

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

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A GRITIGAL STUDY OF OBSESSION

DELIRIUM ENCOURAGED BY pease their thirst throught his or-FIENDS-SOME OF ITS EXTRAV. ganism. They were attracted into his DELIRIUM AGANCES ARE FAIRLY AC-aura by the alcoholic fumes permeating it, and they drank the breath of their FOR - TREMENS COUNTED victim with an avidity only equaled by TREATED SPIRITUALLY AND BY the toper in partaking of a long-deferred dram. But it was not exceeded by the HYPNOTISM, RESULTING IN A SALUTARY AND PERMANENT ecstacy of such inferior devils as took CURE - EXPERIMENTS WITH it at second, third, fourth and fifth hand -the stronger infernals taking it from SUBMERGED CONSCIOUSNESSthe fountain head and imparting it to MAN A PSYCHIC TRINITY.

"One of the most interesting patients the momentary sensation breathed it have had-1 mean from a purely sci- into his neighbor, and so on the flavor entific view-was a victim of delirium of whisky was extracted from a mortal tremens," continued Dr. Grace, in the Cincinnati Enquirer. "He was a large, "Can imagination picture anything strong, determined man, stubborn and intractable; and without the aid of hyp-notism I could have done nothing for of much good work, compelled to enhim. "He uttered bloody threats against everybody and would have inflicted bodily harm upon some people had he abasement. Black spirits and while, so been left without restraint. Especially withered and wan and wild of mien as tierce was he indenunciation of his wife whom he foully loved when mentally in human shape—this is the report of healthful. In his deranged state he the medium—hovered about Hasewell charged her with every crime denounced in the decalogue, and with con-spiracy to deprive him of life for the sake of enjoying his property without impediment; and he threatened her with that which fed their demoralized appedeath at the first opportunity he might tites when in mortal form, and now obtain for dispatching her. Nobody be- craved with an intensity infinitely mullieved that under any conditions would tiplied. I subsequently learned that the he do her harm, but one day, when she root of Hasewell's paroxysms was the inconsiderately entered the room, he drew a revolver from beneath the mattress and fired point blank at her head. The ball just grazed her scalp, leaving stimulus to which they were accusa welt as large as a man's finger, whereupon she was seized by friends and bundled out of the room, and she did surroundings was forced by the pernot return to the presence of her lord sistent annoyance of these invisible and master till he was declared less pests. daugerous.

"In one of his worst paroxysms I took hosts through hypnotic and other psycontrol of this man, Luke Husewell, and chic appliances by the adoption of a threw him into a trance, and while he heroic method. It occurred one day held such connection with his normal when the medium informed me that the state as to mentally continue his fight whiskey fiends were unusually numerwith enemies iunnumerable 1 employed ous and persistent, and all of Hasehis secondary self at reading and dis- well's strength was employed in the atcussing the news of the day as sanely tempt to drive them away. By the exand systematically as the most thor- ercise of all my power I threw the man ough digester of newspapers. It was a into the deeper trance, and then I said: curlous medley of insane acts and save " 'Luke, you are followed everywhere conversation, the hands and feet doing by fiends who inhabit the earth, the that of which the psychic tone of the air and the sea, and they seem to be among the choicest denizens of hell. person took no cognizance."

"Do-you think the acts were as inde-endent of each other as those per-" 'Yes; and do you see them, too, Doc? pendent of each other as those performed by two different individuals?" Nobody would believe me before, but I asked.

here they are now, five of 'em come to "Yes, quite so; and that one was the give me a fight,' and a fierce struggle normal man and the other the second- began. I did not permit it to continue, ary, or submerged, man, always ready but called the man back to his elementby the proper means. I found the ex- "Did you run from those devils?" I by the proper means. I found the ex-

guiding you to take her life. But you were the responsible person in this deed. You have also made me an important promise. Do you recall it? "Yes, to obey your directions when you drive all the devils off." "In every particular?"

" 'Yes. "'Do you see any devils now?" "'No, but I hear 'em.' "'What are they doing?" "'Cursing you.' The medium con firmed this report.

" 'Why cursing me?' "'For getting Luke Hasewell out of the next, who, in turn, after enjoying their clutches. 'They're the worst drunkards you ever knew, and they sucked me dry every day and then threatened me with death if I didn't fill up again I had to fill.'

more repulsive? Here was a man in the "'Where did you get it?' Strict directions had been given against letting the man have a drop, yet it was known he was constantly unedr the influence tertain friends of 'the lowest order to make recompense for his voluntary selfof ardent-as well as other-spirits, and there was a problem involved. He glanced toward the window in one corto libel the merest semblance of things ner of his second floor room, and thither went. Hanging outside, well secured from observation, was a basket painted like vultures in search of carrion, and to correspond with the color of the resifought each other for a draught of the dence, and it contained three whisky poison which ladened his breath. They bottles, one of which, holding two beset him on every side, intent upon quarts, was full.

"'How have they been replenished from time to time? I asked. "'Ask me when and 1 can give straight answer-in the night. If asked how and by whom, I can't answer, for

constant irritation inflicted by these I didn't see. demon topers, who as a penance were "The insane inebriate I believe to be compelled to unceasingly long for the the most cunning person on earth. Hasewell felt the premonitions of his attack, tomed through habit; and his inattenknew from former experience that whistion to matters and things in his visible ky would be denied him, and, as it aftervard transpired, made arrangements with a dealer to keep a supply of full bottles in his basket till further orders. "I destroyed the power of the entire

They were carried there in the night, and a ladder in the rear yard of the Hasewell place enabled the bearer to each the place of deposit. The man had been soaked with whisky from the beginning, the fumes of the bottle imp always accompanied him, and 'how?' had mystified me and his attendants He visited the window frequently in quest of 'fresh air,' and would allow no one to go with him on these occasions. Thus the riddle was out. Thus an unwitted sick man outwitted those wh were supposed to have their wits about

them and their bodies in health. " This is a very wrongful act.' said I with a show of offense. Had you striven in every way to defeat the work of your physician, you could not have done worse, and had I learned what you were at earlier in the case I would have abandoned it. You have done that which destroys my sympathy with you in your deplorable condition.'

arch fiend or his imps. Hasewell is toecessary by the attempt of a devil day a sober, staid, prosperous citizen, and no one will be more surprised than he to find that his case has been referred to in this gathering as an illustra-

tion of that wonderful combination, Spiritualism and Hypnotism. T. P.



ANOTHER EXPERIENCE OF A TRAVELER RETURNED FROM THE BORDERLAND-WELCOMED BY LOVED ONES WHO HAD GONE BEFORE.

In The Progressive Thinker of February 20, I read with great interest Rose the machine turns out, and the individ-Eva Angel's account of her experience, ual that can operate this machine for himself will produce a much better with her conditionat the end of a severe class of work than the one who depends and dangerous - illness.' I had read William Gray's article upon the same upon others to run it for him. subject and had said to myself that it we term strong-minded and weak-minded. The one guides his machine was a dark picture, and I thought how different his experience had been from mine when a loving and weeping wife with a practical hand, allowing no one had stood over me and asked me if I to tamper with it; while the other alknew that I was dying, for my experi-ence was that death out of earth life lows his machine (or mind) to be governed largely by those with whom he meant all that was beautiful. comes in contact. Backward and for-My disease was of a nervous nature, and every nerve was held taut as a ward-swayed by this one and that one

-he is indeed to be pitied; but he need bowstring until tired nature gave out not remain in this wavering mental and a relaxation took place and I dropped into a condition of utter reposecondition if he chooses to outgrow it. You can train your mind to do your

own thinking if you will, instead of de that was a heaven to my wornout body. pending upon some one else to do it for Not a nerve quivered with pain, earth you. Take some of the problems of the was lost to me, and the joys of anday-some special study-then set the other and a higher life were mine. 1 mind to work upon it and begin to had found rest at last. 'A bright, superthink. Exercise the mind as you would nal light surrounded me, that was gloriany part of the body that you wished ous, the wife of my youth was with me, to develop, for unless it is cultivated with a smile upon her angel face that and forced to work, the productions of told me of the joys of spirit life. it will be weak. Father and mother were-there and they

welcomed me to the home of the soul. When you can once guide this wonderful machine, see that it runs in the My little ones were there, all in a spirright direction and turns out a class of 1 suffered no more-1 had passed that work that can be utilized. It has been point and the peace that enveloped my soul was the peace that **Ppass**eth all un-derstanding." I dwelt in a fairyland. said that we will be called upon to give an account for every idle thought, and while that is not literally true, yet there is more of truth in it than many sup-Not a chill came over my body or my soul, but a heavenly warmth filled my pose. Idle, useless thoughts are a posiwhole being that came if com a heaven tive hindrance to mental growth. They take up the time that should be devoted of rest and quiet peace in the realms of a tropical summerland: 1 to the formulation of thoughts that

This taste of what my earthly friends would be a benefit to the thinker as well as to others. called death was to me really a beauti-I am well aware that the mind reful condition. No frombles no carequires at times rest and recreation from nothing but rest-holy, quiet rest, wherein my very soul bathed in the sober, serious study; but there are too light of the loved ones that had gone many that leave it in a state of continual rest, and I wish to urge upon those on before me. So I can really say: "Oh Death, the necessity of giving it some healthy, where is thy sting? Oh grave, where is beneficial work to do. The mind that

it sense.

thy victory?" To me, death out of is filled with frivolous thoughts is like earth life is only a birth from out of this old tired and wornout body, into joys and beauties of that better life one step

POWER OF THOUGHT. cloud that surrounds you, and by that color will you be judged and known for just what you are. The nature of the thoughts determines the character every

ITS POTENCY FOR GOOD OR ILL time, and you cannot make a practice CLEARLY SET FORTH-RELAof entertaining low, degraded thoughts TION OF THOUGHT TO SPIRITwithout your nature becoming correspondingly low and degraded. UAL GROWTH-AND TO HEALTH In just the same proportion that evil thoughts produce harm, so will good

AND DISEASE. pure thoughts go out on missions of love One of the most powerful agencies in and mercy, strengthening the weak, up-lifting the fallen, and acting as a tonic the universe that wields an influence for both good and evil, is thought-a

something which the physical senses cannot perceive but which has a marfor all humanity. It has been proved that thought will create as well as destroy disease. Bad velous effect upon the physical body inasmuch as mind affects matter, and thoughts vitiate the blood and the enthought is the production of the mind. tire system, and a person cannot be The mind is the machine which does the well that continually fills the mind with thinking, the thought the work which low, vicious thoughts. Sooner or later

he must pay the penalty. The subject of thought opens up before us a broad field in which we can wander at will. There is no limitation to be placed upon it. You can imprison That is the difference between those he body but you cannot confine a thought; it will go out on its errand of good or evil. And the nature of it will letermine whether it will return a bless-

ng or a curse to the one that sent it out. When people come to understand the importance of right thinking, we will have a healthier and better class in every respect. "As a man thinketh, so MRS. IRENE GAY.

Flint, Mich.



SPIRITUALISTS' MASS-MEETING AND CONVENTION AT MINNEAP

OLIS, MINN. beginning to end. All meetings and societies united in one grand, harmonious gathering, except Mrs. Pruden, and the president and board of directors desire to sincerely thank all those noble, disinterested workers who could for the sake of harmony and the general good, lay aside personal interests and minister to the hungry souls seeking for a knowledge of the life immortal.

Professor H. D. Barrett-that noble, generous soul-was with us during the entire three days, taking part in all meetings and dispensing the bread of life, which was received by the multitudes with great joy. In thanking him we also desire to thank his uncle, J. O. Barrett, for his assistance in giving out words of wisdom and knowledge from his storehouse of accumulated thought through many years of experience as teacher, thinker and philosopher.

Those veteran workers Mrs. Lepper nd Mrs. Lowell, were active and al-

NO. 381.



EXPERIENCES OF A CLAIRVOY. ANT--LESSONS DEDUCED THERE-FROM-ANIMAL AND MIDGET PRESENTATIONS - THEIR SIG-NIFICANCE.

For the last two years, through the kindness of my spirit friends, I have been going through a course of development as clairvoyant and some other mental phases.

Wonderful things have been presented to my spirit eye. I have seen many forms of animals-elephants, lions, tigers, bears, dogs, cats, etc., also those nidgets-miniature human and animal forms-talked about by Alcinous, E. J. Bowtell and others.

It strikes me that great minds may sometimes get erroneous ideas and silly notions in their heads.

From my own experience, mostly, I think that the fact of chirvoyants' see-ing forms of animals is no proof that the lower animals are immortal, and those midget forms appearing to clair-voyants are no proof that such beings exist. The idea that they may be souls waiting for fleshly embodiment seems preposterous.

It is not probable that the power of seeing with the spirit eye, of any two persons, has been unfolded exactly in the same way. At a certain stage of my unfoldment, representations of animals, fully formed, apparently, as natural as life, were presented. That stage having passed, I have not seen them since.

I have seen those forms created gradually, but quickly, made up from cloud-The Mass-Meeting and Convention like appearances, and sometimes the called by President Aspinwall and the heads only were shown. Heads and directors of the Northwestern Camp faces of animals were pictured upon ex-Association was a decided success from ery object my eyes rested upon-not exactly pictured, either, because they were not surface representations.

Those forms would change position, eyes would move naturally, and show prominently and brilliantly, and to all appearance were real living animals.

Heads of animals would often change to human, and heads and faces of persons would change to animals, and all appear as real and natural as life itself. Sometimes a large eye, only, would be sent up to my face, and the eye would expand, and appear like a large mirror; by looking into or through this transparency 1 would see an indescribably wonderful panorama. In this manner 1 have been shown representations of the spirit-world, and the condition of different races and nationalities of people. That I might know, what nationality of people was to be represented, the animals of the country,

would first be shown. Faces of persons often ways ready to aid and assist wherever represent other persons, and sometimes there would be many faces having the same likeness. At first faces were seen and whenever called upon. If it is not trespassing too much upon your space, only in the dark, or by closing the eyes; I wish to add to those mentioned the names of the gallant band of speakers afterward in the light, nictured on and mediums who took part in the exerwalls, windows and other objects. cises, and who are competent to conduct Sometimes a lone eye would be visservices and give test of the immortalible, which would creep along the wall: after awhile that lone eye, enveloped ity of life, in any section or locality where they may be called as public partially in a cloud, would leave the workers-Mrs. E. Brauer, Mrs. Bessie wall and traverse space, all the time Aspinwall, Mrs. Barton, Mrs. Tryon, gazing fixedly into my eyes and would drs. Taylor, Mrs. Vaughn, Mrs. Shaft, approach nearly to my face. Misses Victoria and Minnie Sunberg, As sight progressed a large, brilliant Mrs. Knudson, Mrs. Miner, Mrs. Knight face would be fixed upon the wall or and Mrs. Gould, all taking part in the other object, and a mirror-like appeargrand test seance of Sunday afternoon. ance spread before my eyes, and a miniature likeness of the face on the wall, partially enveloped in clouds which va-The Washington Hall was crowded, and I do not exaggerate when I say that hundreds were turned away unable to ried in color and brilliancy, like gold find standing room. In the evening an dust, diamond dust or smoke more or overflow meeting was organized in anless dense. These forms would float other hall in the same building capable around, approach and recede, and perof seating about 150, but both halls form many gyrations. failed to accommodate the anxious ones Sometimes many faces would be stadesiring to gain admission, and we were tioued on the wall as a background or base, and their miniature counterparts forced to turn many away; and we have decided to either build or engage some form a sea of faces, all with bright eyes hall that will hereafter accommodate gazing into mine. Looking off at a distance, across the those seeking to gain a knowledge of the continuity of life, which Spiritualstreet, or at the clouds, faces would correspond in size to the distance. Look-I do not want to forget to mention the ing into space away off. I would see hundreds of faces with bright eyes sail-ing towards me. I have been taught soul-inspiring words from Professor Caton which electrified the audience. many lessons by seeing the panorama from which the applause was loud and long continued. We feel that much produced, and often I am not able to inerpret, the scenes produced being engood has been done, and that it will adtirely beyond my comprehension. vance our cause to hold these united mass-meetings as often as once in three I do not pose as a medium. I am not months. We shall soon open the camet prepared, and may never be. I someimes see real faces and recognize them. It is clear to me that clairvoyants may see many things that are produced by their controls simply for the purpose of S. N. ASPINWALL. unfolding sight, or to teach them valuable lessons I seldom attempt to tell what I see. It cannot be told. I can say only, it is wonderful. I am never unconscious. I can carry on conversation and at the same time be viewing scenes produced by spirits, far too grand to describe. While I claim that the fact of clairvoyants' seeing animals is no proof that very animals are immortal, yet I think they may be. If they are, it does not follow as a matter of course, that spirits should see them. There may be an animal plane or sphere. Those diminutive forms which clairvoyants sometimes see-the supposed souls anxiously waiting for a chance body to creen into-I think are only appearances adapted to certain stages of development, and are used as a means of unfolding the powers of seeing with the spirit eyes, that the eyes may be opened and the scales J. R. CUSHMAN. removed.

periment so interesting that when the asked "'It seems so, but I didn't mean to normal mood changed to something of the comic order I forced by suggestion do it. Something forced me away from the secondary self into a serious vein, 'em.'

