NO. 379.

LIFE AND ITS DEMONSTRATIONS.

A LECTURE DELIVERED TO THE atoms to systems of revolving worlds MOND, THE SAGE OF CASSA-

For man to tell how human life began Is bard, for who himself beginning fore the flocks that feed upon it? why

How familiar to all, and yet how incomprehensible is Life. When did it begin prehensible is Life. When did it begin gratification? Wise indeed must have on earth, and what were its first man-been the atom to have foreseen the rested, and what will be its end? provided for them before those combinations, and created, and what will be its end; provided for them before those combinations are the all-important questions of nations existed, the thoughtful mind.

TRUTH IN TRADITION.

the dust of the ground, and breathed into his nostrils the breath of Life, and man became a living soul." And whether the sentence was an inspiration from the for its accomplishment? Now the male Infinite mind or a conception of an an- and female forms in all animate nature eral sense it is a demonstrated scientific cient philosopher, matters not, in a genfact. There was a time when the earthly elements of our physical bodies exly elements of our physical bodies ex-isted only in the disintegrated form of by their differentiation. Great indeed primordial atoms of senseless or life- was the wisdom and ingenuity of the inless matter; incapable of self control, herent energy of the atom that made purposeless and without power within themselves to form the simplest proto- to fall upon the silken ear to fructify plasm; or even to move without the application of an intelligent force external plication of an intelligent force external pollen of one flower to fall upon anto them, and that now as then guides other's painted lips. It would be far and directs all material formations by immutable law.

There was a time in the far distant past millions of ages ago, when all the matter of our globe and its kindred planets existed in attenuated heated vapor or "fire mist" thrown off by an intensely heated sun. For unnumbered cons this flaming cloud of vaporized faintest evidence of life either in primor elements of unformed worlds revolved through the heavens around a common center, yet gradually cooling, dividing, subdividing, and condensing into worlds and their accompanying moons. worlds and their accompanying moons. Our earth rolled through space an in-candescent globe, with all its water and other vaporizable matter in a gaseous other vaporizable matter in a gaseous state for millions of ages before it was sufficiently cooled to permit the existence of even the lowest forms of life on its surface. The oceans, seas, and lakes of our period, then floated around the earth in the form of superheated steam or vapor. As time passed on with the tread of Eons, our globe radiated its heat into immeasurable space, until it reached a temperature below the vaporizing or boiling point of when this vapor condensed and settled upon the earth, forming the oceans and seas of that distant period. But they were yet too hot to permit life to exist among their seething waters, or upon

their heated, wave-beaten shores. THE DAWN OF LIFE. Time is not to be taken into account in the processes of evolving creation;

for insignificant indeed are its passing, measured periods, with "Him from out whose hands, The centuries fall like grains of sand,

and with whom all eternity past and all eternity to come is but one eternal now. Again ages rolled on in countless numbers until the first geological period imressed its footprint on the rocky pages of the young earth's formation. is called the Eozoic, or period of the dawn of life. In this formation does the paleontologist find the first form of anlmate existence-the "Eozoon Canadense." a gigantic reptile representative of the lowest animal life, a type of which is still extant in the ocean. Before and cotemporary with this animal there lived many forms of zoophytic life; but before them was no life on our is this: globe. Then, whence did it come? Did or by reason of the action of the affini-

are inherent in themselves alone? These are questions that are differently answered by savants of the two schools of biology of the present time. and the solution of the problem involves continued cultivation could change a the mysteries of life, both here and here grape vine into a fruit tree after. It seems to be a logical deduction, that if our life here is because of grain. And even when by long-contina combination of the fourteen elements ued care and training a variety of that compose our physical body, when domestic animals has been develop that body is disintegrated by death and from their wild parent stock, let them decay and its elements dispersed into other forms, the active principle of life their ancestors, away from the controlwould also follow the atoms of matter ling influence of man, and they soon rewhose combination caused it to exist, and could not live in our personalities is a striking fact, too, that every beyond the grave.

IS MATTER INERT?

An able author and interesting writer upon this subject says: "We are to direst ourselves at once of the old idea of the inertness of matter. It has withitself the forces by which it acts. without which it could not exist." (?) How do we know this statement so positively asserted is true? Who has ever discovered these forces, either by exclaim in a dogmatic manner, yet as analysis or synthesis? Neither crucible, spectroscope nor microscope has ever spectroscope nor inicroscope has every you? Where are you from, and where revealed them; they exist only in the property of these where are you going?" But, if it meets a per property there were also as the property of the mind of those who advocate the theory. It is true that we know that all the atoms of matter, either in solid, fluid bir one side, with a growl on the other or the gases, are in motion; but whether demonstrates the fact that there is from an energy within or without their substance no one can tell; they may relationship or a descent from a commove as do the leaves of a forest by a mon ancestry. And through all hisforce external to them; or as the vapor of a summer morning is driven before the wind, and as none can see the cause of their movement we are left to the conclusions of logical reasoning in our attempts to solve the problem.

EVIDENCES OF DESIGN. In all the broad Universe we see so

READERS OF THE PROGRESSIVE that there must be a designer, who di-THINKER, BY HON. A. B. RICH-IN ACCORDANCE WITH SOME IntelligenT plan. If the properties of matter alone cause all this, why in the development of our globe was the pasture made bethe flower before the bee? or why in all nature's broad domain is the coming want preceded by the means of its

PRE-EXISTING DESIGN,

If a desired effect is to take place in cestors but states a scientific fact when it says: "And the Lord formed man of the future, and we find two separate and distinct formations created absolutely necessary to constitute the future, and we find two separate and distinct formations created absolutely necessary to constitute the future, and the future is to take place in the future, and the future is to take place in the future, and the future is to take place in the future, and the future is to take place in the future, and the future is to take place in the future, and the future is to take place in the future, and the future is to take place in the future, and the future is to take place in the future, and the future is to take place in the future, and the future is to take place in the future, and the future is to take place in the future, and the future is to take place in t must we not logically conclude that there was a pre-existing design to accomplish a purpose, and a development of that design in the means provided elements; yet are they so differently formed in organism that the desired the growing grain; or that moved the affinities of steel and fron to construct an engine or an ocean steamer, than for the material elements of our body to build a human form without the di rection of a designer, and when built to invest it with a human soul.

Scientists have never discovered the dial atoms or a chemical combination less matter. The fact that life only can beget life is to-day a demonstrated scientific fact; if it were not true then would our mentality end with the death of our bodies, and man's hope of immortality be like the baseless fabric of a dream, without foundation save in his

ABIO-GENESIS.

The theory of spontaneous generation "Abio-genesis," as it is scientifical termed, once so ably advocated by Redi, Snellengt and their cotemporaries is now denied by the ablest scientists of the present time. And this cardinal doctrine of evolution is lately controverted by Huxley, who says that "for he present, the doctrine of evolution is to be held in expectancy,"

Now while the theory of evolution is true in a general sense, yet it is not true in its details to the extent claimed for by some of its advocates. For a while it is true that there was a time when no life could have existed in the intense heat of a slowly condensing world from fire mist; yet there was a time when life first appeared on this planet, and from that time until the advent of man there has been a continued advancement of the life principle from a source outside of matter, and not inherent in it, and that source is the Infinite Mind of the Universe.

SPECIES REMAIN THE SAME. There is one insuperable obstacle in the way of the theory that all life proceeded from one primordial germ, and that man is the last link in a chain that commenced with zoophytic life, and it

In all the various forms of both anian Infinite power then breathe into the mal and vegetable existence, evolution inanimate dust the breath of life in ac- has never changed one species into ancordance with immutable law, and in other. They may be modified by exfurtherance of a Divine plan? Or do ternal influences and environments into ave exist through the agency of innate different races and varieties, but not properties of apparently senseless mat- changed from one species into another Do we live through the power of For instance, the difference between the some intelligent energy in the Universe, herbivorous and carnivorous animals is the same now that it was in the era of elementary atoms of matter that early life. No change of environments could convert the descendants of a deer into a tiger, a lamb into a wolf, or bird into a mamal. And it is equally true in the vegetable kindom; no long

a nettle into be returned to the wilderness homes of turn to their early savage condition. It species, no matter what its race may be. always recognizes its fellows although

the varieties may be very different in size, form and habits. Thus a little lap dog, led with a ribbon by its lady owner along a street, if it meets a noble English mastiff or a St. Bernard, will im mediately recognize a distant relation and member of its family, and by a friendly wag of its caudal appendix and tongue: "Hello consin! how are kitten of some little girl, there is an immediate declaration of war, and a biss here no recognition of even a distant toric period, and all record of fossiliferous rocks, these differences of spe cies are observed, negativing the theory

affinities of elementary matter. Then, too, in different portions of the globe there exists different forms of animany evidences of a design in every mai life, that apparently could not have formation of matter, from plants to sprung from a common ancestry, as the ago there lived in the troubled waters so-called inspirationisthe account in the to do-that is, to believe without proof. planets, from a simple combination of kangaroo and "ornithorhynchus para- of the seas and oceans of our infant

of a common origin for all animal life; or

that this life is the result of primordia

different continents and islands have birds peculiar to their localities alone, and which cannot scientifically be attributed to a common source of ancestry. RECORD OF THE ROCKS.

How truthfully from age to age do the organic remains of the rocks record the progress of life on the earth from its early dawn to the present time. The history of the earliest and later epochs of animate existence, with the evident design of a Divine mind in the creation of the world and advent of man, is written on the rocky pages of geological history by God's own hand; and blind indeed is he who cannot read them. In perusing the diversified contents of this wonderful volume, we cannot but be convinced of the infinite power of the Author, and of His ultimate design in the evolution of our race-a design that develops our life here, and by im-mutable law promises immortality hereafter.

The materialist looks abroad on the vast domain of human ingenuity and creative industry, and he finds a design of the human mind in every device constructed by man. Every object of human mechanism he sees is but an embodied thought of the artisans of our race, wrought in wood, metal or stone and he knows that before these constructions of man's handiwork, there must have been a design and a designer; then he turns to the daisy that blooms at his feet, and attributes its growth and formation to the inherent attributes of senseless matter, when science has revealed the fact that that little flower is more artistic in design, and more complicated in structure than all the works of man's ingenuity that have civilized and enlightened the earth; and yet the materialist, before the contemplation of the stupendous creation of the celestial orrery, smiles complacently at his discovery that all this is the result of chemical affinity of material itoms that knows no design or designer Verily, verily, is it true that it is "the fool alone that hath said in his heart There is no God.'" The very laws that govern and con-

trol the vaporization and congelation of

water afford demonstrable evidence of n design for its future use, even while t surrounded a newborn earth in the attenuated form of superheated vapor Observe that it is a general law that all the combinations of matter expand by heat and contract by cold, to an almost infinite degree, except the combination of oxygen and hydrogen, the component parts of water. If water followed the general law of all other substances, the vorld would become uninhabitable to animal life. Let me illustrate this proposition by a few familiar facts. Now fluid, solid, and gas are but relative conditions of heat; water and oil in the polar regions become solid rocks, almost as indurate as granite; while mercur becomes a metal that can be drawn out under the hammer like lead. But while all other substances save water, con tinue to condense with cold, water does not follow this general law. Its freezing point is 32 degrees above zero, and it contracts until it reaches 291/2 degrees when it begins to expand, and continue to expand until it reaches the freezing point, "when it becomes lighter than water and floats upon its surface, thus covering our lakes and rivers with a porous crystal blanket that protects the waters beneath with their thousands forms of piscatorial life from the inense cold above the ice. But for this deviation from the general law of contraction and expansion by the different temperate zones would become solid beds of ice in one winter's night, when as water is a non-conductor of heat, a summers sun would only melt the surface a few inches in depth leaving their bottoms a dense crystal rock sarcophagus of the dead forms of all hat live in water.

How is it possible that this stupendous fact can be attributed to the inherent rather the design of the "Infinite mind" formulated when the earth was without form and void, and the Spirit of, God moved all the atoms in accordance with His immutable law and Divine will? Is evidently exist for the benefit of the earth's inhabitants, the result of accidental grouping of atoms impelled alone by their innate affinities? Or is all we see and feel and know, in accordance with the design of an immutable, omnipotent, and Infinite designer?

"Who never did begin, who ne'er can end. On whom all beings, as their source depend.

That changed through all is yet in all Great in the earth as in the ethereal frame; Warms in the sun, refreshes

breeze. Glows in the stars, and blossoms in the Lives through all life, extends through

all extent, Spreads undivided, and operates un

spent.' Some of the most unaccountable phe nomena of the prehistoric life on our globe, are the annihilation of many species of animals and reptiles that once roamed through the forests of the car boniferous era; or thronged the stormbeaten waters of the primordial seas and oceans of our earth millions of years before it was fitted for the habitation of man. The petrified remains of the monsters of the past pages fill the rocky pages of geological history, showing a long continued preparation of the earth's surface, and life conditions for the advent and evolution of the human race. But what caused the destruction of whole species of animal life, while others, through their descendants, yet live? This fact is the unsolved problem of science to-day, and has even inspired the poetic muse of learning and philosophy to tell the wonderful legend of the rocks in measured rhyme and cadence,

Let me tell you a beautiful story of the past and present: Millions of ages

NAUTILUS AND AMMONITE.

doxus" of Australia, which are found earth, two "shell fish," the "Nautilus of the sun and moon and stars. Science there to-day, but nowhere else. So in the fossiliferous record of the past; the diar in construction, being spiral cham- orb millions of ages before our earth, bered shells; were alike in their habits buried remains of animals, reptiles and of life, and lived on the same food; their remains are found in great numbers side by side in the cretaceous and colitic groups of fossiliferous rocks. But there came a time in the long past, when from some unknown cause the Ammonites all died and their race became extinct, while the Nautilus lives singular fact has been recorded by G. F. Richardson, an eminent English zoologist and geologist, in the following beautiful lines, with a spiritualistic moral attached thereto by Prof. Wm.

THE NAUTILUS AND AMMONITE. "The nautilus and the ammonite Where launched in storm and strife; Each sent to float in its tiny boat, On the wide, wild sea of life.

And each could swim on the ocean's And when wearied their sails could

furl. And sink to sleep in the great sea deep In their palace all of pearl. And theirs was a bliss more pure than

That we feel in our colder time; For they were rife in a tropic life, In a brighter, better clime. They swam 'mid isles whose summer

smiles Were dimmed by no alloy; Whose groves were palm, whose air was balm.

And life one only jey. They roamed all day through sea and

And traversed the ocean deep; and at night they sank on a coral bank In their fairy bowers to sleep. And the monsters vast of ages past They saw in their ocean caves;

They saw them ride in their power and And sink in their deep sea graves. Thus hand in hand, from strand to

Twin-sisters of the sea.

strand. They sailed in mirth and glee-Those fairy shells, with their crystal cells.

But they came at last to a sea long past; And, as they reached its shore, The Almighty's breath spoke out in

And the ammonite lived no more. And the nautilus now, in its shelly prow. As o'er the deep it strays,

Still seems to seek in bay and creek It's companion of other days. [Added by Denton.] And thus do we, on life's stormy sea,

As we roam from shore to shore, While tempest-tost, seek the loved, the But find them on earth no more

Yet the hope how sweet-again to meet, As we look to a distant strand. Where heart meets heart, no more to

Who meet in that better land." WHAT HISTORY PROVES.

The history of life on our planet, as it is written by God's own hand upon the rocky pages of the earth's formation, demonstrates certain facts as clearly as the demonstrations of the problems in Euclid; and no educated mind will deny them. And what does

that history prove? 1.-It proves that our globe has existed legrees of heat, the lakes and rivers of and revolved on its tireless pathway around our sun for unnumbered mill ions of ages, all the time progressing to wards a more perfect condition, in accordance with the design of the Infinite

Mind or Soul of the Universe. 2.—That it has been inhabited by liv ing beings for millious of years, rising nigher and higher in the scale of sentient life, until the present time; and that while death has swept away individuals properties of matter alone? Is it not and races, it was only that their places l might be supplied with more perfect

and advanced species. 3.—Science has proven beyond the possibility of contradiction that the story of the Garden of Eden is pure fiction of this and all other phenomena that so the early literature of the Hebrews. That there never was an Adam and Eve in a beautiful garden in which was planted a tree of life, and also a tree of knowledge of good and evil.

4.-There never was a first temptation of man in the Garden of Eden; and that a serpent never said to the unsuspec ing mother of the human race: cat of the tree, ve shall not surely die but your eyes shall be opened and ye shall be as Gods knowing good and evil."

5.-That there never was, and never could have been a fall of man through temptation by a "fallen angel;" that here never was a necessity of a re demption of our race, because of the sin of an original pair; and therefore

overed the earth fifteen cubits above he highest mountains, and that destroyed all life on earth save Noah, his amily and menagerie; and that God never set his how in the heavens as a 'token of a covenant" with Noah, and etween him and the earth, that he would never again cause a flood to de stroy all flesh; for science proves that there never was a mist from a water-fall on which fell the light of the sun, or a dewdrop that sparkled with its refracted rays, but that nature's laws recorded the fact in a painted rainbow 7.—That the Lord never did cause the sun to stand still upon Gibeon and the moon in the valley of Ajalon to length en a day for the murder of men, women and children by a ruthless cruel monster; whose memory should make his very name detestable for all time to come. The accurate calculations of astronomy, of the past, present, and future movements of the planet in the celestial orrery, contradict this silly story, which if true ought to render the very name of the Jehovah of the Jews despicable than that of Nero or

of "Satanas Diabolus" himself. 8.—But the most absurd story of all first chapter of Genesis of the creation

orb millions of ages before our earth and the primary planets of our system were thrown off from its surface in an intensely heated fire mist, to be condensed into their present forms by the radiations of their heat into space, and therefore that the story of Genesis that "God made two great lights on the fourth day of creation; the one to rule the day, and the other the night, and to-day, and is frequently seen by navigators, in shoals salling over the ancient fiction, as false and fabulous waters of the southern oceans. This in its narration as are the fables of heathen mythology.

All these and kindred traditions of an ignorant pastare unworthy of the serious consideration of the intelligence of today. They are ignored by science as unfounded legends of primitive man; while the student of nature can never believe them so long as he is a "Slave to no sect, who takes no private

But looks through nature up to nature's

The theologicans of to-day assert the 'plenary inspiration" of the Bible as if error; when science demonstrated that all of its narratives as to the formation of the earth and its inhabitants are untrue in every particular. Where, then, are we to look for inspiration? Shall it be in the pages of traditions written by ignorant and unknown authors of an uncertain time, or from the record of the rocks written by the immutable laws of nature in the great geological history of the earth's formation? For as plainly and truthfully as did ever a spirit hand write the prophecy on the wall at Belshazzar's feast; has the same unseen power inscribed upon tablets of stone deep buried in the earth, the true story of the creation; and no intelligent mind can doubt its narrations. Men may either designedly or ignorantly err either in writing or reading a manuscript page, but what nature's laws inscribe on the formations of the mate rial world are without error, for they

are written by the Infinite mind and power that designed and constructed But suppose that what we have nar-rated of the history of the rocks is all rue, suppose that history is undeniably accurate in its description of both the earlier and later life on our planet, what then? What about a life hereafter? Geology commences with inanimate matter and primordial life on our globe and after tracing its evolutions through millions of years, it stops on the brink of the grave. It can go no farther. It finds no proof of life beyond the waters of the mystic river that crosses the pathway of all that have lived, and that engulfs all in its dark and mysterious flew. What evidence have we then of future life? It is in vain that Hope may promise and Faith believe. There

must be something more, some stronger evidence, or eternity may be a dream and immortality an unsubstantial vision begotten of the longings of love and desires of the human mind. The so-called Holy books and insplrational traditions of the past are no proof, for they were written, related, and believed only by men as we are who knew not the scientific facts that now deny and disprove them. Where,

then, shall the human mind turn from the darkened path of agnosticism and find that consolation which a positive knowledge of immortality alone can give? Nowhere within the realm of ence or the boundaries of human knowledge, save in the phenomena of Spirit ualism, and the cheering deductions of its philosophy, founded on facts as well established as is the history of pri mordial life.

PROOFS OF MAN'S IMMORTALITY We know that the Ichthyosaurus, the Plesiosaurus, the Pterodactylus and their monster companions of the liassic period once lived in multitudinous numers in the early marshes and waters of a newly formed earth; we know their habits, their food and conditions of life, because their remains are now made obvious to our senses. If then the men-

tal characteristics of our friends and ac quaintances, who have long since passed away, make themselves ap parent to us by any spiritual phenom ena; if they manifest a knowledge of mutual secrets and incidents of the past, with the loves and friendship that onceendeared them to us; are we no as certain that they yet live in the spirit world as we are that, if the narrations of the rocks of primordial life are true saurians and mammals once lived or our earth before it was fitted for the habitation of man?

Here we require not the assistance o hope and faith to confirm our belief Here we need no command from Goo "to believe or be damned;" for the hu nan mind must believe a demonstrate truth, even if an eternity of future wo was the penalty therefor. How ab 6.-That there never was a flood that

surdly unjust is it to command all man kind to believe under a prescribed penalty, without proof, when if suffi cient proof is produced we must be lieve nolens volens. For the convic ions of our mentality are beyond the in fluence of command or penal statutes The human mind thinks, reasons, and postulates as unconsciously as are movements of the heart or lungs, and neither command nor threat can aid our mental conceptions or change our log ical conclusions. Our whole system of legal jurisprudence is based upon this self-evident fact. A jury is impanneled in our courts; the issue to be tried involves the life or death of the accused witnesses are called, and the experienced lawyer well knows that the minds of the twelve men before him will be convinced by the evidence alone and that if honest their verdict will be in accordance with their convictions uninfluenced by fear, favor, affection, reward or any hope thereof." tion of this legal maxim would be a subversion of all justice, and an abrogation of all the rights of the citizens. Why le it then that orthodoxy requires of men when sitting as jurors in their own cases, where their own eternal life and welfare are pending in the issue, to ignore their reason and convictions, and do that which it is impossible for them because the penalty for disbellef, is

eternal damnation? And that this is so decreed by an allwise creator and a loving father who, if Christian tradition be true "takes no pleasure in the death of the wicked, but would rather that all would come unto Him and live." One would think that absurdity in human reasoning could go no farther.

PRIMORDIAL DESIGN.

Human knowledge and experience proves that life on our earth now is, while science proves that once it was not. And the logic of reason also proves that in the past as now it exists because of a primordial design that pre-ceded it, and that contemplated a desired end. And our beautiful religion teaches that that end is continued development of our race here for ages to come, and a demonstrated immortality in a future world beyond the ordeal of death and the grave.

Prof. William Denton, whose memory we Spiritualists cherish as the Catholic devotee does his patron saint, says in his work on "Our Planet, It's Past and Future:

"Strange, there are men who dream that the course of this planet is nearly it was an undisputed or undentable run, though it is yet so far from the fact, which excluded all mixture of goal-not strange either, when we think gonl-not strange either, when we think how we have neglected Nature's great volume of instructions, and listened for ages to fables. There has not been a year for the last eighteen hundred that many have not looked forward to as the last of the expiring world. Not a meteor's glare, nor an earthquake tremor, but is hailed as a herald of coming chaos; and yet the grand old earth spins round and round, carrying these people along with it to their destiny; and so it will do for all their brethren yet to be born. Ask them what they think the world was made for, and they reply, of course for the production and development of men; yet, just as it commences to answer this end, they anticipate its destruction.

"A gentleman selects a town as a place where to build a factory for making locomotives; digs deep; lays solid foundations, and rears a suitable super-structure. Withinit he places an engine, and shafts through various rooms connected with it; on the shafts are drums and belts connecting them with various machines, some for turning, some for boring, and others for planing. After spending years of time, hundreds of thousands of dollars, and much labor, at length it produces tolerable locomotives. It takes time for the wheels to run smoothly, time for the workmen to execute their parts with accuracy. But, just as this is in a fair way to be accomplished, its proprietor burns it to the ground. What should we think of

"We should charitably conclude that he was deranged." The earth's foundations were laid is transformed into heat, light, color, deep and enduring in the eternity of the and conserved as magnetism, and vice past; and, after unceasing preparations versa; also see the changes and combimaking men commences to produce tolerable specimens of the race, with the promise of vastly better in the future: but, fust as it does so, these people believe it will be burnt up, swept with universal destruction, that it may be re-fitted for a handful of "saints." certainly no better than the average of their neighbors, who are to occupy it forever. No danger of this, that the earth will cease to exist, there is no doubt; but its end lies far away in the ages to come.

when its fruit is ripe and its work

No! No! as Prof. Denton has said: "The end is not yet. That it will come in the vastly distant future, is as certain as the inevitable decrees of fate: but not until the great design of an Infinite mind, the God of the Universe, has been fully accomplished, and men shall spiritually develop until inter-communion with the spirit world will be an ordinary occurrence of life here. When the unseen intelligences that surround us and strive so carnestly to communicate with us in our crude and somewhat unsatisfactory phenomena, shall no longer need the dark seauce room for their visitations but may come in the light of day. And when carnest searchers after truth, who now through a glass darkly, shall then se face to face, and shall be known even as we are known." Then and not until then shall the true millennium come then all tears shall be wiped away from all faces, and there shall be no more sorrow and grief by the side of the casket or grave, for immortality will be demonstrated fact, beyond the cavil of the materialist or doubt of the agnos

The condition of spirit-life in the future world is most graphically and beauti fully portrayed in a poem by Lord By ron written a short time before his death, and is but another evidence that the belief in immortality is not confine to the commonplace intellects of the world, but is a favorite theme of thought of many great minds of thos whose names and opinions will live it the history of the illustrious dead, and on the pages of our literature as im perishable as the record of primeval life written on the rocks in the early dawn of creation.

WHEN COLDNESS WRAPS THIS SUFFERING CLAY.

When coldness wraps this suffering Ah whither strays the immortal mind t cannot die, it cannot stay, But leaves its darken'd dust behind

then, unembodied, doth it trace

By steps each planet's heavenly way Or fill at once the realms of space. A thing of eyes, that all survey? Eternal, boundless, undecay'd, A thought unseen, but seeing all All, all in earth, or skies display'd,

Shall it survey, shall it recall: Each fainter trace that memory hold So darkly of departed years, In one broad glance the soul beholds. And all, that was, at once appears. Before Creation peopled earth, Its eye shall roll through chaos black and where the furtherest heaven had

birth. The spirit trace its rising track. And where the future mars or makes. Its glance dilate o'er all to be, While sun is quenched or system

breaks. Fix'd in its own eternity. "Above all hope, or hate, or fear,

It lives all passionless and pure: An age shall fleet like carthly year; Its years as moments shall endure. way, away, without a wing, O'er all, through all, its thought shall

fly; A nameless and eternal thing, Forgetting what it was to die."

CREATION?

WAS ANYTHING EVER CREATED? -FROM NOTHING, NOTHING COMES-THE MOTHER-SOUL OF THE UNIVERSE.

To the Editor:-Through The Progress sive Thinker the writer would like to hear some learned lawyer or doctor, preacher or priest, Spiritualist or scientist—one and all—tell us what was created "In the Beginning." The writer asks for new thought instead of stale

quotations from the Bible. We all admit the subject is on the rim of the agnostic's don't-know; still every human being wants to know, to a certainty, whether anything was ever created. If matter was created, what was it prior to its creation? Was it simply Nothing? If God is eternal, He can neither be created nor annihilated; consequently the orthodox nothing—the origin of matter-must have been coeternal with God, else God was compelled to annihilate a part of himself in order to creat an absolute nothing, or vacuum, as the womb of the universe. Thus far God has not created the uni-

If this vacuous view is not correct then let us take an outside look. Grant that God is infinite. What follows? Why, infinity is boundless, and the idea. of a realm of nothingness beyond the unlimited is absurd-it takes all the ruffles out of the human brain.

Let us suppose that the orthodox God is surrounded by nothing as the sun is by space, then their God becomes a finite, limited, personal being, i.e. a manmade god, no larger than the man that made him-a pagan god. What the writer wants to know is, whether the act of creating originated within this manmade god! Again there can be no act until an actor exists, and then whatever follows is but an evolution or a manifestation of what is in existence

from eternity.

The act implies a change of conditions, relations and states, physically, chemically, socially and mentally; or the manifestation demonstrates transformation, transposition or the conversion of one thing into another by the eternal Law of Nature. For instance, there is no resemblance between sun shine and hard coal, and yet coal is the stored-up heat of sun-shine. Electricity nations the elements undergo. All depends on conditions. All this Mother Nature or the Soul of the Universe demonstrates, and this is what creation

Again, the Mother-Soul is the environment of axiomatic knowing which guides every living thing floating in the boundless ocean of Mother-Life. She is composed of an infinite number of life cells or human soul cells which separate from Her in colonies, or constellations to construct a solar system or universe of their own. Like protoplasm, the life cells multiply, differentiate or divide; each division becoming weaker and smaller, according to the conditions imposed upon them by others prior to and after its birth. On the start some soul cells may appear as atoms dancing in the luminiferous ether, others as microbes, etc., tearing down and rebuilding the human body. Others may long for a rest and retire into the mineral to be resurrected into the vegetable and animal: Finally the lower life entities, that were thrown of by you, will center, as properties or living functions in the human soul, to be rowned with the light of reason.

