

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

These our actors,

VOL. 15.

### CHICACO, ILL., SATURDAY, FEBRUARY 13, 1897,

### NO. 377.

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# THE OGGULT FAGULTIES IN MAN.

A Lecture Delivered by Hon, Loren A. Sherman, Before the Anthropological Society, Cleveland, Ohio,

A LECTURE BEAMING WITH inferences and conclusions will be RARE GEMS OF THOUGHT-SCIN-TILLATING THROUGHOUT, AND WORTHY OF THE PERUSAL OF EVERY THOUGHTEUL MIND-EVERY THOUGHTFUL MIND- elther incarnate or decarnate, cannot WORTH MORE THAN THE ONE foresee future events, except as the re DOLLAR YOU PAY FOR THE PRO- sults of causes in operation. I have not GRESSIVE THINKER ONE YEAR; been able to obtain any very positive evidence that it can. Those who read Bible prophecies analytically, and with-THE LEADING SPIRITUALIST PAPER. out prejudice, will be impressed with

(Concluded from last week.) these facts and characteristics: Such But there came a time when further prophecies were nearly all given as investigation, casting aside precon-communications from spirit intelli-ceived ideas and prejudices, seemed gences. All those who did not speak forced upon me. The death of a young for Yah-weh (commonly called in the En son by drowning was followed within glish translation the Lord, sometimes son by drowning was ronowed within such translation the Lord, sometimes a few weeks and months by various the Lord of Hosts or leader of a host reports coming from personal friends of spirits, and sometimes God), and who were investigators that he had some of those who claimed to represent televal because the source of the manifested himself in various ways as a spirit and expressed regret that i would not investigate. I paid very lit-used is, "Thus saith the Lord." Very many of the membra the attention to these reports at first, many of the prophecies made by the as and it was not until nine months after sumed mediums of Jehovah did not come true; and in such cases the repre his death that I called upon a man who designated himself as a physiognomist, residing in a distant city from my own sentations of the prophets usually as they will be found recorded in the Bible, that the Lord had repented, if We were entire strangers to evil had been threatened, or that the each other, and I gave him no informasins of the people had brought about tion regarding myself. We sat down in disaster, if evil came when good had been promised. The prophets of Israel nylight, and for a few minutes the full psychie gazed fixedly at a point in the room near myself. Then he began saywere of the present day, and those alleged to ing, "The boy, the boy," and proceeded to give a correct personal description of be false were much more numerous my boy who had been drowned, with proportionately, than the alleged fraud-the principal circumstances of the ulent mediums of modern times.

event, including a number unknown to In the early days of my systematic investigation of psychic and spirit phe-nomena I visited a clabyoyant, whom me at the time, which I afterwards as-certained to be true. The theory of occult manifestations I then held enabled me to account for some of the things he told me as thought, transference had met but once before, and who could by no possibility have known any-thing about my family affairs. This and the perception of mental pictures lady reported the circumstances of the formed in my own brain; but it would not account for many things that ocdrowning of my boy, including facts which, up to that time, I had not known She also reported as present, giving Among other things he said that certain events, absolutely unextheir names and correct descriptions, all pected by me, would occur at my own of my-deceased near relatives. One of residence very soon, as he saw it, withthem she called by name unknown to me, but which I afterwards ascerin a day or two: and they did occur as predicted, failing in but one minor tained was hers. During this sitting point. In considering these facts afterthe clairvoyant said: "Willie says he ward, I could understand fully the preis coming to you in the night and will dictions and their fulfillment, assuming the Spiritual theory to be true. If wake you up, so that you will know it my boy actually existed as a spirit, with is he." I said: "Willie will let me go to power to go from place to place, ob-serve facts and events and the thoughts of living persons, he could ensily have perceived the probability of such ocur-rences and could have helped to bring them about. Otherwise it must have been absolute prophecy in the fact of the dislayed and the fact of the subsequent-been absolute prophecy in the fact of the subsequent-the dislayed and the subsequent-the dislayed the subsequent-the dislayed the subsequent-the dislayed the subsequent-the subsequent subsequent-the dislayed the subsequent subsequent-the dislayed the subsequent subseque the clairyoyant, or his perceptive con-sciousness must have been projected to found me sitting up in bed, with the observe a great variety of circum- feeling that I had received a powerful stances among people entirely assuming the spiritual theory to be true. If unknown to him. I asked this man how the boy he claimed to see appeared to him. He said that he first saw a misty form, light shone through the transom of my which gradually developed into perfect form and features, and that the form disappeared as it came, ending in a been flesh and blood. Through the winmist which finally vanished like condensed steam. This physiognomist or clairvoyant subsequently predicted plainly visible. As I gazed in astonish many events which actually occurred some of them fully two months after the predictions were made. On one occasion he told me 1 would receive a letter from an eastern city which would bring about certain results. I had no point where I had seen the apparition, and myself were told that in a city dis-expectation at the time of receiving but it did not appear again. Soon after tant from my own home a piece of jew-such a letter, and no definite idea of the city hall clock struck 2 I fell asleep, elry had been taken away from our who would send it, but formed a theory of it in my own mind. Subsequently the letter came, but not in accordance with the theory I had formed. For a time everything proceeded according to the prediction; but before the result which the writer of the letter sought to but as I have related it, the occurrences bring about had been reached 1 became observed. opposed to it, and partly by my own effort, but mainly by occurrences not anticipated, it was prevented. In this case again the circumstances were such that if the clairvoyant could really communicate with spirits they might-have given him his information regarding The spiritual theory goes further, and the intention of the person to write the letter and their expectation of its result. And as the matter was one that my rial, peopled with intelligences first inboy would have been deeply interested in if alive, and would probably desired that these intelligences are the disemto have resulted according to the wish of one who wrote the letter. I can conceive it as entirely probable that his spirit was the one that gave the clairvoyant the information, if the spiritual theory be true. Through other clairvoyants I have claimed that as the mind of soul of a been told many things likely to occur, person in physical life can influence and not often with absolute positiveness, control the mentality of another in hypbut usually as the statement that, "Your friends," or some especially named deceased friend, "think so and so," or "they are trying to bring it about." or in some other form of expression similar to that a friend in physical life who might be trying to accomplish a certain end or plied to such phenomena as a whole regarded a certain result as probable prove illogical and frequently absurd. would us

to her. She then proceeded to give deall present. There are many frauds in tails, telling me of articles occupying alleged materialization, without doubt, certain positions, some of which I knew but they are not all frauds, that I know. nothing about myself, but subsequently Shakspeare puts into the mouth of Prospero, the wonderful worker of the found as she had described them. She had never been in my house, and mysterious island, these words: did not know its location. On one occasion, during the early

As I foretold you, were all spirits and part of my investigations of occult phe-nomena, a member of my family hand Are melted into air, into thin air; ed me a sealed envelope as I was leav-And, like the baseless, fabric of this ing home for another city, where I ex-pected to visit a psychic. This envelope, vision. The cloud-capped towers, the gorgeous she said contained a paper upon which palaces The solemn temples, the great globe was written a sentence she desired to have reported, clairvoyantly. It hap pened that I did not see the person I itself, Yea, all which it inherits, shall dissolve expected to, but a few days later I had

And, like this insubstantial pageant sitting with this lady at the house of faded. Leave not a rack behind. We are such a friend, when several others were present. During this sitting the psy stuff

chic gave me a sentence which she said my boy Willie had dictated to her. It As dreams are made on, and our little life was peculiar, and expressed no sense

is rounded with a sleep,

I said there must be some mistake, but It is my opinion that the greater realwas told that Willie said it was all ity rests upon the fabric which appears so baseless to the physical senses; with right, and that his mamma would understand it. I therefore wrote it down the great vibrating, pulsating universe of energy, of which material things give back but a faint reflection. The word for word. At the same time l was told that Willie said I had some thing in my overcoat pocket for him. I great globe itself may indeed dissolve; searched, but found nothing. Upon my return home I reported the circumthe arrested energy which we call mater may again assert its freedom; but stances, reading the peculiar sentence. beyond its narrow confines stretches a The member of my family who had given me the envelope asked if I had if wondrous and limitless universe, invisble to the dim eye which conveys to about me. I had forgotten it, but found the imprisoned consciousness perception the envelope in my pocket. She told me to open it and read the writing on the of vibrations exceedingly limited, a universe insubstantial only in its ceaseless slip. I did so, and found that the psyactivity. chic had given me the exact words and that the sentence involved the swrong

DISTINGUISHED UNION GENERAL use of a word that had caused a laugh The most puzzling thing the honest investigator of occult science is called in my family once when the mistake was made by Willie during his lifetime. upon to meet is the intermingled psy-chie and spirit phenomena of which I In the pocket of my overcoat, on more careful search, I found a geranium bloshave heretofore spottens. A marked ilsom.' Just before I left my home, two lustration of this is martially reported in Thomas Jay Hudson's "Law of Psyhours earlier, this blossom had been slipped into the pocket of my coat as it chić Phenomena." Mr: Hudson's report hung in the hall by a member of my family, who said in thought; "Willie, of this occurrence mentions the fact that "a distinguished Union general" accomif you can, I want you to tell papa panied him on a visit to:a slate-writing medium in the city of Washington, but he does not tell the whole story. I will On many occasions I have tested psychics by thinking a question addressed to some deceased friend, or by writing give it as told me by the "distinguished Union general" mentioned by Mr. Hudthe question on a slip of paper and place son, who was a 'more prominent actor it in the psychic's hand. Once I in the affair than Mr. Hudson himself. wrote, having reference to certain fam-The two gentlemen went to see Mr. ily matters known only to my wife and myself: "Will my father give me his Keeler, with whom they were entirely opinion regarding the matter I have in mind?" If the psychic had read the unacquainted. Gen: Hartsuff first went nto the medium's private room, Mr. writing with her physical eyes it would Hudson remaining in the outer room. He then wrote six questions on separate have been meaningless to her. Almost slips of paper, four addressed to de-ceased persons and two to living perimmediately after she had passed under hypnotic control she reported my father sons, and folded them into pellets with present, and through her lips followed the writing inside. These pellets he mixed together on the table so that he a discussion of the matter I had in mind, continuing for three-quarters of did not know one from the other. The medium then sat down near Gen. Hartaffair, and told me some things I did suff and said:

"Have you a deceased relative whose

upon any of them, without any con-scious guidance of his own will. Subsequently messages were written on the inside of one slate held closely. against another, answering all the questions asked in the pellets, including the two addressed to living persons. While these writings were in progress the slates were held by Gen. Hartsuff and Mr. Hudson, and they could distinctly hear the movement of the bit of pencil that had been placed between the slates. It was, therefore, demon strated that Mr. Keeler, by his clairvoyant perception, could read the concealed writings. That by his hypnotic power he could influence Mr. Hudson to touch pellets containing specific con cealed writings unknown to him, pick ing them out from a number having the same outward appearance. And that by his psychic physical power he could cause a bit of pencil to write messages psychic who could not produce real on the closed slates. So far the facts psychic phenomena; but I have found were unquestioned.

what were the intelligences But which dictated the messages written on the slates? All those replying to questions addressed to deceased persona were such as might have been expected from them if actually still in conscious existence and present; while those re plying to questions addressed to living read the thoughts then in her mind. persons were such as might have been suggested by any human intelligence upon the same woman, and was told a having power to read the concealed lot of stuff that had neither truth nor questions. Mr. Keeler at the time was in a condition of hypnosis as any person is and must be while exercising the clairvoyant faculty. Every student of hypnotism knows that auto-suggestion one of its most important phenomena, and that when a person is in certain phases of hypnosis every question will be logically answered, even when both the operator and the subject are ignorant of the true answer. And herein lies the explanation of the intermingled phenomena manifested in this case, and in many other cases of like character. Mr. Keeler's sub-consciousness, his subliminal or dual self, as some are pleased to designate the perceptive intelligence which acts in such cases-his real self as I prefer to designate it-was the potent factor in the whole affair. With his primary consciousness the spirit individualities were able to communicate directly, and through him they were able to guide the pencil which wrote the replies to the questions addressed to them. And when the questions addressed to living persons were perceived, in the absence of direct impressions from spirit intelligences or minds of his sitters, auto-suggestion stepped to the front, as in other forms of hypnosis, and dictated logical replies There was no fraud about it and the fact that auto-suggestion acts in some cases does not demonstrate that it does in all.

THE WOMAN OF ENDOR. In my own investigations I have found that all psychics who are able to exercise their occult faculties without passing under so-called spirit control are subject to suggestion from the minds of their sitters or to auto-suggestion. Sometimes, also, trance me-diums receive impressions from or of the soul of persons still in physical life but usually they realize the fact, and say, "I cannot tell whether this person is in the earth life or in spirit life, " and they are much less likely to be deceived or misled. The woman of Endor, to whom King Saul went to call up the spirit of Samuel, as reported in the twenty-eighth chapter of I Samuel, did not recognize Saul until she had passed under the control of her familar spirit. when she said, "Why hast thou de-ceived me, for thou art Saul?" In hypnotic experiments with persons who are subject to spirit control I have found that while in hypnosis they are amenable to suggestion, and can be made to perceive or to do almost anything suggested by the operator. But let the spirit control take possession, as will requently happen while such a person is still in hypnosis, and the hypnotist at once loses all control over the sub ect, and can no longer deceive or in-

as such a picture, for example, if the obrial conditions and limitations have ject is a card, say the five of diamonds, little or no place? Certainly not! five real diamonds may appear to the "The kingdom of God is within you." Thus said Jesus to his critical questionmental vision as floating in the air. If the spirit theory be true, it is most likeers. And so it is; for no living can realize anything external to itself ly that the disembodied man may perceive all things clearly; but to make except as the thought, the form of enthem appear as clearly to an incarnate ergy, the thing itself, is pictured within soul is quite another matter; while it is consciousness. What is time but the measure of a still more difficult for the soul exercis-

ing its primary perceptive faculties to nuccession of events? And how much of time does any man possess? Only, make exact reports through the phys-ical senses, which are seemingly the the now, the fraction of a breath. Is it not, then, every man's highest duty to machinery of the secondary conscious perform to the best of his ability the ness. The honest investigator of occult and work of the hour? To let "Each mornspirit phenomena may sometimes meet with intended fraud, but more frequenting see some task begin, each evening see its close?" To labor for the highest rational happiness in this life, both for ly he will find himself confronted and puzzled by the intermingled phenomena himself and his fellowmen? And, finally, my conclusion is that he who lives this life well, meeting all of its I have illustrated. In my own investigations I have never met a pretended responsibilities bravely, and performing every duty as it is presented cheerfully

ome who were not always honest. For and faithfully, will have nothing to example, a member of my family called fear in a future life. upon a woman who assumed to tell "the Thought is the motive power of all intelligent action, and he who thinks rightly will do rightly. Think not evil past, present and future," and who demonstrated, that she was either in communication with spirit intelligences therefore, as you would avoid evilor was' able to obtain knowledge of deeds and the lashings of an outraged facts from the mind of the sitter and to Some time later another relative called

upon the same woman, and was told a significance. In the first case the woman exercised her real clairvoyant power, or passed under "control." In the second case she spoke whatever came into her mind while in the normal consciousness, or as some would express it, made up a story.

A man who has traveled for a quarter of a century giving alleged expositions of spiritism and performing tricks on the stage, and through whom in pri-

vate, I have obtained remarkable demoustrations of occult power, said to me: "Ninety per cent. of the work I do on the stage is genuine; 10 per cent. is fraud. I would make it all trickery if

1 could; but the genuine is so much more remarkable and interesting than primarary individual consciousness, his the fraudulent that I am obliged to give it to the people and make money.' No investigator who applies the test of philosophic analysis need be de-

ceived by fraud. At its best it is bungling and ridiculous, if attempted in mental phenomena. In physical manifestations it is not so easily detected and where there is doubt without opportunity for demonstration, judgment should not be suspended.

My subject calls for conclusions. 1 conclude, from all the facts of nature as I have been able to perceive them, and as I weigh the perceptions of others:

is, so long as they are Spiritualists. First-That philosophy declares right-

conscience, which will certainly be aroused to action in the real life heyond, even if it lies dormant in this shadow of the great reality. The true philosophy may be found in Longfellow's "Psulm of Life:" Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul.

Let us, then, be up and doing; With a heart for any fate; Still achieving, still pursuing, Learn to labor and to wait.

G. W. KATES AND THE CHURCH. I am astonished to read that Brother Dennis asserts that I am trying to or-ganize a "National Spiritualists" Church," to replace the N. S. A. at Washington. Who is his authority? T presume it must be only an effort upon his part to exaggerate the idea of a Spiritual Church; for, surely I have

never thought of such a thing as a National Church. I am well satisfied with the National Association, and shall do nothing what-ever to conflict with it. The latter should not have enemies, nor should any one be in the least lacking in co-op-peration. I believe in thorough organiation, therefore, want a National Association to be a guide and protector and not an authority. It may be an association of churches or of societies or of both. All localities should thus associate, irrespective of what their name

The one thing to be guarded by the ly, in the words of Herbert Spencer, the Spiritualists, is, that no local or Nationmost profound thinker of our age: "We are ever in the presence of an infinite al Association shall be the authority to and eternal energy, from which all whom all must bow. To the contrary it should be their servant. Organization things proceed." If this energy is not amongst Spiritualists should be execu-God Himself it is the only manifestative more than constructive. tion of the Infinite it is possible for man Spiritual culture and modes of develto perceive, in this life, certainly, and opment belong to the local work and to in the decarnate life, probably. he individual-the protection of and ENERGY THE GREAT REALITY OF help to accomplish these are the duties of a National Association. We can THE UNIVERSE. never have an association nor a church And here is an idea and a fact worthy as a supreme moral and mental guide: of careful consideration. It is quite im-With such an assumption, decay will possible for man to become conscious of material things, except through manensue. Whilst we stand for spiritual, moral and mental culture, we are proifestations of energy. Shut off that subtile vibration in the imperceptible Shut off that mulgating and building a religious force; hence, to quibble about the word "church" is to strain at gnats ether which we call light, and the eye brings no perception of material things. and swallow camels. Whatever will The ear responds only to vibrations of serve to enhance the cause of truth the atmosphere. Taste and smell are should be employed, and surely a awakened only by subtile vibrations or church can be made to the present excitations, never otherwise. And the average person a greater moral and edcomplicated sense of feeling cannot be ucational servitor than can a society. aroused except by energy differing in Mrs. Kates and self have just held a series of meetings in Massillon and some form or quality from that manifested by the body or its organs when in Andover, Ohio, where it was necessary normal condition. Any person may to present the fundamentals of our philstudy and search for a lifetime without osophy in a plain manner. Curiosity discovering one sensation that can be unwarranted expectations were anq brought to the consciousness not prevalent-a crude idea of crude maniaroused by energy in some form. Is it festations and a timid idea that ghosts not manifest, therefore, that energy is would be seen was evident. A broad the great reality of the universe, and view of Spiritualism as a philosophy that material things, which seem so real when perceived by the operations and religion did not exist. A disposi tion to be boisterous and frivolous is of energy, are the shadows? usually apparent in a first meeting, and My second conclusion is that every indeed in every meeting of Spiritualists, where the general public shall attend. living creature is energy individualized; a part of the essence of God Himself. We fail to impress the individual by The body I recognize as but the mold a coarse and crude method of precedure. To open with song and invocation, tones in which the real man is cast; a ma-chine operated by an independent ego, the average auditor and then to say which ego has perceptive powers all its this is for this evening a meeting of "our church, and we as Spiritualists own and infinitely superior to the gross and imperfect physical senses. are seeking to develop a better church Thirdly, I conclude that the material than ever known before," we obtain a better hearing and command better rethings shadowed into the consciousness through the physical senses are but a spect. We have had general good results in our labors thereby, and leave only good small and comparatively unimportant part of the actualities which surround will behind us. The people are then us, mere eddies, perhaps, in the great more recentive to the truth. We attract persons whom we otherpulsating universe of energy; points of wise repel. It is a common thing for us to hear: "We did not know what Spirreaction where individualities have their origin and are molded, to flow itualism means;" and "If that is Spiback into the purer realms of free enitualism, we want to know more about ergy. If we can reform the church and Fourth, does the individuality of man develop humanity into broader channels consciously survive physical death? Is life continuous? I cannot assert posof thought and action, we will then be able to care very little about the names itive knowledge upon this point. But we employ, whether "society," "church" one thing I can say; that I am just as or "guide." For the present we must certain of conscious individual exist lead humanity slowly. All growth is ence after the physical body loses its animating spirit as I am that I live now. unconscious-hence force must be de and that my body and all the objects structive.

A BELGIAN NUN.

REMARKABLE PROPHECY. On one occasion a clairvoyant said to panied, as was Socrates, by an attend-"Willie says you are going to have ant spirit, who as a physical being, ac a chance to make an important change cepting her own statements, was a'Belin your business very soon, one out of gian nun. Sometimes this spiritual wo which he thinks you will make some man stands beside the lady and holds money. When it comes he wants converse with her. Sometimes she beyou to remember that he told you about comes her control, as the hypnotist conit." Less than a week later, to  $m_{T}$  trols the subject, and speaks through great surprise. I did have such a prop. her lips. I know that in some way this osition. At first I considered it quite lady can become aware of events ocimpracticable for me to accept it, the curring at a distance, the secrets of investment involved being quite beyond one's own home, or his very heart. my immediate means, and the risk Three times she has told me of private great. But with very little effort I ob- conversations' occurring in my own tained the money and made the invest- home, two of them between my wife ment, and it has proved the most profit- and myself, and once between my wifeable venture I have ever engaged in, and my daughter. All of these converable venture 1 have ever engaged in, and my daughter. All of these conver-Subsequently, throught another chair, voyant, who told me my boy was present. I said: "Willie, how did you know I was going to have that busi-mess proposities?" The reply was: "Why, I heard to me dualing them) talking about it. Grandya and I are do-the all we can toler new we have not in the solution and to her step out; I have taken their hands, and while holding them, I have felt them thoughts and words regarding her, had been attracted by our thoughts and words regarding her, had solve "into air, into thin air." Perhaps ing all we can to help you. We hear men listened to the conversations and had talking, know what they think and some-reported them to her. In my first psy-times can influence them to think as we chic interview with this lady she also wint them to, and so help you." I state said to me that her attendant spirit had living men and women they could not picked out the one designated by the telepathy, the thought it is sought to im-tacts as they have occurred. Different been at my home and had described it have melted away before the eyes of medium, who taken the writing press usually appearing to the percipient 

electric shock in the head, while before me, as though standing in air, was a boy's form, distinct in outline, but not in feature. On that side of the bed the room, and was as clearly shaded by the figure as though the apparition had dows in front the street lights shone into the room, making every object in it ment the figure waved its hand and faded away. For an hour afterward tried to sleep with my face toward the window, but time and again, almost involuntary, turned my eyes toward the and did not awaken again until after it was on the stroke of 7. The shock I had received, however given, affected my heart so seriously that I had taken medical treatment. Perhaps this experience was not what it appeared to be. were as real to me as any I have even

were

indeed, quite as fallible as those

HIS BOY APPEARS.,

Physical science has demonstrated that the physical senses, unaided, bring to man's perception but a part of the facts and phenomena of the material universe with which he is surrounded. asserts that there is all about us a spir me: itual universe, more real than the matedividualized through the physical, and bodied spirits of men. As to the possi bility of communication with men still in the physical body it is asserted that some persons are born with the gift of spiritual perception, and that the faculty can

nosis, so a decarnate soul can influence and control one still incarnate, and the nhysical body it operates. This theory I have found to account perfectly for phenomena that have come under myobservation, while all other theories an

was not followed, but in many points was antagonized. Upon one point my father was reported to advise that 1 should not do a certain thing. At the time I had nearly concluded to do just that thing, and did do it within a week after. The next time I saw this psychic she said to me: "Your father says you did not take his advice in that matter.' And I was forced to confess that I did not. And in the end it proved that my own judgment was quite as good as that of the intelligence which had advised me otherwise. A STOLEN TRTICLE RETURNED.

about this flower tonight,"

ing

I might continue for hours reports of tests which have been given me of similar character. In one case my wife house which would be returned in a very peculiar manner. Neither of us knew that anything had been stolen A day or two after our return home a girl who had been employed as a domestic in my family for a short time some weeks before came to my house wearing a pearl cross pin belonging to my wife. Evidently the girl had for gotten that she had it on, and when ac-

cused of stealing it said she had found it on the floor and intended to return it. Shortly afterward another psychic, who could by no possibility have known any thing about the circumstances, said to "Willie says, 'Papa, do you know I saw the girl take that pin and I didn't want mamma to lose it. I told Mrs. Stanley about." Mrs. Stanley was the psychic who had reported its loss to my wife and myself before either of us knew it had been stolen. "But Willie" I said, "how did you know she would bring it back?" The reply was: "I found she was a sensitive, and that be developed. It is also could influence her, so I made her put it on and come up to the house, and theh made her forget all about it." It is quite within reason to suppose, that my boy in spirit life, hovering about his home would give attention to little matters like this. It is quite absurd to assume that the incarnate soul of the psychic who reported the loss of the jewelry had been wandering about in a city dis tant from his home looking up such trifles. And he could not have obtained knowledge of the theft from the minds

> pect it. Much physical phenomena may be developed in occult investigations, but there is so great an opportunity for fraud, and such man estations are so much inferior to me al tests, that I take much less intered in them. I will-say, however, that I know so-called "materialization," both of parts of bodies and of full forms, to be actual; itics. Christ is reported to have ap-peared in materialized form after his death, but His disciples did not know Him until He told them who He was when He vanished from their sight, though the --doors were closed and locked. In my own residence, in my these forms were not built up by spirits. but they certainly were not built up by

initials are A. H?" Gen. Hartsuff had in mind a living elative whose initials were A. H. and replied that he had no deceased relative who bore them.

Mr. Keeler replied that he thought his sitter was mistaken, and taking a sheet of paper, wrote on it, "Adaline Hartsuff," the name of Gen. Hartsuff's deceased wife, who, he said, was pres-ent. He then said, "George is here, he knows Mr. Hudson and wants him to come into the room before he writes a communication." The George thus referred to by the medium was Gen. George Hartsuff, deceased some years

previously, a brother of the sitter, and one of those to whom questions had been addressed, No hint had been given the medium that Mr. Hudson was in the outer room, and Gen. Hartsuff believed that he could not have known of ther his own name or that of Mr. Hudson.

Up to this point, therefore, everything indicated that Mr. Keeler was actually in communication with the conscious intelligences of deceased persons present. If not, how did he get information regarding Gen. Hartsuff's deceased wife, against his own thought that he had no deceased relative whose initials luence him. were A. H., or how did he ascertain that Gen. George Hartsuff, deceased years before, knew Mr. Hudson, and that Mr. Hudson was in the outer room. Granting that by the clairvoyant perception of his own soul he could and did read the concealed writings on the slips of paper and that he could perceive the presence of Mr. Hudson in the outer room and ascertain his name, is it not altogether improbable that his soul, in the absence of any direct impression to that effect, could have become cognizant of the fact that Gen. George Hartsuff, of whom he had never heard, had known Mr. Hudson in his lifetime; or that he could have written out the full name of Gen. William Hartsuff's deceased wife, in spite of his protest that he had no deceased relative whose initials, were: A. H.? Applied as an explanation of many phenomena that develop in psychic investigation, the theory that they are the result of the natural operation of man's dual self, his sub-consciousness, or whatever one may choose to designate man's primary perception, consciousness and individ uality, becomes absurd: Or if not abof his sitters, as we did not even sus surd then man's primary self is the most perfect impersonneor and the most

consummate liar it is possible to imagine. The perceptigns of Mr. Keeler in this case were perfectly simple in the théory that Adaline Hartsuff and Gen. George Hartsuff, withdrawn from the physical bodies in which their spiritual individualities had been molded, were actually present. Any other attempted explanation of the facts as they occurred must assume that the human mind has, most extraordinary, and improbable powers, and that when exercising occult, faculties it delights in falsehood and deceit

After the incidents I have mentioned Mr. Hudson was called into the room. The medium handed him a pencil and told him to touch one of the pellets with it, and upon opening it he would find on the paper a question addressed to Gen. George Hartsuff. He touched one of them at randors and found it to be as Mr. Keeler had told him. Twice more he was fold to touch a pellet, and physical hands; and if they had been each time found that his hand had

### AUTO-SUGGESTION.

A case illustrating very clearly the operation of auto-sugestion and spirit perception was reported to me by a banker and business man, who has made some investigations of psychic and spirit phenomena. He visited a clairvoyant, whose special work was reading closed writings. This man claimed to be able to perceive spirits and receive imprecsions from them, but did not pass into the trance condition. He told the gentleman not to address any questions to living persons, but his sitter disobeyed the injunction and addressed one to a living friend, saying "Did you suffer much in your last hours?" The papers upon which the questions were written and folded and so mixed that the writer did not know one from the other as they lay upon the table. Taking up one and pressing it to his forehead the psychic began, "I did not suffer in my last hours." He then stopped, and turning to his sitter with some indignation, said, "You have ad dressed this question to a living per son." "How do you know I have?" in quired his sitter, "and if I have, why did you begin to answer it?" "As I be gan," the psychic replied, "I heard the spirits around me hughing and saying, "That man isn't dead." The slip he held in his hand, when opened, proved to be the one addressed to the sitter' living friend. In this case it was demonstrated most clearly that the soul of the living man could be deceived and would by auto-suggestion frame an an-swer to the question he was able to read clairvoyantly, but the decarnate mon standing by were not so easily misled, and helped him to detect the fraud.

