are persecuted; so long as unjust laws remain upon our statute books; so long as the N.S.A. requires the support of earnest, loyal

workers who have the best interest of Spiritualism at heart, you may count

we each are in charge of a sacred trust to carry out. As each year goes by, and we look back upon the time when the N.S. A. was organized, and remember the selfsacrifice of those who forgot all things else in the ondeavor to make it a success, let us remember, also, that there is yet much to do before the ideal association will be ours, but with courage and perseverance, and above all with the help of the immortal ones, we shall yet see Spiritualism hon-

ored all over our land, and know that the principal factor in producing this has been the National Association. Yours for the cause of Spiritualism. MRS. M. E. CADWALLADER.

A HUNDRED YEARS FROM NOW. The surging sea of human life forever

are waiting for the plow

our brother man?

a hundred years from now.

# MOSES HULL.

He Has Something to Say About the National Association. -it)

A Cheering and Enthusiastic Summary.

HE THINKS THAT GREAT GOOD WILL RESULT THEREFROM-CARNEST, HON-EST. INTELLIGENT SPIRITUALISTS AT WORK.

I hope no one will think for a moment that I have taken upon myself the onus of reporting the proceedings of the conention of the National Association of Spiritualists. I am only attempting to give a few thoughts which come uppermost in my mind as I look back over the convention and its work,

The immense reception at the Ebbitt House on the night preceding the convention, the hand-clasping, the welcome that seemed to extend from everybody to everybody, could not but impress a stranger with the thought that we were a crowd of good-natured soldiers taking a little recreation and exchanging fra ternal greetings in the lull of battle Everybody seemed overjoyed to see everybody; and everyone seemed over-joyed to hear of the success of everyone in the battle for truth.

Nor would a stranger be impressed with the idea that ours was a very som bre religion-in fact, the more of this Spiritual religion or life one has, the more enthusiastic and happy he feels. Talk of enjoying the common orthodox religion, when compared with Spiritual-ism. Bah! One might as well talk of the joy derived from a severe attack of cholera morbus, or the jumping tooth ache! One could tell from the looks of this crowd of Spiritualists that not one of them believed in total depravity or an endless hell. They were progressionists, every one of them.

The greetings and congratulations of the evening prepared them for the work of the three following days. Brother Francis, I wish you could have been in has certainly come to stay. That im-pression would have grown stronger when you had seen Dr. O. G. W. Adams and President Barrett raising money to enable the Association to do its work the coming year. The time was when Spiritualism was a

supremely selfish religion. Many of us our efforts. went into Spiritualism because we A Ladies wanted to enjoy its blessings. We knew nor gared but little whether others enjoyed t or not. The most of our money was paid out for personal tests, or to see a Spiritual show. These are many even now who pay their, money to mediums to be convinced over and over spirituansm at noard, you again, who would not units of nearching of a gain, who would not units of a gain, who would not units of a gain, who would not units of a gain. in its place a grand, philosophic Spiritualism is coming to the front; such as some of us have worked and prayed for

for years. There were two men, Mr. Meyer of Washington, D. C., and Mr. B. B. Hill, the leaders of the Beacon Light Spiritof Philadelphia, who pledged ten thouual church at the North Side Masonic sand dollars each, on condition the other eighty thousand dollars could be Temple. I am glad to find this society in so promising and growing a condition. raised, toward building a, grand Spirit-What with the undaunted perseverance sionary duty ualist temple in Washington. One woof the leaders, and the kindled enthusiman pledged two thousand and Dr. Adams another thousand. Several thousand more are pledged. The prosasm of the people, the outlook is com-mendable among them. A new election of officers and various socials, among them a very pleasant series of surprise douation parties for their esteemed leadpect looks good for a Spiritualist temple at the National headquarters. It is a fact that Spiritualism is beginning to ers, Geo. F. Perkins and wife, who have convert pocketbooks and to loosen been the recipients of innumerable and purse-strings. The story goes that handsome tokens of the esteem and love when a certain miser had obtained a of the people, bespeak the warm, frasupply of such religion as the church | ternal feeling among their supporters. could impart, and was about to be bap-tised, he forgot to take his pocketbook country realized more completely the out of his pocket: Someone suggested to him that he had better let him have great influence these social revivals create among the people for activity charge of said pocketbook until the fraternity and friendship. Yours baptismal ceremonies were over. the cause. ELLA GIBSON MAGOON. 'Never mind," said the new convert, "I want my pocket converted too." The trouble has been with too many THE BROOK AND THE RIVER. Spiritualists in the past that their pock-Tiny brooklet, now murmuring along etbooks have not been converted. In In thy narrow bed, what is thy song? this respect there is a very desirable Of complaint to follow in the same old change. Spiritualism is coming to be track regarded as a life; and, in many in-That thy ancestors wore in a channel stances, it leavens the whole lump of man or womanhood that embraces it. way back? Would you break away through the More money can now be raised to carry meadow bank, Why should we try so earnestly in life's the beautiful messages of the angels to Where the wild flowers grow, and fern a sorrowing world than formerly. Missionary work also occupied the atshort, narrow span, On golden stairs to climb so high above leaves dank tention of the Association for some time, In the wildwood shade; wouldst thou go and a committee was appointed to form-ulate and recommend some plan by and see Where the bird song breaks in morning which our facts and philosophy can be glee? carried to those who sit ln darkness. Wouldst thou soar on wing to the ether It seems to me that among our officers blue, every man and every woman is the And see where the starlight is peeping right one in the right place. I doubt through: whether more honest, intelligent work-Where the eagle soars to the mountain ers can be found in our ranks than those height. who have served the Association in the And looks o'er the earth of landscape bright? scorn that dyes with shame the brow, past; or than those elected to serve it the coming year. Every man and every Say, murmuring rivulet, is this thy woman seems to be exactly adapted to do the work for which they have been moan. Of gurgling waters, o'er bed of stone? selected. They are not more honest than former officers, for that would be Author of "Force and Matter," Essays on Nature and Science," "Physiological Pictures," "Six Lee-thres on Darwin," Etc. And bands of earth that hold thy way In the same old channel from day to Three on Darwin," Etc. "The great mystery of existence consists in perpet-ual and undisterrupted change. Everything is immor-tal and indestructible—the smallest worm as well as the most enormous of the celestial bodies.—the sand grain or the water drop as well as the highest being in creation, mes and bis thoughts. Only the forms in which being menitests itself are changing: but Being itself remains eiternally the same and imperishable When we die we do uot loss ourseitres, but oaly out ersonal conscioueness. We litre on in nature, in our see, in our children, in our thoughts-short, in the entire material and physical contribu-an which, during our short personal existence, we ve farmished to the subsistence of markind and of ture in general." Bucchner. out of the ouestion. day. It was said so often in the convention Doth thou feel thy prison walls and that there was only one Harrison D. Barrett in the world, that he must have hear The laugh of the children playing near? become very tired of hearing it. It is And long to be free from thy chains of old, And see what the city builds of gold? true that there is only one just such man as President H. D. Barrett in the range of my limited acquaintance; so, also, there is only one Cora L. V. Rich-mond: only one W. J. Colville. Nature Thou art hurrying onward and soon vou'll be Grown to river, with power more free; Where ships of sail thou wilt bear never had stuff enough to make two grand men or women just alike, and I MISS JUDSON'S BOOKS. am glad of it. It takes such men and along To the ocean, heaving with waves so women as the Barretts, the Colvilles, the Richmonds, and the Gadwalladers strong. to furnish the variety of lights needed Where man will fear thy wond'rous WHY SHE BECAME A SPIRITUALIST. in our spiritual firmamenta roar I am glad to know that one thing has Of waters that's buried ships before; 264 pages. One copy, \$1; six copies, \$5.

correspondence, lasting through the en-tire year, is not equal to a four-years' collegiate course; yet such a school will do for a start for those who lack the means or the time to graduate in some of our colleges, where they would be compelled to learn much which it would take many years and much of the grace of God to enable them to forget. Stu-dents who come to this school, while they will not go away finished schol-ars, will take, at least, a few prelim-inary steps in the right direction.

One of the best features of the convention, outside of the actual work per-formed, is the acquaintances formed. Spiritualists at these annual gatherings, where all meet to work, to lay plans for future work, have an opportunity to note the disposition of each other to do some thing for the cause. They learn that there is only one Spirltualism-East, West, North and South-the field is the world. Each one goes home enthused by the fire kindled at these gatherings. The result cannot be otherwise than more work at home.

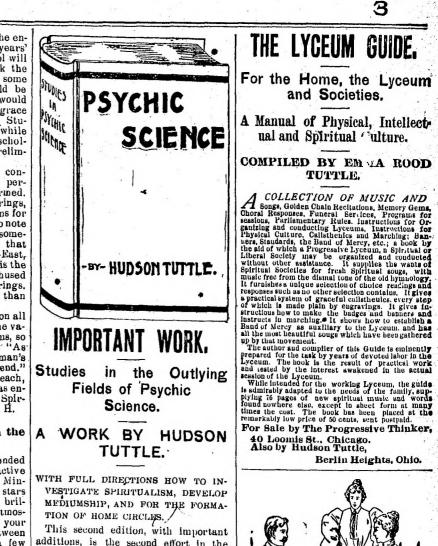
It would be impossible to mention all the fine discourses delivered by the various speakers at the night sessions, so I will not mention any of them. , "As iron sharpeneth iron, so doth a man's countenance sharpen that of his friend." Each served as flint and steel to each, and a time-a pentecostal time-was en joyed, which will tell mightily for Spir-itualism. M. H.

Mrs. Eila Gibson Magoon in the Northwest.

TO THE EDITOR:-After an extended trip through the Northwest, and active labors in picturesque and beautiful Minnesota, where the "twin cities, the stars of the North," smile through the brilliant sunshine of that rarefied atmosphere, 1 stop for a few hours in your city, en route to Buffalo, and between train connections will pen you a few lines. I found your paper ranking prime favorite in the cities of my recent sojourn, as everywhere. There are many growing gatherings of our people in Minneapolis and St. Paul, and especially was I pleased with the well-conducted society presided over by Mrs. Pruden in the beautiful Pythian Hall in the Masonic Temple of Minneapolis. This gifted fellow-worker and organizer is beloved by young and old, and has a that assembly of earnest, nonest, mean-gent Spiritualists—you would have de-cided that, with Spiritualism in the in connection with the meetings held in connection with the meetings held in connection with the meetings held under her guiding band. The Doctor and myself feel justifiably encouraged by the support of the good people in Milwaukee at our now permanently es-tablished meetings at Fraternity hall. Success has crowned our efforts beyond depressing obstacles, and intelligent, fearless, thinking minds are with us in

A Ladies' Social Union has been es-tablished in co-operation with our so-ciety, and the first of a series of concert festivals was successful beyond our most sanguine expectations. A charming concert was rendered, and not least of the features of the evening was the dis-tributing of a number of handsome prizes to the holders of the lucky tickets by Dr. Magoon. Dancing and festivities losed a most unique and pleasing entertainment, all clamoring for a repetition of the occasion as soon as it could be ar-

ranged. While in your city I have been charmingly entertained at the home of our good brother, Geo. F. Perkins and wife,



additions, is the second effort in the New Departure of THE PROGRESSIVE THINKER. It is a book which marked an era in the methods of thought on psychic subjects. It was first to take this hitherto unexplored realm, and its treatment is entirely original. It outlined a plan of study and investigation, which, new as the subject was, appears to be the only one the student can pursue, to arrive at satisfactory results. A great many psychic clubs and read-

ing circles have adopted it as a guide, and one college has taken it as a text book. In its field it stands alone, and is the student's only helpful manual. Since the author wrote the "Arcana of Nature," by almost purely automatic controls, his inspiration has made no higher flight than in "Psychic

Science." Price Reduced About One-Half.

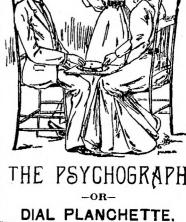
In our New Departure, determined to give Spiritualists-instead of the dear est, as hitherto-the cheapest literature of any denomination, sect or organiza tion, we have not only enlarged the book by twenty pages, but reduced the price from \$1.25 to 75 cents.

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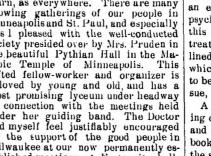
A CONCORDANCE

Testament Scriptures which prove

or imply Spiritualism;

Together with a brief history of the origin of many of the important books of the Bible.

BY MOSES HULL.



son in the recent Pond will case in that city.

In New Haven a similar state of affairs existed. Many Spiritualists. but no society. In answer to a call many re-The parlors of the Tontine sponded. Hotel had been secured, and by special request the subject was "The N. S. A." At the close of the lecture, steps were taken towards the organization of a new society. The name was chosen and it was voted to take a charter from the N S. A. Mr. E. R. Whiting and Mrs. Dr. Wright are doing all they can to organ-ize a society there, as at the present time the Spiritualists are regular attendants at the Universalist church. In Bridgeport the society holds regu-

lar meetings. At this place, also, I was successful in obtaining a charter.

While at the mass-meeting in N. Y. City, an invitation was given to make an address upon the N. S. A. before the Woman's Progressive Union, of Brooklyn, N. Y., and explain the advantages to be derived from associating with the N.S. A. Among those present was a member of the First Society of New York City. The gentleman was a lawyer, and questioned me closely concerning our association. At the close a vote was taken to apply for a charter, which resulted favorably. The society in Springfield, Mass., did

not feel able to assume any extra financial burden, but promised to bring the matter up at the regular business meet-

Ing. I feel it a duty to call attention to an improper use of the term "legally ap-pointed missionary of the N. S. A." While filling an engagement in Lowell, the following advertisement came to my notice, which explains itself:

#### THE BLIND CLAIRVOYANT.

"Prof. H. W. Sinclair, the blind clairvoyant and magnetic healer, of Chicago, and L. A. M. of the N. S. A., of Washington, D. C., after an absence of four years, has returned and opened parlors at Hotel.Vermont, 39 Chelmsford street. Sittings day and evening. In life readings ho makes a specialty of giving dates, with predictions for coming events. He also gives names. He will give advice on love, health and mar-riage, and all other business of a confidential nature."

Everyone should use their influence against such use of the N. S. A.

There is little use trying to protee our mediums if something is not done to prevent such advertisements. The secretary informs me that the person mentioned is not entitled to use the above endorsement, as no such papers were granted this year.

While prosecuting my work in the different States, I made every effort to obtain copies of the various State laws under which our mediums could be arrested. It seems proper to place on record all such laws, so that mediums who are traveling from State to State could be kept informed of the liabilities, If they exercised their mediumship. This was a difficult task, and in the ful fillment of it I was obliged to seek assistance from different lawyers in their respective States, with a view to obtain as complete a digest as possible. as complete a digestas possible. This compilation has been copyrighted by the writer, for the purpose of issuing it that copies may be obtained by the mediums Those who are in the habit of think-

days imprisonment. The same is the case in Texas and Washington. In the States not specially mentioned ing that the angel world will protect there is a general statute which gives the miediums are invited to examine power to the city authorities to license, carefully the statements made in this regulate and prosecute all such persons. report, and give a solution of the prob- This apparent discretion is granted un-

would not stultify the Intelligence of the onward rolls, And bears to the eternal shore its daily court by accepting evidence concerning that which was known to be impossible freight of souls, Therefore the medium had to go to ail Though bravely sails our bark to-day,

for two years. pale death sits at the prow, And few shall know we ever lived a hun-In New Hampshire, under the same classification, a meaium is liable to be dred years from now. imprisoned for six months, and one who O, mighty human brotherhood! why deals in palmistry can also be impris-While God's great world has ample space for everything alive? Broad fields, uncultured and unclaimed,

oned for the same time. The State of New York has a law on its statute book which classes as disorderly .persons all who tell fortunes, and a medium is liable to be unjustly arrest-Of progress that shall make them bloom ed under this law, and if convicned may be held in security for good behavior for one year. The second offense renders them liable to be committed for six

months, in default of security. In New Jersey no suit may be main-tained for witchcraft (so-called), but if a Why blindly at an earthly shrine in slavcomplaint is lodged against a medium under the statute for the punishment of

ish homage bow? Our gold will rust, ourselves be dust, a hundred years from now! crimes, he or she upon conviction is liable to be sentenced to three months' im-Why prize so much the world's applause? Why dread so much its blame? prisonment or fined fifty dollars. The law of New Jersey denies the pos A fleeting echo is its voice of censure or sibility of any one possessing occult powers, and punishes everyone who of fame; The praise that thrills the heart, the claims to have such, as pretenders. In August, 1895, an attack was made upon

Will be as long-forgotten dreams a hunthe mediums of Cainden, N. J., and they dred years from now. were arrested under this statute in com O, patient hearts, that meekly bear your mon with the frauds and so-called for weary load of wrong! O, earnest hearts, that bravely dare, tune-tellers. Among the number was the widow of an honored pioneer in the

cause of Spiritualism. In ()hio mediums are liable to a tax of and, striving, grow more strong! Press on till perfect peace is won; you'll three hundred dollars annually, under never dream of how

endeavor to show that Mr. Price was a

medium and entitled to the protection of his rights under the Constitution,

which guarantees to all religious lib

said that the only question at issue was whether Mr. Price received money for

that which he termed a sitting. Mr Price was convicted, and but for the ac

tion of the Mediums' Defense Commit

tee, which appealed the case, he would

have been sentenced to pay a fine of any sum up to one hundred dollars, and to

the discretion of the court. When the

case came up the second time for trial

Mr. Price was unable to be present and

law, if the law is construed in every

State as it is in Pennsylvania. We have

A medium in South Carolina is liable

to arrest for vagrancy and sentence to

pay one hundred dollars or suffer thirty

an imprisonment of two years or

called up for sentence.

be presented to that body.