"'Against your will?" and the man was laughing boisterously and weeping as if in the very depths of sadness at the same time. I readly dis-thrashed a dozen at a time." "Never before had I been able to concovered the dividing line between the two moods, but it is difficult to describe, nect the man's waking and hypnotic just as it is difficult to comprehend it. consciousness, and here was an impor The two degrees of mental apprehen-tant point gained by quick action. sion are as distinct as they could be in "I see none of the devils,' said I, 'but sion are as distinct as they could be in any two persons, and they remind the have positive evidence that they are observer of a beckoning motion with there, and that you see them. A friend one hand, while the other menaces with in whom I have unbounded confidence

blows those who approach; or the com- also sees them, and we have found a plaisance of a mood co-ordinate with plan to drive them all away. "Then do it, for God's sake. At times another which opposes everything and everybody. You say these conditions I've felt like lying down and letting 'em are unnatural, and I reply that they kill me, they're such a pester.' grow out of a law of nature heretofore "'Will you obey my directions strict-

neglected, but now found to be of ly in every particular if I do this for great moment. In the new psychology you?

they are set down as of the first im-portance, and I feel assured that their critters than I've ever seen are jumping on me now.' The medium confirmed cultivation will develop features of still greater and probably unanticipated this statement. "I threw the man into an ordinar value.

"At 'my third interview with Haserance, suggesting pleasant surround well I sought to throw him into the ings and refined society. Immediately deeper trance, but without success. he was at peace.

The effort, however, was not barren of "What do you see now?' I asked. "'Things are strange,' said he. good, for it led me to a discovery, to There are many people here, ladies wit: That the influence opposing my ministrations was the enemy of Hase- and gentlemen, that I don't know; per well's wife and longed for her destruc- haps friends of my wife; but where i tion. Words were dropped which forced Ruth?' meaning Mrs. Hasewell. this conclusion, and I resolved to dis-"Never before during his attack had lodge the energy. It was a long and dif-ficult job, made so because the oppos-abouts. We were gaining ground, espeing spirit was strongly intrenched and cially as his tone was kindly. able A RIFT IN THE CLOUD.

"'Of me?'

he shouted; but that

was him, Wis

TO POSSESS THE MAN AT WILL. "'Mrs. Hasewell is near at hand I could hear the threats of this demon. Shall I call her?' "'Yes.' like an echo in the brain of the victim.

"The woman came with fear. She ha who was startled for a time and then made unmanageable by them. When not recovered from the shock of the this condition supervened I was compistol charge. Tremulously she pro pelled to desist and awaken the patient. nounced the man's name: otherwise he would do things unimagin-" 'Luke.' "'Yes, Ruth.' able. His tertiary familiar was not simply indecent; he was gross, foul, abominable. Of his words I shrink from "'Are you better?' "Indeed I am. Doc. has found the the recitation of a single example, but devils nobody else could see, and he' may venture Hasewell's reply to one driving 'em off.' f his propositions. In effect it was in "'That's fortunate. So you do no of his propositions. In effect it was in see any more of them?" "'Only one, and he don't come forthese words:

"Surrender to you my wife! You have lied about her. I find, and now you want ward. Oh. I see; he's afraid of you.' her damned in your company. No. no. no! All hell shall not make me think wrongful of her again."

"These words were interspersed with) be,' shouled the man, just ready horrible expletives, and supplemented lapse into another paroxysm. by a fight for mastery, compelling me to "I threw him into the deeper trance close the interview. The idea came to with little effort, and by suggestions inme slowly that in this third estate duced him to beg his wife's pardon for shooting at her. Mrs. Hasewell was in-Hasewell was comparatively sane; first. on account of his radical change of clined to retire before his approaches, views regarding his wife; secondly, bebut I assured her there was no danger cause his conversations with me were of a boisterous manifestation. He more connected and sensible than on threw his arms around the woman's any other occasion: thirdly, for an hour neck and cried bitterly. succeeding the deep-trance he was "'It was not your husband that shot quiet, and apparently thoughtful, as if at you. Ruthy,' striving to recall his wandering wits, devil, Wistar. You remember him I worked under the impression made by dear? these incidents, and called in the kind "'But he is dead.' of heip they evidently suggested. A "So he is. How could I make such a spirit medium in whom I had strong mistake? Oh, he said it faith was brought to my assistance for tar. and there's no doubt. He must the purpose of discovering the various have known who he was." powers that held Hasewell in control. "But they finally left the matter in uncertainty and recalled Hasewell back and we set at the task of this investigation systematically and laboriously. to elementary principles. "'You've had a busy day,' I remarked,

"It was found that in his normal state he was surrounded by epileptic friends when he was fully awake. ruined by strong drink while in the "'Very,' he assented. "You have been in a great many mortal form, and their craving for intoxicants was made the occasion of places and seen numerous people, most fierce assaults upon our maniac, be- of them strange. You have effected a cause he refused or was unable to ap- reconciliation with your wife, made

"'Hold on, Doc,' he implored; 'don' make me feel any worse. There's no use of more whisky unless the devils come back, and you've driven 'em

away, haven't you? I'D HAVE BEEN DEAD

long ago if I'd had nothing for them, for they always said, "Whisky or leath," and whisky it was, every time D've suppose these critters came out of hell? I expect hell's just plumb full of drunken cusses that want nothing but whisky and fighting. Why, I've had regular knock-downs with more than a thousand of 'em, but I went under one day when old Mr. Beelzebub called. He k me by the nose and chin as slick as I'd handle a chicken, and sucked all the breath I'd oughter had to breathe with for the next two hours. Then he grum bled about the "weak drain" and hit me a thundering kick. I feel the re

mains of it som'eres round here now, he concluded, rubbing his back. "This statement regarding Beelzebub

-if it really was that august personwas quite consistent with facts. I was hastily summoned to Hasewell's bedside one night, and upon arriving was nformed that he had not breather for near an hour. I discovered a sligh respiration, but the condition was bad ndeed. Artificial means to inflate the lungs were adopted, and after long waiting they were successful. Upon regaining consciousness the man spok of a pain in his back, and complained of it for several days afterward, aver ring that he had been brutally kicked This claim was set down as a figment of a mind diseased "You have had all the use and abuse of whisky you can have from this time forth forever,' said I. 'It has almost inurdered you and your wife, made you the sport and tool of fiends, and a bur

den to yourself. No wonder the devil kicked you. He found you too servile He is said to despise fools. No regrets would have been expressed if he had cropped your ears, for they are ridicu long and cumbersome. In othe words, you have been an incorrigible ass through all this sickness, and it h

a miracle you are not dead.' 'Hold on, Doc!' he interrupted; 'no same man fights a sick fellow, even with foul wind. I've promised to do as you say, and I reckon you know I'll nind pretty well. But fix things up in

"'Yes, he's been lying about you, and a little smoother talk.' s afraid he'll be punished. And he will drew up a temperance pledge which was signed by Hasewell and with nessed by three persons there present man was truthful, although rough and I knew he would abide by this written undertaking, if he understood

> "'Never under any conditions are you to take another drink of whisky. or other ardent spirits,' said I, in explanation.

"That's what the paper says,' he answered, 'and nobody can put his finger on a thing to show that Luke Hasewell ever went back on his own name . He won't begin any such trick now. But, Doc, one thing must be understood: The fellow that put the whisky in the basket mustn't be molested.'

"'He ought to be hung." "'Oh, no; he did that in friendship. and I needed the stuff more than you can think.' "Hasewell sent back the full bottle to the purveyor, with word to supply no

more. He recovered slowly, for the attack was severe, but he saw no more devils. Their temptation to visit him had been removed, and where there is no opportunity for either whisky or blood is not a congenial place for the

vield a harvest of knowledge and wissearer the realm of eternal light, and life, one step nearer the divine source of all life. So we will be born from one spirit control your thoughts.

life up into the higher lines of scul life, and at each birth we will drop a por tion of matter until at last man's 8011 will mingle with the ethereal soul life of the universe, and his soul will lose its individuality forever and in this manner all nature does its ceaseless work of one continued round. As the fog rises from old ocean and drifts to the mountain top and there falls in refreshing rain, and then starts back to the ocean again, so shall man's soul drift, and this eternal replenishing of the universal life-forces must go on for ever and forever. The Brahmin's trust in the great

Father Spirit or the Great Oversoul is really inspiringly beautiful and grand to contemplate. It is as follows: (Gunga is the sacred river, the Gan ges and Kllatza is a sacred mountain in India.)

The snowfiake that glistens at dawn on Kilatza,

Dissolved by the sunbeams descends to the plain. There mingling with Gunga it flows to

the ocean. And lost in its waters returns not again-

It comes not, it goes not, It comes not again. 100

On the rose leaf at dawning a dew drop is shining.

Which later exhaled falls in nourishing rain

Then rills back to Gunga through green fields meander Till onward it flows to the ocean

again-It comes not, it goes not, It comes not again.

snowflake still whitens the peak of Kilatza,

But the snowflake of yesterday flows to the main. At dawn on the rose leaf still glistens

a dewdrop,

But the dewdrop of yesterday comes not again-It comes not, it goes not, It comes not again.

So the soul that is freed-from the bond age of nature

Escapes from Musions of joy and of pain, and pure as the flame that is lost in the

sunbeam. Ascends unto God and scomes not

again-It comes not, it goes not,

It comes not again. ffalo, N. Y. J.W. DENNIS. Buffalo, N. Y.

A STARTLING FACT. The Progressive Thinker was only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and ifive other fine addresses and articles, one by Col-Ingersell, grouped in one aper, and we want to send out 1,000.000 of them. It is worth ten times its veight in gold. Read the article on 5th page headed 'Fifteen Cents."

Every one of his opinions appears to imself to be written with sunbeams -Watts. · Passion is the drunkenness of the ness and thoughts color the aura-the mist-like mind.-South.

dom. Branch out in different directions and learn to think, and also learn to

Kind, loving, charitable thoughts are like beautiful, fragrant flowers that send out their perfume to refresh and theer the weary passer-by; while harsh, bitter thoughts-thoughts full of revenge and passion-go swiftly on their unjust missions and ofttimes crush the noor victim towards whom they are lirected: but they rebound with added force and strike the one that sent them out. Those that are in the habit of giving way to feelings of rage and sending out thoughts of bitterness and hatred would do well to remember the old adage: "Curses, like chickens, come home to roost;" for it is an actual truth that. if you send out an evil, unjust thought. it will return to you again and add one more link to the chain that binds you in a state of mental servitude. If mortals could but witness the baneful effects of evil thoughts, they would stand aghast, appalled, and it would surely teach them a needed lesson-one that would cause them in future to refrain from sending them out. Many times vou-condemn some poor, weak soul that is mentally unbalanced, for giving way ists only are able to give. to temptation, especially if you dislike him, and no doubt you would be greatly astonished were you told that you had partly caused his downfall by making him a target for your unjust thoughts and thus weakening his already weak mentality. But such is often the case and more than that-many a young and once innocent girl, if she but knew it, could trace the very beginning of her

downward career to the evil effect upon her sensitive nature of the base, seething thoughts of passion that were directed towards her. us. I would that every human soul could

realize the damnable effect of these thoughts. That is a strong expression to use, but it needs a strong term to express the evil that is being wrought by ending out broadcast over the land vicious, impure thoughts. It not only harms others, but it attracts to yourse low, degraded, earthbound spirits, that take the same delight in causing misery and shame that they did when they walked the earth in mortal form, and ere you know it they will obtain such a hold upon you that you cannot escape from them, and after you pass to the other side it may take years before you can outgrow their influence and begin to progress.

f you would be surrounded by pure influences, think pure thoughts; but as you value your happiness either in this life or the life to come, do not allow an evil thought to gain a foot-hold withn your mind. If such a thought comes, Our little society is still holding its crush it out instantly and exert every power you possess to think only such own. We meet the 1st and 3rd Sundays thoughts as you would be willing to have the world read and see. of each month. Our Young Folks pro-Do not imagine for one moment that thoughts will remain unseen. Many clairvoyants have their spiritual sight so quickened that they can readily perwive the aura that surrounds each per son, and by the color of it determine upon the nature of the thoughts. Thus, white denotes thoughts of purity, spir tuality; a beautiful blue, thoughts of a traithful and devotional nature; pinl or a faint rose-red indicates pure love, pure affection; the deep red, tinged with brown, shows passion and brutal anger; a nale yellow denotes thoughts on the intellectual plane, knowledge, wisdom;

gressive Lyceum is the most interesting feature of our work. We are yet en cumbered with a small amount of dehi on our hall; soon as that is free, we will then apply our energies towards getting good speakers to help out the cause. Dr. D. D. Clark and wife, are now

laboring with the friends in Metropolis Ill. We expect them here within a few days to assist us. The doctor is an elo quent speaker and is very earnest in the work, and Mrs. Clark is a very highly and finely developed psychometrist of this State, for our cause. Their field of labor is largely in the Southern and the deep orange indicates selfish-States. Long may they both live to greed. Thus will your continue the good work.

NEXT WORLD INTERVIEWED. To the Editor:-Many thanks for your promptness in sending me the "Next World Interviewed." In less than fortyeight hours after I sent in my renewal

for The Progressive Thinker, I received the book, and to say that we are pleased with it would be expressing it mildly. It is a work that should be in every family; not only should it be read by Spiritualists, but by all who aspire to a higher and better life. I am glad that it is so easily within the power of all, rich or poor, who are anxious to become acquainted with the grand phi-losophy of Spiritualism. There is no work that has come within my knowledge, that contains a higher conception of our philosophy than the Next World Interviewed, and for so small amount of money. It would be very cheap at

THE WAR IN CRETE.

To even make a note of the dailychanging condition of affairs in Crete would only confuse the general reader, without being instructive. The Christian element on the island wish to be united with Greece, and that little kingdom accepts the situation. She sent a strong naval force to the island, and the allied powers protest. The Sultan leaves the matter with those powers to settle. What the final outcome will be no man can tell. The probabilities at the present writing are that Greece will be the victor. It is the first step in a oncerted movement to blot Turkey from the man of Europe, and divide its territory among the rival powers. Tomorrow may change the outlook.

Both have done noble work in this end

Villa Ridge, Ill. W. H. LEIDIGH.

who desire or are expecting to be with

paign for our summer camp, and we are assured of a half-fare rate. Would like to hear from all phenomenal mediums

THE PROGRESSIVE THINKER.

SPIRITUALISM.

2

IS SPIRITUALISM A RELIGION?-DISCUSSED BY A JUDICIAL MIND.

Over the doors of an ancient temple is this inscription: "There is no religion higher than truth." Many Spiritualists have adopted the motto, but I think we should go a little further and inscribe over the gates of our temples another motto: "There is no religion so high as truth."

That divine seer, foolishly termed by a wit, "the inspired lunatic of Patmos," beheld in his symbolic vision the New Jerusalem, and he "saw no temple therein," He that proceeds to develop his own psychic powers becomes an in habitant of the New Jerusalem. By doing this he enters the subliminal sphere of existence-the kingdom of God within him. Spiritualism invites all aspiring souls to do this regardless of any

former condition of servitude. There are gates on all sides, "and they shall not be shut at all." What is the essential difference, if

any, between primitive Christianity and Modern Spiritualism? It may be tersely expressed by saying we have "method in our madness." We are more rational or scientific in the manner of unfoldment. We go about in a systematic and logical way to provide the physical and mental conditions that prove fa-vorable to the manifestation of decarnate spirits. The early Christians by accident assumed and furnished conditions that we deliberately seek to promote. It is true that they were given manifestations superior to modern ones in many aspects. It would appear that the angel world treated them as babes, while they recognize our ability to walk. The experiences of truth-seekers in the last eighteen centuries have not been useless. Certain traits of character distinctive of this generation are the result. Being able to walk, or at least to toddle, the angels treat us not as if we

were babes on the breast. In dealing with the spirit-world, what is required of mortals corresponds to what is given. I have little doubt that Paul's method of trying the spirits, by asking them to confess that Jesus Christ is come in the flesh, was effective in protecting the early Christians from imposition, but it does not follow that it would operate satisfactorily now. It is easy for a designing spirit to confess that, as any other formula, unless the superior ones interfered. And while 1 thus assert a superiority of the modern over the ancient believer, I would always recognize humility as the mother virtue, depending infinitely more upon the grace of God to protect me from the foes within and without than upon my own reason, but this humbleness does not require that I stultify or forfeit rational consideration of things in any case, until the utter ineffectiveness of reason be manifest or its temporary suspension as in hypnotic control be accomplished by the spirits I in a pure motive have enticed. I shall be thankful if such control be found unnecessary in my unfoldment, but I shall not presumptuously resist, for I am certain we will find it true that "whoso receiveth the kingdom as a little child, the same is greatest therein." ANCIENT AND MODERN SPIRIT-

UALISM.