In all cases where a psychic is exer cising occult faculties, either through suggested hypnosis, auto-hypnosis on spirit control, he is subject to impressions, especially from those physically present, and if they do not remain pas sive their own thoughts may be reflected back to them. Thoughts are things and to the primary consciousness may appear as mental pictures of the thing thought of. This fact is very clearly demonstrated in experimental

Brother Dennis should argue the quesexterior to myself which I think I per tion, and not say that I espouse what I never have dreamed of. Instead of Should it be asked, what are the real quibbling, let us make the N. S. A. and ities of the decarnate life? Where is each of our local associations a useful the land of spirits? How are those mansions in the skies perceived by Christian faith builded? I should an-

servitor of all that is good, beautiful and true. Fraternally. G. W. KATES.

vation had been limited to the prime Free will is not the liberty to do whatval forest form any conception of the marvelous works of civilized man, his ever one likes, but the power of doing great cities with their towering build-ings, his ships, his rushing railway whatever one sees ought to be done. G. Macdonald.

trains, the flash of his thoughts and Often the elements that move and spoken words over telegraph and tele mold society are the results of the sisphone lines, and all the other wonders ter's counsel and the mother's prayer. the nineteenth century? Not the -E. H. Chapin.

slightest, until he had seen them, and It is an inevitable law that a man can but little then. And if there is a spirnot be happy unless he lives for someitual universe all about us, is it to be thing higher than his own happiness.expected that man's incarnate consciousness, which responds mainly to Bulwer.

orcitation of the physical senses, can The punishment suffered by the wise realize in any considerable measure the who refuse to take part in the govern-ment, is to live under the government realities of a state of existence and its perceptive environment in which mate- of bad men.-Plato.

ceive about me are actualities.

swer: Could the savage whose obser

# THE FROGRESSIVE THINKER.

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# Thoughts Spiritualists Should Ponder Well. Spiritualist speakers wonder why they are not oftener called to attend

## Spiritualists.

THOUGHTS THAT . SHOULD BURN THEIR WAY TO EVERY FLESH-EATING SOUL-DHARMAPALA'S THANKSGIVING PROCLAMA-TION - SLAUGHTER PENS -FLESH-EATING A FRUITFUL tain life he must make of himself "of SOURCE OF DISEASE. SLAVES OF THE SHAMBLES.

The Thanksgiving proclaimation of our Buddhist brother Dharmapala, says the Chicago Record, sounded like a far-off echo over the long centuries of that sublime hymn of creation: "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat. And beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat. And it was so, And God saw everything that He made, and behold, it was very good. And the evening and the morning were the with a noviton of the morning were the sixth day."

Isniah saw again the Edenic vision in "the new heavens and the new earth," when "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpents' meat. They shall heathen nations has come to mean to not hurt or destroy in all My holy mountain, saith the Lord."

THE MOUTH OF THE CHRISTIAN. Since those days when here and there among the olive groves of Palestine there were men who lived so simply and purely, innocent of the taste of blood or the fever of wine, that they sometimes thought again God's thought concerning this mystery we call creation and life, mankind and the animals over whom they were given dominion, and whom they have so long misruled, have come so degenerate that both forest and city is red with blood, and the mouth of the Christian is as gory as the throat of the lion. Only the lion is not so savage as the Christian. He kills only to satisfy his hunger. The Chris- SLAUGHTER HOUSE AND SALOON. tion breads animals by the million for the sole purpose of slaughter, and the stench of his stock yards smells to heaven, and the pitiful moans of animals packed in stock trains, dying of thirst and hunger, must blot out the an eminent English physician "natural Christian's prayers to the merciful God, without whom not a sparrow falleth.

### THE MEANEST SAVAGE.

The slaughter pens of America and Europe are the plague spots of a new barbarism. Is it surprising that in our the Christian in his soul by the savage city, which prides itself in being known as the city of the most extensive swinishness of our grog-shops.

slaughter houses in the world, we should have had recently the spectacle of men and women so far beneath even the sayage as to find delight in shooting to pieces a dead or dying fox dragged about to satisfy their wanton thirst for blood. The meanest savage In our western forests does not descend so low

YELLOW-LEGGED CHICKENS.

The slaughter house is no more essential to the health and strength of the Christian than that of the Arab or Hindoo. The Arab conquered Asia, Africa and Spain on barley. More than two-thirds of the human race never eat flesh, but subsist solely on the grain quiet shores of Galllee? and fruits of the earth. The porters at RENA MICHAELS Constantinople, nourished on their sim-

ple diet of black bread and fruit, and are said to be able to lift a b

THE EATING OF FLESH. throats. Somehow, we suspect that the give a bit of experience, and old Greek would prefer the religion of why they are not employed. In two instances near my is that that the mould be able to be abl It Should Be Condemned by hearted heathen that he would go around and buy up the old and crippled stances, have called speakers for their

animals condemned to slaughter, in or- funerals. No questions were asked as der to let them live out their alloted to price when telephoning, but the years under his merciful care. GOD OF LOVE AND MERCY.

It requires a great stretch of con-science to ask men and women to believe in God of love and mercy, and yet claim that this God has so created man in His own image that in order to sushalf that lives the butcher and the tomb." Intelligent men and women instantly see that both propositions cannot be true. They have far more re- milroad fare. In one case the bill was pect for the first proposition when they paid by the daughter, with earnings learn that anatomy says the second is from several weeks' sewing; and the not true; and when they learn that other by the son. Both had members of many of the best medical authorities of England, France and Germany not only claim that flesh-eating is a fruitful source of disease, but claim to have cured almost all diseases, even consumption and epilepsy, by abstention from what they claim to be slow poison of

a flesh diet. When science and the ex-perience of whole races of men thus prove the second proposition to be unwith a portion of the remains of a dead hog or cow for breakfast, then listen

to a sermon made out of similar remains, and go home only to gorge ourthem mainly the extension of our commerce in canned meats and "fire water."

TRANSMIGRATION OF SOULS. Is it any wonder that a great thinker of our age has exclaimed: "Trans-migration of souls is no fable. I would it were, but men and women are only half human. Every animal in the barnyard, the field and the forest, of the earth, of the waters that are under the earth, has contrived to get a footing and leave the print of its features and form in some one or other of those up right, heaven-facing speakers. All, brother, stop the ebb of thy soul-ebb-

ing downward into the forms into whose habits thou hast now for many years slid." If vital statistics be true, the flesh-eating Angle-Saxons are not destined to be the ultimate dominating race, much as it hurts our pride to believe it. The slaughter house and saloon, called by concomitants," are not only enslaving

and decimating the Anglo-Saxon race, but are the base means which the Anglo-Saxon is using to enslave other races. There is no use preaching Christ to a so-called heathen when we insult horrors of our slaughter pens and the

CHRISTIANITY AND CHRIST. Men are not asking now so often the question: "Was Jesus really the Christ?" But they are asking, often sneeringly: "Does our Christian civilization represent Christ?" When, in a land teeming with the richest fruits and delicious herbs and nourishing grains, we uselessly slaughter and preed for slaughter millions of animals

every year, we may well ask the question: How long will it be before a people so brutally fed and grossly materialistic will rise to any adequate conception or realization of that life lived so simply, purely and divinely on the RENA MICHAELS ATCHISON.

uary 30th, contains the following: TRICKSTERS AT WORK. To the Editor:-There are five or six investigators here and we have waited long and patiently for some medium to visit us. On January 17th, a notice was put in all of the houses in the place, promising wonderful spirit manifestations. I for one attended. Mr. Carpenter, my wife and I were elected a committee, and took our place on the stage, and of all the frauds I ever came across, Mr. Herman Slade was the worst. He could not lecture, and could

funerals of Spiritualist families, and I desire a little of your valuable space to

In two instances near my home, loyal

speakers were told on arriving of the financial condition of the families. But

lo! when the bereaved ones, with hearts breaking, inquired the price, the an-This, with swer came: "Ten dollars." telephone messages, hotel bill, etc., brought the bill up to about \$13 for the hour's services. In both of the above cases the speakers really lost no time. as both were away on a lecturing tour, and neither were out more than \$1 for the family who opposed the employing of same, being unbelievers.

Now, had these parties done as many other Spiritualists do, hired a minister, how different would have been the resuit. There would have been no extra trouble of telephoning, or entertaining, and the price would not have been over \$5. if that. Here, ministers make no charges,

leaving the matter wholly in the parties' hands, and they receive from nothing to \$1, \$2, \$3 and \$5. Now I am not advocating hiring min-

sters (for I do not favor it), but simply show the difference between the ministers' and the speakers' charges, and call attention to a growing evil, as I ook at it.

When Spiritualist speakers cease to worship the almighty dollar, forget self on occasions of this kind, and if at no other time, are reasonable in price, then will they be more generally called. As it is, only the rich can or ought to afford the luxury of a Spiritualist speaker. So long as speakers follow the example of the coffin-maker, the undertaker and the grave-digger, putting on a double price because they

know these things must be forthcoming, just so long will ministers have the privilege of burying our dead-a service that above all others should be a spiritual one; the last rite of our own religion. Not alone does this exorbitant price hurt in a financial way, but it leaves distrust and indignation behind, both in the minds of Spiritualists and the world's people. It is doubtful if the

speakers in question will ever be employed here again. They cut their measure for \$10, in the minds of the people. Sp akers also wonder why they are not more constantly employed by so-cleties. So long as they bind themselves

together by State and National organizations (which they ask the common people to help support) and persist in making one uniform price for lectures, good, bad or indifferent, regardless of hard times, and circumstances of the neople, so long will societies run down and Spiritualism hang in the rear. I wish every society would make some worthy member its minister, and endow the same with the right to officiate at marriages and funerals, even though the service must be read, so that on oc casions where people are unable to

send away for a speaker, or prices are too high, they may still have their own religious service. Let us hear from others on this subject. Yours for Chesaning, Mich. THE RIGHT.

THE MISERABLE VILLAIN. "Prof." Reese, who sold dirt at Clinton Camp Meeting at \$25 per quart, for the surpose of development, has been swindling the good people of Cincinnati, Ohio. The Cincinnati Enquirer of Jan-

give a bit of experience, and one reason The Rationalist, the Chris-

tian, the Spiritualist. The Attitude of the Christian

The Christian asserts that the voice of conscience is the voice of God. He sees in this the most exalted manifesta-tion of mind. He either says or implies

that it is above and independent of reason or any other ordinary and under stood process of mental action. The rationalist denies this and tells us that is but an echo of reason's voice affect. resounding back from the vacant caves of the brain, and deemed mysterious because an echo is deemed supernatu-

ral by children. According to his view we regard a thing right or wrong because reason forecasts from its appearance the probability of ensuing pain or joy. He says that the moral codes which religious people invest with a halo of supernaturalism but express through some gifted law-maker the

composite deductions of a race as to what habits will further the happiness of that race on this earthly plane; for he has no knowledge of any other, and stead of everlastingly accusing each is proud enough to declare that if there other of evil, should encourage one anbe other conditions of existence, the

dwellers therein are not so capable of and exercise reason also. In time that advising us as we are of determining mysterious, indefinable influence will by the rational process what is best for be heard as "a still, small voice," for it us under 'earthly' conditions, although is an angel endeavoring to be heard, they might know what is conducive to seen and felt, and through that spirit happiness where they live.

His attitude is that of independence and boldly standing up for our equality, with any beings existent.

The orthodox preacher, in fact, condition of other beings that words cannot express nor imagination conceive the difference. According to his theology the blind fish that never come within a thousand leagues of the ocean's surface are as capable of comprehend-ing the life of a bird as we the life of angels, and we are therefore naturally he can teach me to understand how it incapacitated from discovering by nor. is true, that is greater. If one tells me mal mental processes what is right or that the rose is beautiful, he is doing wrong.

Between these two extreme views lies the truth to which Paul gave utterance: "Thou hast made us a little lower than the angels."

The preacher says that God speaks to every soul in the mysterious voice of the angels have worked. Since the days conscience, but I do things which my of Jesus they have worked mostly on conscience approves or at least does not the inside and the building is, I think, condemn, and he tells me in sepulchral near completion with many of us. The tones that I am going to be damned for veil is thin which separates us from

that, because it is evil, thus in practice pendence of conscience on reason.

But again the "rationalist who has trained himself to be logical and consistent has arrived at a conclusion. He goes over the ground again and again, but, while unable to detect a flaw in his reasoning, is yet bothered and uncertain if he be not in error. He is like a sensitive person who feels a draught in a room and, unable to find where it comes from, cannot avoid feeling it. There is a flaw- a crack somewhere. There is an unexplained influence undermining his convictions. We have an abiding faith that the

truth shall make us free, else we Is it good or bad? we cannot thorough-should cease to look for it; but this ly enjoy. This fruit of Eden disquallfles for the enjoyment of the spiritual needs no argument that, whether there life a thousand times more than for be a higher faculty than reason, he the enjoyment of the physical one. cannot have discovered the truth of Conscience, then, existing in a discernfreedom whose reason does not approve of what conscience says. If there be a ment of good and evil, is the one qualconflict here, he can only be free in the ity which we must get rid of. "Unto sense that a slave who fights for lib- the pure all things are pure." It will not do to try and smother it, nor will it port. In so doing erty is already free. preacher when hard pressed falls take a dose of quack philosophback on authority and locates God in ical medicine in order to remove it. the Bible, saying we must discard rea-The way is to get the gentle angels to son with all our individual impressions, do this work-to perform this delicate however they have come to us, and take operation. The general law is "Evil to him that that book as our simple and single guide. This dethrones the god of perevil thinks," or as Paul expresses it, sonal conscience or makes us pantheis-To him that thinketh it sin, to him it tic. We find that their supreme author is sin." 'The rationale of this is that in ity, Jesus of Nazareth, couched his utthinking it offensive to God one naturally assumes the turbulent, dark, disterances in parables and symbolical language that we must not only exercise trustful mental attitude unfavorable to reason to its limit, but imagination also spirit manifestation. Paul, though, did in trying to determine what he meant not address this remark to the unre-He thus indirectly compels us to acgenerate, but to those who had enlisted in the spiritual cause. It does not ap-ply to the fat, gross, azy materialist. knowledge the divinity of reason. The clergyman himself in expoundng Scripture becomes a rationalist, and He must be born again. The words are: his favorite text is, "Come, let us rea-"Godliness with contentment is great son together," and he exhibits the same gain"-not contentment without anidea mental uncertainty at times as his opeven of what godliness means. ponent does. He construes a passage, One may lead another who has no but some inward monitor suggests that ear for music into musical circles in hopes that the atrophied or dormant he has not perceived the highest meansense may revive, but he must do this ing of it. He returns again and again but cannot rest until a brighter light is with discretion or he will defeat his turned upon it and he discerns a new own purpose so that music will by its continual assertiveness "stink in his meaning. nostrils" and become as one expressed We may notice that the personal conit, "the most expensive and disagree-able of noises," This is what the unscience so active in highly civilized people is dormant in the barbarian. He goes on authority solely, and will cut reasonable clergymen are making of the Bible by their superstitious presenta tion of it. The well-meaning but uninyour throat and eat you with as easy a conscience as he has when handing you formed man is thus led to actually hate cocoanut. This from another view eswhat he would at least tolerate-this tablishes the fact that conscience and reason are inseparable. The lunatic has sublime episome of poem history and no conscience either. truth. Now, my theology, which recognizes that "God is love," recognizes the fact The student of theology to-day is like the scientist discovering new germs of disease in unsuspected places. We take that both the preacher and the rationalist have heard his voice when they are moved by love to offer what knowledge up our newspaper at breakfast, and the first thing we notice is a revolting plcture of the germs of all hideous disthey possess to one in need of knowledge. Here, though, is the province of eases in such food as lies before us. reason to determine what suits my Nothing we can eat, drink or even touch is free from these monsters seek-This silent monitor is, alike in the churchman and the layman. One is geims of spiritual death in every the strange in the str churchman and the layman. One is only more susceptible to the strange inthought and deed. The cry from one fluence, than another. The highly civ-ilized man, no matter what his theoend to another is: "There, is death in ilized man, no matter what his theo the pot." It vis evil and that continu-ries nor how positive and obstinate in ally." One cannot discard either theolries for now preserve and obstruct in any. One cannot distinct the the his convictions is, at some unguarded opy or science, if he is wise, but he moments susceptible to the sensation should endeavor to render his system of spirit contact. He reasons up to a impervious to disease. There is a spiritual health which ignores these germs tion excites certain nerves to an unusand it is the antithesis of that spiritual ignorance which says: "To hell with ual sensitiveness, After this little squall, there ensues a calm which allows his guardian, angel to sensibly ap-proach him and to console him in the the scientist and preacher both!" We may become so spiritual that the very sensual pleasures that bound us right. to earth may become stepping-stones to to earth may become stepping stones to perfection. And in the clear under-standing of that mysterious voice we find "all things lawful," and ask no ques-The explanation of that wave or glow of happiness, which the sensitive feels upon doing a kindly deed, even when the recipient of that favor is ungratetion for conscience' sake. The voices will, nor bate a jot of heart or hope, but ful and reason cannot assure him or of pleasure and duty unite in one song of spiritual aspiration and enjoyment. Let us now consider in the light of her of its being productive of material good, is that loving spirits embrace the that hope and dawning knowledge of our destined spiritual life, about this doer or giver. The savage knows little our destined spiritual life, about this of this because he is not sensitive. The reasoning faculty that distinguishes idea that this joy is generated in the man from the lower animals and fills isolated individual is not true. We are us with pride. We observe a phenomfirst, last and all the time social beings, enon that is interesting. It gives us pain or pleasure to be conscious of it. not only incapable of solitary joy but incapable of solitude. If one go apart We then must reason and reason about from earthly society he is only entering the causes that produce it. This other social conditions. This is the end course with the object of preventing its sought by forsaking father, mother. recurrence if it is disagreeable or of inwill understand, even if he does not ver senses. But instead of reasoning, if we senses. But instead of reasoning, if we see ghosts, what Byron meant by the could go behind the scenes and view line: "In solitude when we are least the hidden mechanism of the stage, would not that be greater than to be Now let us reason together about this more logical than any man from Arisgood and evil. The preacher tells pe I totle to Tom Paine? am vile. He preaches from the fext: Reason considered as a distinct facul-Who can bring a clean thing out of an ty, and not as the indication of a har isale at this office. Price 15c.

unclean." But the first lesson he taught me was, "Who made you?" "God." Now, who can bring an unclean thing out of a clean? Answer by wicked ag-nostic, "The theologian" If I am the

handiwork of God, I must be a noble plece of work. There is no avoiding the conclusion that in the ultimate sense there can be no evil. It is a temporary delusion incidental to mistaking the design of God, for I am not yet fin-ished. He is still working upon me. "We are not here to work, but to be worked upon." But having come into the inheritance of reasoning power, it rests with me to assume favorable conditions for that work to be completed. If, though, I do not grasp the unchangeable design, it logically follows that I am prone to mistakes in the attitude I Pllate, wash his hands.

The design is to evolve the spiritual senses, and the materialist, perceiving no design, can not but èrr in judgment. The most important data for a true conclusion is not attainable by the light it prevents utter despair, but when a streak of that daylight that coarse, material senses. Whatever coarse, material senses. Whatever snines in the subliminal world comes to retard that evolution is tempora-porarily evil. I use the word tempora-ble with the subliminal life is to direct rily with care, because what was evil ] to me yesterday, on account of an ad vance may be good to-day. What is that the gleam of sunlight is weak and oscapes our vision from time to time us because they are in different stages of we tread the tortuous path among the tombs of the dead, but if we persist it development. The religious world, inwill appear again and again, more strong and clear, as we advance, "shinother to listen to the inward monitor ing more and more unto the perfect

day." Religious people sometimes in excitement and frenzy drop their lamp or throw it away at the first gleam of light. Preachers say to their fellow intelligence will be given the hitherto pilgrims: "Throw away that lamp and undiscovered data essential to a true, hang on to my coat-tails. I will lead you through." Many of them are reasonable conclusion, and the war beween conscience and reason is ended. "blind leaders of the blind," and lead It is a conflict between our own reason us around and around the same unproesses that we are so far below the con- and the reason of those who from a gressive circle until we get weary and higher plane can discern clearly the lay down in the last sleep. causes which we cannot. These spiriits claim to know something about the diare anxious to make the harmony disrection out of this labyrinth, but I adcernible to us. They do not want to devise every one to hold on to that lamp stroy reason, but to clarify it.

of reason not only until they see, day If one tells me that a certain conceplight gleaming afar off, but until they tion is true, it is a great thing; but if come into perfect day, and then they need no instructions. "Prove everyis true, that is greater. If one tells me thing-hold fast to that which is good." J. T. MACDONALD. San Francisco, Cal. well; but if he can awaken my perception to a discernment of its beauty, he

does better. Systems and codes such as that of Moses are but the scaffold ings on the outside of this spiritual temple which God is building. There A WORTHY EXAMPLE-THE PRES

the spiritual life. To finish the inside abandoning his theory for if God speaks directly to me, why does he in-terfere or object? He proceeds to rea-ing on there throughout the land, indison with me about the wickedness of cating that the angels are very busy, my habits, thereby admitting the deceremonies are being pulled down. No

dogmatist can stop it. vision of animals. His conscience, falling back on authority, would not allow of eating of certain meats, and when told to arise, slay and eat. he refused until told "what God hath cleansed, that call not thou unclean." The progressive man will have to apply this lesson often, until all is cleansed, for it is erident that the knowledge of good and

evil cannot be taken into heaven. If we must everlastingly pause to reflect:

SOMEWHAT CRITICAL. ANALYZED IN THE GRUGIBLE OF REASON monious relation and mutual agree-ment of the senses, is only a flickering amp in this darkness. It will be usement of the senses, is only a flickering lamp in this darkness. It will be useless when we come out of the catacomb **BIBLICAL SPIRITUALISM** into the broad light of day. It is serve ideable only to those who must conject ure, and not to those who can see. It serves us well until we evolve percep tion.

The legal profession depends upon and cultivates this faculty more zealously than any other. It is the god of the lawyer, but there is not a judge

renders judgment but knows right well that he is incapable of a thoroughly true and just decision, for he cannot know all the causes and circumstances that must be taken into consideration He must conjecture about the reliability of witnesses, about the motives of the principal, about the effect on soclety-about everything-and then like

Many of them are

BI BIOSES HULL, Much that is in this book appeared in an abridged form in a series of nine full pages of Tux Pnocentrist rw Thinkris. These articles were prepared at the call of hundreds of Spiritualists who felt the need of some kind of document for ready reference. They publication of this work. The author, Mosce Hull, has written many volume-on Spiritualistist and other themes and each one is full of careful study on the subject choses. Mr. Hull, in his introduction of this works for when Spiritualistist and other themes and each one is full of careful study on the subject choses. Mr. Hull, in his introduction of this works for when Spiritualistist and that wersted the Dible from its 'sanctified' enemies, it will not 'spike' it, but wil use it to batter down the walls of Christian supersi-int of and ignorance. I send it out on its errand of en-ing the novich of the subto of the subtor and search advine beneficiant of the subtor and search of the the sanctified' enemies, it will not 'spike' it, but will use it to batter down the walls of Christian supersi-ing the sanctification to every reader." The Envolution to every reader." The Envolution of the subtor and search of and the contains 885 pages, beautifully printed on good paper. Contains a full page portrait of the author and fa-have this work. PRICE \$1. FOR SALE AT THIS OFFICE As reason is applied to the elucidation of apiritual mysteries, we are like peo-ple lost in the catacombs of Rome or Paris. We have this lamp of reason, and until we see a glimmer of celestial

PRICE SI. FOR SALE AT THIS OFFICE

To the student of psychic phenomena, this pamphic is intensely interesting. It gives detailed accounts ou two cases of "double consolousees," namely Mary Lurancy Vennum, of Wutsets, ill., and Mary Rty-nolds, of Venaugo county, Pa. For sale at this office.

## The Molecular Hypothesis OF NATURE.

BY PROF. W. M. LOCKWOOD,

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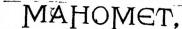
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IDENT OF THE N. S. A. POINTS OUT AN EXCELLENT WAY FOR EACH ONE TO DO SOME GOOD, BY LEAVING BEQUESTS TO AID IN THE CAUSE OF REFORM. A brief notice recently appeared in

BEQUESTS,

the columns of your valuable paper to the effect that Mrs. A. Babe, of Wash-ington, D. C., had left a portion of her estate to the National Spiritualists' As-some months to come. It is, however, precedent by which other Spiritualists of this and other lands may be guided. A complaint has been made for the past twenty years that the wealthy Spiritualists of America had no institutions

to which they could make bequests. The statement was rendered obsolete by the incorporation of the National Spiritualists' Association some four years ago.

Recognizing this important fact Mrs. Babe, true to her Spiritualism that was a light to her feet through more than forty years of her earthly pilgrimage, bequeathed a portion of her little all to

the religion of her soul. She has shown the world that an established institution with the scope and purposes of the N. S. A. is worthy of considerate supexample to the thousands of Spiritualists all over this fair land of America It is without doubt the first step towards stemming the tide that has se steadily set against Spiritualism for

To the principal passages of the Old and New 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, Work, etc

1.....