In the case of Mr. Price the judge

erty.

You struggled o'er life's thorny road a the statute governing astrologers, forhundred years from now. tune-tellers, etc. Pennsylvania classes all mediums as Grand, lofty souls, who live and toil that

fortune-tellers and refuses to admit any freedom, right and truth Alone may rule the universe, for you is evidence to prove that such is not the case. This law was thoroughly tested in the case of Theodore J. Price, who

Mr

endless youth; When 'mid the blest, with God you rest, was convicted without being allowed to the grateful lands shall bow bring forward any witness who would bove your clay in rev'rent love a hun-

dred years from now. Earth's empires rise and fall, O, Time! like breakers on thy shore;

They rush upon thy rocks of doom, go down and are no more: The starry wilderness of worlds that

gem night's radiant brow Will light the skies for other eyes a hundred years from now.

Our Father, to whose sleepless eyes the past and future stand

An open page, like babes we cling to thy protecting hand; Change, sorrow, death are naught to us if we may safely bow Beneath the shadow of Thy throne a

hundred years from now. -Ex.

the case was held over owing to his ill ness. He is at any time liable to be O, guard thy roving thoughts with jealous care, for speech is but the dial As shown in the case of Mr. Price, plate of thought; and every fool reads plainly in thy words what is the hour of thy thoughts.—Tennyson. there is no question that a medium can be arrested under the fortune-telling

The letter J is a modern sprout out of the letter I.

reason to suppose, however, that the nex The letter F, while old, is obscure in legislature will amend this law. To this origin and history. end a petition drawn by Hon. A.B.Rich mond, and signed by a large number of Spiritualists throughout the State, will

CONSUMPTION To THE EDITOR-Please inform your read-ers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.

T.A.Slocum, M.O., 183 Pearl St., New York.

been done that I very much wanted to see done at the first meeting of the National Association; that is, a plan has been formulated whereby isolated Spiritualists-Spiritualists who on account of their remoteness from others of "like precious faith," cannot, meet with them, can, by paying one dollar into the treas-ury of the Association, become honorary members of the Association. To such it seems good to feel that they are in touch with the great body of Spiritualists, and to have a certificate of honorary membership to frame and hang up on the walls of their parlors. It gives such many opportunities to get into con-

versations on our philosophy they would not otherwise have.

There seemed on the part of all a de sire to put Spirltualism on a higher plane. Spiritualism, with many, in the past, has been but little more than a plane. kind of fourth-rate show-a place where people have gone more to see than to At this convention all seemed think. to feel the necessity of a higher educa-tion, and of a higher standard of morality among our mediums and teachers than many of them have exhibited in the past. The "Training School," which is to be opened in the spring, at Mantua, O., was endorsed in a resolution

Where loves are lost beneath thy wave, And pride has sunk in an ocean grave.

years, Crying for what is ungained by tears; Beating against restriction and care Of parentage guiding-for somethingsomewhere.

Beyond his reach, he is striving to gain, For Sale at this Office, 40 Loomis Street. Sometimes for the moon he has reached COSMIAN HYMN BOOK. in vain,

Till, larger in life, finds his prison grown, Where the world pays homage to all his

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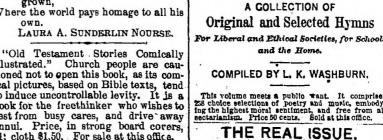
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#### NOV. 7, 1898.

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#### SATURDAY, NOV. 7, 1896.

Another Heretic. Rev. Frank B. Vrooman, pastor of the Kenwood Presbyterian church, on trial before the Presbyterian Synod of Illinois, late in session at Danville, was requested to surrender his credentials as a minister. It was claimed his doctrinal views on the atonement and the inspiration of the Bible were not in harmony with Presbyterianism.

It will be remembered that in our issue of September 19. we took grave exceptions to some of Rev. Vrooman's utterances made in his pulpit as to the influence of Christianity on civilization. In an after discourse of his, reported in the Chicago ,Chronicle, we noted with pleasure the reverend gentleman had thoughts of his own not in harmony with his church creed. As we are sure our readers will be glad to know what the rapidly-multiplying heretics are saying in their pulpits, even if they do the normal condition of man seems to be make some unwise statements, we give that of a domineering tyrant. When a few brief extracts. His text was "Live 1-sues."

"It is the part of ignorance or cowardice to hide behind worm-eateu bulwarks to light galvanized mummies when there are real enemies and an adequate de-Why should we tolerate in the fense. church that which would not be tolerated in any other department of life? creed. Christian councils have been known to insist upon an unqualified subscription to 'elect infants' and the 'eternity of hell fire' before one can join them in the work of saving human and human souls. I will not discuss the wickedness of this, but the waste of it! It is well to know the 'live issues' before the Christian world, and the attitude and methods of up-to-date men toward them. There are those who are feebly living the life of the eightcenth liberal century, fighting its battles, urging its arguments and defending its issues. Some live still further back. In those days the Christian and anti-Christian world met each other like this: Christianity said substantially, 'If the Bible is not verbally infallible, our faith is vain.' Infidelity took the other at its word and proceeded to show what was no difficult task, that the Bible could not be what it is and be verbally infallible. Christianity set up a wrong claim and made more claims for the Bible than the Bible did for itself-more than reason or scholarship would allow. This age has discovered that the Bible is a book of religion, not a text-book of science; that it was written by men, not archangels. Now and then we meet a relic of those days, such as a professor I recently heard of, who said: 'If the story of Jo nah and the whale is not literally true, there is nothing in the Christian relig ion.' Such a man is a real enemy of the church and Christ, the more dangerous because within the walls. He places valuable interests in a position impossible to defend, and those interests suffer almost irremedialby from his blundering He who really has faith in the Bible will never be afraid to scientifically investigate it. The one issue presented to the carnest consideration of every Christian is the challenge of scientific agnosticism. In a way we are all Agnostics. Most of our knowledge is based on assumption, and even the exact, the mathematical sciences, begin by postulating certain axioms. Nobody but the theologians knows all about God. But Christians claim to know God .as finite can know infinite, and every man should have a reason for the faith that is in him, Ag nostics are neither Atheists nor Infidels. They number among themselves some world's purest and best men. What is the issue here? It is no longer the question, 'Is there a God?" No live ing scientist would deny the existence of God. Therefore it is time wasted to prove his existence, when in some form and by some name all thinking people The live acknowledge him. The live issue is, 'Who is God? What are his attributes? "Matthew Arnold believed in the power within us, not ourselves, that makes for righteousness. Herbert Spencer, first of Agnostics, believes in the great unknown power of the universe. and said: 'The progress of physica science shows, not a universe of dead matter, but a universe everywhere alivo.

Seasonable Thoughts. The mariner reefs his sails, and makes his masts bare on the approach of a storm, that he may successfully ride the are engaged in a new rendering in billows of the foaming deep, which otherwise would engulf his goodly craft. So the trees, as if governed by a superior intelligence, exercise the same prudence as autumnal winds and storms apter of the new work, and what is hoped proach. Once it was supposed the frosts destroyed the vitality of the leaves, and caused them to fall. Frosts haston the process, but the leaves with-

er, decay and drop from the branches independent of this influence. They die because the sap no longer ascends from the roots of the tree to give them nourishment. This retirement of the vital fluid, or blood of the tree, is a kindly provision of Nature to save the towering oak as the tender twig from destruction. Were the passageways of the sap, corresponding with the arteries and veins of the animal, to remain in place, the expanding action under the influence of frost would destroy the tree. Those trees, such as the pine, the spruce, the hemlock and cedar, which are evergreen, supply nutriment to the leaves by a pitchy or resinous substance no way influenced by frosts, save to make it

slower in its movements. Man learned by experience to reef his sails. Was the tree, too, taught by observation to prepare for the wintry blasts? If so, does it not betoken a sort of intelligence, that relating to self-

preservation, common to all life? \* devoid in the original." The editor says the new translation is of such a Here is an ample field for thought. If vegetation is watchful for the future, and propares itself against great calamities, who knows but it is endowed with the sensation of feeling and suffers

pain from injuries; for it sets itself at work to repair them, just as does the

In the interest of our higher civilizawounded animal on like occasions. tion it is deplorable that some learned body of good men cannot be fully author-The tree has not the power of locomotion, like animals. It is rooted to the ized to eliminate the vulgarity, the ob-scenity, the nonsensical, the ridiculous spot where the seed germinated, and it draws its nutriment from the earth, the and the false from the sacred text, and air, from light and heat as they; it instead of a "thus saith the Lord," or Jahve, as the new translators render it, grows, reaches maturity, decays and substitute "thus said Moses," dies as man. It flourishes under favorsaid Joshua," etc., instead of ascribing all the infernal wickedness of these able circumstances, and withers in their absence. When alone in the open plain rulers and prophets to the great power above the clouds. it protects itself from overthrow by

heavy winds by taking deeper and stronger roots, and in protracted drouth it sends out innumerable fibres to drink up every drop of moisture it comes in contact with, and sends it up to the leaves to keep them from withering. three months' subscribers. We have Verily, the tree, with all its minor parts, has wisdom peculiarly its own.

### Man a Domineering Tyraut.

any intention whatever of becoming permanent subscribers to THE PRO-It matters little in what direction at GRESSIVE THINKER, for, as a rule, they tention is turned, given the opportunity take no Spiritualist paper. But the inducement of getting a 400-page book, worth fifty cents, and the paper also for slavery was rampaut in the South no three months, all for twenty-five cents, freedom of expression was tolerated. brought them temporarily to the front. The advocate of anti-slavery sentiments The great good that the thousands of was quickly silenced by mob violence. copies distributed will do, compensatos All through the Middle Ages, and for us for the great expense we have been long years after the Reformation, the to in this direction, in endeavoring to church did not even tolerate liberty of illuminate the minds of those who do thought, if adverse to the popular not choose to patronize the Spiritualist When Protestantism gained control of governments it was equally papers.

oppressive. A letter from a student in a neighbor-We still have a few hundred volumes on hand of this "Vol. I" of the Encyclo-padia of Death, and Life in the Spiriting college under church control, says the old spirit which imprisoned and World, in paper cover, which we will send to all new six months' subscribers, burnt heretics is rife in that institution, though the authorities are barred the and also to each of our present subuse of the thumb-screw and other apscribers who renews for not less than six pliances of torture for making converts months, and who sends us at the same to their faith, so they have substituted time one new six months' subscriber. expulsion as a penalty for expression of It is far better for the new subscriber

#### Another Bible Translation. Hebrew scholars not satisfied with any translation of the Bible now extant, He Gives His Views on Ev- LAWS GOVERNING SPIRIT MANIFESTATIONS. which they hope to convey to the Eng-

been given to words of which they were

The Premium Eucyclopædia.

of all Christendom."

lish reader a better conception of the olution. divine word. The New York Sundevotes considerable space to the charac-The approaching celebration of the

seventy-fifth birthday of Prof. Virto be accomplished, as also the names of chow, Germany's eminent scientist, the various scholars to whom the sevrecalls the excitement caused by his eral books of the Old Testament have address at the jubilee meeting of Gerbeen assigned for revision. Prof. Haupt, of Johns Hopkins University, man naturalists" and physicians, held Baltimore, has the editing of all the at Munich in 1877. Prof. H. Hæckel, books done by other hands. President of Jena, had delivered an address a Harper, of Chicago University, is to short time before on the present potranslate Zecariah, while Prof. Chas. A. sition of the evolution theory; on the Briggs, of New York, will render Ruth. nature of the evidence for various It is said six years have already been parts of it; the bearing of it upon expended on the work. One volume will go to press this autumn, under the auspices of Johns Hopkins University. All former translations into English, mental science or psychology, upon education and upon morals. Virchow's address at Munich was "On including the Catbolic rendering and the Liberty of Science in the Modern the Jewish, have followed the original translation. The King James' transla-tion, though said to be falsely so-called, State." He referred to the days when the association met in secret because as the late revised edition, made very few departures from that of Will-iam Tyndall, claimed to have been first the members feared the authorities, and declared that if they desired to retain their present liberty of thought published in 1530. Each party connected with the rendering seemed reluctant to attempt a version of his own, so generthey should exercise a wise moderation and advance those things which ation after generation of believers have are established, rather than individual learned to look upon Tyndall's version, and all his copyists, as really the in-spired Word of God. opinions. He divided scientific doctrines into two classes, those which The article in the Sun says: "Speakhave been proved and those which are ing generally, Professor Haupt declares, that in countless ways meanings have

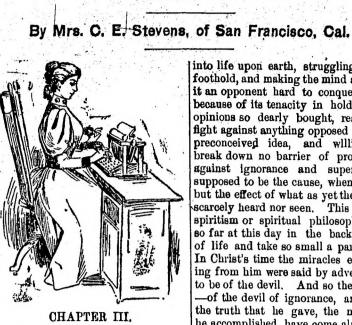
not proved, but which may be taught with a certain amount of probability in order to fill up gaps in scientific

knowledge. Scientific doctrines that revolutionary character, though the translators are of the orthodox faith, have been proved, he said, must be taught in the schools. In this conthe books now about to make their apnection he said: "If the theory of depearance cannot but profoundly affect the ideas, the teachings, and the bellefs scent is as certain as Prof. Hæckel thinks it is, then we must demand its

and the united strength of the world to which they were all tending. admission into the school, and this known as electrical animal magnetism But the disciples could not underdemand is a necessary one." This, and the highest spirit force or spirit stand their master; they were of the he said, should be done, even though magnetism equally applied to obtain earth earthy, and his divine nature in his opinion there was danger of an results. After these come other was swallowed up in their thoughts in alliance between socialism and the forces to be used in the prosecution of such a way as to represent still matedoctrine of evolution. our researches into the mysteries of rial advantage, rather than spiritual.

But he asserted that parts of the evolution theory are not established doctrines in the sense that they should be taught dogmatically in schools.

He specified two important particulars as coming under this limitation-the Several weeks ago we withdrew our spontaneous generation of living matter from inorganic bodies, and the deoffer to send the Encyclopædia of Death, and Life in the Spirit-World to new scent of man from some non-human vertebrate animal. These, he said, been at great expense in sending out are problems, and while we may think this premium, knowing that thousands them ever so probable and may fully of Spiritualists would want it without expect that 'evidence will shortly be forthcoming to establish the truthfulness of the 'theory concerning them, they are not proved scientific facts, and we ought to say: "Do not take this for established truth; be prepared to find that it is otherwise; only for the moment we "are of opinion that it may be true." "We cannot teach," he said, "we carinot pronounce it to be a conquest of science that man descends from the ape or any other animal.' Until the missing link is found, the professor declared, the descent of man from an ape-like ancestor is not a conquest of science; when the missing link is found it will be a conquest of science. His declaration that such evidence as exists is not only insufficient to support the hypothesis



A SPIRIT USES A TYPE-WRITER.

SPHERES.

tions. The first shows the necessity the sins of the earth, and help them

of harmony, the power of attraction to the life of love in the spiritual

this intercommunion between soul and and thus transubstantiation, the suf-

body, and a new messenger to give ferings of the cross and a material hell

into life upon earth, struggling for a foothold, and making the mind against it an opponent hard to conquer, only because of its tenacity in holding to opinions so dearly bought, ready to fight against anything opposed to its preconceived idea, and willing to break down no barrier of protection against ignorance and superstition supposed to be the cause, when really but the effect of what as yet they have scarcely heard nor seen. This is why spiritism or spiritual philosophy are so far at this day in the background of life and take so small a part in it. In Christ's time the miracles emanating from him were said by adversaries to be of the devil. And so they were -of the devil of ignorance, and thus the truth that he gave, the miracles he accomplished, have come almost to naught, to say nothing of his prom-The law instrumental in bringing ise that what he did his disciples about connection between the two should do also, because he had gone

which, while it annoyed him, made him more a captive to his first desire to understand it than ever.

People laughed at his discovery, as they called it, and gave him no interest to help him, but the thought never left him, though he learned to INTERCOMMUNION BETWEEN THE FIRST AND SECOND conceal it-or, rather, to say less about it. He laid it down with his earthly burdens, as it was supposed, when he passed away, but took it up in a new form when he discovered himself as still alive on the spirit side, and new revelations made to him. Reverting to his old notions, he took up the thread where it had been broken, and connected it with the perpetual magnetic motion, which he not only saw around him, but more faintly on the spot where his thoughts had been so long concentrated. This light seen there was an evidence that the polarity was greater around that spot than elsewhere, and at times he saw that certain persons near it possessed luminosity which others did not. Thinking he had a clue to some discovery, he took up the science of philosophy in this sphere, and determined to make it profitable to the spirits of the second sphere, if nothing else. There was as much incredulity among the inhabitants of the second as there had been of the first in regard to all new theories on the subject, though it was more easy to demonstrate it to the latter; and very soon the attraction of the discovworlds, having thus far been brought to his father, who would send them ery became sufficiently strong to afford to results in its simplest form, may his holy spirit to breathe upon them opportunity for thorough investiganow be extended into higher condi- the divine atflatus to purify them from

tion.