Corresponding to the change in methods of thought, to the increased capacity of applying reason to occult mysteries, and in accordance with the requirements of modern psychics, we find the supreme distinction between anclent and Modern Spiritualism in the nature of their revelations regarding

the higher life. From one point of view our mediums compared with those of other days seem as hens aside cagles. But-and this is the important ideamodern revelations are literal represen-

tations of the snirit-life and clearly

ercise of psychic powers. "The spirit and the bride say come." SPIRITUALISM A SCIENCE.

Spiritualism is rather a science, but liberal enough to embrace the devotional and emotional elements of a hopeful religion. It urges every observer to develop his Christlike powers, and in giving the physical-mental conditions requisite, he must exercise the saving qualities of the saint. While merely the faculty of conveying the thoughts of supernal beings to mortals does not imply perfection of the medium's character, yet the persistent endeavor to see, hear, feel spirits, and to estimate their advancement forms the truly natural exercise that strengthens the medium's own soul. He is watch-

ing and praying-toiling and enduringbelieving, hoping, aspiring.

THE GREAT, SUPREME TEST. Is there not a chance, by a clear understanding of the conditions required of us, to codify and dictate rules to the aspirant and thus found a system and establish authority and give the dogmatist suitable opportunity to display his self-esteem? A little observation will show that beyond the most general instructions such as "whatsoever things they are but preachers. are lovely, think on these things," the requirements vary with the individual. "Know thyself" is the first duty of each and every one. Unto thyself be truewhich is impossible if you are under bonds to another. Listening to advice is courteous and wise if you only accent what commends itself to your own

"I will put my laws minds, and in their hearts will I write them. They shall not teach every man his brother, saying, Know the Lord, for they all shall know me. from the least to the greatest." The two great Hebrew prophets, in

divining future methods of communication between the physical and spirit ual planes, declared: "A way shall be built there and a way of holiness. No unclean thing shall pass over it." Will Spiritualism stand this test?

mind.

knew."

WHO MAY FEAR OBSESSION. and in the use of all the psychological The careful observation of thinking possessions of volce and physique, they were enabled to bring to repentance all men, with the experiences of physiwho where susceptible. They imitated cians, demonstrate that there yet exist malicious, revengeful spirits, desiring the voice of God in giving His mighty to obsess weak souls. Such cases are perhaps rare in this day but the eviand lowly Jesus" (God in the flesh) when dence is as clear on that point as on the he said: "I come not to destroy but to elevated character of other spirits. In save," or words to that effect, and they all cases of which I am informed, the caught the ignorant, the thoughtless victim was one who neglected the cultiand sometimes the automatically invation of his or her psychic talents. structed. The natural sensitive who violates his In fact, the people have been talked nature by refusing to exercise those ino and preached to until theology is

herited gifts thus weakening his own talked to death and the public weary soul by inertia, is the one who may with too much talk, and are seeking fear obsession. He hides the talent in other channels of investigation. I do a napkin and is liable to experience the not mean that theology is yet a corpse, despair of outer darkness. It is that but that old orthodoxy, the religion of he should enjoy these powers, that his our forefathers, is now a thing of the past and a more modern and more spirancestors wandered in deserts and in mountains and in dens and caves of the earth. "They builded better than they almost every pulpit in the land, but it

Evidence is clear that vicious spirits authentic presentation. have on some occasions taken advantage of physical conditions furnished some of our most prominent lecturers by mediums to declare themselves-as Well, let us see if we do. Moses Hull, in that case of obscene slate-writing rethan whom there are no harder, nor more effectual workers in the field, gocorded in a late issue of The Progress ng from city to village and camp-meetive Thinker. But in the very manifestation they "expose their hand" and forfeit their chance of obsession. True we must depend primarily for safety on exalted spirits, but we can always be

sure of their co-operation, and in whatever depends on my own effort 1 am better able to defend myself when the veil is lifted from my eyes. The obscene writing referred to was in reality a confession of despair at being unable to injure his intended victim.

JUDGING THE SPIRITS. We judge men by motives. It is the

rational way of judging spirits. The explanation of that parable, "He that would be clean need only to wash his that the pure desire is the foundation of

DIFFERENT POINTS OF VIEW ON THE SAME QUESTION.

SPIRITUALISM, ETC.

ROSTRUM WORK. knowledge that our experiences have made possible. I do not wish in this to discourage education, in fact it is a very proper

DR. WILKINS HAS A FEW WELL thing to educate our lecturers and our CHOSEN REMARKS TO MAKE IN medlums, but because the phenomena REFERENCE TO THE HIGHER don't contribute to the upbullding of SPIRITUALISM LECTURERS AND FLATFORM TESTS—THE HIGHER SPREATHORM TESTS SPREATHORM TESTS SPREATHORM TESTS SPREATHORM TESTS SPREA urers, and when they come straight and

To the Editor:-I must have over looked the articles .written by Mrs. Britten and Mrs. Lillie, but can feel, the purpose of the meetings for the purpose of the meetings for the purpose of the meetings for the meetings for the purpose of the meetings for the purpose of the meetings for the purpose of the meetings for the meetings In reading the one in a recent issue by Mattie E. Hull, under the heading this bears the ideas expressed by them. In most part Mrs. Hull hits the nail on the head. No old Spiritualist is foo not ish enough to contend that we do not Then let the broad-minded lecturer inneed a higher grade of intellect on the rostrum in many instances, but if those and make it more important for the two who are upon the rostrum are to be teachers they should have some way to With all due respect to all our grand

demonstrate this knotty problem, or and noble workers, we have only to add not be satisfied with husks. hey are but preachers. The only method the orthodox people, which is untarnished by jealousy, envy

who are but slightly removed from and selfishness; that makes people Catholicism, have ever possessed for larger-hearted, broader and more foradvancing their doctrines, was in in-structing by interpretation, giving the inspiration from the rostrum, in the structing by interpretation, giving the old, old story in their own language, of the miracles recorded of a superstitious age; indoctrinating the people by dra-matical recitations of the awrul promises, and shockingly brutal pun-ishments inflicted upon unbelievers— thinkers—and by telling how a Christ was compression of the awrul the difference of the telling how a Christ the mean by object lessons? I know was so miraculously placed upon the these active, educated public workers earth to live a spiritual life, be a great see much to disgust them, much that reformer and a martyr to the cause of tends to bring a blush of shame to the common, liberty-loving people. In their sensitive cheeks, but that which fact, by working upon their fear and is mere dust to one may be pearls to sympathy; by showing them what ter- another, and so it goes. There is room rible siners they were (according to the word of (Iod), and the plan of sal-spective station and her respective vation (according to the word of God), phase. DR. T. WILKINS.



commands, and the voice of the "meek SPIRITUALISM ON THE DOWN GRADE-MINGLING ANGELS AND FILTH-BOOMING A MEDIUM-MURDERING THE KING'S , EN-GLISH-ADVERTISING A LIE-

OBTANING MONEY UNDER FALSE PRETENSES-TIME TO PUT ON THE BRAKES.

To the Editor :- In your issuse of February 13, I read with much satisfaction Emma Hardinge Britten's article on "The Desceration of the Sabbath." We look to the New York Herald, for the best that is to be had in modern jouritual religion is being advocated from nalism, and to The Progressive Thinker for the best that is to be had in all that s only talk, talk, talk, without a single pertains to the cause it represents.

I am not a pessimist, but I want to say right liere and now that Spiritual-"We need a higher Spiritualism," say ists are on the down grade, and not one to cry "put on the brakes!" I want to talk right along the lines laid down by those noble workers, Emma Hardinge Britten, and Mrs. R. S. Lillie, for seek ing, often making the trip across the as I may, Feannot follow in better footcontinent at one jump, capturing the steps.

guns of the enemy and turning them OUR MEETINGS! OUR METTINGS! against the owners, scattering the new Our meetings! Our meetings! let The gospel of the three blessed little chil-Progressive Thinker cry from its mouniren, through a spiritual interpretation tain top and with its strongest lung of the ancient scriptures, etc., and who power; for our meetings need a renovathas been more maligned and abused ing in toto. Not our meetings where we than he? and from co-workers on the listen to some inspired teacher, but our meetings where the suppositious "test dear, sweet-spirited wife, has been a medium" reigns as do our rarer montarget for the same guns. They have sters in menagerles for the opengone right on in the even tenor of their mouthed wonder of the rabble, and the way, broad-minded, sympathetic, for heart-aches of those who attend to pray giving, "preaching the gospel to every and depart to scoff. I tell you, Mr. Edi-creature," drawing as good houses as tor, if we do not call a halt, our best would be clean need only to wash his feet and is then clean every whit," is that the pure desire is the foundation of This grand and noble pair is not the

low and play such antic" (yes, and antique) "tricks before high heaven" etc. Now again, in a later issue of The Progressive Thinker, Mattle E. Hull cries out against this growing ill that "smells to heaven." The first excuse for platform phenom GRESS AT PARIS IN 1900-ABBE

ena, and plenty of it fraudulent, is "We cannot pay expenses without it"-which should have been, "We cannot make our society a paying, a lucrative one without it." Unhappily mankind, like children, follow the band. I know a society whose meetings were select, with-Sunday to drink the truth. Expenses were assured, for I know, although the lons, like Chicago's, in 1900? This is a hall was not crowded, that there was question that is stirring up a fierce con-troversy in the Old World metropolis, a large surplus in the treasury. A socalled "test medium" was engaged, the admission fee was merely nominal and the hall was so packed that standingroom was at a premium. And by lege. The dispute over the mere propowhom? A mass of phenomena-hunters sition has already echoed from Paris to that must eventually drive intellectualthe Vatican, all over Western Europe, ity to the wall or to the church. Man and even to America. And now we has spiritual as well as physical hunger, have a book on the subject. and that hunger must be fed. And the

cravings of an earnest, hungry soul can-SARDOU'S "SPIRITISME."

Sardou's "Spiritisme" has been weighed in the balance since I began this article and found sadly wanting. The opportunity was so great, the time so ripe, I thought the foremost dramatic author of his day, and a pro-fessed Spiritualist at that, would have availed himself of it to better purpose; for himself and for the cause he WAS supposed to be man enough to uphold. He has made "Spiritualism" simply a vehicle for the introduction of a dirty dirty play. Why playwrights and those with the divine instinct cannot write a play of public and heart interest without its motive power being a besmirched woman I cannot conjecture. The play is a bitter disappointment to me and to every houest, earnest Spiritualist. Let us hope that here in America. the cradle of our cause, some one may rise having the courage of his convic tions and from the intricate meshes of a psychologized brain evolve a drama for Spiritualism, and not use the name to drag before the public a play utterly unfit for girlhood or budding womanhood to witness. Sardou could have hit hard: he struck, not with a sledge,

but with a feather CHARLES NEVINS. tained responses which were absolutely stupefying and which he even did not

dare to print. Never would Cardinal TEST MEDIUMS ON THE ROSTRUM Richard suffer the repetition in Paris, To the Editor:-I earnestly protest in his diocese, of the practical heresy against the plot now on foot to put off and eccentricity of Chicago. The Bishof the public rostrum, clairvoyant and clairaudient mediumship. It is the ops of America were ruining the church. As for the French priests who had put same old plot that certain speakers in forth the fanciful idea of a congress of our ranks tried to form several years religions, and especially the author of ago, that they alone should use the pubthe article in the Revue de Paris (M. lie rostrum; that all mediumship which Charbonnel), these were only agitators is the cornerstone and the demonstrator whom an interdict would soon reduce of the proof of immortality should be to silence." kept from the public rostrum, and they The boldness of the Abbe may be

alone should give their philosophy, without demonstration. While we need the philosophy on the public rostrum, we more especially need the demonstration on the rostrum. Mrs. Hull is right when she quotes from a gentleman, "The so-called inspirational lecturers will not draw a corporal's guard." Now this is true: At a certain camp-meeting where one of the plotters or so-called "inspirational speakers" addressed an audience, when it was known that he objected to a test medium in the same meeting with him-self, and that the medium would give ever.

tests at the pavilion on the grounds, instead of at the auditorium where the lecture was to be given, an immense audience of over 2,000 people went to the pavilion to listen to the tests while this speaker had about forty-two people in the auditorium to listen to the lecture. The spirit-world is standing at the back of this honest mediumship.

Emman Hardinge Britten admits that history, sl she was converted to Spiritualism by

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having his church at the head of the

movement. But it is putting it mildly

to say that he has a hard row to hoe in

his self-appointed task. His bitterest

opposition comes from the archbishop-

rie of Paris itself, and Cardinal Rich-

ard has threatened to silence the liberal-

minded Abbe by summary means. But,

as M. Charbonnel happens not to be-

bishopric the Abbe says:

in connection with the coming exposi-

posing it.

says the Chicago Tribune. To us

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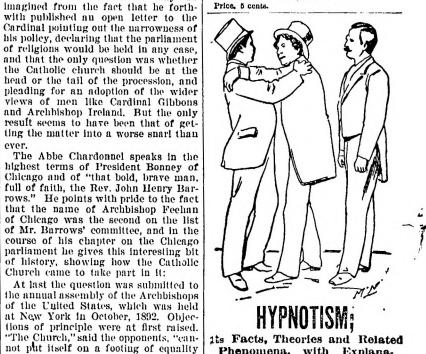
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Was John Calvin a Murderer?



MARCH 13, 1897

show what we may expect beyond Jordan, while scriptural visions were symbolic and illusory. They "saw as through a glass darkly-but now face They "beheld truths afar off and embraced them." As the Galilean teacher said: "I have many more things to say unto you, but ye cannot bear The average man of his them now." day would despise these literal pictures. It required phantasmal visions of the great white throne, of the streets of burnished gold, of the beasts with eyes before and behind; even of the lake of fire and brimstone, to arouse his interest in that remote spiritual world. SWEDENBORG THE CONNECTING

LINK.

In Swedenborg we find the connecting link between the old and new mediumship. He was the prophet of the new dispensation. Some of his revela-tions are purely symbolical. Others are literal. This is true to an extent of other mediums, like A. J. Davis, but the literal aspect of communications is fast superseding the mystical. We have settled our minds to build upon the rock of plain, unvarnished truth, if the higher powers allow it. In the New Jerusalem they "had no need of a candle nor of the sun." Perhaps the candle refers to the Mosaic authorities, and the sun to the apostolic ones. Surely we can benefit by a calm consideration of their experiences and instructions, but only by that which appears reasonable to us as individuals. The authority is thus transferred from the fathers to the divinity within ourselves. We thus practically-instead of theoretically, as orthodox people-become sons of God. using boldly if humbly the freedom of a He that dare not apply his rational faculties to the interpretation of Scripture, approaches God as a slave and not as a son.

But to establish a religion we must have organization and authorities able to enforce obedience regarding psychic methods and forms of action on the spiritual plane. It is obvious from a glance at the conflicting revelations of sensitives and the irreconcilable opinions founded upon individual experiences that no external system can tise on such a foundation. There is no religion so high as truth. Religious sys tems depending on mysticism to a great degree, and expressed through forms ceremonies, are ladders devised that the "natural man" should ascend to the realms of truth. If we mean anything it is that we are on the threshold of plain, eternal truth-we have reached the stage of individual liberty. SPIRITUALISM THE RESULT OF

ALL RELIGIONS.

Spiritualism is not a religion. It is th result of all religions. Other men labored and we have entered into their labor. Whatever misconceptions our ancestors had of the character of Jesus or the truths shadowed forth in his parables, the effect of the Biblical litera ture has been to produce a race of sensitives who must now in obedience to their own inner promptings and accord ing to the requirements of natural deires become mediums. We discern that the purpose of religion was to sensitize or refine the physical man, and the par ticular result of trying to fathom the mind of Jesus and to follow him has been to develop a race of moderately well-balanced or rational sensitives. In many cases physical comfort, the anclent and persistent foe of spiritual as niration, imperatively demands the ex-

purity. Now in the guides or companions of modern mediums I have discerned ignorance and imperfections in the manner of expression, but so far 1 have at a glance perceived love for that medium and for humanity-a desire to encourage all men to aspire and to hope for a higher life than even such spirit had yet attained. The most favorable conditions for general manifestations are such as a malicious spirit must ab hor "as the Devil hates holy water." If a spirit does not inculcate vicious principles nor implant malice in the medium's mind, it is evidence clear as daylight of that spirit's character. We meet them as friends and scholars in the school of divine wisdom like ourselves. They second our efforts to rise above

the environments which render us mis erable

Much of the talk among partially de veloped mediums regarding the evil spirits who almost obsessed them appears irrational. They were like chil dren excited by weird stories, who in the twilight discern dragons and monsters in every harmless stump or bush about them. Fear may distort their vision, and a cherub appear to be a demon. If an Adventist saw the spirit of his grandmother, he would con-·lude it was Satan in a new guise There are severe trials to be endured in unfoldment but trust is what saves in darkness. "He that putteth his trust in God (not the ogre of irrational theology) shall not be ashamed."

This is clear, that what comes in response to mortals' request from the spirit-life is and always has been in correspondence with our aspirations and ability to naturally entertain such visitors and revelations. What you may find there in the corner of this great universe to which your aspirations carry you may be very unlike what I find. But always you will find what you are

now capable of appreciating. There is no chance of founding an external religious system while this remains so. All we can do is, encourage one another o soar higher, granting each to all full liberty in every sense of the word. The depends on this. You sing alto cause and I'll sing bass, everyone according to his light.