In the future man will receive the erown of axiomatic knowing. The X ray and clairvoyance are but shadow of the all-seeing Eye. No one should ignore the monkey, for he is a child of the human soul-degraded of course -but remember that all things are graded, from the highest to the lowest. The product of any being can never transcend its origin. Whatever you have done will return to you, and this bundle of experience you must shoulder and trudge on to higher life. Jesus is lone carrying burdens; he might advise you to come in when it rains-knock and it shall be opened unto you. Seemingly matter is the only thing sensed, and the least understood by man. By the spiritual eye it can be traced back to an ethereal substance which is a product partly derived from

nartly from an eternal principle storedup in the All-Mother of the Universe. This principle, or law, controls every substance, and its nature is similar to the law of attraction of gravitation. This principle also pervades boundless space and is static in its nature. It serves for knowledge as a fulcrum to move the universe of matter first by vibration, then by molecular motion and is kept in motion by automatic life. Posltive and negative principles control all

the acts of constellation spirits and

things in Nature. The writer is conscious that the thoughts here advanced in regard to creation and evolution differ from Christian and materialistic ideas. But nothingness is not the origin of the contents of space; nor is matter the origin of life, soul, love, spirit, and intellingence.

In conclusion we might add that the all-being is everything existing under different conditions—one of rest and one of motion-which pre-existed from eternity. The finite parts not realizing the oneness of brotherhood, oppose each other in war and strife. But a better time is coming; progression will lead them from darkness into spiritual light and brotherhood.

Let us hear from the wise ones of earth through The Progressive Hannibal, Mo. F. R. LOCKLING. A life of pleasure makes even the

strongest mind frivolous at last.-Bul-

They who have light in themselves will not revolve as satellites.-Anon,

u,d

GURIOUS INGIDENTS IN OBSESSION.

MARKABLE INCIDENTS OF A points of unusual antersonation of Gar-MYSTERIOUS DISAPPEARANCE land by Amelee was a curious feature -THE VICTIM OF WHICH WAS to the physician, he having known the IN COMPLETE POWER OF A DE. former very intimately; and there were MON-HIS FINAL DESPERATE STRUGGLE FOR RELEASE AND HOW IT WAS EFFECTED.

"With us this kind of talk can lead up to but one conclusion," resumed Dr.

Grace, in the Cincinnati Enquirer. "Necessarily we attribute these various trances to a variety of obsessions, or, as the mass of people call them 'possessions.' Possessed by a devil or an angel perhaps by an intermediate influence, is the condition of all men and women, some of whom are controlled by one class for good, others by another class for evil, and a third division by alternations of good and evil, whence their diverse natures. Mr. A. is invariably amiable; Mr. B. invariably morose; Mr. C. pleasant to-day and unutterably cross to-morrow; Mr. D. good-natured by an effort only too apparent-each exhibiting a disposition not wholly natural. How are we to account logically for this great diversity in beings of the same species? Only through their spiritual environment, I reply, and hypnotic progress is daily confirming this view.

Science has its own theory on the subject, a straight-laced idea that nothing is to be accounted for outside of those rules which it has demonstrated. To this idea science has held through all history, suffering a score of defeats with stolid indifference so long as it vices practiced, of a kind for which could register a single triumph in ac- John G. Garland was notorious when in could register a single triumph in accord with its own dictum. It has done less to cure insanity than to aggravate its paroxysms, as lam prepared to prove in his secondary condition used words on the demand of any reputable practitioner in the art of healing.

"An incident relating to double consciousness was related to me since our last conference. A gentleman I will call Mr. Amelee-that being very near his name-awoke one morning within the past year and found himself in a strange bed in an unfamiliar room, the furniture and fixtures of which were quite elegant, but the gentleman was sure he had never seen any of them before. Where was he? He hadn't the remotest idea, feeling sure he had gone to bedovernight in his accustomed sleeping apartment at home. But now he headr the hum and roar of city traffic and hundreds of strange voices, whereas far removed from the maddening crowd, and there were many puzzling circumstances attendant.

"He arose and looked out upon the street, finding everything as strange as if he had been suddenly transported to another planet. He saw

NOTHING FAMILIAR,

nothing to remind him of any place with which he was acquainted. His clothing and valise were there, and he dressed, scanned the premises, concluded he was in a hotel, and descended to the office.

'Good morning, Mr. Garland,' said the clerk. 'I hope you are well.' But you have mistaken the person. My name is not Garland.'
"Indeed! What is it then? You are

registered as John G. Garland, and have been more than two weeks under that name. Is it an alias?"

"The question was embarrassing, for Amelee is a gentleman and despises subterfuge. He showed his confusion painfully, and this put no better phase upon the matter.

'I do not know how to explain,' he answered, for I am completely at sea. I have been here more than two weeks. you say? Please let me see if there is a mistake in the register, for I think I spent the day yesterday at my busi-

ness at home.'
"The original entry was found, and "What do you mean when you there it was, plainly written, John G. Garland, Pittsburg, Room 47,' with the

Where am I ? In what city?' asked

Amelee. 'In New Orleans, at the St. A-Hotel. You came here sick, but our doctor soon had you all right, and during the past 10 days you have seemed to enjoy life with the best of them. Have you been doing this unconscious-

"To the best of my knowledge and belief I have, if at all, but can realize nothing you say. Let me think.'

"He sat apart in deep study for an hour, yet nothing came to him but a faint recollection of the man whose name he had assumed, who was an old man when Amelee was a boy, and appeared to him as a very disagreeable person. Finally he asked the clerk: "'How have I deported myself while

here? Very well, sir; in a gentlemanly style constantly, but, if you will excuse the word, I may add that sometimes you have been a trifle autocratic, insisting upon trifles as if they were matters of tremendous moment.'

"This announcement let a ray of light into the puzzled brain of Amelee. 'Autoeratic' was the word be had heard his father apply to Garland more than thirty years ago, but why was he, Amelee, now seeking to impersonate the man he and his family once almost hated on account of his over-bearing ways? And what interest could be newly awakened in him for this man, who for a quarter of a century had slumbered in forgotten by all but his most intimate relatives, and by them never really loved? Many questions arose in the man's mind, all equally unsolvable and embarrassing, and he discovered himself in a painful quandary. He found the current date nearly a month ahead of his calculations-an interim of which he had no remembrance-and he must have incurred a fearful bill at the liotel. This was an impression he did not like, but he acted immediately upon Its suggestion. Stepping up to the desk

he asked:
"'What is the amount of my bill?" "'Nothing, sir. unless you wish to pay, as usually you have, a day or two in advance. Your breakfast and dinner for today were covered by yesterday's payment'

"Puzzle upon puzzle! He. James Amelee, had never been in the habit of paying hotel bills in that way. Going back to his room, he counted his cash and found it abundant. Then his mind recurred to his family, his wife and children. Of course, they had no idea as to his whereabouts, and he lost no time in wiring them a message, well repaid by a joyful response. For many days the man had been referred to as

MYSTERIOUS DISAPPEARANCE, and his friends had become convinced that he had been foully dealt with. He was 1,500 miles from home, without the slindow of an excuse for the distance that intervened between himself and his loved ones. How was he to explain the situation to them? He lost no time in starting for home, where he arrived in good health and met a cordial wel-

matter of his aberration troubled his mind, and in a few days after his return he called upon his fam-

controlled the secondary condition. He became decidedly unamiable when he learned that he could not approach his OBSESSED BY AN INIMICAL SPIR-IT—THE MOTIVE BROUGHT TO IT—THE MOTIVE BROUGHT TO And he felt very promptly that psychic bolats of unusual interest were involved alter ego without Dr. B.'s permission, and even threatened personal chastisement of the healer unless the interdiction were annulled. "'Why do you seek to make a hell for me? he asked on one occasion. 'Really this man is mine as much as any invention is the patentee's, for I discovered peculiarities in such of Amelee's acts as his uses; and when after years of toil were reported from his aberrated con-I have found a way to my favorite pasdition that were prominent charactertimes, you step in and cause istics of Garland, deceased although the two men were as unlike as winter and summer. It was a subject worthy of

ber productive of the hoped-for result

At length Amelee became Garland to

all intents and purposes, and then he

told of his recent journey to New Or

leans, prefacing it with an account of

how easily he (Garland) took possession

of Amelee's body, having driven out

the mortal's spirit and substituted his

bank on Amelee's check, under the impulse of the obsessing spirit, and the

trip made via Atlanta and Mobile, at

paniments. The same kind of orgies

were continued at New Orleans till Gar-

in brief, but many details were given of

earth life, but to James Amelee they

were specially repulsive. Yet the man

itan, Jim Amelee, to get him drunk, make him familiar with that thing he

calls vice, bring him in actual contact

with gay women, and witness his an-

tics after a season of tony refreshment.

He was always a fool, like his father

before him, imagining everything as vicious that gave pleasure to men and

women, and everything virtuous that

forced self-denial. Old Amelee wouldn't

take even a dose of pills on Sunday for

fear his internal state would impel

them to 'work,' but I worked the son

through all the days, nights and Sun-

days he was in my care, and we had

a good time, like highbred, reasonable

gentlemen. It did him a world of good.'

hear such words from him, who appar-

ently was none other than the man so

mercilessly derided, and it occurred to

him to propound some questions. He

"'John G. Garland, of course. Why,

Doc B., you know me well. Once I was

Young Jack Garland, before you were

born, but I knew your father then and

well remembered when he married Nancy Filmore, one of the nicest and

prettiest girls in the place. In your day

the boys made a play with my name and called me Old Jack Around-My-Hat

-for short, I suppose-but you were

never guilty of such rudeness. Your

father was a gentleman, but I couldn't

help hating old Jim Amelee, and knew

I could get even with him by playing

"You come here as a spirit of John

"I suppose that is the truth, but I feel

just as real as ever.'
"'Why do you occupy Mr. Amelee's

" 'So that I may have the use of lungs

and a talking machine that will make

my words understood by you. The

speaking arrangement they gave me in

'No!' in a loud sharp tone; 'by no

to My light is poor and my freedom

hampered in many ways, while old Eb

by the city, goes strutting about in a

perfect blaze of glory, and has every-

"I remember Blake. He was an hon-

est man, too true to his principles to be-

come rich at anything within limit of his capacity, and he ought to be re-

warded for patient endurance and all

its cognate virtues. But you have met

others in our circle of acquaintance,

and among them. I presume, the elder

"'Oh, he's in clover too, reaping the

ing is. The same sneaking Puritan all

the time, but carrying a headlight that

HE NEVER SEES ME.'

"'Don't you see! How is that! He

Too much so: but I must explain

wouldn't snub an old friend. You see

Old Jim, as I am told, can see only those

who have a light as fine, or finer, as his

He can see none below his rank, but

everybody above him, and the same

is true of us poor devils in the gloam

ing. I see more than I enjoy, but the

fellows in old Amelee's rank have a jol-

ly time every moment. The best sport

"'Can you visit the earth whenever

"'Visit! I cannot swear that I've ever

left the earth at all, for most of the

time I'm in the same places and see the

same people as of old, and I'm com-

pelled to do over-and over the same

d-d disagreeable things I did when a

mortal. The main difference in my case is this: I cannot command any

genuine sport unless I am able to sur

prise some mortal, drive his spirit away and take possession of his organ-

ism, and young Amelee is the first

have found who would succumb to m

approaches. I've got him sure enough.

always yield so readily.'

angry tone.
"'I will think of it.'

you do not I will ruin you!

"'You think so? Perhaps he will not

"'Will you try to prevent him?' in an

"'Let that beall. It will be to your ad-

vantage to hold out of such a game. If

trance, and Amelee was recalled to his normal state. When told what had oc-

curred he was astounded, and needed

many assurances to challenge his be

lief. At length he saw the reasonable-

ness of the claim, and promised to be

guided in additional investigation

through similar means. Many times

Garland tried to take him captive in the

good doctor's absence, but, having been

warned against these attempts, he suc-

cessfully repelled them. False impres-

sions and unworthy suggestions were

smuggled into his mind, but he sus-

nected their source in time to escape en-

snaring influences. Meanwhile trances

"This was sufficient for one deep

can get is from mortals."

reward of a righteous man, as the say

Amelee. How is he situated?

would dazzle your eyes.

him readily.'

you please?

thing just to his notion."

a joke on his dear prim boy.

Garland, then?

body?

want?

"Who are you?"

"The physician was astounded to

'It was a capital joke on that Pur-

like these:

will not submit without a desperate fight, and it may as well begin now. study. Luckily the physician had be-Here's for you.' come much interested in hypnotism, "He stepped forward with fists poised and he resolved to use this agent in the for assault and defense, but only two investigation of the case. He found Amelee an easy sugject, several trances became necessary be fore the man was immersed in a slum-

exercise of will the doctor held him said: rigid for a moment, then by the same power threw him upon the floor and clergyman, from your general appear-there and held him captive, howling with rage, till he was exhausted. He begged piteously for release. It was offered friend; I am glad to say that I am not him in return for a solemn pledge that never again would be approach Amelee unless the physician was present. No, he would give no such pledge, and the howlings were resumed. Directly the doctor fancied two voices instead of ly must believe in Christianity. one from the prostrate man, and this phenomenon was immediately reduced each of which points a gay time was enjoyed with wine and its poet accomto a certainty. He heard Amelee's natural voice, faint and weak, requesting the release of the power that was giv ing him intense pain, apparently tearland thred of the sport, whereupon he deserted the body he had possessed of Garland answered: deserted the body he had possessed temporarily and allowed the proper "'Not on any terms till you're dead

charge, and it was always Garland who

A RUCTION.

and in hell with me.' "'A horrible wall came from Amelee. 'He's surely killing me-oh! oh!' was its final clause. The physician saw but one course-to awaken his subject, and this he did, none too soon. The man was in a pitiable state, and complained of agonizing sensations in the head. He was sick for several days, and after recovery was strongly averse to more trances. They were induced, however, as the only apparent means of benefit to him, but never again did the spirit of Garland visit him. Many beneficent spirits occupied his organism from time to time, and they brought healing and

"It is scarcely necessary to enlarge upon this incident. Its lesson, however, is too important to dismiss without a word of comment, and the first thought assumes the form of admonition; Resist the approach of evil spirits by keeping the mind clean and the intentions honest. Criminal suggestion comes unheraded. It must be rejected as would discard a material snare for the feet; otherwise it may lead to ruin. How many enormities have been committed that were motiveless in the minds of their perpetrators—which their most active agents could not account for afterward? Naturally the plea of insanity is set up, and doubtless it is true in more cases than the law takes cognizance of. Often it happens that the murderer is not the man who commits the act of blood, but rather the devilish spirit which possesses him and will afford no release till the damning deed is consummated! The penalty is visited upon the agent of the demon spirit who drove his victim to the crime. Every Spiritualist knows this to be true, and ie, above all others, ought to have a sharp appreciation of the fact that if the devil is stoutly resisted he will flee from you. Watch the mind and the heart, and entertain none but elevated purposes. These are a sure guard against the approach of ulterior sug-

ANOTHER OUTRAGE. To the Editor:-In the town of Bisbee, Arizona, Mrs. Jennie Darrell, an ordained Spiritual minister, was arrested and fined to the amount of \$50, for holdthe other place is not equal to this ser- ing a spiritual meeting in the only availvice, and there is no trouble in using able hall in the place.

gestion."

Jim Amelee at any time. He's a milkat the door. Inasmuch as religious "the other place?"
"I scarcely know. Saints and sin- of Bisbee, Mrs. Darrell was compelled to ners are altogether in a country which pay her fine or go to the county jail. seems boundless where they do about as She had just paid her fine when anthey please in most things, some having other warrant was issued against her larger liberties and a better light than for being a clairvoyant. Terrible laws others for reasons I do not understand' exist in Arizona against clairvoyance

"'Referring to your own situation, do and mediums. you have all the light and liberties you Being timely warned by a friend that there were papers out against her, and wanting no more of Bishee injustice means, and not half what I'm entitled Mrs. Darrellstarted, at night, for Tombstone, the county seat, a distance of 35 miles, walking the whole distance in Blake, a low cuss who had to be buried the dead of night, and arriving there footsore and weary, she took the train for Tuscan, thereby avoiding the of-

> cers. Arizona is a fand of deserts, and to describe her night trip over these arid wastes would be heartrending. The officer who arrested Mrs. Darrel is a man of very bad reputation. Under the cloak of his office he throttles the

truth and persecutes a lone woman who is trying to elevate mankind. Such is law and justice in Arizona. Mrs. Darrell is on her way to San Bernardino, Cal., where she hopes to regain her religious rights to worship God

as she deems fit. CORRESPONDENT.

Tuscau, Ariz.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living princi-ples. Spiritualist or Christian can scarcely read it without spiritual profit.

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brooker. One of the author's most use ful books. It should be read by every man and woman. Price 50 cents. "The Relation of the Spiritual to the physician and told him all the story were frequent under the physician's 15 cents. For sale at this office,

fold Power of Sex." By Lois Wais-

THE HOLY GHOST CONSIDERED.

MIRROR OF LOGIC.

PROF. LOCKWOOD, THE SPIRIT-UALIST PHYSICIST OF CHICAGO, HOLDS UP THE MIRROR OF LOG-IC, ABOUT, THE HOLY GHOST, TO A PRESBYTERIAN MINISTER.

lecturer upon the spiritual forces of Nature, recently had for a seat companion on a trip from Buffalo to Boston, a in silence, when the clergyman, taking steps were taken. By a tremendous a casual survey of Professor Lockwood,

"I judge that you are a Christian

"Your judgment leads you astray, my a Christian clergyman," replied the professor.

"Glad to say that you are not a Christian clergyman!" exclaimed the min-ister. "Why, my dear sir, you certain-"I believe," replied Prof. Lockwood,

evangels or gospels of the New Testaseveral individuals about a personality supposed virtues were borrowed without acknowledgement, from an Oriental myth, or more accurately stated, from several thousand years. This principle of human progression, this Hindu tradition, represents a beatiful ideal of ethical evolution, in which every individual who voluntarily suppresses his apvices, in quest of right doing and moral unfoldment, suffers within himself the pangs of crucifixion, and makes vicarious atonement-he hears his own cross

through earth life to the grave. "The confusion of Pagan philosophical ideas obtaining prior to the coun eil of Nice, culminated in transforming this ideal of human unfoldment, which In its ancient Oriental significance was applicable to all mankind, into a schism of personality; and the 'Messiah of the Orient'-the principle of culture that lighted up the ancient civilization of India, was forged into and clothed with the individuality of Jesus Christ—a character, that never had a real exist-

"Hence I believe that Christianity a taught or indoctrinated in the pulpit of gravest character-a cheap certificate of atonement, sensual in its inception, demoralizing in its tendency, entirely at variance with the philosophy and science of man's mental evolution, and a perpetual menace to our civilization." "Well! Well!" replied the clergyman: "I see that I am mistaken in you. I had taken you to be an intelligent man; but I see that you are an infidel of the Bob Ingersoll type." "Terms of "opprobium," said Prof.

Lockwood, "have for ages marked the character of human" weakness; and a resort to theli use, I sometimes indicates the mental pitch of individuals. And may I suggest that, from my plane of observation, the thinker or be liever in any doctrine, who is willing to accept a logical premise as a basis to his belief, and who is able to trace na tural sequence to his premise, is not only an intelligent person and thinker, but in the defense of what to him seems to be truth, has no occasion for cheap invectives or terms of opprobrium. Hence we have a right to conclude that it is a lack of logic or scholarship, and own image; the man who did not know correct methods of reasoning on the good from evil, and who symbolically part of the schismatist, that induces him to resort to undignified argumentation. The followers of Zoroasters, of Buddha, the fact that she charged an admission of Brahm, of Mohammed, and the vari- he only fell in symbol, not in reality. our systems and creeds of Christianity, have used the term 'infidel,' without stint, in speaking of each other. The term means 'unfaithful,' not to be trusted; and I can't help thinking that trusted; and I can't help thinking that trusted; and I can't help thinking that he is the real infidel, who is unfaithful uity surrounding the Bible record of to the demonstrations of truth. And so, creation, much that from the point of between what is taught in your Chris- syllogistic reasoning is open to crititian schools and colleges, and what is cism; but it is the only record we have, preached in your pulpits, it will event- and I have been instructed, as you say ually appear that the dual teaching of indoctrinated, into accepting it. "Eternal principle," as demonstrated in to me it is my religion, my faith." natural physics, and then supplement ing this truth with sermons and instruc-tion upon "The First Great Cause?" to these eternal principles, is a careless and pernicious formula of instruction;

it certainly is not educative."
"Can a person be instructed and not educated?" asked the clergyman. "The term instruct means to teach, to direct, and in a religious sense to indoctrinate. Hence a person may be directed or indoctrinated into error, as in the story of a universal flood, and the ark, and two of a kind seeking refuge in it by omnipotent flat. The story of God's making Noah a present of a rainbow, etc. These ideals are instructed and indoctrinated into the minds of old and young alike. None of them are true, therefore, they are not educative. And the extent to which these low and primitive ideals shroud and chain the intellect of man, to that extent, are they pernicious in any civilization."

"Then you assume that this world came by chance and not by law?" said the clergyman.
"Nature seems to me to be an infinite

equation of cosmic possibilities; hence did not come either by chance or by could not be demonstrated if matter

"How is that? I do not understand you," said his reverence.
"When I nicely balance this cane,' said the professor, "it retains its equi

poise, because there are as many mole-cules of energy on one side of the fulcrum as on the other. This exact balance represents in a crude way an equaion or an equilibrium; and is a representation of an eternal principle—the principle of action and re-action as is manifest in polarity. This equipoise as of nature, has always existed-it is not an expression of either law or chance."

"Well, I shall continue to think that what you call nature is under the con-trol of law, for behind it all there stands God who is supreme, and all-wise," said

the clergyman. 11 11 "How does he stand behind it?" asked the Professor. "As an over-ruling over-soul

power," said the clergyman. "Then, if there be an overruling power, the principle of action and reaction as taught in your treatise on chemistry in your Christian schools and olleges, is not true," said the Professor. "And that is just the point I made against your dual system of instruction moment ago. If the formula of action and reaction be true, as the basis of organization, God, as an overruling nower is a misconception since an overrul-

ing power behind matter would nullify the principle of polarity. Both hypoththis office. eses cannot be true. The former can be demonstrated, the latter cannot, To What Is Spiritualism?" A pamphlet of which of these, my friend, are you in- 40 pages by Dr. J. M. Peebles, the wellfidel? Are you infidel to a truth capable known author. Price 15 cents. For of demonstration? If so, you are the sale at this office. 'unfaithful,' you are the one not to be

or intelligence, or both. Every college of natural physics in civilization, where principles of action and reaction, dependent upon the inherent polarity of what we call matter, is taught and demonstrated, is a living witness of your error of thought, and furnishes constant testimony of the automatic character of nature; and to the thinker this testimony is suggestive of the per Prof. Lockwood, the widely known niclous infidelity of all religious creeds, predicated upon faith. Truth can only be established upon the principles of nature-never upon the supernatural." Presbyterian minister of the old school "I think I see," said the clergyman, faith. The two rode along several miles perceptibly coloring, "the point you raise against me and Christianity in general. You affirm that the principle, as you call it, of action and reaction is expressed in the inherent polarity of all types of matter, and that this polarity is an indication of the equational auto-

> and forces, and is in reality the basis of the chemical balance discovered by Lavoisier ' "That is my position," replied Prof. Lockwood.

matic character of Nature's elements

"Well," continued the clergyman, your position presents a new phase of the point under discussion, and I will "Christianity, as expressed in the four confess that I am not sufficiently posted in natural or chemical physics, to enter ment, to be the conflicting statements of into any discussion involving such information. I was taught to believe in God as the Creator of all things—as the overruling, all-wise, ever-present intel-ligence of the universe; that He made the world out of his spirit, and by the a principle of ethical philosophy, that power of His omnipotence, and created antedates the so-called Christian Era man in his own image. This has been my belief, and this is what I preach and teach.

"May I ask you a question or two," asked Prof. Lockwood. "Certainly," replied the clergyman.
"Do you believe in logic in its application of religious tenets" queried Prof.

"Why, yees, I suppose I do."
"Well, just now you said that God
made the world out of his spirit." "Yes. I did say so." "Well then, all that we see of visible

nature is the result of God's spirit, or in other words, it is God manifest in the expression of the material world!" "Exactly; that is what I believe," replied the clergyman.

"Then why," continued Prof. Lock-wood, "do all Christian ministers persist in saying that matter, which you all affirm is made of God's spirit, is dead, and crude, and inert? When did this part of God die or lose it spirituality?" "W-e-ll, you know man fell from his high estate-he sinned against God by to-day, is a miserable forgery of the partaking of the forbidden fruit in the garden.'

"No, I don't know anything about it, and I can't comprehend how anyone can know anything about it," said Mr.

"Well, those of us who accept the Bible as testimony, believe this state-

"Then God was so displeased with Adam that he not only cursed him, but ne cursed and killed the spirituality of his own spirit that was manifest in matter, did he?" asked the Professor. "The statement is that God cursed the ground also; so I presume it might be construed as you indicate," said the

elegyman.
"But what other construction can you out upon it?" asked Mr. Lockwood

"The language may be symbolical, you know," said the clergyman.

"You are mistaken in supposing it to be the only record, or in thinking it to be any record at all of cosmic causation," said Prof. Lockwood, "The only true record of Nature' evolutionary processes, is to be found in the analysis of the structure of nature per se, in tracing her co-relations and affinities, and in noting with subjective vision the invisible forms which she rears, and the phenomenal side of all that is expressed in the visible. If you will renounce your creed and faith, I will prove to you within 30 minutes after we reach Boston, that no curse rests, or ever rested on matter, or on the ground. I will demonstrate to you that human thought has its affinity for matter, by sending through a solid copper wire 1,200 miles long a telephone message to The Progressive Thinker of Chicago. let me say here that the ground forming one half of the electro circuit, without a battery to quicken it, without a God to raise its molecular or spiritual tension from a state of inertness, will automatically become an important factor in the

service.
"This phenomenon of telephonic ar was dead, and crude or inert; or if any power save that of inherent polarity was operative. Hence the traditional scientific world, or something relative superstition about a God's getting to the schools over there, the influence ingry and cursing the products of his supposed) wisdom and omnipotence, is a silly, a weak as well as a dangerous platitude. It is untenable in the light of the reciprocal processes of electro affinity everywhere prevailing, and is antipodal to the science of organization and structure. It is a gross barbarism, un-American in its nature, and opposed to all formulas of civilization, and by and by, the intelligence in the pew will frown down the imbecility and infidelity that represents it in the pulpit."

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publishes more reading matter than any other dollar Spiritualist paper on this ist paper that had enterprise enough to publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1.000,000 copies of the paper containing his address. Read the announcement on fifth page,

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ROSTRUM WORK.

MRS. MATTIE E. HULL GIVES HER VIEWS IN REFERENCE TO A QUESTION NOT YET SEEMINGLY ING MÍNDS DIFFFER.

To the Editor:-I was deeply impressed with the stirring words that appeared in a recent issue of your interesting journal under the heading, "A Voice from England." Those words ought to awakenearnest thought among your readers, especially, the old-time Spiritualists.

I have so frequently expressed myself ipon the subject upon which Mrs. Hardinge and Mrs. Lillie have so ably written, that I may have nothing new to offer, but as an old worker in the field of Spiritualism, one who has held the cause near and dear at heart for more than a third of a century, I can do no less than to endorse the position taken by these able workers. I may not make the matter any more impressive by aught that I can say, nevertheless. "the spirit moves me," and I add a few hastily written lines,

There is not a worker in the field but that knows that the statements of Mrs. Hardinge and Mrs. Lillie are true.

Who is to blame for the position taken by a majority of the society managers to-day? If, as stated in the communications to which I refer, "tens of thousands who have been attracted to Spin itualism, have learned its central truth, and flud they are not supplied intellectually and withdraw from the meetings having circles at home to meet their requirements," does it not seem that the leaders of the movement in towns and cities where such conditions are appar ent. (and where are they not?) ought t pause and see if something cannot be done to place the cause before the people in such a manner that the meetings will not only attract the old Spiritualists, but the candid investigators along the lines?