The work was commenced by an examination into the cause of the strength of electricity in that particular quarter. The result was to discover a portion of the earth so impregnated with electrical qualities as to make but little difficulty in charging it with upper magnetism to prove it possible for sounds to be produced resembling low tones of voices. This answered no purpose, as it was too feeble to carry them distinctly to the ears of the uninitiated. As this could at once be perceived, another charge was added of positive electricity, which made the sound louder, and as in the occupied rooms of the Fox family they were particularly loud, arrangements were made to try the experiment when the members were in force sufficient to call their attention. Being timid and somewhat frightened, it was rather difficult at first to attract their minds sufficiently to make them understand they were to call the alphabet, as the brain of each of them being made luminous from the strong magnetism thrown upon them by the united force on watch in the second sphere showed. The brains of the Fox girls were particularly impressible, and through them the operator was at length able to produce the result needed, and the. alphabet called for communication established.

The Rochester knockings began to be talked of all over the world known as civilized, and manifestations were his body, all showing the natural con- emanating from the churches, and

-

more tangible form to that yet of burning fire and brimstone have followed Christianity even unto pagan An atmosphere, also, of a different lands as the doctrine of civilization. protection should be afforded, or the ual, and through this law by connecdestruction of the world, so frequently tion with the natural lawand the spir-

density from that of the earth is above Is it wonderful it has really made it, neither seen nor perceived by the so little progress that still war and earthly sense, though in reality belong- rumors of war are amongst us, that ing to the earth, which has the char- each man's hand is so much against actoristics for storing, as it were, the his brother, that love of self instead forces to be used in the different con- of the love of the neighbor is still ditions to which earth's atmosphere is triumphant? In reaching, then, to the subjected, for as nothing is ever lost natural of man to commence his upand nothing ever stationary in the lifting, to make him a law unto himprogress of all the worlds, it is abso- self, is but the natural thought in the lutely necessary for earth itself that natural body to reach up to the spirit-

about us.

prophesied, might be the result. As itual we are endeavoring now to trace it is, this storehouse, in reality a part our course from the natural birth to of the earth, seems to be no tangible that of the divine spirituality or reproduct of either sphere, having generation, so little understood, but neither shape nor substance, till cer- which simply means an opening of the tain atmospheric conditions, or, rather, mind to the realizing sense of the changes, take place, when of a sudden spirit existence, a generation of new a combination like fine particles of force through higher development. earthy matter mingle with electricity, This being understood, it is not diffior something which bears a resem- cult to perceive the difficulties under blance to that force, are whirling which the disciples labored iu comabout in space as meteors attracted by prehending the betrayal by Judas, the one world or another giving conjec- denial by Peter, as well as the grief ture to the earth if they chance to of the woman who loved him, and the theme of the day, till almost of a that man has descended from some reach it, as to the cause of their ex- sought in such distress the tomb where sudden came the idea of the devil, lower form of animal life, but is con- istence and what is intended as their her Lord had been laid in search of evil spirits, and so forth, apparently trary to it; that "every positive pro- ultimate destination.

PROFI WIRCHOW.

#### What Became of Dr. Nichols?

From twenty-eight to thirty years ago Dr. Thomas L. Nichols flourished in New York, and published several works, one on Marriage, and one entitled Esotoric Anthropology. He professed conversion to Catholicism, and set out for Rome with the intention of entering the prlesthood. Dr. George Haskell, then of Rockford, Ill., now deceased, informed the writer that Dr. Nichols told him of a plan he had to revolutionize the Cathoic faith; that he could do nothing outthe religionists call infidelity is the most provalent, where ancient thought side of the church to advance his views: that he had been invited to Rome to is least respected, whether it be in Mo-present them to the leading officials of hammedan or Christian lands, there the that faith, and that he set out on that mission. We note that Col. W. H. Burr, of Washington, makes inquiries tection to liberty and life; and in all York Truth Secker | those countries there is a favored class through the New rive any information in regard to this progress, and make the people think, person, or his wife, Mrs. Mary S. Gove and act, and worship as did their savage Nichols. for the Doctor. Can any of our readers whose special prerogative it is to retard

He ex ) take th strongly when he says: "Under the walls during that time he will begin to see of the college are the rayless, measure he necessity of continuing it. less, hopeless dungeons of the damned. It requires great bravery on the part The Long Agony Is Over. of a student thus situated who is gov erned by manly instincts, to retain his position in his class. He deserves well We desire to congratulate our readers that the Presidential contest has ended.

of his friends and the public if he suc-Now the people can return, to their orceeds in doing so. dinary avocations, and read something A few years ago a young gentleman beside political discussions. In a counwas graduating at the high school in a near city. He was greatly advanced betry where every man is a sovereign, colyond his fellows. In his thesis he venlisions must arise in these periodical tured the expression of some opinions contests to elect rulers. Glad they do which conflicted with popular theology. not come oftener. Indeed, is it not a He was instructed by the school super fact that there is not sufficient stability intendent to amend his ideas and lann our system of government to test one guage so as not to conflict with orthodox policy of legislation until the opposite teaching, else he would not be allowed a party comes into power, repeals what its diploma. It is by such contemptible and predecessors thought essential to the villainous acts as these the church holds prosperity of the country, long before its sway. And it is regretable there are practical results determine whether the Spiritualists who condemn the exposure law is good or bad, and substitutes anof these outrages because, they say, it embitters churchmen and makes them other system which - also gives way be fore another change? The great com-inercial world can adapt itself to the still more cruel in their treatment of opposition. The true man is strengthened working of a bad law with fewer revulin his convictions by persecution. In sions, than to good laws with frequent no contingency will be swerve one iota changes. And so the people. from the right because of opposition, Without knowing who is elected as we write, we can only assure our patrons however violent the oppression.

#### Tied Back to Barbarism.

A late traveler who crossed the Straits of Gibraltar into Africa, and wrote from Tangier, says Morocco is nown 1.000 years behind the times in all that pertains to civilization. He added:

"There is not a mile of railroad within the bounds of the kingdom; there is not a mile of ordinary road, even, which is fit to travel over in the season of 11th ult., for violating the Sunday law. rains. To reach the great city of Fez She is a Russian widow, and in disrein the interior, requires six days' trave and an escort of soldiers which costs \$150. The soldiers are necessary for gard of the holy day, sold a pair of shoeprotection from robbers. urged that she was not conscious she Our traveler ascribes all this lack of

was violating any law; that necessity forced her to the unpleasant duty to progress in these fertile regions of support her helpless babies; but the Northern Africa, as throughout the stern justice knew no mercy, and fined the Sabbath-breaker \$5. She fainted on Orient, to a false system of theology, in short, to Mohammedan teaching. We hearing the sentence, and the policemen believe he was correct, and correctly were compelled to carry the almost intraced the ill to its cause. It was a animate body to her cell. Such is the practical working of Sunsimilar influence which spread a pall of day laws. And yet good Christians are clamorous for still more vigorous laws darkness over Europe during the Mid-dle Ages, a period of a thousand years, when there was no advance in civiliza-

to insure the observance of their holy tion. The nobles gathered their clans about them, erected strong castles to day. which all could flee in hours of danger and from which they could throw their javelins, shoot their arrows, and hur stones upon their enemies when imper

Rev. J. Dennis Hird, of Englard, has been compelled to resign his "living," It was a false system of religion and has been requested by his Bishop to in each country. The people were tied back to barbarian customs from which entirely renounce the clerical profession, because he has lately published a it seemed impossible to escape. The re-vival of learning at the beginning of the booklet which is not orthodox. The Literary Guide well says: 16th century, followed By the triumph

"A cleric expelled from the church of heresy in the northern countries of for heresy has great opportunities for proclaiming, with voice as of clarion blast, that from Bishop's seats to way-side parsonages, the established church Europe, paved the way to the present order of things. In all those countries where what

is permeated with heresy, and that many of its noblest servants writhe as in a sense of perjury because they have outgrown the swaddling clothes in which they were reared."

The Law Vindicated.

Well Put.

It requires a great deal of boldness and a great deal of caution to make a great fortune; and when you have got it, it requires ten times as much wit to keep it.-Rothschild,

paper for six months, for. gress which we have made in the re gion of prehistoric anthropology has removed us further from the demonstration of this relation," was regarded as most remarkable.

These utterances of Virchow were construed as an attack on the Darwinias theory of evolution, and produced a sensation among scientists and conservative theologians as well. The latter accepted it as a justification of their opposition to evolution, and hailed Virchow as a defender of the orthodox faith, while a scientific writer characterized his action as a "perversion from a freethinker to the side of mental darkness." Hæckel replied Science and Teaching," in which he intimated that Virchow did not know as much about evolution and the facts in support of it as he supposed he did or was supposed to know.

Prof. Virchow's attitude as to the propriety of teaching in schools improved doctrines of science seems, that the masses are mainly so very conhowever, to have been justified by the servative few changes can be wrought in position of scientists regarding Darfour years to seriously affect the grand winism. Nearly all accept the prinresults. The country will go right on adding new laurcls to her present reciple of evolution, but the majority differ from Darwin in respect to some

of the methods of its operation. Wallace, who, with Darwin, was among The New York Truth Seeker gives an the first to furnish extensive evidence account of the arrest and conviction of of the probability of the origin of Mrs. Fannie Fagler, in that city, on the species by evolution, is positive in his opinion that while the human body may have been evolved from some animal, man's mental and moral pastrings for five cents. The poor woman ture must have been a divine creation. This view of levolution has also been accepted by some theologians who a quarter of a century ago vehemently opposed such doctrine. Investigations still being made by scientists have led togs such modifications of opinion as too indicate that the last word in regardinto evolution has not yet been said, and that Virchow's cantion is still applicable. ---Ex.

J. G. Patton;' of' Towanda, Pa., who takes four Spiritualist papers, writes: "I do think your paper the best Spiritualist paper in the United States." There are thousands in this country who entertain the same opinion. Those who do not take it are in the rear of the procession.

"The Priest, the Woman, and tue Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as poved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

If this matter could be seen as it dition of his followers, who, though there came a halt. Nor was this erv commenced its travels, it would proba- they had been so much with him, had altogether without foundation. The bly appear as if the whirling of worlds not reached the spiritual to realize the law of spiritual life, overrated in some in space, in their constant revolutions possibility of the resurrection of the ways, was greatly underrated in others. through friction, had caused the re- body, even much less understood how For the first time magnetism was sult of destruction of some part of the it could have been accomplished. This, called into the field in a legitimate earth's surface, grinding it, as it were, then, was the condition to which way, and could it possibly be made to powder, uniting, it again with Spiritism had to reach before it use of, or brought to bear in this new forces unseen, but supposed to be held could arouse the mind to the thought discovery, was the first question of in the storage of the, world's atmos- that spirit communion with the sec- those who had commenced the inphere, and combining it by attraction ond sphere was possible.

in its rapid revolutions in space, to The spirit mind of man was not yet prove world-building to be the aim in open to the fact that the resurrection tery, by gathering a few into circles, the end of what now is simply the of the natural body was not necessary nucleus around which it is gathering. to restore the whole being from incor-To the spirit eye this work goes on ruption, till by light, in a feeble manbeneath it, as the clouds form beneath | ner, it was broken in upon them, and in a volume entitled "Freedom in the vision, to produce the storms then their own dignity was assailed by riously, then, circles were formed and which scatter themselves at length the thought that the humble among upon the earth, and which manifest men had been chosen ones to proto the human senses so often the char. claim the truth.

acteristics of the propelling forces of the wind, as well as electrical force, to some degree understood among the farther advanced by the Rochester mind began to realize that its effects more intelligent of the human race as knockings which in 1847 found vent were not likely to be elevating. This indicators of its existence.

The human mind in this has re- of the mysteries surrounding them. ceived new impetus since the discor- This was the second advent, as it were, ery by Franklin, with his bit of silk of the knowledge of future existence. and key, of its traveling propensities Still very humble, but still ready to and its strength as a motive power, as go on with the slightest encouragewell as that of illumination, through ment. Still persecuted by opponents, these simple implements which have but, strange as it may seem, making never been scoffed at, though the poor new revelations at every turn. To exist among them, which qualified scientists of spiritism have had to bear show how it is done, the whole unithe brunt of the ridicule of even the verse might unveil itself, and yet ment and different phases of manifesenlightened, who disdain all manifes- there would be ignorance to mistake tations. Such being the case, attenit, and to fight against its course. tations produced through the tippings or rappings of a common table, not This is the present condition of things. being aware that such an article espe- but the mind is not to blame till it in the human body, corresponding to cially in common use was already absolutely refuses to be enlightened, charged with the magnetic fluid from | which as yet it has not.

The fear of death would be 'taken sitters, who had often gathered round it so as to make it an able assistant this is certainly desirable, says anto all intent in demonstrating the power of spirit guidance through the other, and the work goes on. human element, and no more deroga-The first rappings were suppletory to the dignity of the spirit out of mented by others. No human battery was formed. They were spontathe body is it, so far as we can see, to hurl bodies through space, to show its neous.

How did that happen? power for use in its own way, than for Will your philosophy, which has the philosopher to carry out his thought of insulation by the simple implements which proved his thought cause?

correct. We think so. The harmonious de-Neither was the apple of Newton, velopment of three mediums at once which demonstrated to his prepared was caused by their general surroundmind the law of gravitation, ever held ings, which were impregnated with up against him to lessen the estima- the electric fluid which a spirit who tion as to the value of his discovery. had passed into the other life some All truth, which has to be learned time before had discovered on earth. through the intervention of the human He had been an inventor, a man who faculties, has difficulties to contend had looked into things, and from some with which the world can hardly cause saw that electrical sparks could appreciate. It has no idea of the be easily drawn from a substance length of time it has taken for the around him, which appeared like iron, human animal to reach its present but which was not in reality that point of development. It has had to mineral. It was not very profuse, be tried, as it were, in a furnace of but was in quantities sufficient to fresuffering, progressing slowly from one quently call his attention to it. This point to another, the last seeming passed from him from time to time, more wonderful as it makes its advent but returned again with such tenacity enough to take in more than ordinary

vestigation, and it was concluded to try the experiment of a human batwho could have sufficient confidence. or rather, perhaps, interest in the discovery, to attach sufficient importance to it to think it worthy. Seexperiments commenced. So long as it afforded amusement it continued in interest, but as soon as it was turned As Christ of yore was born in the into a plaything, it became so trivial manger, so was the divine truth to be in its characteristics the thinking in an humble crowd thinking naught discovery was made at first in the second sphere, was communicated from one circle to another in that sphere, and plans were made for operations of a different character. Selecting a brain for analysis as to possible receptivity, powers of a different character were observed to them for different kinds of develoption was first called to the fact that different grades of magnetism existed the three grades in the universeelectric, vital magnetism --- known as animal magnetism, and spiritual, away, says one, and a better life than | which, corresponding as it does to the magnetism of the higher sphere, or that of the lowest celestial, was perceived in less quantities in most individuals, in some none at all, or so dimly as to be scarcely in the least perceptible. In some brains the animal magnetism was more perceptible, which, being of a higher grade than seemed to come later, explain the the merely electric, rendered the brain more receptive or plastic, as it were, on which impression could be made more easily with some than with others, and thus the impressional communication first saw the light. The brain was impressed and the thought expressed at first mentally, then verbally, both giving signs of coming from outside of the medium. Intuitionally expressed thought, it may here be said, comes always from the spirit-world. Indeed, common thought is more or less acted upon by it. The spirit having power to conceive or create more readily than the ordinary or more common mind, which, not being receptive, requires more manipulation to make it plastic

The Best Spifltualist Paper.