That designing and despairing spirits yet exist and wander to and fro in the earth may be conceded, but they come by another road than that of Modern spiritualism. The circles and seances in which they feel most at home are not the quiet, devotional, sympathetic circles favorable to the cause of Spiritualism.

In all this I "speak as a man," not as an exalted authority. Wherein I err, I desire to know. I am only consistent in a search for light. I am not bound to the defense of opinion because the "great I" once announced it. I submit this as the highest, truest view of the subject of which I am now capable. J. T. MACDONALD,

San Francisco, Cal.

CONSUMPTION To THE EDITOR : I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away, By its timely use thousands of apparent-ly hopeless cases have been fermanenity curd. So proof-positive am I of its power to cure, I will send FRBH to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedics, upon receipt of Express and Postoffice address. Always sincerely yours. T.A. SLOCUM, M.C., 183 Pearl St., New York. When whiting the Doctor, please mention this paper.

advance will be slow and painful. only target of these guns-and when say guns I do not single out any individ-DIUMS. url, or number of them-simply whom-

soever the opprobrium fits. I have heard "test mediums" who We all have our faults, we preach and came after the speaker and drew us leach Spiritualism from our own standnearer heaven, and I have heard test points, and our preaching and teaching mediums (?) who came after the speaker and made God and the angels weep. may be faulty in the minds of a few others, but the world will pass on our Not long ago in our city I heard one individual peculiarities and continue to of our most wonderful instruments at drink at our various fountains of knowl- a public meeting, give test after test, edge through the phenomenal and phil- every one of which, so far as I could osophical channels, and be quenched see, was genuine and recognized by its of thirst. recipient. When leaving the hall, to my

We also have great need of reform in utter disgust and awakened disbelief in the phenomenal part of our science, but the medium's truth, I was shocked by who can be the great high judge? Who these exact words, omitting only the can say to a medium: You shall not medium's name, spoken by her advance go on the rostrum and give tests to the agent, press agent or manager, and in hungry horde; you are a fraud; you be- a tone borrowed from some blower of a long to the "gang"-the "Pointer's Ex- side-show: "Here you are! last week of change Association"-and not to be boy-

-----! last week of ----! Only one more week! Here's ----'s cards." cotted by Spiritualists? The rostrum means much for the Think of it! The pity of it! The cause of Spiritualism, and the fact that shame of it! Booming a medium as one

good platform test mediums have made might a brainless ape of Borneo. The it possible to get out a full house shows diamonds worn by the medium were that the public want more than they ample proof of the efficacy of this discan get from a mere explanation of the gusting method of mingling angels and philosophy, and they must have it, and fifth. that demand makes the supply. It also If this keeps on, Lyman C. Howe will makes a good field for the charlatan. soon have company, "who have worn who, under the present organized sys-out their time much like their master's

tem, is enabled to perform more won- ass, for naught but provender; and derful things than the genuine medium; when they're old cashiered." Some time and this not only brings a stigma upon since I attended a meeting where spoke

the fair name of Spiritualism, but Mr. --- I won't mention his name, out brings the phenomena into disrepute, of shame for the society he lectured beand when discovered, leads the investi- fore. He electrified me; not with rhegator into a state of uncertainty and torical pyrotechnics, but with corrusca prejudice. tions of divine fire. One of our oldest

Yes, we "need a higher Spiritualism" and most honored workers. "But." said in this connection. But we can only get a friend, "he won't get before our soit by each one creating an aura for ciety again; he's not sensational those with whom they come in contact, enough!" Libera nos a malo! The right deeds, and by burying petty jeal. Not long after I attended again in the

ousies, envy, selfishness and scandal; by same place. The speaker was sensa-tional enough. He was followed by a kindly, but firmly refusing to become a party to any kind of fraud, deception or "test medium" who, God save the mark untruthfulness. Because there have knew no more of "King's English" than been frauds exposed in our ranks does a pig knows about the decalogue; and not prove that the genuine does not less about the giving of tests.

exist. The facts are valuable, or they ADVERTISING A LIE. would not be imitated for a ransome. Most of our societies live and adver

medium.

must resort to such despicable means

Because I can present to the public only the philosophy, and can get but a few out to hear me, is no sign that I am not telling the truth or preaching the "higher Spiritualism" nor is it any proof that the highest Spiritualism doesn't come through the genuine phenomena; and for one. I am in favor of the presen tation of our science through every posthrough the genuine phenomena; and sible phase and avenue the world over.

Is it not as "high" and as promotive of truth and morality to have a proof of eternal life, and the consequent possibilities of the spirit, as it is to advocate in the most eloquent language the good effects, on the spiritual nature of man, of right living?

The phenomena but proves the aspossible they should work hand in hand i materializing medium and a bogus test loward the enlightenment and betterment of a hungry, groping people.

This is an age of phenomena, of reason, of progression, and because there to get it? Do we need phenomena-chas charlatans, falsifiers, scandalmon- ing converts so badly that we must lose gers, selfish schemers, and jealous bar- the best of our adherents to secure nacles hanging on, will not greatly im- them? Do we need sensation in our pede the onward march of a science, a rostrum as employed in the pulpit to

religion, or an index to a future life. call in the degenerate; and must we While in our moments of conceit, we cashier our old and faithful servants to must not forget that we have not starve, while we become merely moneyreached the acme of progression, and grabbers? There are test mediums who that there is more to follow, as genera- are an honor to the cause, an honor to tion succeeds generation, and new themselves and an honor to beaven; and conditions are created through the there are others "that do strut and bel-

T

the phenomena, tests, etc. She and TEST MEDIUMS-AND TEST ME-

others who have never made a convert with lectures that cannot demonstrate. demand that they alone shall control the spirit-world and its inhabitants and all true mediumship. For one, I most carnestly protest

against any such action on the part of with Protestants, and, worse still, with these ladies and gentlemen, and depagans." But an old Archbishop, who mand that as much justice be given the until then had kept silence, cried: test medium, the materializing medium the slate-writer, etc., as is given all "Saint Paul was a great fool. What trance lecturers and inspirational speakers. And I know that thousands did he want to do in the midst of pagans? Why didn't he act like a good, respectable Catholic, and stay at home?" That speech carried the day. in this State do most earnestly protest against all injustice to true medium The assembly of Archbishops unaniship. All managers of spiritual camp mously pronounced for the participation meetings in the United States, if of the Catholic Church in the Chicago want to draw large audiences, let them see to it that they have a demonstration Parliament of Religions. The project of mediumship on the public platform was saved.

at the close of each meeting FRANK TALTON.

LAKE HELEN CAMP-MEETING one of those sublime acts by which nations allow oblivion to close over the FLORIDA. dead years, with their errors, divisions,

The third week of this camp finds an increased attendance and very interesting meetings. The speakers, Mrs. Car rie E. S. Twing, Mrs. C. Fanny Allyn, and Mr. W. P. Colby, are kept busy, while conference meetings fill up the days when no regular meetings are held

The Concannons are busy with sennces and platform tests. Mrs. Concannon is very popular as a platform test medium, and Mr. Concannon has resumed his materializing seances, havall civilized races." ing sufficiently recovered from the brutal attack made on him at Ayer's Temple, in Boston, last winter.

Mrs. Carrie E. S. Twing is in great de mand as an automatic writer for spirit riends, and as a lecturer.

Mrs. C. Fanny Allyn is drawing much praise from many who admire her wit, sarcasm and quick answers to ques-

be under Catholic auspices, for the same tions, as well as her ready ability to reasons that it was under Protestant fingle rhymes. Mrs. D. N. Sackett, of Springfield, management in Chicago. The author reproduces the Chicagoan's conversa Mass., a new medium, is finding an un-

expected demand for her gift as a writng medium. Mrs. Walcott and daughter, from New tise a lie. It's plain, but it's truth! Anything under heaven to draw a York City, are both voicing message from spirit friends, and leading unfor-

crowd. Several' times I have gone to tunate spirits to the light. neetings where "tests and full names of Mr. A. Campbell, the spirit artist, is spirits" was advertised, and not one also an excellent platform test medi full name was given. And, mind you, um, and has given great satisfaction in as I have said pefore, after advertising every phase of his mediumship.

to give full names of spirits out of the Prof. Arthur, of Galveston, Texas, in orm etc. The inedium got up and the here and will show the people what he first thing told the anxious audience that she didn't know whether she could can do as a hypnotist and healer. W. F. Peck lead in the services for get anything or not; she wasn't well etc. the dedication of the auditorium. Sun-Deliver us from evil. These people had day, the 7th of March, at which time Mrs. Allyn, Mr. Colby, Mrs. Twing and

Mrs. Concannon all took part. The meeting will continue all this month.

ample room in the cottages and apart

The Progressive Thinker leads. It

publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualst paper that had enterprise enough to nublish President Barrett's address be fore the National Convention at Washington. It covered three pages of the of Nature; and presents his views as demonstrating a scientific basis of Spir paper. It now proposes to send out ,000,000 copies of the paper containing his address.

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its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descrip-

tions and Reminiscences.

at

The eloquent abbe closes by declar

"The first congress of religions was

and outworn hatreds, in order to

He also quotes an article by Prof.

Bonet-Maury of the University of

France, in which that writer declared

of the Chicago parliament: "It is, in

my opinion, the greatest event, in its

moral influence upon humanity, that

has appeared since the Declaration of

the Rights of Man and of the Citizen,

in 1789, and a fact which answers to

the aspirations of the religious elite of

When Dr. Barrows passed through

Paris on his way to India he not only met

and encouraged the Abbe Charbonnel in

ligions, but he made enthusiastic public

addresses on the subject. Dr. Barrows believes, with M. Charbonnel, that if

the project is to be successful, it must

tions and speeches with much pride and

Unfortunately, one's strongest impres

sion, after reading through the inter-

minable controversial contents of this

volume, is that Paris can never have as

successful a religious congress as Chi-

cago's. This is just the opposite of

what the author wishes to show, but he has himself furnished the data for that

conclusion. He has shown that the

movement must be Catholic in its origin.

and he has revealed the bitter and nar-

row nature of the reigning French

ecclesiastics. Even if Pope Leo lets

hings take their course, as he did in Amer-

ica. The few liberal priests who have

ventured to group themselves about the

Abbe Charbonnelare likely to be power-

ess against the formidable machine of

ture." By Prof. Wm. M. Lockwood.

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H. A. BUDINGTON. VERY SIGNIFICANT.

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TID FROGRESSIVE THINKER.

THE LORD TOLD HIM,

INTERESTING RECOLLECTIONS-HIS SPIRIT GUIDE, HIS LORD OR GOD-WHY THE PREACHER KNEW GOD SO WELL.

To the Editor :-- During thirty years' study of human character, there have been many incidents recorded upon the tablet of my memory, some in large capitals, a few of which you may deem of interest to your many readers.

I was, at it were, raised in the Methodist church-my father being a class leader, and sometimes preacher of that denomination, most thoroughly orthodox, believing firmly in the Bible doctrine of punishment, that to spare the rod would spoil the child, etc., and allowing of no deviation from his instructions without severe punishment. Father spent much time in hard study, not of other religions, or the teaching of science and philosophy; or to learn if some Brother Adam, or Sister Eve had by their power of intuition discovered that the "forbidden fruit" was of superior quality, and had opened their eyes spiritually, and the way to higher planes of thought, but to overcome what he considered to be the temptation of the Devil, who was constantly whispering things in his ear decidedly unorthodox, (father being a very strong impres-sional and claitaudient medium, which however he never understood,)-and to strengthen his creedal fort, and himself therein. This he succeeded in doing, spurning the kind efforts of spirit friends to liberate him: he imprisoned his mind in his creed fort, refusing to learn anything outside or beyond, with the result that he ever grew less spiritual and more material; until he actually knows less to-day than he did half a cen tury ago. Yet he is only one of many housands who in like manner have re jected the ever fresh bread of life, and existed on dry crumbs, thus "hiding their light under a bushel."

VISITED BY-"THE LORD." When about fifteen years old, I was one day at work with my father in the field, when a spirit came and requested me to go to another part of the field and work alone, as he wished to talk with me, telling me father would not obfect. This I did not think possible, but impelled by a force I could not resist or understand (this being my first experi-ence as a clairaudient medium) I went, trembling with fear of, and without a word to my father. After some three hours' work, and conversation with the spirit, I rejoined my father, when he at once informed me that he was cognizanit of all that had transpired-that the Lord told him He wished to talk with me alone, and consequently he had not called me back when I went away without permission or explanation: and that it was God who had been talking with me, and that he had been praying for me, and knew the moment I consented to submit to the Lord's request. Misconstruction on his part, and obedience on my part, to a promise then made has resulted in placing us where we are to-day spiritually. HIS SPIRIT GUIDE, HIS LORD OR

GOD. One winter's day, my father says, the Lord came to him while he was at work in the woods, and informed him that he must preach at the school-house near by, the following Sunday-this being about Tuesday of Wednesday. Father being quite familiar with God, dared to doubt the truth of God's words, and replied; "Oh, I guess not; I think the elder, will: be over," (referring to the regular preacher.) But God said no, there would be a thaw, Black Creek would be overflowed and impassable, so he could not get there." "Well then," said father, "give me a text." One was at once given, and from which he preached the following Sunday, all things occurring as God had said unto

A VAST DIFFERENCE IN THEIR CONCEPTIONS OF DEITY. ng at the Reed City, Mich., M

THE CHAURAPANCHASIKA. An Indian Love-Lament Translated

from the Sanskrit. Sir Edwin Arnold has translated and Kegan Paul, Trench, Trubmer & Co. of London have published a love poem believed to date from about the beginning of the Christian era and still greatly admiled in India. The legend runs that a young and accomplished Brahman hauras, fell in love with the beautiful daughter of a Maharajah. His flame was returned, the affair discovered, and Chauras condemned to death. He passed his last hours in the composition of the poem, consisting of fifty stanzas. each beginning with the word "adyapi" -the word of reminiscence. The story lives that the Maharajah forgave the offence of the lover on account of the skill of the poet. We subjoin a selection of the stanzas that illustrates this ingenuity of construction and their character istic as a melodious and ingenious monotone of fanciful passion:

Ι. am to die, yet I remember, dying, My soul's delight-my sweet, unequaled love.

Like fresh champak's golden blossom lying, Her smile its opening leaves; and

bright above, Over her sleepful brow those lustrous

tresses Dark winding down; tingled with love's caresses.

II.

I die, but I remember! How.it thrilled The first glad seeing of her glorious

face Clear-carven like the moon; and how it

filled me With tremors, drinking in the tender

grace Which, like a fine air, clothed her; and

the rise Of her twinned breast-hills, and the

strange surprise. III. Of loye's new rapture! Dying I recall

Each marvel of her beauty in its blossom; The large deep lotus eyes, whence dew

did fall Of jewelled tears; the swelling maid-

end bosom

Heavy to bear-the long, smooth arms; the lips

Where, like th' bee, Desire still clings and sips.

IX. And sometimes I remember when we dipped

Our joys in wine, how her fine blood would flush

Ruddier to mouth and limb; and how she. tripped

With livelier steps, while saffronflowers blush

And Kashmir gums, and hill-deer's bag, made sweeting For breath too sweet, and pearl teeth-

idly eating. XIV.

Goodly thou wert then, moving like a

Swan With henna-reddened fingers like pink

sprays On the Asoka bush. The beauty wan Of thy deep bosom took a gleaming

grace From the stringed pearls that hung

within its vale, Down from thy crown, and temples , pure and pale,

XVIIIE For, in her white pavilion, where the nall

Of purple midnight was by glow dispelled Of countless flaming cressets-ranged on

wall Like burning rubies-she when Love impelled.

Would whisper "I am wearled-sleep is best!"

XXIV.

But the dropped face, and hand touch did the rest.

SPIRITUALISM PURE. CHURCH, PASTOR AND SERVICES NOT WANTED-SOCIETY, LEC-TURER, LECTURES, ARE GOOD ENOUGH. To the Editor .- During the past year

while I have been trying in this homelike "Sanitarium" to so far recover from my disabled condition (caused by an accident) as to be able to again, by voice and pen, herald the news of the Gospe of reform, I have axiously watched the movements of others. Being isolated here from those of my views, have had only The Progressive Thinker to bring me tidings of the trend of the spiritual movement, which to me looks not very promising. In the list of Spiritualist meetings in

Chicago I find six "Churches," eight "pastors" and "services" held at different places. I am glad to see there are still a few Spipitualist Societies without "pastors" or "services" but lectures by lecturers. Dr. Couger in his article just read has most ably expressed my

thoughts and feelings on these matters, as has also Sister Watson. Thanks to them. Just so soon as any movement begins to cater to the old forms and preceding ceremonials, just so soon it ceases to be of use to the world and begins to rehash the old ideas that its founders started out to overthrow by teaching right reason and common

To impress an individual or society you must take the positive position-an audacious, persistent, courageous de-fense of your principles. That position impresses. The negative, catering condition never commands respect, and the usefulness of those assuming it is gone the moment they make a move in that direction. The moment a per on cares less for his own respect tha he does for the whole world beside, that moment as a reformer he is dead-he is

a negative, instead of a positive force In the churches the "pastor" is generally someone possessing some supposed superior qualification so far as culture is concerned at least, if not natural ability, but some of our "pastors" -- "Oh, ye gods!" If they could only use the English language correctly!