"THE WATSEKA WONDER."

of 800 pounds and carry it up a steep ascent with more case than a pork-catnig American or a beef-eating Englishman could carry 100 pounds, are living witnesses to the fact that flesh-eating is neither essential nor conducive to health and strength. It is the flesh-eating nations that support armies of phy-sicians. It is well that we find physicians like Dr. B. W. Richardson, the eminent English specialist, who says "that for the welfare of humanity he hopes that "before the end of this cen-tury there will not be a slaughter house on the planet." The realization of Dr. Richardson's wish seems to be very far off. Every church festival is marked bar when the committee tied him they had be available to be a slaughter house the old rope trick that I have seen done and heard explained, was performed, but when the committee tied him they had be available to be very far off. Every church festival is marked but when the committee tied him they by an increasingly large slaughter of not do the innocent animals, evidently created for not do it. minister and the slaughter of yellowlegged chickens are considered neces-sary concomitants. Our Buddhist brother will be glad to learn that there are Christian ministers in this and and If that is the case, why is it that some are Christian ministers in this land and even in Chicago, who at their own tables that part is a humbug and shall conyouring of the dead carcasses of their innocent fellow-creatures, but who have the sweet consciousness that no \$10 a piece for every person in this living thing has had to suffer that they might eat. There are said to be more than 2,000 men and women in Chicago who never taste flesh, upon whose tables are never found the roasted corpses of animals, and who have learned from experience that God's command to the Edenic pair was as sanitary and conducive to soundness of physical fiber as the ten commandments are to moral health. In physical or

mental endurance they would not yield to their flesh-cating companions. They mony among our workers and am heart know that the eating of fiesh is no more necessary to the physical economy than the drinking of whiskey. CHRISTIANS AND BRUTALITY: Wherefore, then, should a Christian eivilization tolerate the bloody horrors

of our slaughter-pens? Why, in order to gratify an unnatural appetite, should Christian men and women make it necessary to so brutalize a large class duce our grand philosophy to a theory of their fellow-men. and so accustom them to the taking of life and the sight of blood gushing from palpitating bodies, that the portion of the city in which these men live is a hotbed of crime and murder, and a man's life seems to be held not more sacred than that of an ox? A civilization that so dehumanizes a portion of its people, according to an immutable law, is the victim of its own

THE CHRISTIAN'S DINNER. If we would realize the extent of our slavery to the shambles, we have only to glance over the menus of our leading hotels and restaurants. Often more than a dozen different kinds of animals are slaughtered to make a Christian's dinner. It is a perpetual disgrace to our. gluttonous civilization. A Greek philosopher or a Roman senator would look upon them in disgust. There would be something ludicrous to an old Greek like Plato in hearing a Christian minister preach cloquently upon the great theme of "Peace on Earth" within ten

miles of the Chicago stock yards. After could ever come by caring much about that he would not be surprised to see our own narrow pleasures.-George

heads of our women, and the grinning Noble women oft do great deeds in heads of animals "ornamenting" their humbleness.-German motto.

innocent animals, evidency created for other purposes than butchery. The Christian minister who, like John Wes-hall would hold forth for a week here the hall would not hold the people; but as it is now we have to take it right and left.

I see a notice that the New York Our Buddhist Heraia has onereurority are alization. tinue to think so until I am convinced to the contrary.

Mr. R. E. Lloyd said he would give town that could be converted to Spiritualism. I tried to have him write the promise out, but that he refused to do. I am anxious to see some one earn the money in both cases, and then we could J. H. POLLEY. believe

HARMONY AMONG WORKERS. To the Editor :-- I believe with Brother G. W. Kates that we need more har ily in sympathy with his plan for an association of speakers. We need to

show forth by our actions that we believe in the power of harmonious co-operation as well as to continually preach it. For spiritual mediums, speakers or otherwise, to be governed by the cruel and crude systems of competition rivalry which, govern the in instead of a practical benefit to the human family. It should be pleasure to old workers in our cause to see new ones coming out, but from actual experience we know such is not always the case. The more honest workers w have, the more popular will our cause become, whether it be in one phase of mediumship or another. Let us let our

light shine by working in harmonious o-operation and thus set the world a better example than we can do when we work for our own selfish individual interests and reduce ourselves to the common level of the competitive age we live in. Any person interested in a plan, whereby we can establish such system for work in Kansas and adjoining States, without clashing with the work of the N. S. A. which is a grand and noble work, is earnestly invited to write to me enclosing stamp for renty. W. E. BONNEY. 720 East 12th st., Kansas City, Mo.

It is only a poor sort of happiness that

The police were engaged vesterda in investigating a rather mysterious affair in which several persons play prominent parts. The central figure in the transaction is Mrs. Mary Louise Koehler, of Lawrenceburg, Ind. "The lady in question is the widow

of the late Captain Val Koehler, one of Lawrenceburg's wealthiest citizens. "Prof. Reese advertised his business extensively, and it was through one of these advertisements that Mrs. Koehler heard of him. The Lawrenceburg woman called on Prof. Reese on January 11, and after a short talk she asked Prof. Reese if he could foretell the future. The story is that Mrs. Koehler received a reply in the affirmative. Then the Lawerenceburg woman made in-

quiries about the stock market. Then the parties talked about speculating in pork. According to what the police learned Prof. Reese told Mrs. Koehler that she could make a lot of money by speculating in pork. Then he asked her how much money she could raise. Then Mrs. Koehler said she had \$300 ready money "The above amount of money was

turned over to Prof. Reese with the understanding that she was to realize \$2,000 in a short time. Then Prof. Reese gave a promissory note to Mrs. Kochler. "Of course, the note was never paid

In some way the details of the transaetion leaked out. Colonel Deitsch heard of the affair and he detailed Detectives Crim and McDermott to make a thorough investigation. The officers visited the Walnut-street

house and learned that Prof. Reese and his wife had left the city. There has been a perfect stream of

people calling at the Walnut-street louse, to see Prof. Reese. One man claims that he gave the clairvoyant \$900 to invest and that he never heard any more about the money. Other persons claim to have been victimized out of various amounts.

PRIESTLY PLOTTING.

The religious societies of Columbus, Ohio, have effected an organization whose object it is to abolish Sunday burials. Next they should make an arrangement with old Death by which he will stay his work, so as not to make burials necessary on that sacred day. All to please the priests.

### Joy descends gently upon us like the evening dew, and does not patter down like a hall storm.-Richter.

I argue not against heaven's hand or still bear up, and steer right onward. Milton.

Give a boy address and accomplish ments and you give him the mustery of palaces and fortunes where he goes,-Emerson.

CONSUMPTION The EDDTOR i I have an abcolute Cure for UMPTION and all Bronchial, Throat and Troubles, and all conditions of Wasting . By its timely use thousands of apparent-Avey, by its limely use thousands of apparent-ity hopeless cases have been *permanently curred*. So proof-positive am I of its power to cure. I will send *FREG* to anyone afflicted, THREE BOTTLES of mr Newly Discovered Remedies, upon receipt of fix press and Postoffice address.

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more than forty years. Our cash has gone into the coffers of the orthodox churches and to the support of sectarian institutions. Our wealthiest men and women have gone into the higher life without leaving one dollar to that which made them what they were and gave them their only knowledge of immortality. To those who have been bound by custom and tradition this example of Mrs. Babe's is one that will certainly bring them to a realization of their duties to their fellowmen.

Mrs. Babe made no pretences to ostentatious display and ever sought to have her good deeds done so that one hand would not know what acts the other one performed. In going into spirit life she has builded better than she knew, for she has not only benefited her own soul in its upward progress, but has led the way for others

who are striving to find the light. Out of the abundance that many of our Spiritualists have accumulated during their years of activity should be given, in some form or another, that which will make the religion that made it possible for them to secure their fortunes, a power for good in the land. Mrs. Babe has led as well as shown the way to this class and her name will go

into the history of our movement as the benefactress of Modern Spiritual ism in the truly practical sense in which she served it.

Unitarianism has only progressed by means of its organization through which the diffusion of its literature has been made possible and its missionary work so well accomplished. Organization will do the same for Spiritualism if other philanthropists, like Mrs. Babe will but follow her praiseworthy example, and prove to the world that Spiritualism is their support at the time of transition, as well as in their palmy days of money-making and money-getting.

Each and every member of the Board of Trustees of the N. S. A., feels espesially grateful to our arisen sister, and this letter is prompted by the honest desire to do simple justice to one who has built so wisely and so well as has she. In the meantime, let the readers of these columns remember that this bequest is not available for twelve or fifteen months, hence the N. S. A. Is more than ever in need of their active support and interest now. Some twenpeople have joined the writer in his \$10.00 offering to the N. S. A. We want 980 others, or 80 others, or even twenty others to do the same thing. Now is the time to come forward, and do your duty, friends, and be worthy of the example that Sister Mary A. Babe has set you. Send all donations to Francis B. Woodbury, secretary of the . S. A., 600 Pennsylvania avenue S. E.

Washington, D. C. Yours for the truth, H. D. BARRETT. President N. S. A.

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### TEB. 13, 1897.

# THE PROGRESSIVE THINKER.

SPIRITUALIST.

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# **GONSGIOUSNESS** FULLY ANALYZED.

INSANE FREAKS OF CONSCIOUS attracting from her the least notice. At NESS-METHODS OF FRENCH length, after an interval of several NERSE-METHODS OF FRENCH Regu, after an interval of several SCHENTISTS FOR THEIR CURE-NOTABLE PROGRESS BY THE AID OF HYPNOTISM-INCIDENTS OF THE SALTPETRIME AND OF THE SALTPETRIERE AND remarkable digression of consciousness THE HAVRE LYCEE-A LOCAL often forces her to tell all her secrets CASE OF MANIA CURED BY THE aloud, unrestrained by the presence of USE OF THE FRENCH TREAT. unsuitable auditors.

USE OF THE FRENCH TREAT, dusting a distinguish and the second sec -SHE TALKS WITH SPIRITS OF her companions and attendants were JUST MEN AND WOMEN MADE unacquainted, and very incoherently PERFECT. for a time she

SPOKE OF FRIENDS THERE

who performed in her behalf many

"The problem of that other, or hidden, self," continued Dr. Grace, in the Cininnati Enquirer, "is larger than a makindly acts. She began to improve shortly after imparting this informajority of inquiring people suppose; at the same time every intelligent person tion, and in some two years from that concedes that man has a dual nature. time she brought a message from her Hundreds of people have lived, and terra incognita which M. Janet recog. anny are living to-day, who are prac-nized as something intended for his tically three persons in one individual-guidance in the girl's treatment, from tically three persons in one marratual galdance in the girl's treatment, from almost capable of description as three a psychologic view! He saw reason in individuals! Murderers, thieves, forg-the message and adopted its sugges-ers-all classes of criminals-have de, tions with caution, gradually, one at a yeloped in the hidden self of men and time, till good results came. Hypnot-women normally kind, virtuous and of ism was largely employed as an awakwomen hormany kind, virtues and is ism was migory employed as an awar-unstained character. Kleptomania is ener of sensibility, which M. Janet in-often classified as a disease, but it is duced by the method of passes over the not a disease of the normal man or wo-man. Rather is it the assertion of that

ther self, without which it could not txist. There would be deeper inquiry has reported. When Lucle was in the into this and cognate moral digressions f scientific men had not so stoutly resolved to treat with contempt everything which savors of mystery. Physi-plogists sneer at these things as fit for only the extra-credulous. Strait-laced psychologists pay them no attention whatever, and physicians refuse to discuss them in a serious mood.

"Your professional man must have practical things or nothing, forgetting other person. In the waking state the that Galileo, Galvani, Fresnel, Darwin, Fulton, Whitney, Moore, Edison and hundreds of others have forced upon che world those things which their concomporaries denounced as impractical, but which to-day are recognized as prime factors in our intelligence and ivilization. How many branches of knowledge have been reviewed and reconstructed upon lines which its astute professors at first condemned, then suffered, then embraced, until that which remained of the old system no longer stood as rules, but as mere exceptins? All the while there are phenomena in nature awaiting the inquirer which a high grade of intellect may assail with good results, but nothing less than serious, intelligent and painstaking study will rield their fruitful outcome.

"We must live down the fear of being called superstitious—a word grossly antsapplied. No class of people is superstitious than the learned class, made up of those who have much book knowledge without the ability to apply it beyond the supposititious cases used by the schools for familiar illustration.

"Facts come to those who possess a time mental attinity for them, and then they are exhaustively assimilated and the recipient is by them educated in their significance and application. It is impossible for one mind to absorb everything, just as it is impossible to mke up oils or acids with a sponge alsaturated with water-or, better stated, carrying all the water it can hold- for some points escape the most painstaking scientist, not because he is careless, but because his mental tenincles fall short of it. The mystical mind fights shy of the toploftical collegiate, and vice versa. When they once get together and compare notes, ascertain facts indisputably and subject them to critical analysis, the united effort frequently produces happy results. for both are in pursuit of the jewel truth, and each is well

tle. In the hypnotic state she returned o her same condition and conversed as rationally as ever. My greatest surprise sime in her recognition of the fact that there was another Huttle in the house -a silly girl who had gone daft because she was pursued by the mere phantom of love. 'If a shadow can do so much harm,' said she, 'the reality must be a perfect terror.'

"'Were you never in love?" I asked. "'Indeed no,' she replied, with a light laugh; love of that sort is only for crazy

heads.' "After several months' treatment with fair apparent results I ventured upon a test of M.Janet's experiment in the leepest trance. It succeeded admirably, but the developments were different from anything in the reports of the French scientists. The girl seemed to have entered the pearly gates and caught a glimse of paradise, and she talked with the spirits of just men and women made perfect-with her grandfather, her former teacher and pastor, and with girl acquaintances who had passed away when quite young. They talked of the past, my patlent in her natural, childish tone, and she repeated all the messages she received, apparently for my benefit. Of course I heard the answers, some of which were specially instructive.

"Following the fourth or fifth trance of this kind I was gratified beyond measure to discover that Hattle in her normal state recalled some of their features, and especially the remark her pastor had made that with patience and the good care she was receiving it erelong be well with her. I would

"In making these passes he stumbled needed this kind of encouragement, for our progress seemed very slow, sometimes not at all perceptible. Memory hypnotic state on one occasion the sugof everything was reflectant, and I gestion came to him to continue the passes over her, which he did for the charged this to the cause of the attack, space of half an hour. She was thus thrown into a sort of syncope, from to which we, of course, never referred. The months dragged along, but I was constantly cheered by the assurance from 'over there' that all would which, after another half hour, she revived in a second somnambulistic coneventually be well. The deep trance had dition entirely unlike any that had characterized her hitherto different sensibecome the rule, for its improving inbilities, a different memory, in short, anfluence was remarkably manifest. One day it continued beyond the usual limgirl was anaesthetic all over, nearly deaf and with a terrible contracted field it, and Hattie was indeed laggard in returning to mandane things. Her eves of vision. However bad it was, sight at last snapped open, and with a surprised look she gazed upon the objects about her, and said:

was her best sense, and she used it as a guide in all her movements. With "'Home again at last. What a jourher eyes bandaged she was utterly ney I have had in strange places, and many times I was lost. I'm glad to get helpless, and like other persons of a similar class, she almost immediately fell asleep at the withdrawal of her home again, but, oh, how tired and sensorial stimulus. M. Janet calls this hungry? "She had returned to herself. The un-

waking, or primary state, by the name of Lucie I. In Lucie II., her pr'mary happy episode of the past was completeclass of hypnotic trance, the anaes-thesias were diminished, but not rely dead and deeply buried by the aid of those good angels who know best moved. In the deeper trance, LucieIII. how to administer to a mind diseased. brought about by the additional passes, The way to their help has been made plain by such progressive gentlemen as Janet and Charcot. May God bless the no trace of them remained. Her sensibility became perfect, and, instead of being an extreme example of the visual efforts of everyone who is devoting his type, she was transformed into what abilities to the discovery of means for in the new terminology, is called 'a the cure of insanity.' Т. Р.

"That is to say, that whereas when JAY GOULD MAKES PROGRESS IN SPIRIT LIFE.

awake she had thought wholly according to the impression upon her organs To the Editor:-In your issue of the of vision, and could imagine things only 9th, I find an article of merit entitled by remembering how they looked, now "A Needed Lesson," from the pen of Sarah L. Hard, M. D. I heartily concur in this deeper trance her thoughts and memories seemed largely composed of images of movement and of touch, as in all the sister has written, with the exception of these words: "Alex Stewappears by M. Janet's induction from art, Jay Gould, are pictured as starved skeletons, feebly crying as infants in great and interesting mass of facts. which I do not sufficiently recall to a cold attic or celler, groping in darksummarize. ness, begging for light, food, raiment." I cannot answer for Mr. Stewart, but "This discovery of the form of deeper

trance in Lucie made M. Janet naturally do know that for Mr. Gould the coneager to find it in his other patients. dition mentioned does not exist. One He found it in those he designates as who understood his need brought him Rose, Marie and Leonie, and his to me soon after he passed the "Border brother, Dr. Jules Janet, interne at the Land." He was unhappy, 'tis true, but not for long. I gave into his keeping Salpetriere Hospital, found it in the celebrated subject, Witt, whose trances the beautiful wand of Hope, and taught had been studied for years by the varihim how to "work out his own salvaous doctors of that institution without tion." I counseled with him as I would any of them having happened to awakwith one in the form. He displayed the en this very peculiar modification of the same characteristic energy that govpersonality. It is stated that with the erned his earth existence, and worked return of all the sensibilities in the unceasingly to cancel the "debt to hudeeper trance the subjects are transmanity," and with this result. One ists are fair examples of results under formed, as it were, into normal persons. evening in a circle lie spoke to one In particular their memories improve through one of our well known meand at this point comes in M. Janet's diums. With joy unspeakable he said: "My soul is free! O, this night my soul first great theoretic generalization, which is this: 'When a certain kind of is free! now I can go onward and upsensation is abolished in a hysteric per ward. son there is also abolished along with His is a bright progressive spirit. In all the spirit-realm I have not a more valued friend. Do you wonder that I take up my pen in his behalf? Would that each soul in spirit-life was a Jav Gould in desire to progress. Would that each soul in earth-life was spiritually unfolded before crossing o'er the If the motor sense be abolished, the pathreshold, and I would that there were tient must will the movement of his more "silent workers" in this beautiful vineyard of truth. limbs by first defining them to his mind

TENDENCIES

Toward Fossil Conservatism. ligion, and is not yet in the care of carnated spirits; carnated spirits may strive to control the movement, they VARIOUS INSTANCES SPECIFIEDmay sidetrack it for a time, but the first DANGERS PLAANLY DESIGNATthey will know, some new avenue will ED--WORDS OF WARNING AND APPEAL--FROM AN OLD-TIME

be opened and accepted for a more perfect spiritual expression. Spiritualism plain and simple as it is

To the Editor:-We are approaching and has been handed to us from decarnated spirits, is, and always has been the greatest of all blessings; no inthe Semi-Centennial of modern Spiritualism. Already a celebration is confluence for right-living, for justice templated; a retrospective view may not be out of order. The writer can well refor enlightening and uplifting humanity can compare with it. No faith, or themember the agitation the first rans prooretical traditional religion can take the duced, as well as the position taken by place of a demonstrated, philosophical, the first spiritual newspapers, teachers, reasonable one. There can be no more and leaders, nearly fifty years ago they were thorough reformers, and all attractive presentation of spiritual truth than the truth itself; it does not require reformers were given a helping hand. the shadows of an external church to Politics, medicine, law, theology, womake it inviting: the less of the show men's rights, marriage, and every quesand sham-shame-of the church the tion that related to the unfoldment and better for plain clear-cut Spiritualism. uplifting of humanity was considered The everliving subjects of life in all germane, and recognized during the first

its varied human expressions "the rights of man," non-partisan politics as No Spiritualist questioned the policy related to good government, should not of "The Bauner of Light," of Boston, in be tabooed by wide-awake Spiritualists. its agitation for the freedom of the The Gods, saviors, hells, heavens, prayslave, the rights of the Indian upon ers and saints, with all the theories and the western plains, the absurd and dangerous vaccination schemes of unspeculations that attend them, are not up-to-date subjects for progressive Spirscrupulous M. Ds., or the rights of woitualists. A revival of plain Spiritualmen, single or married, to the absolute ism is the demand of the hour. control of their physical bodies-these

DR. M. E. CONGER. and all similar subjects connected with the welfare of the great brotherhood 945 Trumbull Ave., Chicago, Ill.

and sisterhood of the human race. Yes! and the rights of our fellow creatures IMPORTANT FROM TURKEY. the domestic animals, were considered Sir Ellis Ashmend Bartlett has just proper subjects for discussion in the returned to England from Constantinofirst years of modern Spiritualism. ple, which city he visited in the inter-Who will contend that the spiritual press, the spiritual rostrum or the rank est of the Triple Alliance, to bring about and file of our leaders have kept pace a better understanding among the conwith the demand of the times, or are totracting powers. The New York Herday leaders in the great issues of the ald of a late date, in its European ediday? Who has muzzled the press? and the tion, prints the report of a lengthy in-

terview held in Paris with its own corobject, is the question. Why are the subjects of politics-National, State and municipal-tabooed by respondent, while the embassador was on his return journey to London. It the spiritual press? Is good gov-ernment unimportant? Isn't our first was cabled to New York, from which city it was mailed to The Progressive duty due to home and country? Thinker. Are Spiritualists to degenerate to the

plane of the followers of Catholicism, It is a source of gratification to know and be led by the nose by some spiritual that our journal took a correct view of priest, or will they arise and assert this Turkish imbroglio from the begintheir manhood, and demand that all ning, and that our well-read readers muzzles be removed, and the searchhave been with us. light of truth and freedom be turned

"It is simply damnable," said a plous ls it a good move to discard our churchman to whom we handed this simple society organizations, adopt the news slip for his eye, as he closed its worn-out, out-grown orthodox name of reading, "how shamefully the Christian public has been deceived by the false church, and ordain John Crookshanks and wholly partisan reports sent to this and Sally Ann Snyde to preach in the pulpit of a spiritual church? How do country from Armenia. Every battle between the constituted authorities and such spiritual schemes sound? Do they sound progressive and aggressive, or do the insurgents has been represented as a massacre. My eyes have been gradthey have the ring of a fossil and the ually opening for some time, and this report fully confirms my suspicions." But to the report, which we follow

what are the ring of a rossil and the smell of having gone to seed? What are the real tendencies of Spir-itualists at this date? Are they not to-wards church organizations with all their sham attachinghts? What about our great camps and, National organiza-tion-how they wards to lead the ross verbatim: Asked what was the object of his journey, Sir Partlett replied: "My main object was to ascertain the real state of affairs in Constantinople; tion-have they moved to lead the people into bondage or out? Has the Na-tional organization sounded any rallyalso to do anything in my power to

ing cry except the God-in-the-Constitu-How about the God in humanity that is at this moment being starved and frozen out of the bodies of fifty thousand of God's children in the great City of Chicago? Have Spirftunlists no especial interest in such conditions in free Amer-ica? Is politics to be ignored under

such circumstances by Spiritualists? How do such facts and conditions look to our Rev. Church Spiritualists? Why change the label from society to church unloss there is some object: what can be the object of any intelligent Spiritualist in advocating such a move? What do

history and observation teach in this matter of society or church organizations?. The Unitarians and Universal-

modern movement, and I have no doubt regarding their wisdom to run and not ruln it. OLD BOTTLES. Spiritualism is a humanitarian re-Protest Against Putting New CORA L. V. RICHMOND

Wine into Them. CHURCH NAMES, FORMS, CERE-

MONIES, ETC .- A BACKWARD MOVEMENT. To the Editor .-- I did not think to

again so soon ask space in your col-umus, but I have read with interest the articles pro and con upon Spiritualism and church, and I desire to say a few words bearing upon this subject. To me it is disheartening, (to use nc stronger term) to note the tendency of Spiritualists and of spiritualistic cleties to cater to popularity by using the words and prayers, (when others will serve as well) and adopting the forms and ceremonies and rituals of an institution that Spiritualism has been battling for half a century. To me it is a sad and lamentable fact that an effort is being made to fit this grand philoso phy of life to the stunted, dwarfed body of orthodox churchianity: to groove l into the rut, and mould it to shape and conform to a system of false theology and if it be true that there is no protection under the law to Spiritualists as an organized body--if there are no methods through which we may claim and gain respectability except through this time-serving process, then our case is a pitiable one indeed. Is it not possible for Spiritualism to establish a religion that shall command the respect of the world, and demand the protection of our laws without conforming to the senseless usages of fast-decaying ecclesiasticism? If not, where ou boasted strength and power? In the name of reason and good sense, can there be no religion only as related to the nummery and mimicry of the Dark Ages? Why should Spiritualism trail

its shining garments through the musty tombs of antiquity to pick up the rubbish of medieval times? That good worker Mrs. R. S. Lillie

referring recently through another paper to the fact that some of our ablest speakers were out of engage ments, and inferior talent taking their places, and this was driving the more advanced Spiritualists into the liberal churches, queried: "What are we com-ing to? What does it mean?" Now,

the above stated fact is too ofttimes ap parent, and yet I would sooner attend liberal church where they have good talent, speakers abreast of the times and where they are fast laying aside the forms and ceremonies of old, than to go to a Spiritualist "church" where they are just taking them up; and especially so, if, as Mrs. Lillie and some

others advocate, we are to exclude the test work from the "pulpit;" and while I am not a "test" hunter nor a "sign" seeker, having long since passed that stage of inquiry, still I cannot see that there is anything immoral or irreligious in receiving a message of love and helpfulness from a spirit friend through platform test medium on the "Sabhath' day! I cannot see how any "religion" can be better upheld by knocking out its

action promoting the good understanding introduction of by refusing people an opportunity to know regarding the phenomenal side of the subject. The fact is the fact

This book gives an admirable course of study in ethics, and supplies at long-feit want of an ethicsi text-book especially adapted to the comprehension of children, as well as older persons whom it is wisely and appropriately designed to interest while teaching them valuable chical lessons. The author shows a wise practicality in her method of teaching the principles of ethics. She illustrates her subject with many brief narratives and ance-dotes, which render the book more interesting and more casily comprehended. It is especially adapted for use in children's lyceums. In the hands of moth-ers and teachers it may be made very useful. Young and old will be benedited by it. It is a most excellent book and should be whichy circulated.

COMPILED AND EDITED BY

HARRISON D. BARRETT.

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

LIFE WORK

OUTLINE OF CONTENTS:

CRAPTES I. Parcetage-Flace of Birth-Childhood-School Experiences-First Mediumistic Work, etc Chaptes II. Hopedalo-Mr. Scott in Massachusetts-Removal to Wisconsin-The Ballou Family-Adin Ballou's Work-Work of Spirit Adin Augustus Ballou. INTRODUCTI

Ballou. CIAPTEE III. Ouina-Her Earthly Life and Tragio Death-Her Mission in Spinit-Life. CHAPTER IV. Other Controls-The Guides. CHAPTER V. Work in Cuba, N. .-Buffalo Pastoraté -Workers in Buffalo-Thomas Gales Forstor-Sarah. Brooks-Horaco H. Day-Renoval to Nor-Sarah. City, 1856-Dhiadelphis-Boston-Baltimore. CHAPTER VI. Work in New York City.

CHAPTER VII. New York City. (continued). Prof. J. J. Mapes-Hon. J. W. Edmonds-Dr. Gray-New York Editors and Circy-Othor Places in the East -Meadville, Fa., 1864-Hon. A. B. Richmond,

-Meadville, Pa., 1864-Hon. A. B. Richmond, CHAPTER VIII. Washington, D. C.-Reconstruction-Senator J. M. Howard-George J. W. Julien-Gen. N. P. Banks-Nettie Colbern Maynard-Statements of Geo. A. Bacon. CHAPTER IX. England-Robert Dale Owen-George Thompson - Courtess of Calthness - Mirs. Straw. bridge-Mr. and Mrs. Tobb-Mrs. Nosworthy-J. C. Ward-Mrs. Slater-Audrew Cross. CHAPTER X. Work in England (Continued in Three Subsequent Visits).

CHAPTER XI. Californis Work, 1875-Other Visits-Letter of C. M. Plumb-Letter of Mrs. John A. Wilson.

Unartza XII. Chicago Work, 1876 to 1895-First Society Obsricered, 1869-Complete Account of Work in Letters and Statements of Members of the Society,

CHAPTER XIII. Camp Meeting Work-Cassadaga-Lake Pleasant-Onset Bay-Lake Brady-Lookout Mountain, etc.

Mountain, etc. CHAPTER XIV. Literary Work-Hesperia-Volumes of Discourses and Lectures-Psychopathy; Soul

CHAFPER XIV. Literary Work-Hesperia-Volumes
of Discourses and Lectures-Psychopathy; Soul
Teachings-Poems-Other Literary Work.
 CHAFTEE XV. Literary Work (continued)-Lecture
c: Gyroscope, 1858-"The Shadow of a Great Hook
ina Weary Land," 1837-Poems-Choice Selections
in Prose and Verse-Work of William Richmond,
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Orpha E, Tousey; from Lady Caltingers, and others
-Appreciation of the Work from those Hest Quatfied to Judge-Frederick F. Cook-Wendell G,
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shorten the search. "We may theorize till doomsday without result. Everybody, even the

theorist, demands facts, and the ENTRA-MYSTICAL PEOPLE

it all recollection of past sensations of come forward with them in abundance, that kind.' If hearing, for example, be and are told that their data are unsystematic and in opposition to popular sci-ence, and they are dismissed with a the anaesthetic sense, the patient beence, and they are dismissed with a comes unable even to imagine sounds speer. Occasionally there is a man of and voices, and has to speak, when brilliant ability, like Prof. Wallace or speech is still possible, by means of

motor.'