#### 5 WRITING WITHOUT DIRECTIVE VOLITION. PERSONNEL OF THE LATE thought moved /by the electric power DEAFNESS THE MEDIUMISTIC NATIONAL GONVENTION Experiences of John Brown, 金融 AUTOMATIC WRITING. carnate spirits unless it actually is so The Medium of the Rockies, with an introduction by directed? PROF. J. S. LOVELAND. PROF. J. S. LOVELLAND, This book should be in the hands of every one inter-ested in Spiritualism. Chapter 1, Notorlety: Early Mediumship. Chapter 2, The Heavenly Mansion. Chapter 3, Removal to Californis: Beturn of His Guide. Chapter 4, Remarks able Tests. Thapter 5, His Work as a Healer. Chap-ter 6, Leaves the Body. Chapter 7, Visit to the Spirife-Land. Chapter 9, Methods Used by Spirits to Commu-nicate; How to Conduct a Circle. Chapter 9, Missel inncous Articles. Chapter 10, A Strange Experience. Chapter 12, New Experiences—Illusitative of Prophetic Visions. Chapter 16, The First Break in the Atlantic Cable Shown to John Brown. Chapter 4 Unscen Opposition. Chapter 14, Ols podrida. Fortale at this offic. Heavy paper cover, price 50 own. "Why is this lower self thus un-Echoes of the Meeting. The N. S. A. proceeds on its voyage WILSON EAR DRUM CO., truthful and given to deception, when Considered by B. F. Under- the upper self is, as to veracity and under favorable auspices. Offices 1128 Brotdway, Room 250 N.Y. Such being the case, the first in-INDEPENDENT. One feature of the recent Spiritualwood. trustworthiness, beyond suspicion? "If the subconscious self really ist Convention, which closed its suc-HUMAN HEARTBEATS SEEN. cessful sessions at Washington on the 23d inst., that of the personnel of imagines that it is at different times WRITING WITHOUT DIBECTIVE VOall of the personalities it claims to be, LITION-THE INTELLIGENCE ---- RIBOT some of the more active participants, Successful Experiments with the that its thoughts and feelings, and its -DB. E. VON HARTMANN-SUBexpressions of them, are those of peris apt to go unwritten, and as the THE CONSCIOUS SELF --- JOEL TIFFANY . X Ray at Ann Arbor. sons as unlike in intellect as an Emsubject is doubtless one of no little WROTE AUTOMATICALLY. THE UNKNOWN LIFE erson and an American Indian, how interest to the general reader, The phenomenon called "automatic especially to non-attendants, we here-POWERFUL LIGHT MAKES MOVEMENTS shall we reconcile this fact with the electric fluid as well, the magnetizers writing" has, until recently, been ig- average intelligence and reasoning with submit the salient points touch-OF THE BONES VISIBLE-MUCH BET-FRIVE OF ROLL in this sphere, by throwing their own nored by men of science. People TER RESULTS ARE OBTAINED THAN power exhibited in the communicaing several of the leaders as they immagnetic principle upon, and blending the two, were enabled, by their will- For a long time they who con-**Jesus Christ** pressed one of our on-looking rep-BY THE PHOTOGRAPH - ARBANGEtions that are given? "If the subconscious self is half MENTS MAKING SO LABGE AUDIENCES resentatives: power placed firmly on both, to direct descended to notice the phenomenon asleep, dreaming, or undisciplined in CAN SEE THE PICTURES. Easily first, by virtue of his po. the current of electricity from the at all associated it with deception and thought, or if, from any other cause, sition, must be mentioned Mr. Barrett, Some remarkable experiments have -BYmedium on earth to any point they fraud. Orthodox theologians and been conducted at the physical labit is subject to illusions or hallucina- the president. He is a young man, NICOLAS NOTOVITCH. ultra-materialists have been equally tions, still remains unanswered the tall, slender, pale-faced, fair-comoratory of Michigan University lately. Table-tipping, the movement of disinclined to give consideration to question, How can thoughtful, displexioned, with dark hair and eyes. Professor H. S. Carhart had charge of bodies in the air, the lifting of heavy the subject; deception or the Devil TRANSLATED FROM THE FRENCH. criminating statements and reasoned His sincerity, earnestness and intellithe experiments and was assisted by bodies, as well as sounds, were the has been the most common explana-result of this mode of operations. tion. thought come from such a mental gence are transparent to every ob- Dean V. C. Vaughan, of the medical Bince the writing of the New Testament no book has appeared of as great importance to Christianity as the UXXNOWN LIFX OF JASUS CHMERT. This volume, written by the discoverer of the manu-soript, contains a thrilling account of the privations and perils encountered in his search for it, a literal translation of the original manuscript, and leady a oritical analysis of what it contains. This work contains is so nextly printed Tyges, and is published on the basis of combining cheapness and accellence. Frice, nextly bound, one doniuk. Paper cover, price 25 cents, postage 5 cents. Address this office, 40 Loomis St., Cikleago, Ill. server. Justly, no one could count department, and Drs. W. J. Herdman more friends in the convention than and F. G. Novy. By means of skillsource?' Men and women who have found There are many persons, whose was the action of the spirit mind upon their hands writing words and sent-VOLUME II. character and bona-fides are beyond he could. As a presiding officer he is fully contrived apparatus these genences without their own volition have doubt, who are moved to write, as it almost an ideal chairman-the fact of tlemen and a few invited guests were with the plastic brain also already been afraid to make known their ex-Of the Encyclopædia of Death, seems to them, by an entirely ex-traneous intelligence, and it is not does not affect his moral vertebra) living man and watch the play of the spoken of. Unconscious trance has perience, since, for them, the result and Life in the Spirit-World. been produced, the subject giving most likely would be suspicion, dissurprising that so many who are ac- being his only drawback. Heaven bones in various parts of the body forth in speech ideas which he or trust and ridicule. In consequence, Vol. II. is now ready for delivery. quainted with this phenomenon believe grant him health, strength and long when in motion. It was a marvelous is neatly and substantially bound in cloth, and printed in the best style of the LIFE IN TWO SPHERES. she were unconscious of possessing, even now there are many persons that the thought comes from, and that life, for his usefulness in the cause sight, and one that inspired the less as well as speaking in unknown having experience in automatic writing the writing is directed by, spirits, for that so enlists his sympathies is a scientific beholders with profound awe. printers art. It is furnished on the foregroup conclusion. He has the When the guests entered the room in same terms that the first volume was. who avoid reference to it, except the handwriting, the variety and style foregone conclusion. He has the When the guests entered the room in A Fascinating Work. A Fascinating Work. The readers of THE PROGRESSIVE THINKER will re-member the story under the above title, by Hudson Tuttle, which was published in the columns. At the time, constant inquiries were made as to its appearing in book form. This wish hus now been gratified. If makes a volume of 24 pages, in style and form like the "Convent of the Sacred Heart," will a finely-engraved its organization of the first from earth to the spirit apheres, and the philosophy of Shiritualism, the occupation and modes of life of spiritual beings, are presented in the pieasing form of narrative. The following are the chapter-titles: Introduction; The folder of the Sage; Home of the Miser; The Low Societies; Hade: Curistinastide in the Spheres of Light; Christmastides and the Golden Gate; The Un-happy Marriage; Easter Day in Heaven; A Visito Knowledge of the Light; The Society Again Visita Earth, The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visita Contenders Not Goodness; Address of the Sage. 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In the of composition, the views advanced, necessary tact, impartiality and ju- which the experiments were to be given for cure, more satisfactory per- churches and outside are automatic statements sometimes made showing dicial spirit to cleverly preside over tried, there was nothing in sight but the deliberations of public assemblies, a lot of familiar electrical apparatus. haps to those who derived benefit writers, who know that the phenomknowledge supernormally acquired, or, from them than to those who were too enon is genuine, and would be glad at least, forming no part of the conas he is alert, prompt, knowing, des- A new induction coil stood on a table. skeptical to try and were in faith to see serious attempts made to ex- scious knowledge of the medium or and Vol. II, of the Encyclopædia. patching the mixed business of a con- Four cells of a storage battery stood remitting \$2 you will get THE PROGRESSIVE THINKER one year and Volumes I. wanting. In this case the magnetizer plain it. others present, the general agreement vention in good form. under the table. A resistance coil What are some of the facts? For quiet yet effective work, for the stood alongside. A few scraps of inin the description of spirit-life, and and II. of the Encyclopædia. right word at the right moment, for sulated wire, a pair of Crookes tubes It is certain that the writing is prothe persistence with which the conduced without directive volition or mus- trolling intelligence declares that the Encyclopædia, always state whether it is Vol. I. or Vol. II. that you want. the golden presentation of any con- and a curious looking box completed great power in this way, and have cular exertion, or conscious effort of troverted point, for clearness of the equipment. It was soon explained messages are from spirits, combine to BEAR IN MIND. been called upon to assist the op- any kind, either in the composition or BLAR IN MIND. 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She is so admirably ing at the small end and look hard at on earth to perceive the true physical what is going on by conversation, balanced, self-poised and wise, that it the black pasteboard in front of him. Among those who thus write are perconditions of the person under ex- reading a book, or by some other exis always a satisfaction to hear her, The room was then darkened and the sous of more than usual intellectual amination. This theory may or may ercise of the normal mental powers. and no voice commanded more atten- battery turned on, a new Crookes tube \*\*\*THE\*\*\* ability. The late Joel Tiffany, anthor great expense to the Editor. Read the not be true. Nevertheless the un- The medium may watch the writing as tion, or was more welcomed by the of great power being put in the circuit. of standard works on law, an inventive World's Sixteen Saviors, conditions carefully. 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and responding to the will. The needs of the body are satisfied through this force, corresponding to the animal, which often lives for its own gratification, without the least idea of anything beyond.

NOV. 7, 1896

quirers into the operation of spirit forces selected their mediums from those coming under their observation with more of the fluid of so-called animal magnetism than the rest. These brains were elastic, impressible, from being more charged with magnetic life than others showing but little. Charged as they were with the wished.

The next experiment upon the brain one in the body, as before explained, tongues, at least unknown to the sub-

in the second sphere is a physician on earth or aided by one who was. Indian spirits are thought to have conscious existence, draws its life or spectator, unable to anticipate what is subsistence chiefly from nature around coming and unable to influence the it, and the natural clairvoyant vision, thought and style. The handwriting so seldom established with the highly may vary greatly, and be entirely unintellectual, is in native force with like that of the writer. The ideas the wild man, who calls into use all presented may be at variance with the strength of his natural faculties those of the writer, who may contrarather than the intellectual or spiritual dict and criticise, only to be answered, sensitive, who looks from nature up and perhaps reproved, through the to nature's God in a different sense hand that mechanically does the from that recognized for them by the writing. The writing often goes on tionless, but docile, on the sheet of poet from whom we have just quoted. with a rapidity quite beyond the Thus the natural clairvoyance of the writer's power by conscious effort. Indian added to that of the clairvovant trance medium, makes a strong be inferior to that of the writer, but create these sentences, as in a normal battery for observation of the interior often in thought, in the statement of state, but waits for them to produce strained to yield up, his trusteeship, of human beings, as well as seekers for information in other natural con- intelligence that directs the pen evinces ditions.' Magnetic attraction assists the clairvoyance in either sphere.

[To be continued.]

METHODISM RENOUNCED.

writing. Rev. Meyers, of Schuyler, Neb.,

automatically on moral, religious and philosophical subjects. I know a Unitarian minister whose sermons are written by his hand in the same way,

and a lady whose poetry, published in wisely as unanimously in re-electing this country, and of fine quality, is all her vice-president, for her services are written without effort or volition on invaluable. her part. Camille Flammarion, in the early part of his life, wrote in this writing: "One rests one's hand mopaper, and then writes. After a little while, the hand begins to form letters, The intelligence sometimes seems to words and phrases. One does not

facts, and in the use of language, the themselves." 1 am satisfied that automatic writing marked superiority over the writer. and kindred phenomena, such as are It is not uncommon for the writing to described by Allen Kardec, in his work contain evidence of knowledge that on mediumship, and such as have been and knowledge not in the possession ant factors in the world's religious

as they believed, by the Holy Ghost, acter. Ribot, the French physiological iuspired by supernatural wisdom, and

is so well known to Spiritualists the the tube the inky darkness of the inwide world over that it is wholly terior of the box disappeared and the superfluous to speak of her here at black pasteboard became grayish length. The convention acted as white, like a pane of ground glass.

LIGHT OF GREAT POWER.

Hon. L. V. Moulton, of Michigan. is not so well known in the East as he way. He thus describes automatic is throughout the West, but a stronger duction of the X rays, and every bone man mentally was not present at the convention. It is sorrowful that his health, too, like that of Brother Barrett's, is not what his friends could wish it. Private business matters demanding his attention, he felt conbut the convention would not cousent.

His judgment, legal knowledge, fluent

above.

LIGHT OF CREAT POWER. Professor Carhart then thrust his HUMAN CULTURE & CURE

hand between the tubes, now brilliant with the peculiar greenish phosphor-MARRIAGE, SEXUAL DEVELescent light that accompanies the pro-OPMENT, AND SOCIAL became distinctly visible on the pasteboard screen, surrounded by a cloudy outline showing the limits of the fleshy BY E. D. BABBITT, M. D., LL. D. covering. The X ray photograph is shadowy, vague and unsatisfactory A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Heaith, Social Science, Religion, etc. compared to the results obtained in this new manner. The thinnest gauze more obscures an object to the eye in Price, doth, 75 cents. For sale at this office sunlight than did the covering of skin

speech and comprehensive mind, are and muscle obscure the bones in Pro-PHILOSOPHY OF SPIRI what the N. S. A. particularly re- fessor Carhart's hand. Then his wrist quire, and could not well get along was put in. and his arm to the shoul-PART L THE PENTATEUCH. the writer could not have obtained, observed by many, have been import- without. The part he took in the der. The wrist was turned, the elbow - AND convention, mostly of committee work, flexed and straightened, and the arm THE SPIRIT WORLD. of any persons present during the history. Men have written, moved, was appreciated for its solid char- twisted back and forth. It was like BY HUDSON TUTTLE. watching a skeleton in a slight haze The president of the Massachusett mysteriously endowed with the power A most able and interesting presentation of a most important audject. Every Spiritualist and every in-quirer into the proofs and phirosophy of Spiritual-ism should have this excellent book. Its value is reo-ognized and acknowledged all over the world. Price, cloth, \$1. For sale at this office. State Association, Dr. George A. of self-motion. The clothing was no wick Colby, Ellen Battelle Dietrick, Fuller, by his modest demeanor, his hindrance to the vision, the rays passconscientious labors in committee ing through clothing as readily as the meetings, by his timely and effective naked flesh. speeches before the convention, have Then Dr. Novy tried a few objects THE GOSPEL OF BUDDHA brought him so prominently and fa- in the field, and finally sat before the scers and prophets and the chosen vorably before the delegates that he tube and allowed the spectators to According to Old Records. was re-elected on the board of trus- count his ribs, examine the condition tees. It was a wise choice, and all of the sternum and clavicle, and sud-BY DR. PAUL CARUS. felt pleased at this result. A translation from Japanese, made under the sus. pices of the R3v. Slaku Soyen, delegate to the Par-liament of Twilgions. Was lately published in Japan-Price \$1. For sale at this office. denly it was discovered that the heart The public tests, through Mrs. was visible, and that its pulsations Whitney, Mrs. Waite, Mrs. Prior, could be watched and counted. The Miss Gaule and Mr. Altemas re- heart was misty in outline, not distinct The To-Morrow of Death, spectively, were mostly of a very like the bones, but there it was, satisfactory character. moving regularly, and the spectator The New England delegation were counted its pulsations, while Dr. Herd---- OR THE ---pleasantly distinguished for their nu- man stood with his finger on Dr. Future Life According to Science. merical strength, their timely services Novy's pulse to verify the count and and gracious, good works. They make sure it was not the flickering of BY LOUIS FIGULER. the light that misled the eye. TRANSLATED FROM THE FRENCH Throughout the discussions relating The inside of the screen to the BY S. R. CROCKEE. to business, to organization, to lyceum curious box was covered with a layer matters, the raising of money, pro- of tungstate of calcium, by means of A VERY FASCINATING WORK. A VERY FASCINATINC WORK. This fine volume might well have been entitled Spiritaalism Demonstrated by Science. It is written in that peculiar interesting style in which French writers accel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist-he even mentions Spiritualists as "devotees of a new super-sitiston," etc., etc., in which he manifests the brunt animus of the "reclentific class," yet he says again animus of the "reclentific class," yet he says again. "There is a true and respectable idea in Spiritualist." and regards as proved "the fact of communication between superhumans and the inhabitants of Earth," and be goes on to relate instances of fact in evidence. There is, to a Spiritualist, a marifest discrepancy in the authors's idea, but the well-read mind with readily whole will find not only good mental culture, hat much valuable information. The author holds the theory of reincaraston. Frice \$1.50. For sale at this office. tection to mediums, amendments to which layer the X rays were transthe constitution, etc., there prevailed ferred into rays of light that affect notable unanimity and harmony of the eye, thus making the X ray visfacts of telepathy and clairvoyance fessor Casar Lombroso, of Turin, and action. If any slumbering embers ible. An effort will be made after a existed, they fortunately were not while to fix a large screen in a doorfanned into a flame. This, for a way, so that all of a large audience in Spiritualist convention, denotes wis- a dark room can see the pictures simdom. Many a bright thought, big ultaneously, the room supplanting the with meaning, often thrilling in its box. In this way the whole skeleton effect and practical for good, was of a man may perhaps be shown at uttered by a score of separate voices, once and at the same time walking

year's subscription, and at prices stated

**UPBUILDING.** 

Rejects the Church's Tenets.

The Rev. H. C. Meyers, of Schuyler, Neb., long accounted one of the ablest come to be regarded by the ego as no lips have uttered words of wisdom, ministers of the Methodist Episcopal part of itself, but as a distinct, sep- without their conscious effort, have Church in Nebraska, has withdrawn arate, independent existence. from the organization and organized an independent church. The reasons for his move he gives in the following letter to his presiding elder:

"I can no longer subject my thinkbosses who thought their thoughts a hundred years ago. My motto is: 'Reason is the lamp in the light of which every man must walk for himself.' The world has outgrown the sectarian thinking of centuries past, and is now moving in the progressive light of reason's lamp in the present day.

"The Dantean hell of ages past, the pit from which fire and smoke ascended, is a hell no longer thinkable to men and women of to-day; to preach into this hell men who do not bow to the creed of the church is as unreasonable as the mind that piccase. tures it.