When a radical change is suggested to those who have the matter of meetings in charge the answer is usually, "we know what you say is true, but we cannot get out a corporal's guard to listen to lectures; we must have something that will 'draw' in order to pay the expenses of the meetings. We must have phenomena of some kind in order to raise means to pay for the lectures." Although this is not very complimentary to a lecturer, I pass this saying by, and refer to another statement that i commonamong those who have meetings in charge: "We know there are pre tenders among us, but what are we to do? Some of our people are satisfied with what they call 'tests,' while many of us know there is nothing genuine in will take us to learn that just as long as such things are sought for in the public halls, just so long there will be a premium offered for fraud. I admit that all we know of Spiritual-

ism has come to us directly or indirect

ly through phenomena. It always must

be so, but the point I desire to press in

this communication, is, that our public

halls do not, cannot, offer the most de

sirable conditions for the presentation

of that phenomena which is calculated to do the greatest amount of good. It had ever been held independent of such phenomena, there might be a good rea son to believe meetings could be run in you know," said the clergyman.
"Oh! I see, I see," said Prof. Lockwood, "God did not get mad at a real Adam, a real man in the flesh; he did not in reality 'curse the ground also,' he simply talked metaphorically to the man that he made in symbol, of his own image; the man who did not know good from evil, and who symbolleally slined and fell from his high estate—from the estate of God-like-ness—from the estate of God-like-ness—from the estate of an anthropomorphic brute, he only fell in symbol, not in reality.

Spiritualist whose eyes will fall upon these lines, but that remembers the grand meetings of other days; meetings where not only the words of the speakers seemed filled with the Divine Spirit, but the influence on those occasions fell upon the people like a holy benediction.

As I glance from my paper to the shelves of our library, I note an array of volumes treating on Spiritualism.
The title pages of these volumes bear the names of authors who are familiar to the Spiritualists the world over. no other way successfully. Not an old good and evil report; how loyal they were when the enemy attacked; how their ringing words pressed home the grand truths they were impressed to utter. Who among the old Spiritualists forgets them? Most of those untiring workers have answered the call, "Come un Higher." and what of them at the present time? Do we suppose when the voice was hushed in our halls their last discourse had been delivered? Did they close the volume of their life-book when the hand grew palsied and they could no longer wield the pen? Did their love for humanity die when they passed from mortal sight? If Spiritualism is true, they opened their books on the other side of life when they closed them here. If Spiritualism is true. their voices ring as melodiously for humanity and reform as when preached among us. If Spiritualism is true, they have had experiences in the other life that it would do us good to know, and again if Spiritualism is true. they are interested to make themselves and their work known. Can they do it Yes, when "conditions obtain." What are "the conditions?" Simply a demand for their presence and such as they have to bring. Under the present regime, supposing Prof. Denton, Achsal Sprague, Rosa T. Amedy, A. B. Whit-Thomas Gales Forster, Clara

Banks, Henry Kiddle, or any other one among the many of our ascended workers, were to announce that they had something of importance to give the world relative to their explorations in spirit-life, their experiments on the of the spirit over the material worldsomething that would require a series of philosophical, scientific or religious discourses-I fancy the first question that would be asked would be this "Will it draw?" And others might think, if they were not bold enough to say: "We do not doubt but that your motives are good, and you have matter that would be of interest to some, but we want tests.' I cannot conclude this communication

without saying once more that I admit the utility of the phenomena, but my observation and experience are convincing me more and more that while the public presentation of it may invite crowds to the halls, it does not call out a class that builds up a society, or that are willing to subscribe to the support of the meetings. Those who go to the meetings for the purpose of getting a test and nothing more have no conception of the magnitude of the work of Spiritualism. If, as we are repeatedly told, "the crowd come out to get tests," it is presumable that a few only want to hear the lecture that precedes such manifestations; so in many instances the lecturers are a secondary consider I know what is said of the lecturer

who is opposed to the present management of meetings, but that is nothing here or there. Facts are facts, and as Mrs. Hardinge and Mrs. Lillie truly "The halls are being emptied of candid, intelligent people who see much more in Spiritualism than the reading of a pellet or a handkerchief, and we

out the better. When such workers as Lyman C. Howe and many others who declare they must leave the field and find elsewhere unless matters support change, and the many who used to be of us" are turning to the churches for what they sought for in Spiritualism, SETTLED, AND ON WHICH LEAD. it is evident there is something wrong somewhere, and surely may we have cause to fear that the gifts may be withdrawn and given to a people who shall bring forth the fruits thereof." MATTIE E. HULL.

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JOAN, THE MEDIUM.

cannot blame them that they seek other fields."

If there is not enough in Spiritualism so it may becomes self-supporting, stand on its own merit, the sooner we find it

RELIGION OF HUMANITY.

PEACE--GOOD WILL.

Christianity and Spiritualism Panoramically Illustrated.

Now Abideth Faith, Hope, Love; but the Greatest of These Is Love.

The genius of Christianity is "peace and good will to men," yet Jesus, by prescience, saw that coming in contact with ignorance, prejudice and want of spirituality it would for a time be the occasion of great trouble, domestic and otherwise. Matt. x:34-36.

In the book of Genesis it is said that "whose sheddeth man's blood, by man shall his blood be shed." This was taken as authority for capital punishment, whereas it meant what would be, but not what should be. So it was in deputs or intolerance but not what should be. So it was in demn in Christians. the case of Christianity. Jesus never authorized or encouraged the cruelties perpetrated in his name. The selfish, ignorant, wicked abettors were responsible, and not Christianity as such,

Modern Spiritualism has from its first manifestation suffered from the same cause-unspiritual adherents-and true Spiritualists will find enough to do in their legitimate sphere without turning round to fight a dispensation which has had its day, done its work and is now in will be by the destructive elements system to the light. had its day, done its work and is now in its decadence giving way to the light of a brighter day,

harmony, yet it does not always harthe fault of the soil on which it is sown. I believe Spiritualism to be the second coming of the Christ or an evolution of Christianity, which is the same worthy of the name of religion. thing; therefore I cannot look on Christianity as some do. It and Spiritualism are not antagonistic, but one follows ligion we advocate; for: the other as incidents in evolutionary "That law is love, and though it bind, rogress.

I have always thought that the Jews | It gives full freedom to the mind, For all that we do lovingly,

should have accepted Jesus as the We do it also willingly.' Christ, and I think now that Christians ought to accept Spiritualism; and there is every reason to believe that the prothere is no country or people in the gressive element will do so, just as the progressive element of Judaism is now doing with Christianity.
What trouble it would have saved if

this had been done, and what trouble it crudely expressed, and the love element would save even now if all forms of red in it is what binds us to one another ligion would coalesce on the one broad and to God. platform of the Fatherhood of God and the Brotherhood of Man, for then they might grow up into one harmonious has fallen from 35 degrees above zero body, though many members.

All the best mediums speak respectof the Christian dispensation and it and unemployed unprecedented in the of the Christian dispensation will be a terrible backset to human history of Chicago, will be a terrible backset to human history of Chicago.

Calls on their behalf from the Mayor, calls on their behalf from the Mayor, and the press are being reprogress if Spiritualists exaggerate the Calls on their behalf from the Mayor, differences as sectarians do instead of the pulpit and the press, are being reendeavoring to promote that brother sponded to by donations of money, food, hood which is the consummation of all clothing and fuel, in sums from the religion. To my spiritual vision it ap- smallest change up to a thousand dolpears like a great panorama, extending from the most ancient time down through the Mosaic, the Christian, and the Spiritual dispensations and away beyond to the time prefigured by Isaiah, when "the light of the moon shall be as the light of the sun and the light of the sun sevenfold as the light of seven days."

That time is fast approaching, and as the panorama moves on the great discoveries of science brighten the scene life, embracing all that is good, pure, and the dark spots caused by ignorance, prejudice and bigotry give way, and at this life with all its work, and call it last disappear before the light from the what you please. "A rose by any other spiritual spheres designated by Paul as name smells as sweet." R. NEELY. "the spirit of his (God's) mouth and the brightness of his coming." II. Thes.

This is the supreme motor in this o rise no more.

earth which I perceive to be an entire many and substantial improvements change in social conditions; for the made there since my last visit in 1896. former things—legalized monopolies of Mrs. E. J. Huff, Geo. P. Colby and Mr. and an entirely new system is inaugu- made the air hum with their prepararated on the principles of justice and tion for the feast of good things to come

ganism are cultivated and trained to this season. their proper use in the economy of life. ubiquitous tramp, the burglar and murderer have disappeared because St. Nicholas (just across the St. John there is no soil to produce and nourish river) with much success; many hearts them, and the criminal lawyer's occupation is gone.

come the teachers of the world and ren, the Episcopal church. dered superstition impossible. The peace and good will of Christianity and the harmony and spirituality of the trumpet and writing manifestations are Civil government is government no great republic and a oneness of interest has done away with civil war.

Previous to this grand finale I see a great commotion which has been going on for many centuries. No party, or creed, was ever willing to accept or coere with any other. Even members of the same society, bound by the same creed, could not long agree, but were continually splitting up and separating. This divided their strength and in a great measure destroyed their influence. This went on from age to age to the closing of the scene, and sent many a true and loyal heart sorrowing to the

The exclusive Jew, the dominant Christian, and the supercilious Spiritualist followed each other, maintaining their separate existence till they met In the final struggle, when all were conquered by the superior power of that love" that "suffereth long and is kind. envieth not, vaunteth not itself, is not buffed up, doth not behave itself unseemly, seeketh not her own, is not provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth."

I hear no more argument now about theology and spiritual phenomena. These are regarded as childish things. But I see a large placard on which is inscribed in large letters these words: "Now abideth Faith, Hope, Love; but the greatest of these is LOVE."

Since the above was written, some stinging references have appeared in The Progressive Thinker in regard to The Progressive Thinker in Asserting Progressive Thinker in Christianity, Christian Spiritualism, etc., and go through gymnastic performance of the Progressive Thinker in the Progress which caused me to hesitate about ofwhich caused me to hesitate about of-fering this article for publication lest der his powers, and it is said that even it might be thought that I wanted to the teachers were not impervious to his provoke discussion—which God knows I do not. My sole object is to find and maintain the truth by an exchange of roth's powers, threatened vengeance

is such a thing as speaking from the cising his uncanny power over school-heart to the heart, and "speaking the mates, the teacher suspended him, truth in love." I know also that when Since then he has been practicing hyp-that is done it seldom loses its effect, notism with the idea of making it his because the normal condition of human vocation. pature is spiritual, and even where that is not developed there is deep down in week he gave exhibitions in the rink the soul a chord that vibrates to the before large crowds, amazing all.

one to do.

words of love and truth, and my only regret, now in my advanced age is that have not spoken them oftener.

But I meet everywhere with those who, Paul says, "Please not God and are contrary to all men." See I. Thes., ii:15. For this class my pearls are not intended. Yet even these I will: "In meekness instruct if God peradventure will give them repentance to the acknowledging of the truth." See II. Tim.,

But my greatest sympathy is with such suffering mothers and sisters as Mrs. Harriet Parker, who denied herself many personal rights through courtesy to others, yet never denied the truth, and gives her testimony to the Christ spirit in No. 373 of The Progressive Thinker. I have no objection to the pointing out of errors in the prevailing system of the Christian religion, when it is necessary to do so as a warn ing to those who do not think: but I do object to Spiritualists descending to the depths of intolerance which they con-

A friend of mine who, at one time conducted one of the most orderly spiritual societies in this city, showed me a letter from a man asking an appointment to speak before the society and curse the d-d Christians-as if that was the proper work of a spiritual lecturer. My friend, I am happy to say, was too spiritual to hire a man to curse tematically introduced into it by hier-Spiritualism came as the religion of atic priestcraft to hold the masses in bondage; and if ever Spiritaulism suharmony, yet it does not always har-monize. This is not its own fault, but the fault of the settler which it is sown very essence of the Christ-teaching and the only binding force in the universe But some say religion hinders science,

freedom and progress. Not so the re-

The new thought admits that man is constitutionally a religious being, for world but has it in some form or other Religion, pure and simple, is the aspiration of the soul to the source of its being, as the child to its parents, however

While writing this (January 25, 1897), to 20 below, the coldest in twenty years. This following a long season of hard fully of Jesus the mediator or medium times has made the misery of the poor

> lars, which is being distributed to all sufferers that come, by benevolent individuals and societies, and immediate and substantial relief is being given.

> That is what I call the religion of humanity, and I hope soon to see on the panorama of human progress such a hange as will make such destitution impossible in a land like this where there is plenty for all.

Religion, in its last analysis, is a true honest, just, moral and spiritual. Live

THE COMING CAMP.

I have been in Florida since January grand scene. By it the great ecclesias- 1, 1897, part of the time at Lake Helen, tical hierarchies are consumed and fall where the camp-meeting known as Southern Cassadaga will shortly con-Now I see a new heaven and a new vene, and was much impressed with the and and trade, etc .- have passed away Chas. Purcell were to the front and during the camp. The array of mediumistic talent is very fine indeed, and temples of learning where all the fac- must of necessity, from its variety, ulties and attributes of the human or- please all who may come to Lake Helen

I have been holding meetings and giving platform tests in Jacksonville and have been cheered and gladened by tender, loving words from those long The clergy have been superseded by believed dead, and especially at St. the students of nature, who have be Nicholas, which is a very stronghold of In Jacksonville, there is a resident me-

spiritual philosophy are now realities. very good indeed, and as she is thoroughly conscientious in her work she more, but civil service on strictly rep- will win and hold a high place in the resentative principles, doing the will of ranks of workers ere long. Mrs. Carrie the people on a scale of economy so advantageous that it has become conta- Mrs. Sachett, and Capt. Smith; arrived gious and international, and has united yesterday on the good ship Comanche all the countries of the world in one and proceeded to the camp to-day. One thing I don't like to confront in Jacksonville, and that is the dearth of spiritual papers; have not seen a copy of The Progressive Thinker since coming here and words cannot express how much I miss its budget of good things, but as I am constantly on the wing, it is impossible for me to get it regularly and

> When my visit here is ended I thence to Palmetto, one of the most beautiful spots in all Florida, and where the cruel Frost King has not yet naid more than just a touching visit. There are many Spiritualists in Florida, whose hearts are hungering after spiritual food, and many more mediums are needed here to minister to the wants of C. H. FIGUERS, M. D. Jacksonville, Fla.

HYPNOTIZED CHILDREN.

Charles Welteroth, 16 years old, of Sperry Welteroth, of 1034 Hepburn street, Williamsport, has been suspended from the public schools of that city for hypnotizing young schoolmates, says the New York Press. The boy's hypnotic power first attracted attention in the neighborhood in which he lived. The neighbors learned that he was havng sport by putting his boy and girl playmates in a hypnotic state and then compelling them to do many ludicrous things, both in the schoolroom and on he streets.

He would make them crow like roos ters, play leap-frog in the schoolroom most singular touch.

Soon the parents, alarmed at Welteview, which it is the privilege of every and hinted at bodily harm unless he ceased experimenting with their chil-I know by sweet experience that there dren. A month ago, when caught exer-

He is the talk of the city and last

AN EXPERIENCE.

James Duffie Joins the Theosophical Society.

HE ATTEMPTS TO HAVE HIS AS-TRAL LEAVE HIS PHYSICAL BODY-HE RELATES HIS EXPER-IMENT, AND WHAT CAME OF IT. I have had an experience, and it is said experience is good for the soul. 1 have had an experience—I have joined the theosophs. Yes, of that occultist

of occults I am now on the way to be a

full-fledged pundit. It came about this way. Miss Divina Higgins came to lecture at Bunkertown, where I live, and hold a private class in the occult mysteries. She was a wonderfully magnetic speaker. She said a mahatma stood behind her and spoke through her mouth. No one saw the mahatma, but such eloquence could only come from a mahatma. She had a dozen spiritual beings to run to her beck and call; she must have had. She cured the sick by telling them

that as a part of God they were not sick-could not be sick. She had old Daddy Fields, who had not walked without crutches for ten years, outplaying ball with the boys, and Mother Grimes, bed-ridden for twenty years, up around the house. She said she could shake off the body and go out all over God's universe as an astral, even up to the steps of the throne. She said: this was not peculiar to her, but was an art all could learn if they found entrance into the house of knowledge of the Orlent. There, in the depth of the centuries, as it were at the bottom of an ocean of mud, was the pearl of great wisdom. By thus seeking the knowledge of those remote centuries which have gone into the waste-basket of oblivion, the ability to run about as an astral could be gained, and while one lived in this world, he could live above and out of it, pure and spotless as an To do this would

organize a lodge. That suited me and I went home jubi lant, "Mariah," says I to my wife, "We are going to found a Theosophical

require that a few earnest souls should

"You are!" replied she, in surprise. "Yes, and we have already the pledge of sufficient members. Daddy Fields, who was so miraculously cured, leads and Jim Fry, Widow Slocum, both the Miss Billings and—"

"You?" "Yes, you and me!" "No, do not count me, James Duffle; should think you already belonged to societies enough. You have been clainbering up to the eighteenth degree of Masonry; you belong to the Odd Fellows, the Knights of Pythias, the Mac cabees, the Red Men, the Elks, Sons of the North, the Blue Noses, the Owls, the Two Fists, and now the Theosophs Why, you are away joining something

"I am after knowledge. Theosophy has the boiled down wisdom of ages. The fakirs of India have bottled it up, and only through the inner gate of the Theosophical lodge can you get a taste of this divine beverage. It's a mystery how the Western world got on without this knowledge. A fakir, by looking straight at his abdomen, can learn more in a minute than a Western scientist can by a life-time of labor. I want you to join; to go hand in hand with me to drink at this fount of divine wisdom."

every night in the week."

She looked at me a moment and then said: "James Duffie, my place is at You are getting daft." "You won't think so when I am in-

itlated and can shake off this body and roam over all God's kingdom as an as-

"For heaven's sake, what is that?" she asked, sort of scared. "Why-Divina Higgins says that

when I have once entered the inner gate I can shake off the body, and as an astral go about invisible; walk into the house unseen; go into a bank and help myself, and know everything."

"Divina Higgins is a bold, impertment hussy, and when you get quit of your body, you will have joined your last

. Mariah is a practical woman. Not a bit of poetry in her nature, nor high fancies; this has annoved me before. I will not weary with particulars suffice that the lodge was founded.

Divina Higgins was their High-Mighty and Most Worshipful Grand Rajahs from the neighboring city, where Grand Lodge had been started. To Divina was given the keys of the inner chambers of mahatmic intelligence, and to me the keys of the gates of the temple. (We called the hall a temple, though in fact it was a little, stuffy room over a shoe-store.)

The officers in glittering regalia, were wondrous to behold, and in the initiatory ceremony with the high-monkeying we endured something to be remembered. But I swore on the Bible and the Books of Blavatsky, that my tongue should be torn out by the roots, and my liver extirpated if I ever told, and I will not go further.

I went home with my head bursting with the wisdom of the Orient. I had a mahatma-a genuine Brother of the Himalayah, assigned to me, and a Chela to call on for waiter. What was more to be prized, the power was conferred that is a deprivation which is hard to on me to get out of my body as an astral, and the very next day-I could not wait longer-I made this supreme test proceed to Tampa for a short while, and of my power. It would be a triumph over the sneers of Mariah, and-I asked her if she would accompany me to the parlor and witness the vindication of the occult, and the illustration of the profundability of my learning of East-ern wisdom. I told her that when my body was apparently dead, to watch over and protect it from burial, and await the return of my astral. She was incredulous, and tartly said, it would be more appropriate for Divina Higgins to

watch over the corpse. "You will soon see your mistake, Mariah," I replied feelingly. "You ought to be proud that your husband has pulled the latch-string of wisdom, which Divina has placed in reach, and enabled him to walk in and surfeit on the accumulated knowledge of the Bushwanga. Kelospata, the Nirvanpana, and Rag-willangana, with a Chela of his own and a mahatma at his elbow, who in very fact is a Pundit!"

All she replied was, "A-h-e-m!" but there was a great deal implied in the way her voice slid up and down and drew out the final sound.

It hurt, yet I rose above the petty annoyance, as a Pundit should; seated myself according to the lesson given me by the High Mightyful and Most Adorable Rajah; inverted my internal consclousness into the recesses of my cerebellum; concentrated my psychic gaze into the back of my neck-as much as possible; called silently and prayerfully for my mahatma brother to come to my assistance and lead my astral out of

the body. I felt queer, but I felt no loosening of the hold. I shook myself, turned and iwisted, yet it would not let go.

Mariah laughed, irritatingly. "It's no use, James," she said, with pitying softness, "no use. You are so used to joining that your 'astral' is joined to your

body so tiglitly, your Oriental wisdom cannot break it away, "I have forgotten something! Yes, that's it—I've left out important

words."
"As for that, James," she said, still more softly, "you have forgotten what an egregious fool you have been made

This made me angry and Lthought if there was strength in me, the astral must come out, and I shook myself, gave a tremendous spring upwards, as a frog does when he lattempts to jump out of his skin. I fell on my back and in attempting to save myself I clutched at a what-not, which came over, breaking into smithereens all the bric-a-brac

Marlah cried and laughed, and then grew angry, all in half a minute. "I've taker here in an hour to embalm your "No, no!" I cried; "you must not; it

your astral has gone. I didn't marry a consists, mahatma nor an astral; I married a life pro-

would kill me!"

funeral on my hands, or not. No,

I felt mortified-deeply mortified; yet ting some important word, thus incapacitating me to sufficiently introvert of Mariah, dragging me down to earth when I would sonr to heaven! Her threat chilled me, especially when I thought of embalming, for we have in Bunkertown one of the promptest undertakers, always itching for business and he would not even inquire whether my astral was at home or not JAMES DUFFIE.

EVERY-DAY HEROES.

There are heroes in battle, in camp, and in field, Who stand in the carnage and din, Who are fighting for right, and who flinch not nor yield,

Defying the legions of sin. But the heroes I sing of are unknown Remote and obscure do they dwell. In the annals of honor, or annals of

There is not a story to tell, 'Tis the every-day heroes, the heroes of home-

O, let us consider their deeds, Though they may be but small, and are done all alone. Har-reaching—eternal the seeds.

dere's a wife who is faithful, in want and disgrace,
Who faces the world in her pain— Not one word of reproach-not a sign, or a trace, But loyal, through stigma and stain.

There are mothers so patient, and steadfast, and true To children they serve through long years,

And they guard them and guide them as mothers can do, Through life, and its sunlight and

There are sons, too," and daughters, who, loyal and leal, "".

Are true to the "Old Folks at Home; Who have put by ambitions and learned to conceal

Their crucified hopes all alone. When temptations assail in this money-

mad age, And visions of blies all allure, They are heroes who turn from the sin And keep to the path that is pure.

"Tis the pricks of small trials that worry and fret-That wear the deep lines in the face. And the stinging of wrongs which we cannot' forget,

That rob us of peace and its grace. Tis the every-day heroes who stand straight in line. Who conquer small parts of the

whole-Tis the every-day heroes whose courage sublime,
Illumines the life of the soul. Oak Park, Ill. ELLA DARE.

THE HEART'S CALENDAR.

Do you feel, lone sleeper resting there How the seasons change since you have gone? How the springtime opened sweet and

And roses blushed at the peep of dawn?

When grain fell ripe in the reaper's glean And the tasseled corn grew rank and er. When it is not this it has no pogreen?

When clouds were white in the summer skies, Like curtained windows framed in blue-

Could you look between with pitying Where I vainly wept my loss for you? heard the lovebird's plaintive

moan. Break the still air in answering tone, Or know, when sear on your narrow bed

The green grass died; when autumn flowers Were veiled in frost, and sad, instead,

The dead leaves whirled in gusty showers? When birds flew far from shivering To balmy isles in the Southern seas?

Ah, see, my own, how the winter's dread With chilling blasts, has settled by-And beneath its gray the snow-sheets spread

In heavy folds where you sleeping Be still, faint heart! Through death's sweet pain
Thy love, like flowers, shall live
again! INDA BARTON HAYS.

In Bridgeport a league has been formed against Sunday counting. The Bachelors' club has issued a ukase to the effect, "Six days thou mayst keep steady company, but on the seventh abandoned."—Chronicle.

To-morrow I will live, the fool does say; to-day itself's too late; the wise lived yesterday.—Martial.

To the Editor: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By itstimely use thousands of apparently hopeless cases have been perminently cured. So proof-positive am I of its power to cure, will send FREE to anyone afflicted. THREE BOTTLES of my Newly Dispovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours.

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Studies in Spiritual Thought

consists in the co-ordination and co-operation of forces. This is true in modern civilization as well in the past. But, along with the civilizing factors, have a discrepancy to fulfill that idea of coordination and co-operation of forces in "Oh, you'll be dead fast enough if which the law of progress in civilization

to be a man and stay in his body and a connecting link, a bridge of intercomnot go wandering around leaving me in munication—nay, more than these—a a connecting link, a bridge of intercommunication—nay, more than these—a unifying principle or factor that shall and interpenetrating. We can commune establish not merely a bond of union between diverse and antagonistic elements, but a solidarity—a brotherhood and they with us. Entering into this list death, but that all priests do not."—James Parfon. doubt whether I am a widow with a unifying principle or factor that shall and interpenetrating. We can commune James, you have been nicely duped out between diverse and antagonistic ele-James, you have been nicely diped out of your money; I will not say sense, for ments, but a solidarity—a brotherhood and they with us. Entering into this you could not have had much to have in thought, in interests, in principle, in ethereal realm by the process of congone off on this goose-chase for wis- the deep and real facts of life and so- centration—which is simply bringing cial being

am I sure it all came from my forget- lently working the salvation of society the Lord. -the leaven hidden in the meal, leavening the whole lump-is found in the my subliminal consciousness. Or more spiritualizing forces working in the probably, it was the psychic influence minds of all, high or lowly, under the direction and influence of the combined spirit powers of mortal and spirit-life. This it is, that is coming into the breach, for the uplifting and the salvation of society and humanity, joining into one the great family in heaven and

does it interfere with religious belief or As a happy sign of the influences thus at work, Lilian Whiting presents some the affiliations of politics. As the leaven in the meal, the spiritual leaven beautiful ideas in the Inter Ocean: works deep within the nature of man, A REMARKABLE PERIOD.

It is believed that this year of grace 1807, ushers in a remarkable period. Some one says: "Potencies within each of us only require stimulation to cause them to assert themselves. Will power and exercise will give the dormant forces vigor. Our spirit home is not 'away off' somewhere, but it is here; it encircles us and penetrates our whole being. Commune with your angel friends; they will hear and respond. Use your mental telephone, and then your powers will rapidly increase in force, quality, and quantity."

Certainly, closely interpenetrated with this world of the visible, the tangible, the world to be perceived with the senses, is the ethereal world; a finer counterpart of this; not dreamlike and shadowy, but more real, more potent, SUBJECT: DUTY AND OBLIGATION more significant; the world of higher and more intense forces, whose relation by his animal appetites and passions, to this world is like that of the play to the rehearsal. Yet this, too, is our world by virtue of that divine nature ulties which should control the lower which constitutes the real man, while nature. the physical senses adapted to the ex ternal world are the attributes of the duty-that, which we owe to ourselves, temporary life here in the body. as physical and as spiritual beings-

spark of the Supreme Being, and it is in this that mankind are linked; this that constitutes the real brotherhood of humanity. The fuller perception of this brotherhood, which is now dawning upon the world, is the result of the higher development of humanity. Indiexisted in every age; but the general which mankind are linked in the divine nature common to all. In some developed to a high degree; in some so undeveloped that it is hardly perceptible at all; yet the spark is latent, and links

all mankind. There is an experiment of marvelous interest and incalculable value open to any one for trial. It is this: By a system of study and concentration in any specific subject one can bring his mind en rapport with that subject. It may

selfish, the material, and therefore establishes no potency. The true con-centration is a spiritual upiliting. It is

tency. The true concentration is in effect entering into the ethereal world. This is that realm of finer forces that ship leeks and garlie; in Rome to sacrilies all around us, that interpenetrates all space as the ether interpendicates the atmosphere. It is the world which is the natural home of the higher self; the world to which the spirit belongs. Even while it still inhabits the physical body it can return into this ethereal world, which is its own world, its native atmosphere. True concentration is in entering this ethereal world. This laws of his spiritual being are equally is the plane of potencies. One prepares himself to receptivity by continuous and prolonged aspiration, study, and prayer. After this period, and by means of it as a spiritual preparation, he rises to that plane on which it is possible for him to practice real concentration. When he enters this realm he is in a new world. It is a world wherein are his address, covering three pages, and all the keys to all the problems of the five other fine addresses and articles, lower life; wherein are all the motors so to speak, that produce the effects on the plane below. It is the more real world. Here one may create his new environment.

It is this plane which is, in the words of Jesus, "the kingdom of righteous-ness." It is the plane which man is bidden to seek in the behest: "Seek ye first the kingdom of righteousness (or the kingdom of heaven), and all these things shall be added unto you."Seek that ethereal world of the finer forces first, and all these things shall be added unto you. In the ideal life man rules his circumstances, and is not ruined by

VICTIMS OF CIRCUMSTANCES. When we are the victims of circumstances, as most of us are to a greater or less extent all the time, it is our own fault. It lies in our blindness. All forms of incident and circumstance are alive. They are pervaded, they are made up of a certain order of intelligence. To govern circumstances aright we have only to bring to bear on them our own intelligence, and a new combination is at once formed. It is an inevitable law. It is a part of psychic For sale at this office, chemistry. The agencies of life are not "Ancient India: Its chemistry. The agencies of life are not beyond man's control; it is simply that Religions." By Prof. II. Oldenberg. he has not learned how to control them. He has not ascended high enough to the present time, and it is here treated eatch the outlook.