On the whole I think the world moves nevertheless, and I hope that there are enough Spriritualists who are beyond growth requiring ecclesiastical the swaddling clothes, to take up the grand work of helping humanity grow to a higher condition here and now.

Every yoke, whether imposed by church or State, must be broken; ever disinherited son or daughter of earth must be established in his or her rightful inheritance; peace take the place of war, and bloodshed cease in all the land. When these conditions obtain in this earth life, those passing to the next de-partment of their existence will be far better qualified for rapid progress, and our messages from "over there" will be far more satisfactory because given by a higher developed grade of being

Yours for an all round Spiritualism with no orthodox drugging. JULIET H. SEVERANCE, M. D.

Galesburg, Ill.

SPIRITUALISTIC FRAUDS. An article has been going the rounds

of the papers which appears to be an interview with a retired Spiritualist medium. He frankly admits that he went into the business in chase of the elusive dollar, and that he has retired because the medium business is played out and there is no money in it. He is perfect. ly willing to tell how he operated; and he explains some of the peculiar effects of cabinet and materializing scances, slate-writing, private clairvoyance, and so on, with the utmost nonchalance, nalvete and sang frold. Somehow cockney French comes easily to mind in dealing with this fraud-he probably used much of it himself. He is, in short,

with all his heart that he has seen and

talked with the spirit of his departed

wife, or mother, or child, nothing short

of an entire change of identity will in

serfere with that belief. And why, in-

deed, should anybody want to interfere

As to the truth or falsehood

the system, that was treated scientifical-

ly by one Browning some years ago, if his poem about "Sludge, the Medium."

There are some natural laws that

haven't yet been thoroughly investi-gated, and the workings of these may

produce some of the spiritualistic phy

popiena. The mediumistic powers, if

they exist, come under these laws, and

investigation, so far, has been the per

formances of people like this retired

fraud who has been talking about him-

self so glibly. They have an unparalel-

leled chance to victimize, and an al

complicated affairs compared with

Kellar. So could almost any legerde-

If with all this fraud there is some

truth mixed, it is to the interest of the

Spiritualists themselves that the frauds

be exposed, and the truth sifted out.

Perhaps the retired spook gentleman

may have done his country a great ser-

vice without very much meaning to ac-

The above from the Daily Times pub

lished at Washington, D. C., is remark

ably fair to the Spiritualistic belief i

posure of frauds, and sifting the truth

WHAT WE WART TO DO.

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THE SPIRITUAL WORLD LIES the blessed spirits of the world beyond CLOSE AROUND duS-INSPIRA- and above us in spirituality, yet within TION AND ITS SPIRITUAL PO-TENCY - SPIRITUAL EXALTA-Let our minds he keyed aviet to here Let our minds be keyed aright, in har-

TION - THE HIGHLANDS OF monious accord with the symphonies of the angel spheres, and the music of heaven will thrill our souls with spir-HEAVEN. One of the greatest and truest lessons we can learn is that c_{wl} are living in itual exaltation as with inner-sense we lie unseen world now i that it lies close listen to the divine voice of silent inspiration, and feel our souls uplifted to the ly all around us, environing and touching us at every point. In our veritable highlands of heaven.

sociated with the spiritual and unseen would I stay, world, nor is it possible-without fall-Nor earthly allurements can win me ing into non-existence, or a condition away: that, for the time, is equivalent thereto For I see the pure spirits, their volces -to disassociate our life and being from I hear,

this world of spiritual life and thought And the music of angels enraptures my that surrounds us and dwells as an ear. immanence within us. O, sweet the communion with loved ones How much our thoughts and life are

so dear, fashioned by this unseen spiritual But sweeter the moments when angels world, we shall never know; the life are near! Their love and their goodness uplift

WAYNE, IND.

and thought that belong to our own proper selves are so interblended with and control, the life and thought of the world un- And the Highlands of Heaven I find in seen, that the twain are unified in our my soul, conscious individuality, forming one JAS. C. UNDERHILL.

character, one life, one being. Hammond, Ind. Inspiration! How much of our thought-life-our mental and spiritual SPIRITUAL LEAVEN. development and growth we owe there to, it is impossible to know: but this much I think, may be safely set down

astrue: Without inspiration man would BARRETT AND PERKINS AT FORT be and would ever remain in a state of mental and spiritual childhood, unde To the Editor:-The cause of Spiritveloped, never attaining the full and

ualism in Fort Wayne is still evoluting. rounded growth of manhood. It is by no means on the wane. At least For, inspiration comprises all thought all knowledge, that "comes to us" from you would not have thought it was, had you observed the crowds that came to without, and that does not spontaneoushear Brother H. D. Barrett deliver three ly arise from within. Whatever thought, whatever knowledge, is imsplendid lectures on the 13th and 14th ult. On the evening of the 14th, standparted to us-does not have its genesis ing room in our large hall was at a prewithin and of ourselves-is of the na-ture of inspiration, whether it comes mium and many were obliged to turn away. Nor were the audiences such as from mortal or unseen intelligences. we could be ashamed of. They were Without inspiration, how narrow and circumscribed would be the field travcomposed of the most intelligent people in the city-many of the members of the different churches being present. ersed by human thought! how limited man's area of knowledge! Mr. Barrett's lectures were of the very How much, then, we owe to inspiralighest order, and we feel that he has tion for mental and spiritual develop-

done the cause much good here. No small part of his success in our midst. The silent, unseen forces are the particularly the financial part of it, strongest-they possess the long, long strength of eternal persistency. The was due to that prince of workers in the field, who was filling an engagement silent voices from the unseen touch with us for the month of February, Brother G. F. Perkins of the Beacon more deftly the chords of the soul, and quietly mould with infinite patience the heart and will, bringing forth spiritual Light Spiritual Church of Chicago.

Brother Perkins is a host within himmusic and beauty. self. He reminds me very much, in ap-SPIRITUALITY A CREATIVE FORCE pearance, address and demeanor. The supreme lesson of spirituality as a creative force to make the world bet. M. E: Church, and is equally as good ter, is apprehended by, instructed minds a singer and "beggar" for the cause of finer perceptions, but by none has it He gets the audience in a good humor, been set forth with finer thought and and then goes for their pocketbooks i force than by Lilian Whijing, who says great shape. I think the N. S. A. would there are certain tomporaments essen- do well to engage him to accompany tially adapted to act, as magnets to at- Brother Barrett on his missionary tours. tract and formulate, nebulous circum-His tests also are splendid, and are stances. Wherever such a one goes he given with a simplicity and honcesty of becomes the center of a life into which purpose which carry conviction of their he enters as a controlling or, at least, genuineness to those even who do not a determining factor. He brings a new get them. His lectures are solid, sub-

force to bear on conditions, and they restantial, good, honest talks, without any arrange themselves, forming new effort at oratory or eloquence, and ye binations. The truth is that each per- they are characterized by both. son makes his life and is not made by Aside from his spiritual ministrations, it. His present is simply the product he is an elocutionist of no mean order, of all that he has ever been; it is the and an all-round entertainer at socials sum total of the materialization of all parties, lyceums, seances, etc., of the that he has ever thought relt, and done. highest character. He endeared him-It is a result to be measured, however, self to our society to such an extent that by spiritual and not by worldly stand. at his last meeting a vote of thanks was ards. One's true life is not to be regis. tendered him, which was unanimous, tered, or judged, or measured, by ex. for his work among us.

Brother Perkins' methods are some ternal environment. It is to be measwhat similar to those of Brother J. ured by his habitual attitude of mind Frank Baxter whom our society has toward humanity and toward the ideals of social and spiritual progress. It is engaged for three months-those of his character that all his mental and October, November, December, 1897, I spiritual life has produced. Spiritual belleve. We hope to have Brother Per-riches and outward poverty not un kins with us again and repeatedly. The I have not read, or heard a single BIBLICAL SPIRITUALISM riches and outward poverty not un-frequently go closely companioned, as harvest is ripe for just such workers,



A LESSON FOR SPIRITUALISTS-IT 18 COMMENDED TO THEIR SPE-CIAL ATTENTION. To the Editor :- Some time ago I hap-

pened to pick up a newspaper containing an account of the Baptist State Association for Oregon, for the year 1896, and from it I take the following figures showing the activity of a single orthodox denomination in this State: ,

"Nineteen missionaries have been under appointment during the year and have served twenty-five churches and seventeen out stations; they gave 954 weeks of labor, preached 2,747 sermons, conducted 1,204 prayer-meetings and made 5,352 religious visits. They received over 400 members into churches, organized seven churches and four Sunday-schools, distributed fortyeight bibles and 22,149 pages of tracts. All this at a total cost of \$8,389.30. The missionaries werepaid \$6,149.43. Within the territory covered by the convention there are 97 churches with an approximate membership of 6,321."

The field of operation covers a large area, our total population is comparatively small and scattered, and yet this one denomination has secured in this field from its members and sympathizers more money than the reputed millions of Spiritualists contributed to sustain the work of the National Spiritualists' Association during the same ime. It seems to me every report of this character contains lessons for us Spiritualists. Evidently the orthodox people are more zealous in spreading their doctrines than are we. Why do the people accept these teachings? Because they know nothing better. The

majority of them are entirely ignorant of the spiritual philosophy. How can the work be hastened? I see but one way, and that is by doing as the churches do-utilize organization. Scattered forces are powerless; united, all-powerful. We are convinced we have something that is better for the individual and the world than the churches possess. Every incentive that should appeal to a philanthropic soul importunes us to spread the truth which has brightened our lives. Selfishness alone would indicate another course. We already have a representative organization that has done good work as

far as it has been able, and the National Spiritualists' Association can be made to represent the strength of Spiritualism in this great nation, if every individual will stand by and lend what assistance he may. It will bring out latent forces, dormant energies, the united strength of which will astonish

the world. We have an organization, and what shall we do? Shall we stand back, and, because our individual ideas have not been adopted in every instance, criticise and condemn all that is done? Or shall we lay hold with a hearty good will, cast prejudice, selfishness, personal likes and dislikes aside and labor for the good of all? If we do our best to help the work along, we at once step into a position where criticism is our individual right and duty if it be honestly made with right motives: to correct an evil, or to point out better meth-ods in order that the work may be made more effective.

If every Spiritualist who reads this article will constitute hiniself or herself a committee on ways and means and proceed at once to interest a few friends in the noble work of the Association, and induce them to join together in making a contribution toward its encouragement, and send the result to the secretary at Washington, Mr. F. B. Woodbury, you will be surprised and delighted at the activity which will ensue" in association work. The mere thought that the Association may be crippled for want of funds is unpleasant, and need never beentertained if those claim-

argument as yet against, a national as-

HERESY, LED TO THE LICHT.

З

A Thrilling, Psychological Story of Evangelts zation and Free Thought. It is to Protest-antism what the "Becrets of the Convent' is to Catholloism.

BY HUDSON TUTTLE.

The distinguished author, Hudson Tuttie, requires no hitroduction to the readers of The Photometery show them what they may expect from the book: Contenses, but the following headings of chapters will show them what they may expect from the book: Contenses in the book of the solone the Contenses of the solone the solone the contenses of the sole of the sole of the contenses of the sole of the sole of the sole contenses of the sole of the sole of the sole contenses of the sole of the sole of the sole contenses of the sole of the sole of the sole contenses of the sole of the sole of the sole contenses of the sole of the sole of the sole max. The fields carcer of the regivalist is con-rasted with the character of the differenties is meet are graphically presented. The new church and fro-creating south to those seeking new methods. It is a beautiful volume of 23 pages, and the price of the contenses of the sole of the sole of the contense with our new deputture, is so conts, potned, or five edges for size. The sole at the contenses of the sole of the sole of the sole of the contenses of the sole of the sole of the sole of the contenses of the sole of the sole of the sole of the contenses of the our new deputture, is so conts of the the character of the sole conts. The transformed of the sole of the sole of the sole of the contense with our new deputture. The sole conts of the the sole of the sole of the sole of the sole of the contenses with our new deputture. The sole conts of the transformed of the the sole of the sole of the sole of the the sole of the sole of the sole of the the sole of the

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A Fascinating Work.

A Fascinating Work. The readers of THE PROGRESSIVE THINKEN will re-member the story under the above title, by Hudson Tuttie, which was published in tis columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gradined. It makes a volume of 243 pages, in style sud form like the "Convent of the Sacred Heart," with a dnely-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit spheres, and the philosophy of Spiritualism, the occupation and modes of life of spiritual belags, are presented in the pieasing form of narrative. The following are the chapter-titles: Introductions The House of the Sacre Longe Called Death, Coming to the Karolis, The Change Called Death, Coming to the Karolis, The Change Called Death, Coming to the Karolis, The Forsken and Despised; Discussion, A" Visit to a Distant Glouder: Address of the Sage. The house Not Resource in the delight words," Contentedness Not Goodness; Address of the Sage. The solution is ablesting those, it will be delighted with; s' book ha which the Investigator will find answers to ever-recuring questions; a book which will interest the church member, nor repet the most prejudiced. The prove in pager to go cents; muting it costradic. the church member, nor repei the most prejudiced. The price in paper is 50 cents; musiin \$1; postpaid.

ENCYCLOPEDIA ... OF ...

ing to be Spiritualists only have a mind

odist camp-meeting in 1895, I heard one preacher say during his sermon: "Why, brethren. I am better acquainted with God than with any man." Col. Ingersoll says "Man creates his own God;" probably this preacher did, he knew him so well. Another, a Dr. Pope, from Ohio, who I was informed was the president of a Theological College, in preaching from the same platform, advocated the duality of man's nature, saying that he was a soul created in image of God, inhabiting the material body before them; that he, the real man, or soul, was invisible to their mortal eyes, and could be known only by his expression through the material instrument; that while they within the sound of his voice understood, (by the vibrations produced upon the druch of the ear, and by the sensory nerve, carried to the brain) the thought expressed, science had demonstrated the possibility of thought being sent, and understood, beyond the reach of human voice. This being true, the expression of thought was not entirely dependent upon the material form, and hence could be accomplished by the soul, after its separation from the body. This, the Doctor believed, was being done, and that, "thousands of our old preachers. Father Wesley among, the rest, are inspiring our preachers in the pulpit to-day." Cut a big notch in your stick, for Dr. Pope. Let me say in conclusion, that there

are but very few individuals past the age of maturity, possessed of ordinary Intelligence, who have not received more indisputable evidence from the spirit-world, to establish in their minds the grand truths of Spiritualism, than they ever have received or ever will receive to establish them in any other religious belief. Spiritualism alone possesses the means of proving its teach-ings. CARLOS WRIGHT.

COLORADO STATE ASSOCIATION. We have to report from Denver the first meeting of the Colorado State Association of Occult Science since its organization November 13. A good audience of cultured people assembled at the First Spiritual Church on Sunday afternoon, February 23rd. The pastor and president of the association. Dr. G. C. Beckwith Ewell, ably presented the aims and scope of the same, and reported the formation of a new society in Leadville of over thirty members under the leadership of 2nd vice-president, Mrs, Agnes L. Moulton, which had applied for a charter from this associa-

Addresses on this occasion were made by Mrs. M. A. Gridley, 1st vice-presi-dent; Mrs. Louise Teed, secretary; and Mrs. A. Brockway, recently arrived from the Pacific Coast.

Arrangements were made to hold meetings two Sunday afternoons in each month. 1st and 3rd.

Investigators in this city are highly favored at present, for beside the permanent mediums of a high order of talent, we have the Brockway family in independent slate-writing, the Campbell brothers, from Boston, and John S. L. HARD. Slater. Secretary, First Spiritual Church.

"Religious and Theological Works of The Substance of Its Environments. Thomas I'aine." Contains his celebrated "Psychic Science. What the "Soul of "Age of Reason," and a number of let Things" Is. Song of Psyche. A pamphters and discourses on religious and the let by J. M. Rose. Contains 71 pages of ological subjects. Cloth binding, 430 interesting matter. Price 25 cents. For rages. Price \$1. For sale at this office. sale at this office.

Ah, too, her gentle talk! melodious most When love's soft tremors sank it to a tone Of low caressing murmurs, laughters real Spiritualists. They will not be

turned from their belief by any amount In little wishful sighs, words used of confession. There is probably not alone

Spiritualist anywhere who has not had For my most blessed ears, when secret some personal evidences which he feels

speech Melted to babble, understood of each. to be conclusive. When a man believes

XXVII. And even now, when any dawn may

bring

Such as shall slay me to the prison gate,

Ipon those days divine still pondering I do not forget the Gods; the King, my

with it?, Comfort isn't so plenty in this world, and especially in the lives of fate. Oh, thou Delight! that wast the world some of the believers, that they should be robbed of all that they can get.

to me, World. Heaven and All, I find only in

thee!