"Who made thinkers of a hundred years ago infallible? Did God? Is the creed of the church an infallible rule? If it is, all the world must come to this rule, and all other churches aside from the Methodist are laboring under an illusion. But, says the zealous advocate of church creeds. Methodism numbers millions. So did the Roman government, but the Roman empire played its last act and stepped off. the stage.

"As standing water stagnates and produces living organisms, so churches refusing to move forward must die, and from their effete bodies will arise new and living organisms instinct with the breath of a broader and clearer life.

"Men are not all on their way to the bottomless pit who refuse to bow to the creeds composed by a few character? claimers of infallibility. Is Abraham Lincoln in the bottomless pit? Where are the greatest men this nation ever saw? Was General Grant ever on the record of the Methodist Church? Were Clay and Sumner and Webster? Think on these things and think well, for the day of opportunity is passing

by.' Schuyler, Neb.

"Religious and Theological Works of Thomas Paine." Contains his celebrated give detailed circumstantial state ments respecting events and scenes, Age of Reason," and a number of letshould it not be able to distinguish ters and discourses on religious and the ological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office. hetween the mundane state of being and another, real or imagined, which

SCAIBE.

and the second states a

other personalities?

"The Occult Forces of Sex." By Lios Waisbrooker. Three pamphlets are em-bodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 500,

psychologist, and others of the school, the words thus written have been rethink that certain states of consciousgarded as revelations from God. Those ness, by reason of alienation, may whose hands have written or whose been in many cases looked upon as Then there are two egos in the same

individual representatives of God to teach re-

Dr. E. Von Hartmann supposes a ligious truth to the world. hidden consciousness, somnambulic in The fact that automatic writing has its nature, that exists throughout the been for a long, long time, and in vaing to the thoughts of a few sectarian normal life of the subject, and pos- rious countries, a matter of human sessed of the power of reading thought, experience, and the general ignorance that may see the entire past and pres- of scientific men as to the existence of ent of another's life, a consciousness the phenomenon, suggests how much that at times is clairvoyant, and there may be uninvestigated within brings the subject into relation with the proper domain of scientific in-Absolute Being, enabling him to know vestigators. Some years ago Dr. whatever is or has been. This seems Robert Hare and Professor Crookes to be, though an ingenious hypothesis, tried to gain for these subjects the proved a rallying center.

rather fanciful. At the same time attention of men of science, but they there is no reason to think that every were not ready to treat them with personal consciousness is a closed ineven ordinary intellectual hospitality. lividuality, insulated from all other Of late, Professor Oliver J. Lodge, of individualities. Possibly intelligences University College, Liverpool; Prointerpenetrate one another; indeed, the fessor Charles Richet, of Paris; Prowould seem to show that such is the many other men eminent in science, have made the phenomena a subject

One of the theories advanced to of careful investigation. They agree account for automatic writing and that they have witnessed and verified kindred phenomena is that of a sub- occurrences which science has ignored, conscious self, that does the thinking and of which they see no explanation and writing without coming into the by any of the at present recognized ordinary conscious life. Without de- forces of science.

nying dual, or even triple, or, in some cases, quadruple and even sextuple, consciousness, these pathological phenomena do not seem to be properly classifiable with the conditions of automatic writing.

Upward, though I sometimes lose the I will repeat here questions which : way. propounded in a magazine article a Up the unseen stairway do I climb, Chough the steps seem steeper, straight few years ago:

the line. . "If these messages that purport to come from extra-mundane minds are Leading on and ever, nearer still, To the upland freedom of God's will! actually expressions of the subconscious or secondary self, why does the Loosened are the fetters and the chains Binding spirits to the earth-bound plains. intelligence represent itself at different

times as different spirits of varying Loosened is the weariness-the woe degrees of intelligence and moral Of the conflicts raging down below. Almost can I catch the glimpses grand "Why does it control the hand and

Of the glory of the upper land. write messages, and ascribe them to Almost can I hear the welcome sweet hundreds of persons, distinguished or From the lips of loved ones I shall meet! undistinguished, who are dead? Why All the truths I long to learn and know, does it thus intentionally or un-They are waiting for me, till I go. wittingly deceive the principal self? Climbing through the thoughts that "If it possesses sanity, knowledge,

weigh me down, [ will leave them, I will wear the crown. discrimination and judgment necessary to write intelligently, to discuss phil-Though I grope through darkness, still I'll climb. osophical questions, compose verses,

B. F. UNDERWOOD.

CLIMBING.

Climbing, upward climbing every day,

Still I'll claim my heritage divine Climbing, upward climbing, every day-Years may pass-I still shall seek the ELLA DARE.

way! Oak Park, Ill.

s supramundane, between itself and ther personalities? "If the lower self has the power to formation relative to the lost continent is supramundane, between itself and make these distinctions, why does its of Atlantis. He regards the description of it given by Plato as verifable history writing parport to be directed by dis- It is intensely interesting. Price 62.

some familiar, others new to the con- about, vention.

The Address of Welcome was

seemed to give a cue to the subsequent honor. The result of years of deep thought and patient research into Naproceedings. I I

The several evening addresses, made from the regular corps of lecturers, proved generally acceptable, most of them being of a practical great value and interest. A large, fourcharacter. Among these are to be pound book, strongly bound, and con-taining beautiful illustrative plates. For sale at this office. Price, postpaid, S. It is a wonderful work and you will A. M. Glading, Mrs. Abbie E. Sheets, be delighted with it.

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officers, and these did not care to Spiritualists. The volume is tastily serve any longer, were re-elected.

The conscientious loyalty of the "Social Upbuilding, Including Co-opdelegates to the duties incident to the convention prevented most of the Babbitt, LL, D., M. D. This comprises members from visiting the many the last part of Human Culture and

-Ann Arbor, Mich. fittingly and happily extended by Mr. George A. Bacon, of Washington, D. C., and eloquently responded to by Mrs. Richmond, These addresses seemed to give a cue to the subsequent The only treatise ever offered the reading and thinking public in the interest of modern Spiritnal-ism, that is absolutely free from the theories of super-stition, and which

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ture'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

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# GENERAL SURVEY

6

# Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be 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 ac-companied by the full name and address of the writer, or no attention will be paid to them.

J. W. Dennis writes from Buffalo, "Mrs. Carrie E. Twing has just N. Y .: closed a month's engagement for our Buffalo society. Her lectures were so homelike, kind and lovable that everyone liked her. She filled the house from the platform to the front door at every meeting. She is engaged for Buffalo again in 1897, and for the next two months she is engaged in New York City. Her seances for the benefit of society that were held during the weekday evenings were well attended and were of a good deal of aid in a financial way, as well as edifying and instructive.

Mrs. Rebecca R. Maxcy writes from Aurora, 111., that she is 'n years old and nearly blind. There were spirit mani-festations in her father's house seventy years ago. Over sixty years ago there were loud raps, and her mother had raps on the door of her room when she went in there to pray. She said it was the Devil come to disturb her in her prayers just like Luther. Mrs. Maxey had raps and other manifestations three months after the Fox girls had them. The spirits led her away from the Calvinistic doctrines.

During November Moses Hull speaks in Phlladelphia. He would be glad of opportunities for weekday evening work. He can be addressed at 520 Chatham street. Financial trouble has caused the cancellation of his appointments for December, April and May.

Mr. and Mrs. J. W. Kenyon are holding meetings in Cambridgeport, Mass., in Temple of Honor Hall, for the season, but will answer calls to lecture and hold test seances in easy access of Boston for Sundays, or weekday evening seances; will attend funerals, etc. They have engagements at Onset Camp, sea-son of '97. They would be pleased to engage to other camps for the coming ear. Address them at Cambridgeport, Mass., 146 Green street.

Mrs. Steelman-Mitchell writes from Grand Rapids: "Our engagement here closed on Sunday last. Having changed November and February open for en-gagement. Address 109 Van Voast avnue, Newport, Ky."

Will C. Hodge, inspirational speaker, has just closed a second ougagement at Waukesha, Wis., and is now open for engagement in any locality for the winter months and for the camping season of 1897. He would be pleased to correspond with parties at points between Chicago and Central New York, and will make terms in accordance with the times. Will attend funerals. Address, for terms and dates, 710 Prairie street, Milwaukee, Wis.

Col. Dexter writes from Boston. Mass. "I have attended many of the spiritual meetings in this city which are so pro-ductive of good, and wishing to learn what is advanced by our orthodox bretha l attended this morning's service

the sublime principles of correlation and natural reciprocity. No person who hears these lectures and is able to think, but will feel a thrill of illumination as

gression. Prof. Lockwood goes from Lina to Boston for December; to'Philadelphia for January, 1897; to New Bed-ford, Mass., for February: to Norwich

Ct., for March: to Builalo for April,' and to New York City for May. June is yet open for an engagement. His Chirago address is 98 Ogden avenue. Truth Seeker writes from Beloit, Wis.: "One of our able ministers preached an 'Old Folks' Sermon last Sunday, which was very flowery and eloquent as well as interesting (though thoroughly orthodox) and he touched on the old patriarchs of the Bible, whose ages ranged from 130 to 900 years, and Noah in particular, who successfully coped with a universal deluge at the ripe age of 600 years also Jacob, who courted his first wife when he was near-

ing the century mark. Now, 1 would like to have Moses Hull or some otherable cholar explain this (to me) somewhat fishy story. Then the children sang that old standby: "There is a Hap-py Land.' Now, I wonder how far, far away the average church member thinks that happy land is? Some imagine hundreds, and others, perhaps. thousands of miles. It seems preposterous and unreasonable to me, and I believe

Our loved ones who have gone before Are within the old home still, Tho' we cannot see them as of yore, Yet in a little while we will." Mrs. Lora Ho'ton, musical test me-

dium, can be addressed for engagements at 15 Walton avenue, 1 ort Wayne, Ind, During October she has been officiating successfully for the First Society of Sp ritualists there. The society is large and flourishing, with a five lyceum. Mrs. Holton is open for engagements for camp-meetings; will officiate at funerais

or weddings. N. S. Banfield writes from Lowell, Mass.: "O. L. Concannon and wife appeared before the Psychie Club, of Lowell, in a materializing seance, last evening, to the entire satisfaction of those present. Mr. Cancannon submitted to trict test conditions, and was examined by the committee before entering the abinet, whose report was accepted by hose present. His sleeves were sewed to his pants, his coat collar was sewed

together, his hands filled with rice, and his feet placed in a tray filled with flour. The question, 'If a man die, shall he live again?' seems more firmly settled han ever, as the human mind delves into the psychic forces of nature." E. Sheffield Straight desires to make

engagements to lecture, including tests, in the spiritual field, with societies for the falland winter. Societies or parties desiring to make engagements will receive prompt attention by addressing him at East Providence, R. I., P. O. Box 771.

Moses Hull will lecture in Philadelphia, l'a., during November. His ad-dress will be 520 Chatham street. He will illuminate Philadelphia with his genial presence, and entertain its people with his logic.

Alice K. Simmons writes of her experiences in Spiritualism, which were similar to R. F. Langford's. She has been taking lessons from J. C. F. Grum-bine with great benefit, and feels that she now is on solid ground. She finds that phenomena are but a small part of Spiritualism, and money could not buy what she has received. Madam Parcells suggests that "too

much space is occupied in Spiritual papers for a free airing of a few gulls. If such mediums (would-be mediums) would drop a dollar into the publisher's hands, and let such stuff come out as advertising matter, it would greatly re-lieve the responsibilities of editors. It

messages from departed friends (one from our old worker, M. K. Knight) vere thrown, or handed out, and at last a large, heavy chair was thrown over the cabinet, and many other demonstrations of spirit-return were received. The Spiritualistic Field—Its he witnesses those experiments, and he will were greatly pleased with the se-will sense a strong pull to place his feet ance—and I think it our duty to encour-in the path of nature and ethical pro-age all such mediums in their honest and unselfish endeavor to prove to the world 'There is no death.'"

M. Theresa Allen writes from Wichita, Kansas: "Among the many Spiritu-alists of this city is a small society of about twenty-five members who are doing faithful work for our cause. Thompson is president, and Mr. Nicholas Rooney, secretary. On my way here from Springfield, Mo., I stopped off at Monett. Mo., and gave a lecture to a fair-sized audience. The following night we organized a society with Capt. S. C. Mills as president. Both the Monett society and the Wichits society expect to charter with thei respective State Associations in the near future and through their State Associations have a representation in the National. Next Sunday morning at our meeting here, the subject of the organization-social, State and Nationalwill occupy the morning session. Our general address continues to be 233 Commercial street, Springfield, Mo., as that is headquarters of our State work in Missouri. Mr. Allen is there and filling an engagement with the South Side

society.' Dr. Adah Sheehan will serve the society in Lima. O., for the month of De cember, and will be pleased to make week night engagements in: L neighboring towns. During Marca .he will be in Aansas City. and would be pleased o hear from societies on route. For dates and terms, address Dr. Adah Sheehan, Elsinore Gate and Russell street,

Cincinnati, O. Mrs. A. E. Sheets writes from 192 Dartmouth street. Boston, Mass.: "After prolitable season at the N.S.A. convention at Washington, I journeyed by rail and steamer with the 'New England delegation,' which numbered about tifty, at their kind invitation, as far as New Bedford, Mass. I was greeted Sunday, the 26th, in that city by an intelligent audience of spiritual workers, headed by H. Shaw. of whom in commendation, too much cannot be said for his efforts in behalf of our cause there. am now quietly resting in the genial home of those stanch Suiritualists. Dr. and Mrs. E. A. Platt, of 192 Dartmouth street, Boston, Mass. The former is a clairvoyant physician of large practice; the latter a lady filling a place of usefulness occupied by few. Sunday my No-vember labor begins at Bersley Hall, shared by California's noted test medi-um, Mrs. J. J. Whitney. Am billed to speak in New York City in December; Flint, Mich., for January and February, and for the Buffalo Temple Society during March. Our cause is growing; light is spreading; truth will prevail.

For the present month letters will reach me as above. Permanent address, Grand Ledge, Mich." "Eagler" writes from Detroit, Mich. "The First National Spiritual Society opened its meetings on the last Sunday in September in Prismatic Hall, 140

First street, by our pastor, Mrs. Marion ago a children's lyceum was organized. The most difficult to manage are those ago a children's lyceum was organized, and which started with a larger enroll-

one hundred years hence. We are very them awake, sorry to note the very serious illness of be let alone. Mrs. Carpenter, who was taken ill after ed so far as to be ab'e to

# EUTHANASIA.

A Physician Presents Some Concerning the Education of Weighty and Instructive Thoughts.

Experience in CMinistering to Spirits in Prison."

This is a theme that has been brought TO THE EDITOR: - I find in THE PROprominently before the public, time and time again, and many have been the GRESSIVE THINKER of October 10, an theories and ideas concerning the matarticle entitled "Euthanasia." Although the author errs in the use of the term, ter. Some have propounded one theory by applying it to suicide, when the word, others another, yet, it seems to me, that the correct idea of a remedy that will which is a pure Greek word, means simply "easy death," yet it revives the memory of a few years ago, when the medical journals discussed the subject. be of benefit has not yet been brought out for the thrughts of the people to take up and digest. I write as a spirit, and having passel out of the material, into the realms of The proposition, which was then argued pro and con, was this: A patient is suffering intensely with a disease that is the light of experience some ideas worthy of notice upon this important positively fatal-anodynes have lost their power and nothing but death can relieve the intense agony--the patient prays to be relieved by a fatal dose inand wide-reaching subject. To my idea it is well to have mediums or sensitives stead of waiting the slow approach of final dissolution, which is as sure to educated; but then the question arises: What constitutes education?

come in time as to-morrow's sunrise. It was argued that to meet such cases a law should be made permitting a council of doctors, and the decision of that council should determine whether the No: emphatically; for that is not true prayer of the patient should be granted learning the use of our faculties-learn by effecting an easy death euthanasia.

vate and develop the same: also learn-In the course of more than forty years of practice. I have met with a number of cases where I whould gladly have followed the golden rule, to do by my patient as I would like to be done by under similar conditions, but the laws of the of benevolence, love and true Christian land forbade. Is this an exception to charity. the practice of the golden rule?

And yet, according to our laws, a council of twelve men, called a jury, can matter: for some of the grandest and most ennobling thoughts of the decide to put a healthy man to a death of agony

Admitting the justice of the act, the source of error in Its execution lies only of mediums who could not read or write in the error of the council of physicians. And the liability to err is almost nil, as any old practitioner will be willing to is necessary, and with a knowledge of the forces that control we can mingle with the purest and highest of spirit inadmit. A very large majority of cases would be of cancer and consumption. telligences, and proclaim their won-

drous deeds to the world. But here is a thought: If the medium If it would be right for a council of physicians to grant the prayer of a sufferer under the above-named conditions, would it be right for a sufferer under similar conditions to accomplish the same purpose? If so, it would be justifiable suicide. It would be the judge deciding instead of the jury. But the sufferers upon whose cases the council operation. would be called to decide are usually in a condition of feebleness that render ited 'power. This has been a grievous mistake. Their actions and deeds should them unable to accomplish the desired result. Hence they should be helped, be questioned, and when "weighed in the balance and found wanting," they unless we refuse to do as we would be done by.