This silent leavening work of spirit-

ualization will not work a miracle, but,

tion. It requires not the explosive up-

silently effecting the grand result that

makes for progress in civilization, and

for the great culmination in a divine

brotherhood including within its fold

the whole family on earth and in heav-J. C. UNDERHILL. Hammond, Ind.

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GOLDEN THOUGHT.

I will live so as to leave the world

For the older groups: If a man is led

we say he ought not thus to yield. That

'ought" implies that he has higher fac

As spiritual beings we must be spir

always to the highest spiritual motives.

While necessitated as physical beings

surround us, our aim should constantly

What do you receive from society and

What, then, are your obligations to

How can this be accomplished? By

being true in the smallest affairs, al-

ways speaking the truth, strict honesty,

kludness, thoughtfulness of others, un

selfishness, and the charity which is always loving even when it reproves.

MEMORY GEMS.

Rights presuppose duties, and free-dom is overshadowed by obligations.

Duty and obligation to God or the gods has been the foundation of all religions. Christian, Jew and Pagan

place the same great stress on these,

and priests and clergy, interested par

To obey God was the first requisite of

cept as the priests declared them, to

To obey God in Egypt meant to wor

fice at the shrines of a multitude of

gods or goddesses; in Turkey to believe

in Mohammed; in Africa to knock out

a tooth or disfigure the body, and in

Christian lands to believe with some

Man must obey the laws of the phys-

ical world or suffer. He cannot swerve

a hair's breadth without suffering. The

A STARTLING FACT.

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The Progressive Thinker was the

obey the priests was to obey God.

ties, enforce acquiescence.

one of the countless sects,

to comply with the conditions which

duty of the owners to them

etter than I found it.

THE LAW OF PROGRESS-FAC-1 Success is positive; failure is negative. TORS OF CIVILIZATION-CO-OP- Therefore, Ignore failures and think on ERATION AND CO-ORDINATION successes. Remorse and regret are de-OF FORCES-UNIFYING PRINCIthe radiant and joyful successes are PLE-SPIRITUALIZATION.

constructive and creative. Our environ-The law of progress in civilization ment is the direct and the inevitable result of our mental states. Therefore, to create new circumstances begin within. Beginning within; that is, selecting the higher range of thought and concoexisted influences whose tendencies centrating on it; bringing our will into have resulted in certain stratified con-Duffie! If you want to get away as an ganizing force, preventing the proper is altered. New brain cells respond to Duffie! If you want to get away as an astral, I hope you will succeed, and mark you, if you do, I'll have an understable being the proper operation of the law of progress. Between riches and poverty—or the rich that correspond to the lower range of tween riches and poverty—or the rich that correspond to the lower range of the lower ra and the poor-as found and conditioned desire being no longer stimulated to in modern society, there exists too wide activity, die out. Thus a new character is formed.

If progress in civilization is to conman—or supposed I did—quite willing tinue, there must of necessity be found to be a man and stay in his body and a connecting link, a bridge of intercommore accurately defined as the ether the realm of higher forces-the realm ourselves into rapport with spiritual

This unifying principle or factor-si- things-we enter into the very joy of better than miracle, it will work its results by law-law working within the spiritual nature and effecting outward results in co-ordination and co-operaheaval of society; with social and business relations it does not conflict; nor

Now this divine nature in man is moral cultivation. viduals in advance of their time have advance has to be the race development be for that which has eternal relations. on account of the inseparable way in

their parents, and follow with the questlons: What is the children's duty and obligations to their parents? government? the same? By honest effort and correct living, to become a worthy member of society and an efficient citizen.

be music, science, invention, poetry mathematics, medicine, finance-whatever is chosen. If the individual will for a period of perhaps three months fix his mind on the subject chosen; study it, read of it, think of it, and-what is far more potent than all-concentrate his thoughts on it at regular hours each day, he will find that he has tapped the reservoir, so to speak, and its results begin to set toward him in an increas ing current. Concentration is not a mere wish, or desire, or feeble craving.

TRUE CONCENTRATION. There may be a selfish craving for a desired end that can have no effect at all, and should not have. It is of the a good man. As no one knew or could know what God's commands were, exa devotional attitude as sacred as pray-

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EATURDAY, FEB. 27, 1897.

ALL EUROPE INVOLVED.

Crete, which has assumed so great importance during the last few weeks because of the attempt of the Christians to inaugurate a revolution, is an Island in the Mediterranean south of Greece. It is a dependency of Turkey, entire length by a chain of mountains. Mt. Ida, near the center, being the most prominent and famous in classical references. It rises 8,060 feet above the level of the sea. Canea is a fortified commercial seaport, and the present capital of the province. The population of the island is upward of 200,000. principally Greek Christians, though probably one-third of the inhabitants are Mohammedans.

Press dispatches from the Orient flowed in upon us quite recently, announcing that the Mussulmans were massacreing the Christians, and that the latter were arming for defense. Appeals were made to the allied powers and especially to Greece, for help. The missionaries joined in robust state ments telling of the terrible depredations the Turks were committing on the peaceable, lamb-like Christians. The blood almost froze in one's veins as he read of these atrocities; but remembering the multitude of exaggerated re ports the same party had set on foot in regard to the troubles in Armenia, it was thought possible later advices would give a different understanding to

A cablegram from London on the 9th instant to the American press is along that line. We copy headline and all: CHRISTIANS THE AGGRESSORS.

London, Feb. 9.-Private and official advices and private letters from English officials show that the troubles in the Island of Crete are undoubtedly caused by Greek agitators and that the Christians are undoubtedly the aggressors. The Greek government, be lieving that the end of the Ottoman empire is near, thinks the time opportune to carry out the long cherished desire to annex the Island of Crete.

Public officials here and on the conti as threatening the peace of the whole of Europe. In the event of a collision b tween Turkey and Greece it is doubtful whether the entente of the powers could be maintained. The papers everywhere urge the powers to bring pres sure to bear on Greece in order to preyent her further aggravation of Tur-

It is announced to-day that Turkey warships and a transport have left Con stantinople for the Island of Crete, and that in spite of the advices of his minis ters and of the ambassadors the Sultan favors the dispatch of troops and repressing the troubles by force.

On the 11th a cablegram from Canea "The latest telegram from Sitia re ports thirteen villages now in flames The Christians are killing Mohamme dan inhabitants. Those who succeeded in escaping from the scene of the mas-

sacres are flocking to Sitia, which is still in possession of the Turks." From Vienna, of the same date with the last, came the report that the Russian fleet in the Black Sea was approaching the Bosphorus.

To conclude: It would seem from the conflicting reports at the present writing that Russia. Austria and France sympathize with Turkey in this new in vasion of her rights, and Great Britain is disposed to co-operate with Greece The reader will keep in mind that on the request of the powers the Sultar appointed a Christian to the office of governor. It now seems this governo s co-operating with the insurgents, and with Greece, in trying to wrest this Island from the Porte with the view of attaching it to Greece, where a son-inlaw of Queen Victoria is king.

Later advices from the seat of war will be watched with interest, but this much has been deemed proper to make the reader familiar with the motives which have lead up to the strife.

NO HELP THERE.

'A man was found by the police a few days ago, at 14 Sherman street, this city, or his knees engaged in prayer. He had spent several hours in that attitude teasing God for employment. The poor fellow had been idle for near a year, and when all other hope failed he made a personal but ineffectual appeal to the higher powers. He was probably ignorant of the fact that the Creator of worlds has no jobs to let. The preachers had taught him falsely.

BUSINESS FAILURE.

The people of Boston don't scare worth a cent. The evangelist, Moody, hired Tremont Temple on his own account, then commenced his revival tactics, and took up collections at every service. Converts did not materialize business was a failure and did not pay expenses. It seems he succeeded in making a few lunatics, as his pals are doing wherever they imitate Moody's example. And that is what they call getting religion."

INFLUENCED BY DEMON SPIRITS.

It is rarely that the New York World alludes to anything of a spiritual nature, even on the lower brutal strata of society. A late article therein by Kate Swan intimates that certain well known pugilists may in a measure at times controlled by demons. She sets forth that when it is said that man was created in the image of the Delty, Bob Fitzsimmons's fighting face is not included. The faces of all pugilists undergo peculiar changes under the influence of the sawdust and the ring.

Men of nerve have said that they have grown absolutely faint, almost to unconsciousness, before the ugly glare on the face of the great ponderous Sullivan at the opposite side of the ring, a glare that seemed to be directed at each particular onlooker, while the champion

saw none of them. Corbett always looks like a man sick o the death. His face turns pallid. A bluish, livid line grows about the lips, and the eyes might be looking out from a bed of ice in the polar world, the featires set in an iciness that is horrible in ts strange whiteness.

Lavigne and Kid McCoy's faces look ike Sullivan's, only not so intensely so. But Bob Fitzsimmons's face! There re gods of mythology who struck dead those who in a moment of forgetfulness looked on their faces. When Fitzsimmons fights it might be the reincarnation of one of those old mythological gentlemen in the act of executing a

death sentence. It isn't necessary to see Fitzsimmons in the ring to see this face. It comes when he fights, no matter where or when, if he only forgets it is play. The first time Kate Swan saw Fitzsimmons in training he went to work in a merry vein. After a while something occurred to wake him up. Suddenly the space between the eyes seemed to widen. Both eyes became wild with a fierce light that seemed to grow and grow, until not even the eyes of the wildest peast could have been more terrible.

But not only in the eyes was the The very spirit of ferocity change. seemed to illuminate the face, to burn under all the freckled skin and possess every feature. It wasn't ugliness or anger merely. The entire face was transformed into so horrible, so savage a thing, fascinating in its incarnate 160 miles in length, varying from 10 to monstrosity. Then, and not until it has 35 miles in breadth. It is traversed its been seen, is it possible to understand what a "born fighter" really is. When Bob Fitzsimmons fights he is the very spirit of the wild fighter. A man who has to face that might imagine the human being had vanished.

Fitzsimmons denied that it was acting. He had been told of it before, but he says he is quite unconscious of the awful transformation that always takes place in his appearance. Believers in the theories of reincarnation might study Fitzsimmons's fighting face for a strong argument in their behalf.

Once seen it can never be forgottenthe burning glare of the eyeballs that grows supernatural, the rigid, horrible mouth that might just have closed over its prey, and all the inexplicable change that transforms the individuality of the rend as no mere acting ever could.

The fact that these disreputable pugilistic encounters receive in a measure he sanction of law, shows what a low plane a large mass of the people stand upon. Is it any wonder that the paricipants in these fierce struggles glare at each other like animals, indicating that they may be overshadowed by some demoniac influence that changes the appearance of their features Such exhibitions of personal prowess

are a disgrace to this the nineteenth entury, and show conclusively that the nillennial dawn is yet far away. It is well known that evil spirits hover over his earth, and they will visit Nevada in large numbers, when the brutal fight Corbett, and the legitimate result will be a stimulation of crime in every conceivable direction. For a time the pugilists will be more ferocious; the thug more daring; the footpad more bold; the highway robber more venturesome and all along the line villains will become more open in their work. The fact that is everywhere increasing, there neut regard the situation as serious and being far more convicts in prisons at the present time in proportion to the opulation than ever before, shows conclusively that something must be done o avert the evil consequences that will follow or this Nation will pass through an ordeal that will make the people tremble. Spirit demons should not be allowed an opportunity to witness such brutal scene as will soon occur in

WABBLING HELLWARD.

Mrs. Charlotte Smith has memorialized the Massachusetts legislature against the bievele and the ladies who ride them. She says: "It is a sorrowful picture to witness women, large and small, fat and lean, mounted on and pedaling wheels, and intruding upon man's domain in their desire to wear preeches." She is very auxious that no mbarrassing mistakes be made in disinguishing between the sexes, and seems to have a dreadful dislike to mannish women. Physicians and clergymen are charged with encouraging omen and girls to ride "that they may nhale the pure air of heaven and enjoy the green grass." And then this good voman strikes right out from the shoulder in the following amusing way. live her room:

"These quack doctors and quack preachers and their agents have prescribed bicycles as a cure for all ailments. In this way women who are lacking in modesty and who want medcal advice and clerical authority are led to make indecent exhibitions of hemselves on the plea of regaining their health. These degenerate creatures soon become bicycle fiends, pediling perditionward, and are prominent factors in encouraging others to wabble ellbound with them."

ROUGH ON THE REVIVALIST. They have a novel way in Oklahoma of dealing with preachers who meddle with their social customs. Rev. John Coggswell, an itinerant evangelist, of the Moody variety, who wanders over the new territory, holding revival meetings in school houses, in a sermon near Clifton, in Lincoln county, made a fierce attack on dancing, card-playing and other amusements. He declared literary societies institutions of the Devil, and denounced those who attended them, climaxing his vituperation by calling the women and girls

who danced, "hell cats." A committee of young men took him out of bed at night and rode him two miles on a rail, then instructed him to leave the county in twenty-four hours. he would receive a coat of tar and feathers.

Poor compensation for trying to save souls, in obedience to Moody's earnest the moral suggest: Keep out of the pulrequest for thirty days' labor in that di-

"The Relation of Science to the Phenomena of Life." By Prof Michael as an awful example if the same day Faraday. Price 10 cents. For sale at

TALMAGE ON JONAH.

Rev. Dr. Talmage lectured in Rockford, Ill., a few days ago. While there he was interviewed by a representative of-the Morning Star, who inquired of the learned divine if he believed in Jonah. The question has become the leading one of the day since Dr. Lyman Abbolt, of Plymouth church, treated this story in a mirthful way in his pulpit, and said this book is the Pickwick Papers of the Bible.

But Talmage: "I believe in the inspiration of every part of the Bible." Then he Doctor told his interlocutor that God would not have protected anything which was false, or which misrepre sented him. "It has withstood the bombardment of the centuries, and not a splinter has been torn from it."

That settles the question with a zeal ot. The logic also proves the divinity f the Koran, the Vedas, and still more forcibly the Zend Avesta, for the two latter of these have an antiquity great er than any portion of the Bible.

Though the Bible was wrested from the hands of Catholics, who insisted they knew how the book was made, and declared it improper to be placed in the hands of laymen; and though the most learned scholars have shown it is of comparatively modern origin, with forged accessories to strengthen a belief in its antiquity, yet the book is clung to as a sacred fetich.

Talmage says he and Abbott were seated together for three years in school, and were for a time associated in the ministry. Dr. Abbott is deemed a level headed man by all who know him. The other is simply Dr. Talmage, and that is all it is necessary to say of him; but t is wonderful to note how intimately he is associated with the Creator and Ruler of the universe, and how ready he is to tell "all about God," and of his plans in regard to man. The boy on the witness stand told what the hor thought on a certain occasion, and was as certain he was correct as is Talmage when he voices the will and counsel of God.

A FRUITPUL HARVEST.

"Why should not every church begin the season with a thirty-day series of Gospel meetings?" inquired Evangelist Moody, through the religious press at the close of the old year. There are near a hundred thousand organized churches in these United States, and multitudes of evangelists who responded to this piteous appeal for active proselyting labor for the upbuilding of decaying churches. The result: The daily press

from all parts of the country come loaded with details of these highly sensational meetings, and of converted maniaes, made such by the frightful preaching, followed frequently by murders and suicides. Before the winter passes-for these religious revivals are the production of cold weather-thousands of mental wrecks will be made, and the State governments will be further called upon to make large appropriations for additional insane asylums Statistics show there is a constant inrease in the pro rata of the insane to the sane. The religious press ascribes this to the great strain of our civilization; but do not the facts demonstrate that the church furnishes the clue to this mournful condition of things? We have made recent clippings of these newspaper accounts, and it is simply frightful to note their number. To make room for all of them in these columns would prevent the publication of our usual variety of matter, so we are con; ent to copy the following excerpt from the columns of the Chronicle, trans-

headlines and all: DRIVEN INSANE BY RELIGION.

Moody's Revival in Boston. Roston, Mass., Feb. 8,-Harry Har rey, a watchman at Squires' pork packng establishment, went insane on religion to-day and three policemen were roughly handled before they overpowered him. Harvey lived with his wife happy. He has been a constant attend-'remont temple, and so enthusiastic dered that he be removed to a padded cell, lest he should kill his wife and some of the neighbors, and it required the combined strength of five men to overpower him and place him in a parol wagon.

If correct that the Christian religionthe only one that seems to devote its est energies to the multiplication of lunatics-is responsible for this unhappy condition, is it not about time egislative inquiries should be made on the subject, and possibly repressive laws enacted holding the Moodys, their aiders and abettors, responsible to offended justice, at the same time compelling their estates to pay the damages families and integrated may sustain because of their hurtful

GREAT GOD, HOW LONG?

Two weeks ago mention was made n these columns of the murder of Mrs. Rash and three children by the husband and father, G. K. Rash. at Wayne, Neb., and it was supposed he became unbalanced at a revival meeting. The murderer has subsequently been arrested, and talks freely of his crime. He savs:

"I went from the church the night of the murder with the minister's farming stone in my hand [a large soapstone] A vision said that must be the instrument of my family's execution. My wife met me at the door. I told her she must die. She said she was not ready To die yet, but I told her that God had ordered that her time had come. Then I hit her with the stone and it broke in two pieces, falling on the floor. children were in bed, but my little boy and girl awakened and the boy came running out and called upon me not to

"Having killed my wife I then killed he children, using the stone with which had killed my wife."

If murders of such a characte and not beeen common with Christian revivals for centuries it would be proper to call them Moodyisms, for that eading revivalist called for, and his voice set in motion the present series of these meetings many times more destructive to life and mentality than the most violent evelones.

AN OBJECT LESSON.

Mrs. Fee, the wife of Rev. Wm. I. Fee, of Felicity, O., dropped dead a few evenings ago at the Methodist church. She had just prayed, sung, and made a little speech, when she fell to the floor of the pulpit and was dead. Would pit?

The death of a man while playing cards might be used by the puritanical an evangelist had not died in the puli pit.-Chronicle.

A news dispated to the Western press

from New York, of February 7, reads as follows: "A new church-come called a "Drilly

party' was inaugurated last week in Bath Beach and promises to supplant Button, button; where's the button? 'Authors' and other time-worn divertisements formerly so popular when the question of raising church funds was in consideration. The residence of Peter T. Moore was the scene of the party, which was for the benefit of the Bath Beach Methodist church.

"About two dozen young women of the flock sat concealed behind the screen in Mr. Moore's parlor. Under the screen was a space that allowed the hidden ones to display their bare feet. Young men of the congregation bid recklessly for the privilege of escorting owners of the feet they picked out to supper. Deacon Jacob Moore was the

auctioneer, "The highest price was obtained for couple of pink 'tootsies,' the big toes of which were decorated with blue ribbous. The best Methodist society in Bath Beach attended the auction."

It is a pleasure to know this innovation on decency did not originate in Spiritual or agnostic circles. It is hoped the church alone will be allowed to monopolize the sale of ladies' ankles at auction, with special privileges. At one time it was very popular to raise money to pay the preacher by the sale of kisses, but this is a lower descent to vulgarity.

NOTINSANE-ONLY BELLIGERENT Only the ransomed of the Lord claim exemption from sin. All the rest are necessarily vile, inheritors of the ills entailed on the race because of the disobedience of our first parents. It is sometimes difficult to recognize the difference between the regenerated and the natural man. Take the case in the Baptist church at Morgantown, Ind., a few days ago: The members of the church were trying to settle a pastor among them, instead, it seems from the press reports, they set about to settle each other. Says the dispatch:

"The argument waxed hot and when William Dill stepped forward to seat a speaker who had been ruled out of order but refused to sit down he was interrupted by a woman, and the war broke out. The men used fists while the women pulled hair and spat in one another's faces. One woman swung her crutch with disastrous effect and the trouble was general. The grand jury and officers are investigating the ase, while the congregation continues i the trouble on small provocation."

AN EARNEST APPEAL. The Progressive Thinker has been reliably informed that, on New Years Day, Mrs. Rose C. Miller, Frank S. Boosinger and his wife and his brotherin-law, of Gillespie, Ill., went to St. Louis, to see a medium, Mrs. M. J. Roberts, Mrs. Miller is herself a trance, magnetic and writing medium. Mr. Boosinger comes of one of the best families, and his moral character has been above reproach. Mrs. Miller is of a very amiable, quiet disposition, and there has been no trouble between her and her hasband, They have a large family of bright and healthy children. There is no known reason for her leavng her home; but she has not returned and her husband and family are earnest ly desirous and anxious that she should

return to them. We call upon any and all friends who may know the Indy, or know where she is, to earnestly appeal to her to return mitted to that paper by the Associated to her family and husband, without depress. It is given as it there appeared, lay. Mr. Miller, we are informed, is in a state bordering on distraction, on account of his wife's long absence, and the children need a mother's attention. n large numbers, when the battar again and Unfortunate Result of Evangelist We ask our friends who can do so, to occurs there between Fitzsiumons and Unfortunate Result of Evangelist act in this matter, for humanity's sake NEW YORK STATE SPIRITUALISTS

CHINESE MISSIONARY COME TO

CHICAGO. Wong Chin Foo, a "heathen Chinese" evangelist, has come to Chicago as an on Prospect street, Cambridge, and advance guard, a John the Baptist, to their domestic life has till to-day been convert the almost hopeless devotees of Christianity to the true path marked ant at Evangelisi Moody's services at out by Confucius. This is sending coals to Newcastle, giving a Roland for an lid he become that he gave evidence of Oliver, or turning the tables with a violence to-day. A physician at once or- vengeance. The Christian missionaries have been near 2,000 years vainly at-tempting to convert China, and have not yet saved a soul to Jesus, and now the sleepy Celestials will try what can be done to win souls to Confucius and Buddha. There is no probability of anybody being brought over to the saving grace of Buddha, yet it must be confessed that Wong Chin Foo presents his

case forcibly, as follows: "You have taught Christianity for nineteen centuries, and with what result? You are a race of money-grabbers and traders. I admire American genius and thrift, but I deprecate American morels. Your jails are filled with criminals and your courts with divorce cases. Men rob in broad daylight on your streets; children knock their rents down, and people are committing suicide because they cannot find work There are cities in China containing 200,000 inhabitants without a single policeman. In Chicago there are thousands of them, and yet people are not safe here in broad daylight trouble is not with Christianity, but with the horrible greed of the few. The doctrine of Christ could be preached with profit in heaven; while the principle of Plutocracy would demoralize

hell itself."

WHAT WE WANT TO DO. We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

"Principles of Light and Color." E. D. Babbitt, 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 Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates. taining beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will-be delighted with it.

"Encyclopedia of Biblical Spiritual ism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritual-

INFALLIBLE BIBLE.

EDITOR OF NEW YORK CHRIS-TIAN ADVOCATE SAYS HE DOESN'T BELIEVE IN THE IN-FALLIBILITY OF THE ENGLISH VERSION OF THE BIBLE-STATE-MENT MAKES OTHER MINIS-TERSEXCITED—TELL HIM THEY DON'T WANT HIM IF THAT IS TRUE-OTHERNEW YORK NEWS.

Dr. J. M. Buckley, editor of the New York Christian Advocate, the official organ of the Methodist Church, created a sensation at a meeting of Methodist ministers by asking the question: "Is the English version of the Bible Infallible?" and the answering it in the negative. The 300 clergymen present were indignant at his position and angered still more by his declaring the great majority of them agreed with him. Dr. Buckley said: "I am sorry to disagree with my friend Curtis. I don't

believe in the infallibility of the English version of the Bible, and I think there are scarcely four men in this meeting who do." There were a gasp, a groan, a confused hum of voices and then a chorus of protest, but Dr. Buckley waited for quiet and then went on to point out

what he declared to be the many glaring

inconsistencies in the English translation even in its revised form. When he sat down the storm broke. Clergyman after clergyman arose and in somewhat unclerical heat denounced the views of Dr. Buckley and Dr. Ly-man Abbot. Dr. Shaffer of Newburg and Dr. Leonard of this city were the leaders in the discussion. Dr. Bukley declined fervent appeals to retract his words and demanded a vote on the question of the infalibility of the Bible.

Bible," cried Dr. Shaffer, "we can very well get along without you and all like "You're afraid to have a vote taken, retorted Dr. Buckley, "I do not pretend at this time to question the infallibility of the Bible as it was written in He brew and the Greek, but I do question

"If you doubt the infallibility of the

parts of it as it is written in English, and I want a vote taken." Those who believed in the infallibility of the English version of the Bible were to rise and be counted. Only one man arose, Dr. Shaffer. The clergymen, however, said they did not

consider such a vote authorized. It may well be doubted whether there is a single intelligent, well-informed individual, minister or layman, who really believes in the infallibility of any En gitsh version of the Bible. The most they can aver is, like Dr. Buckley: do not pretend to question the infallibility of the Bible as it was written in He-

brew and the Greek." But this leads to a peculiar predica Where will they find a copy of ment. that "Bible as it was written in Hebrew and the Greek?" The books that have been copied and recopied, transcribed and retranscribed-and retranscriptions retranscribed, ad libitum, by careless or willfully erroneous copyists, who emended, revised, altered and interpolated, until nobody knows what re mains as it was "originally written in Hebrew and the Greek"-are these to be taken, and believed in as infallible But, if not, where is the infallible Bible to be found? Echo answers: Where?

There is no known infallible Bible in xistence-whether Hebrew, Greek, English, or in any other language or ongue-and if the ministers were as onest and fearless as they are learned, they would admit the fact. Not even the famed Polychrome Bible, with all the trained and fearless scholarship engaged in its preparation, can claim to be infallible. Nor is there any Bible that is known to be "as it was originally written." X-RAY.

The regular call for a convention to organize a State Association of Spiritualists will probably be ready to publish next week. The officers of most of the New York State societies have signed the call as have many other prominent Spiritualists; those who have not, can do so by writing at once to the add their names. A great interest is being shown among the Spiritualists of New York, and they are getting aroused to the importance of organization. The mass-meeting held in Brooklyn was grand success, the net proceeds of which will amount to over \$600, all of which the N. S. A. turned over for

State association. Commencing March 1, Mr. E. W Sprague will make a trip over the State. speaking wherever arrangements car e made, to awaken further interest in State association. All towns on railroads are urged to engage for a meetpossible. Societies or place where there are none, desiring his serv ices, are requested to write to the undersigned, giving their county, location and name of railroad, that arrange ments and dates can be made to avoid extra travel. You will be expected to entertain him while in your community, pay traveling expenses from last stonning place, give him the privilege of soliciting donations and of receiving the proceeds of collection taken at th meeting. We wish to arrange for every Sunday and night during each week before convention.

For further information address the

State Agent of the N. S. A., FRANK WALKER.

Hamburg, N. Y.

GRAND MASS-MEETING. A grand mass-meeting under the ausices of the N. S. A., to be held in New Prieans, La., March 5, 6 and 7, 1897. Eminent Spiritualistic talent will be

present. One fare for the round trip on railroads from all points on account of the Mardi Gras festival; tickets good for fifteen days. This will be an excellent opportunity to visit the quaint old town of New Orleans, attend the Spir-itualist mass-meeting and witness the Mardi Gras, carnival

FRANCIS B. WOODBURY.

THE FORTY-NINTH ANNIVERSARY Thomas A. Black, of Cleveland, Ohio, sends'the following The Spiritualists of Cleveland extend

greetings, and cordially invite all Spir-

itualists of Northern Ohio to assemble with them on Sunday. March 28, in Army and Navy Hall, 426 Superior street, to commemorate and fittingly celebrate the Forty-ninth Anniversary of the advent of Modern Spiritualism An event, though humble in origin, has cycled the globe; illumined the minds scientists; and revolutionized the religious thought of the civilized world. I is proposed to hold an all-day meeting of three sessions-morning, afternoon and evening-at each of which firstclass addresses will be delivered by speakers with inspiration to illumin the minds, and uplift the souls of all listeners. Order of exercises: Sunday. March 28, 10:30 a. m., opening address by Thomas A. Black, chairman, followed by a general conference. Recess 2:30 p. m., anniversary address, by Dr. ism. As its title denotes, it is a veri F. Schermerhorn, of Akron, Ohio. 7:30 p. m., anniversary address, by Hon. O. P. Kelloge of Fact To. table encyclopedia of infomation on the Kellogg, of East Trumbull, Ohio. subject. Price \$1. For sale at this Admission to each session, ten cents.

SOLON AND MARY.

A SEQUEL TO

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

BY CARLYLE PETERSILEA.

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

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CHAPTER VII.

A VISIT TO THE SO-CALLED MOTHER OF COD.

SOLON AND MARY VISIT JESUS AND MARY, HIS MOTHER, WITH-IN THE HEAVENLY SPHERES. Sáid Mary to me: "Dearest Solon, my sister Annie long since told me that I mother, who on earth is by all good that we have become a very angel in truth, I think we may venture." "Well," I replied, "your desire is also mine; we have but to decide which one

it shall be." Mary hesitated a few moments, and then said:

"As I was once a sincere Catholic, and believed in and prayed to the Holy Virgin, as I at that time thought her to be, perhaps it is now time that the de sire to see her should meet with its fulfillment."