Hon. A. B. Richmond, who is attracted MOTOR OR ARTICULATORY CURES. by well-attested phenomena and convinced by their verification; but still the scientists object, even to res adjudicata in their own guild, because they in visual terms, and must innervate his are out of the old theoretic rut. Scivoice by premonitory idea of the way in entists are in sore need of missionary which the words are going to sound. effort, of enlightenment, in short, of ed-"Upon the patient's recollection the practical effect of this law would neces ucation.

"I am glad to speak of another notsarily be great. For example, take able exception to those who are govthings touched and handled and bodily erned by mere theory, no matter what movements. Memories of such things, the facts may be, and thus bring to the records of such experiences, being nornotice of American thinkers the tireless mally stored away in tactile terms, researches of M. Pierre Janet, Professor would have to be incontinently lost and of Philosophy in the Lycee of Havre, France. His recent book. 'De l'Autoforgotten as soon as the cutaneous and muscular sensibilities should come to be matisme Psychologique," which served as the author's thesis for the Doctorate cut out in the course of disease. Mem-ory of them, on the other hand, would of Science in Paris, has already occabe stored as soon as the sense of touch sloned quite a commotion among the came back. Again, experiences under-gone during the anaesthetic condition of scientists of Europe. The object of the work is to throw light upon the causes and eccentricities of insanity, and dis-close such details of treatment as M. Janet has demonstrated as of value. ideas, for such ideas are, in the time be-The insane period he regards as one of ing, forgotten and practically nonexistdistinct consciousness, as different from ent. However, if the sensibilities of the normal as midnight from noonday: touch are ever restored, and their ideas or, as he puts it, the field of consciousand memories with them, it may easily ness is contracted and a medley of imhappen that they, with their clustered ages is forced upon the brain. Insane associations, may temporarily keep out mentality lacks strength to take in the of consciousness things like the visual normal number of sensations or ideas and other experiences accumulated duronce, and hence they are jumbled ing the anaesthetic period which have and incoherent. When a person of no connection with them. sound mentality can handle or think of It is suggested by Mr. Janet that if touch be the dominant sense in childten things at a time a hysteric can manage only five-perhaps only two-and hood, it would thus be explained why that awkwardly. The author claims that our minds are like vessels full of hysterical anaesthetics whose tactil sensibilities and memories are brought water, and taking in an additional drop back by trance so often assume a childforces another out; and it should not be like deportment, and even call themoverlooked that the hysteric mental vesselves by baby names. For instance, M.M. Borru and Burot found in their sel is preternaturally small. In unify-ing or synthetizing the innumerable extraoardinary somnambulist, Louis V. facts which are constantly offered for that reviving by suggestion a certain condition of bodily feeling in him would facts which are constantly on a fisuf-its consideration, its power is insuf-ficient to do the full sum of work thus presented, and an ingrained habit is presented, and an ingrained habit is formed of neglecting or overlooking cer-had prevailed. He forgot the later tain determinate portions of the mass.

years and resumed the character and Some ignore the senses of the eves and sort of intellect which had marked him see not, although their eyes are as fully at the earlier time. open and in as healthy condition as "I may return to M. Janet's theory Others have, apparently, to their and practice on another occasion. My own comprehension, but one arm or leg, acquaintance with this work grew out and perhaps but half a body, the other of a mournful necessity-the menta seeming to them to have been cut aberration of a relative from disappointaway and removed; and according to these crippled sensations they move and of mortals. She had been a young lady

act. of the most brilliant promise, intellect-"Apart from this disability, termed using alert, even witty, and with no just anaesthesia in the books, hysterical persons are usually distrait and confused veloped such features as made her par by triffes. They forget everything and ents foth to entrust her case to a live only at the present moment, and in stranger, and I undertook it with fear their then immediate surroundings, no and frembling, having no experience to matter where they may be temporarily guide my course. Naturally I looked located. When one of M. Janet's pa-to the French authority for information idents, whom he calls Lucle, stopped upon a subject to which they have giv-talking directly with one she ceased to en such careful, studious and exhaustive be able to hear any one else. A com- investigation, and the result approved panlon might stand behind her, call her this method. At once I determined to shout abuse into her ears, employ hypnotism and found myself enby name. without inducing her to turn around; or, abled to do so after a little study of the going before her face, showing her ob-science. fects, happing her on the cheek, without "I shall designate the patient as Hat-

Those on the other side of life need us inst as much as we need them. In serving them we are serving humanity. Only the undeveloped are a detriment to earth's sensitives.

And now I would clasp hands with the dear co-workers and whisper a word to them. Be happy that you have been considered worthy to look be yond the yell that conceals the spiritual from the material world. Be true to those who have chosen you to aid in the grand work of giving light to them who sit in darkness. Come up higher in your lives; reach heavenward in your hearts; let all your thoughts be pure. To those who have fallen on life's bat tle field, extend a helping hand. You touch--consequently stored up in visual cannot see with the eyes of the soul, or auditory terms exclusively-can have and should judge not. You did not see contracted no associations with tactile the conflict. You do not know the scars.

> "Faults and failings let us cover With that mantle, shining white, Angel drop from heaven over Every soul that dwells in light."

Send out into the thought-realm. kindly thought to those out as well as in the form. Draw from the great fountain of knowledge and love that flows from the silent and beautiful land of the soul, and learn to say in all

sincerity: God bless each soul in human expression-excepting none MARY E PARK. San Francisco, Cal.

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Forty and fifty years ago they were the objective points of orthodox persecution; they were organized in small ordered the massacres or cruel deeds whatsoever. He is essentially a kindsocieties similar to those adopted by Spiritualists! they were unpopular agitators for better religion, better governthe most desperate kind.

"As for the deplorable massacres that ment and better morals; their purses took place in Asia during October, Nowere light, but their faith strong, because they believed in works as surely as faith, also used reason with their the result of Mussulman indignation and fanaticism, which had been aroused strong wills and persistent energy; they by the sham atrocity agitation of Eng-land, by the reckless abuse of the Sulwere a power for good everywhere, because it was humanity they were pleading and working for. tan and the Turks, and by the provoca-

Spiritualism (modern) was born durtion of the Armenian revolutionists, esing this period, and the most bitter and pecially by the emeute at Constantirelentless persecution that was doing nople, on September 30, 1895." much for them, giving them free ad-vertising, was transferred to the new-"What do you mean by the sham atrocity agitation in England?"

born babe in the spiritual manger; the "I mean that for ten months-from December, 1894, to September, 1895 results were obvious: the Us. grew into popularity and have fossilized as rapid--all England was deluged with ly as the orthodox churches. the most monstrous shameless ex-

The Spiritualists soon received the the suppression of the Gassun revolt in August, 1894. This bogus atrocityshot and shell of orthodoxy, also of the then liberal religionists, Infidels and Delsts, consequently the agitation be-came notorious, the secular press took sides, and the truth underlying the mongering produced a bitter feeling bemodern movement got a hearing; it scheme of reforms for Armenian districts only, issued in July, 1895. "This produced, as a distinguished looked to some of us, as if the world would soon be converted to a religion founded on demonstrution sustained by American told me previously, the same reason and sound philosophy; Spiritual effect upon the dominant Mussulman caste as the negroes produced upon the ists of those early days were progress Southern whites in 1866--7. The Ku ive, aggressive, and thorough agitators nearly every one an inspired proselyter; societies multiplied rapidly, until mill-Klux Klan in reprisal maltreated hundreds of negroes. On the top of all this exaggeration there were many deliber-ate outrages committed by Armenian ions became interested and were glad to exchange the bondage of the church for the freedom of the Spiritualist's orhuntchakist societies in order to pro ganizations, glad to have demonstration voke Mussulmans to deeds of blood of continued life, in place of theory, tra-There were most deplorable massacres dition and faith; glad to learn from the in the last three months of 1895.

"All good Mussulmans in Constanti spirits that the cruel, unreasonable, unnople regret and condemn these, but just dogmas of a materialistic organizathe Sassun atrocities were a fraud. At the worst five hundred men were killed tion labeled Christian, were a farce, un true from the base to the pinnacle. What can we say of the churches of suppressing the revolt. Reckless Christian fanatics and the political gobe mouches of England had a large to-day? The first and one of the most important points"is fi fine, costly structure, in a popular locality; the house responsibility in all the troubles. Sir Ellis went on to speak of the remust be in the finest style of architect forms inaugurated by the Sultan and prophested a speedy improvement if the

ure, finely finished and gorgeously furn-ished, or else it will hot draw; the draw being the important?consideration; the most note: and notofious clergyman in the society will life it to a call from the Turkish administration is given breath ing time, and if tranquility is main tained. "Lord" if the society is large, the house very fine, and the congregation rich: only a half dozen Carnegies and Rockefellers are necessary to make such a church a success. Jesus their God was grand success, and his example is always referred to by those popular tenthousand-dollar preachers; of course their God was himghs a criminal, but he was a good young man, and a thorough reformer, and was not especially interested in the forms, ceremonies and traditions of the then ruling church; he is reported to have preached a very plain common sense religion, that did not harmonize- with his neighbor's

views, therefore he was a dangerous God, and must be disposed of.

I give the readers of The Progressive Thinker the above plain facts in ofder to show the tendency of church organizations, and to ask: Is it wise for Spiritualists to surrender their strong position as organized reformers, by adopting church in place of society methods? The name church is extremely objec-

tionable because of its use and associations. The modern church is a home for materialists and invalid Sniritualists; it will never answer the purpose of healthy, growing Spiritualists.

The spirit-world inaugurated the at this office.

The whole aim of spiritual societies

should not merely be to edify advance hearted man, but he is in a position of Spiritualists, but certainly, if we are t imitate orthodoxy, we should seek t reach those in darkness, as the church strives to bring the "sinners" into the vember and December, 1895, they were fold. But societies should be careful and judicious in the selection of both speaker and medium, and if possible give the people the very best.

What are we coming to, and what does it mean? The signs of the time portend that Spiritualism as a distinct ive movement is destined to pass away with one class of Spiritualists establish ing churches and discarding the name Spiritualism; another class accepting Theosophy and working against Spirit

ualism; with others leaving our ranks to enter Unitarian churches, and still others studying and fitting themselves aggerations and falsehoods regarding for Unitarian preachers-with all this going on it looks very much as though Spiritualism wasto be "swamped." The principles underlying it and the spirit tween England and Turkey, and that, ual virtues within it will live, but a was greatly intensified by Mr. Currie's tens, it appears as if the beginning of tems, it appears as if the beginning of the end was in view.

> This is what I read recently as the report of a Spiritualist meeting: "Ordination, installation and baptismal services were held." This is just what we read about orthodox meetings.

Again I read: "The Church of the Soul meets at 7:30 o'clock. Rev. Cora Richmond, pastor. Sunday-School at 12:30. Opening service, repeating the Lord's Prayer in concert by the chil-dren." Now I ask, what is there in hose notices to distinguish Spiritualism from the Protestant or the Catholic churches? Protestantism and Catholicism have their "All Souls" churches, their "All Saints" churches, their "Churches of the Spirit," etc.

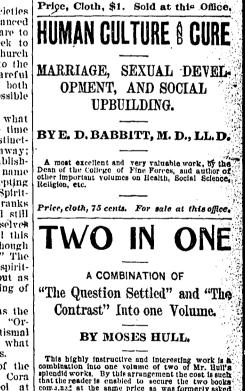
But then, it is said that we can accustom ourselves to anything, and when we get used to the "new deal." we will be better prepared to appreciate other "innovations" that will no doubt soon "High Mass," the "Rosary" for the children, etc. And thus there must needs be, beside reverends and pastors, "Mothers Superior," and "Priests," and

maybe a nice, saintly old Pope to bless us. How nice it will all be! You should read Col. Ingersoll's mast-But, is it not disgusting to contemplate such a state of things? But, with the tide turned in this direction, who shall say where it will end. "What are we going to do about it?" Some of us are at least going to enter our-protest against having Spiritualism buried be-neath the leached-out ash-heap of creedal Christianity. No doubt, bow

ever, individuals and societies will continue to do just about as they have a mind to in this direction; but it does seem that our foremost speakers, who have been made, many of them, what they are through Spiritualism, would discountenance the effort to put the new wine of this grand movement into the old bottles of churchianity.

CLARA WATSON.

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THE QUESTION SETTLED rest to distinguish Spiritualism Protestant or the Catholic Nothing whatever: both is a car(fu' comparison of Biblical and Modern Spirit-Nothing whatever: both ism and Catholicism have Souls" churches, their "All hurches, their "Churches of 'etc. i, it is said that we can ac-selves to anything, and when THE QUESTION SETTLED Is a car(fu' comparison of Biblical and Modern Spirit-al and Modern Spiritual and so anony converts to Modern Spiritualism to the wants of human-the adaptation of Spiritualism to the wants of human-the state of the Bible neture history reason and common tense, and expressed clearly and forcibly. THE QUESTION SETTLED Is a car(fu' comparison of Biblical and Modern Spirit-senters) and Catholicism have phenomens and philosophy, has been accomplished. The adaptation of Spiritualism to the wants of human-the state of the Bible, neture, history reason and common tense, and expressed clearly and forcibly.

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WHY REMAIN IN IGNORANCE.

nouncement on the 5th page headed "Fifteen Cents."

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### SATURDAY, FEB. 13, 1897.

OROMWELL, THE PURITANS AND SLAVERY.

The Puritans had their rise during the reign of Queen Elizabeth about 1564, They were rigid adherents of Calvinism, and were first distinguished be cause of their hostility to the ornaments worn by the English clergy when officiating in their pulpits, and by their imitation of the rites and ceremonies of the Catholics. They very generally adopted the teachings of the Pietists: "No man is able to attain that perfection the divine law requires: Good works are not necessary to salvation: In the act of justification on the part of man, faith alone is concerned, without good works."-Buck's Theological Dictionary,

The persecutions directed against the Puritans during the last part of Elizabeth's reign, and continued through later administrations, induced the emigration of large numbers of them to America in 1620, followed through successive years with others, mostly locating in New England, and thence in later | Gospel." All else were lesser matters, years to the more westerly States, whose population became very generally imbued with their teachings.

Oliver Cromwell, who was made Lord Protector of England in 1653, was one of the most distinguished Puritan leaders of his time. To say he was a man blood would arouse the hostility of his friends, so we are content to narrate the facts, make a quotation from a letter of his, published over his own signature, and leave the reader to make his own deductions, as to the Protector's religious character.

In 1649, two months after the execution of Charles I., Cromwell was made Lord Lleutenant of Ireland. As such, with a large army, he marched against Drogheda, the ancient capital. The the

JONAH STORY A FICTION. There would be hope for the ultimate triumph of truth if all the clergy would whale is a fiction. Says the press re-

port: "There was as much laughter and amusement over his remarks as if a variety performance was in progress. He started off by saying that the story of Jonah and the whale was a fiction,

and there was no obligation on anyone to believe it. It was a parable on the same line as that of the 'Prodigal Son.' "Dr. Abbott had no doubt a person named Jouah once existed, but his ad ventures after being thrown from the ship had come to be regarded as the Pickwick Paper' of the Bible. "Unrestrained laughter followed this

and some humorous references."

PERSONAL OBSERVATION. Away back many years ago an acquaintance of the writer "experienced religion" at a protracted meeting held in the neighborhood where he resided. The convert was a farmer in vigorous health, but the strain on his brain and nervous system was such he broke down, and became a religious maniac. He walked the streets of the country town, constantly proclaiming in a loud "There are llons in the way." voice. Then he would pick up great rocks, of such weight in ordinary condition he could not have raised them from the ground, then with both hands lifted them above his shoulder, and hurled them with great force at the imaginary

foe. He is seen in our mind's eye as we write, hatless and coatless, with disheveled hair, and the picture of fright, as he fought the beasts that barred his passage to his fancied heaven. From that day to this an eye has been watchful to observe these wrecks of a false religion. If we do seem, at times; to write harshly against a creed which has filled the world with mental and moral imbeciles, it will be remembered that for some fifteen hundred vears-for we find no historical evidence of an earlier origin-this insanity-producing work has been going on. Then we pray the reader to picture before him the good George Nelson, so feebly described, with the innumerable multitudes of others who have been alike frenzied from the same cause, when it is hoped he will join hands with The Progressive Thinker, and aid in ridding the world of a false system of morals ever boasting of its charitable work in crecting insane asylums, the very first of which was built as a resort for lunatic monks, made such by their own wicked teaching, into which

its projector became the first victim. AMUSING.

It will be recollected Evangelist in all the churches of America. to commence immediately after the beginning of the new year, "for the spread of the the emergency was great. News from Shelbyville, Ind., gives an account of one of these efforts to "spread the Gospel." C. Fenwick Reed, an evangelist from Terre Haute, set the ball rolling, and the press dispatches report him quite fully. We need an amusement column for the special benefit of such ranters. In its absence a paragraph is here quoted:

"I come here, thinking this was a spiritual church. Shelbyville is a bad town, one of the worst towns out of hell. It is not in the hands of men, but of automatons. There must be in the 1,200 who are members of the church some stinking carcasses. There are churches in Shelbyville which are walking hand in hand with the Devil, and

attempt to hold the terrible bubonic exhibit as much good sense as did Rev. plague from transportation from Asia. Lyman Abbott, in a recent Sunday The Secretary of the Treasury has sent evening lecture at Plymouth church, out instructions to all officers at our wherein he expressed his honest con- ports regarding merchandize coming viction that the story of Jonah and the from infected ports. If it is stayed it will not be by quarantine regulations,

> however rigidly enforced, but because of the higher standard of health, which prevents the inception of the germs. The Bubonic plague is engendered by the filthy habits of the crowded population, living in utter disregard of every sanitary law. Its name comes from bubose, the lymphatic gland becoming swollen and ulcerating. It is identical with the black plague that devastated Europe during the 15th, 16th and 17th centuries, and was suppressed when cleanlier habits began to prevail. It seems to have a permanent home on the Eastern shores of the Mediterranean Sea.

The disease begins with a sense of great fatigue, shivering and depression, followed by delirium, stupor, a flushed face, severe pains in the groins, armrepresent Spiritualism. pits and breast, swelling of the lymphatic glands, a dark, coated tongue, dark patches and ulcers over the whole body, relaxed bowels with bloody discharges, clammy sweat, sinking pulse, and death. Medical skill as yet has opposed no check to the disease. There is no doubt that it is caused by germs of a distinct, specific character. In the itualist to boot. She says: horrible hygenic conditions prevailing in the cities of Asia, and the

shores of C. Howe' says he has no engagements ot blood of for the winter and spring, and if none the Mediterranean, the corrupt blood of the pariahs furnishes a soil nourishing the germs and developing their most malignant form. The imminent danger now threatening shows how intimately the most distant nations are related, and that the most civilized are necessarily "keepers' of the lowest races, or must suffer from neglecting their obligations. As long and instructive. It means that the presas the present conditions prevail in the ent method of running Spiritual meet-Oriental cities, will Europe and the Western world be constantly menaced

by cholera and various forms of plague. It is now time for the doctors to send a bottle of pus and blood from a plaguestricken sufferer, to "culture," and thereby evolve an anti-bubo-toxine, and then have it made legally compulsory that every man, woman and child be vaccinated. It would be just as reasonable as vaccinating against smallpox or cholera. The people of this country have nothing to expect or hope for from the doc-

tors; or the efficacy of drugs in staying of the managers say, "It doesn't matter the disease, should it be brought to our as long as we are going to have tests, shores. Only by bringing the standard for that's the main thing," which in of health up to that point where it can successfully resist the development of the germs, is there safety.

FAITH A FIXTURE BY LAW. The great mass of readers have not

turned aside to trace the origin of their religious beliefs, or to consider the methods by which they became fixtures Moody insisted on a thirty days' effort in the public mind. Take transubstantiation-the transference of the bread and wine of the eucharist into the absolute blood and body of Christ. It is exceedingly difficult to conceive it possible for a same person, with ordinary intelligence, to believe such a mystic doctrine, so obnoxious to all his senses, And yet, so late as about 1539, the king of England decreed nunishment of death against all who refused to acknowledge

the truth of this physical impossibility. See Encyclopedia Britannica, Vol. 8, p. 376. By like penalties through the centuries, the religious opinions of Christendom were formed. Some ignorant priest projected a silly tale; others

added to it. 'The years passed on; finally a king, to gain favor with priestcraft, compels its acceptance by the populace. It was so with the absurd doctrine of the trinity; so came Sunday

# THE PLAGUE. The governments are moving in an A. VOIGE FROM ENGLAND.

# AND IT COMES WITH NO UNCERTAIN SOUND.

Mrs. Emma Hardinge Britten, the Cifted Speaker and Author. Cives Her Views on Important Questions.

AN URGENT AND, WORLD-WIDE sisted, of a totally different nature to APPEAL FOR BEFORM IN THE those which recalled names, ages, dates CONDUCT OF SPIRITUALISTIC etc., under the influence of communicat-MEETINGS STIRBING WORDS ing split friends, and the attempt to act upon the two different brain exercises FROM AN AUTHOR, LECTURER would not only be impossible but ruin-AND SEER, FAVORABLY KNOWN ous to the integrity of the medium's THE WORLD OVER-THOUGHTS capacity.

Many more stringent pleas of a sim-WORTHY OF THE ATTENTION ilar kind were advanced between the OF EVERY SPIRITUALIST. attempt to give spirit friends the opfearless, candid, and truthful tone of sonal taste the merely per

your publication, I call your attention sisted beyond the death of the body, to a point, the republication of which and the splendid religious teachings I purpose to distribute from your col- which can be communicated under umns to many other organs, claiming to specially prepared and favorable in-fluences, of the stupendous facts of spiritual revelations of a scientific re-In a recent article in one of the American Spiritual papers, I find the following notice which I use as the text

ligion and a religious science. I have much more to say of the varied of the remarks I have to offer. They and differential lines between mere perare written by Mrs. R. S. Lillie, one of sonal tests of identity between spirits of the finest speakers and expounders of departed friends and the inspirational true Spiritual Philosophy of the age; a appeals which point to the significant whole-hearted woman, and a true Spirand mighty fact that mortal death is only the successive change from one In Light of Truth, Dec. 5th, Lyman phase of existence to another, urgingnay, compelling-us to live better and purer lives than those of our general call him he shall conclude that he is earthly career, for the sake of preparing for the mighty change called death. not in demand on the Spiritual rostrum, and must turn his efforts in some other direction. What does it mean-Let it be clearly understood, however, by my readers, that I insist now, as I have done for the last thirty years, that that one of the best instruments for volcing the truth from spirits to mortals no one has ever absolutely known of is unprovided for? His lectures are spiritual existence beyond the grave, or known to be among the most profound the fact that death is of the body alone,

and does not touch-much less quench the spirit-until the proofs are given, ings by nearly all societies is ruinous to in the phenomena of modern, no less the welfare of the cause, and is driving than in ancient Spiritualism.

from it into the liberal churches, by I am a Spiritualist simply upon the tens of thousands, those who have been proofs of spirit return afforded solely attracted to Spiritualism-have learned by spiritual phenomena-but when 1 its central truth, and going to the meetcome to question what we shall do with ings find that they are not supplied inour Spiritualism, I find there are two tellectually, and withdraw, having a circle at home to meet their requiredistinct and wholly inseparable phases of our glorious revelation which ought ments. And while such men as Lyman to be carefully and religiously guarded. C. Howe are left idle, the platforms of The first of these phases is, that the phenomena which prove the return of hundreds of meeting-places over the land are supplied with an inferior orthe spirits to their friends should be giv der of intellectuality because, as some en-as they first were in small harmonious circles gathered together on the Christ principle that "Where two or three are gathered together in my name many instances means that there is to am I in their midst."

be an exhibit, presumably, to prove that Next if it is deemed wise or advisable spirits are present, but which too often to hold public meetings for tests, let it is of such a questionable character as be understood, first, that alleged test to leave doubt and distrust of the truth mediums have been thoroughly proved of such things, always doing un-told injury to the true Spiritual test to be such and are to be relied upon for their capacity as well as honesty. They may not be inspired to give the re-And while many officers of societies gions phases of the movement, any admit these facts and lament the conmore than mechanics and inventors are ditions, they will conclude by saying: found to be poets or painters, or dif-ferent organs of the brain merge into "But it draws." Here is the great error most societies are run on-the printhe entity of its special powers. ciple that sensation of some kind must be kept up to bring in the fee at the The result of the total disregard of brain potencies in spiritual medium-

door, instead of supporting and sustainship, however, amongst the conductors ing the truth, that it may go forth to of spiritualistic societies, has been, and still is, fatal to the welfare and progress Spiritualists should contribute to the of the movement.

upbuilding of Spiritualism and what it I could say even far more than good represents, as they used to do when Mrs. Lillie, in the paragraphs I have they were in the churches. They should quoted from her, has complained of. I look upon it as a duty to put it before insist that Spiritualism is the only now the world. Instead of which it is too prevailing religion of the world which often the case that the mountebank and proves the soul's immortality and offers pretender, with information obtained the results of happiness or misery herefrom any source, 'coupled with flimsy after, for good or evil done on earth. I tricks, transparent to the majority, oc-cupies the platform and blinds enough insist it is the only religion now prevailing on earth that teaches the gloriof the audience to insure success. These ous doctrines of progress and reform as are facts acknowledged by thousands a sure and only means of eternal proof Spiritualists who are anxiously askgress. ing what will be the result, and wherein

For all this and countless doctrines inciting to good warring against evil,

# SOLON AND MARY.

A SEQUEL TO

"Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA,

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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### CHAPTER V.

## FIRE CANNOT INJURE A SPIRIT.

Fire has no power to injure the spirit of man or beast. harmed in the least.

This must be a self-evident truth to all. netic flame, so fine, indeed, that combustion of material things merely libhas power; consequently, we appeal to hell. the reason of all sensible beings, by ask-

ing: How, then, is it possible for any soul or spirit to be forever lost in hell? There are thousands of preachers all

over your fair land to-day who are sounding this fearful dogma; in fact, it is all a cruel fable. There all of the evangelical church creeds are constructed upon hellfire as the base; the moment this fundamental doctrine is taken away, the whole huge structure of any of these faults attribut topples to the ground in ruins.