I have been engaged for several years should be relegated to the bourne from whence they came, until fully developed and prepared for admission. If their in a work that has been termed "ministoring to spirits in prison," that is, as-sisting those whom death, so-called, has deeds were proven what would be the "cast into outer da"kness," to the light and to a realizing scored of the fact that they have passed" the change called result? They would learn to be more reliable, and would cultivate better language, more elevating thoughts, and would, in fact, become educated in God's death.

death. They are brought to' us from almost every class of society - mostly from the illiterate, especially those who had false ideas of this future, or had no kingdom-the great school of humanity. much as does the medium, and when this result is brought about, people that thought of life beyond, the grave. are seeking for comfort and consolation As E. Carpenter, with a good attendance in all cases the thought, emotion, or im-We notice with much pride, that at the pulse that was dominant at the moment will not leave circles disgusted and deceived, but will receive "pearls of truth in purity," and will become more and last annual meeting at Lansing of the when consciousness was lost is the same State Association, that the First Nation- when consciousness reforms on the spirit more convinced of the grandeur of the al Society stood head and shoulders 'as side, we have a great variety of condibelief. to membership,' above any other society tions to meet. The excited must be in the State, and we hope to see it con-quieted, the angry gippeased and the

who have passed out under the influence ment than ever before, and not only the of opium or mcrphine. Their last feel-children are interested, but plenty of ing is that of intense drowsiness: and the older ones, and they find much to many of those who have passed out another. learn, for now is the time to begin the - or at least lost consciousness while education of children that will be born their attendants were trying to keep mains in darkness by reason of igno them awake, and so they only plead to rance. Help and sustain your mediums

The orthodox are astonished that they cheer them when depressed and heartlieve the responsibilities of editors. It the meeting on October 12. We are not are in neither heaven nor hell, and a spoils the reading matter of a page alone in saying that we are pleased that few are surprised that they are not in weary, and in so doing you are uncon-sciously aiding us of the "shadowy side" the latte and acknow that they sit up while the prayers of her hundreds deserved it. Some lament that they of friends go out each day for her have passed the change, and other, a speedy recovery and her presence with few, are glad it is over. Those who have not been taught the old theological errors, or have outgrown them, soon comprehend the situation; having no writes: "Mrs. Isa Wilson Kayner, of comprehend the situation; having fear of hell and the devil, they are medium. looking for them nor the great white throne. Of course many are undevel oped, both morally and intellectualiy: but, to my surprise, nine-tenths of these followed by platform tests, which proved as well as all of the better, express their so positive that they could not be gain- gratitude by many thanks as they desaid. I wish to state that before her part.

**A** SPIRIT'S THOUGHTS Spiritualist Meetings in Chicago. The Church of the Soul, at Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a.m.,

Mediums and Spirits.

C. W. Lynn.

Worldly education, as pertains to

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 Automatically Written through Beacon Light Church 617 North Clark street, hear 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 Hali, 13th street and Ashiand avenne. 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. immortal life, certainly should have by 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 Edwards. pastor, meets at 620 North Clark street, at 3 and 8p. m. Lyceum at 2p. m.

People's Home Association, Bricklay-er's Hall, 93 South Peoria street. Serv-If by education is meant the cramming and pushing process, that is now in vogue in our public schools I would say ices at 7:30 p. m.

South Side Christian Spiritual Socieeducation. To my idea, education means ty, Kenwood Hall, 4308 and 4310 Cottage Frove avenue. Conference meeting at 3 p. m. Lecture at 8 p. m. ing their power, and how best to culti-

The Spiritualists Church of the Stuing the uses of the material body and how to control and keep in harmony the deuts of Nature meets every Sunday evening at 7 p. m., at Monsen's Hall, forces: studying virtue and morality and 105?, Milwaukee avenue, corner Lincoln street. Mrs. M. Summers, pastor. building up and developing the forces

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

Spiritual Advancement Society, 794 West Van Buren street. Services at age 7:45 p. m. Dr. Hasenclever will lecture have been produced and spread before the world through the instrumentality and give spirit messages, assisted by other prominent mediums.

Brown's Hall, Forty-seventh and State Education of the soul power is all that streets. Services at 8 p. m. Lecture and tests by Dr. Harry Abbott of California.

Society of Spiritual Truth, 887 West Monroe street. Services at 8 p. m.

The First Society of Splritual Unity will meet Sundays at 11 a. m., 3 and 7:30 p. m., in Washington Hall, 490 Washmust be educated, how about the spirit? Is it not the fault of the spirit that controls, that so much mischief is done. ington boulevard, corner of Ogden ave-nue. Mrs. Mary C. Lyman, speaker. Let the spirit be educated, just as the medium, and the results will be a grand combination of soul and material in co-

South Side Christian Spiritualist Soclety, 4308 Cottage Grove avenue. Serv-ices at 3 and 7:30 p.m. Mrs. Lee Norie Spirits have been looked upon as supernatural beings, and as having unlim-Claman, pastor.

The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and Thirty-first street, G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Harry W. Miller, soloist. Children's lyceum at 1:30; Bible class at 2:30.

German Spiritual Society, Hansh man's Hall, 384 W. Division street. Services 2:30 p. m. Mrs. Caroline Drews, nedium.

Church of the Star of Truth, meets at Flynn's Hall, corner of North avenue, Milwaukee avenue and Robey street, very Sunday evening at 7:30 o'clock. Max Hoffman, pastor. Mrs. Caroline Drews, German trance

medium, holds sorvices at 2:30 p. m. in Hanschmann's Hall, 384 W. Division street.

As a spirit I claim that we all have RIGHTLIVING work to do-and we of the shadowy side of life, as well as you of the material. Let us use our forces for a co-opera tion of energies, and seek to elevate the standard of morality, virtue and SUSAN H. WIXON, true humane principles, from one to

Author of "Apples of Gold," "All In a Lifetime," "The Story Hour," "Summer Days at Onset," "Sunday Observance," etc., etc. Much good has been accomplished by mediums and spirit forces, yet much re-

"Living is an art, a method of expressing great conceptions; in fact, the highest method, the nodest of the arts."-THOMAS STARE KING.

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CLOTH EDITIONS.

PAINE'S COMPLETE WORKS.

NOV. 7, 1896

# LIBERAL CLASSICS.

Tremont Methodist Episcopal church. in Tremont street, and judge of my surprise, when the choir rose to sing e anthem, to see in the choir loft one who is so well and favorably known in our ranks as an inspirational speaker, test medium and vocalist, Mr. Seymour Van Brocklin, late of New York. and now of this city. It was a pleasure long to be remembered to hear the beautiful voice of this medium ringing out sweet and clear in one of the most beautiful solos ever written by mortal man. Surely the loved ones in spirit-life are working in many ways to give to the world the glorious evidence of their presence when mediums like Mr. Van Brocklin are placed in our churches to preach the glorious truth by controlling the voices in song.

Mr. Ellis, secretary, writes from Cambridgeport, Mass.: "Prof. J. W. Ken-yon and Mrs. Kenyon opened for the season meetings in Temple of Honor hall. Mr. Kenyon gave two very able addresses. They were of a very high order. He seems to pass into an exalted state of vision where he can see the modus operandi of nature. Mrs. Ken-yon followed the address with tests of spirit identity, as well as a display of high psychometric gifts. She will read arti-cle after article placed on the table before her, giving a full and accurate description of the person to whom the article belongs, often giving his or her name, with name, and facts of spirit friends, and then will go to the owner of the article and deliver it. Mrs. Kenyon is the only medium that has been able to thus demonstrate beyond question this psychometric gift so there is no doubt left on the mind."

Rose L. Bushnell, late of Summerland. main in our midst." Cal., writes from Sterling. Ill.: "l ar-rived here from California the 3rd of A correspondent writes from Buffalo, N. Y., that there are petitions out in Bradford. Buffalo, Oil City, Titusville, this beautiful October month. My health is much improved. The healing Jamestown, Lily Dale Camp and other places, asking the Lily Dale board of waters of these springs are leading me back from the brink. 1 passed last week at Mt. Pleasant Park, with some trustees to engage Moses Hull at camp

in season of 1897. old friends who still linger around the Mrs. H. Parker writes from Summervase, like the scent of the rose, after it is shattered."

land, Cal.: "I have had la grippe many times, beginning with congestion of the lungs. It has each time worked its way H. writes from Grand Rapids, Mich. 'A good work has been done here for the cause of Spiritualism by Mrs. J. up until in March last it attacked my throat with a grip that seemed almost irresistible. During the time my hus-Steelman Mitchell, who lectured before the Grand Rapids Spiritual Association band in spirit-life came and said (unduring October. Every lecture was supplemented by interesting tests received mistakably): 'Come, go with me.' I rea new and convincing manner. Mrs. plied: 'I've a pleasant home here.' He said: 'You've a more beautiful home Mitchell grew in favor here, her last over there.' I then said: 'See my roses.' He replied: 'There are flowers untold lecture being the best. Her success was due not alone to intellectual and psychic gifts, but also to her grace and where you will go.' I then said: 'I can't leave my duties now.' Which seemed charm of manner on the platform and satisfactory, for I was enabled to rein social intercourse. She was very susceptible to the inspiring effect of mucover."

sic, and it was our good fortune to have Mr. and Mrs. S. N. Aspinwall passed excellent singing and piano accompani-ment, the choir being led by Mr Dow Austin, of this city, whose voice is pe-culiarly sweet and pleasing. Mrs. Mitchell, after a short visit at her home through the city last week on their re-turn from the National Convention, at Washington, D. C. They went from here to Genoa, Ill., to lecture and give seances. Mr. Aspinwall greatly distinin Bellevue, Ky., will go to Louisville. guished himself by his masterly skill in building up a camp meeting in Minne-

Esther M. Cahoon writes from Scranton, Pa., of an entertaining meeting at the parlors of Dr. F. Sanborn. They were highly entertained by Dr. Pritch-Ella Woodward writes from Toledo, Ohio: "I would like to announce through your paper that Mr. J. B. Johnson, of ard.

our city, is a fine physical medium. Last Prof. Lockwood speaks at Lima, Ohio, the month of November. His first lec-ture there is entitled "The Spirituality Suuday evening, at the G. A. R. hall, he produced some of the best manifestaof the Invisible Elements of Nature, and tions ever witnessed in Toledo. Sitting Their Relation to the Visible." Lecture in front of the cabinet, with two others demonstrated. His second lecture is holding his hands, and in the gas-light, Spiritualism Considered as the Docinusical instruments were played, flags trine of Nature, and the Relation of Its | were waved far above the cabinet, and | Price, 25 cents.

cho has m when someone whom we know to be a pretender is puffed to the skies, while the beautiful philosophy is not men-tioned. If such people persist in flaunting and parading before the public, us once more. C. A. Pearsall, of Des Moines, Iowa. let them pay for such notoriety; then the paper could be enlarged to accommodate them."

Paul M. Harris writes from Houston, of the most noted lecturers and test modiums of his day, has been with us since Texas: "Prof. Arthur, known all over the country as 'the boy phenomenon,' September 20, lecturing for our society has just finished an engagement here at Bryan Hall, and I cannot resist the temptation to tell his many friends every Sunday. Her lectures have been through your paper of his great and advent among us our society was virtuwonderful success. The gifts of this ally broken up, but she has infused new young gentleman are so various, so marvelous and great, and yet each one is so they are very anxious to hear and know perfect in its own respective sphere that more about our beautiful philosophy. one wonders at them all. His demonstrations in hypnotism were received

She had an urgent call from Strawberry Point for one month, but we have the promise that when she fulfills her enwith great appreciation by the audience, and proved conclusively the great gagement there she will return to us extent to which this power is developed in the professor. On Sunday night and with renewed efforts try and get our society on a firm foundation so that harthere was a large number of Spiritualmony will prevail. Mrs. Kayner's hus-cand is with her. He is a man of fine ists present, and he took occasion to deliver an instructive lecture upon the appearance and pleasing manners, and subject that is nearest to our hearts, in connection with his regular lecture on is always looking out for her welfare. 1 sincerely hope their labors for the cause will be richly rewarded." hypnotism. More than one unbeliever left the hall that night a convert to the A. S. Hinckley writes from Buffalo, N. Y.: "In the 'General Survey' in cause, or at least an investigator. Only one skeptic was found after the deliverance of the lecture-the president of

your most excellent paper, l have not seen a note lately from Buffalo, so I the street railway company. After Dr. Brown, Dr. Arthur's guide, had spoken think it time to inform your numerous readers that we are still in the land of to him, he, too, succumbed to the truth and is now earnestly investigating. the living and prosperous. The politi-Everyone who has seen and met Dr. cal cloud, with its golden border and silver lining, may obscure the prospect Arthur is enraptured with his learning and his gentlemanly ways, and I believe I am speaking for all when I express the hope that he will permanently reduring the week, but on Sunday the sun of Spiritualism shines brighter than usual here. That ever welcome laborer in the field of advanced thought, Mrs. Carrie Twing, has just closed a month of good work here, speaking to audi-ences when 'standing room only' would be an appropriate sign. For November we are to have that grand exponent of our philosophy, Lyman C. Howe, who is

ever a favorite with us." Wm. Shumacher, secretary, writes of the unveiling of the "Banner" by the Students of Nature, 1052 Milwaukee avenue. The exercises were beautiful and were participated in by Bro. Wassman, Mrs. Summers, Gertie Wallace, Geo. Wixtrum and Sister Lindsay. Many children gave recitations. The hall was decorated with many flowers and with National flags.

Owing to hard times, Moses Hull's engagements for December, April and May have been canceled, hence he is open for engagements for those months. He can be addressed at 520 Chatham street, Philadelphia, Pa.

Mrs. Mattie E. Hull's address is at 113 Lacock street, Allegheny, Pa. She is to lecture there during November.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better quali-fied to write an impartial and houest 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. of agony, purely as an act of mercy. Price. 25 cents.

....

1-5

But the most important fact in this connection, is that suicides repent the life even among church members, and act as soon as they become conscious of the fact that they have not lost their individuality. And bitter is the repentance in most cases.

When the people can be taught that they cannot get away from themselves, there will be fewer suicides to be recorded.

Until the question can be settled by better authority than mere opinion, it does not seem right to attempt to justify those so inclined by advocating the right to self-murder.

Man's best guide to right conduct in this life is a knowledge of natural laws and a conformity thereto. The more closely these are studied and obeyed the bappier will be the earth-life and the better prepared for the life to come.

The unavoidable and consequential penalty attached to the violation of natural law is the monitor to all who are wise enough to heed the lesson. The possession of knowledge and wisdom in ts application is the ladder of progression by which man attains to higher unfoldment. It is knowledge to know that fire will burn, and it is wisdom to avoid it. Wisdom is gained by experience. Tell the child that fire will burn: it may believe you, but it will not be wise until it has experienced the pain. The instinct of self-preservation is inherent in

all organic life. The suffering from disease consequent apon violation of the laws of health-the happiness resulting from obedience to Nature's admonitions—the love of life and the fear of death, all indicate Na-ture's design that man should dwell in the flesh until the spirit is ripe, well rounded out and fitted to enter upon the life of eternal progression. And to such the transition comes as painless as falling into a natural sleep, a true "euthanasia."

Then what right has anyone to frustrate Nature's designs by deliberately ending the earth-life?, It must be a crime, and as such it must have a pen-alty. And that penalty is in part the bitter repentance of the suicide when he

has voluntarily projected himself into a condition of life that he is unfitted for, like an unwelcome and unbidden guest at a banquet, and more, that he taken all his troubles with him. If the people could be taught these facts there would be far less suicides recorded. No Spiritualist commits the deed unless in-

right to dispose of it at will, is mere sophistry. Did he earn or purchase it? Evidently it is Nature's plan that we

long as it will serve the purpose of the office. indwelling ego. But in those cases where it is proposed to call a council, the body has become an instrument of torture, and can no longer serve its ten-ant, and the object is to shorten the life

With love and sympathy for the afflicted in material life, and with a hope that all this discussion will result in ultimate good, I am one who believes in

TO THE EDITOR:-I received your card asking my continued subscription. I do not wish to be unkind or uncivil but I must say I believe the world would be far better off if you had no subscription list, and 1 should not dare induce anyone to subscribe for your paper. THE PROGRESSIVE THINKER, which which should be "The Retrogressive Thinker. I believe already in spirit-life, and that we are attended by spirits many times. but most, if not all, of your tests are fraudulent. My brother who subscribed for me is a Spiritualist, and a good, true man, but deceived. Yours.

Solon, Ind.

above card. Mrs. Crawford is simply ignorant of the true status of Spiritualism, or she would be on the same plane of thought with her brother. She is not to be blamed for her present condition. Environments, social and religious re-

lations, early teachings, and prejudice against Spiritualism, have so warped her intellectual vision that she cannot see the truth as manifested in our philoso phy. She will advance sometime to a higher plane, and will then congratulate her good brother on his good luck to first receive the truth. At the present time she is on the "retrogressive" grade instead of THE PROGRESSIVE THINKER.

all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale

citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous ma-lignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for postpaid for 25c.

sane. This plea of ownership of life, with a Flower. In the form of dialogue and "Hypnotism Up to Date." By Sydne, story, the author presents very successsophistry. Did he earn or purchase it? Evidently it is Nature's plan that we shall dwell in this tenement of clay as Dener, 25 cents. Sold at this

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

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# the education of the spirit who communicates as well as of the spirit of the

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The Rationale of Mesmerism This excellent work treats of the following subjects II. The Mesmeric Force.