And so, shortly after, we started on our way. Here let me say that every good Catholic on earth expects to see the Virgin Mary shortly after entering the place they call heaven; then, dear reader, think it not strange that Mary and I paid her a visit after being in the heavenly world for nearly fifty years, or that our desire was at all unnatural or the accomplishment of it improbable I think your reply to this will be: "No; the improbabilty, to us, is the

fact that you are able to tell us who are yet on earth, about it.' My reply is that it is far easier to impress a mediumistic brain to write out the story of our visit to Mary the mother of Jesus, than it was to make

that journey and pay that visit; but make the journey we did, traveling many thousands of miles, as they are counted on earth, for the purpose. While floating gently and rapidly along our way, I asked Mary if she now desired, on seeing the blessed Virgin, so-called, to fall down, kiss the hem of her garment and worship her

ling's face as she answered: "No: I would much rather be taugh to fully and entirely comprehend truth, let. He leaped from his horse as he than to blindly fall down and worship said: error; while kissing the hem of her bedraggled garments is not now to my is a blow for a blow, a tooth for a tooth;

A radiant smile passed over my dar-

taste. "No, Mary," I replied, "a wise and Is there any good reason why one wildered surprise. mother should worship another mother, both having had sons and daughters?

express our thoughts to each other-I tle, foolish maiden that I then was." knew her mind reverted to her own! dear son, the only one of all her former lips and kissed it, and I saw a tear of earthly family left on that wearisome, sympathy fall upon it, where it lay for

And shortly after

ly turned into the garden, without a shrewd and practical knocking for admission to the house. lonished gaze. At length we scated so high, indeed, was the water thrown, that we could not discern where the yes away from the fountain, we saw a lonely lady walking not many yards it was as though he where dead and in distant from where we sat; and we Paradise. This impressed, or marked, knew at once that this was Mary, the mother of Jesus.

There was not the slightest appear ance of virginity about her, but we be held a grand and beautiful woman-one very appearance indicated that she had lived on earth until old age, and that she had been the mother of many children. She was purely Oriental, not of her on the earth. Her eyes were exand heavy, sweeping around her like a dark, impenetrable cloud. She was not tall nor slender, but rather voluptuous in form; a perfect type of a fine Jewish woman. She wore large hoops of gold in her ears, a corresponding band of gold, jeweled with garnets, encircled her brow, gleaming weirdly from among the thick black hair; her arms were large and fair, the wrists clasped by golden bands; her Jewish nose, ripe-red lips, olive-tinted complexion, and dark, liquid eyes, were so entirely different from our preconceived ideas of her, that we gazed wonderingly. Her trailing robe was of dusky gar net, which had the appearance of velvet, sweeping in heavy folds about her although the front of the bodice and skirt seemed to be of cream-white satin. Truly a beautiful, voluntuous, Oriental lewish woman, in every look and motion.

My Mary's sweet eyes looked into mine the surprise she felt. Surely, my Mary looked more like the pictures of the Virgin Mary than did that person herself, and if I must worship any woman, as the Mother of God, certainly I dren have been hanged, burned at the should have fallen at the feet of my stake, tortured, crucified, walled-up own beautiful, angelic Mary.

She gave one warm magnetic hand to Mary, the other to me.

"I am very glad," she said, with a showed dazzling white smile, which teeth, small and even as pearls, "that you have not come prepared to fall have been beheaded, what horrors have down and worship me, or even to kiss been perpetrated in my name; what aw-the hem of my garment:" this, with a ful crimes are being committed at this meaning look at my Mary. "You may call me Marah," she continued, "for my simple Jewish maiden of very humble ter waters! Thou hast, indeed, been a

parentage. My mother named me Marah, meaning bitter waters, because I was born amidst poverty, grief and bondage. I was not an exceedingly pure or good girl; on the contrary, I was rather passionate and willful, and murmured much at my hard fate. Like many other maidens, I hated poverty, and greatly desired wealth and distinction. As you can see by my present appearance, I was a dreamer. could visit the saints, or Jesus of Naz-mother's poverty compelled her to areth, if I so desired, and Mary his make of me a carrier of water and make of me a carrier of water and cleanser of pots and pans, and like your Catholics called the Holy Virgin. Now fabled Cinderella, I dreamed of marry-

ing a prince.
"Well, it was the old, old story: A' princely youth crossed my path. He was not a Jew, but of Corsica. Ah! how madly I loved him. He was as fair as fair could be, with long flaxen hair and eyes as blue as my dreams of, Paradise. A Corsican prince; a son of, the then reigning King of Corsica. Ah! how grand he looked to me, with his shining helmet of silver and his doublet of blue all decked with jewels and diamonds, his white satin breeches, and top boots with golden spurs, his shining blue cap all studded with diamonds and decked with long ostrich plumes. Ah! to feast my eyes upon him, was to me rapture; Paradise! and he loved me, the dark-eyed Jewish maiden-at least, he loved me as well as his colder nature would allow.

"The first time we met was by a well where I was drawing water. He was mounted on a snow-white steed, surarmor, shield and lance glittering in the

rounded by a retinue of servants; his bright sunlight. It was high noon and very hot; he was athirst. 'Let the Jewish maiden give me to

drink? he cried to his followers "One of his servants essayed to take the vessel from my hand. "'Not so-not so!" he cried; 'Peradventure, I will take it from her hands and no other.'

"I approached him with my vessel of water. He handed me a silver cup and gave him to drink. Our eyes met, His lighted up, as I thought, with admiration, and my dreamy, passionate, Oriental soul thrilled rapturously. Poor, simple, foolish maiden that I was: I pressed my lips to the hem of his doub

"Thou art a Jew, and with thee it but with me, it is a kiss for a kiss!' Thereupon he kissed me, mounted his

loving soul need never prostrate itself horse, and with a laughing face and before any other soul that ever lived waving white hand on which glittered or ever will live, no matter who they priceless jewels, he rode away. Mary, were or are. To worship Mary, the can you not guess the sequel?" and she mother of Jesus, is childish folly, not seated berself by Mary's side, whose worthy a wise and progressed angel, eyes were filled with curiosity and be-"Do you now feel like falling down

to worship me? and kissing the hem of "Certainly not," sheanswered sweetly, and garment? and yet, I hope I am not and as her thought was my thought—unworthy of your love, and I hope you that is we did not need language to will feel pity and sympathy for the lit-Mary raised the hand of Marah to her

plodding plane. A sigh escaped her a short time, like a sparkling jewel. lips, and tears, like jewels, glistened in "Mary," she continued, "that was not her beautiful eyes.

"Ah!" she said, "my mother-love him many, many times afterwards, and draws me forcibly toward Mary, the we often met by stealth. I loved him mother of Jesus. Let us hasten." we entered the sionate nature; and he was the fathe town where Mary, the mother of Jesus, of my first born, whom I named Jesse, resided. The place did not differ mate- afterwards called Jesus the Christ. I rially from thousands of other towns was a poverty-stricken Jewish maiden cities through which we had suffering under the yoke of a terrible passed, on our way thither, and her bondage. He was a prince; his father place of abode, which was pointed out a king over many distant provinces. He to us by one whom we asked, was not was a Gentile. A Jew could not marry undersigned, giving him authority to at all more glorious or beautiful than a Gentile. A prince could not marry a add their names. A great interest is many others near it, neither was it slave. My condition soon became apmore elegant than our own, but it was parent to my mother. She questioned like thousands of others, the pure and me. In tears of grief I confessed all, beautiful abode of an angel.

I was but a little more than a child. A lovely garden of the most exquisite My mother did not beat and abuse me, flowers attracted our attention. The as I expected she would, but cast about, blossoms were more beautiful than any in her mind, how to cover my sin, as we had before seen, and we involuntaril she thought it to be. My mother was woman, immured to great hardships. The old man The place was a dream of beauty, and Joseph, had long been her friend and we wandered about for some time, be- counselor, to him she opened her heart, wildered by the loveliness and grand- and between them they planned to save eur so lavishly displayed before our as- me from exposure. He had already coveted me for his wife, and immedi ourselves near a fountain which was ately they published abroad our esthrowing up an immense jet of water; pousals. I yielded to my fate, for there was nothing else which I could do. My prince had now returned to his force terminated. As we turned our father, the king; his country being so remote that to my youthful imagination

my unborn babe for all future time.
"The Jewish nation were at this time suffering under the most cruel bondage; they were continually praying for a de liverer-one whom they believed would rise up to deliver them from their dreadful condition. It was not to deliver them from hell, and a devil, after the death of their bodies; of this they at all like the pictures which one sees never thought; and my shrewd mother and her colleague, my espoused husceedingly large, dark, liquid and band Joseph, adroitly turned this to acdreamy; her hair of a dun-black, long count, intimating that my unborn babe was to be the future king, who would deliver them from their terrible fate. They were ready to grasp at a straw, in their misery; but my poor son was never king of the Jews; he lived with me and my husband, Joseph, in the utmost seclusion and poverty until he was nearly thirty years of age; but he was entirely different from my other children. The others were purely Jew-ish children; but, alas! for my fairhaired, blue-eyed, first-born: he was a dreamer as I had been; he also somewhat inherited his father's imperious nature; he believed that he should vet become king of the Jews; he yearned o save them from bondage; and at last he broke loose from my restraining influence and in his enthusiasm wandered away, gathering about him followers, or, as they then were called, disciples, and I readily foresaw what the end would be but could no longer hinder him from his course or prevent his fate. I my precious boy after he was nailed to the cross, and wept as other mothers weep when their children suffer ignominious death. Other mothers' chilalive, smothered and trampled to death By this time the lady had drawn very within feather-beds, cast into dens of near to us: we arose and saluted her, wild beasts, drawn into quarters by horses, gored to death by bulls, thrust into burning hot ovens, shot, murdered

by the aid of electricity. "Ah!" she sighed, clasping her hands above her heart, "how many thousands ful crimes are being committed at this present day, on earth, in my name!"

She turned her large liquid eyes upname when on earth was not Mary, but ward, in anguish, as she continued:

Marah, and I was, when young, but a "Oh! Marah—Marah! Oh! bitter—bit-

curse to thy people! A bitter-bitter Curse to many millions of people, since the day thy princely lover kissed thy lips, all so thoughtlessly, and then left thee, as other lovers are wont to do, regardless of consequences; and you; O! Mary, my namesake, were also a wor shiner at my shrine: you, too, worshiped the Virgin Mary; the immaculate one, as you supposed; wanted to fall at my feet and kiss the hem of my garment; and saying this, she fell prostrate at the feet of my Mary, and passionately

kissed the hem of her garment. "Oh! Mary-Mary!" she cried in bitter anguish, "if you will help me to save the world, from the consequences of my folly, I will render unto you the homage which you supposed was due to me.' Tears were rolling down over my Mary's cheeks.

"Oh," she sighed, "how can I help

"You have still a son on earth?" "Yes," replied Mary. "One of my dear

boys is still left."
"Then, you ask me, how you can help If the influence of my son can extend on the earth, for more than two thousand years, cannot the influence of your son be felt toward counteracting the blame of my own folly on the head angel, help me-help me, I implore you!" and again she threw herself, passionately, at Mary's feet. Mary bent down, raised up the head of Marah, and pressed her lips to those of the mother of the so-called Christ,

"Do not humble yourself thus," she "Are we not sisters? Are we not mothers? Have we not sons? Arise, O! Marah. Be comforted. A new light is dawning upon the world, and we can both work, by our love and wisdom, for suffering humanity." Marah raised herself again to the side

of Mary.
"Yes," she replied; "we can both work, but your influence, now, will be more powerful than mine, for my life on earth was so many, many years ago, that I feel very far removed from it; you, having ties still there can reach humanity much better."

"I will do all that lies in my power," said my dailing, and I exclaimed,

"Oh! what horrible agony I have suffered for my earthly folly," again went on Marah. "Ah! they preach hell-fire and eternal torment, and I have known something of it. They say that the Virgin Mary was lifted directly into the heights of glory; but rather I was, soon after my departure from earth, cast into the depths of hell; which simply means unhappiness."

"But why, dear Marah, have you been error was not so very grave; tens of made the same mistake."

The error, pure and simple, was not so very great," replied Marah; "but the consequences which have followed perfect features. have been most terrible indeed! Think what my sufferings have been when thousands were murdered on my account, when bloody wars have arisen | Savior of mankind." in my name, when so-called apostates from the Church of Rome have been smothered and trampled to death, and every conceivable torture and indignity heaped upon others; think, at the preswhat horrors are being perpetrated in the name of the Holy Virgin; millions are kept in Ignorance and slav ish bondage by the Roman Catholic church; thousands of priests are forbidden to marry; thereby transgressing natural law; think of the monks, cloisters and nuns; think of the awful wickedness and hidden crimes of the same; for no one can transgress natural entirely different I really am from what

I am supposed to be." 'And, yet," replied Mary, "you certainly ought not to be held responsible for all this horror and wickedness."

"No," answered Marah: "there is no personal God to hold me responsible for all the innate ignorance and wickedness of mankind; but, O! think you that I can remain unmoved when such norrors are perpetrated in my name? Think of me being worshiped as the Mother of God!" and she clasped her hands together and raised them, as well

as her streaming eyes, unward. "Yes," she continued; "think of the millions of benighted souls who have come to this life fully expecting to see me as the sainted Mother of God! the Blessed Virgin! and so forth. For many years I was obliged to shut myself up, like a nun on earth, in order to escape the rush of souls who came here fully prepared to worship at the feet of the Mother of God. Poor, benighted wandering souls! how my heart bled for them; and even now I dare not go out far beyond this garden, else I should be beset by hundreds of others, who are arriving here continually. To be sure. there are legious of wise spirits, who make it their business to teach such, yet there are so many who have lived so long in error, it takes much time and nationce to enlighten them. My dear son is also at work with all his power. to counteract the harm which he so un-

wittingly did, when on earth." "Does your son often visit you here?" I asked.

"Very often, indeed," she replied: "and many are the bitter tears we shed together over the unhappy condition of earth's children, and when any benighted soul would fall down to worship him, he invariably says: 'See that thou do it not, for am I not thy brother? are we not both alike souls of the infinite? All souls are equal in the immensity of time. I may be farther along on the road toward the celestial than thou art. I might, therefore, be thy teacher, but see to it that thou worship me not. One thing, only, shouldst thou adore, and that is the infinite. Infinitude does not mean a personal male God, neither a person at all, but simply the eternal, the everlasting, that which has neither beginning nor end. My son is a teacher, a wise and good one. O! pity, that the words of hi earthly life should be so misconstrued." "We exceedingly desire to meet your son." I said. "Could you direct us on our way toward him?"

"If you will remain here, for a time," she answered, "I will send for himthat is, I will telegraph for him, otherwise earnestly desire his presence, and he will soon respond to my wishes.'

I, Solon, would here like to say that no Christian should take umbrage at this, for do they not believe that if they pray to Jesus he will hear them and respond to their cries? How else could he hear them, unless by some telegraphle means? for, according to their belief, dwells far-far beyond the stars, in a heaven where no soul can return to earth. If no soul can return, he cannot return: if he can return, other souls can also return; if he can hear their cries. other souls can also hear them, and, if a spirit or soul is far, far away, desires. or prayers, must reach them by means telegraphy, telepathy or the sending of a messenger direct: but telegraphy and telepathy are far easier and better modes of communication. You may call this, which Marab, the mother of Jesus, did, telepathy, or telegraphy, just

as you please; but I prefer to call h telegraphy, for there must be a me dium or means whereby thought transferable. Now, the medium in the spiritual world is the ethereal atmos phere, and the thought or desire is real and tangible, and is propelled by the force of the will directly to its object through this ethereal atmosphere which is displaced, in order that the thought may be propelled through it I will now try to make this plain to my readers.

A person on earth discharges a gun or pistol; the ball is a real object and is propelled by a force, through the earth ly atmosphere, to the object aimed at and strikes it powerfully or otherwise according to the propelling force and distance; the air is displaced that the ball may go through it, in fact, it create: a hollow tube through which it passes If there were no air, force would not propel the ball. Now, Marah's thought, being real and tangible, was projected through the ethereal atmosphere, directly to her son; because she aimed it at him, and it was propelled by the force of her will, through this ethereal at mosphere, which was displaced that the thought might go through it-forming a the errors which were generated, in a hollow tube as the atmosphere of earth measure, by him? Yet, I will not throw does—through which the thought passed; therefore, I shall call it telegof my well-meaning child. Mary-sweet raphy. Thus her thought reached Mary! wife, mother, spirit, and now an him, and he at once responded: 'I will be with you, shortly." Therefore we had not long to wait, and soon, this much-talked-of Christ, stood before us. Let not my Christian readers be offended at this; according to their ideas we ought to have seen Jesus immediately after the death of the body; but we had been in the spiritual world very many years and had not, until this mo-ment, beheld their Christ; but now he stood in all his beauty before us, and by his side the counterpart of himself. I ought not, really, to speak of Jesus as he, but must because of earthly inade-

quate language; for the angel which stood before me was male and female, he and she in one, although it bore two forms; yet, I must only speak of it as he, that I may be understood by men. Jesus saluted us, bowing low before us. We arose; our hands met in a brotherly and sisterly clasp. Marah, after embracing her son, left us, and entered her dwelling, and soon we were seated together with the Christian's Christ! His mild and beautiful eyes rested upon us. His sweet smile cheered us as he took a silver cup from the fountain, near by, and filling it with the sparkling water, gave us to drink, for we were conscious of being thirsty. Marah returned, bearing a dish on which rested bread and fruit.

Jesus brake the bread and gave us to eat, for we were an hungered after our long journey. We also partook of the so unhappy?" asked my Mary. "Your fruit; and now we were prepared for an intellectual feast, or, rather, a feast of thousands of other young girls have love and wisdom. Once more the beau tiful eyes were bent upon us, intently "What wouldst thou of me?"

asked, a dazzling smile lighting up his "We would know of you," I answered, "that we may give it to the Christians of earth, whether or not you are the

"I tried, when on earth, to save mer from error, which has been translated

burned at the stake, cast into dangeons. Into the word sin, but the word, in the heavily menacled; walled-up alive. language used in my day on earth, simply meant wrong doing-wrong ways-not right." "Then by the word Savior you did not

mean that you were to save them after death from a burning hell?"
"I meant, if they listened to my voice or my words, it would save them from misery or unhappiness while on earth, and also after the death of the mate rial body. I likened the torments of one who committed wrong acts, to those of hell, or hades; and, Daniel, the prophet, has already informed you what laws without paying the penalty in some way; think of the countless pictures and images that are supposed to represent me and my poor son, which look not at all like me or him; see how their tyranny and wrath were, whom the look not at all like me or him; see how their tyranny and wrath were, whom the look not at all like me or him; see how their tyranny and wrath were, whom the look not at all like me or him; see how their tyranny and wrath were, whom the look not at all like me or him; see how their tyranny and wrath were, whom the look his passage and the like passage and the like of the countless pictures are supposed to detuning a decompany that taggard to decompany the first all displays and the like in the others, for some cause, postponed their voyage, but may be after death, as the wretched victims of their tyranny and wrath were, whom the look his passage and various interesting sittings I have had, nor the many distinguished personages that are supposed to a first and microscopic to mention the various interesting sittings I have had, nor the many distinguished personages and the look his passage and various interesting sittings I have had, and the others, for some cause, and had personages are all like me or him; see how the look his passage and various interesting sittings I have had, and the others, for some cause, and had personages are all like me or him; see how the look his passage and various interesting sittings I have had, and the others, for some cause, and had personages are all like me or him; see how the others, for some cause, and had a supposed to be a first and the others, for some cause, and had a supposed to be a first and the others, for some cause, and had a supposed to be a first and the others, for some cause, and had a supposed to be a first and the others, for some cause, and had a supposed to be a first and had a they cast into the pits or bades.'

"Did' you believe yourself to be the only son of God, when on earth?" "My illegitimate birth was often cas n my teeth, by those who professed to lespise me, and I said, in self-defense, hat I came from God! It mattered not about my earthly parentage-that my soul was from the Eternal-and to the Eternal I should return once more—and in that Eternity my wrongs would all e righted-that I should be found to be at the right hand, or in the right way, while they, my persecutors, would b found to be at the left, or wrong way. and would be unhappy in consequence. "What did you understand, by wrong

and right ways?" "To love one's neighbors as one's self, to be just to all, to be envious of none. to give to the poor and needy, to bless and not curse, which simply means t love and not hate; to heal the sick to cast out devils."

"Ah! yes!" I exclaimed. "What did you mean by that? for this is a great question at issue on earth at the pres-

"I meant," he answered, "unclean spirits, the spirits of those who led wrong lives on earth, who were still wicked and unclean in their desires and consequently desired to continue in wrong ways and therefore attached themselves to mankind in order to grati fy their unclean desires."

"Then you, at that time, believed in the presence of departed souls?".

"Yes," he answered, "and so did all the nations of the earth. There was not a human being on the earth, to my knowledge, who did not thus believe. believed in the angels, or bright and good spirits: also devils, or unclean spirits, which were not called angels: but you must remember, Solon, there was no such word in our language as devil; the word used in our language meant filthy or unclean demons, or spir its, for it was believed then as now, on the earth, that each person was attended by a demon, otherwise a familiar spirit, and if a person's acts were pure and good the spirit was considered good. or an angel; but if they were bad, then he attending spirit was a bad demon; and this, as you now know, my dear Solon, is all true."

"It is said on earth that you raised the dead. Is it true that you did so?" "I distinctly said, when on earth, that the persons thus restored to life were not dead but sleeping, or as they say at the present day, in a trance. I never raised anyone, who was actually dead, to life. Many people who are supposed to be dead, remain unconscious for days and even weeks at a time, and I was able, by my inner or spiritual sight, to discern who were dead, and who were but sleeping.'

"Did you heal the sick by the laying on of hands?" "Most assuredly I did," he replied

"and the law by which they were healed is in active operation at all times. One can impart health or disease to another. No one upon the earth, doubts the facthat disease can be imparted from one to another, and is not the law the same in both cases. A clean, pure, healthy person can, by the force of his will or desire, impart a portion of his virtue t another. This I did in many cases, providing they were willing to be healed but all persons are not thus willing, and to one who will not accept this healing power, one whose soul wills or casts it from him, that one cannot be healed." (To be Continued.)

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE,

His Remarkable Researches Made in the Early Years of Spiritualism.

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

as well as grown persons. his invitation, and have "Still more: it was agreed that the and delightful visit.

requests should not be audible, but merely mental, and whispered to a ward, who is, by birth, education, and neighbor. Still the table obeyed! There mind, a most superior person. His love

tentionally diminished my age; the table has rich velvet hangings-the

my best consideration, 'A, DE GASPARIN.'"

SPIRITUALISM IN GREAT BRITAIN -ACCOUNT OF MR. ROBERT

OWEN'S CONVERSION. "While in doubt upon this subject. I den, an Ainerican medium, without havplain, practical, common-sense history

"While conversing with Mrs. Hayden, and while we were both standing before the fire, and talking of our mutual friends, suddenly raps were heard on a being near to it. I was surprised, and indicate a strong desire to attract attention, I asked what was the meaning were spirits anxious to communicate the alphabet, that they were friends of mine who were desirous to communime the alphabet and pencil, and I found, according to their own statements, that the spirits were those of my mother and father. I tested their truth by various questions, and their answers, all correct, surprised me exceedingly. I have since had twelve seances, some of long continuance, and during which, with one exception, I have had prompt and true answers so far as the plies as to the future; but these last error.

soon became a very superior one. He question for them to master. had engaged to accompany the Haydens depend, of the extraordinary results by with whom I am stopping (Mr. Rymer) his mediumship. I made arrangements is one of the most distinguished solicto visit those friends and Mr. Hume itors in London. He has been a matewhen I finished my lecture, which I did, rialist, or disbeliever in a future state and found my two friends and Mr. Hume waiting my arrival. On being demonstrations of spirit existence. He seated around a regular fullsized card is now a believer (or rather a knower) table, there were raps immediately, and of the future life. The manifestations, because I do not hear very well, the so often scoffed at by professing Chrisraps increased until they became very tians, have done for him, as they have oud, but I heard the first raps distinct v. Many spirits were present; some, relatives of my friends, and others, my own relations. My wife and daughters my son and brother, and also my father and mother, with all of whom I have and frequent delightful intercourse through various mediums. My friends present are husband and wife; and the first new occurrence to me was, to the limits of a domatical creed, has seeing the lady's silk apron untied by invisible means-a somewhat complicated operation-and taken from her steadily less by the influence of and given to Mr. Hume, opposite to her was then conveyed backward and forward, from to another, and it soon came to me sheld it with much force, but it was diswn from me with greater force, for I was afraid damage vould be done to it. Next a flower was aken from the table, conveyed away by invisible means, and brought to me. Florence to London for the express pur-The flower I kept for being so presented to me. Next I had my handkerchief They were accordingly invited to spend out; it was taken from my hands, and a few days with me at my village home in an instant thrown from the opposite and, I must say, I was agreeably disapside of the table, not as it was taken. but made into a large hat, which I also have as a curiosity. Then the spirits me in her favor, but I have become an earne and touched each of us. I admirer of her private character. She was occasionally touched on one knee, then on the other, and afterward on both at once; and then one of them ing." She enjoys the realities of existshook hands with me, and I most distinctly felt the fingers of them separate ever met in a circle. ly. An accordeon was then placed uner the table, and soon the spirit of the cautifully several tunes and pieces of

trance, during which he saw beautiful for utterance, and her in its import, and in language beauti- dium.

great difficulties which were to be overcome. SPIRITUAL ADVENT IN ENGLAND TESTIMONY OF D. D. HUME,

which I am engaged; to endeavor to in-

troduce the millennium, but also stating

"In London I found but a limited number, comparatively speaking, who the privileged few who have been adpossessed any intelligent or rational mitted within the sphere of its operaiden of the spiritual philosophy. The subject has not made any great advance lage on the Uxbridge road. A young here; but those who are investigating gentleman, named Hume, a native of include in their number some of the best minds of England. The first call I received wasfrom Sir Charles E. Ischam, who has proved a most excellent friend spected solictor. Mr. Hume is what the to me. A day or two after this I re-

"Each one of us gave orders with Bulwer Lytton to visit him at his equal success. Children were obeyed country-sent at Khebworth. I accepted his invitation, and had an interesting I was deeply interested in Sir Ed-

was in no instance the least error.

"Each person desired the table to especially in nature, is manifested at rap the number of years of his age, and every part of his wide domain. Kneb-It gave our ages as indicated only in our worth was originally built by a follower mind, endeavoring in the most curious of the Conqueror, and was, in the year manner to hurry when the number was of the Armada, occupied by Queen large. I must own, to my shame, that Elizabeth. The state-room contains the I was rebuked by it, for having unin- bed upon which her majesty slept. It himself amazed and sorely bothered to 88 me gave forty-three instead of forty-two, which shaded the slumbers of Queen because my wife, with a better mem- Bess. The room of the extensive liory, had thought of the correct number. brary contains the oak table at which rinally, having continued these experiments more than an hour, at which ning the rebellion. the neighbors and the servants of the some manifestations at our seances alfarm were present, I felt that it was most as good as those we had at ——'s time to stop. I requested the table to in your place. The spirits showed their raise; to raise again, and turn over on presence in the same palpable way, by my side, which it did.

presenting tanglile hands, shaking my side, which it did.

"Accept, gentlemen, the assurance of hands, etc., and Sir Edward "acknowl edges the corn," to use a Yankee vulgarlsm. He is much interested in the subject, and has bestowed no small share of thought upon the matter, I have also had the pleasure of being

presented to the Marchioness of "While in doubt upon this subject. I H—s, Baroness G—y R—n heard of the media in this country, and She is a highly intellectual and alto was casually introduced to Mrs. Hay- gether charming lady, who possesses much native refinement and a fearless ing any intention to ask a question repair in any intention to ask a question repair in the purchase a book which Mrs. Hayden had for sale, written by a valued and had for sale, written by a valued and friend I also found in the Vicomte de St. who has given me valuable letters to of this new revelation to the human France. I am to meet him and his lady both investigators) the coming autumn at the Neapolitan court.