Catholics, Episcopalians, Methodists, Bantists. Congregationalists, all start out with hellfire, and being hopelessly burned forever and forever within it, ing him alone his successor and heir. as the stronghold on which to rear their He constructed his God like himself; burned forever and forever within it, belief. Now fire disintegrates almost any

known substance sconer than any other is supposed to predominate, it is that known substance sconer than any other is used his reason and put such childish element. It is impossible for fire of any things a way. kind to be kept up for any great length of time without being fed with fresh material, and if fire had the least power over the spirit of man, would be destroyed or disintegrated in a very short time; not be possible for them to believe in therefore it would be impossible for a

spirit to burn forever and forever. Now, with such a self-evident truth before the world-a world of beings. before the world–a world of beings who should use the reason which they have blocked with how is it possible for life, regardless of their brother's welare blessed with-how is it possible for even one scntient soul to believe such a monstrous statement as that the spir-its of mankind will burn forever and wrath thus they consign them, for all forever in hell? How is it possible for any priest or minister, if he have the reason or observation, to believe or lot that reason of the transfer of the tra make such an assertion to his hearers? make such an assertion to his hearers? And yet, contrary to all reason and ob-servation, this foolish fable is preached to the world, Sunday after Sunday, within the churches all over your land

soon consumed or disintegrated; his spirit, thus liberated, fire has no further and brimstone. Brimstone is an ex-before Jesus lived in this world.

my word. Now there are those who will tell you ever, and he will never be able to escape from the pangs of his conscience, brimstone have substituted the man's conscience instead-and this hell will

We will ask you first: What is that within one, called conscience? for it is here the will be and then think of Jesus being the only performed and then think of Jesus being the only also, is impossible. departure from earth of the heart's necessary that we understand what we are talking about. A man's conscience is that within him which rebukes him for his sins or errors which he has been guilty of committing; it is the higher ebuking the lower, and if the higher, which is man's conscience, continues to rebuke the lower, the lower must yield, sooner or later, to the higher, and when error or sin is thus overcome, joy and gladness is the natural result; the higher, or conscience, has become victorious, and he who has gained a victory must sing for joy, and joy or happiness is not hell but heaven: therefore how can a man's conscience remain forever in hell or unhappiness? As soon as deal with. And is it not the same toconscience gains the victory hell disappears. My friends, so long as a man contin ues in error, just so long he is in hell or unhappiness, but when he puts from him his errors, becomes wise, reasons, and accepts truths and understands them-for he can in no other way than by the use of reason, which is wisdomtherefore, it is impossible that any should remain in hell forever. A man who is so low in the scale as not to have reason, has no conscience and is very nearly allied to the brute creation. Beasts, having but very little reason, have no conscience; the higher does not rebuke the lower. A beast may kill its comrade, but its conscience rebukes it not, the higher law does not obtain within it. Who would ever dream of saying that the brute sinned and would everlastingly punished? But if the brute had reason or conscience, the higher would at length obtain, and the Is there a Christian, in the heast would sin no more in that direction; and when reason or conscience ob- of Jesus? Not one. If one were to take tains with man or the spirit of man, a coat, they would, to a man, have that then is he liberated from hell, for that one arrested immediately and lodged in and of itself liberates him. Would not one think that God's con-science would trouble him very much prison. he were capable of creating sentient beings and then casting them into hell, one cheek, turn to him the other also." forever to burn in torment, because in Is there a follower of Jesus to-day, who, their ignorance they committed errors? If a man assaulted him, would not cry Would not one think, if God were all- for the police, and that policeman wise, all-powerful and all-loving, that would march that man at once to the his conscience would greatly trouble stationhouse, and very likely club him him? that the higher would obtain with-beforehand? Jesus said: "Give to him in him, and that such revengeful wrath who asketh of thee, and turn not thou would at length' succumb to wisdom away." How many Christians to-day and love? For, if God were capable of will give to all who ask of them, in other wrath and spiteful revenge, and the burning of his ignorant children in fires rested as vagrants, and sentenced to the of torment forever, he would not be House of Correction? and this is oftener possessed of reason or conscience, and done by those who profess to follow therefore could not be above a beast. But hell and everlasting torment are cruel fables, not fit, even, for the mind ing those same teachings and believing of a reasonable being to dwell upon, in him, and what he taught, can you and we should consider it not a fit subject to write or talk about if it were not hell, either of brimstone, or conscience. that millions of human beings, who ought to use their reason, listen to and even think they believe such horrible. monstrous doctrines; and they are the base gn which all evangelical church creeds are formulated. that seeds of Augreen is the menator green earth. It was the only spinitum between God and man; that but for him ist paper that had enterprise enough to all souls, however wise and good they publish President Barrett's address be-may naturally be, would be cast into fore the National Convention at Washhell; that, through the intercession or ington. It covered three pages of the pleading of Jesus a few will be saved if they believe that Jesus is God's own 1,000,000 copies of the paper containing Now if God created all mankind, his address. are they not also his children? How is it possible that God should have but

ly saving a few for the love he bears to one? O, what a God the Christians hold up for mankind to fall down and worship! a wrathful, revengeful, jealous, and partial God. who, himself

lives within a heaven whose streets are A spirit may pass through and branch for a cast date cast are cast through fire again, without being into hell where the worm dieth not and the fire is not quenched! Surely, such a God must be exceedingly selfish, a Spirit in and of itself is fire or fine mag- very monster of iniquity; moreover, he must be worshiped and praised forevermore, for all this, by those who are erates or sets free the spiritual elements fortunate enough to get into heaven, within all things over which fire, as the while their fathers, mothers, sisters, word is commonly understood by man, and brothers are being tormented in

Friends, we would rather go to hell, and help the sufferers there, than to live in heaven and be obliged to worship and approve of such a foul fiend as God is thus represented to be. But is no such heaven; there is no such hell; and we can praise God, and worship Him too, for he has not been guilty Him by man, when man himself had little reason, was wrathful, revengeful, jealous and partial, loving his eldest son better than his other children, makbut at this late day, when man's reason is supposed to predominate, it is time

And now let me here say that all churchmembers who subscribe to such follies are necessarily like the God such a God: these same churchmembers must necessarily be wrathful, revenueful, jealous, and partial; they must fare; the golden heaven must be theirs -their brothers and their sisters may to that region. These same churchmemwithin the churches all over your land. If, for it such use then reason that disappear, Put a man's body into fire and it is for they will not stand the test of rea-

Where, we would ask, are the countpower over-it is above and beyond less millions of souls who lived and earthly combustion. If fire has no died before Jesus of Nazareth was for it to be consumed forever in hell? born? Think, for one moment, of the for it to be consumed forever in hell? wisdom, refinement, and love that ex-for they tell you hell is a lake of fire isted thousands—aye millions of years Let ceedingly material, earning substance, and it is immediately consumed if ig-nited. Put a little brimstone or sulphur in a pan and set fire to it, if any doubt the pyramids of Egypt noid up then folly. Let ancient Greece, with all its arts and sciences, outrivaling anything known at the present day, laugh at such Now there are those who who had to as a nonsense. Thousands and the grandest souls ever created-lived the grandest souls ever created-lived and died, thousands of years before are Jesus of Nazareth was born. Where are all these souls, think you? Shut up in of the absurdity of a hell of fire and hell? for some of them never heard of Jesus. Think of the countless millions that have lived and died since Jesus endure forever and forever, so they say heard of him; think of the nations upon nations which have risen and fallen, was born, who never believed, nor shed for sinners. He was crucified, for opinion's sake, it is true, and thousands of others have been crucified, burned at the stake, hanged, beheaded, drawn anart by borses, cast into the dens of wild beasts, walled up alive, languished in dungeons as long as they lived, shot, and every conceivable torture inflicted. for opinion's sake Has not the Holy Church, so-called, been the greatest tyrant that man has eyerknown? and why? All for opinion's sake. Man must not reason or think for himself, so the church has always said, thereby becoming the most monstrous tyrant that man has ever had to day with the churches? If a man or woman is brave enough to use his or her reason, more especially if they express their thoughts, are they not ostracised by the churches, laughed and sneered at, condemned to everlasting torment by these self-righteous ones? To be sure they may not, at the present day, inflict bodily torture as formally but they torture the reason and the souls of men to-day just the same as ever. You must think as they think they do, or you are forever lost in hell, while they, forsooth! are going to the golden heaven to live with, and worship that wrathful, revengeful, selfish God which they have set up within their minds. They grow rich, stiff-necked and tyrannical, because they believe in that kind of God. Jesus, whom they profess to follow, said: "If thy brother take thy coat, give him thy cloak also. world to-day who would follow this explicit teaching in jail, and the Christian judge would sentence him to a term of years in Jesus said: "If a man strike you on Jesus' teachings than by others, and be saved from the fearful burning of (To be Continued.)

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Commonwealth, and the fortress was garrisoned by 3,000 soldiers. On the 12th of September Cromwell ordered a surrender. This demand was not complied with, so he made a successful as sault and "delivered the city up to the license of the soldiery." Cromwell's own report to the government is the hest account of the affair. After tell-Ing how he carried the entrenchments, he continues:

"Being thus entered, we refused them quarter, having the day before summoned the town. I believe we put to the sword the whole number of the defendants. I do not think thirty of the number escaped with their lives. Those that did, are in safe custody for the Barbadoes

And then he closes this story of car Dage and slaughter with: 'I wish that all honest men may give

the glory of this to God alone, to whom indeed, the praise of this mercy belongs. That is the hypocritical cant of the

ssassin. We next find these Christian Wexford, barbarians marching on where these outrages and massacres were repeated. But, good reader. don't overlook that important statement Chose who were not massacred "are in safe custody for Barbadoes." And what does that mean? Simply that lose Irish who were not slaughtered at Drogheda and Wexford were transported to the West India Island of Ban badoes, and were sold into Christian slavery, by'this Puritan whose religion the descendants of New England in herit!

Don't let us be too severe in our con lemnation of these enslavers of white Christians, but turn to page 473 of Hallam's Middle Ages, and read:

"It is a humiliating proof of the degradation of Christendom, that the Venetians were reduced to the purchase of the luxuries of Asia by supplying the slave markets of the Saracens \* \*\* This trade was not peculiar to Venice. In England it was very common, even after the conquest, to export slaves to Ireland."

In a foot note the learned historian says: "William of Malmsburg accuses the Anglo-Saxon nobility of selling their female servants, even when pregnant by themselves, as slaves to for-eigners," Then Hallam cites authority to prove the charge was true, and even common practice after the conquest to export slaves to Ireland; but Cromwell, it seems, exported their Christian masters, to sell them in a Christian market, to become slaves to other Christians. That was pioneer Christianity. These same Puritans inaugurated their career in America by whipping and hanishing Baptists, hanging Quakers. and drowning or burning witches. As this pastime was virtually prohibited by the organic law of the Nation, possibly their struggle to put God, J Christ, and the Bible in that instrument has an eye singled to a revival of se good old times, though it is probwhile since hell has lost its efficacy. Spiritualists and-Agnostics are the targets it which they propose to direct their om.

"Human Culture and Cure. Part first. The Philosophy of Cure. (Ir ding Methods and Instruments)." By D. Babbitt, M. D., LL. D. A very infactive and valuable work. It should we a wide circulation, as it well fulthe promise of its title. For sale this office. Price 75 cents.

encouraging or permitting their young people to dance and play cards. If they don't face about, and that soon, will march hand in hand with Satan into hell. The residents of this community are blessed with the luxury of natural gas for fuel, but I would advise the gas company in digging new wells not to go too deep, as hell is less than fifty miles away, and the drill would only give Satan an opportunity to swal-

low the city." This is only a brief report of the first Imagine that night's entertainment. kind of service extended to thirty days, with like scenes enacted in all the churches. It would seem even the deaons would get a surfeit of hell and with the Devil before the term would ex-

CALLED OF GOD.

pire.

J. W. Going, of Solomon, has given un a good, steady job as a railroad section oreman and adopted the uncertain avocation of an eyangelist. He says the

Lord "called" him.-Kausas City Star. Many years ago a young man by the name of Jones-no way related to Rev. Sam-arose in his place in a backwoods church said he had a call of God to preach, and wished a license to enter on the holy ministry. A brother wished to know when, where and in what man ner God called him to enter his service? The aspirant for a heavenly mission re-

ponded: "I had gone over to Brother Smith's brush pasture to pray. As I dropped on ny knees I heard a voice which seemed to come from the clouds, saying: 'Go reach, go preach, preach, preach, eh! looked about, but neither man nor

beast was in sight. I have no doubt it was the voice of the Lord." Then the inquiring member: "Deacon Smith keeps his donkey in the field the brother mentions. Doubt less he sniffed the odor of our brother

and brayed. In his peculiar mood our brother mistook the bray for the voice of the Lord.' The moderator had such difficulty in preserving the decorum of the occasion he declared the body adjourned, omitting a formal vote. There may hav been other "calls" of a like character. There may have

GOSPEL SHOP ON WHEELS.

A gospel wagon, run by a gasoline engine, is the newest device for spreading the gospel in New York City. It will be in the charge of two Baptist clergymen and their wives, and will patrol every portion of the city. The vehicle will contain a regular pulpit, an organ and choir. During the cold weather a large tank of coffee will be placed in he wagon, and when it is too cold to preach, the clergymen will distribute coffee and tracts to those around the vagon.-News Item.

Woe unto you, scribes and Pharisees hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves .- Jesus.

RELIGION AND MURDER.

Wayne, Neb., Jan. 28, 1897 .- C. K. Rash returned home last night from a revival meeting and murdered his wife and three children. The deed was done with three pieces of soapstone. It is supposed Rash's mind had become unbalanced as the result of excitement at the revival meeting.

cross and the "Holy Bible." Creatures of law in barbarous ages, we are the inheritors of its ferocious requirements.

observance; so the sacredness of the

FOLLY OF THE TREATING HABIT. "The practice of buying drinks for companions at bars as a mark of friendship or hospitality," says the Philadelphia Bulletin, "is one of the peculiar customs of the American people, which most of the men who participate in it

freely acknowledge has become an abuse. It would be a good thing to do away with the practice altogether, but

this will not be brought about by a legislative enactment which interferes words of my own spiritual experiences. personal rights. We have too From earliest childhood, I saw spirits much legislation of this kind already. or what the servants and others around The 'treating' habit can be broken up me called "ghosts," and heard voices,

only by a voluntary recognition of its tomfoolery and viciousness." THE FOSTER PARENT.

Two women and a man went insane at a revival in Chicago. The religion of Chicago will do anything .- Country Paper. It makes no difference whether in city

or country, the same result always follows revival meetings. Asylums are erected for the reception and care of such mental wrecks, then the church boasts that it was the inventor of insane asylums. Let them have the glory,

but don't fail to keep the world advised that Christianity is the foster parent of insanity. THE DIFFERENCE. "An opinion, right or wrong, can

never constitute an offense, nor be in itself a moral obligation. It is a truth:

or it may be an error; it can never be a crime or a virtue." The church does not indorse such wholesome postulates as the above; on the contrary it insists that faith is the base of all goodness, and the parent of every virtue; while disbelief is not only

the source of all crime, but is a crime of itself. THE LYCEUM.

Hudson Tuttle commenced a series of articles, or "Lyceum Lessons," in our issue of last week. They will no doubt prove very suggestive and interesting o teachers as well as to the children

> tinue for three months. Twenty copies of the paper containing them will be sent each week to any lyceum for 10cts.

> under their instruction. They will con-

PROF. BARRETT'S ADDRESS: The address delivered before the last National Association by Prof. Barrett is being read by thousands of Spiritual

ists who would never have seen it, had not The Progressive Thinker had the enterprise to publish it-an enterprise not followed by any other Spiritualist paper in the United States. We are now sending out hundreds of them weekly. The paper containing Prof. Barrett's address also contains five other highly interesting lectures and articles. In fact the paper is chockful

of valuable information. See announcement on 5th page. "Science of the Soul." By L. A. Sher man. The price of the cloth-bound edi-

tion of this very interesting book has been reduced to \$1. Paper-bound, 60 cents. | For sale at this office.

lies the remedy? There is, as it appears to me, but or remedy. It is to establish a place of meeting and procure means to carry it forward, and whether presenting the ligion of all religions, and it is a shame

strong and enthusiastic test medium.

the communicating spirits so as to give

unmistakable proofs of the commun-

icants identity

philosophy or phenomena, have each inand a scandal that the seventh day of the its proper time and place, and the best week so universally devoted by all that can be procured; and it is my beother religionists, of custom in centuries lief that to be just to both classes of should be desecrated amongst Spiritual mediums they should be held at sepa- ists to making their meetings a sort of rate times, as neither one can be at their fortune-teller show, and that most best with a restless audience-one porcommonly through the presence of ignotion of which has come for one thing rant, and unqualified speakers or meand another for another diums, simply for the sake of "draw

MRS. R. S. LILLIE. ing an audience. Even if the pretenders could show To supplement Mrs. Lillie's wise re something, the quiet circle-room of the marks given as above, let me add a few

home gathering, or the stranger's visit to the qualified test medium, are the only fitting scenes for attempts to enter upon the sacred science of communion between the two worlds.

often proved to be prophetic of coming But this is not all. Even if some meevents. Brought up in the tenets of the dium is positively gifted enough Church of England, it was not until I describe half a dozen spirits correctly went to America about my 19th year in a public audience, the one or two that I heard any tidings of the newly hundred come away disgusted and dis found wonder of Spiritualism, then only contented. Scores of people call on me known for about twelve years. For the not alone complaining of the "desecrasake of finding anusing items for certion of the Sabbath," but, protesting tain English musical papers, I wrote the whole thing between "medium" and audience, is "collusion," "a got-upfor. I began to investigate the new wonder, and the inimitable Ada Fove being show, and a disgrace to the cause.

the medium, I was happily taken to, I Whilst I have studiously avoided, of found, as all who know her still may late, giving attendance at the Sunday expect to find, every friend and relative shops where something was expected I had ever known, and deemed "dead," to be shown, on a recent occasion, being alive again, living, and loving me; in a urged to be present at the farewell o word, that mortal death was only the some of my esteemed American friends. entrance to a new and higher life, and after my own words of final complithat there was only change, but no ment ad been spoken, a young woman death. After a long and searching in aros, who professed to give some de vestigation with Mrs. Foye, the Fox linc. Ins of spirit friends ip an audiisters and hosts of other now unparence that never recognized one single alleled mediums. I became myself description she professed to give-not a name, date, or life incident was recited at in New York from morning til The old men and old women were all night for thousands of visitors, and that attired as such people should be-the under strictly enjoined directions from young people ditto.

good and wise spirits, occupying find When this farce ended, and I felt quiet roomsallotted to me by Horace H. ready to drop into the ground for Day of New York, the famous India shame, my kind American friends conrubber merchant, at his hired premises, 553 Broadway. In the' same building, soled me by telling me that similar, if not quite such insane stuff, was go-Kate Fox, paid by Mr. Day, sat free for ing on in some of the Spiritualistic centhe public as an inimitable test medium ters of the United States, almost exby the means of raps; and he also pubtracting from me the fierce resolve that ished the New York Christian Spirit earnestly as I had believed in and unualist, a paper of which I was editor ceasingly as I had labored during the I draw these particulars, in brief from past thirty years, for the diffusion of spiritual light and truth. I was about my own as yet unpublished autobiography, to give a circumstantial.weight sick of Spiritualists' mismanagement and authority to that with which I de and would only consent in the future sire to follow up these details. After to lecture on the Religion of Science, devoting myself to the above named and Reform of the grand spiritual out and other kindred employments for pouring, leaving all the show vendors to shift for themselves-infinitely prenearly two years, and making. I may venture to assert, thousands of converts ferring, if I must live by my labors, to to the belief in spiritual existence and take a banjo in hand, or a pair of bones communion, the spirits themselves, by to snap, to desecrating the holy and im-mortal evidences of Spiritualism by series of maneuvers too strange and unique to be dealt with in this article making them a paltry show or consultcompelled me, in despite of all my Ening the names of the decaying forms glish prejudices to the contrary, to derecorded on the tombstones, to attemptvote myself wholly to the duty of lecing to prove that they still loved and turing to Sunday or other public audilived in another and better world.

ences, and to give up entirely sittings I write the above in the name of the or even attempting to act in either pub-Almighty Spirit of the Universe-the lic or private as a test medium again. First, the Last, and Evermore; and in They explained the test of real identhe interests of this great revelation of life here and hereafter, immortality tity proving the presence of departed spirits should only be accepted when and eternal progress intrusted to us names, ages, and tokens of personality poor mortals, to give to humanity in the wonderful and all-convincing facts of were given, that these could only be rendered, when certain organs of the true an mediums brain could be influenced by ualism. true and honest revelations of Spirit-

EMMA HARDINGE BRITTEN. Manchester, Eng.

The ideas desired to be impressed up In nature there's no blemish but the on the brain organs of inspired public mind; none can be called deformed but speakers, were, as my teachers all in- the unkind .- Shakspeare.

one child if he created all mankind? and why, in the name of reason, should he be so partial to one child whilst con-

VERY SIGNIFICANT. The Progressive Thinker leads. If

publishes more reading matter than any Again, these same creeds tell you other dollar Spiritualist paper on this that Jesus of Nazareth is the mediator green earth. It was the only Spiritual paper. It now proposes to send out

> Read the announcement on fifth page, headed "Fifteen Cents,", for particulars.

Heaven must be in me before I can

signing all the others to perdition, mere- be in heaven.-Stanford.

### FEB. 18, 1897

# THE PROGRESSIVE THINKER.

# SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

### BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

Directly Edited and Revised by Him, Now in Spirit-Life.

"The mortals of earth expect truth for Spiritualism to show that it is vastfrom the spirit land; they think that it ly more devoid of diabolic malevolence is perfect, and that the angels are omni- and inhumanity than the institutions potent. Oh, how far do they wander in sanctioned by that priesthood. the darkness of their own minds! The LETTER OF M. F. DE SAULCY.

spirit home is progressive, like unto this: the canting hypocrite passes into the heavens with the same thoughts; the simple babe too passes into this new-born life with all its childlike innocence. Each one has to mount the ladder of progression." "There are millions in the spirit world

that know not of the existence of this planet, even as the children of this earth know not of the starry world quiry. above But on beholding angels descend to this hidden planet, they follow, and in wonderment behold a new world, and that world inhabited. Then do they America and Germany; a fact which find whence they originated. pure physics was not able to explain a

priori. I did as many always do, and MESSAGEFROM JOHN C. CALHOUN. I was present, by Calhoun's appoint-ment, with the Misses Fox and their ceived this account with the most demother. We were sitted at the table as termined incredulity, and, I confess, heretofore, our hands and arms resting with ridicule. I considered its adepts upon it. I was directed to put paper as charlatans or as simpletons, and reand pencil on the drawer. I placed sev- fused for a long time to bestow on it eral sheets of unruled letter-paper, to- the least attention. I became tired of gether with a wood pencil, on it. I soon the war, however, and after hearing heard the sound of the pencil on the many affirm, to whom I could not apply paper. It was then rapped out, "Get these epithets, the reality of these facts, the pencil and sharpen it." I looked un- I determined to try for myself.

"My son and a friend were my two der the table, but did not see the pencil. At length I found it lying diagonally companions: we had the patience for from me, three or four fect from the table. The lead was broken off within the to form what is called the chain, and wood. I sharpened it, and again put it were not a little surprised, I assure you, on the drawer. Again I heard the sound to see at the end of that time the table of the pencil on the paper. On being on which we were operating, and which was merely the parlor dinner-table, bedirected to look at the paper, I discovered pencil marks on each side of the gin to move, and after some hesitation outer sheet, but no writing. Then was to contract a rotary movement, which, received the following communication: accelerating, soon became very rapid. "The power is not enough to write a We endeavored by pressing to make it sentence. This will show you that I strike against the bar and arrest its can write. If you meet on Friday, premotion, but could not succeed. "After repeating the experiment two or three times, I sought to find some cisely at seven, I will write a short sentence. JOHN C. CALHOUN." cause in physics for the movement, and

We met, pursuant to appointment ok our seats at the table, our hands arms resting on it as usual. I d the paper with my silver-cased on the drawer, and said:

friend, I wish the sentence to be own handwriting, so that your vill recognize it." He replied, know the writing." He then ve your minds on the spirit of

Calboun:" I soon heard a rapid movement of the

pencil on the paper, and a rustling of of talking, and I assure you my increthe paper, together with a movement dulity was considerably greater than of the drawer. I was then directed to when its moving power was announced look under the drawer. I looked, and I was sparing, however, in my epithets, for I soon found myself an investigator. found my pencil outside of the drawer, near my feet, but found no paper on the I watched the rogues, as I suspected, for two hours, but left the room a full drawer where I placed it. On raising up the drawer. I discovered the paper believer of its reality, without any furfill under it. The sheets were a little ther examination, confirmed too by all deranged, and on examining, I found subsequent experiments. (1.) on the outside sheet these words: "I'm with you still."

I afterward showed the "sentence" to General James Hamilton, former legible words, while we were pressing Govenor of South Carolina, General Waddy Thompson, former minister to Mexico, General Robert B. Campbell late Consul at Havana, together with other intimate friends of Calhoun, and also to one of his sons, all of whom are manifest influence. I believe in the inas well acquainted with his handwrittervention of intelligence different from ing as their own; and they all pro-nounced it to be a perfect fac simile of the handwriting of John C. Calhoun.

General Hamilton stated a fact, in onnection with this writing, of great

ANIMALS'IN SPIRIT-LIFE. To the Editor:-Asthis question seems of late to have taken a new growth, per to have to add my mite. It does not seem to have occurred to the disputants that there might be a possible continuation of life among the inferior animals, and that this new condition might not interfere with human spirits. I have asked this question of those who seemed to be intelligent inhabitants of the spirit

sphere, with varying replies. But upon one occasion I recall a very satisfactory reply. I cannot recall the exact language, but the substance of it was that animals were thought to exist in spirit-life, but in a sphere peculiarly adapted to themselves. This struck m as most probable. To say that the intel ligence of the inferior animals (for man is an animal) serves the purpose of advance and then goes out-to reach a "Sir:-You desire me to report to you higher plane of earthly habitation until my opinion in writing which I have the mental status of humanity is reached, is giving expression to meanformed as to the strange phenomena, to say the least of them, which have been conventionally called table turningless words. That all species of such ing and table talking. I am not the will co-inhabit with man is equally absurd. I lean towards the theory of a man to recoil from what I regard as a separate plane of life as the only logical one.

truth, whatever sarcasm may be re-served for such profession of faith, and therefore proceed to satisfy your in-SUICIDES. If there is any other subject, how-"It is about eight or ten months since ever, on which our brethren talk more when the public of Paris was agitated silly nonsense, I shall vote that it is the by the late arrival of the fact from

subject of suicide. What sense is there in ascribing the unfortunate condition of the suicide to premature destruction? If that is good philosophy, it follows that all who die a natural death at an age younger than that of the sulcide, are in a more deplorable condition than he. This must be self-evident, for they went at still younger ages, and if age is the criterion, that settles it. Suppose one of two twin brothers to enter his room and commit suicide by destroying himself with dynamite; at the moment of the explosion the other brother happens to enter the room and is also slain. Here the deaths are at the same moment. Does this suicide suffer because he has not had sufficient earth experi ence, while the brother is free from such misfortune?

counted

Santa Cruz, Cal.

Should anyone assume the role 0 teacher on this matter. I hope he may not pass out of the limits of the topie. I am simply fighting the much worn and absurd proposition that the punish ment arises from premature taking off. The murderer, who passes away as such must surely suffer the penalty of his crime. I cannot think the suicide

is subject to any different laws. B. R. ANDERSON.

## CHILDREN IN SPIRIT LIFE.

battled the whole theory of Electro

Dynamics with the aid of an electro

cope, compass, iron-fillings, iron, etc

As I could not detect the least trace of

electricity, I thought then of impulses

due to the volition of the operators.

and of which a sort of integration might

cause the motion of the table. On

that I stopped, and for several weeks

did not give the smallest attention to a

phenomenon which did not seem to mer

"Finally was commenced the faculty

t any further notice.

down with our hands?