XXX.

Thou wast my Worship, thou my shrine, my home, My Faith, dear lady of the magic

mouth! vever elsewhere, where'er my foot had

come. Viewed I so noble Presence-north the tremendous difficulty in the way of

cr south-

As thine, which was all mine; and never shall

See moon-like beauty so majestical.

XLIII.

But now I die, with spirit discontented. most certain immunity from punish ment. The tricks . of a conjuror are Since none can know as I do how to paint

That rare, surpassing finished form, in-

most phenomena given at public seances, and Hermann could doubtless vented To be the gem of Women, in all days have made for himself a great name in that line if he had chosen. So could Chief Pearl of Virgins, and all the lands Queen-maid of all the queenliest maid-

en-band. XLVIII.

Infinite eestacy of nameless bliss! Dear combat, where to lose was vic-

tory. Hands knit with bands like flower

stems twisted! Kiss That would find close, but could not

end, till we Hurt one another in the ache of Love!

Ah, how in dying doth such memory move.

T:

true phenomena; and a terrible excori-ation of the fake wretches, and an invitation to investigation, and the ex-Fast lover to the last I die. My faith Is kent as true hearts use. So Shiva's

neck The wave-blue poison's mark foreven

linth. And ever doth the monstrous Tortolse

Back

Sustain the Earth; and ever the strong Sea Quenches the Nether Fires, as Death

doth me.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle, A

most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth. \$1. For sale at this office.

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turning state's evidence just as do the reverse. But poverty of the but unfortunately the right kind of la pletely as he knows how. All this, however, does not affect the

ment.

purse is little where there is no poverty borers are yet too few. What we need in all our societies, as of the spirit.

much as anything else, is music, music, A NEW AND DEEPER TRUTH. music, and the very best, vocal and in-Still there comes, in this new era in strumental. Spiritualism means flow which we are living, a new and deeper ers, poetry and music, or rather music, truth; that spiritual riches and energy poetry and flowers. It is difficult for can, by working in harmony with spir-itual laws, create for itself the environ- the most important; they are all equally

ment it desires, if these desires are no- so. Any one of the trio or trinity is ble and exalted, and not merely the de- wonderfully helpful in establishing a sires of self-indulgence. It may do this communication with the world of spir sires of self-indulgence. It may to this its. by entering into magnetle union with its. 'That the rise of Spiritualism in this 'That the rise of Spiritualism in this

invisible realm lie the causes of our city has been of marked benefit to the most potent deeds. To enter into this churches here is proven by the fact that magnetic union, to come into the con-dition of swift receptivity to its forces, built new and remodeled several old and to a knowledge of its laws, is to edifices, and raised the salaries of their preachers. All this enterprise is due to achieve the true success of life. Spiritual force is the supreme pothe fact that Spiritualism has demon tency—a force as much greater than strated to them that death does not end electricity in its creative power as elec- all-that there is verily a future state clod, and out of the life of Bishop Brooks 'hope' may now be lost in knowledge of was struck the electric spark that immortality.

I tell you, Brother Francis, the lighted a thousand watchfires. churches are feeling the influence of "When in human experience the psychic life is wholly given up to its su-Spiritualism, whether or not they give preme office of suggestion and radia-Spiritualism the credit thereof. But no matter. Spiritualism is magnanimous, tion." says Professor John H. Denison in his recent remarkable work on and is willing to forego the credit of "Christ's idea of the Supernatural," "it stimulating the churches.

not only feeds the spirit with visions, One of our Spiritualists this very but exalted in turn by the spirit and morning. March 2d, got into a conversa surcharged with spirit force, it acts up-tion with a minister of the Christian on matter in a direct, causative way; it church (President Garfield's church), in radiates the creative causative spirit." the course of which the said minister All the great work of humanity is an indirectly acknowledged the influence example of this truth, that spiritual of Spiritualism in this city, by the state ment that most of the members of the energy creates its visible expressions. The entire environment of the universe First, Presbyterian Church of this city were Spiritualists. And thus the good is calculated in unerring correspondence work goes on. When the churches bewith moral perfection. To the degree work goes on. When the churches be-in which this truth is realized, life is come enabled to demonstrate the truth of a fygure existence-when knowledge and fast shall displace their "hope" and successful and happy; and he who thus lives is upborne by invihcible powers. The stars in their courses fight for him. "faith." we can then be certain of The winds are his messengers, and the more rapid advance of our beautiful 'clouds his charlot. Houthe degree in science, philosophy and religion.

science, philosophy and religion. H. V. SWERINGEN. which he falls below fibe moral stand-

ard, he encounters friction and trial. We talk of this life and the next, but "Human Culture and Cure, Marriage there is only one life; and, as Bishop Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valu-Brooks once said. "Death is not the end of life, but an event in life." There is every reason that the name of Philips able work, by the Dean of the College Brooks should be invested with moral of Fine Forces, and author of other im magic, as it stands free mineuily for portant volumes on Health, Social Sci-the practical power of ideal purposes. ence, Religion, etc. Price, cloth, 75c. he practical power of ideal purposes. For spirituality is a condition, not a For sale at this office.

creed; a service, and not a spectacle; a life, and not a litany; The great prob-lem of life is to us all: How shall one grow in sympathy, and tenderness, and consideration? How all who would gain a fair conception of encrosity, and shall he feed on high thought and no- Buddhism in its spirit and living princible aims? How shall he be swift to ples. . Spiritualist or Christian can scarcely read it without spiritual profit. discern and to avail himself of those onvortunities for usefulness to others Price'\$1. For sale at this office. which are the best channels of his own "Voltaire's Romances." translated

growth? How shall he hold clear and from the French. With numerous ilclose relation with the divine energy? lustrations. These lighter works of the "Be one of the conquerors!" said Balbrilliant Frenchman, and invincible en-

zac. "The universe belongs to him who wills and loves and prays; but he must will, he must love, he must pray-in a romance are combined, with the skill of word he must possess wisdom, force, a master mind. Price \$1.50. For sale and faith!" . at this office.

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The great factor in the cultivation dent of psychic phenomena, this pam-and development of spirituality is inspi-phlet is intensely interesting. It gives ation—inspiration that is fragrant with the essence of spiritual thought; and the consciousness," namely Mary Lurancy sweetest and most potent inspiration is Vennum of Watseka, Ill., and Mary that which comes to us within the Reynolds of Venango County, Pa. Fo. silent depths of our own being, from sale at this office. Price 15c. cloth, 50 cents; paper, 25 cents,

sociation, or against the organization of Spiritualists, and the support of such organization, that did not appeal, either

directly or by implication, to selfish mo-Having at one time been an orthodox preacher myself, and accustomed to the exercise, I expect to "take a collection"

for the N. S. A. next Sunday WALTER P. WILLIAMS.

SOUND - VIBRATION - THE EAR. To the Editor:-Weekly when I receive the Thinker my first impulse is to turn to the questions, and the replies thereto by our worthy Brother Hudson Tuttle. Many of his auswers are discreet, noble and grand. I have often wished I could be placed in a position where I could do a tithe of the good done by those noble workers Hudson

and Emma Rood Tuttle. In answer, to a question by A. O. Brown in the Thinker of January 2nd, I think our good brother must in haste have overlooked the exact measure of the question. The statement by Mr. Savage, which Mr. B. impugns, is almost axiomatic: his misunderstanding must surely arise from malremem

brance of the definition of sound. After stating that Mr. S. said there would be no such thing as sound if

there were no ears, Mr. B. para-lyzes us by saying "This is equivalent to saying if there were no ears there would be no vibrations: and if no vibrations no life!" No. such inference can possibly be legitimate. By mutual consent sound is defined to be that impression which is made on the tympanum by vibrations; not the vibrations Der se. Surely one ought not to say that because the object moved by these vibrations is absent, the virbations could not exist. Must be borne in mind that the vibra-tions which produce sound are vasily different from the sound itself. The sound is that which produces a certain effect on the auditory nerve, while the vibrations above would produce sensa-

tions entirely different. To illustrate;

suppose as you are standing at the side of a mighty cataract the tympanum were utterly paralyzed; surely to you there would be no sound; yet the vibrations would produce a certain effect on the nervous system. Here, then we easily discriminate between the sound

and the vibrations, and if there is no ear in the vicinity there could not possibly be any sound by reason of the definition.

I hardly think the subject in demand of further elucidation, yet pardon me for introducing just a single illustration. When small particles are set free from the petals and stamens of the fragrant rose, no one would think of calling them -smell or odor; for odor is the name applied to the effect produced on the

refined mesh of the olfactory nerve. Furthermore our inquiring brother in some way inclines to the opinion (seemngly) that the statement of Mr. Savage would lead to the conclusion that is there were no ear there would be no life! Surely it is only a limited number

of vibrations producing life that affect B. R. ANDERSON. he ear.

> "Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. -Especially soful to learners who seek to know and utilize the laws of mediumship and derelopment, and avoid errors. Price,

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SATURDAY, MARCH 13, 1897.

WARNING FROM MRS. RICHMOND. Spiritualists and mediums, arouse! Now is the time to defeat this measure of oppression, and to show that the "gifts of the spirit" are not to be classed with fortune-telling and conjuring. See your alderman at once. CORA L. V. RICHMOND.

AN UNFORTUNATE CONCESSION. An Agnostic suicided in New York the other day, and the news was flashed over the country that "a student of the writings of Robert G. Ingersoll has put into practice the Colonel's oft-repeated theory that a man is justified in taking his own life under certain circum stances." Though many thousands of deaths occur annually in this country by self-inflicted causes, embracing multitudes of persons holding every form of religious belief, including large numbers of preachers in high standing in the churches, yet because an old recluse, wholly alone, decrepit and subsisting on the charity of those who knew his moral worth sees proper to "shuffle off this mortal coil," Col. Ingersoll must be held up to public derision as responsible for the sacrifice of a human life. The Progressive Thinker has no desire to say one word in defense of Col. Ingersoll, or his position, that those afflicted with incurable diseases, or whose sufferings are greater than the pleasures of life, have a right to do as they please with the brief term left yet it may be permitted to say them. that it has no sympathy with those who any of the former or the present systems, single out the Agnostic for censure, and pardon this one general allusion.

pass by silently the legions of deaths by churchmen who take their own lives because ashamed to face the world for the crimes they have committed, or the friends they have deceived.

It is to be regretted the Colonel saw

A BRAZEN INSULT

TO THE FORTY THOUSAND SPIRITUALISTS IN THE CITY OF CHICACO.

An Alderman Wants to Impose a Heavy License on the Mediums of this City, and thus Close the Many Meetings and Churches Controlled by the Spiritualists.

The Alderman Does Not Know, Probably, that Many of the Mediums of Chicago Are Regularly Ordained Ministers of the Gospel, and the Peers, in the Eyes of the Law, of any Catholic, Presbyterian or Christian Minister, Pastor or Bishop.

The Chicago Record of March 2, contained the following:

"Ald. Gazzolo believes that persons who gain a livelihood by dealing in things mysterious should divide their professional fees with the city. In accordance with this belief he introduced an ordinance obliging any person engaged in the business of fortune teller, by card or otherwise, clairvoyant, astrologer, palmist, Spiritualistic mediums, trance mediums, occultist, phrenologist, or hypnotist, shall pay a quarterly license of \$50, or an annual license of \$200. The measure was referred to the license committee."

WORDS ADDRESSED TO THE AL-, the divine and the effects of divinity, DERMEN OF CHICAGO, WHO and Spiritualism recognizes therein as WILL BE CALLED UPON TO CON- great and mighty, as good and true a God as has ever been imagined in the SIDER THE MEASURE INTROpast and there held, or carved in stone. DUCED BY MR. GAZZOLO, WHICH or wood, or made of brass, or shining PROPOSES THAT ALL MEDIUMS gold, and her devotees are sincere in SHALL PAY AN EXORBITANT their worship.

LICENSE-A MEASURE THAT RE-THIS PHILOSOPHY. . If there is not in this philosophy of STRICTS RELIGIOUS FREEDOM, life something above and beyond any-AND IS AN OPEN INSULT TO THE thing else in the world to appease that 10.000.000 OF SPIRITUALISTS IN craving in man to know the future, to THE UNITED STATES. see what is beyond the mystic yell for

Without launching out into an exhim, a hope that is full of fruition, why all this investigation and tenacity to haustive and tiresome definition of the word "religion" as per Webster, suffice what he finds? Had we nothing tangible to cling to and absorb; nothing to it to mean, practically, "a system of disupply the demands of natural aspiravine worship." Some authorities use tions: nothing to arouse the admiration the expression: "faith and worship." or adoration of man; nothing but a stone to cast when the cry is for bread;

FORMS OF WORSHIP. nothing but belief without evidence, we We have little regard, in this enlight-

center of man.

might need a creed to unite us; but as a ened age, for the set definition, or skelwhole we are united through the evidence already obtained upon the one eton meaning of ancient words or terms, plank or corner stone: "The eternity of and as regards the worship of a God, life.' every man and woman in this and every IMPORTANT DEDUCTIONS. other age has some form of worship or There are many other points quite something they admire; something they universally held adore; something their soul reaches out canopy of Spiritualism, viz.: to with a love that is true and divine, That death is the separation of the whether they recognize the existence

spirit-the ego and its spiritual formof soul or not; those aspirations are a from the physical body, and does not in the least affect the attainments, feelbirthright and it only needs the proper ings, emotions or faculties; that man is conditions, the proper elements to uplift a spirit, flesh-clad, and as such walks the ever-vearning soul or internal divine the courts of heaven and stands in the

beneath

the broad

presence of the universal spirit, God, in "I's said religion means "a system of earth-life as much as he will after divine faith and worship;" not a "cerdeath. Hence, the knowledge, attaintain system," but any system, and as it ments and experience of that earthis not our purpose here to criticise life form the character of his future existence, bring his just award. That the departed or disembodied spirit can, un-BLIND FAITH-EVOLUTION. der favorable conditions communicate

with remaining friends. The religions of the past nineteen hundred years have based their entire various systems on mere faith, without one iota of living tangible proof of even

FORGIVENESS-REFORMATION. We believe there is no arbitrary decree, final judgment-day or atonement

healthful development and right life of argument and reasonings more or less to be a Judas connected with every im- ings are attended by large numbers; probable.

the spiritual bature as contrasted with that of the mere intellectual and social powers." Also: "A conscientious scru-Now, will it be pretended that meetings for the sole purpose of unanswer-ably proving to all the truth of a future ple," and if there are no worshipful qualities, not divine inspiration, no touch of heaven's sweetest sacredness, state of existence through the actual return of those who have passed no healthful development and right life taught, no conscientious scruples to not meetings or entertainments for a be garnered and possessed in the phireligious purpose?

losophy and phenomena of true Spirit-ualism, there is nothing to be gained 3. The fact of a charge being usually made for admission is wholly immatefrom any religion, and the inroads it is rial. No religious meetings can be kept making into the pulpits and literature of all other religions to-day give evi-dence of its rapid acceptance by a hunup without money contributions, either by a charge for admission or in the form of pew rents. Indeed, it is for this reason that throughout our land the great masses of the poor are excluded from attendance at any religious services whatever. And if spirit mediums devote their whole lives to "bringing life and immortality to light," they are

judice of superstition, unangered and undisturbed by bitterest opposition. The fact that we have now a membership up in the millions-within forty-nine years, is an evidence of substantiality worthy of note, and Spiritualism now ranks among other religions in the land as a power for good, and in twenty years, judging of the future by the past, our present numbers will be doubled. The immortal Thomas Paine just about spoke our creed in the words: "The world is my country and to do good my religion."

A WIDELY KNOWN MEDIUM. The above constitutes only a brief exposition of Spiritualism and its grand There are about twenty philosophy. societies in Chicago, the pastor of one being vice-president of the National Association of Spiritualists, with headquarters at Washington, D. C. She is a regularly ordained Minister of the Gospel, and pastor of the Church of the Soul which has had large congregations during the past two years at the Schiller Theatre. She is a medium and if the above odious measure introduced by Alderman Gazzolo becomes a law, she will have to take out a license in order to officiate as minister of the gospel She has a reputation that is world wide and her lectures and sermons have at tracted the attention of some of the ablest minds of London, Eng., as well as those of this country. She is the author of several volumes which have circulated widely in this country and Europe. Think of a Ohlcago Alderman desiring to impose a license on her

PRESIDENT MCKINLEY.

Only a few years ago he was Governor of Ohio, and he did one act for which he will always receive the thanks and careful consideration of Spiritualists. Take note of it, Aldermen of Chiengo: A bill was pending in the Legis lature of Ohio, during the spring of 1893, which, like the plan of Alderman Gazzolo was calculated to abridge the rights of claffyoyants and seers (who are also mediums), and make their lives intolerable in Ohio. At the time we received the following letter:

To the Editor The enclosed letter from the Governor of Ohio, Major McKinley, explains itself. You are at liberty to make such use of it as the situation may suggest, and then return to me, with the other letter sent a few days since. It seems to indicate that my letter to the Governor, and the clip-ping from The Progressive Thinker, have done their work. C. H. MATHEWS.