I enclose a paragraph from one of the London journals, giving a sketch of an interview I had with Lord Brougham table at some distance from us, no one and Sir David Brewster. The latter, as being near to it. I was surprised, and you are well aware, wrote that article as the raps continued and appeared to in the Edinburgh Review, some months ago, in which he argued against the existence of spirit agency in the proof the sounds? Mrs. Hayden said they duction of the manifestations, and in which he denounced the whole matter, some one, and she would inquire in the bitterest terms, as a delusion and who they were. They replied to her, by an imposition. His article has been eagerly and widely quoted by the oppo nents of Spiritualism on both sides of cate with me. Mrs. Hayden then gave the Atlantic, and its statements are doubtless believed by those who are in capable of appreciating or comprehend-

Sir David, however, has for once met with a "stumper," for he has seen and felt such manifestations of his friends as to completely upset his phi losophy. He frankly confessed that he is "sorely puzzled" at what he has prompt and true answers so the man re- witnessed, and protection in the protection of the thoroughly witnessed, and Lord Brougham ac plies as to the future; but these last nonplussed. Both of these noted men have to be tested by time. The exceptoruph the whole force of their keen tion was my own afterward-discovered discernment to bear upon the solution of the phenomena, but the presence of "A Mr. Hume, a young Scotchman, substantial, actual hands, and the who went to America to pursue his demonstrative strength of the spirits studies as a medical student, four or who thus clothed themselves for the tive years ago, became a medium, the time and moved material objects about is now about twenty years of age,) and the room, proved to be too much of a

Time will not allow me to mention the London, from friends on whom I could glish country home. The gentleman all his life previous to witnessing these for upward of twenty-five thousand infidels and atheists in America, what no nower of the nulpit or doctrine of evangelical religion could ever have effected Is not this one fact alone a sufficien

reply to the oft-repeated question of "What good does it all do?" There is There is many a broad, loving soul that, failing in the effort to parrow itself down ended in infidelity or blank atheism; but the number of these is becoming spirit manifestations, which are to them what the placing of the hand in the spear-wound was to Thomas. Mr. R., since his conversion, has given a lecture on the subject, and will give another. One thing I will not omit. Mrs. Trollope, whom Americans will be apt to remember, came, with her son, from pointed in her. My previous ideas of her had not been such as to prepossess has none of the stiffness of the author about her, nor any of the "blue-stockence more fully than any one I have

The seance with her was one of strange interest. Her son was an unbedaughter of the family played most liever, and his mother was very desirous that he should be "brought to a nusic. I asked for one of my favorite knowledge of the truth." When at Scotch tunes, and it was immediately length the light did beam upon his soul played. The instrument was then raised and the chords of his spirit vibrated in by invisible power, and given first to unison with the celestial harmonies that one, then another; it was thus brought ushered in the birth of faith through o me. The table was then lifted from the shadows of his old unbelief, the re the floor; at first, about a foot, and im- sult was too much for his stolcism, and mediately afterward, about three feet. the tears of holy joy coursed down his "After this the medium was put into manly cheeks. Her Joy was too great rapturous visions of spirits, and one of them tions seemingly too great to be endured. spoke through him while in that state It was an impressive scene, and an oc sontiments that went to the heart of casion of deep interest. There are each of us, giving us advice, invaluable many such in the life of a spirit me

fully and eloquently expressed, and call In a few weeks I leave England for culated to make the deepest impression the Continent, in company with my on our memories. While reason re- friend, Mr. Rymer. We intend to reach mains I shall never forget it; and it was Rome in November, where we propose given with many encouraging words, to to spend a few months, if his holiness pursue my course in the measures in will let us. You shall hear from me which I am engaged; to endeavor to in- again. Yours truly, "D. H. HUME, The following is the article referred the obstacles I should meet, and the to as having appeared in the London

Journal: LORD BROUGHAM WITH THE

SPIRITS: "A circumstance which has excited the most extraordinary sensation among tions, has taken place at Ealing, a vil-Scotland, but who has resided for many years in America, is now on a visit at the house of Mr. Rymer, a highly re Americans term a 'medium,' and

ordinary and, if true, miraculous, occurrences have taken place. "The spirits of deceased persons have

been heard and felt in Mr. Rymer's house, and a variety of circumstances have taken place, which the persons who were present affirm could not have been produced except by supernatural agency. One of the spirits is supposed to be that of a son of Mr. Rymer, a little boy about eleven or twelve years of age, who has been induced to write to his parents under the cover of the table, and the writing is, to all appearances, precisely similar to that of the child when alive. Mr. Rymer, who is thoroughly convinced of the bona tides of the affair, has invited several persons to witness the manifestations, and among them the Rev. Mr. Lambert, the incumbent, who has become a devout believer in the existence of these communicative spirits. "Some rumors of the spirit manifesta-

tions having reached Lord Brougham the medium had an interview with the noble and learned lord in the presence of Sir David Brewster, when several unaccountable revelations were made and even Lord Brougham has confessed comprehend the description of agency by which an accordeon is forced into his hands and made to play, or his watch taken out of his pocket and found in the hands of some other per sons in the room; for such are among the vagaries performed by the Ealing spirits. The house of Mr. Rymer is, of course, besieged by persons anxious to witness the manifestations, and scarce ly a night passes that some scoffer is not converted into a true believer in the mystery of spiritual manifestations." (To be Continued.)



THE PAPAL ASSASSINS-SECOND MURDEROUS ATTACK ON EX-PRIEST SLATTERY IN PHILA DELPHIA, THE "CITY OF BROTH-ERLY LOVE"-THE ROMAN OCTO-PUS, IF IT HAD THE POWER, WOULD INTRODUCE THE INQUI-SITION, AND SUPPRESS FREE-DOM OF SPEECH,

One Sunday lately, ex-priest Slattery and wife were attacked for the second time within a week in Philadelphia. Says the North American:

"Ex-priest Slattery was subjected to ill treatment again last night, and but for the presence of a goodly-sized squad of policemen he certainly would have been killed. As it was, a small riot occurred, and a number of shots were fired by the mob, one of these coming within an ace of seriously injuring one of the policemen who rode in the carriage with the ex-priest.

Vine streets, and as usual a large crowd gathered to hear his address. All went well while the lecture continued, there being no attempt to interrupt him or in

any way interfere with the ex-priest, "The riot which had occurred last week put the police on their guard, and this time preparations had been made on a large scale to prevent a recurrence of such disgraceful conduct. Twentieth, Eighth, and Sixth districts were called upon to detail men to keep order, and in all there were about twenty policemen stationed around or

"The lecture was concluded shortly before 10 o'clock, and the ex-priest pre pared to leave the hall, accompanied by olicemen William Clements and Frank Dorris, of the Twelfth district. A carriage was waiting at the door, and into this Mr. Slattery and his wife were hur

"The news of the proposed lectur had been widely advertised, and had evidently come to the ears of his former assailants, and these were augmented by thousands of infuriated men and women, intent upon getting the scalp of the unfortunate ex-priest. The streets in all directions were filled with a howling mob. and for a while it looked doubtful whether the police would be able to get their charge safely to hi hotel.

"As soon as Slattery and his wife had been placed in the carriage the two po licemen entered, and a wild race began for the hotel. The exit from the hall had been so sudden that the mob was taken unawares, the police had formed behind the carriage, and the start had been made before the mob was pre nared for action.

"When it was seen that their prey was escaping them, a shout went up, and a desperate charge was made upon the police, who formed the rear guard of the procession. For a moment they broke through, and the carriage was almost overturned by the shower of bricks and stones hurled into it. The police soon reformed, and with clubs in hand made a return charge, which drove back the assailants and permitted he carriage to gain on the main body of the mob. "But the worst was yet to come. Just

is the carriage reached the Hahnemann Hospital, someone stationed behind the steps of the institution fired a shot directly into it, with the evident intention of killing the ex-priest. Fortunately he ras not injured, but the flight grazed the head of policeman Clements, who was in the carriage as a guard. The injury was little more than i scratch, and was fixed up at the Hahemann Hospital later. "This shot seemed to be the signal

for a general fusilade from the mob. and for a time it looked as if a deter mined effort would be made to end the differences between the ex-priest and his opponents right there. In all about ten shots were fired from the crowd while policeman Dorris, in an effort to intimidate the attacking party fired one shot into the air. With the exception of the ball that entered the carriage, and which was evidently fired from a shotgun, none of the bullets did any lamage. The principal danger seemed to be from the hail of missiles in the shape of bricks and stones, which fell n a perfect storm around the heads of the guard and those in the carriage, The streets from the hall to the Bingham House, at Eleventh and Market streets, reminded one of the scenes durceived an invitation from Sir Edward through his instrumentality some extra- ing the great railway strike, bricks,

stones and glass plainly indicating the line of retreat. Broad Street around Industrial Hall was especially well dotted with the debris of the conflict.

hotel, which was reached without any damage to the priest and his wife, other than a choice collection of bits of broken glass, which covered their clothes like small diamonds. The two policemen in the carriage also were well decorated with the same material, and presented a strange sight when they reached the station-house after their unpleasant ride. All the way to the hotel the mob followed close behind the carriage, but not quite near enough to do any damage. When Eleventh and Market was reached, Mr. Slattery and wife hurried to their rooms, and refused to leave them or be seen by anyone regarding the outrage. The crowd the object of their hatred was safely read by every Spiritualist in this broad tucked away in bed, and for some time Market Street from Eleventh to Twelfth was almost impassable. The police formed here again, and the mob was effectually dispersed and rapidly dissi-pated itself in various directions. The police remained around the hotel for a short time after this, but it was soon seen that nothing more would occur during the night, and they were withdrawn.

the Twentieth district, divided between out. themselves nearly all the injuries that were distributed. Clements had a long gash on the left side of his head, and Dorris had his finger severely cut by flying glass. At the Hahnemann Hos-pital the doctors stated there could be no doubt but that Clements' wound was been caused neither by glass nor a flying stone. Both men have very slight injuries, and will be on duty as usual

And what freethinker will have the andacity to defend the Catholic church after such a diabolical outrage in this vear of 1897.

Referring especially to the infamous attack of Slattery by the Roman Catholies, the North American continues: "That anyone, whatever be his views should be treated in such a cowardly and disgraceful manner as was the expriest Slattery in this city on Monday night, reflects no credit on the community. Rather does it hold Philadelphia to the scorn and contempt of her sister cities for her failure to uphold law and order and protect every person in his or her rights. There can be no excuse for such riotons scenes, and the police would have been justified in this case in using every means within their power to preserve order in the hall vhere Slattery spoke, and to afford him safe conduct to his hotel upon the conclusion of his lecture. It was in Philadelphia that the rights of personal freedom and free speech first found voice in the precious Declaration of Interpendence, and above all things, it should not be in Philadelphia, at least, and at this late day, that these rights should be allowed to be infringed on with impunity. Those to whom Slattery's opinions are distasteful are under no obligation to attend the meetings which he holds. His views are not forced upon any one's hearing. He does not proclaim them on the highway. This is a free country, and the right of free speech must be upheld. The occurrence of Monday night in a city of order and brotherly love was most discreditable, and for the sake of our fair name and credit, it must not occur again. Slattery must be protected to the utmost of our

PROFANITY.

PRINCIPLE.

A clergyman out for a walk had his able papers. "Mr. Slattery was advertised to speak last night in Industrial Hall, Broad and ploughman who, oblivious of the good we mean one who has not man's approach, "cussed a blue streak." as the saying is, at his horses. After the preacher, as in duty bound, had reproved him, he said: "Now, look it here, parson-don't be so hard on me. You pray a great deal, and I swear a good deal; but neither of us means anything by it."

I have seen one folly, friendly man

approach another, slap him soundly on the back and say: "I'm damn glad to see you." Now, if a pure spirit who had taken on the material—who never had been familiar with earthly conditions before, and was just learning to express ideas in our language-had heard this word used for the first time in this way, he would naturally conclude that the word "damn" was a synonym for "very." because the man evi dently meant that he was very glad to see his friend. The earthly ignorant could not see any evil in its use. If it were always used in this sense, I am not ingenious enough to prove that it is evil It is not in outward expression that evil exists, but in the condition of mind which labors to express itself in words and deeds. One only capable of judging by "outward appearances" would say the use of this word of violence betokens a corrupt mind, but nothing is plainer than that the condition of mind expressed in those words was that of pure affection. Whether it was expressed gracefully is another question But we cannot get around this, that these "cuss words" had their origin in the endeavor to express a violent, vicious, ungodly mental condition, and they are not well calculated to express any other. A man may use them innocently and with no evil intention, for good purposes, as one may chop wood with a battle axe which was invented for cutting off men's heads; but it is not well adapted for the purpose, and if one is diligent to give meet and fitting expression to a gentle mind he will

as the filing of a saw vexes the musi-That these profane oaths are pecu liarly adapted to express a vulgar mind is recognized universally, and if they be used on occasion to announce friend liness, as a general thing it is the vicious who is most prone to use them and it is when in a vicious spasm that the ordinarily gentle man is disposed to

avoid their use. The ungracefulness-

the uncouthness-the clumsiness of pro-

fane expressions will jar on his nerves

their use.

Throwing over profanity the mantle of charity, we are yet compelled in reason to pay our tribute to the memory of Jesus who said: "Let your yea be yea, and your nay nay, for whatever is more than this is of evil." J. T. MACDONALD.

San Francisco, Cal.

ONE MILLION! ONE MILLION! We want to reach 1,000,000 new readers. We want to illuminate the minds of those Spiritualists who take no Spiritualist paper. We will send all new subscribers The Progressive Thinker three months for fifteen cents. Read the article on fifth page headed "Fifteen Cents." It will give full particulars.

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

FIFTEEN CENTS!

"The carriage kept on its way to the 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 Spiritual eyents.

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. reached the hotel very shortly after It was an important one, and should be 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 illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains helect ure by Col. Ingersoll, given in a "Policemen Clements and Dorris of Chicago puipit. It scintillates through-

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 inflicted by a shot, as it could have 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 valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining sevent 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 address by Mr. Chandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent 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 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 Church 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: "Monasteries and Convents-Where Those Alive Are Entombed." "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 A HOMELY ELUCIDATION OF A three months to all New trial subscribers and also send these two valu-Bear in mind that by New subscriber

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.

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

on the following terms: 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 \$.45 Vol. II. of the Encyclopaedia45

Total\$1.25 NO. OF PAGES IN EACH BOOK. Vol. I. of the Encyclopaedia.....400 Vol. II. of the Encyclopaedia400 The Next World Interviewed 250 Each of these books is neatly and substantially bound in cloth, and printed

The Next World Interviewed.... .35

on fine paper, and as prices go, are well worth one dollar per volume. Bear in mind that this Library is be ing 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 paper that enables us to send you these three books at cost.

.. GENERAL SURVEY ..

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

ble to publish everything that comes to manifestations given by him. His adthis office, however meritorious it may dress is General Delivery, Lincoln, Neb. be, and no one should feel in the least Enclose stamp when writing. Mr. offended because his (or her) article Wheeler will attend the Florida camp, does not appear. Our space is limited, and parties en route can engage him and we often deeply regret that certain for one or two slights for seances." articles are crowded out.

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

Communications must always be accompanied by the full name andaddress of the writer, or no attention will be

C. E. Hubbard is puzzled to know why materializing mediums are "50 offered to the reading public. The backward about coming forward" to price will be 25 cents. accept some of the published offers of that will satisfactorily demonstrate

materialization to be a fact. and on reasonable terms. Will assist in organizing societies and will attend funerals. Any parties or society desir ing an advocate of practical Spiritualism can address him at No. 3 Elizabeth street, Chicago, Ill.

A, B, Miller writes from Canton, O .: "Mr. C. J. Barnes has just closed a successful week's engagement with us. Many have been convinced of the grand abuses every secret society and every truth of immortality through the hon-church but his own, and especially the est mediumship of Mr. Barnes, who is Spiritualists. As a result of his efforts. a gentleman in every respect. His address is 187 East Lynn street, Ander- ously of Spiritualism, now express conson. Ind. Mrs. Emma Archer follows tempt for him, and are inquiring about Mr. Barnes this week-her fourth visit it in earnest. since Lake Brady Camp.

President H. D. Barrett passed through the city last week on his way uight, February 12, in South Bend, Ind., to attend a meeting in St. Paul. Minn. and at the conclusion of the lecture an On Tuesday of this week President Bar- organization was effected under the rett and F. Corden White entertained name of the First Spiritualist Society the good Spiritualists of Rochester, Ind., of South Bend. The following officers the former with a lecture, and the lat-

J. Brantley writes from Atlanta, Ga.: "I am a natural ward of the spirit-land, but have just lately awakened to a fore. I have been living in the country, fifteen miles from the railroads four years, and never read any works on Spiritualism in my life, but have taught by mind and vision a greatmany mysteries of the spirit-life. Having been reared altogether in an orthodox environment. I tried to turn my experience into that channel, but could never do so. My friends in the world beyond only know what this great light and knowledge has cost me. I moved to this city several weeks ago and have attended two meetings of the society of upon finding that I could harmonize every word and action of theirs much easier than I ever could the chantings of churchism. At the close of the meet ing last night I asked for some printed theory of Spiritualism, and was given a copy of The Progressive Thinker. nried to find in myself such a ready than anything in this world to have the with delight. Long may it live. full X-ray of the spirit-world shed its nate fellow-men, who are now groping have the knowledge and when I get myself in better condition to obey I am sure that I can advance some facts that will greatly aid in spreading the light, with the Beautiful Beyond."

ident; S. E. Panabaker, secretary; Mrs. Vanderhoof, J. Evans, trustees. Mrs. J. A. Ball, W. Shields and John Venrick are good spiritual workers." R. N. Wilcox writes from Avery, O .: "The interest in our lyceum continues imabated, and our members are rather on the increase. The Root Spiritual ter, good or bad. That this law is unchurch has secured the services of our derstood is evinced by its application to present pastor, Rev. F. D. Dunakin, for the animal and vegetable kingdoms in another year from the middle of April next. We had a deep and very interesting discourse on Occult Science, on been made to apply it to the human Sunday, the 14th inst., 1:30 p. m., the time at which services will be conducted for the coming year. It is admitted by our church and many of the

his discourses." Moses Hull has, as yet, no appoint ments to take the place of his cancelled and devising ways to destroy the new engagements for April and May. He life is murder, whether they succeed or talks some of going West and de- not, and this is implanted in the nature livering a few courses of lectures in of the child, which is no more to blame lowa, Missouri and Kansas, during for its moral defects than its physical. those months. Those in need of his Our educational system is defectiveservices en route or in either of the above mentioned States, should address him at once at Stoneham, Mass.

work of the Brockway family at Salt own being, also laws of health. As it Lake City, Utah. Matters had come to is, we do not know enough to enjoy a bad pass as a result of the doings of good health. Temperance in all things certain tricksters posing as mediums, should be taught and practiced. gathering a harvest of shekels from must educate, educate, educate on this silly dupes, and then slipping away to subject of right generation and right parts unknown, for fresh forage. The living. Our propensity of flesh-eating Brockways' good work has excited is a fruitful source of crime." much interest, convinced unbelievers ists in their knowledge. They gave some most remarkable tests. Spiritualism is on the gain in Salt Lake City. A. Y. Gordon, 120 E. Fremont street,

Nicholas Roney, of Wichita, Kansas is trying to awaken an interest there by extending the circulation of The Thinker. He sends in twenty-five additional subscribers.

Prof. C. L. Clark, platform test me dium, can be addressed at 269 Fulton

er is again in our midst holding scances for trumpet manifestations, independor physical manifestation and always this grand worker, for he loves Spirit eaves a good impression whereever he malism, and nothing seems too great a visits and holds seances. I wish that task. We have with us at present Geo.

TO CONTRIBUTORS:-It is impossi-popportunity of witnessing some of the

Prof. Lockwood, whose lectures in the East upon "The Spiritual Forces of Nature," are making for him a national reputation, is also preparing the manucript for a treatise to be called "The us a brief item, please. A great deal infidelity of Modern Ecclesiasticism a Menace to the American Civilization.' This pamphlet embodying a research into ancient mythologies from which, Prof. Lockwood claims, the Christian schism was forged; also the demonstrations of modern science which are antipodal to schisms predicated upon faith, will be arranged in that forcible way to attract the attention of the scholar and thinker. To those who believe in thinkable data, this treatise will be as a searchlight, and to supernaturalism, a thunderbolt. The pample let will be published in June next. No argument like it has ever before been

A. W. Belden writes from Lake Hellarge reward in money to any medium en, Florida: "We are basking in the warm Southern sun, This camp bound to be a success, facing a beauti-Will C. Hodge, inspirational speaker, ful chain of lakes, high rolling land, is open for engagement in any locality lightly timbered with tall pines, Buildings are being built in a good and substantial manner, and for its age it is a good start. Quite an influx of people now from the Eastern States."

M. F. Hammond writes that there is now quite a revival of Spiritualism at Findlay. O., as a result of the vituperation, abuse and overdone sensationalism of one "Chaplain Bolles," many who formerly spoke contemptu-

A. S. G. writes: "Mr. W. H. Barrett, of Washington, D. C., lectured Friday were chosen: S. E. Snoke, president; Mrs. Hannah J. Van Liew, vice-president; Edward Jones, secretary; J. C. Knoblock, treasurer; John H. Leslie, O. Gans and Mrs. Lobdell, trustees. A committee was appointed to draft a] constitution and by-laws and report at with a visit from Sister A. L. Miller.

the next meeting. Soon as a permanent location can be secured regular meetbeen in positive communication and lings will be held. It is a wonder that that were recognized, each and every Bend has not been awake to the importance of an organization before now. There are many good people of adsome brave leader to make the first advance."

W. H. H. Tucker writes from Streator, Ill.: "I do not see how any true Spir-Spiritualists. Imagine my surprise itualist can do without The Progressive Thinker: it contains so much that the inner man craves, and opens up the way to higher and grander ideals. I hope you may succeed in reaching the 1,000,000 mark in your circulation. There is not a Spiritualist in the whole of America but what spends ten times dorsement to its contents—especially for reading matter that never can fill the article on eating meats. I am a the place of the golden gems of thought natural abstainer of meats, from in- that are to be found in your paper each fancy. It would give me more pleasure week. I look forward to its coming

Mrs. J. L. Biddle writes from Spring beaming light of joy and comfort into Valley, Wis., that owing to untoward the hearts and minds of our unfortu-circumstances, "until recently Spiritcircumstances, "until recently Spiritualism and Spiritualists were ridiculed in spiritual darkness the world over. I and sneered at by both saint and sinner, the church especially rejoicing that it had forever crushed Spiritualism out of existence. The few survivors, not in the least daunted, waited; for well especially as relates to communication we knew, Truth crushed to earth shall rise again,' and so it has through the S. E. Panabaker writes from Payne, mediumship of Mrs. Catherine Woods O .: "The list of officers of the First Spirof Minneapolis, Minn. As a clairvoy itual Society of Payne, O.: O. E. Wine- ant and test medium the writer believes man, president; L. L. Balley, vice-pres- she has no equal, and to a great many she has truly demonstrated the immor-S. E. Panabaker, treasurer; J. A. Ball, tality of the soul. Mrs. Woods, when under control, gives names and description correctly in nearly every instance. giving as many as twenty names of departed friends to one person.'

Mrs. J. C. English writes: "Prenatal conditions are the foundation of characwhich it has been thoroughly tested. and yet, strange to say, no attempt has race. We want fewer and better chil dren. We have too many unwelcome, come-by-chance children; here is where the crime commences-a great crime outsiders, that the longer he speaks to against the rising generation. Our us, the deeper and more original are girls and boys marry without any preparation whatever for this the most cred act of their lives. Using the means W. Arlington writes in praise of the early teach children the laws of their

M. H. Wefel writes: "The Spiritualand doubters, and confirmed Spiritual- ists of Ft. Wayne have just closed an engagement of two months with that eloquent trance and test medium, E. W. Sprague, and the result of his labors has been felt, not only in our society Massillon, Ohio, is president of the First but by the churches. Our society has Spiritual and Religious Association of grown wonderfully during his engage-that city; Miss Vina Gordon, secretary; ment, forty-five names having been Mr. Hardgrove, treasurer. have begun to think seriously on these spiritual things. E. W. Sprague and his good wife are tireless workers; his lectures are plain, logical and of the highest order. His tests are given to the point and very convincing. During the two months he has read some two hundred and fifty individuals and in all this work his failures were very few-Dr. P. S. George, secretary, writes not more than four complete failures from Lincoln, Neb.: "Mr. Amae Wheel- The First Spiritual Society has em not more than four complete failures. ployed Brother Sprague three different times during the last fifteen months, and slate-writing and materialization, and we all feel that we must have him and is giving the very best satisfaction. come again. No society can make a Wheeler is a wonderful medium mistake, in my judgment, in employing

A Spiritualist writes from Battle Creek, Mich., that that beautiful city of nearly 20,000 inhabitants "has no Spiritualist meetings at all this winter. We have one speaker, Dr. P. T. Johnson, who has lived here for a number of years, who has given us many beautiful and instructive lectures. Too much cannot be said of this good old Spiritualist worker, Dr. Johnson. While Dr. Johnson has done us a great deal of good, we would like to hear other

speakers. We don't expect them to do like the Doctor-speak for nothing-but we do think they ought to speak for little less than some of them do. It would seem to some that it was the dollars they were after, instead of spreading the truth, which is true Spiritualism that is so much needed all over our land."

C. E. D. Staples writes from Biddeford, Me.: "Have seven other papers on Spiritualism every week, besides magazines of that nature from all over the world, so have a chance to judge of their merits but can conscientiously say I receive the most solid enjoyment from The Progressive Thinker, of all my reading matter." Mrs. C. Sherer writes from Galion.

Ohio: "Not too much stress can be urged for honest, truthful, pure and right lives. Then, and not until then, will our cause prosper. Mediums should not be satisfied because they can give tests. It implies a sacred mission. It is true, exalted spirits sometimes come and use an imperfect instrument to convey messages to those on earth. It is also true that an instrument out of tune cannot bring forth a harmonious melody. It is necessary that mediums should live sober, temperate lives-pray much to attract harmonious influ-

ences." Dr. J. M. Temple writes: "I have been on the sick list for the past three months, and was obliged to disappoint many societies, but now I am able to go to work again, and am now open to engagements all through the South. am now located in New Orleans for this month or until after the Mardi Gras The first day I arrived they had a small meeting owing to the weather. I suppose. I gave some tests, and I find that is what the people wint. I am going to open a hall here and I am going to meetings because the people here want proof-the philosophy of Spiritualism is all right—the phenomena is all right, too-they go hand in hand. would like to make engagements for the Eastern camps this summer. Address 834 Barrone street, New Orleans,

Enos Churchill writes from Hollister, Cal.: "I am a regular subscriber for The Progressive Thinker, and my wife calls it our Bible, and we take extra pains to lend it. Its results in part are demonstrated by six subscribers who will lend their papers as we have ours. D. Fellows, Mrs. G. W. Lee, Charles We have an organized spiritual society here in Hollister, meeting every Sunday at 3 p. m. We were recently favored who gave us a good inspirational address; also her control gave good tests. such a large, thriving city as South one of them, at both afternoon and evening meetings. Sister Miller's daughter, Mrs. E. M. Avery, came with her and gave us a grand exhibition of vanced thought in the)place, and it | the powers of her controls upon the pi seems that all that was wanting was ano, which was highly enjoyed by the audience. Mrs. R. I. Johnson, the president of our society, is also a medium of no small merit. Our members are not afraid to advocate the truths of Spiritualism, and its influence is begin ning to awaken quite an interest among agnostics and church members."

The Band of Harmony will meet on February 25, with Mrs. LeSeur, 1565 West Monroë street (instead of Mrs. Lewis, Ashland avenue, as previously announced). Take Madison street cable When I began reading it I was sur- the price of the year's subscription The or Lake street elevated and get out at came out with attending "stars of light." Homan avenue. On March 4, the Rand of Harmony will be with Mrs. Cora L. V. Richmond, Rogers Park, as previously announced.

James M. Peet writes from Allegheny. Pa.: "The Allegheny Spiritual Society, South and East Diamond streets (Grand Army Hall), is certainly in a very prosperous condition. During December and January the membership increased more than thirty, mainly through the remarkable demonstrations of the truths of Spiritualism given through the mediumship of Mrs. J. Crilly, the wellknown test medium. She is now in her third successive month and the interest

W. E. Bonney writes: "Considerable interest has been manifested in the proposed missionary bureau, and I am in receipt of a number of letters favoring the plan. There is a great need of some such organization as hundreds of towns and villages never receive a visit from a spiritual worker, and yet good audiences might be obtained at any of them. All it needs is a little concerted effort on the part of workers and interested people, and a regular meeting might soon be arranged in each locality at least once a month. I have recently moved and my present address is 21 West Fifth street, Kansas City, Mo. Am open for engagements at very reasonable terms."

Dr. Jones will answer calls to lecture Address him in care of Lock Box 345,

Greenup, Ill. B. F. Schmid writes: "The lyceum les sons are good, and I know we shall be greatly assisted and benefited by them.' Prof. W. M. Lockwood will lecture at New Redford, Mass., during February, He goes from there to Norwich, Conn., vhere his address will be No. 21 Fairmount street. The Professor has been re-engaged in Boston for December next, and Philadelphia for January and February, 1898.

Theodore Kindinger writes from Freeort. Ill., speaking well of Mrs. James Goff as a clairvoyant, psychometrist and test medium. She has awakened great nterest among the best people. Dr. Isaac S. Lee has established a

new society at Little Rock, Arkansas. Frank T. Ripley can be engaged for the Sundays of March. Address him at Marcellus, Mich., where he seems to be giving satisfaction.