In re Esmeralda's query to Hudson Tuttle concerning the continued child like manner of speaking, for a long period of years by certain spirits:

In response, the charming spiri Winopa who has controlled Mrs. H. T. Horn for many years, informs me that in coming to earth she cannot do other wise than assume her earth-sphere character and manner, and it is the same with every spirit. This does not in any way imply a want of progress sion, as is shown by intelligent replies to profound questions that are occasionally put to Winona. After leaving the earth-sphere, and entering her spirit home she is no longer a child in man ner, but her veritable individualized

self Perhaps this will throw a little light "What could be said of the fact witessed together, that a crayon, which upon the subject. H. T. HORN, Washington, D. C. was fastened to the leg of a table, wrote

COMMUNICATION FROM WINONA "I believe in the existence of facts The spirits who personate children which often volition is unable to prothrough media are very wise spirits duce, and over which I declare that vo-They belong to the child-sphere, for lition sometimes appears to have a they almost invariably have passed from earth in early childhood and are used by wise spirits as messengers from our own, and which puts in action spirit-life. They belong to the type means almost ridiculous. "I believe that the Christian religion such as Christ spoke of when he said, "Suffer little children to come unto me should not encourage the practice of

### ETHEL GILLIAM, that Miss Ethel Gilliam is no more, not withstanding the fact that she still lives

But dead she certainly seemed to be. None of the fatal signs were lacking. The Greatest of All Psychics. None of the fatal signs were lacking. The body became cold and clammy and

SHE SEEMS TO HAVE EYES IN HER FINGER TIPS—THOUGH HER FINGER TIPS—THOUGH HER FINGER TIPS-THOUSE FOSY WITH HEALTH AND BLIND SHE READS HANDWRIT- spread its pallor. ING AND COMMON PRINT BY Friends had gathered to witness the TOUCH ALONE?- SHE HOLDS last earthly rites and slowly passed by SWEET CONVERSE WITH THE the bler, looking sadly down upon the ANGELS-A MOST REMARKABLE pinched face mirrored beneath glass cover of the casket. And last of CASE.

all, convulsed with sorrow, came the To the Editor .- I send this clipping despairing mother. She bent over the from the "Examiner" of San Francisco, cold form of the girl who had been so January 24th. The case of little Ethel dear to her, her tears splashing upon Gilliam seems likely to far excel in in-terest and incitement to psychic study and investigation, the remarkable well and investigation, the remarkable well attor of surprise. The eyes of the dead known one of Mollie Fancher, Brookgirl had opened with a slow, pained ex lyn. I think if you have not already seen it, you will be sufficiently interpression, and as soon as the caske cover was removed she sat bolt upright ested to publish it.

and after gazing about for a few mo I am surrounded by winter brightments closed her eyes again and wear ness; butterflies on the strawberry blosily exclaimed: soms, honey bees sipping sweetness

"Oh, mamma, why did you wake me from the hearts of fragrant violets, and I wanted to sleep longer. It's so dark larks, linnets, robins, blue-birds, wrens and song sparrows all about the garden Why do you not light the lamp?" In a delirium of delight her mother and the green fields of grain, gushing told her that it was broad daylight, and out, each in its own inimitable way, begged her to open her eyes and look thanksgiving for the sunshine which on the loving faces of those who had floods us with its golden benediction. gathered about her. But her eyes never opened again. She was blind. Surely these are quite different factors from those the almanacs write down as As soon as the story of the miraculous belonging to the month of January resuscitation became known the house Walking in the garden this morning was overrun with callers. The Rev. A. among geraniums and nasturtums, Y. Skee and wife, with Rev. J. G. Gar one hundred and thirty-five rick were among the first to visit the calla illy buds and blossoms in the strangely afflicted girl. Both clergymen hedges of these wonderful plants, set about at once to test her remarkable which is the garden's boundary line uppower of vision and speak in wonder of on two sides. To breathe upon this what they saw.

const, the strong sea air warmed by so Though her eyes are fixed and im much sun, is in itself such happiness as movable by any act of her will, little Ethel let her hands wander over the makes life one exhilarating pleasure. was warned before I came here that persons of her visitors and described "Santa Cruz coast would be too foggy hem perfectly, though at first she was for health." We have not had ten hours diffident about herself.

Her descriptions of Heaven were reof fog all put together, in the three months since I came; on the con markable for their poetical brilliancy trary we are constantly congratulated and at night when she refused to le by correspondents in various inland citany one sit up with her she told of the ies in this State, that we have escaped visits of the angels. the heavy fogs to which they have been

Other people called, among them H. subjected. OLIVIA F. SHEPARD. A. Gray and wife and Thomas Cox of Palouse, and J. B. Cawthorn, a photographer of Walla Walla. They gave

the girl an unopened magazine after HAS EYES IN HER FINGER TIPS-BLIND GIRL WHO READS HANDdark, when complete blackness enshrouded the room. Carelessly she WRITING AND COMMON PRINT slipped her hand between the pages and

BY THE TOUCH ALONE. told all the contents of the one her fin-More than wonderful is the plain, ungers rested upon. Though her previous adorned story of little Ethel Gilliam's revelations had prepared them for wonhourly existence, at Palouse, Cal., the ders, this last test amazed them. Taksimplest incidents of which transcend ing the magazine from her and marking even the marvels of the age of miracles. the page, they bore it to the light and lo! and behold, she had read it word Death, the grim reaper, to all external appearances, gathered her into his dark for word. Numerous other tests develharvest, while gripf-stricken parents oped the same astonishing results, and sorrowing friends wept at her bier. Mr. Gray handed her a magnifying-In snowy robes symbolical of her childglass which none present knew was ish purity she was, prepared for that possessed of the power of reversing has, long, etermal sleep, that ends only the objects that came under it. Ethe, in the resurrection, and, the cold damp had no sooner received it than she grave that was to be her last resting passed over its surface and laughingly place was opened to receive her. Over exclaimed that she could see every one the white rigid little body the solemn in the room, but that they were turned services of the dead were spoken and unside down. Such, indeed, was the the casket cover set, in place. Friends predilection of the glass when held at took a last parting look at the dear face broken mother sobbed out her grief. In special delight to her. She could turn'it toward the object she desired to death laid mon the filler. certain augle. The glass was a source death laid upon the Gilliam household look at anything she wanted.

long months ugo. A few days later she surprised her But the coffin was never sealed and visitors and her parents as well by tellthe yawning grave still awaits the ing them of a great flock of sheep

youthful occupant for which it was ing them of a great high of all and population occupant for which it was which she was looking at grazing on a opened. Little Ethel Gilliam, mourned hillside. She noted carefully their moveas dead, still lives and talks and ments and described them in detail. Inbreathes, a merry being of the world vestigation revealed the fact that the and the wonder of Palouse, Wash., same flock of sheep she had described where she was born and reared. Hun- were being pastured a mile and a half drends have learned of her marvelous away from her home, just as she had esuscitation and flocked to see her unthem She told as well of watching til her fame has spread far beyond the a threshing machine at work on a farm confines of her little native town. an equal distance from the house, which represented. But she is blind now, totally blind, as was also true, and every afternoon she scientists define optical sightlessness, laughingly depicted the games that were and where once the sun shone bright being played by her companions at and clear before that fatal illness fell school, many rods away, and entirely upon her, her eyes now see only blackhidden from every eye in the room but ness. Over them the lids are drawn her own keen vision. The games were smooth and fast. They are fixed and always found to have been identically paralyzed and as rigid as her poor little as she described them, and now her life body when it was placed in the casket for burial. tle schoolmates, undisturbed by the is sue her curious case takes with science Blind she says she is, blind the docand accepting her peculiarly weird tors have declared her to be, but her power as a matter of course, daily envision is keener than ever before, and act her favorite sports that she may enjoy them in her far-distant home, while though her eyes are sightless and useless, she sees everything that goes on they make merry at school. Through daylight or dark, her mysterious vision around her, reads and writes with ease, speed and accuracy, in daylight or in penetrates, and she revels in their darkness, enjoys the beauty of pictures, pleasures. And always the weary lids all through her marvelous finger-tips are drawn taut and immovable over alone, and when weary of reading sightless eyeballs, and this wonderful popular magazines, she lies back among little girl reads, writes and hamily views the world through her finger-tips the pillows of her sick couch and watches the games of her happy playmates while the hosts of science and medicine at school, far removed from the view ponder learnedly, but futilely. From the grave little Ethel Gilliam has come of even those solicitous attendants who ever hover near her. Startlingly vivid back to dwell half on earth, half in are the descriptions she gives of oc-Heaven, the wonder of all who see or currences miles away from her which hear of her. investigation has never failed to show A CHERGYMAN VISIT'S ETHEL. were transpiring at the very moment Palouse (Wash.), January 19.-Las she beheld them, and in just the manner in which she described them. summer Ethel Gilliam, a little girl Nightly she says she crosses the river twelve years of age, living about ten ner in which she described them. of life into the realms of eternity, there miles from Palouse, Wash., became ill to dwell till dawn, a companion of the in a peculiar manner, complaining of heavy weights above her eyes. The angels. And thus it is while sage old doctor Rev. J. G. Garrick of La Grande, Ore. and learned scientists study her remark- my wife and myself visited her. We able case in perplexity, this little Pa-louse girl, though her eyes can see not. tion, absolutely without feeling. She watches the world roll on even better than she did before this remarkable eyes were fixed, the lids paralyzed and change came over her. Last summer little Ethel Gilliam was of inexpressible sweetness illuminated a strong, robust, healthy girl, with the her countenance. form. same propensity to play, the same brisk It was some time before she would appetite and the same ability to sleep talk to us. I handed her a photograph. long and late that was the heritage of She passed her fingers over it and well-read, well-kept companions. described it perfectly. Some other Her parents are not rich, neither are were given her, some single and some they poor, but have sufficient means to groups. She described all as well as in comfortably and well. Both are she could have seen them. Then she live strong and well, due, no doubt, to the described our watches and told the dif fact that they have always led quiet, ference in the time of each, all with her sober lives, being of a peligious turn of eyes closed, and most of the time he mind and members of long standing of arm over her eyes and her face cov the Methodist Episcopal, Church of Pa- ered with the sleeve of her dress so louse. They have usteadily shunned that if she had the best of eves she could not have seen. She told the date notoriety and for that reason the wonof coins by taking them in her fingers when the light was so poor I could not derful development of their child has been kept as quiet as possible. Ethel came homer from school one see the date myself. afternoon complaining of pain above J. B. Cawthorn and Thomas Cox gave her eyes, which becamai so serious be her an unopened magazine after dark. fore evening that hep mother was great-None present knew its contents. She y alarmed. The little sufferer was put would slip her hand between the leaves to bed and from that couch she has and describe a picture. The others never risen since. Her illness was long would put their hands on the same leaf and severe, the more so because its take it to the light and find it just as exact nature baffled the best physicians. described. She could write or read just In the uncertainty she was treated for as well after dark as in daylight. various ailments of the head and body, About this time H. A. Gray gave her a magnifying glass. She took it in her fingers and began to laugh. She though to none did she yield, but grey steadily worse. No food would remain upon her stomach and the little figure, said she could see with it, but it stood once so plump and strong, soon became withered and pinched. These were anxthe people on their heads. Mr. Gray took the glass and found it was so that ious days in the Gilliam household, for everything looked upside down. The even the most sanguine hope was over-shadowed by the cold fact that death, glass was a great comfort to her, as by it she could see all over the room, alspeedy and relentless, was inevitable. ways running her fingers over the glass And what the parents had long feared and turning it towards, what she seemingly came to pass. Ethel died wanted to see. The glass, she said, alafter days of unconsciousness. The at- ways magnified the object looked at tending physicians, still perplexed at Her hearing was so acute that she could her strange illness, signed a certificate tell the number of persons in the room stating life was extinct, and the legal by hearing them breathe. document still stands on the records of A few weeks after that the soul fifth page, headed "Fift the Health Office of Papuse as evidence' seemed to be separated from the body then act in our behalf.

A WONDERFUL PSYGHIG. to such a degree that she could describe anything for miles around that seemed to strike her fapey. She described a to strike her fancy. She described a band of sheep in the mountains one mile and a half away from the house, and told the time that a threshing machine started on a neighboring farm. She would laugh and on being questioned would say: "I am watching the children at school," and would describe

their games. All this time she would only call for a drink and a little to eat, once a day,

in the evening. She did not retain any thing on her stomach, throwing up everything that she ate or drank. doctor forced some water into the stomach, but it was at once rejected. the She would not permit any one to sit up with her, claiming the angels visited her every night, and that she visited heaven in their company. She talked of the brightness such as mortal eye could not look upon, the Tree of Life and River of Life. Altogether her description tallies with the great book. At present she is gaining strength.

H. Y. SKEE. H. A. GRAY.

## **AS FUNERALS SHOULD BE** MRS. J. FRANK BAXTER PASSED

TO THE HIGHER LIFE-A TYP-ICAL SPIRITUAL FUNERAL. To the Editor:-The last issue of your nteresting paper has just come to hand.

notice an impressive communication from the pen of our esteemed co-laborer, J. Frank Baxter, written en route nome from St. Louis, from which place he had been summoned on account of the departure of his beloved companion to the higher life. Thinking his many friends may be interested to know something of the details connected with the funeral services I feel moved to end them to you for publication.

Mr. Baxter informed his daughter per elegram, that he wished her to secure Mr. Hull, if possible; to officiate at the funeral. Mr.Hull's engagement on that day was so near home it enabled him to

do so. However, it compelled the friends to appoint the hour for the funeral in the morning, which was not so convenient a time as an hour later in the day would have been. I accompanied Mr. Hull to Mr. Baxter's home and according to his request, assisted

in the services. The exercises were opened with an invocation from the writer, followed by an impromtu which seemed to embody a spirit message to husband, daughter and friends. Mr. Hull chose for his text, Romans, 12:15: "Weep with them that weep and rejoice with them that do rejoice." The discourse was replete from the first to last with the Spiritualists ideas of "Death and its Tomorrow." We did not feel that Mr. Baxter or daughter needed any words from us to comfort them in the hour of their bereavement; we did feel they needed the sympathy of congenial friends, and we realized the fact on that occasion as on all similar opes that a proper funeral service assists the newly arisen spirit to realize more fully its condition in the spirit-realm.

In all of the funeral arragements, Mi Baxter ignored every custom that ad heres to the old orthodoxy in connection with the event called death. There was no badge of mourning about the house; in place of the customary black crape at the door, was hung a garland of flowers.

The floral offerings were many and beautiful; not only were flowers placed on and near the casket, the rooms were decorated with them, and with foliage

and vines. Instead of having made an effort to have the home sombre "in the gloom of death," it seemed as though the place had been made as inviting as possible for the friends in and out of the body. Sweet as the fragrance of of the blossoms distributed in the rooms was the influence that rested from first

Bear in mind that by New subscriber who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents. Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders. We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

FIFTEEN CENTS!

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PROF. BARRETT'S ADDRESS

Other Subjects Treated of Espe cial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers.

Spiritualists, keep posted in current piritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illu-

minate the minds of those who have not had an opportunity to read them. The first page of this paper contains

helecture by Col. Ingersoll, given in a Chicago puipit. It scintillates throughout.

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the Dead."

The third page has a splendid article on "Science versus Theology," in review of Andrew D, White's two superb volumes."

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond. on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers-They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages. We will also, in connection with this

paper, send out another equally as valu-able. The first page contains an excel-lent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the ad-dress by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excel-lent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus-It Is Winding Its Poisonous Coils Around Washington." The poem The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish hurch treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page

has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monusteries and Convents-Where Those Alive Are Entopubed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers.

significance. He says that Calhoun these experiments. I believe there is was in the habit of writing "I'm" for danger in allowing them to become a "I am," and that he has numerous letters from him where the abbreviation the reason which has been granted man is used.

Mrs. General Macomb has stated the ally, that it is the duty of an honest same fact to me. She says that her hus- man to dissuade others from occupying band, the late General Macomb, has themselves with it, in preaching, by shown to her Calhoun's letters to him, example, and not allowing it in the least where this abbreviation "I'm" was used to occupy himself. Please accept, etc. F. DE SAULCY. for "I am," and spoke of it as a pecul-Member of the Institute." larity of Calhoun. SPIRITUALISM IN PARIS.

How significant, then, does this fact become! We have not only the most (See New York Reformer, Sept., 1853.) unequivocal testimony to the hadwrit "We find the following article in the ing itself, but, lest any skeptic should London Illustrated News of July 23; it suggest the possibility of an infitation is an extract from the News' Paris coror a counterfelt, this abbreviation, pecular to himself, and known only to respondence:-"'An immense sensation was caused his most intimate friends, and which no here, a few days since, by a revelation imitator or counterfeiter could know. given on the authority of some of the is produced by way of putting such a most respected and influential members suggestion to flight forever.

of the clergy, headed by the Archbish This "sentence" is perfectly charop of Paris, on the subject of table acteristic, of Calhoun. It contains his movements. The archbishop, terseness of style, and his condensation questioned as to his opinion of the legit of thought. It is a text from which volimacy, in a religious point of view, of umes might be written. It proves-1. attempting to communicate with spirits The immortality of the soul: 2 The through the medium of the tables, alpower of spirits to revisit the earth; 3. leged that he had not sufficiently stud-Their ability to communicate with relied the question to reply definitely; that atives and friends; and, 4. The identity he imagined that the effects produced of the spirit to all eternity.

were wholly of the nature of physical How one's soul expands with these science, and in that case harmless; but subline connections! How resistless that, in order to form a judgment, he is this testimony of their truth! How would attend a meeting composed of surprising that men can doubt, when certain members of the clergy, at a this flood of living light is poured upon place appointed to make the usual exthem by spirits who, in the language of Webster, "revel in the glory of the eternal light of God." Very truly yours, periments. "The table being put in motion, one

of the party demanded it in reply, by a N. P. TALLMADGE. certain number of raps, if there were Mrs. Sarah Helen Whitman, Provispirit present. The response was in dence, R. I. the affirmative: and in answer to a

THE CORROBORATIVE EVIDENCE second question, the spirit represented FROM FOREIGN SOURCES uerself, JAMES C. DE MIRVILLE'S MANI- ters of the alphabet, to be that of Soeur FESTATIONS OCCURRED IN Francoise, deceased a week previously at the convent of-, Paris. The Abb FRANCE IN 1851.

- stated that he had confessed With the flood of manifestations the Soeur Francoise, who had, in fact which has swept once all civilized died at the time and place named. Gencoutries, the evidence from this source eral consternation, as may be supposed as furnished forty years ago now ensued when the Abbe Lseemed inadequate and meagre. Its commanded the spirit in the name of value is in the light it throws on the the Savior to appear. "The report declares that the spirit early years of the movement, and the wonderful similarity in the phenomhereupon actually became visible, and

ena and the communications replied to a variety of questions put to Although spirits have manifested in all it, but of what import we are not in ages not until modern times was a code formed. On the above details we do signals by sound established. At not pretend to give either explanation

of signals by sound estimated were or opinion. Cideville, in France the signals were or opinion. employed independently of their use "Such is the story as related by the three years before in Hydesville, N. Y. members of the Seance, two of whom The signs employed, however, differed. were so affected by the events related At Rochester one rap was taken for no, as to be some days seriously indisposed two for doubtful, three for yes. At one of them even confined to bed.

Cideville one rap was received for yes, "Various narratives mention that and two for no. At the former place, through the medium of the tables, com the alphabet was directly referred to; munications are held with spirits of all at the latter, reference was made by figures indicating the the place of the nations. The spirits, happily, being excellent linguists, find no difficulty in ex selected letter in the alphabetic card. pressing themselves in any language hosen by the questioner, and reveal Of this character is the admission o the Roman Church of the spiritual orthe secrets of the prison-house with a frankness, not to say indiscretion, that igin of the manifestations; ascribed, would shock the more reserved ghost in however, to diabolic agency. To this allusion has been already made; but I Hamlet, in no way confirming his statement of horrors of their temporary subjoid some letters and expositions, abode. Many of them describe in glow translated from a French work lately published on Mesmerism, Clairvoyance, ing terms the beauties and delights of and Spiritual Manifestations. heir celestial abodes."

The following letters, taken from the work in question, will require no farther introduction.

(To be Continued.)

"The Fountain of Life, or The Three If the Roman clergy thus advance fold Power of Sex." By Lois Waisthe inference that the manifestations brooker. . One of the author's most useful books. It should be read by every and intellectual communications come from spiritual agency, it will be easy man and woman. Price 50 cents.

for of such is the Kingdom of Heaven. Though we grow up in spiritual wishabit, and at least we may lose the litdom, yet on earthly matters we are as little children and enter that sphere when we return to earth. My name is by the Giver of all things. I believe, fin-Janie (Winona). I am a little French Indian girl.

A TERRIBLE PROPHECY.

To the Editor :- Permit me to occupy : little space in your valuable paper by way of explanation regarding those Prophecies. Many persons seem to think that the little earthquake which occurred in England Dec. 17, 1896, was all there is to be of the prophecy. Not so; the odyille forces, employed by the

Chief Messenger to precipitate the earthquake, were impinged on those special places, in the northern hemisphere, where the solidity was greatest. Those forces were put in motion last summer. Their first effect was to be in December, 1896. After this slight earthquakes were to occur at different being places around the northern hemisphere. As I have stated above, where the solidity of the earth was greatest, there was most force applied, and hence at a few places small earthquakes occurred where such phenomena were almost unknown. Result: Dec. 17, 1896, was but the beginning

a puff of wind to the awful hurricane that is approaching. By the time you get this fully before your thousands of readers you and they will more fully realize that what I have hee written is true. During the month of February 1897, the Peninsula of Europe, that is Spain, Portugal and the adjacent isl ands in the Mediterranean will go down and their millions of people be swallowed up.

Bear this in mind, Spiritualists and readers of The Progressive Thinker by raps indicating certain let and forget not "By their works shall ye know them." In order that your readers may b made more fully acquainted with the

future. I have arranged with the Cash Publishing Co. of Grand Rapids, Mich. to publish all of my prophecies and other valuable matter in a small book rising called the "Book of Prophecy." Yours for the Science and Philosophy of Spiritualism. G. H. MILLER, M. D.

537 Monroe St., Springfield, Mo.

"Principles of Light and Color." B E. D. Barrett, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Na 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 f occult forces will find instruction of great value and interest. A large, four pound book, strongly bound, and con taining beautiful illustrative plates For sale at this office. Price, postpaid

It is a wonderful work and you will be delighted with it. "Atlantis: The Antediluvian World. By Ignatius Donnelly. Sums up all in

rmation relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history It is intensely interesting. Price, \$2. "Ancient India: Its Language and

Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper price 25c .\*\*

a last mon those assembled The Ladies' Aid of Boston was largely Before Mrs. Baxter' health failed, she was an active mem-

ber of that organization. On the twentyfifth anniversary of the marriage of Mr. and Mrs. Baxter, The Ladles' Aid pre sented Mrs. Baxter with a lovely easy chair. It was constantly occupied by Mrs. Baxter during the several years she was an invalid when she was not on her bed. Her accustomed place wa in the bay window in the parlor; in that place she had received her friends in all those months when too feeble to leave the house. The chair was left in its accustomed place (she passed away

while sitting in the chair), and the of fering from the members of The Ladies' Aid, consisting of a garland of rare car nations, fifty-eight in all-one for each year of her earthly pilgrimage,-was

hung upon the chair. It was draped in front with smilax. How eloquently that apparently vacant chair preached to her friends during the service; not one but that felt it had been "reserved for the arisen wife and mother." The remains were not taken from the home until evening. The family took

their final leave of the body at the cre matory the following morning. I cannot close this communication without a word concerning Mrs. Baxter. Though not as extensively known as her husband, she was no less interested and devoted to the cause of Spiritualism than he. She even made as much of a sacrifice. Though so ill for a long time she was uncomplaining. ond often urged him to accept engagements when he hesitated to do so be

cause of her precarious physical condition. She cheerfully sacrificed the companionship of her husband whom she loved so dearly that he might labor 'for humanity's sake" in the field of re-

She was cared for most tenderly by a devoted daughter and son-in-law; the on the following terms: son-in-law performed the part of a true son under all circumstances.

Mr. Baxter will continue in the work he espoused so many years ago. The sweet voice that welcomed him so many years from his wanderings and the dear smile that never failed him even in her days of suffering, will no more be realized by physical sense in the home, but who shall say that welcomes will not be as sweet and smiles as radiant as in the old time, when our dear brother enters the "inner room."

-that room where the dear faces will look from beyond the shadows upon him, and where spirit voices shall unite with his in the melodies of song. Who can know these things better than our brother, J. Frank Baxter?

MATTIE E. HULL.

Mrs. Cora L. V. Richmond, founder of the Church of the Soul, left this morning for Lansing. Mich., to participate in the Mass Convention of Spiritualists to be held there February 5, 6 and 7th, under the auspices of the Na tional Spiritualists' Association and the Michigan State Spiritual Association. She will return to Chicago in time to be n her usual place Sunday evening. W. RICHMOND.

WE WANT TO DO MORE GOOD. And in order to do it, we should reach ,000,000 new readers. Help us to do it. Let each subscriber get an additional subscriber. Read the aunouncement on fifth page, headed "Fifteen Cents," and VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper-one dellar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker

The Encyclopaedia of Death and Life in the Spirit-World, when ordered

singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows: Vol. I. of the Encyclopaedia ..... \$

Vol. 11. of the Eucyclopaedia. ..... The Next World Interviewed..... .35

Total ......\$1.25 NO. OF PAGES IN EACH BOOK. Vol. I. of the Encyclopaedia ...... 409

Vol. 11. of the Encyclopaedia ...... 400 The Next World Interviewed ..... 250 Each of these books is neatly and

substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy.

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for \$1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing \$2.25. It is the subscription to the moer that enables us to send you these three books at cost.

## THE PROGRESSIVE THINKER.

# .. GENERAL SURVEY ..

### THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Bear in mind, please, that we cannot force spared me for. Strange to say, I ublish weekly reports of meetings. have been a Baptist from my earliest Whenever a change is made in speak- childhood, and now I have come out for ers, or anything of special interest, send the truth and the light." us a brief item, please. A great deal Mrs. A. C. Priest writes from Spo

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 control invitation which will be read general movements, which will be read churches for thirty-five years and never by at least 40,000. We go to press early by at least 40,000. We go to press early Monday morning, and iten's must reach clently good for my religion—my intuius as early as Friday or Saturday in tive soul perception- until I investigated our beautiful philosophy about order to have immediate insertion.

6

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

C. F. and E. W. Rugg write from yords cannot express what happiness, Philling Wroming: "We are to beyond joy, peace of mind and pleasure I have Phillips, Wyoming: "We are in hopes enjoyed in the past two years, more so that some missionary sent out by the than in all my previous life before I R. S. A. will give Wyoming a call, and saw the light in Seattle, Wash. My fhat it will result in a real live State husband and I began to hold sittings Association. There are some earnest, by ourselves, and their invited others time souls here, that only need the sub- to sit with us, and in a short time we ject put in the right light and the re- could not accommodate all who came, sult would be a thriving society. There and between twenty and thirty medihas been excellent work done in the ums developed and they began to hold city of Cheyenne by different mediums, circles in their homes. We then came and the seed has not fallen on stony, to Spokane, July last, but did not hold ground, and a true worker will receive chrcles until September. We then occupied a suite of rooms and only held a warm welcome."

four or five circles, when our room be-S. C. Burland writes from Ludington. Mich .: "The grand experiences of two came too small, and I was gratified, for Sundays ago, at our meeting, though I was anxious to be where we are at the number present was small on ac-present. We have a reading-room, free to all who wish to study our spircount of the snowstorm, bids me say to all mediums; Supply music of the best itual literature. We have also organkind you can, for the searchers areafter lized a society and named it the First Spiritual Society of Spokane, and al-though the people are slow in joining, truth, but more-much more-for the help it is to the spirit friends in assisting their more perfect work. We had, we intend persevering and remaining and have five pieces; organ, bass viol here until we do a work for the cause.' and first and second violins, with sing

Wm. Chiquet writes from Fort Dodge Iowa: "For some reason no spiritual speaker or medium ever comes this way in having Mrs. S. M. Lowell, of Anoka, any more; therefore we are in a state innocuous desuetude." Moses Hull speaks at Cadet Hall Lynn, Mass., the four Sundays, of February. His permanent address Stoneham, Mass. -

A letter from Union City, Mich. speaks well of the work done there by Frank T. Ripley.