New Philadelphia, Ohio.

STATE OF OHIO.

Executive Department.

OFFICE OF THE GOVERNOR.

it is to be regretted the Colonel saw one total of iting tagging the period of sup-fit to make the concessions he did, as it was apparent from the first his motive posed occurrences. Faith must have was apparent from the first his motive posed occurrences. Faith must have the reformation of the wrong-doer, by O. H. Mathews, Esq., New Philadelphia, Ohio My Dear Sir:-Referring to your let ter of the 31st of March, complaining of a certain section in what is known as the Bruck law, I am directed by the Governor to say that he has given consideration to the matter complained of and begs to inform you that to-day an amendment was passed in the Senate expunging from the Bruck law the words "clairvoyants" and "seers." This amendment was offered by Senator

Lampson.

portant reformatory movement. That Spiritualism has its share of disreputable members no one will for a moment gates on Sunday. doubt. The fact, however, that there are, comparatively speaking, no Spiritualists in our penitentiaries, no Spiritthrough the change called death, are ualists in the asylums for the insane, and no Spiritualists-engaged in retail-

> ing intoxicants, should have great weight with the honorable Aldermen of Chicago. We believe it will. We compiled in a few days from the Chicago daily papers about thirty cases of disreputable conduct of ministers of the gospel and church members. The following are the heads of some of them: "Many Serious Charges against the Rev. Mr. Bayliss!" "A Colored Preacher Fired!" "A Rev. Horse-thief!" "A Clergyman Charged with Abduction!" "Arresting a Preacher!" "A Preacher Deposed!" "A Preacher Found Guilty of Immoral-ity!" "A Pugilistic Pastor!" Death of Rev. Robt. T. Peson from Remorse!"

"Charges Against a Preacher Result in the Disbanding of his Congregation!" "A Nebraska Minister on Trial for Improper Conduct in the Pulpit!" "A Pastor's Disgrace!" "A Pastor Punished!" Now, we could go on culling the heads from daily papers throughout the country showing that every religion has its many black sheep, far more than Spiritualism. But we do not wish to throw mud; it is ungentlemanly; but if one asserts that Spiritualism should be suppressed, and its ministers of the gospe be compelled to pay a license, what else cau we do but show facts? There has been among the 10,000,000 Spiritualists but one murder during its existence of forty-nine years. They are the most

moral people as a class on this earth to day. No one has a greater admiration for pure and undefiled religion than we have. No one has a greater appreciation of the magnificent results flowing from charity in the church than we have. Through the instrumentality of its benevolent institutions what a grand and beneficent work is accom-

plished for humanity: but while such is the case there are hundreds of disreputable persons who attach them selves to the churches and to Spiritualism, without having in their hearts the essence of religion. They, however, can be punished by laws now in existence and no special legislation is required.

SPIRITUALISM AS REPRESENTED IN THE UNITED STATES-IT HAS

50 CAMP-MEETINGS. The growth of modern Spiritualism has been phenomenal; it is nothing short of amazing when we consider the nature of the opposition it has had to contend with and overcome. Scientists flouted it; learned doctors, Ph. Ds. and M. Ds. combined to deride and expose t; D. D's condemned it; not many of the learned and wise of this world believed in it; but like the gospel of the Nazarene it found its way into the hearts and homes of the lowly, and won the cre-

dence and love of those who were not too proud to own and accept truth even when clad in the garb of an outcast. The little rap at Hydesville reverber ated around the world; it found an interpreter; it proved its origin in an individual, intelligent spirit entity; and so the homage of human hearts pining for satisfactory knowledge of a future life

found and loved again. And so it has spread, far and wide over the world, until it has ramified all classes of society. From peasant cots to

kingly'thrones, from beggars to million-aires, and from lowly artisans to kings, queens and emperors, extends an un broken chain of believers in this philosophy, this faith, this religion of Spiritualism. And yet there are those who existence.

women and six men were hanged as dent, beneved in Spirituation, and the Spiritual Church of Love, radiant witches, and they were as innocent of sulted mediums; is it possible that there Hall, 3012 Archer avenue. Mrs. E. J.

some receive from 5.000 to 7000 visitors and some even have 20,000 enter their

Is it to be supposed that Spiritualism. with its millions of adherents, can be put down and snuffed out by legislation and laws framed for the puropse of perse cution, or to impose a license on its mediums, its ministers of the gospel. It cannot be; it is folly to think it. Not

even though the persecutors were armed with the powers and implements of the Inquisition, could it be done. A few poor mediums may be made to

suffer, by oppressing them with a large license fee, but the great cause will move on without halt or momentary rest until the odious measure is repealed.

Consider the above facts, Aldermen of Chicago, and when the measure proposed by Gazzolo comes up, table it, or so modify it that it will in no way be inimical to Spiritualism, or its ministers of the gospel-mediums.

Spiritualist Meetings in Chicago. We would call the attention of the aldermen of Chicago, to the following list of meetings held in this city. These meetings are conducted by mediums who are regularly ordained ministers of the gospel, and you might as well impose a license on every pastor of the other churches in the city, whether Catholic, Presbyterian, Methodist or any other so-called Christian denomination, as to inflict the burden on mediums, and thus restrict religious freedom,

The Church of the Soul, at Room 412. Masonic Temple, at 8 o'clock in the evening. Mrs. Cora L. V. Richmond pastor.

The First Spiritual Socitey of the South Side, New Masonic Temple, 3120 Forest avenue. Services at 2:30 and 7:30. Mrs. Ada Foye lectures and gives tests.

Beacon Light Church, 617 North Clark street, near Burton Place. Services at 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins.

German Spiritualist Society, Gartelman's Hall, 18th street and Ashland avenue. Services at 3 and 8 p. m.

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

Spiritual Gospel Temple, Hygeia Hall, Washington boulevard and Paulina street. Services at 2.30 and 7.30 p. m.

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

People's Home Association, Bricklayer's Hall 93 South Peorla street. Services at 7.30 p. m.

Brown's Hall, Forty-seventhand State Services at 8 p. m. Lecture streets. and tests by Dr. Harry Abbott, of California.

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

will meet Sundays at 11 a. m., 3 and 7:30 p. m., in, Washington Hall, 490 Washington boulevard, corner of Ogden avenue. Mrs. Mary C. Lyman speaker.

The Progressive Spiritual Church. Lakeside Hall, southeast corner Indiana proved its claim to recognition and to avenue and Thirty-first street, G. V. Cordingley, pastor. Services at 3 and 7.30 p. ni. Harry W. Miller, soloist. where the loved and lost should be Children's lyceum at 1:30; Bible class at 2:30.

German Spiritual Society, Hanshman's Hall, 384 W. Division street. Services at 2:30 p. m. Mrs. Caroline Drews, medium.

The Church of the Star of Truth meets every Sunday evening, at Wicker Park Building, in the large lodge hall, on North avenue, near corner Milwaukee avenue. North avenue and Robey sneer at it-and would legislate it out of street. Services at 7:30 p. m. Easily reached from all parts of the city. Max

Hoffman, pastor. Hanson. Children's lyceum, 2 p. m., followed by developing circle. Spiritual science at 7:30 p.m. Tests at all meetings. Spiritual meeting every Sunday even ing at 7:30, at 2970 Indiana avenue. Conducted by Mrs. Edith E. R. Nickess.

THE PROGRESSIVE NHINKER

gry people. SPIRITUALISM HAS COMEQUIETLY and unorganized into the home, into the pulpit, into the scientific world, unostentatiously, unawed by hoots and jeers, undaunted by the deep-dyed preas much entitled to eat and to be clothed as church rectors with salaries of thousands of dollars. Respectfully, FRANCIS J. LIPPITT, Washington, March 13. It is needless to say that the propo-sition to license or tax mediums in the District of Columbia was defeated. The movement to accomplish this nefarious purpose was a relic of barbarism, and the law-makers there so regarded it.

HORRIBLE RECORDS

The honorable members of the City Council of Chicago are requested to consider the above. Don't, for God's sake, have your honorable names connected in any way with restricting religious freedom in any manner whatever. In the early days of this republic you remember how supposed witches were treated at Salem, Mass. You remember how Mary Dyer was tortured to death for entertaining views opposed to existing religions. - Roger Williams was banished because he was considered a heretic. Look back in the

past, as detailed by Dr. Arter: "In the expatriation of the Moorish nation from Spain, about one million human beings were hunted down like wild beasts and murdered. The loss of human life by the crusades was not less than five millions, when the earth was reddened with blood, and strewn with human skulls, How many thousand Jews were murdered by religious sects opposed to them can never be told or known. They have been robbed, plundered, hanged head downwards, and torn to pieces by dogs. They have been impaled and burned by thousands; hundreds of thousands were expelled by

What consummate folly! Queen Isabella; tens of thousands perished from hunger, while tens of thou-sands weremurdered. Many made their escape into Portugal, having their chil dren under fourteen years of age taken from them, to be educated in the Christian faith. The schism of Huss cost one hundred and fifty thousand lives.

Queen Mary, of England, burned two hundred and eighty persons at the stake, because of their religious views. "In the Netherlands, in the time of King Charles V., it is estimated that one hundred thousand were put to death for their faith, and thousands more during the reign of his heartless son The ferocity may be inferred from the fact that a sentence of holy office was passed, dated February 16, 1568, condemning all the inhabitants of the Netherlands to death, as heretics. A proclamation of the king confirmed the

decree, and ordered their execution, under which 300,000 people were sentenced to the scaffold. "In Spain alone 31,000 were burned and 290,000 condemned to other kinds

of punishment. "How many have been destroyed for the supposed crime of witchcraft, can never be computed; 7,000 were burned in Treves by one bishop alone. Nine thousand were burned in Wartsburgh. one thousand in the province of Como, in Italy. One bishop alone condemned 8,000 to be executed as witches. In New England, our own country, thirteen

Abraham Lincoln, our martyr Presiwomen and six men were hanged as dent, believed in Spiritualism, and conMARCH 13 1897

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DVI.

would be impugned. It would have been better if Christians were not able to cite Agnostic authority in justification of suicide when they wished to rush unbidden into the spiritual world.

HANDS OFF.

Forty-eight German societies held a sort of convention in this city recently. and discussed the pending proposition for the State to furnish free school books for the children. They favored the measure, but put on record the following, which, if carried into practical operation, will rob the measure of its real object, which was to advance the interests of scetarianism, by instilling into the minds of youth while yet in its faith. plastic state, the narrow creeds of MODERN SPIRITUALISM AND ITS bigots:

"Resolved, That in the books to be Never. given to the school children for free use Spiritualism, has there been anything the principle of separating church and but the outcroppings of the imagination State, acknowledged by our Constituof some one, some mind that had reached tion, must remain intact, and that said a little higher unfoldment of the spirit books must also abstain from any alluto base any system of religion upon. sions to religion and teachings of the There are few people who pause to re church, and that the infamous law of flect upon their final day upon the earth 1889, which allows school teachers to plane, who do not either believe in or agitate for the cause of the Prohibitionhope for an existence beyond the grave ists by lectures about the influence of To such Spiritualism stands ever ready, alcoholic drinks upon the health and to with her multifarious avenues for invesridicule and attack the reasonable Gertigation, her great variety of manifestaman style of living, shall have no echo ions to demonstrate the immortality of in those school books." the soul of man, the retention of an iden-

The The position is a correct one. tity after what is called death, and the State, representing every form of religion and no-religion, must keep its hands off from religious matters, else the country is soon involved in interminable strife.

WAS HE INSANE?

A great reformer who has spent the best years of his life in doing good, must feel extremely mortified to have his motives misrepresented, and his friends alienated from him without cause. Of course we can't know all the facts, but it seems contemptibly mean to have "the friends" of our Lord, while he was on earth, and actively engaged in forwarding his mission, charge him with insanity. It seems the severest blow of all. Death at the hands of enemies would not be so crushing as such a terrible charge-the wreck of the mind. Very few, perhaps none of our readers, will recall this humiliating charge made against the dear Savior by his disciples, but turn to Mark ili:21 and read:

"And when his friends heard of it they went out to lay hold of him; for they said, he is beside himself."

What had the friends of the dean Jesus "heard of" that produced such action and expression on their part? Simply, the multitudes had followed and pressed so sorely on his friends that they could not eat bread. This is the way Mark told it; but we strongly suspicion that there was more to it that the romancer recorded. We wish Matthew. Luke or John had made some mention of the event; they, probably would have been more explicit had the incident come under their observation

AHEAD OF US.

The Russians are colonizing the whole of their vast Asian possessions and carrying with them everywhere the "mir" or self-governing village, wherein wopermitted to vote.

occontially r substantial pre ceding it nowadays—blind faith is fast losing its hold upon the mind of man; individualized spirit is the reality and mere assertions seem to have fed the highest type of creative energy; it is hungry hordes for hundreds upon hun- divine and endowed with infinite posdreds of years ere the spiritual began to sibilities and capabilities, and thereby be allowed to manifest, before love of all mankind are united in brotherhood,

GRANDEUR.

possibility of communication with the

until the advent of modern

power, that great ambition to rule, with a common destiny. would or could give way to reason and OUR OBJECT AND PHENOMENA. equality; but in this nineteenth century, Our object is the highest cultivation in this age of reason, in this period of of the physical, intellectual, moral and progress and evolution, this thinking. spiritual possibilities in man by the prethis experimenting, this busy, hustling sentation to his reason of the most exera, there must be something to show alted motives, thereby encouraging the that is reliable; something we can see loftlest aspirations, prompting the something we can feel with our fingers, est endeavor and inculcating self-relisomething we can hear with our ears ance, and where the environments of something provable to some of the the flesh do not predominate too strongsenses of man, or there can be but little

ly, so much as to smother and subdue all aspiration, we find the results are purity, nobility and magnanimity of life; constant striving to actualize an ideal o perfect life in this world preparatory for that in the next: living to live in stead of to die; living to aid some one in need that they may rise; working for some one else's pleasure; envying no one a great gain nor rivaling in an attainment for vain-glory. In our phenomena we are not only proving what we preach, but we are presenting to the world the only proof of the possibility of the many wonders and so-called miracles recorded in the Bible. For instance, our independent slate-writing is proof that such a man as Moses might

have received THE TEN COMMANDMENTS and much more valuable information on tablets of stone. We have, at any first-

loved ones still in the mortal form; ready with proof too palpable to be ignored by class seance for that purpose, ample the greatest minds in the world; ready proof, under strict test conditions, of the with a truth that is plausible and within transfiguration phenomena, also the easy reach of every thinking, reasoning, inquiring man and woman; to the chilmaterialization phase recorded in ancient history. The clairvoyance of past dren who can only see and hear; to the ages is one of the most common phases unlearned in philosophy, to the student of modern mediumship. The fire-test and the learned. In its upreaching arms mediumship of to-day is very good subthere lies the babe of the sorrowing stantiation of the possibility that Moses mother who mourned because no evisaw a flame of fire around a burning dence could be adduced elsewhere that | bush that remained unscorched," or that her darling still lived; the infant speaks Abraham might have seen a smoking and tells her when it was born and where; and when, where and how it "pillar of fire" might have guided the passed out, and tells her, as it wipes Israelitesout of Egypt, and that "cloven away her scalding tears, to weep no tongues of fire" might have sat upon more; that life is real over there as well the Apostles. In fact, there is but little as here, and it has been to school and is recorded in the Bible as miraculous that unfolding into maturity the same as it has not been performed since the adwould here with every advantage fitted vent of modern Spiritualism, by or to its desire and receptivity, and the through the mediums, and although mother is pacified. In its down-reachsome of the means by which many of ing hand it grasps the dirty palm of a these phenomena are performed are un-gutter victim, and bids him shake off solvable by man, either from lack of is coat of slime and filth, and see that perception or sentiency, or that the means, though governed by natural law, are too high and spiritual for the present there is a spark divine within that is as pure as others less enslaved and encum ered with earth conditions, and he finds growth, there is but one conclusion that consolation and encouragement to stimas yet has been arrived at, and that is "If the phenomena actually occurred ulate the little aspiration left from the in the past as recorded, where is there wreck, and starts onward and upward: if only to stumble and fall, he is again any more tangible proof of it than is and again hoisted and given strength in presented through the various mediums words of hope and cheer and all that is of to-day? And can their evidence not for him upon this plane and in the great be taken as prima facie when they, with their living, positive proof, can be consulted and their reliability placed bebeyond. Then is there anything in Spiritual

sm that is high and grand: buoyant youd question, as mediums, along with succoring, sublime or divine? the mere history that has no proof aside THE SOUL ANSWERS YES, from these phenomena?

SPIRITUALISM IS A RELIGION. no odds how low and heedless of the fact has been its life; no matter how if ever there was a religion founded Many think there must be a creed or selfish and encrusted has been its only there can be no religion, but our standmotive. There can be no need of system nor of creed in true religion, and ard authors claim there is no real, fixed when one is formulated it is ever found definition to the word, and that matter is regulated, as it were, by the drift of the tide. The last, from the late Centoo small and narrow for so voluminous and expansive an article.