H. Rice writes "We would like to watch the history of the doctors who had the innocent Schlatter flogged; let them be listed. Christians (?) who scourged in jealousy a brother for more perfectly following their Christ! We predict that this crowning crime of the century will we wiped out with their blood, while Schlatter's name will glorify history."

W. E. Tobey writes: "The Progressive Thinker is certainly all its name implies-progressive in everything, and has doubtless led thousands to thinking a bit for themselves. We have with u at Little Rock, a noble worker. Dr. Isaac S. Lee, whose efforts I hope may result in the organization of our scattered forces."

John W. Ring writes from Galveston. Texas: "Our society here is pleasing us very much in its growth. Last month we added twelve to our membership All hail the success of right and its advocate. The Progressive Thinker."

Mrs. L. Comers can be addressed 79 Hammond street, Chicago, Ill.

(Continued on page 8.)

has been fortunate in securing his GLANCING OVER SPIRITUALIST services."

Mrs. M. T. Longley claims that despite its advantages of fine climate and fertile soil, it is hard for a man who has not already a competency to get a living in California. She is right. The great health resort of the future will not be confined to that section either, Several have returned from there to the East and regained their health.

Mrs. R. S. Lillie lately went for Dr. Farrand, who has not treated Spiritualism fairly in the pulpit. Of course she came out ahead, for she has truth on

You need not be surprised if some of the new aspirants for honors among the Spiritualist papers, has an attack of "spasms" in the region of finances.

W. J. Colville said in his lecture in Brooklyn, N. Y., that the Zend Avesta. Vedas and Bible can well be studied together. He should have added thereto the principles of evolution by Darwin, and Mark Twain's "Innocents Abrond." The middle of March Mr. Colville will resume his labors in Brooklyn.

Charles Dewbarn has had some interesting experiences with his unseen teachers. Mr. Dawbarn resides at San Leandro, Cal., and is the leading mind of that town; he keeps its morals in repair-we presume a difficult job.

Mrs. F. A. Logan, (reduced to prose) says: "Old, call me not old, though gray, and wrinkles on my face, hands thin, and eyes all dim, and shoulders out of place." She is only 73, and resides at Alameda, Cal.

Mrs. Elizabeth I., Watson, who is somewhat noted on the Pacific coast as a lecturer, was lately given a grand reception at the residence of G. M. Bernard, San Francisco, Cal. Our readers seldom hear from Charles

Dawbarn, on account of the fact that his time is almost solely occupied in keeping the California Spiritualists in the straight and narrow path, and when he gets through in instructing them in a measure, he will have something to say in this, the leading Spiritualist naper.

"It is our moral duty to convince ourselves and to teach our children that health and religion are at one," Solon Lauer of San Diego, Cal. Right brother; Religion is in harmony with truth, providing it, too, is true.

The trustees of the Veteran Spiritualists' Home. Waverly Mass., hereby appeal to all benevolent Spiritualists to unite in furnishing the Home with appropriate furniture. There is most urgent need of crockery, chairs, tables, would like to donate to the Home for dedicate it, can communicate with either Simeon Snow, 17 Bigelow street, have Cambridgeport, or N. P. Smith, 179 Tre-hour. mont street, Boston, and the trustees will thankfully acknowledge all gifts.

Mrs. Lillie's lectures and Mr. Lillie's songs are creating a good deal of interest in California. They work well together in thoseotwo departments. At Mrs. Tuley's materializing seance

though dressed throughout in black, spirits dressed in white came out. She has been holding seauces in San Francisco, Cal. Mrs. Elizabeth Lowe Watson is op-

nosed to the wearing of "black" as a token of mourning. . Why mourn at all when "death" is simply a change. E. W. Gould says that "if Spiritualism is true, and as easily demonstrated as we claim, it is of too much value to

hands of the uneducated, the unprincipled, and those who would make mer-chandise of it."

At a seance held by Mrs. Dr. Fulton Tuley in San Francisco, Cal., forms The "test conditions" of the materializing circles are often no test conditions at all, but only safeguards to prevent the exposure of the tricksters.

Mrs. F. A. Logan is now in her 73rd year, and is ripe for the harvest. She has worked faithfully for Spiritualism. Theo. F. Price is one of the pioneers of Spiritualism, though till within recent years his field of labor has been largely in the West, though he has spent some time in Canada and Old Mexico, working in his chosen field; though part of the time he filled the duties of correspondent for various newspapers. During the early years of his career as speaker and medium, while traveling over Missouri, Illinois and other Western States, the prairies of Kansas, the Rocky Mountain towns, as well as cities distributed along the shores of the Mississippi and Missouri Rivers, he was often brought into contact with Warren Chase, E. V. Wilson, "the old breaking plow," and others who have gone to reap the reward of their labors in the higher life.

Mrs. R. S. Lillie has been explaining the "Rible and Spiritualism" to a society in San Francisco, Cal.

This year is prolific in starting Spiritualist papers, notwithstanding the fact that even the old established ones have made no money. Those who have the money to spend will receive much added experience before the year closes while the printer and paper dealer will get the money.

W. J. Colville took for the subject of one of his discourses, "Rays of Light from Zoronster, Buddha and Christ." It was said to be highly interesting.

The spirits of ascended workers were present at a late reception given to Mrs Elizabeth Lowe Watson in California. Of course they were there in force.
We are glad to learn that Mr. New

man, editor of the Philosophical Journal, lectured lately for the First Spiritual Union of San Diego, Cal. He is large on the rostrum even if he publishes a small paper. We have no doubt but what he was eloquent. If not, it was his own fault.

Mr. Frank Walker is State Agent of the N. S. A., in New York, His address is at Hamburg. He is an efficient

Mrs. Dr. Fulton-Tuley is creating something of a stir in California as a materializing medium. A mother and her babe are said to have appeared.

John Brown, Sry says "the sweetest sympathy in life, is to know there is no dead," and "no grander glory for us than to know that the so-called dead live."

E. D. Babbitt, M. D., author of many excellent books, now residing at Los Angeles, Cal., says that "minds of a spiritual type read Swedenborg, An drew Jackson Davis and others, and are able to see much that is true and good in them, although they may per-ceive many imperfections." Right brother, perfection exists nowhere on this earth, among mortals, but imperfections exist everywhere. Col. Ingersoll even thinks that divine providence is imperfect.

During the month of March E. W. Sprague will labor as a missionary for the N. S. A. in New York. Other States can, if they desire, secure his services, Spiritualism and Liberalism are not properly distinct; the two are better

From Harbinger of Light, From The Mystical World, Melbourne, Australia.

SPIRIT OF PERSECUTION. Let us not forget, in the meanwhile, have been, and the latter still is, animated by the same spirit of persecution as the Church of Rome. Organize a priesthood of any denomination and in vest it with authority, and rule, and it forthwith becomes arbitrary, intolerant oppressive and persecuting. The measure of its ferocity being everywhere and always the measure of its power,

. SAVAGERY. The savagery of the Protestant religionist, toward the close of the six teenth century, was just as atrocious as that of the Roman Catholic at the same period; and the witch-persecutions in Scotland rivalled the worst excesses of the Inquisition in Germany and Spain. SPIRITUAL MEDIUMS.

There can be very little doubt, I think, that the poor women who were so re morselessly tortured and murdered by the Presbyterian Church in Scotland, were spiritual mediums; some clairvoyant some clairaudient, others endowed with

the gift of healing, and others liable to

fall into trance, and to be controlled by

intelligences of various grades and

qualities; some good and some evil. FORMS OF MEDIUMSHIP.

Now all these forms of mediumchin are carefully enumerated and defined in a Book, which Presbyterians, like other Christian denominations, profess to venerate; these being the words of the Apostle Paul, which I will quote from the Greek Testament: "The manifestation of the spirit has been given to each one for profit; for to the one the word of wisdom is given through the spirit, but to another the word of knowl edge, according to the same spirit; and to another the gifts of healings, in the same spirit; and to another working of miracles; and to another prophecy; and to another discerning of spirits, and to another, kinds of tongues; and to an other interpretation of tongues.'

SPIRIT AND THE HOLY GHOST. Now it is important to observe that the word employed to signify "spirit," in this exposition of mediumship, is pneuma only; whereas, when the Holy Ghost is spoken of, pneuma is with a Capital spelt ls qualified by the adjective Hagion. In the English version, however, spirit is erroneously spelt with a capital S, thus bedroom sets, etc. Any person or so-clety having useful articles that they age; which is, really, as complete and changing the whole purport of the passadmirable a rescension of the different the worthy cause to which we hope to phases of mediumship, by one who was himself a remarkable medium, as could

have been written even at the present

WHAT THE CLERGY DID. Well, with this Book in their hands-a Book containing such a prophecy as this: "I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dreum dreams; your young men shall see visions, and also upon the servants and upon the hand-maids in those days will I pour out My spirit:"-what did the Scottish clergy do? They laid violent hands upon every medium, and upon every person suspected of being a me-dium, and after subjecting them to the most flendish tortures, they inflicted upon them an atroclously cruel death.

the human family for its devotees to allow it to be left unprotected in the hands of the medicated the unprincipal bands of the unprincipal ba **England.**

HOMES IN THE FUTURE.

You speak sometimes of "The homes touch one of the great powers possessed in part by you to-day, but consciously exercised much more wisely by those on the other side of life-the might force of will, the concentration, manifestation of energy!-and as you think of those homes not made with hands so you may think of the beautiful pict ures not made by brush and pigment; so you may see the great temples, the glorious superstructures with all the splendor of chiseling, of the music and poetry which are the living expression of the glorious thoughts which have dwelt in the minds of men; of the beauteous scenes which, by their power of spirit, men can make manifest, so that all who see can rejoice.

MUSICAL MANIFESTATIONS. The soul which here, perchance, has been full of the power of musical manifestation can there delight in all varieties of instruments, if such instruments are desired, capable of producing music far surpassing anything that the most skillful or gifted players of earth can evoke. Sometimes those specially favored here, catch sweet, echoes these divine harmonies, and they can form some faint idea of the glorious music thus realized in the realms "bevond."

ON THE OTHER SIDE. Looking at the scenes of to-day depicted by means of painting, you know hat sometimes words have falled you -thoughts could not be expressed because the instrument at your command was inadequate; on that other side, if make these glorious paintings speak for you in living language, rousing response in the consciousness of those whom you would address, not simply falling upon dull ears, not simply scarcely touching the slightly awakened mind, but going with penetrating power to that inner chamber, and rousing there the living thought of conscious intelligence until you touch the real man and the real woman.

POOR, TIRED HOUSEWIFE.

Take the case of the poor, tired house wife, the homely mother whose time here has been filled with much care; she is taken to the "Home not made with hands," that home of hers which is in accordance with her ideal of what a place of rest should be, the house she has thought about in her moments snatched from labor, when her hands have been tired and her brain weary because of the doing of many deeds; she has had some ideal thought, some conception of a house which should be hers of a home sho should enter in that other life and the angel messengers-they who welcome her on the other side-take her to just the place she has built up by her thought, built by the desire of her heart, built in accordance with what seemed to her truest and best, and if her thoughts find no large experience or consciousness, she can fill her time at first by the performance of some old accustomed duties; she can, if she will do what she was wont to do on earth until she is awakened to the deeper conviction and the truer aspiration. "Mediumship and Its Development

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

London, England.

What is called Christian Science is the operation of a strong mind over a weaker one, by this means curing the patient of an imaginary sickness. Nature always strips her foliage to

prepare for the ice and snows of winter. When the scientist tries to investigate spirit realm, he rises heavily, like the flying-fish, only to fall back to his na-

tive element In material life the lesser intellect always admires the greater, and is willing to follow like a lamb led to the

Never put your own interpretation on occult writings, but try to understand them as written, for an Occultist never writes unless he has something to say. When man finds contentment there is nothing on earth that man wants. Thus he is positively outside of all possible temptation.

Some men who intensely love a truth in which they are interested, do not hesitate to lie in confirmation of its wonders. For what the world calls love, a man

will shoot a rivaland cut his own throat, Love never injured even a worm. Property would seldom be destroyed by fire if insurance did not offer a premium on carelessness and dishon-

Few are seeking the true life. The many want popularity and the two never got together.

The wise make good use of to-day and keep an eye on the morrow, and rarely

From Light, London, Eng.

IS LIFE TRAGIC?

Perhaps it is the keen competition, or the demand for higher pressure and swifter speed, or the rise and spread of a spirit of doubt-or, pechance, all of these together: but, whatever the cause, it is certain that, in many directions the feeling is creeping over us that life is deepening in seriousness, and is, to speak plainly, becoming tragic: and multitudes hear that as the dominant note, as the old year draws to a close.

ACCESSION OF SERIOUSNESS. Perhaps it is so, and perhaps it is good for us that it should be so; for, really, if we glance over the whole field, It is obvious that, on the whole, we need a very considerable accession of seriousness. The frivolity and utter foolishness of multitudes, especially in great cities, no one can fail to bring into the great reckoning; and Dr. Parker may not be entirely wrong after all in saynot be entirely wrong after all in saying that some such catastrophe and The Immaculate Conception of the Virgin Mary scourge as a tremendous war, with all its

world's agony which looks so ghastly in folly's glaring light, exaggerate, as unconsciously, life's seemingly tragic

THE PROFESSIONAL PESSIMIST. who hugs to his bosom his gospel of despair as though it were the guarantee of a deathless hope, flourishes the black flag in our faces as though he loved it. He holds that we are all going to the bad, that life is an almost intolerable nuisance, and that an arrangement for securing a kind of co-operative suicide would be the best way to end the huge blunder and absurdity; and, not long ago, some zealous evangelists really began the campaign, after sufficiently with very few exceptions, declines to follow: and the preachers of despair go on living-perhaps with a hidden ray of hope that something better may turn up after all-or perhaps out of curlosity. to see what really will become of them

LONGFELLOW'S WORDS. For instance; does not everything turn upon the question, 'What is a human life? Or we might put our question in this form—'What is a human being here for? That saying of Longfellow's may be hackneyed, but it is immensely true and it seems increasingly true:

Not enjoyment and not sorrow Is our destined end or way, But to act, that each to-morrow Find us further than to-day.

LIFE NOT WORTH LIVING. Standing alone, apart from the uses of discipline and education and especially apart from life beyond, it may really be often doubtful whether is worth living. There are some lives that are obviously not. It is useless to disguise it. The pain so far outdoes the pleasure, the burdens so far outwelgh the blessings, that no one could mistake the reckoning.

LIFE RIGHTLY UNDERSTOOD. But, in any case, life, rightly under-stood, may be worth having. If things go well, life is worth living for its delights. If things go ill, the wise and resolute spirit can nearly always turn the stones into bread. But if life be lifted up to a region where we talk neither of its going well nor going ill, but of a life ripening in experience and you will, you shall find the power to gaining force and endurance, or, higher still, of a life of simple service, then where can the doubt come in? Even on the pessimist's own showing-that life upon the earth is not a blessing but a curse-it is something to be thankful for, that one can spend a few years here in making the best of a bad business, in alloviating the inevitable misery, in saving some sources of happiness from the wreck.

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

"The Great Roman Anaconda," By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the dlocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightand concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

A new edition of "Three Sevens," by the Phelons, is just issued. The Max 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 to have 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

"The Molecular Hypothesis of Na ture." By Prof. Wm. M. Lockwood Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros trum. In this little volume he presents in succinct form the substance of his Letures 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.

FIFTY YEARS CHURCH OF ROME.

A Remarkable Book.

This is a remarkable work by FATHER CHIRLIPS.
It exposes even to the minutest details the corruptor that exists in the Church of Rome It is a work of 82 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

The Bible and the Priest of Rome

CHAPTER II.

My first School-days at St. Thomas—The Monk and
Cellbary. The Confession of Children. CHAPTER IV. The Shepherd whipped by his Sheep.

CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow. CHAPTER VI. Festivites in a Parso CHAPTER VII.
Preparation for the First Communi inion-Initiation to

CHAPTER VIII. The First Commu

The First Communion.

CHAPTER IX.

Intellectual Education in the Roman Catholic College,

Moral and P.

CHAPTER X.

Moral and P.

CHAPTER X.

Protestant Children in the Convents and Nunnerles of Rome.

Rome.

CHAPTER XII.

Rome and Education—Why does the Church of Rome late the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?

Theology of the Church of Rome: its Anti-Social and Auti-Christian Character.

CHAPTER XIV.

The Vow of Cellbacy.

CHAPTER XV.

The Impurities of the Theology of Rome.

CHAPTER XVI.
The Priest of Rome and the Holy Fathers; or, how f
swore to give up the Word of God to follow the
word of Men.

Word of Men.
CHAPTER XVII.
The Roman Catholic Priesthood, or Ancient and Modern Idolatry.
CHAPTER XVIII.

Nine Consequences of the Dogma of Transubstantistion—The old Paganism under a Christian name.

UION—The old Paganism under a Christian nume.

CHAPTER XIX.
Vicarage, and Life at St. Charles, Rivierre Boyer.

CHAPTER XX.
Papinesu and the Patriots in 1883—The burning of "Le Canadien" by the Curate of St. Charles.

CHAPTER XXI.

Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.

CHAPTER XXII.

Jam appointed Vicar of the Curate of Charlesbourght—The Piety, Lives and Deaths of Fathers Bedard and Perras.

CHAPTER XXIII.

and Perras.

CHAPTER XXIII.

The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epf-demic.

demic.

CHAPTER XXIV.

am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Beal Skins.

Seal Skins.

CHAPTER XXV.

Simony—Strange and sacrlegious traffic in the sorcalled Body and Blood of Christ—Enormous sums of Mouse made by the sale of Masses—The Society of Three Masses abolished and the Society of one Masses—Stabilished.

CHAPTER XXVI.

Continuation of the trade in Masses.

Communation of the trade in Massea.

CHAPTER XXVII.

Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket.

—The Grand Oyster Soires at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soires. We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

The Immaculate Conception of the Virgin
CHAPTER LIV.
The Abomination of Auricular Confession.

to pull us together and make us feel and think.

MISTS OF FOREBODINGS.

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T. A. Marvin: Q. Will you please give me your opinion of thermal electricity as a curative agent, and whether pospheric oxygen can be extracted from the air, and the organs of the body be oxygenated by an appliance invented and in use claiming the same?

(2) Will you inform me where I can procure a treatise on electricity as a means of cure?

A. (1) Electricity has not escaped the hands of the busy quacks, who reap a harvest out of every discovery in sciavailable for curative purposes. Electricity and magnetism have furnished rich fields, because the mystery surrounding them has taken the fancy of the deluded patients. The various forms of "medical batteries" and machines, warranted to cure all diseases, are on the same plane as Brandeth's pills and sarsaparilla. Such nostrums and devices go, as long as advertised, and then sink into desuetude.

The oxygen cure, vital air, etc., are of the same quack family. That electricity can be so used as to extract oxygen from the air, is true; that it can be made to saturate the body with it is quite another statement. It would be extremely harmful if it could do so, The appliances claiming to do this, like the electric belts, electric soles, and patteries to wear suspended from the neck, are all made in defiance of every

known law of electricity. Granting that all that is claimed is accomplished, it does not follow that health can be restored by such means. The animal organism is perfectly adjusted to the diluted atmosphere of oxygen in which it is bathed, and if the proportion was much greater the substance of the body would be consumed as in a flame. There are cases where currents of electricity are serviceable, but there is no reason to suppose that this agent is of value in general forms of disease, and experience has shown it to be of no appreciable worth.

The inventor or maker of the instrument that proposes to saturate the system with oxygen, must have been ignorant of the laws of electricity, for his "invention" is a burlesque on electric science. What the purchaser really buys in one of these instruments is confidence and imagination, and a round stick with strings for wires would be just as well, if the same imagination could be equally aroused. The presence of electricity in the body

in every case is a result and not a cause. It is a result of chemical changes, vital processes, by which it is liberated in company with heat. The nerve force is distinct and cannot be replaced by the electric current. The liberated heat from the burning of carbon and hydrogen in the body has a use, that of preserving the temperature, but the body being surrounded by moist air and the feet connected with the ground, the electricity at once escapes, and is as much a waste product as the exerctions. In fact, its free escape is essential to health, so much so that, rubber overshoes which partially insulate the body, are injurious if constantly worn, and to place the bare feet in contact with the earth has so beneficial an effect that it has been magnified into a means of cure of all diseases.

(2) There is no book on electricity as erapeutic agent, of any scientific

L. Kramer, Cleveland: Q. I read the answers to questions with a great deal of pleasure and profit, and intrude with the inquiry: What is the meaning of the words, body, mind, soul, spirit, ego? (2) If God is good, and everything is a part of God, how can wrong and evil come from the same source?

(1) The threefold division of body, soul and spirit is of very ancient date. Philo represents man as a threefold being having a rational soul, an animal soul, and a body.

"Soul" in the Bible is an ambiguous term, sometimes given the meaning spirit, at others the body, and again as both. It is a meaningless and unnecessary term. Man is dual-a spirit and a body blended into a unit; the body related to the external world by the senses; the spirit taking cognizance through its spiritual perceptions. The spirit is the companion of the body; and as long as the two remain united it perceives the relations of the external world, through and by the aid of the corporeal senses.

The spirit is so concealed by the physical body and intimately blended with it, that even its existence is perceived

Aside from its being employed to des ignate a factor in this classification, the word soul may be applied to the immortal or spiritual forms, with its conscious intelligence, meaning all that being which leaves the body at death. It is synonymous with spirit. The physical body is the garment of

the spiritual while in earth-life. Mind is more difficult to define. It is the con scious, reasoning, intelligent principle and is related directly to the spiritual being. The "ogo," the "I," is the same thinking, spiritual consciousness.

(2) This question opens up the inter minable discussion of the origin of good and evil, already broadly treated in these columns. The views taken are from the side of the prevalent ideas of God, which came into existence in remote ages of the past. If a child could he reared without the knowledge of this theology, and educated in science, it be impossible to make him accent it as more than a myth. God may rule the universe, but the first step be yond the visible substance of things brings us into the presence of laws that is, modes of action by which all force runs to its effects. These never change, and are by the constitution of things, unchangeable. Every cause reaches its effect by law—an absolutely certain groove which the moving ene gy follows. The balancing of all the expressions of force in the universe yould be perfect harmony and to the human apprehension the absolutely good. But this balance has not been attained. There is conflict, as of the forces of death overcoming those of life; the storm beats down the harvest; the tornado crushes the forest; the animal nature in man dominates over the spiritual; the brutal over the angelic. Good or evil, as we may call it, is the method of progress from the imperfect and antagonistic to the perfect and harmo-nious, and under the given conditions

As we imperfectly understand this first step in causation-law-it is in vain we attempt to penetrate into the fathomless beyond out of which laws seemingly reach as expressions of an intelligent purpose. It is in vain we conjecture of the pature of the source from

could not have been, could not be, dif-

ferent.

which the moving energy which tains all, flows forth in infinite This we may not, cannot know, yet we do know that the little bargaining gods who listen to and are changed by pray ers; who take direct and active part in he affairs of the world and the interests of men, are purely creations of childish fancy and Ignorance. We snow that there are no gods who comhand temples to be built for them: who ove sacrifice. We know that all systems of theology and religion founded on the belief in such gods are a mock-

Dr. A. S. Hinkley: Q. (1) Why, when medium seems to advance in a mowledge of Spiritualism, the same spirit continues in control, without seeming to progress, who has so little knowledge of our language, with such a paucity of words, and speaks so prokenly that it is difficult to under-

ery and a cheat.

stand? (2) Why cannot a control, who claims o have been a professional gentleman in this life, and seems bright and intelligent, use grammatical language and pronounce correctly, even if the medium is deficient in those qualifications by lack of early schooling?

A. So many conditions enter into the control determining its character, that general statements have to be modified for each instance. A spirit having control of a medium may by some unrecognized law of sympathy, hold its position, regardless of the advancement in knowledge of that medium, It may do this, without intending harm, or recognizing that it is not right. This spirit has not learned that it is more practicable to impress thoughts than words, and is vainly struggling to make hispersonality distinct by directly impressing the words which express his ideas. To do this successfully, the control must be nearly perfect, and this the spirit cannot attain.

The same explanation applies in the second instance. In the first, a spirit ignorant of the best method of communication is holding back the advance of the medium. In the second a spirit well-informed finds that the instrument is deficient, and his messages suffer in phraseology. If this spirit could have automatic control over the medium, the messages would be given by words, not thoughts, and their wording would be perfect.

In the first instance the spirit should impress the medium with ideas, allowing her mind to clothe them with words. and in the second case the spirit should gain such perfect control that it can impress words instead of thoughts which to embody, the medium being uncultured, has no alternative but to use the limited vocabulary at her command. Water no more certainly takes the form of the vessel into which it is poured, than a spirit communication formulates in the mind of the recipient. And here is illustrated the necessity of culture. of spiritual attainments, of purity of life in those who would transmit the thoughts of spirit intelligences.

R. M. Foster: Q. If one finds it difficult to control himself, would it not be better to retire from the world and

live the life of a recluse? A. There are two states in which all the virtues may exist—a passive and an active. A man may not do an unjust act; he may never utter a falsehood, he may not be cruel, yet he has small credit if he has not acted justly, truthfully mercifully. He may exist in a passive state, and while doing nothing bad, do nothing good. The virtues exist, but in a latent form; they are asleep, and the individual is not bad, simply because his appetites and desires are asleep. The harmonious or ideal man is the reverse. A thousand desires, purposes and motives draw him diverse ways, but the conscious intellect and love impel him in the direction of truth and right.

Does he stumble? Does he at times seeks the right path. He grows strong by experience, and his feet become sure. He cannot be always right, for he is fallible, but he is conscious that he must put forth his best endeavors. The young eagle that would cleave the empyrean, and soar above the clouds at first may lose its balance on its untried wings. It is not by failure that it learns to soar, but by success. The child learns to walk, not by its falls, but by command acquired over its limbs by repeated efforts. We may not always be just, and while on earth man may never gain that high ideal, yet it is always before him as a possibility.

G. W. Ramsey: Q. Do departed spirits have desires which are never an-

swered, the same as we have? A. Every normal desire, that is, desire for that which is for the best interests, is answered. There are spirits who desire things that would be injurious, and such desires are not answered Gratification is better provided for in earth-life.

J. M. Ray: Q. Why is it almost invariably the case that God is found on the side of tyranny and oppression? The Jewish Jehovah, who is the model of the God in the Christian world, is the most tyrannical autocrat

magination can conceive. The primitive idea of God, an absolute ruler of the universe, is of a tyrant, self-loving and remorseless when of-The various theologies mankind inculcate this conception of God, and as the priests were the first rulers, and the kings who came after, were upheld by the priests, the governments of theocrats and of autocrats backed by priests, would imitate the government of their God, or Gods. Hence tyranny was sustained by the example of God whom none might gain-

The government of the United States is founded, not on the right of God to govern the people through appointed priests and kings that he raises up, but on the people themselves. The government is by them, for their benefit and not for the maintenance of a God-ordained governing class who have clutched the scepter of power by ruffianly force or rule by inheritance from robber ancestors.

But there is now a movement actively pressed to take the government from ople, make the Bible its foundation, place God at its head with Christ as premier, and thus convert it into a tyranny as odious as the God-govern ments of the past. Only a short time ago an enormous number of blank petitions were sent out, and they have since been actively circulated, in favor of the "God-in-the-Constitution" amend ment, and when these are returned it is expected to astonish Congress with their united magnitude. True the action of Congress is only preliminary to measure going before the State legislatures, and it may be thought tha these bodies will not concur, yet it must be held in mind that the ordinary State Representative, usually overwhelmed by the self-consciousness of his official osition, wishes re-election above all things, and believes that catering to the

church party brings more votes than

throat of Liberty.

holding to the liberal side. There is always that uncertainty of what a State legislature will do, that attaches to the verdict of a jury. It is the tiger step of heocratic despotism, softly, insiduousy preparing for its final spring at the at this office. Price \$1.

WHAT WOMAN HAS DONE ORTHODOX MORALITY.

QUEER NOTIONS DANGING A SIN ADDRESS BY L. K. WASHBURN -TOBACCO-USING A, VIRTUE-BEFORE THE WOMAN'S CLUB WHISKEY A MEANS OF GRACE-OF REVERE, MASS. NECESSARY TO ORTHODOX SAL-

It is but justice to pay woman the compliment of sex, and acknowledge our indebtedness to her as the mothe of man.

The first government was matriar Woman was the first ruler in church and State. Under some of the older civilizations women possessed equal liberty with men. In Athens, four hundred and fifty years before the beginning of the Christian era, Aspasia shared the throne with Pericles. Greece clothed all the virtues in female form and made her gods speak to man through the lips of woman. It is the glory of Paganism that it listened to the voice of genius in woman as well as in man.