#### NOV. 7, 1890.



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

### Hudson Tuttle.

Address him at Berlin Heights, Ohio.

John Stevenson: Q. What is the difference between occultism and Spiritualism?

A. The word "occultism" is an ambiguous term, originally kindred to magic, or the mysterious and supernat-It covered the unknown region just outside the senses, of ghostly shad-ows and phantoms. Its expositors were professional astrologers, fortune-tellers and mountebanks. Occultism is frequently used for The-

osophy, and again for, Spiritualism. Many Spiritualists, to avoid being known as such, call themselves theosophists, or occultists. The difference between occultism and Spiritualism is this: All that occultism has worthy of mention it has stolen from Spiritualism. Aside from this it carries, if accepted in the more definite form of Theosophy, a mass of doctrines not true, being the vagaries of ignorance, descending from

remote ages. Spiritualism presents, in entirety, the one, wholly complete, harmonious and unified science of spirit, and the ethical system founded thereon. As spirit is the moving force of the universe, this science is the fundamental term of all In its modern sense it holds that this spiritual realm is governed by as fixed and unchanging laws as control the physical world. It admits no mystery, except the unknown, which it holds may be known with increase of knowledge. It has no secrets for privileged classes or individuals; no order of pricets who alone may enter the holy-of-holies; no ritual, and its gates swing wide to every earnest seeker after truth.

E. J. R. K.: Q. (1) A writer from Cripple Creek says that mediums are sent there by their guides to be "min-eralized," What does that mean?

(2) Is the unpleasant influence some mediums have in some houses caused by haunting spirits or by magnetism left by former residents?

A. (1) It has no meaning more than the hocus pocus nonsense of the juggler. (2) It may be from both causes, but usually the sensitive are impressed psychometrically by the objects which sur-round them. As Longfellow beautifully

88.V8: "All houses wherein men have lived

and died Are haunted houses. Through the

open doors The homeless phantoms on their crrands

glide With feet that make no sound upon the floors.

\* "We have no title deeds to house or

lands: Owners and occupants of earlier dates

From graves forgotten stretch their dusty hands And hold in mortmain still their old

estates.

Thus every dwelling retains the influence of every one who has ever entered and the sensitive recognizes the particular ones that are in harmony with them, or the place may attract a former occupant, who will be thus better prepared to influence the sensitive, having

A. John Quincy Adams, in a quaint way, gave a remarkably beautiful and instructive illustration of this subject. Some time before his death he was asked by a friend-meeting him on the asked by a friend-meeting him on the street-how John Quincy Adams was that morning? He replied; "Well, John Quincy Adams himself is quite well, sir; quite well, I thank you! But the house in which he lives at present is becoming quite dilapidated. It is tottering upon its foundation; time and the scasons have nearly destroyed it. Its roof is nearly worn out. Its walls are very much shattered, and it trembles and shakes with every passing wind and storm. The truth is that the old tenement is very much out of order, and his landlord does not think enough of the

old structure to put it in repair. It is becoming almost untenantable, and I think that John Quincy Adams will have to move out of it soon; yet he himself is quite weli, sir, quite well."

Student: Q. How can I become entranced or clairvoyant? A. A great deal of mystery has un-

necessarily been thrown around this subject, especially by interested charla-

subject, especially by interested one in tans who, with the methods of the jug-gler, have covered up the reality with the horus nocus of words, "passes," and the hocus pocue of words, "passes," and other practices to distract attention. Mesmer set the bad example, and the ludicrous operations he recommended and that have been invented by his followers have been the means of covering the subject with obloquy and mental censure. When it was shown that his "passes" and "magnetic" instruinents were inconsequential, his conclusions censure. were inconsequential, his conclusions were condemned, although not depend-ent thereon. Yet his followers con-tinued in their practice, and gravely sat down before their subjects, touching thumbs, and staring fixedly into their eyes, afterwards going through a set form of "passes," the direction of which was taught to be of utmost consequence All the benefit derived was that of fixing the attention, and the most adroit performers dropped the ludicrous practice and gained their end by having the

subjects fix their gaze on a bright ob-ject, as a coin, or light. There is no necessity for anyone wishing to learn the art, or to enter this state, purchasing the "secret" of so-styled "professors," for the means are styled "professors," for the means are simple and at hand. If one wishes to

enter this state there are certain conditions to be observed. Not all can enter it; probably not one in five of the more cultured can reach any marked success, and with the uncultured the proportion is less. There are few of the first class, however, who cannot partially enter it, for it is as much a common endowment of our organization as the senses, being a part of our spiritual being, differing only in degree, and is capable of culture. The stress laid on so-called temperament is quite misleading, for although those in whom the mental, or nervous. predominate are most sensitive, all tem-

peraments, even the sluggish-lymphatic, furnish noteworthy subjects. The "discs," "medals," "mirrors," of "Egyptian" or other make, are, as advertised, deceptive, for the only advan-

tage they give is the concentration of attention, which is quite as well attained by a coin, a bright light or any other object to which the eyes and the thoughts may be directed.

WHAT IS TRANCE OR CLAIRVOYANCE? It is the freeing of the Spiritual perception-of those faculties which belong to the spiritual boing, to a greater or less degree, and this carries with it a corresponding suspension of the physical being. The independent activity of the spirit, the gaining of those powers and faculties it possesses when freed from the body hy death, makes it sensitive to the thoughts of those in the physical body and beyond.

HOW TO ENTER THIS STATE.

which will be acknowledged as being Then fix the eyes on some bright object recognized - the medium in her normal until they weary and close them. or simply close them and concentrate the mind on some distinct purpose. All this may be done alone, in the retire-A. A medium thus seeing a spirit ment of a room free from intrusion, but may be in "her normal state," but she is it is better as a rule to have the first attempts guided by an operator who will others. She is sensitive by organiza- note the approach and deepening of the trance, and by questions and suggestions give the subject opportunity to tell his experiences, otherwise the subject, on awakening, has no memory or, at most, but a shadowy recollection of what has occurred, and feels as though aroused from a natural sleep. Over-anxiety to enter the state and a fear of consequences, often retard or prevent the subject from attaining his desire. As the state may be entered independently, there is no necessity of contact between the subject and operator, and "passes" are not necessary. In the healing process the gentle touch of the 'healing hand" is beneficial, and blends with massage, but this must be held dis-Next!

PEN-FLASHES FROM OHIO. By C. H. MATHEWS. or PEN-FLASHES FROM OHIO.

TO THE EDITOR:-

'Commerce has set the mark of selfishness, The signet of its all-enslaving power, Upon a shining ore, and called it gold: Before whose image bow the vulgar

great, The vainly rich, the miserable proud,

and kings, And with blind feelings reverence the power That grinds them to the dust of misery! But in the temple of their hireling

But in two totages -hearts Gold is a living god, and rules in scorn All earthly things but virtue." SHELLEY,

SHELLEY, NOT TOO SEVERE. all. "Take my word for it, men and brethren, unless you and I and all those who have any gift or stewardship of talents, or means of whatever sort, are willing

to get up out of our sloth and ease and selfish dillettanteism of service, and get down among the people who are battling amid their poverty and ignorance-young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal conrage and the immortal hope-then, verily, the church, in its stately splendor, its apostolic or-ders, its venerable ritual, its decorous and dignified conventions, is revealed

as simply a monstrous and insolent im-pertinence!"-Bishop Henry C. Potter, New York. I hope that none of the readers of my "flashes" will hereafter accuse me of being too severe on the churches, when one of its own stately bishops can talk in that way. Sic transit, gloria mundi!

MEANEST MAN, A new claimant to the title of "mean est man" is in evidence, but temporarily in hiding. He attended a revival of Chicago Free Methodists, exhorted, Chicago Free Methodists, exhorted, sang, led in prayer, and was so "perniciously" devout, the preacher held a pri-vate session with him after the meeting. When the session rose and the preacher

was alone with his thoughts, he discov ered the contents of his vest had departed with the newly-converted prother.—News item.

A HAUNTED PALACE.

Some time ago the Salt Lake Tribune with true prescience, prophesied that the ghosts of the murdered emigrants, who went down in the "Mountain Mead-ow massacre," would haunt the Amelia Palace as long as anyone connected with the Mormon church attempted to live in it. In 1982 the numerous wives of John Taylor, who occupied the palace (in the deep watches of the night), heard the death moans of the slain, the frenzied shricks of women, begging the Mormon butchers to spare their nursing babes, mingled with the wails of dying children. These uncanny sounds were what drove the women of John Taylor's household from the Amelia Palace. He. himself, saw "manifestations" which were sufficient to convince him of the dreadful mockery of the religion of

FAITH DID NOT SAVE. FAITH DID NOI SAVE. When Geo. McKay, captain of the schooner Wissabickon, left Buffalo, says the New York Press, he was firm in the belief that he was the object of a special providence<sup>3</sup> that had for many years kept him alfoat. Now he lies at the bottom of Lake Erie and his schoon-en with him in commany with many The mob of peasants, nobles, priests or with him, in company with many and kings. would never allow him to be drowned

THE PROGRESSIVE THINKER.

that he kept sailing on. Finally, a gale came up and the ship began to leak. She pitched and rolled in the gale. The brave captain refused to leave, saying that "may be she'd come out safe, after all." But she went down for all his faith in the help of the Lord. His time had come to go, and he went; that was

#### THEATRICAL.

The Apple Avenue M. E. Church, Pittsburg, Pa., know how to raise money. So they held "a fair and good fellowship social" in the chapel, Octo-ber 2. A little comedy, "The Journey of Life," was presented in good style. Also an attractive programme of liter-ary and musical selections. A few years ary and musical selections. A few years ago the celebrated "Passion Play prevented by law from being given in New York City. That was religious C.H. MATHEWS. tyranny.

His Fame Rests on a Tiny Song. Speaking of the occult powers of music, a new book has appeared this week from the press of a new firm of publishers, known as the New Amsterdam Book Company. Its title is attractive, simply "Nephele," the name of the heroine. It is the first story of an author-Francis William Bourdillon-whose

fame rests on a tlny song, which appeared twenty-two years ago, and which has been road and sung and admired by everyone on account of its simple figure and lyric charm, the verses beginning: "The night has a thousand eyes,

The day but one."

"Nephele" is a poetical romance of very delicate tissue, treating of the mystical power of music. It is extremely original in conception and treatment, and if one can predict a future for a

book I should say that it is destined to be widely read and discussed. In a short preface the author says: "One of the worst evils of our modern culture and the nineteenth century science of which wc are so proud is that men are no longr able to believe in ghosts or in the supernatural, for it is a simple and unalterable fact, a law of pature as constant as any sequence discovered by scientists that as soon as men cease to believe in a thing it ceases not to be, but to reveal

"I'he two chief characters in the book The two chief characters in the book are musicians, one an organist, who at the organ one day finds himself playing an unknown air, sweet, plaintive, and full of human feeling, conscious all the while of a spirit presence. "I knew there was someone plose to me, exactly where I could not toll; but near enough to touch, had it been tangible. Though no vision, real or imagined, rose before which he was the head. His midnight slumbers were disturbed with dreams my eyes, yet my brain seemed to receive slumbers were disturbed with dreams more frightful than those which haunt-ed Richard, Duke of Gloucester, after his many murders, to pave his way to the throne of England, which he usurped in 1484. The orthodox hell must be peopled with a very bad lot of emigrants from this earth. FULLY CONVERTED. Summer and summer a

desires. Mrs. L. H.: Q. Please explain the "modus operandi" of a medium sceing and describing spirits around a sitter, which will be acknowned to by Rev. Mr. Mrs. L. H.: Q. Please explain the "modus operandi" of a medium sceing and describing spirits around a sitter, be subject should assume the condition Delsarte calls "decompose"—that is, al-low every muscle to relax, and become free from the least strain or tension. Mrs. L. H.: Q. Please explain the "modus operandi" of a medium sceing and describing spirits around a sitter, the subject should assume the condition Delsarte calls "decompose"—that is, al-low every muscle to relax, and become free from the least strain or tension. Mrs. L. H.: Q. Please explain the "modus operandi" of a medium sceing and describing spirits around a sitter, the subject should assume the condition be subject should assume the condition the subject should assume the condition the subject should assume the condition be subject should assume the condition the subject should assume the subject sh sion, and was forthwith baptized and re- this radiantly beautiful woman, who has attempt to make the X rays do any ceived into the Lutheran church. The astrong and exquisite nature as well as crime was considered one of the most brutal in the criminal annals of Fayette county. His last words were: "Good- casion, she upon the violin and he at the pianoforte, improvise a sonata upon the ligious farce; and yet every brutal old melody that came mysteriously to murderer can, if he submits to it, join Jerard years ago at the organ. Jerard years ago at the organ. The interest of the story lies in the psychological and mystical relation of these characters communicating through the ideal medium of music, and as a literary experiment it is a great success. Not a false note is touched: not a false shade introduced. The scenes, though ried to the woman, and shot her in the passing in the picturesque haunts of Oxhead because she jilted him. He was ford and London, are not described, and hanged in Alleghany county, Pa., Sep the characters, though well delineated, hanged in Alleghany county, Pa., Sep tember 1. Rev. Father Gasperik said that "if evor a man would in time go to heaven Osrosz would: he had been fully converted and was well prepared to meet his maker." A murderer that can't be "saved" by a Catholic priest must be an awful bad man, indeed. Next! study it deserves longer discussion. From the musical standpoint it is impossible. ESTHER SINGLETON.

# ELFA, THE PSYCHE. A Review of This Remarkable Character.

About two years ago, or perhaps a little more, I had a number of long Clemens Fairy," and, like a great many others, I made a long journey to see the new wonder. I was a very sick man and had money enough to buy opinions on my case, and I had a beautiful assortment of them, but none of the doctors ever told me what caused my ailment. I was not much of a believer when

I went to Mount Clemens to see Elfa, but when I left there I had an impressive lesson in regard to human gifts, which has grown deeper into my consciousness ever since.

A little over a year ago I lost track of Elfa and her teacher and could find no trace of them. Being in Kalamazoo recently I heard that they had been there for some time, and judging from all I heard, they must have done some wonderful work there. I met people of rare intelligence and the highest social standing, who had been to Elfa for examinations, like myself, and who, again like myself, received all the information about their physical condition that medical science had failed to give them. During these examinations their own highest faculties were also aroused, and the conviction of a higher power contained within themselves was firmly imparted, their experiences being invariably similar to mine.

I learned that these people had gone to Battle Creek, and I went there to pay them a visit and give them a scolding for hiding themselves from the many who need their counsel and services.

I found them, but I failed to find a reason to complain about their disappearance. Elfa's teacher, Rayon, sald on that head: "There are too many rushing before the public without being sure of themselves and their capabilities. I can get all the people I want to believe all they can see and hear, but until I am myself absolutely certain, not only that there is no error

in our work, but that we are also sure of all possible variations in results, I will confine myself to just those branches where ample experience has given satifactory proof that we know what we are about. I determined to subject. retire for a year for the purpose of further development in certain branches of our higher psychic work, and to accomplish what I had set out to do I had to be out of the way of curiosity seekers and phenomena hunters. I have no reason to regret what I have done. I have not been cut off from the world, as you see by this correspondence, and know of all the feeble efforts made by material science to accomplish by mechanical contrivances what we so easily do

through our natural gifts and power. I refer more particularly to the futile

I do believe in all. I know, moreover, that they are all fragments of one grand universal principle, including Spiritualism, and the sooner all these various factions realize that, the more rapid will be the general progress, "Where a sublime truth is the one

goal to which all claim to aspire, personal ambition must first sink out of sight. There is more or less truth in all these teachings, and if all the false pretense and ornamentation were eliminated and the simply primary source were earnestly looked for, all would soon be on one solid foundation. All these various endeavors, having for their high aim the general betterment of the human race, but sought in so many diverging ways, make me think of a vessel adrift at sea with many people on board, each with a good piece of string in his possession, each trying to fasten to something individually, but unwilling to

give his strand toward the making of a great cable that would be sure to hold. "I have seen truths proved in all

these teachings, grand results achieved, and when these are traced down to their origin without regard to preconceived ideas or fear of loss of prestige, we are bound to arrive at the one source to which, sooner or later, all must return for a fresh start toward true progress. I feel that I have said too much or too little; that for many this conversation would seem to lack the essential requisite-clear and direct explanation-and yet I know that quite a number do understand me, because there has been a wonderful broadening of ideas in the past few years and a

continually increasing general realization of the fact that the more we study the most simple things in nature the more quickly we attain to the marvelous."

4 had ample evidence that Elfa's gift has never been overestimated in the most enthusiastic reports of her achievements, but the work she loves best is the very practical one of making searching examinations of the human brain and general physical structure in which she unquestionably excels. From a mass of letters from advanced students and teachers I concluded that Elfa and Rayon were

better known and better understood by people thousands of miles away than where personal contact with them is possible.

I could learn nothing as to their intentions in the near future, but I am sure that they will soon shed their full share of light on many a dark J. D. C. HERESY, LED TO THE LICHT. L Thrilling, Psychological Story of Evangeli-

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state, yet she does not see the spirits herself, but the controlling guide does? Would she be called a psychic medium?

not in the normal state common to tion, and a spirit is able to impress its thoughts so vividly that she cannot distinguish between such impressions and actual objective impressions.