Charles Howells writes from Grand edly advance the cause of Spiritual-Rapids, Mich.: "The Alpha Philosophism.' Flora McDonald Denison writes from ical Society is the name of a society re-Toronto, Ontario: "We in Toronto are of teaching the law of being, both in as an organized body of Spiritualists the material, the psychic and the spir-very young, owing our existence to the material, the psychic and the spir-itual, and to demonstrate the continu- Mrs. Loe F. Prior, who came here a ity of life after the change called death. few months ago as a missionary and The society is officered and well-equipped for the duties of the hour. as she did, many old Spiritualists from We have had two meetings, and they all parts of the city in touch with each were a pronounced success in point of other and converting many new ones. numbers and interest. Thus far I have The next worker who came was Mr. done the speaking. At the close of the Lyman C. Howe, and I think I voice speaking, which lasts for about fifty the sentiment of most Spiritualists here minutes, we have fine clairvoyant and when I say what he has done for Spirpsychometric readings from the plat- itualism can hardly be overestimated. form by Mrs. M. E. Henderson, of this I was born a Spiritualist, if you will elty, and they are as good as we have accept such a statement, and have been familiar more or less with pheever had here. She gives full names of those she describes, what their occupa- nomena all my life, but I had only realized the scuni and foam on the great tion is, usually, and to whom they come if for any one in the audience. Mrs. ocean of truth, beauty and grandeur of Spiritualism. Mr. Howe's lectures were Henderson is a young worker as a platform test medium, but she does herself a revelation to me, as to many others. proud, and is highly appreciated by He entranced us and carried us beyond and above all phenomena, openthose who hear her.'

F. S. M. writes: "Mr. and Mrs. G. W. ing for us a grand, great and beautiful Kates lectured in Andover, O., January philosophy, with avenues broad and 23, 24 and 25, to large and appreciative wide, inviting and satisfying." audiences, and their lectures will do Thos. S. Kizer writes from

every Sunday evening at 7:30. The friends will please note that the usual friends will please note that the usual Sunday circle held at 15 Bishop Court, From Light, London, Eng. has been discontinued. During the abence of their pastor, Mrs. Claman, Mrs. TEMPLE IN WASHINGTON, D. C. Gill spoke twice for the Spiritualist So-clety at Kensington, Ill. The meetings there were well attended, and some exellent tests were given at the close of the last meeting. Mrs. Gill was the recipient of a beautiful bouquet of flow-

ers. She holds a test scance every Thursday evening at 8 o'clock at her esidence, 15 Bishop Court." Moses Hull occupied the platform for the Spiritualist Society in Salem, Mass., the last three Sundays of January. His udiences increased from the first. Mrs.

Hull assisted in the meetings the last Sunday. J. Frank Baxter was present in the afternoon and favored the audience with two beautiful vocal selections. The audiences were larger that day than on any previous occasion. At night the hall was packed and the adjoining rooms well filled. He occupies the platform for the Lynn Society during February, and Berkley Hall Society during March Mrs. Mattle E. Hull is engaged to lectwo years since. I at once with the aid

ture in Worcester, Mass., two last Sundays of the present month. In Philavelop my mediumistic powers, and delphia, March 6th and 14th. In Haverhill, Mass., 21, and 28. She has open dates in April; will spend the month of Mrs. S. T. Sears writes: "The First Society of Spiritual Unity will give a benefit at Lakewood-Park, corner Lake and Wood streets, February 11th, 1897, for Mrs. Mary C. Lyman, pastor of said society, consisting of an entertain-ment and hop, musical selections and fancy dancing under the supervision of Mrs. McDonald. All who are interested in the furtherance of the spiritual philosophy should lend a helping hand, as Mrs. Lyman has laid her all on the altar of progression to help uplift the fallen and send abroad the resplendent

light of truth given her by ministering angels.'

LOOKING FOR JOBS. The Chronicle of the 29th ult., said: 'One hundred and one Presbyterian clergymen are looking for jobs." That number of applications were made to supply the place of a preacher who has Charles Myers writes from Porcupine, just resigned his pulpit, to accept one at Lincoln, Neb. Is God "calling" too Wis.: "My wife and myself are almost alone as regards the knowledge of Spirmany to the ministry? or are the peoitualism, but last October we succeeded ple getting too intelligent to pay for plous cant?

come to our valley and give us three lectures, which so aroused the people NOTICE TO OHIO SECRETARIES. that they wanted to hear more, and If the secretary of every Spiritualist now she has just closed a week's ensociety in the State of Ohio will send gagement with us and 1 know that us the names of the officers of their sogood work has been done for the cause. clety, together with the names of two Mrs. S. M. Lowell is one of the best or three of the most active and spirit-ual-minded members, they will receive platform speakers that we have, and all the work she does will most assurin return some important information and good news. Please attend to this at once, and address "Committeee," care of The Progressive Thinker, Chi-

cago, Ill.

. WHOLESALE SLAUGHTER. "In 1508, by a sentence of the 'holy office,' all the inhabitants of the Netherlands were condemned to death as heretics. From this universal doom only a few persons, specially named, were excepted. A proclamation of the king, dated ten days later, confirmed this decree, and ordered its instant execution. Three fuillions of people-men, women and children-were sentenced to the scaffold in three lines."-Motley's Rise of the Dutch Republic, Vol. 2, p. 155. No comments are needed.

To have health and happiness, use 'Garland" Stoves and Ranges.

MASS CONVENTION. To the Editor:-Though a heavy mantle of snow covered the ground, the

skies were bright and the temperature precable for a large attendance upon

the first Mass Convention of the N. S.

We are delighted to note that our friends in Washington (U.S.) are moving for the crection of a 'Temple' in that city. At a late Convention, the matter was discussed and well started by Mr. Theodore J. Mayer, who offered the first ten thousand dollars. Whereupon Mr. B. B. Hill rose find offered another ten housand; and then the stir amongst the rank and file began in real earnest.

WHAT IS TO BE DONE? London-the first city in the world,

with no permanent home, however humble, for Spiritualism? We venture to say there is no place on this planet where such a rallying place and work is more needed. We have repeatedly said it, and we shall go on saying itthat we want a building of our own; not t church but a place of business, includng offices for The Alliance, seance and conversation rooms, library and read-ing room, a publishing office, and a good useful lecture hall. When one thinks of the stubborn opposition to our cause, of the dense spiritual darkness of these thousands who throng our streets, and of the pathetic need of the multitudes who are sorely needing light and consolation, is not the duty plain as the need? Who will help to give this stormossed London a spiritual lighthouse, in the very center of it?

AN ELECTRICAL EYE. An enterprising writer in 'Pearson's Magazine' gets a little too excited over certain experiments by Dr. Bose, but, when all the sensational nonsense is wrung out of it, the Article on 'An Electric Eye' is worthy of some attention. The writer of the article seems to be ignorant of much that is familiar to all who have paid attention to the scientific developments of the past few years, and credits the Doctor with much that is neither novel nor his; and this,

we know, has vexed him not a little; for Dr. Bose is a modest and fair-minded man, and there is good ground for believing that he is annoyed both at the article and the advertisements announcing it. But, as we have said, there is something which demands attention. THE INTERESTING FACT

for us is that every step in this direction tends to justify or even to suggest the genuineness of every one of our 'delusions' or 'frauds;' and it is truly funny to see these magazine writers rush in with their hair on end or all hanging down, as they tell us of these amazing discoveries.' Here, for instance, is this Pearson's Magazine' writer actually assuring us, on Dr. Bose's authority, that if the string of a violin be struck, the quivering wire gives up its motion to the air, which carries it to the ear, and to keep the superstitious of mankind in fear and subjection. the motion communicated to the brain produces the sensation of sound." Really

LIGHE AND SOUND. After that, the priter makes the pro-found remark sillen, Professor, light and sound are and vibrations? 'Yes,' is the thrilling juply, 'Sound is produced by the vibration of matter, and light is due to the vibration of ether. Just as there are sounds that may be inaudible' (but that is possesse? 'There may be (but that is nonsynse! There may be without any real cause for its justificavibrations that and not translated into tion, that the exercise of Black Magic sounds)' 'so there may be lights, i.e., ether-vibrations, which are invisible.' becomes a source of destruction to our selves.

FLOATING IN ETHER. After a column by so of this food for babes, the professor asks, "Do you understand?" and the magazine writer makes this menowible reply; "O yes, but I almost wished science had left us happy in our knowner. It is not particularly menowible to have that particularly comfortable to know that we are floating about in oceans of ether. with many things round us that we cannot see, all kinds of noises that we cannot hear, and substances in contact with us that we cannot feel." That is hopeful, any way; and it suggests that an elementary science mission to newspaper and magazine writers might pay well. We should, perhaps, hear less about the "silly delusion" that spirits are about us whom we can neither see nor touch, nor hear.

ity, and so arrogant in their pretensions ing hands, for earnest minds, for those to tyrannize over the conscience of the human family, that they dared to assert living people, who, having gone through the change of death, have doffed the themselves to be the custodians of the keys of "heaven" and "hell!"

THE INQUISITION.

If it were possible to marshal on one vast plain the spirits of the millions of men, women, and children, who were put to death by the Inquisition; who were burnt at the stake by other ecclesiastical tribunals; who were butchered by the Roman Catholic invaders of Mexico and Peru; who have been slain in religious wars; and who perished in connection with those miserable Crusades:--the spectacle would be so a wful. and so overwhelming in the horror it. would excite, that no man could look upon it and escape madness.

IN THE NAME OF RELIGION.

And this vast holocaust of human life was offered up in the name of religion! These monstrous massacres were perpetrated by pontiffs, priests, inquisitors, monarchs and military captains, proclaiming themselves to be the servants, or soldiers, or ministers, of the Prince of Peace!

THE MAN OF SORROWS. Surely it would be impossible to imagine a more a wful insult to the memory of the Man of Sorrows, a more malignant outrage upon the name these persecutors have prostituted and profaned. than are involved in the commission, by so-called Christians, of crimes like the Massacre of St. Bartholomew; or the slaughter of the Indians of Mexico and Peru, by those "good" Catholics, their Spanish conquerors.

London, Eng.

THE ANGEL GABRIEL.

France has been specially favored of

late, by so-called supernatural manifes-

tations. Sometime ago, the angel

"Gabriel" was supposed to have made

his appearance to a young girl, and pre-

dicted to her many remarkable things,

including a forthcoming terrible Euro-

WORSHIPERS OF LUCIFER.

BLACK OR WHITE MAGIC

pean war.

'form" of physical life to don the gail of spiritual existence and stand forth in he reality of deeper and truer con sciousness. "WHAT KIND OF LIFE IS IT?"

"What kind of occupations are there? How is the time filled?" So the ques-tions are often put. "When here, we sometimes find the time hang heavy on our hands, here sometimes it is difficult to fill it to the full; what are the occupations over there? Bear in mind that the life is real, that the spirit-world

ical body is to your touch or your present consciousness. The reality of spir-itual life is so real that over and over again the risen spirits have actually been brought into earthly conditions to

From The Spiritual Review. view their old-time bodies that they might, in very truth, know they had passed through the death change. "TELL HIM THAT HE IS DEAD."

Think for a moment, after passing through that change in a state of un-

consciousness, what it must be for an individual who had little or no thought concerning the spirit-life, to awaken and to find himself possessed of a real body, and then for someone, real, like himeself, to tell him that he is dead Can you imagine such an experience To be yourself, real, intelligent; yourself with limbs, with senses, and yet th ee your poor old bodily self cold and

Then the worshipers of Lucifer, who still in death! Perhaps to have-as regard that personage as an angel of some have had-the feeling of pity for light, rather than a devil of darkness, the tired hands, pity for the poor lined have recently been practising their diabrow, pity for the wearled eyes. pit bolical arts in secret, and declare that for the poor worn body, which having the reign of His Satanic Majesty is near done its work, is no longer necessary at hand. We are not in the least alarmed. The God of the Bible is far because the spirit possesses the spirit ual body-better suited to the require more to be feared, on account of his ments of spirit-life than that earth body bloodthirsty motives, than the poor devil, who, after all, is simply a "bogey was to its physical surroundings. WEAVING THREADS OF CON man" invented by theological tyrants SCIOUS EXISTENCE.

So then, one of the first occupations of some spirit people is to visit the earth, and in such manner, recognize

But in reality the practice of Black that they are really denizens of the Magic is no more dangerous than the exercise of any other art that serves a spirit side of life, that world of wider experience. It is necessary to bear in useful purpose for individual protection. mind that the experience there is se We are, all of us, consciously or unconquential; in the generality of instances sciously, practicing Black and White Magic. We send out thoughts of evil here is no sudden change, no great transformation, but simply the taking to our enemies, and good wishes to those up of threads of conscious existence t who are our friends. It is only when we weave them into the more beautiful have a fixed evil purpose in view

garments of the spirit. POSSESSED OF REAL POWER. And, think, what is in your mind when, after a night's sleep, you open your eyes to the consciousness of the

GABRIEL AND LUCIFER. duties of the present, of the things you The selfish propensities of man, and have to do, of the plans you are going the faculties of so-called evil, serve to fulfill. You look forward to the equally an important and pecessary purpose in life, as those which we rework of the week, perhaps to more than one, and maybe you are impatient for gard as belonging to the domains of virthe days to pass. Think, then, what it will be to those who pass hence-the tue or benevolence. It is rather remarkable that the angel "Gabriel" should be continuing of what they commenced making his appearance in a city where here. All this is the taking up in that Luciferianism is rampant." But such new morning of the dut.es laid down seems to be the case; though much of this supernatural visitation may be the before passing through the night

death; the finding oneself possessed of real powers with the real opportunities mod. by her Guides. A book

and Societies. A Manual of Physical, Intellect-

THE LYCEUM GUIDE.

For the Home, the Lyceum

ual and Spiritual Sulture.

COMPILED BY EMMA ROOD TUTTLE.

TUTTIE:
Occupations over there? Bear in mind that the life is real, that the spirit-world is a natural world, that there man goes on living, himself, not somebody else; himself with similar hopes and aspirations, similar desires, carrying with him into the larger conditions of that grander world beyond all that went to make the totality of his experience here.
SPIRIT LIFE REAL.
It is so difficult for the majority to think of themselves as apart from the physical "to-day," so difficult to hold the thought that what seems to be unreal here, that what they think of as a "intangible and shadowy," that what seems to be uny substantial; it is so difficult to hold the thought that what seems to be uny solve of, should be real and subtantial; it is so difficult to hink of oneself as really gifted can gain a passing glimpse of, should be real and substantial; it is so difficult to hink of oneself as really living after having left the physical form, but yet it is necessary to try to recognize that the spirit body is nore real to the touch, to the conscionses of the spirit, than the physical body is to your touch or your presented by the Progressive Thinker, 4 at body is to your touch or your presented by the Progressive Thinker, 4 at body is to your touch or your presented by the Progressive Thinker, 4 at body is to your touch or your presented by the Progressive Thinker, 4 at body is to your touch or your presented by the Progressive Thinker, 4 at body is to your touch or your presented by the Progressive Thinker, 4 at body is to your touch or your presented and by the progressive the physical.

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This work is one that every one should read. It beams throughout with rare genue of thought, prac-tical as well as profound. Thure is sumshine and beauty in every sentence uttered. The work is dedi-cated to the author's favorite sister, farah Fronch Farr, now passed to Spirit-life. Hudson Tuttle, of Berlin Meights, Ohio, gives an interesting sketch of the author's life.

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OF SPIRITUAL INTERCOURSE. This work contains an account of the very wonder-ful spiritual developments at the house of Rev. Dr. Phelps, Stratford, Com, and similar cases in all parts of the country. This volume is the first from the author directly upon the subject of "Spiritnalism," and has itsod the test of many years. Cloth, \$1.25. Postage 10 cents. For sale at this office.

The Religion of Spiritualism, Its Phenomena and Philosophy. By Rev. Samuel Watson. This work was written by a modern Savior, agrand and noble man. Price \$1.00.

The Science of Spirit Return. By Charles Dawbarn. Price 10 cents.

THE SOUL,

FEB. 18, 1897)

ation p in A;"

Thos. S. Kizer writes from Decatur, much to help the cause of Spiritualism Ill.: "For the past two weeks we have in our midst."

months' engagement at Rochester, Ind., full gaslight, the manifestations conand is now located at No. 3 Elizabeth sisting of materialized hands being street, Chicago. Is open for engagement thrust out from the cabinet and shak in any locality, and will arange com- ing hands with the person, at the same pensation in accordance with the times. time taking slates, and in some in-Rartles desiring the services of an in-stances holding the slate (resting on the spirational speaker, will do well to cor-respond with him. Will attend funer-one hand and with the other materializals. Is open for engagement for the ing a pencil and writing the message camping season of 1897.

Irena Ernest writes from Newberg, Oregon, that she has seen spirits from time to time since she was ten years She thinks that church members old. who deny spirit return, deny Jesus Christ. Jesus manifested to his disciples, so the spirits can manifest to us. Mrs. L. D. Shorey writes from Belfast, Me.: "I believe in going ahead, and not going back to please church or creed.'

Carl Dreyer writes from New Chicago, Santa Clara county, Call .: "I look upon Spiritualism as the first and oldest religion in the world's history. We hands with friends. have scientific proof of it. It is God's principle, therefore indestructible."

Daniel Camomile writes from Salt for active work as organizer and se-Lake City: "The Brockways have been ances; also open for societies. She dewith us some two months, and they sires camp engagements for 1897. She drew good meetings, with lectures and would like to hear from societies and tests, besides their slate-writing and persons in the State of Indiana. Her ther gifts with which they are eniffts with which they are en-They leave this week for the 16th street (old 7th street) East, Indiandowed. them, and wherever they go, we in Salt H. W. R. H. W. R. writes from Palmyra, Wis.

Lake City say, God bless them. They "The Congregational society here has had quite a break-up. They had twenhave done good work here." ty-seven members, but a quarrel took D. S. Maynard writes: "Thanks to

Brother C. J. Johnson for his thoughts place and ten of the most influential expressed in The Progressive Thinker and working members have pulled out. of January 30, 1897, on the subject of They are now in a poor condition. Their the soul germ theory. I have often minister got his back up and gave them wondered why some of the many able a severe tongue-lashing which has made writers who advance theories to ac, matters still worse. We have also ancount for man's origin-as a part of other old Methodist crank who claims Pope's 'stupendous whole, whose body to be a divine healer. He has delivered nature is, and God the soul,' never six lectures on the matter, but has not

thought to consider the overruling good done any healing as yet." as a unit of intelligent life, and all ex-The National Home Society, late pressions of the same, fractional parts Father Williams', will meet in National of that ever-living unit of power. We Hall, Sundays at 2:30 and 7:30 p. m.; know there is one unit in numbers, and Wednesday evenings. Mrs. De also but one; that fractional parts of that Wolf, Dr. Randall and others will asone are innumerable; but from the sist. The Continental Singers will

least to the greatest, are capable of be- sing. ing increased in significance and power M. J. H., of Breedsville. Ohio, writes: indefinitely. Fractions of life, or num-The Breedsville (Ohio) Spiritualist Asbers, must of necessity be co-existent sociation are holding meetings every with the unit; and who can conceive of Sunday. Good speaking by Mrs. 'N. I a time when an intelligent unit of life Williams. She was developed right in and numbers did not exist?" our midst; also a first-class psychomet

J. M. White writes from Walker, Mo.: ric reader. Mr. Ita Howard. "This week I shall put in in Nevada, an organized society here of about forty Mo. and Fort Scott, Kans. From the members, of which I am president." Mo., and Fort Scott, Kans. From the latter place I go to Rich Hill, Mo., about May C. Sherwood writes: "Our grand February S: from Rich Hill I go north cause is growing stronger each day in and east to the cities of Holden, Maour banner State of Michigan. Your con City and Kirksville, Mo. Parties grand paper is hailed with joy as each desiring parlor seances for tests or lecweek's issue brings us beautiful truths tures at intermediate points along this and advanced thoughts. May it live line can secure my services at reason- long to enlighten the world and banish able rates. I carry references with me forever superstition and ignorance. Dr. and those desiring to look up my rec. H. C. Andrews is still at Coloma, givord can do so if they will write me at ing to us grand lectures and tests. He bid the bolnts as I announce that I will is one of Michigan's earnest workers. be nt."

the 14th inst., and we predict a rich R. A. D. writes from Washington, "I have been attending the cir- spiritual feast with onr worthy brother. D. C.: cles of one of our prominent mediums, He will answer calls for week evenings, and on the 9th of December developed near that place, for spiritual work. Ad in the dark circle. I was taken very dress at that city, Box 328."

in the dark circle, it was dispaired of for ill, and my life was dispaired of for many weeks, but now I am improving Gill, the well-known test medium, will and I shall soon shall be well and ready hold weekly meetings at Ramenstein's Wer the work which God's holy angel Hall, 9232 Erie avenue, South Chicago, Price, cloth, \$1; paper, 75 cents.

., held in the Back Bay Temple in Boshad Mr. and Mrs. Hatfield Pettibone ton, February 2, under the direction of Will C. Hodge has just closed a two with us giving materializing seances in I. Brown Hatch, who is Massachusetts State Agent. The platform was deco-rated with beautiful flowers, and President Barrett, who was to preside, was apparently at his best, and in his happiest mood. Upon the platform, before in full view of the audience and hand it to the person taken from, properly signed by the name of the spirit write ing, showing materialized lace on the wrists the same being recognized by the friend at the cabinet; others show ing deformed hands, some of the fingers being missing or having nusually long finger nails which were at one recognized. In all cases the messages were signed by a relative or friend of

the grand organ, were seated J. B. Hatch, Sr., J. C. F. Grumbine, Moses Hull, Mattle Hull, Mrs. Sarah A. Byrnes, Mrs. Tillie U. Reynolds, Mrs. Kate Stiles and many others, all wellknown platform workers who contributed to the intellectual feast of the occasion, while Mr. Fred Watson, Mr. C. Wesley Sullivan, Miss Amanda Bailey, furnished soul-inspiring music for the hree sessions. The large audiences that attended, the morning and afternoon sessions were augmented in the evening by large delegations from the suburban cities within twenty miles of the person receiving the same. From Boston, severely taxing the capacity of eighteen to twenty-seven were in atthe large auditorium. tendance at each seance, some of whom

The day's programme was remarkare prominent in church circles, and ably well arranged and reflected great each one received a message and shool credit upon the management. Moses Ivll made the leading address of the

forenoon, Dr. Geo Fuller in the after-noon, and President Barrett in the even-Virginie Barrett has returned from her labors in the East, and is now ready ing. President Barrett was reluctantly obliged to take an early departure because of his engagement at a similar gathering to be held at Brooklyn, N. Y. the 3rd and 4th-Wednesday and Thursday of this week. It is understood that a series of mass meetings are to be held in different large cities of our land which are expected to result in great

good for the cause, and especially in sustaining a public sentiment in the interest of organization. Great credit is due to the talent who so kindly and generously contributed their services and also to Mr. Marcelus S. Ayer, who is doing as much or more than any one individual in helping the spiritual light to shine in dark places, in contributing free the use of his Temple upon this occasion. DR. G. W. FOWLER.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles,

one by Col. Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

Read the article on 5th page headed "Fifteen Cents.".

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is ded icated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. ELECTRIC WAVES.

Professor Bose, says this writer, has found out how to so deal with electric waves as to direct them through socalled solids, and utilize them on the other side, making possible the ringing of bells beyond granite walls, without wires or any other connecting substances. So far good. But now supfluence. pose, instead of a battery and uncon scious ether waves, we had a specially sensitive brain and intensely conscious thinking, is it not conceivable that the same or greater effects might follow? If there were a thinking being existing on the ethereal plane, why should it not be able to do all that a battery can do-and more? But a being existing on

the ethereal plane would be a spirit. Think what follows!

THE SOUL AND FUTURE LIFE. In the "English Mechanic" for Decem ber we notice a rather curious discus sion on "The Soul and a Future Life." There is something painful in this militancy against the loveliest hope that ever blest this world. We can never understand why anyone should wish to flight it. He who loses it might well be content to mourn in silence. And yet there is a comic side to it as well. What a spectacle-to see the little thing we call man, proving, with the help of a few books on elementary science and a microscope, that the presumption is against anything which does not demonstrate itself in his small groove!

From Harbinger of Light, Melbourne, Australia.

Christianity hasigntirely failed to re generate humaniky. And why? The primitive Christianity of the Man of Sorrows was a living reality; the Christianity of the churches is a corpse-like counterfeit. The motive principle, the animating spirit; the sustaining force of Jesus of Nazarathawas a divine lovepure, simple-minded, self-less, intense, and profoundly, sympathetic, for 'the whole human racee

ITS OWN SHIBBOLETH.

Each ecclesifistical organization has had its own subboleth; each has pro-claimed that all other believers—even if

nominally Christians-were not merely wrong, but hereiles; and as such, they were-it was held-justly exposed to persecution and punishment. There was no greater crime in the eyes of the dominant Church than to disbelleve what the rulers of that Church pro

nounced to be orthodox truth. The history of religious intolerance; bigatry and persecution constitutes one of the most appalling chapters in the annals of the human race.

PITILESS, CRUEL OR FEROCIOUS.

more pitiless, cruel, or ferocious, than when devising ingenious forms of torture, malignant methods of inflicting physical suffering, and protracted and agonzing agencies for destroying life. is often as heresy had to be hunted down and schismatics visited with the wrath of men, so intoxicated by the real people, then it follows of necessity possession, and exercise of despotic that in the living of that real life, there authority, so boundless in their audac- must be abundant occupation for will-

offspring of imaginary fanalies; for we can hardly believe that such a being as for action, to fulfil there more perfectly "Gabriel" has an actual spiritual existmany of the plans that were barely ence, seeing that his history is based formulated here? upon Biblical fiction rather than fact. ETERNAL PUNISHMENT. However that may be, the manifesta

Think what this means! Does it not tions of Lucifer and the famous angel. who guarded the gates of Eden with a sweep on one side the old teaching of flaming sword, leads us to a considerternal punishment? Does it not mean that it puts out of court the idea of an angry or vindictive God? Does it not ation of the haunted house at Valenceen-Brie. It appears that mysterious voices and knockings are there heard mean that it sweeps out of the realm in broad daylight, and that other maniof consciousness all conception of a per sonal Devil? Does it not mean that festations of a remarkable character continue to disturb and astonish all life is real and earnest, that in the futwho come within reach of their inure you are going to do better than you have done in the past, and make good

use of your experiences in taking up these wider opportunities of the spirit; From The Mystical World, This is the prophecy, and the hope of clearer and fuller consciousness, that you are going on living with grander desires, nobler aspirations, and more spiritual powers for the fulfilment of what, in the light of present thoughts,

Those who mind other people's busiseems to be highest, truest, and best.

ness will have no time to mind their ONE MILLION! ONE MILLION! We want to reach 1,000,000 new read-We want to illuminate the minds TS. of those Spiritualists who take no Spiritualist paper. We will send all new subscribers The Progressive Thinker

hree months for fifteen cents. Read the article on fifth page headed "Fifteen Cents," It will give full particulars.

An American Idyll. By Countess di Brazza (Cora Slocomb). Boston: The Publishing Company. Price, Arena

NEW BOOKS.

loth, \$1.50. The Countess di Brazza will be ro membered as the lady who had charge of the exhibition of Italian laces, at th World's Fair in Chicago. In "An Amer ican Idyll" she has produced a very in teresting and instructive, as well as suggestive and touching story. It is also a book of scientific value, afford. ing much information in matters of anthropology, zoology, botany, etc., relat-ing to the Pima Indians in northern Mexico, and their habitat. There are numerous illustrations, drawn from

original specimens, which add to the interest and value of the book.

### "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.

"The Molecular Hypothesis of Na-ure." By Prof. Wm. M. Lockwood. ure. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rosrum. In this little volume he presents in succinct form the substance of his ctures on the Molecular. Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to

all who love to study and think. For sale at this office, Price 25 cents. A new edition of "Three Sevens," by the Phelons, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's "Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem tohave existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth \$1.25, postpaid. For sale at this

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archate.

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THE AMOUNT OF VALUABLE IN-THE AMOUNT OF VALUABLE IN-formation succincily and clearly stated in this volume of 54 pages is anazing. The title, as above green, fails to convey an idea of the fulness and com-pleteness with which the subjects are trended. The Matriarchate, or Mother-nile, is the theme of the first-chapter, in which much love, qualint, queer and curi-ons, is brought to view in clucidation of the subject. This is followed by chapters on Cellbacy. Canon Law, Marquette, Witchcraft, Wires, Polyranny, Woman and Work, The Church of Today, Past, Tresent, Futures and there is not a chapter in the book that is not handled in a masterly manner, and that for quantity and quality of information, is not worth the full price of the volume. It is packed with knowledge well-arranged, and ightensely interesting from beginning to end. No one can possibly regret buying it: it is a val-uable addition to the library of any free and truth-low-ing mind.