Under Christian civilization what wo men have done for the world has been what men would allow them to do. In the sixth century of our era fifty-nine bishops solemnly discussed the ques-"Does woman possess a soul?" It was contended for hundreds of years that woman was not a part of mankind but an animal belonging somewhere between the human and brute creation. Until the time of Peter the Great, Rus sia, in taking the census, counted only the males, and reported so many souls in the empire. All this resulted from the authority of that infamous line

"The woman was created for the man." When the Huguenots allowed women to sing in the churches the influence of Paul began to decline. And when in England the question was asked. "Shall woman be allowed to learn the alphabet?" and was answered in the affirmative, the golden gates of knowledge commenced to swing apart, and boundless possibilities were opened up

for women. The old notion, "woman the poem, is at length seen that woman can earn her own bread, and that she was created for herself as well as for man. What she has already done shows that' she can do more. To demand, as some do, that women shall accomplish what they are not fitted to undertake, is like asking a barefooted man to have his boots blacked. Give to women what has been denied them-opportunity-and

they will do the rest. Women have edited newspapers, nav igated ships, managed extensive plan-tations, filled positions of trust in banks harmony in the social dance is a crying and counting-rooms. They have been lawyers, doctors, and ministers. They have written some of the brightest books in our libraries. The first to eat of the tree of knowledge, woman Christian virtue that must not be conproved her right to teach, and our schools and colleges are to-day largely of the church and Scriptures approve it. under the care of women.

If I were to try to tell all that women have done for the world. I should stand | body that defiled it? here until the sunset of the ninetenth century. But I may be pardoned for the attainments and achievements of church morality: woman. Annie Hutchinson, to whose much of the freedom which we enjoy; Wollstonecraft, a great and loyal heart Frances Wright, peerless and fearless, upon whom nature lavished every gift ife to save human beings from wrongs; o whose persistent and untiring labors all married women in this State are indebted for the right to hold and dispose of their own property; George Eliot, go astray? Yes, but he arises and Lydia Maria Child, who coined her brain and heart to enrich the world. The women living and dead who have

worked for the rights which belong to their sex are among the noblest minds of their race. It was said not many decades ago that only those women talked about their rights who had nothing else to do, and that the proper place for woman was at home. I suppose that when Florence Nightingale went hundreds miles from her home to nurse British soldiers with broken limbs and breaking hearts, she had nothing else to do. I suppose that when Madam Roland left her husband and child to go to quell a furious mob which men could no longer control, she had nothing else to do. I suppose that when Charlotte Corday went to do that terrible deed that no man dared attempt, which alone would give her country rest and peace, and which would bring death to herself, she had nothing else to do. I suppose that when Ida Lewis pulled her through the angry sea, and resened men from drowning, she had nothing else to do. Well! Let us rejoice that there are some souls born with

nothing else to do but to do great A foreign artist was asked when the world would be better. He replied: When men subject themselves to the same laws they impose on women. The same laws, the same rights, and the same moral standard for both sexes. These are the demands of justice: these are what women are working for. But the hasty notion that reform can be wrought in a generation must not be re-The Persians taught that the stairs to heaven were built of purifled souls. Must the way to justice for women be paved with their own he-

roic lives? I sometimes think if the world is to redeemed by suffering that women will be its saviors. Tears reveal as deep wounds as does blood. Many a woman has fought a braver battle with a needle than ever did man with a

Take away what women have done for the world, and the world would be a mighty poor place for men:

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CHILDREN'S CORNER.

VATION. To the Editor:-My last article, published in The Progressive Thinker of August 8, has called but from the orthodox, by private letter, the most bitter denunciation. No effort is made to disprove my statements, but they are decunced as malicious and uncalled for at this time. In other phrase the sins of the orthodox Christians are sanctified and above censure. As our Methoist brethren so often say in their love feasts. "If we do commit sin we have an advocate with the Kather." I am rejoiced that the orthodox are reading

your paper. It will do them good. One poor clergy-deluded sister bitterly complains and pathetically informs me that I am "cruel and inhuman to knock the crutches from under the tottering forms of the infirm and helpless."

The truth of the matter is, the church las fed its devotees so long on stale, unhealthy Gospel hash that their spiritual natures have become so dwarfed, weak and infirm that they can only walk through the aid of orthodox crutches. If they will diseard the souldegrading errors of superstition hashed and served up to them by priest and clergy, and will accept and feed their spiritual natures on the beautiful truths of our philosophy, they will soon reach a state of spiritual health and vigor that will enable them to discard their crutches and walk in the strength and dignity of true spiritual manhood and womanhood.

ORTHODOX MORALITY. The committee of the Methodist Book Concern, South, has Just tried S. A. Steele-editor of the Epworth Era, for a long list of offenses. One of the charges against this religious editor man the poet," has been outgrown. It was, that he failed to severely rebuke the "awful and soul-destroying sin of dancing and other sinful amusements." In charge No. 8 he was accused of "the setting forth of the doctrine that the use of tobacco is a sin, a doctrine not taught in the church or deducible from Scriptures.'

This fact reveals the true status of church morality and decency here in the South, where the Bible is implicity believed and accepted as the true standard of human conduct. To innocently sin to be rebuked; but to saturate the human physiology and befoul and poison its every tissue by the offensive, indecent and filthy use of tobacco, is a demned, for sooth, because the doctrines Did not Jesus emphatically say that it was not that which entered into the

The Baptist Free Piess, of Murfreesboro, Tennessee, published the follownentioning some names that stand for ing editorial in advocaty of true Baptist

"The prohibition of liquor from the brave words and deeds we all owe land is simply one step toward dethroning God and rendering the blood of Mary Somerville, who set new stars in Christ inefficacious. Prohibition will the firmament of knowledge; Mary leave the world without sin, and all men would be alike-good. Hence will that beat its life away for her sex; utterly destroy the power of Christ's Frances Wright, peerless and fearless, blood to save any one."

From this statement we are led to be and who used them for the elevation of lieve that the permanency of God's her race; Lucretia Mott, who gave her throne and the efficacy of Christ's blood depend exclusively and solely on the per Margaret Fuller, who pleaded for her petuity of the whiskey traffic. The insex with the passion of a lover and the tellectual and moral, attifude of the power of a prophet; Harriet Martineau, church devotees who, accept these of who easily ranks with the greatest fensive vagaries of the Bible as "inminds of England; Mary Upton Ferrin, spired truth," calls loudly for a writ of Lunatico Inquirendo.

No person in whose mind lurks even a shadow of reason could honestly en- and they will be here." dorse the wild and inconsistent docwho added flame to the torch of truth; trines of the orthodox church, and the only practical method of breaking the power of the Christian religion and shielding the rising generation from its vitiating influences, is to expose the revolting and indecent errors of the Bible and church, and to encourage freethought and self reliance. Man on account of his ignorance is constantly placing himself in a discordant relation to natural law, and is suffering the distressing consequences of his disobedience. He seeks a remedy for his ills by employing lawyers, doctors, priests and clergymen who fatten off of his ignorance. The true and only remedy ies in man's increased intelligence, and a return to a state of harmony with natural law. Man in his helpless igno rance has placed his liberties in the hands of the demagogue, his body in the hand of the doctors, and his soul in the hands of the preachers, and in the language of the prophets, he is in a hell of a fix, and growing more so every day.

To place ourselves in harmony with the perverted animality, would require heart of granite and a hand of iron; an ear deaf to the cry of distress and an eye blind to scenes of pity. But man under the law of evolution will eventually grow tired of sinning and suffering, and will turn his face from the darkness of superstition's error, to the light of spiritual truth, and will seek he better way. Instead of seeking heaven in some far-off cloudland, he will strive to make a paradise on earth. Instead of pratting about and preparing for an Eternity in the future, he will seek to improve and senjoy the ever-present, eternal Now, and will hasten the mllenial dawn when the principles of equality, liberty and fraternity, will be practically recognized. WARREN SMITH.

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THE FISHERMAN AND THE PHAN-TOM BOAT.

igainst the other, were the humble dwellings of men and women who kept the wolf from the door by fishing. Mostly the dwellers of these humble homes were servants of the priest, and every morning as the new day dawned and the sunlight peeped from behind the hill, heralding the birth of a new lay, these humble folks might be seen going to or coming from mass.

In one of these rudely-constructed nomes there dwelt a middle-aged man and woman. Their life was lonely, for no child had come to bless their union. But one day a tiny baby girl came fluttering into their home, bringing a rosy ray of golden sunlight into their hearts. painting the sky of their future with many beautiful colors of joy and expectation, making their lives more beautiful to anticipate.

The husband and father took the little bud in his arms and thanked God for so rich a gift. He went about his work with a lighter heart and more buoyant spirits, as he remembered the little one nestled snugly in the rude wooden

When the days grew warmer, and baby had grown stronger, he would wrap her and carry her off to his boat cradle and all, and stow her safely away in the bow; and while he fished baby would coo and crow and tug at her bottle and souint her eyes at the big white sails. Ah! those were indeed happy days to both father and baby, for sometimes she was out in the boat the better part of the day. The fisherman would often, while she slept, cross himself and thank God for his little charge One day he became absorbed in his work while baby slept, and he never noticed a storm gathering, till it burst in fury over them. Then he made all haste to cover baby and protect her from the elements; then he tried to turn the boat about and gain the shore, but alas, all efforts were futile, for do what he would, he could not turn his boat about in the strong breeze. Only a few moments did he struggle with the waves, for one big gust of wind lifted the boat like a feather and turned its contents into the pitiless deep.

When the storm first broke, the mother anxiously awaited her darling, but after a few anxious moments she seemed to sense something wrong, and hastened on the beach, which by this time was lined with anxious neighbors They leveled their glasses, but no trace of the fated craft could be seen, and no sound floated back to them, save the deafening roar of the troubled deep.

The poor, frantic mother begged some one to go to their assistance, but no human aid was possible, for no soul could battle with the waves in such a storm. All the rest of the day they huddled on the beach, with pallid cheeks and bated breath, scanning the waters with glasses, vainly hoping to catch even a glimpse of the doomed boat, but the thick mist and raging billows gave back no response.-nlas, none!

When the shadows of night began to gather and east a dark mantle over the face of the deep, as well as over the shore, filling the hearts of those who anxiously waited with a still blacker terror and disappointment, one by one they left the beach and sought their own humble dwellings. Kindly hands of neighbors tried to lead the poor, heartbroken mother from the beach, but she seemed riveted to the spot, and would not leave till her darlings came back to her; so they wrapt her in stormcoats and left her for a while All the time she would wring her hands and say: "I can see them out there in that white mist. Only a little longer

By and by they gently but firmly bore her by force from the beach, and carried her to her home and laid her on her bed, for she was ill. The mental shock and exposure had done its work, and prostrated her with brain fever Only a few brief hours did the watchers gather around her bed to minister to her wants and soothe and comfort. But all the time she would point out at the sea and say, "Yes, there they are; can't you see that milk white sail in yonder mist? Only a little while longer now, and I shall clasp my darling baby in my arms, while Johnny will hold my poor tired aching head, for they are oming this way-they becken me.

Then she sprang up and opened her irms and said: "There they are! I told you they would come;" then sank back

All, who dare say they did not come and lift her fleeting spirit into their boat as it sailed to the eternal shore? Who dare say she could not see their dear forms out in the thick mist?

For many years after, the hardy seamen who lived along the shore avowed they saw a Phantom ship with white sails, silently sailing in the vicinity where the fated boat went down. Some would cross themselves and pray to the Holy Virgin mother to protect them from the terrible vision, for wherever the mist hung heavy over the bosom of the lake, it would roll back (or seem to part) and reveal a Phantom ship, with a baby asleep in the bow, a man in the stern and a woman standing in the middle of the boat with her long hair flowing in the wind and falling over her thin white, fleecy robe.

Some shook their heads and said "Spooks!" others. "Stuff and nonsense!" while others were willing to swear to what they saw. Many years after, and only a few

years ago, a gentleman and clairvoyant while walking along the beach at the foot of Erie street, professed to have seen the Phantom boat, He stranger and had never heard of the accident. Many hundreds lined beach, hoping to get a glimpse of the specter, but only when the mist hung heavy and all was still could it be seen Who shall say those spirits did not take this way to convince their neigh bors that they still lived, and not only lived but retained their own identityfor "they shall be ministering spirits

To those who have written me, both children and parents, each in turn will be promptly answered, as well as all questions. Brother Francis may well be proud of the army of little readers MADAME PARCELLS.

WHY REMAIN IN IGNORANCE. You should read Col. Ingersoll's mast erly address. You should read Mrs Cora L. V. Richmond's two lectures or "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read Presiden Barrett's Address before the National Convention of Spiritualists. For full particulars read the an

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

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Daily Tribune (Salt Lake City). "This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit

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and follows boldly wherever truth bids him come."—Buffalo Commercial. "The book is written almost colloquially, and so interestingly as to enchain the attention at once, and keep it enchained. Concise as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory, or biography may be had, it will be valuable as a lexicon relating to religious controversy. It is crammed with information, sorted, sifted, winnowed, and prepared for the consumer, as reading it is of an absorbing interest, and it will probably provoke answering arguments."-

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CONTENTS.

ustaining a Theory, e Adventures and Work of Nosh. Uhrist's Great Ancestor, A Queer Family, issae and His "Sister," One of Twins, Jacob and Esan, Joseph the Man of Dreams,

ohthan and His Human Sacrifice amson the Strong, tuth and Boaz. Justable as Water, God Shall Not Excel the Book of Kings,

moses, m the Diviner, (Meth, glit side stamp, \$1.50; Boards, illuminated covers, \$1. Address THE PROGRESSIVE THINKER

Professor Geo. W. Walrond, clairvoyant and fest medium, teaches a lyceum class and conducts a conference meetng every Sunday afternoon in Denver, Colo., where he is now nermanently lo. cated. Address him, Granite Building, Denver, Colo.

Lyman C. Howe writes from Cleve-land, Ohio: "I expect to exchange with Dr. Schermerhorn the 28th, and speak to his society in Akron: I am free to engage for March, April and May, except the last week of March, which I expect to use at Rochester, N. Y., at the three days' jubilee, 28, 29 and 30."

Mr. C. E. Winans, the materializing medium, is on his way West, and par-ties desiring his services will kindly address him with stamp for reply, at Edinburg, Ind.

Lyman C. Howe writes: "The Plain Dealer, Cleveland, Ohio, has been regarded as the most liberal secular paper in the city, and has been a favorite with CURES! many Spiritualists, who have patronized it, though at variance with its political creed; but it seems to be in new hands, and charges Spiritualists \$1 for a notice which other papers insert for 25 cents, and the Plain Dealer thus discriminates against its friends, and will lose by the course it is taking."

A correspondent writes from Springfield, Mass.: "Both societies here appear to be prospering spiritually and finan-The First Spiritualist Ladies Aid Society, which meets at the corner of Main and State streets, has Mr. W. H. Bach for pastor, who is giving ver excellent satisfaction. He has organized a lyceum which is flourishing. Mr. Bach lectures to large and appreciative audiences. The Church of the Spirit, which commenced holding meetings last fall at the corner of Main stree and Harrison avenue, had Mrs. Carrie E. S. Twing for speaker during January and her lectures were well-attended and appreciated. Mr. T. C. Budington is giving a course of scientific lec-tures this month which are very instructive; he is doing a good work. The society recently held a very suc-cessful two days' fair. Dr. Geo. A. Fuller and Mr. O. A. Edgerly are the speakers engaged for next month. Mr. and Mrs. H. A. Budington left February 6, for Lake Helen, Pla. Mr. B. is one of the officers and a speaker for the Southern Cassadaga camp-meet

Lyman C. Howe writes: "Tuesday evening a select company met at the home of Thomas Lees, Cleveland, O. and exchanged sentiments, enjoyed so cial cheer and some exquisite music and the hours went swiftly by. Thomas A. Black is the responsible mover in the course of lectures now in progress, and he expects to keep them up until June, with Hon. O. P. Kellogg, Dr. Schermerhorn and A. E. Sheets for the three months following February. Brother Black takes the whole responsibility of hiring the hall and engaging speakers, and if the Spiritualists of Cleveland have any interest in the cause and a sense of justice left, they will come forward and share the responsibility and stand by the man who has shown suchgenerous interest in the dissemination of truth, and help to make his efforts a Emma Humphrey writes from Buf-

falo, N. Y .: "Your correspondent had the pleasure of attending a public meeting held at the residence of Mrs. Atcheron, Monday evening last. She is an indefatigable worker in the cause of Spiritualism, I especially mention this meeting for there was present a representative of one of Buffalo's leading daily papers, who received tests which led him to ask how to sit for phenomena. Undeveloped minds need only to come in touch with truth revealed through a perfect instrument, attuned to respond to the vibratory touch of the higher spirit forces."

During the last four months Osear A. Edgerly has filled successful engage- touching pathos, several spirits who Philadelphia, Pa.; Willimantic, Conn.; Lynn, Salem, Newburyport and New Bedford, Mass, and Norwich, Conn. Mr. Edgerly's engagements for the near future are as follows: Last two Sundays of February, Bridgeport, Conn.; first two Sundays of March still open for engagement; last two Sundays of March engaged in Springfield, Mass; first two Sundays of April, Malden, Mass.; last two Sundays of April, Wor cester, Mass.; first Sunday in May, Ha-den Row, Mass. Up to the present time Mr. Edgerly has made engagements with the following named camp-meetings for the season of 1897: Lake Pleasant, Mass.; Queen City Park, Vt.; Vicksburg, Mich.; Devils Lake, Mich. He has the first two Sundays of July open for camp-meeting engagements. He would like to hear from secretaries of societies who may desire the services of a trance speaker and test medium for the first two Sundays of March and the last three of May.

Southworth writes: "Your proof-reader made a senseless thing of the answer to Joseph Smith's sixth question in your issue of February 20. The answer should have read: Sixth. As the transformation is so subtile and imperceptible to the human eye, the grabber cannot be cognizant of the change taking place, which is nearly instantaneous. And the displacement of one particle and substitution of another precludes the idea of two solids occupying the same place at the same time.' As Mr. Smith asked an honest question honestly, I much desire that he shall receive an honest answer."

Dr. Budington writes from Lake Helen, Fla.: "Mr. George Webster and his son Richard, who is a graduate physician, are to erect a fine building for a sanitarium near the camp-ground The laying of the corner pier was witnessed last Friday by a number of people, and a cordial endorsement of the project was voiced by many. The location is on a high pine land, in one of the healthiest regions of the State, and invalids will find the soft air and balm-laden pines a means of returning

Geo. F. Perkins is meeting with ex cellent success at Fort Wayne. Ind. He thinks the society there is conducted in the right manner. He writes: "E. G. Price is president; Wm. M. Wefel, corresponding secretary. Dr. Sweringen's entire family seem to be in the work. Last Sunday was a red letter day. Bro. H. D. Barrett, whom everyone knows, was here and spoke Saturday evening Sunday morning and evening to crowded houses. Brother and Sister Sprague having preceded me with good, honest labors, have left behind a healthy atmosphere of independence and 'don' care whether you believe it or not; I do,' that gives the stranger a good foundation to work upon. Although I was en-tirely unknown, I feel it safe to say that I have many friends and ardent supporters who appreciate the earnest effort of honest workers. Brother Barrett is full of enthusiasm and brains, and it goes without saying that he de-livered three of the ablest lectures that tualism as applied to local, State and National organization. I advise that association to cling to him for they will never get his like again. Altogether this is no profitable week for Fort Wayne and the cause."

ester, N. Y., who is also regular speaker of the church association; or address A. K. Sisson, president, 55 Comfort street. We need this temple for the great jubilec. Hoping to hear from our many earnest friends in the cause, I am,

& BURROUGHS.

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OUR opinion of this doctor or

that one, because we never ex-

press an opinion, nor have we

any one connected with us that

is allowed to speak ill of any one

or even to express an opinion.

We know some doctors do so,

The day of shot-gun prescrip-

tion is past; drastic drugs in

large doses will not be given

ten years from now. We be-

lieve in the certainty of medi-

cine and in specific medication,

but specific medication requires

specific diagnosis. He who un-

derstands the action of drugs,

and who is gifted with the power

of correctly diagnosing, is the

A Book on "Chronic Disease"

G. E. WATKINS, M. D.,

LAKE HELEN CAMP-MEETING.

The opening exercises of this rapidly

growing camp of Spiritualists were wit-

nessed by an appreciative audience February 14. Mr. Geo. Colby spoke in

the morning. He treated largely of the prospects of the camp, congratulating

the management on the rapid growth of

the place and on the fulfillment of his predictions years ago.

witty and practical address from the subjects given by the audience. Follow-

ing the address, Mrs. Concannon held a

The lectures, scance and music were all well received, the audience evincing

a deep, religious interest in the services.

The new auditorium, which will seat

700 people, was used for the first time.

The rostrum-a broad and deep one-

was prettily adorned with evergreens

and flowers, and the flag of our country

swung its bright folds from the staff

quests though there are a few more

good rooms left. The apartment house

of the association is nearly full, and Dr.

Brigham's apartment house is now

ready for tenants, and some of its neat-

ly furnished rooms are already occu-

pled. There have been a dozen or more

cottages added since last year, and the

whole grove echoes with the sound of

the hammer as the finishing touches

are being put upon the new homes for

the people.

Mediums present: Mr. O. L. Concan-

non, materializing; Mrs. O. L. Concan-non, platform and private test; Mrs.

Carrie E. S. Twing, lecturer and auto-

matic writer; Mr. A. Campbell, inde-

pendent slate-writer and spirit artist,

one of the best; Mrs. D. N. Sackett,

writing medium; Dr. F. J. Miller, psy-

Among the arrivals expected next week are W. W. Tatum and Amae

Wheeler, both slate-writers and trum-

pet mediums, and Mrs. Elsie Reynolds,

The dedication of the auditorium will

take place on Sunday, March 7. On that day the full talent of the camp-

meeting will be present and special ex-

ercises of universal interest will be

ROCHESTER, N. Y.

It has been a local desire here to build

meeting-place to be called the "Fox

Memorial," as a tribute to the Fox Sisters, who in this city presented the

raps that ushered in Modern Spiritual-

ism. We think all Spiritualists, every-where, should be interested to provide

We have now an opportunity to purchase a magnificent edifice (a church)

on a large lot, well situated, for \$8,000

-\$3,000 cash payment and time for bal-

ance. The property is well built and in

perfect order, and is actually worth

about \$20,000, and will sell for that

amount soon as our country has a re-

turn of business prosperity. The First Spiritual Church of Roch-

ester desires to borrow the \$3,000 at once, if possible, and they will soon

raise the amount by contributions, meetings, etc. They ask for loans in sums of \$100 or more, for one or two

years, bearing interest—giving mort-gage notes therefor. Who will help us to secure this great chance to make a

public worthy presentation of Spiritual-

Donors of one dollar or more toward

the Fox Memorial will be enrolled as

honorary members, and given a beauti-

ful certificate, with an engraving of

Address G. W. Kates, chairman of committee, 97 Edinburgh street, Roch-ester, N. Y., who is also regular speaker

the Temple, or of the Fox cottage.

sm in Rochester?

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THE ETHEREAL BODY.

Concluding Replies to Alcinous.

A few questions propounded by Alcinous in The Progressive Thinker of October 31, vet remain to be considered create human, animal and vegetable 24, 1864. November 2, 1874, he was rethought-life forms, and if so, how long do they live?" To this Mrs. E. B. Duffy has since replied that such appearance if seen by any must be purely subjective and have no real existence. This implies that that only has reality which is objectified.

I should rather maintain that the subjective is real being, the objective the life, cared for and comforted by his demanifestation thereof to the senses. If voted sister. He became perfectly sane, we perceive the subjective, we perceive the truth and are exercising the percep tive power of the soul directly, without being subject to the hallucinations of our bodily organs. But this is rather an answer to an answer, than a reply to the original question.

Man cannot by will or otherwise create life forms or anything else in the sense of bringing them into existence out of nothing. But by the power of a suffi-ciently developed will and concentration of thought he may combine previously-existing matter into new forms He frequently does thus recombine the atoms of his own physical body and attract other atoms into more harmonious relationship with each other and with the ego, thus producing healthier conditions, and in other cases by recombining these atoms inharmoniously be produces disease.

By the use of the same power upon his mentality or that of others, he causes mental effects. He can produce thought forms, and these forms live by virtue of the principle of life which I universal. How long they continue to live as such forms must depend upon the degree of vitality or thought force they received at their conception, the nutriment they subsequently receive from other thoughts and the nature of their environments. Actually they never perish, but evolute to higher thought seance, describing with accuracy and forms, following, like all else, the law

> wills when freed from its dense earth instrument?"

Not necessarily when so freed. It may still find itself under limitations preventing and yet encumbered by an instrument, which though called an ethereal body, is far too dense to admit of such transfiguration. As the will becomes strengthened by the exercise The hotel is pretty well filled with of its powers, and increased spirituality admits of a finer covering, this is no longer impossible. Spirits who have not yet attained this high development may project upon sensitives mental pictures which differ from their present condition. Of this we have constant experience in spirits who for the purpose of recognition represent themselves to clairvoyants as they were in earth-life-not as they now are.

13. "By what process, if any, does the animal ego reach the form of man on the earth-plane?" In reply to this question I can do no

better than endorse the answer given by Mrs. Duffy. "Evolution is a spiritual as well as a natural law. All life moves in an orderly procession."
14. "Does the mental evolution keep

pace with the physical evolution of all life forms?"

The physical evolution is the result and external expression of the mental evolution. Not that the finest mind is hearts. always accompanied by the stronges or most beautiful body. The form and features represent the animal mind. The spirit that shines through those features pictures to us the higher men-tal developments. Thus we often see faces, the features of which, taken separately, are plain, but the expression of the whole wins our admiration.

15. "Is the ego or mind a substance acting upon and reacted upon by its en-

The ego and the mind are essentially different from each other. The ego is the individual man; the mind a property of that ego, as much so as the body. It partakes of both the physical and spiritual, and exists by the action of spirit upon organized matter. This much is common to both ego and mind: That both are substantial entities, but not necessarily material, as we ordinarily understand materiality. The mind acts upon and is acted upon by its environments. The ego subjects its en-

vironments to its innate divine power. I have endeavored to answer these fifteen questions in as clear and intelligible a manner as possible, according to the light given me. If no other good has been accomplished, I hope that at least they have been the means of setting a few other brains to work upon somewhat intricate but most important E. J. BOWTELL. subjects.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa-Dear Friend:—I have worn your Melted Peb ble Spectacles for eight years. They were perfection. Have lost them; please send another pair. IRENE CHASE. Little Valley, N. Y., Feb. 8, 1897.

WE WANT TO DO MORE GOOD. And in order to do it, we should reach 1.000,000 new readers. Help us to do it Let each subscriber get an additional subscriber. Read the announcement on fifth page, headed "Fifteen Cents," and then act in our behalf.

Mrs. DN Dobson-Barker,

AS A SPIRITUAL HEALER HAS NO EQUAL!

Rejoice and Be Glad! Herald Forth the Tidings of Good Health!

DR. A. B. DOBSON'S

icaling powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS'

of all diseases that fiesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for disgnosis of your case. Here is one of her many cures:

case. Here is one of her many cures:

MY DEAR MRS. DOBEON:—I herewith enclose stills for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach; but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her atiments. We thank you succeeply for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly, REBECCA LEVY.

PASSED TO SPIRIT-LIFE. Elnathan Judson, brother of Abby A.

Judson, was born in Maulmain, Bur-mah, July 15, 1838. His parents were Rev. Adoniram Judson, D. D., and Mrs. Sarah Boardman Judson. He was brought to this country in 1845 by his father, his mother dying on the passage to the island of St. Helena. He lived six years with Dr. Calvin Newton in Worcester; fitted for college at Pierce Academy, Middleboro; was graduated from Brown University in 1859; and from Union Theological Seminary, New York City, in 1862. July 4, 1860, he received a sunstroke while rowing in a regatta in Providence, laying the foundation for subsequent poor health. After painful struggles and vicissitudes, he was placed in the Maclean hospital The eleventh is: "Does man by his will for the insane in Somerville, January moved to the insane asylum. Worcester. In January, 1896, he had a second stroke of paralysis, implicating the left half of his body. He was removed to his sister's home in Worcester, passed to spirit-life, February 8, 1897. After thirty-two years in insane hospitals, he had nearly one year of home and was conscious to the very last, the final cause of death being pneumonia. Almost his last words were: "You are very dear to me, my sister."

Many surviving friends in different parts of the country will recall his integrity, his purity, his sweet disposition, his polished manners, his bright intellect and his tender heart; and will rejoice to know that his sufferings are ended. The deserted house of clay was incinerated at Forest Hills, and his freed spirit has entered the home of the

Miss Judson is: now resting with friends in Worcester, Mass., and is rejoicing that the increasing trouble with her eyes cannot now prevent her from caring from this dear brother to the very end of his earth-life, Her work for him is now done, and he is in the embrace and charge of his angel parents.

Mercia Roynton: Lane left, the mortal for the immortal life, January 30, 1897, at her home in Braceville, Ohio.

Mrs. Lane began reform work in her early youth, when she was one of the most beautiful and attractive young ladies we have ever met, and her ears were filled with flattery and adulation. While most girls, gifted with such rare and queenly comeliness, would have been frivolous and vain, she was never f eternal progression.

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