"Psychic medium" is a meaningless term. "Psychic" is a word used by those engaged in psychical research to designate a medium, and employed by many mediums because they think it more popular. A psychic may not be a medium, being influenced only by impressions from those around her in the body, but they have the capabilities of mediumship, and may at any time receive impressions from spirits.

Miles M. Dawson: Q. 1 have been a reader of your replies to questions from the first, and Mrs. Dawson and I have frequently expressed our praise of what we call their "splendid sanity." We are anxious to carry on experiments and investigations, to demonstrate the principles you lay down, which to us appear sweetly reasonable, and according to facts observed by us. We desire facts of scientific, evidential value. How

shall we proceed? A. If you were to attempt a photo-graphic experiment you would prepare the chemicals necessary and arrange the camera. You would, in brief, sup-ply the conditions and means for securing a picture. If you wish to trans-mit a message to a distant town by telegraph you avail yourself of the means transmitting and receiving instruments. Thus it is essential that when we desire communion with spirits we supply the conditions. "How?" the question is rnished-the connecting wire. and the asked constantly, and the answer has been repeated. Form a circle, and carefully develop the powers you will soon find manifested. In other words, you propose to experiment in the most wonderful field of research, and to do so you must furnish, so far as your knowledge permits, the conditions of such experi-

#### montation.

Fred G. Reece: Q. (1) What is clair-

voyance? (2) May clairvoyance be developed without spirit aid, or is it ever inde-pendent of spirit aid?

A. (1) Clairvoyance is the perception of the spirit, independent of the phys-ical organs of sense. It is seeing with the spiritual eyes, as clairaudience is hearing with the spiritual organs of hearing. In this the spirit while in the body approaches, for a brief time, a state which is the normal with the freed spirit.

(2) It may be developed without spirit aid, or it may be induced by spirit con-trol. We are spirits while in the body with spiritual capabilities, latent, perbut at times unexpectedly breakhaps, ing through the restraining walls of physical matter which environ it. iysical matter which environ it. Clairvoyance may come spontaneously or be induced by the magnetism of those

within or without the body. The pro-cess is identical in both cases.

tinct from the necessities of trance. SENSATIONS ON ENTERING THE STATE OF TRANCE.

As the physical senses become dormant there comes a sinking sensation, or perhaps the reverse, a soaring, as-cending and expanding feeling, as the shaking off of limitations, and as it deepens, the spiritual senses awaken and the mental horizon lifts, and then comes a sense that the intenso desire for knowledge brings its attainment, There is a concentration of thought and corresponding intensity, and the being becomes like an instrument attuned and sensitive to respond to thoughts from mortals or spirits. Beyond this, with more perfect freedom from the physical limitations of the body, the spirit sees, hears and learns for nected therewith. It will thus be seen that guidance, if

not by spirits, then by someone on this side, is at first of paramount benefit. The presence of a circle is beneficial

because the minds of the members are active, and give direction to the mind of the subject, keeping him sufficiently connected with the body, so as to allow him to speak, and tell what he sees and how he feels.

# A single person as operator has a sim-ilar influence, and by leading the sub-ject's mind in certain directions, assists in its concentration.

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eral and ethical societies, for schools and the home; compiled by L. K. Wash-barn. This volume meets a public Querist: Q. Can the relations be-tween the spirit and its physical body be made clear? Yale college would indicate that their this of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50c. For sa e at this office.

bye; I go to meet my God!" What a rethe church, be baptized, and sent straight to "the throne of God." Such is orthodox Christianity in the nine-

teenth contury. Joseph Ofrosz murdered Teresa Bobak January 8, 1896. He was a Hungarian, 27 years old, and was engaged to be mar-

STRADDI ED. The M. E. General Conference, which

consumed the whole month of May in church business, it is alleged, "strad-dled most effectively on the matter of lay representation. It refused to allow the lay men the privilege of sitting in the annual conferences, but gave them the right to sit separately in the general conference. The lay women were not treated any better." But what better could they expect from such a body-"the House of Lords?"

FOREIGN MISSIONS. The American Board of Foreign Missions met at Toledo, O., October 9. The committee were instructed "to restore the work crippled by the retrenchment last year." The responsibility of meeting the increased appropriation of \$65, 000 was thrown on the churches. The meeting is said to have been "one of the best and most inspiring ever held." No matter how gloomy the business outlook there is no let up on the "mission business." There's money in it for some-body. As was said by Richard III: "Now. by St. Paul, the work goes bravely on!"

NOT TAUGHT TO THINK. At the recent dinner given to Dr. Cuyler, Dr. Hodge is stated to have said

when talking of religion in different sections of the country: "You people at Yale made the mistake of teaching your young men to think. It was thinking that took Adam out of the garden. At Princeton we let God do the thinking and we teach the young men to believe." It is not fair to attribute such statements to Dr. Hodge. He is himself a scholar and a thinker, and there fore is incapable of committing such an egregious blunder. O, no, it is not pos-sible that any man in his senses could make such remarks, and as Dr. Hodge frightful nonsense. What are universi-ties for if not to teach young men to

think, and what is a young man good for unless he does think? He wouldn't even "Cosmian Hymn Book." A collection of original and selected hymns, for lib-decently if you took his brains away.make a good oarsman or play baseball Recent developments of conduct and

character on the part of students at Yale college would indicate that their

RELIEF, NOT BELIEF.

As a friend she was valued as faithful and true-Does she think God designed to save but

a few? What think you?

She thought man must eat as well as pray-Does she think moon and stars were

made in a day? l can not say.

She had great faith in loaves of bread-Does she believe Elijah by ravens was fed?

She never said. She wiped sorrow's bears away as they fell\_ fell— ct.av Does she believe the doctrine of hell?

I can not sell m Others' fair fame she would never assail— ):: ? Does she believe ii the voracious whale?

To answer I fail. She gave of her jsubstance to those in

need— ); 9: Does she believe in a particular creed? I knew the deed.

She gave a kind word to the wayward one-Does she think Father can be younger

than Son? yi The good wasidone.

She sat by the sick in the hospital cot-Does she believe the story of Lot? I really think not.

She strove to reclaim the woman sincursed-

But are you sure she had been im-mersed? That is not first.

sway-Does she think Joshua lengthened the day? I should say, Nay.

She turned none hungry away from her door-Does she believe Old Testament lore?

I can say no more. MRS. IDA BARDEN.

In the English army & soldier is drummed to church just as he is to drill or dress parade.

part of the work that Elfa does in psychoma, and that the hypnotists endeavor to do and be able to deny the true healing power which is above their comprehension." I asked Rayon how he stood on the

question of Spiritualism. His reply was: "No one can doubt the reality of the spirit realm, or the absolute truth of spirit communication, if investigation progresses far enough and is properly directed; but the trouble is that people with sound and cultivated minds have but little opportunity to satisfy themselves as to the truth of spirit phenomena. Those who make bids for public patronage too often disgust intelligent in. vestigators by endeavoring to present too much. If they confined themselves strictly to work they are sure of, Spiritualism would spread ten times more rapidly among people whose material as well as moral support is needed to put the cause on a firm footing."

"I have heard you discussed by mediums, and some spoke very highly of your work, but others displayed some bitterness. Tell me if you are willing to acknowledge that you receive communications?"

To this question Rayon replied: "The first absolute certainty I ever had of my own power came from that source, and no one can or dare say that I ever shirked a candid answer to that question; but where we incur the displeasure of some mediums is because we warn those who come to us for advice against permitting themselves to be controlled. I have yet to find more satisfactory results than we obtain, and neither Elfa nor myself have ever found it necessary to surrender our will or reasoning power in order to obtain all that the most exacting could desire. "I do not care," Ravon continued,

"to make any statements at this time about who our spirit friends are, or speak of the plane they or we are on. We neither control nor are we controlled. Our relations are perfectly equal. We comply with their wishes and follow their always sound advice, and nothing that we have asked for has ever been refused to us."

Ravon remarked that he had often been asked to put himself on record as to his views on Spiritualism, but he said: "I had nothing to say, simne satu: "I nad notning to say, sim-ply because I was solving problems that made me averse to making any statements which could be misrep-resented. I am also asked," he con-tinued, "If I believe in christian sci-tinued, "If I believe in christian sci-tinued, and I asy to your now that ence, theosophy, mental healing and ing information concerning Spiritualism and its teach-faith cure, and I say to you now that For Bale at this Office. Price, \$1.50 really a very interesting and suggestive work. Trice

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BEACHMONT, MASS., Oct. 24, 1896. GOLLEN LAXATIVE OOFFEE, CO., Ayer, Mass. Please send us at once 12 more large packages of Golden Laxative Coffee, for which you will find \$5. We desire to say that we are much pleased with it, as it is the best thing that our family ever used for constipation. It has cured all of us but myself and son. Our neighbors all want some. What will you charge us for a case of 100 pack-I think you ought to claim more arcs? more for it than you do, as it is the finest thing for the complexion that I have ever used. My face was something horrid to look at before using the Golden Laxative Coffee: now the skin is soft and pink as a baby's. I went to the Great World's Food Fair and saw your booth, and I must say it was one of the most beautiful there: and I see by the Boston Globe that they speak in the highest terms of the coffee and your exhibit there, for which I was glad, as you deserve all success for placing before the public an article of so much merit. Yours, MRS. C. L. BATH.

44 Bradstreet Ave., Beachmont, Mass.

Remember-this coffee is for sale only by the Colden Laxative Coffee Co., Ayer, Mass. 35 and 50 cents a package. 365

SKEPTICS CONVERTED.

Incidents in Spiritualism in Eim Grove, W. Va.

TO THE EDITOR :--- I wish to tell the readers of your valuable paper of some of the curious phenomena that have occurred at this place recently,

which are the subject of general conversation hereabout, and which, to those who understand the subject, presented some curious results in the actions of those who were the accidental witnesses.

ing ground here by the quiet work ifornia had ordained about two hun- and it seems quite possible that the which we have been carrying on, and dred persons without any reference agoncies may restore the a ceted organs



THE FAMOUS SPECIALIST

ANOTHER REASON is he gives

man and honest in every respect.

CHRONIC DISEASES,"

Which will more than repay

you. Should you desire to

Sex, and Leading Symptom.

DR. G. E. WATKINS,

AYER, MASS.

lumbus avenue, Boston, Mass.

Mondays of each week at 357 Co-

THE ORDINATION PROCESS.

Withdraws from the N. S. A.

To THE EDITOR:--- On page 4 of

THE PROGRESSIVE THINKER for Oc-

toher 17, is a short article headed

"The Ordination Process." The writer

only the purest medicines and in the

case closely.

Book on

consult him

without any medicine.

Who is so successful in treating Chronic Diseases, devotes his whole time to his practice. This is one reason for his great success.

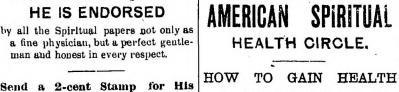
ANOTHER REASON is that he does not try to run down other doctors. ANOTHER REASON is he is ac-

knowledged by all to have the most wonderful psychic powers by which he can locate the cause of disease. ANOTHER REASON is that he has

his patients write him each week, and he sends them weekly instructions, for reply. thus showing that he watches each

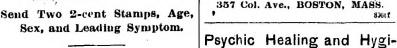
DRS. PEEBLES

smallest doses that will produce the desired result. Some cases are cured ANOTHER REASON is he makes the price of treatment right to all. HE IS ENDORSED



AND RETAIN IT!

FOR FURTHER INFORMATION SEND 2-GENT STAMP TO .... B. W. BANKS



enic Instruction. The following letter from that veteran

remain cured. It is plain that any disease, however perfectly cured, may be reinduced by the same causes that first developed it, for no person can be made more than well, and if habits cause disease in a healthy constitution, the same conditions will cause it to reappear after it has been perfectly cured. But it is probable that any disease, however perfectly cured, will leave a certain weakness or predisposition to repeat the discase on less provocation than at first. But the more thoroughly nature is forti-

fied by persistence in the curative and preventive habits, after a oure is peridental witnesses. Spiritualism has been steadily gain-of that article says he (or she) thas been informed that one society in Cal-tion of perfect health it may become:

recently some of the scotting skeptics have been converted against their will, | tions, seeming to entertain the idea a few cases of which we will mention:

Mrs. —, living near here, in as a divine agent and purifier." The Mrs. —, living near nere, in as a driving agent that prove the power, they have the unit of the second proverse the second pro Ame had been hearing rappings on Spiritualistic Society of San Francisco, the headboard of her bed at night. Cal., is no doubt the society referred to, as it has probably ordained more She had never heard of Spiritualism, but was a strict Baptist. The raps frightened her, and she would have California.

her husband get out of bed and make sire to make a statement in justice to an investigation. Finding nothing, the many honest workers all over the she would cover up her head to hide world who are working under our oraway from the raps, only to hear her dination papers, as well as to myself. own name called out repeatedly. She Up to date one hundred and twelve did not understand what it meant, and fear of them so shattered her mediums and preachers have been ornervous system that she assumed dained. In no case has anyone been ordained who has not come well symptoms of dropsy. Physicians and mediums could do nothing for her. recommended. It is no doubt true that some who have been ordained Hearing that I was a healer, she sent have turned out to be a "little soiled," for me. 1 responded, explained the but as a whole they will compare fatrouble, and she is now a grand clairvorably with any other body of teachvoyant and clairaudient medium, happy in her newly discovered truth. ers and preachers. One who had been ordained was

A colored man, who was employed convicted of perjury and sentenced to in the coal-shaft here, recently saw the penitentiary, and he was promptly the form of a man-a ghost-in the expelled from the society. Another bank, one morning just before break was expelled as an immoral character. of day. There was no one with him For seven years we think that this in the bank, and he was so frightened that he ran to a slack-pile, lay down record will compare favorably with any of the orthodox churches during by it, and pulled it all over him, leaving nothing but his head out to a like period. WITHDRAWS FROM THE N. S. A.

breathe. The miners found him in this condition when they entered the bank for work, and almost dead.

Two gentlemen here, who were very the country who have been ordained intimate, agreed that whichever should under the Independent Free Thought first die, should return, if possible, and make himself known to the other. Francisco, Cal., I desire to state, as One of the gentlemen died some time president, the reasons for the society ago, and since then the other has been hearing strange things, but retional Spiritualists' Association of fused to believe that his departed fail to see any benefits in being a friend had anything to do with it, although this was suggested.

member of the N. S. A., and it is an Recently he went to his room to reexpense each year. Under charter they would not allow us to use its tire for the night, and while sitting on his bedside, studying upon the name on our ordination papers, and as mysteries of life, he looked up, and, our papers are recognized by railway behold, the roof parted; he saw the companies and lines, we fail to see stars; a dark, funnel-shaped cloud apany benefit in continuing as a mempeared and overshadowed him, and ber, so this society has withdrawn many spirits, male and female; adults from said N. S. A. and children, gathered about and conversed with him. This lasted for an hour. He was so frightened he did not move from his bedside until early in the morning, when, with frightened, tearful eyes, he reported what occurred to a neighbor, and called upon a Spiritualist friend for explanation and consolation. He is now an out-and-out Spiritualist.

J. C. MARPLE. Elm Grove, W. Va.

"The Fountain of Life, or The Three fold Power of Sex." By Lois Wais brooker. One of the author'smost useful books. It should be read by every man and woman. Price 50c. 15 cents.

whatever to their respective qualificathat the process of ordination acted

> reach this difficulty also, and by some occult jugglery inspire in drones and debauchees a real desire to be aroused and redeemed. In their circular I note this: "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 un een 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 disease." I go further, and affirm that with or without instruction health is as catching as disease. This wish of the

'Great Agnostic" has been credited to him as evidence of his superior wisdom and insight, but it is rather an evidence of ignorance, or superficialism.

gious, as are all virtues as well as vicos. But there may be great advantage in knowing how to utilize and make the most of this benediction of nature. To know how to hold what we catch, and

part of our constitutional life, to use as needed, is a valuable attainment, and this, I infer, is what Drs. Watkins and Banks propose to do. But the assump-tion that "Thoughts are things," may be open to question. Nevertheless, if they can be trained to do service in curing disease and operating at a distance, it will matter little to the sick who profit by the influence they wield, whether "thoughts are things" or only a vibra tion of mental substance propagated through space in the psychic ether as light is transmitted through the theoretic ether of science. There has been much loose work car-

ried on under this head, with small profit to any save those who take in the shekels; but I believe Drs. Watkins and Banks are on the reliable line of science spiritualized, or physical law supple-mented by the application of psychic knowledge, and applied under the dy-namic action of the Universal Soul, and special spiritual agencies, who ope-rate with a finite and focalized will, to

health. DR. C. H. RINES, President. San Francisco, Cal.

TO THE EDITOR :- For the informa-

tion of mediums and ministers all over

Bible Spiritualistic Society of San

withdrawing as a member of the Na-

Washington, D. C. As a society we

"Voltaire's Romances," translated from the French. With numerous il-lustrations. These lighter works of the brilliant Frenchman, and invincible enof wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"From Night to Morn, or -An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Chrlistian people. Price