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luding to the lich seem to never, until openly and may rend." sale at this sole work consisting of a Discussion of the Purposer Assumptions, Principles and Methods of the Roman may rend." sale at this provide the second second second second second may be considered a mine of ralushe information for may be considered a mine of ralushe information for may be considered a mine of ralushe information for may be considered a mine of ralushe information for the purposed of the second se WORK THAT EVERY LOVER OF

# For man has never shown himself

own. The worst busybody will read this and think it is meant for someone else. Whatever is obtained without a just compensation will again pass away without an equivalent being received therefor. Man is given his earth probation to study the will of God for this he cannot do when he has passed out of the body; neither can he return to earth to finish

London, England.

the neglected task. Many askome, "Why does not God make his laws plainer so that we all may be good?" God's laws are as plain as the sunlight, but man's perverse ignorance obscures his own vision of God's mercy

To the pure in heart all things are pure, all things are good. The pure in heart are strengthened by an omnipotent, invisible, incomprehensible power that never fails the pure in heart. The man who faithfully lives Natural

Law, stands on the highest pinnacle that mortal man can reach. The most favored high priest can do no more.

He who keeps from another that which should be his, whether it be money or knowledge, is a thief, though he never possessed the article kept from him.

The reward of him who earns his bread by the sweat of his brow day by day is the greatest, while he who con sumes that which he does not earn never

tastes the sweetness of life. Judge no one, but try to understand everyone. He who judges another does

but judge himself. He who fails in business lives on the earnings of others, without their knowl-

The many desire knowledge, but few will give the labor necessary to attain knowledge. All will take the pro ceeds of labor, but few want the labor



THE SPIRIT WORLD. The spirit-world is a natural world the reality of life is there experienced; this is the shadow land, that the world of reality: this the winter land, that the

summer land. If these truths are recognized, if it be conceived that outside the range of conscious physical experience here, there is a real world, there are

edge or consent.

England.

office.

### FEB, 13, 1897.



This department is under the management of the distinguished author, speaker and medium, y

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

D. L. Hawkins; Q. An individual receives a blow on the cranium, injures an organ or faculty of the brain, and becomes a raving maniae. A month or year afterward, he has a surgical operation performed on the affected organ, and immediately he is in possession of all his former characteristics, but the intervening time is a blank. Now, if this physical organism is only an instrument through which the spirit acts. as a musician plays on a musical instrument, why is it the spirit or ego knows nothing of what transpired during the time its instrument or body was undergoing repairs?

A. The problem presented by the above question has in various forms been the most perplexing that has met the Spiritualisf. The instances have furnished specious arguments for mate rialists. They say triumphantly, when the strong intellect succumbs to the ravages of disease, or appears to decrease and expire with old age, that the mind

And yet this only shows the mutual dependance of mind and body while con-nected in this earthly life. The Chirvoyant entering the superior state, on returning to the normal, may or may not remember anything occurring there-Often the clairvoyant and normal states are distinct, and what is known in one is not known in the other. Yet clairvoyance is a state approaching more or less nearly the independent spiritual, and may become one with it. While confined to the physical body, the spirit does not use it as a machine, or teol to do its bidding, standing above and independent of it. For the time it is a part of it, and the condition of the body is reflected on the spirit. These conditions, and even the thoughts, may make no impression on the memory and be forgoiten on recovery. The rav-ings of the fever-stricken, the hallucinations produced by opium, alcohol or hashish, and dreams that cannot be recalled are all examples of thinking, without memory making a record. An injury to the brain that disturbs this power of preserving thought-impressions is no more extraordinary than that a dream cannot be recalled, and the cause back of both is nearly iden-

<sup>4</sup> J. S. Waters: Q. (1) I have given -much thought to your answer to a ques-tion as to the inhabitability of the planets. The answer was that none other are inhabited by man. In accordance with the law of evolution, will not each planet evolve some species, according to its conditions?

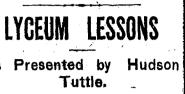
(2) Why is it that eternal life is repugnant to me; it seems quite too long? There is not a single planet belonging to the solar system presenting conditions similar to those on the earth. In fact, the conditions are so dissimilar that they preclude the possibility of having any form of living beings suffi- evil, and one for light and all good. ciently like those of this earth, to be comparable, or comprehensible. It is

want to call your attention to an article in The Progressive Thinker of December 26, by Laura J. Valliers, where she says: "The writer of this is per-mitted many times to visit, in clairvoyant visions, the bright future home, and has many times conversed with her departed friends, and the great source of regret with many of those who die young and unmarried is, that they have left no posterity.' "I read this with a good deal of dis

trust. Do such visions come by hallucluation of a diseased mind, or from diotic spirits?"

The honesty and earnestness of the writer quoted cannot be doubted for a moment. That in the sphere immediately touching the earth, with spirits still chained by their longings to its material conditions, such regrets may be experienced, but to draw such a conclusion from emancipated spirits would be entirely erroneous. The narrowness of paternal love is a part of the earthlife, a necessity by which offspring receive care and parentage, of itself is not an experience which is essential to the perfection of the spirit.

All the old religions were founded on the worship of the generative principle, and the crotic element dominates, even to the Virgin Mother and her child Spiritualism should be freed Jesus. from phallic superstitions, and a spirit perfected, not libeled with the state ment that it is unhappy because it did not have more animal experience in 'its rudimentary life.



These lessons are not given as cate hisms to be learned, or literally folwhich may be exemplified into lessons, or the whole subject may be generally discussed. The Golden Thought which expresses the central idea of the lesson may be committed and spoken in unison by the lyceum. The Memory Gems are for commitment to memory by individual members. The widest latitude is given to the leaders of the younger groups, who should treat the subjec according to the varying capacities of their respective groups.

If any man love acorns since corn is invented, let him eat acorus; but it is very unreasonable that he should forbid others the use of wheat.

LIGIOUS IDEAS.

material object, as a stone, a tree, or animal that attracts attention by its strangeness or mystery.

ers. The superstition still lingers in the faith attached to church edifices, the altar, relics of saints and the Bible as a hely book; in Thanksgiving, fast days and prayer.

responsible and vindictive powers. Polytheism was evolved out of fetich-

ism. As the human mind advanced, there was a classification and instead of a god for every tree, there was one god for all trees, one for all waters; instead of every individual having a god, there was one for the tribe. Still further: There was one god for darkness and all Then necessarily came a mediator or savior. The expanding reason recog common to regard everything as rela- nizes the necessity of unity, and slowly tive to human beings, and a world un the one god takes his place, and mono-peopled as a waste. There may be theism is the belief of the more civil-

# THE PROGRESSIVE THINKER.

# STUDYING THE BOOK OF NATURE. O, SPIRIT OF NEWTON, ments and gradually creep and glide it Was Loosely Drawn and utward once more. Try to imagine what I have called in my paper the Unwisely Constructed.

Why Don't You Return to Earth? Clash and whiri' that is perpetually oc-curring. Picture to yourself the elec-trie storms and the heat thus generated! "Does not this fully and satisfactorily account for the elevated temperatures of the cortice to the elevated temperatures

HE IS WANTED TO EXPLAIN CER-TAIN THINGS-STEPHEN H. EM- netic and electric condition of the globe? MENS' DECLARES NEWTON'S APPLIED TO HEAVENLY BODIES. LAW RADICALLY WRONG-HE CORECTNESS OF THE THEORY

been declared wrong, wholly or at least in part, and an attempt has been made overthrow the foundation upon itch is based a large share of the sci-"For example, you are probably loosest drawn instruments for its purwhich is based a large share of the sci-

GOLDEN THOUGHT.

SUBJECT: THE PROGRESS OF RE-

Fetichism is the lowest form of re-ligious faith. It is the worship of any

All savage races are fetich worship-

It is a religion of fear, fear of the ir-

Mr. T. Fitch inquires: "I notice that the N. S. A. intends to take up the Sey-bert will, and President Barrett wants Spiritualists to send in money to have of the earth's interiogand for the magthe action of the Pennsylvania University thoroughly aired in court. As this seems to be one of the chief labors the "And suppose that' we apply this N. S. A. has set itself at, I am anxious ADDRESSES THREE GREAT SCI-ENTIFIC BODIES ON THE INCOR-heavenly bodies as well.

OF GRAVITATION AND AD VANCES A NEW ONE BASED ON CENTRIFUCAL FORCE BE CENTRIFUGAL FORCE - BE-LIEVES THE EARTH A HOLLOW SPHERE FILLED WITH FLYING FRAGMENTS.

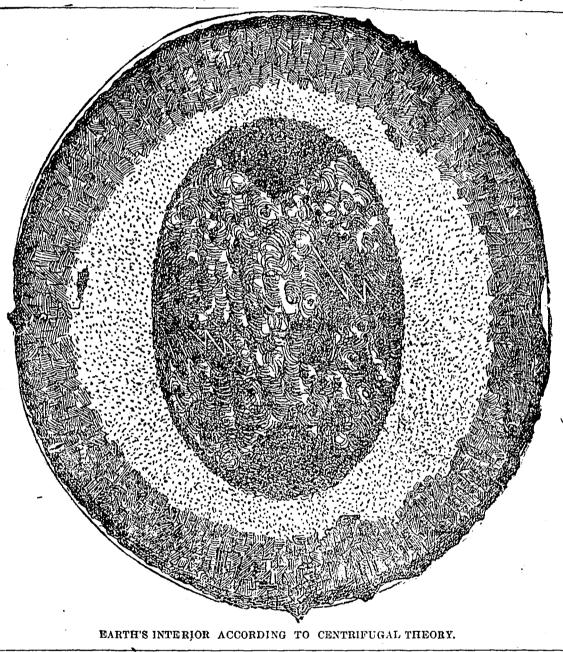
An assault, says the Chicago Tribune, backed by seemingly strong arguments and deductions, has been made upon what has a solution. The clash and whirl in the sun's vortical cavity must tran-grace to men claiming ordinary intelli-tion the sun a solution. The clash and whirl in the sun's vortical cavity must tran-grace to men claiming ordinary intelli-gence, for it was in the style of a burwhat has come to be regarded as one tent the internal hubbub that is for lesque, rather than in the calm and juof the most axiomatic of scientific ever heating the earth and producing dicial spirit the subject merited. Yet truths. Newton's law of gravitation, the earthquakes and volcances that perleduced from the historical apple, has petually startle and frequently terrify form of investigation, for the will by "The doctrine I advance is a legiti-"The doctrine I advance is a legiti-tion or miles (This will is one of the which it takes place does not give even

which is based a large share of the solution of a ware that most nations have expending pose ever written. As it has now come aware that most nations have expending so prominently before the public, it is Stephen H. Emmens, an English sciently, and the author of several works earth. Arcs of the meridian have been it is as follows: a manufacture and coules of a memoir pro- measured in many parts of the world, "To the Board of Trustees of the Uni-

mulgating his new and astonishing the- and thousands upon thousands of pend- versity of Pennsylvania, Gentlemen:and expire with old age, that the mind is a product of the physical body, and pershes with it. The song of the bird might as well be listened for after the bird is dead, as manifestations of mind after the body has perished! EVELANATORY NOTE ' ory of natural law were malled on the ulum and weight observations have Being mindful of the uncertainty of life

has been made known in general terms ngure of the earth as determined by oner to your honorable board and faston by a writer in the New York gravity differs considerably from the Herald. It boldly assails the univers-ally recognized Newtonian law of gravlowed. They are intended as suggest-ive helps to the leaders, showing the various ways instruction may be given without dry forms. There are passages which may be asymptified into lessons and calls upon scientists to re-strictly Newtonian principles and has the ory with existing fact. It is the most revolutionary doctrine advanced in the state of the state here the state of the state of the state of the state of the state here the state of the state of the state of the state here the state of the state of the state of the state here the state of the state of the state of the state here the state of the state of the state of the state here the state of the state of the state here the state of the state of the state here the state of the state of the state here the state of the state of the state here the state of the state of the state here the state of the state of the state here the state of the state of the state here the state of the state of the state here the state of the state of the state here the state of the state of the state here the state of the state of the state here the state of the state of the state here the state of the state of the state here the state of the state of the state here the state of the state of the state here the state of the state of the state of the state here the state of the state of the state of the state here the state of the state here the state of the state of

revolutionary doctrine advanced in it is exactly what ought to be observed, many years. If my conclusions be correct. If my conclusions be correct. If my conclusions be correct. Dr. Emmens endeavors to show that the famous Newtonian law is mathe-matically incorrect. He claims that the earth is a hollow shell whose polar walls are greatly thicker than those of the equatorial regions. In support of this This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for nuoro than deven years, and in the hands of thousands of persons has proved its superiority over the Plan-chette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means or developing mediumship. Do you wish to investigate Spiritualism?



# THE SEYBERT WILL.

tain them?

"Take the sun, for example. Astron- Spiritualism would suffer more than to

that with a quite lengthy report, they have been unable to go on, because, though urgently appealed to Spir-itualists do not come promptly for-ward with material? And what is

as Spiritualism, and having begun on

equally important, will not every court, from the Circuit to the Supreme, sus-Spiritualism can have no greater mis-

fortune than to have this commission go on making investigations and reports. Spiritualists could not put their money to worse use than in sustaining a suit at law to enforce the University o set such a commission at work. Mr. Seybert was honest and enthusiastic

and had the ambition to have a Seybert monument in shape of a chair in the University, but he was unwise, and had he intended to arm the enemies of the cause he desired to aid, he could not

have been more successful. HUDSON TUTTLE.



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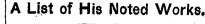
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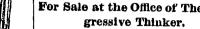
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many unknown uses for a world other ized peoples. This progres

arise from a depleted vital force, and all other causes combined. Example: malarla, which is another name for inactivity of liver and related organs. Get yourself onto the firm basis of health, and you will not hate existence, though prolonged into infinitude.

tical.

H. Y. Bosworth: Q. What is aluminum made of, and what would a board of it be worth; ten feet long, one foot wide and one-fourth of an inch thick?

A. Aluminum is one of the most abundant elements, being a constituent of almost all rocks, forming some of the most precious gens, and the basis of all clay banks. Clay is an exhaustless ore of this beautiful metal. The minerals beauzite, cryolite and corundum have hitherto been the sources from which the metal has been obtained, on account of their purity, but the purer clays can be used when the attendant iron and silex is not objectionable. This difficulty will be overcome, and clay alone used as the cheapest and most abundant ore.

Before the dynamo made possible the almost limitless heat of electricity, alu-minum was a costly metal. In 1856 the market price was \$90 a pound. It is now worth 35 or 40 cents, according to nurity, and is destined to reach a much lower value. Its lightness adds to its cheapness, as it is only one-fourth the weight of silver, and less than aneighth

the weight of gold. Roughly stated, the metal in a board of the size mentioned, would be worth about twenty dollars, the cost of manufacture to be added to this price,

A. C. Doane, Summerland: Q. Does not every human being possess the qual-ities of both male and female, and does not this constitute the mysterious double consciousness?

A. Man being a spirit confined by and made almost identical with his physical body, faces two worlds, the spiritual and the physical, and hence has a double consciousness, which at times is perplexing. It is true that every germ at the beginning is bi-sexnal having the capabilities of being de veloped into either a male or female. The differentiation is made at an early date, and growth rapidly proceeds along the line chosen. This difference of organic function is not associated with distinctive difference in mental qualities; in other words the mind is not female or male, and differs only by the greater or less activity of its various faculties, according to the changing requirements made upon it by the body to which it belongs. The distinction of sex, impressed on the mind by the necessities growing out of its nhys ical relations, are retained after its sepgration therefrom; but as mind is sex less, there must come a time when they will disappear. As was stated in a preceding answer, sex is a condition of earth-life outgrown by the evolution of the spirit. All the speculation about the spirit being double, or the union of male and female principles, starts from mistaken premises. The spirit is a unity, and there is no distinctive male and female beyond the especial conformation of living forms which by dis-

tinctive direction give the same principles different causes.

This leads to the question asked by veteran Spiritualist and profound of Israel and their works. For sale thinker, Simon Emery, who writes: "I at this office. Paper covers, 25c.

than as a home for man, or the lower forms of living beings. (2) Such feelings as to immortal life, martyrdom-more fiendish cruelty than The Crusades-burning witches-The Inquisition-Terrible sacrifices by the thousand, by the Aztecs. Its latest examples, burning Servetus and Guiordano Bruno; at present the sneer and coff of public opinion.

What have the gods or the god ever been? Reflections of the mind of the believer; an image of the devotee. For-the younger groups: Leader-If

you should have a garden, where you planted some choice bulbs and seeds. some lilies, and tulips, snowdrops, and sweet violets, with asters and poppies and mignonetie, what would you do to make them grow and bloom?

Leader-Yes, and the clouds would bring showers, the dews would fall. and the warm sunshine come to help Now, when your flowers were you. starting vigorously, should there spring up ugly weeds, what would you do? Leader-If you did not, what would become of the flowers? You all have a garden, a beautiful garden of the mind; t has wonderful flowers. What are they?

Leader-Yes, thoughts, and what do we call the weeds that grow there? concerned and inversely as the dis-Leader-Evil thoughts, if we have them, what happens to us? How are tance between the centers of gravity of the masses." we to deal with them? The law is universally and scientific-

Leader-Uproot them, and leave only ally accepted as a fact, but Dr. Emthe good to fill our minds. How can we become beautiful? Good thoughts mens takes exception to it. make us beautiful, and ugly thoughts make us ugly.

Leader-If you are beautiful, because of pure and noble thoughts, to whom will you be like? Like unto the angels which are in heaven.

### MEMORY GEMS.

The savage worships every thing because he fears-rocks, trees, streams, mountains, sun and stars. 'Terrified by the life he cannot com-

prehend, he personifies that life; and coming to a belief that personalities stand behind visible effects, a sense of helplessness intensifies his fear. He believes these personalities may be appeased by sacrifices and prayer. Here is the cradle of theology. The savage by deifying all objects dwells constantly in the presence of his gods and illustrates a state theologians never all in all, and reason creates no doubts. We have not outgrown fetichism yet. Miracles are held as the groundwork of faith; God is to be turned aside by prayer; he delights in a national thanksgiving, and there is an effort by a be-lated church party to set him and his son on the throne of the Constitution of the United States, and compel all to worship them as fetiches.

The result of the evolution of religi ous ideas: Man, not god the divine center: nobility of life; higlfest ideal aspiration for perfection; calm reliance in the presence of the forces of Nature: all-embracing charity and philanthropy; earnest endeavor to actualize the ideal perfect life rendered possible by his organization in this world, as the best preparation for the next; and for the Religion of Pain, the substitution of the Religion of Joy.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale

he advances what he terms the "centri-1 that when the scientific world finds that 1 truth, and particularly of Modern Spir

fugal force theory" to replace in part wrong figures have been adopted for itualism. Newton's law, and applies it to the so- the form and density of the earth there "I furt "I further empower your board to inar system and the universe with will be, or at least, there ought to be, a vest the said sum of money in such se startling results. decidedly lively commotion. A new curities, strictly legal, or otherwise as Newton's law, familiar to most per-series of observations will have to take may be deemed best, provided at all sons since their school days, states the place. The principal governments of the times the interest alone shall be exaccepted theory as follows:

"Every particle of matter in the uniof money and fit out many a scientific the said Adam Seybert chair, "I further empower your board if expedition in order to arrive at exact verse attracts every other particle with there may be any income arising from data for use in the astronomy of the a force varying directly as the masses

"All this I have pointed out, and 1 said sum of money over and above the amount required for the salary of the future have even ventured to suggest that here incumbent of said chair, to dispose of is an opportunity for the richly en- such excess of income in such way as dowed University of Chicago to step may be deemed best to promote the

forward and do yeoman's service to the views I have expressed. I have the cause of science. honor to remain "Your obedient servant,

LAW AND THEORIES DISAGREE SUSTAINED BY OTHER FACTS. "The geologists and the geodetic gen-"There are innumerable facts tending tlemen," he said, in speaking of the nato show the strength of my position. Here is just one, for example. It is the ture of his theory, "make common rotate at the same speed. The equa-torial portion makes a complete rotacause with the astronomers and physicists, so far as the acceptance of Newtonian system is concerned. And yet some of their most cherished theion round the axis in about twenty-five ories are in glaring defiance of Newton's days whereas the portions near the so-

doctrine of gravitation. "Take, for example, their views as to the interior of the earth. They say it is a complete revolution. I need hardly composed of matter which grows say what an astounding fact this is. If denser and heavler the deeper it is sit- you turn a ball round in your hand you uated from the surface. They talk of see and know that inhiparts of it turn enormous pressure and the most in-together. The lengthiof a complete tense heat as characterizing the matter day, from sunrise, to i sunrise, is the forming the central portion of the same in the West Indiesias in Labrador. (earth's mass. Yet Newton himself Yet when we carefully watch the sun proved with practical, if not absolute, we notice that the various parts do not validity that gravity, and therefore all rotate in unison. This is the standweary of applauding, wherein faith is weight, grows less and less as we de- ing puzzle in astronomy, and the greatestastronomers have acknowledged their

utter inability to understand it. Turn to the last edition of Prof. C. A. Young's to the last edition of Prof. C. A. Young's ' the commissioners, in their report, noted book, 'The Sun,' did you will find him admitting the inscrittability of the phenomenon. Yet if the trammels of the Newtonian system be loosened, and if my contribution the commendation. They urge stance weighs anything at all. "A discussion of this subject forms part of my paper, and I show that the earth is in all probability a hollow shell if my centrifugal theory be considered,

ies have no weight, they are free to Newtonian doctrine is altogether wrong," said Dr. Emmens in conclusion. more in accordance with the centri-fugal force. A great mass of matter, "I do not, for instance, contest the exist- representative. The investigation was the internal equator. It grows thicker ence of gravitation, either here in this yet incomplete, in fact, only begun. world of ours or in the solar system with the University, to compel its trusand thicker, and the inner part consequently approaches more and more and starry universe beyond. My conclosely to the center. It thus becomes tention is that the precise law of gravi- tees to show cause why they do not the same time is the same time is show in what way it should be modified, prome as Drouldent Pounts to the Supolar masses. This goes on until the attraction of these masses becomes changes must be made in many of the superior to the outward tendency. "Then the innermost particles and fundamental doctrines now adopted in

cavity, to dash forcibly against the Hypocrisy is the necessary burden of the claim that they have and are car and are car trappings, of folly.-Johnson. spread out in a cloud of shattered frage trappings, of folly.-Johnson. THE GODS. The cavity is the necessary burden of the shattered frage trappings of folly.-Johnson. The cavity is the necessary burden of the shattered frage trappings of folly.-Johnson. The cavity is the necessary burden of the shattered frage trappings of folly.-Johnson.

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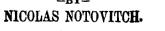
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show in what way it should be modified, and how, if such modification be ac-knowledged as correct, corresponding changes must be made in many of the S. A. will be able to collect from dona-

### bodies detach themselves from the all branches of physical science. equatorial ring and fly across the great

scend from the earth's surface, until at the center-of the world no sub-

having polar walls greatly thicker and denser than those of the equatorial regions. "In the center of the earth, where bod-



uary 31. He would have seen a crowd of nearly two hundred well dressed ladies and

were a despicable trick on some one's part."

Manager Blumenthal deprecated this through many trials and vicissitudes of idea; the advertisements had been put life, and has now gone to join a throng in place Saturday night, the church entertainment having slipped his memory. Had he thought of it there would have been no cause for complaint. Then he Siloam, Iosco Co., Mich. summoned a force of men; they carried away the bill boards, they tore away the placards from which Ingersoll's face smiled down on them; with paste Nathaniel Whitaker, of Sheridan, Chautauqua county, N. Y., passed from brushes they covered others of the posthis carth-home to spirit-life, January ers with big blank sheets, and soon 11, 1897, in his 86th year. He was born on there was not a reminder of "Infidel in Henniker, N. II.; but for many years had resided in the place where he passed The above is from the New York He commenced his investigaaway. Journal, and illustrates the fact that the tion of Spiritualism almost at its incep-tion, and becoming convinced of its Romish Octopus is not dead but is still alive, and that the inquisition would truthfulness he was ever ready to upstill be in force if Father Keogan had hold and defend its cause. No doubts or misgivings harassed his mind, but the power, and every Spiritualist be burned. Just think of it, this priest's firm in his convictions, Spiritualism subservient followers could not stand was a source of help and strength and the sight of Col. Ingersoll's portrait ancomfort. In life he was an upright, nouncing that he would lecture on the honest man: not only honest in his deal-Bible, Alas! LUCRETIUS. ings with his fellow-men as regards New York.

benevolent to all classes, free to in-struct those seeking the spiritual truth, she has passed unscathed and pure

and old age deprived him of that high-

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the theatre and on the sidewalk, watching, with smiling faces, a force of men tearing down the placards announcing that Ingersoll was to lecture in the theatre next Sunday night. Where the posters, showing the lecturer's smiling face, could not be hauled down, sheets announcing other shows were pasted over them, and not until every reminder of Ingersoll and his lecture Bob" in sight. "The Bible" had been effaced did the

well dressed assemblage turn away, satisfied, and enter the theatre, when they remained all evening, enjoying an excellent entertainment. What led up to this emphatic disap-

proval of the lecturer and his views follows:

The most representatives of Harlem Catholics are members of St. Thomas's Church, in One Hundred and Eight-centh street, near St. Nicholas avenue. The old church was torn down some time ago, and in its place is being constructed a handsome structure, the congregation worshiping, meanwhile, ir the little chapel which was allowed to stand when the rest of the old church was leveled. The rector, the Rev. J. J. Keogan who is on the best of terms with his wealthy parishioners, announced some time ago that, to swell the fund to pay for the new church, an entertainment would be given in the Harlem Opera House, at which he expected to see every one who had a pew in his church.

Had he gone to the Opera House yes terday, however, he would have learned that others had done something which would have provoked his strongest objection. But he wasn't in that neighborhood, and it was not until last night. when he arrived at the theatre with some of his congregation, that he knew what that something was. When he saw he became righteously indignant. Outside the door of the theatre were several big billboards, placed so that they could not fail to attract attention. On them were posted big sheets, on "Bob" Ingersoll's features were limned in colors, with the announce ment, in letters a foot high, that he was to lecture on "The Bible" next Sun day night. As the priest looked and wondered, carriages were drawing up at the curb. and members of his church were alighting, only to be mortified by

the billposter's exhibition. Pushing his way into the lobby of the theatre, the rector found the walls similarly placarded. Not an available spot was overlooked, and even on the stairs leading to the balcony were the boards and their objectionable colors and announcements.

They asked him who was responsible for the posters.

"I don't know," replied the priest. "But I do know that I will not allow them to be flaunted in the faces of the members of my church. They must be taken down, or we will not hold our entertainment here tonight. I will not countenance such advertising."

None of the theatre attendants could say who had posted the placards, nor had they any power to order their removal. So the priest appointed a com-mittee consisting of himself, ex-Mayor Gilroy and Mr. White to find Manager George Blumenthal and have an understanding. As he was not in the theatre a messenger was sent to his home, but he did not reach the theatre until hun- paid. dreds of the ticket holders had arrived and had blocked the lobby and the sidewalk. The unusual gathering drew a "Age of Reason," and a number of letmasable

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loes, deacon." to that other home." A 'wife and six children survive him, Presiding Elder-"Does yo' beleebe lat Gollath killed David?" cheered and sustained by the philoso-Applicant—"Oh, I's positive shuah ob t, Viencon." phy that was his.

The funeral services were conducted Presiding Elder-"Does yo' beleebe dat de lions ate David and dat an ass by the writer, and many friends and neighbors of the departed one heard for slew Samson wif de jawbone ob a' Philthe first time the truths of Spiritualism presented.

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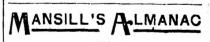
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