Nature and natural phenomena are tury Dictionary, reads thus:

Very respectfully, JAMES BOYLE, Private Secretary.

JUST THINK OF IT,

Aldermen of Chicago, Governor McKin ley would not allow the rights of the humblest citizen of Ohio to be trampled on, and when the efforts were made to practically banish mediums from Ohio by an odious discriminating law, he promptly gave the legislature to understand that he would not be a party to any such infamous measure. ha been left for an Alderman of Chicago to try to abridge religious freedom, for of the mediums of Chicago are to mediums. many regularly ordained ministers of the gospel, in good standing, and are doing a grand work for humanity. Through the heroic instrumentality of the ther Governor McKinley, Ohio now stands

forth redeemed and every medium should extend to him their heart-felt thanks. It now remains for Chicago Aldermen to defeat the measure intro duced by Mr. Gazzolo.

SPIRITUALISM IS A RELIGION-THE VIEWS OF AN EMINENT LAWYER.

The following from Francis J. Lip pitt, eminent as a jurist, and residing in Washington, D. C., speaks for itself. We call the attention of the friends of the Gazzolo measure to it.

BOARD OF COMMISSIONERS, WASH INGTON, DISTRICT OF COLUM-BIA:

Gentlemen: The evening News of March 9, 1893 announced that you are called upon torimpose a license tax on 'spirit seances," as being entertainments or exhibitions at which an admission fee isocharged at the door. I respectfully ask your attention to the ollowing suggestion:

1. Those who want these meetings suppressed believe (honestly, no doubt) that the manifestations occurring at them are fraudulent. But if this be true even had yourlegal authority to decide them to be solvyou cannot impose a tax upon them at all. Swindling, like any other crime, cannot be licensed, but must be left to be punished by the law of the land.

2. In this District no license tax can be imposed on an entertainment or meeting for a religious or a charitable purpose; and the sole question is wheththe meetings or seances you are called upon to tax are either for a religious or a charitable purpose.

The character of a public entertain ment depends, of course, on its object or subject-matter. Now, the sole obleet of these seances is well known to

be the demonstration of the great and solemn truth of a life after death; a truth which is the most important of all religious tenets, because it constitute the very foundation of all religious teachings; a truth that until lately had no stronger evidence to support it than The

angels of heaven; whilst others perished by different methods. An old man of eighty years was crushed to death under a board loaded with stone. Multi tudes were thrown into prison, and puri tanical teachings encouraged superstition. In condemning two women, as to be hanged. Sir Matthew witches, Hale said there was no doubt as to the reality of witchcraft, for the Scriptures affirmed it. John Wesley was very sor ry that there was so little belief in witcheraft; giving up witcheraft was

like giving up the Bible. ""The history of witchcraft in Scot-land is terrible. The clergy had almost absolute control, which they used to convict men and women for imaginary crimes, because their Bible commanded "Thou shalt not suffer a witch to live." We ask you, honorable members, of the Chicago City Council, to consider the above facts, and not to enact any law that shall in any manner restrict religious freedom. To do so would establish a sort of kinship with the religious persecutions of the past. Expurge from Alderman Gazzolo's measure anything and every thing that relates

POINTS IN SPIRITUALISM. Spiritualists generally entertain in common the following:

1. One overruling power, termed God or Law.

2. A knowledge that the spirit or sou survives the death of the body. 3. That spirits can and do return and

communicate with mortals. 4. Spirits return to earth and communicate through clairvoyants, through those who are clairaudient, through ma terializations, independent slate-writ ng, trance mediumship, and many other rocesses.

5. Trance mediumship is common in Spiritualism. There are at least 250 trance mediums in this State alone. 6. Spiritualism is a religion and phi losophy. The forecasting of future events by a medium is merely the expression an opinion, the same as is nttered from the pulpits everywhere. When a trance medium forcasts the future, it is only the humble opinion of the con trolling spirit, who judges from appear ances, surroundings and circumstances that in a certain undertaking. Mr. A or B will have a pleasant and profitable time, etc., etc. When Dr. Thomas or

any other minister of the gospel fore casts the trend of public opinion, and says that our city will, at the next elec-tion, elect the Republican ticket, or the Citizen ticket, or the Democratic ticket they are forecasting the future, and should they be licensed as fortune tellers, in common with mediums?

There are 40,000 Spiritualists in Chi ago alone, and perhaps 50,000 in other parts of the State. There are none in our asylums for the insane; none of them keep grog-shops; none of them are in the Joliet penitentiary, Madame Ava vho was sent to Joliet, being a membe of the Catholic church.

Spiritualists as a class are the most orderly and moral people on this earth as is shown by well-authenticated sta tistics.

BLACK SHEEP - THEY ARE FOUND IN THE CHURCH-THEY ARE FOUND IN SPIRITUALISM. It is the great misfortune of every re igious sect to have some notorious bar nacles associated with it. There seems

alive and fine, imprison or license the mediums whose services he sought? From the three little Fox girls-mere children-the ever-widening wave has spread until now the open adherents of Spiritualism number millions upon mill

Learned judges on the bench; men re-nowned in literature and in science; cultured professors and artists; strong professional and business men, have investigated and been confounded and convinced-even against their will

many of them. It is possible that some of the enemies of Spiritualism, besides being in the dark as to what Spiritualism really is, are also not well informed concerning its standing and strength. There are probably in the United States not less than ten millions of people who believe in the present reality and genuineness of spirit return and manifestation. Many of these quietly hold membership

in the various churches, orthodox and unorthodox; but they are believers in Spiritualism all the same. Some of these are mediums, too; in a quiet way making converts among their friends and in their own churches, and should they be licensed?. Even one million, or a much smaller

sueered at-as any political party, or would-be politician-may find to his or its cost. Spiritualists will not vote for their persecutors. The Spiritualists of the United States

maintain some fifty camp-grounds where camp-meetings are held at some time during the year; and the attendance in many cases runs up into the thousands.

Haslett Park Camp, Mich., has eighteen acres of land, and scores of cottages.

Vicksburg Camp, Mich.,' occupies beautiful grove of forty acres. The association has a fine auditorium, a hotel, cottages, lodging-house. Onset Bay Camp, Mass., has a temple

that will seat 1,500 people. There are 500 cottages on the camp proper. In California, Summerland Camp is

egularly organized; and many others are held in different places in the State. Parkland Camp, Pa., contains 150 cres. with a number of fine cottages

hotel, restaurant, pavilion, etc. At Lake Pleasant Camp, Mass., there are about 500 cottages built, and more

contemplated. Clinton Camp, Iowa, own nineteen acres of land, and has a pavilion seating bout 1,800 people. It is a village in it elf.

Delphos Camp, Kansas, besides it resent location, owns the most beautiful natural oak grove in the State.

Lily Dale Camp, at Cassadaga, N. Y. has forty acres of finely-wooded land splendidly located. It is a city in itself, and is widely known and visited. Anderson Camp, Ind., has 34 acres of and, many cottages, dining-hall lodging house, and an auditorium seating 1.500

persons. Lake Brady Camp, Ohio, has nearly 300 acres of land, including a sheet of water occupying about 100 acres.

At Maple Dell and at Ashley, Ohio are incornorated camps under the ausices of the National Spiritual and Re ligious Camp Association.

Devil's Lake Camp, Mich., takes its name from the beautiful lake on whose shore it is located.

There are many other camps, included in this list. These camp-meetthis office.

The First Spiritual Society of Kensington holds meetings every Monday evening at 8 o'clock. Mrs. Lee Norie Claman, pastor.

The Society of Spirit meets every Sunday at Kenwood Hall, '4308 Cottage Grove avenue. Mrs. Lee Norie Cla-man, pastor. Sunday-school, 2 p. m., conference, 3 p. m. Lecture, 8 p. m., each meeting followed by messages from loved ones. Good music. All welcome.

The Spiritualist Society, Students of Nature, meet every Sunday afternoon, at 2:30 o'clock, at the first door from Hooley's Theatre, 151 Randolph street. Mrs. Summers, pastor.

WHAT THE PROGRESSIVE THINK-ER HAS DONE.

It has been mainly instrumental in defeating two bills introduced into the legislature at Springfield-bills, which. number of votes, is a factor not to be if they had become laws, would have suppressed nearly every form of mediumship in this State. It has also done efficient work in other States-especially Ohio-where like measures were pending. When Gazzolo's plan to liense mediums first became known, it at once secured the valuable services of Mr. Jenifer, who visited various parts of the city, sounding the alarm! The Spiritualists and mediums of Chicago owe a debt of gratitude to Mr. Jenifer for his efficient services in the past as well as the present. And Spiritualists of Chicago and elsewhere had better commence asking: "What could we do vithout The Progressive Thinker?" It is always at the front in its efforts to defeat any measure tending to oppress the honest medium. No other dollar Spiritualist paper published in the United States has done one-tenth as

much in that direction.

PROMINENT SPIRITUALISTS.

Dr. Thomas, of the People's Church; Rev. M. J. Savage; Geo. H. Hepworth, editor of the New York Herald, and hundreds of others, of equal prominence, are believers in the fundamental-principles of Spiritualism. The wife of one of the leading ministers in this city is a medium. Queen Victoria, like President Lincoln, is a Spiritualist. Judge Edmunds, the great jurist, was a Spiritualist. Col. Van Horn, in Congress for the fourth time, and editor of the leading daily paper in Kansas City, Mo. is a pronounced Spiritualist, and takes great pleasure in stating the fact when questioned. Flammarion, the French astronomer, of world-wide reputation and Prof. Crookes, the great English scientist, are Spiritualists. Did space permit we could give a list of thousands. Yet in face of these facts, an alderman of Chicago would like to suppress Spiritualism, by imposing a heavy license upon its mediums, its ministers of the gospel.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at

A STADIER OF BESENVENTAINKER.

SOLON AND MARY.

A SEQUEL TO

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

BY CARLYLE PETERSILEA,

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

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CHAPTER VIII.-Continued.

A VISIT TO THE SO-CALLED ST. PETER.

SOLON AND MARY PAY A VISIT The woman trembled and screamed. TO ST. PETER WITHIN THE "Take this key," said Peter, "and go HEAVENLY SPHERES.

forth from this prison of your bondage in dreadful deeds of sin and crime, else some of these creatures will again fasten themselves to your soul: And

rebound to your own disgrace and ruin.

What natural right hadst thou, to shut

thyself within a cell? Thou art not one, but two in one. Thou canst not separate

thyself from the half of thyself, for

whatever thou doest to one balf re-

bounds upon the other half. Thou hast

"Tell us about it," I said. "I was a young man at the time of thou," he said to the man, "take her by which I speak, and deeply in love with the hand, and go forth with her, for l one far above me instation; but whether know of a surety that she belongs to she returned my love, or not I never thee. Whilst thou hast been scourging knew, for she was soon married to one thy back, doing penance, and shutting in her own rank. This event changed thyself from the face of day, mum the whole course of my life. The inbling useless prayers, neglecting every tensity of my love nearly maddened me, natural duty, thy soul's counterpart has and I sought refuge from my grief been breeding sins; not having her natwithin the cell of a monk; thus my ural rights, she has bred and fostered earthly life passed on and you know the most unnatural sins. Thou sayest the rest; but the sight of this lovely thou hast been a very determined man. lady by your side seemed to touch Lo! thy counterpart has been a very dehidden spring, the waters of feel termined woman. She does not yet uning and memory gushed forth and overderstand why she has been such a hardwhelmed me. I felt like a drowning ened and determined sinner. You cannot transgress natural laws, else, they

wretch and gasped for breath. This it is which has caused me to come forth, and even the love of God cannot keep me longer in that cell." "But you have seen other ladies since

you have been here?" "Yes, very many," he replied, "yet the secret spring was not touched. I cannot

been robbing Peter and paying Paul. "I can," said Peter, turning toward And now let thy soul drink in wisdom, "Most of those, who have visited Thou didst put aside the natural law here, have looked at you more in horror here, have looked at you more in horror than in grief; have said within their of marriage, therefore thou didst rob the female half of thyself, which was souls, if these spirits will remain here and refuse the light of truth, why, let her natural right. Thy natural, manly them remain; we do not perceive how strength thou didst waste on the desert it can be helped; they will not believe air, while she, not receiving what was what we tell them-and so have left hers by natural right, through weakyou. Not so with this lady; for she ness for want of it, fell into iniquity; said within herself, if I can release but the magnetic love within thy soul, one of these souls from the prison of which by natural law belonged to her, this death, I would even bear all these inary male personality thou didst call tortures myself; and, thus, with her God: therefore her soul, although she soul melted in grief and sympathy for understood it not, didst hate this imagyour dreadful state-for it was upon inary male personality, whom she also you her eyes happened to rest at the called God. Thou shouldst have contime-the secret spring of your better joined thyself to woman, in natural and nature was touched, and from this time holy marriage, and given thy natural forth you are a free man. Natural law and manly strength to her, and she in has given to man woman, to be loved and adored, not an unseen male God. return wouldst have given thee natural sitting as a stern judge, within a golden and beautiful children which thou shouldst have provided for. But, look heaven. Thy prison doors are open. thou at thine increase!" and he pointed Go thou hence. Become like a little child in spirit, and as natural and teach- at the horrible crawling things before us that had composed the burden which able. You have no more right to the woman had borne. "Thou didst rob her of all natural scourge another, You have no more right to shut yourself up in this cell of love, whereupon she craved strong ignorance and filth, than you have to

compell another man to remain here. drink, not knowing wherefore; and then, All the wrong which you have done to when thou didst leave thy body, thou yourself, you have done to another, and wouldst not see the light, being a very determined man, so she, thine other self. that other the better part of yourself; for desolation, misery and despair, has not having thee, her natural right, kept been the outgrowth of all this folly, and on in her vile and sinful course in the bondage of error, she in the bondthis enormous burden you have heaped upon the shoulders of one whom you age of sin. Truly error and sin are twin souls; for, if one half is in error, the call the weaker vessel: Behold her." And he pointed toward a woman who other half is in sin, and, vice versa: was slowly approaching: A sorrowful, wild-eyed, despairing creature, gaunt and be sure where you find one you will and famished like a wolf, hearing upon find the other. I have given you the her shoulders a huge burden which

bowed her nearly to the ground. "Throw down your burden!" com manded Peter, "and come near, for hope may now lighten you of your despair." The woman, with one gleam of your bondage into the light of truth, brightness, threw down her load, sank and when thou art united in the bonds on the ground at our feet, and there of wisdom and love instead of error her hands.

she crouched with her face hidden by and sin, then, and not until then; wilt thou be fitted to do good and not evil." directly into the New Jerusalem, as Mary and I arose hand in hand; the they feel certain their Savior, the Christ "Tell us, if you please," said Peter, "why you are in this horrible city of guilty pair also joined their hands as prisons; what has kept you here so they looked at us, both ashamed of the nakedness of their souls, which meanlong? "Ah!" sighed the woman, "I was a eth, the want of true knowledge that would have led them within the portals hardened sinner. When on earth, I would not accept God, the Savior, nor of heaven or happiness, long before this time, if they had dillgently sought for it. the holy mother church, neither com-Man's error causes woman's sin, and munion with the saints. I went downvice versa. One cannot sink and the down-down! into the lowest depths of other rise; they are twin souls, or, vice and crime. I steeped my despair-ing soul and body in liquors of all kinds rather, one soul in two halves instead of matter and slave or superior and in-ferior. which I was able to get. I murdered my own offspring as soon as they saw "Solon, wilt thou and Mary go forth the light. But soon I became too foul with these blind ones, whilst I remain, even to bear children, and lastly too that I may gather a few more into the foul and loathsome to retain my body. fold of the redeemer? All are redeemand so found my self free of it; but my ers who work for the good of other desires had not changed in the least; souls." my wretchedness I. cannot describe. I We gladly assented, and went forth still felt a burning thirst for the intoxifrom this dreadful place; the man and cating cup, and all my vicious instincts woman following us ashamedly. Once were as clamorous as ever. It has not been ignorance which has kept me outside the walls, the man sank down down. I dimly comprehended, when on earth, when I allowed myself to think able to bear the light of truth; covering at all on such subjects, that I, and not his face with his hands, he moaned forth: God, was making my own hell, and that "Can it be possible, after all these there was no worse devil than a degraded human being, and yet I wanton- years of sorrow, self-denial, prayer, y went down into my own perdition. I and penance, that it has not taken me knew that I might rise from it by strug- one step nearer to God and heaven?" "You are not a step nearer to them gling hard with my evil tendencies and than I am with all my sins," said the habits; but I would not!" she wailed, woman a little roughly. "and after I left my body I became one "You are both equally sinful in the of the most fearful of fearful harnies: sight of heaven," said a voice near by, I attached myself to many a besotted drunkard, delighting to imbibe from his and looking up we beheld a beautiful being, another angel, and we knew at foul breath, whirling madly with his once that we were looking at the soul besotted, mad soul, oftentimes inciting of St. Paul. Thereupon he stretched him to commit the most awful brutalities and crimes; then, when he was im- forth his hands and blessed us. "Come with me," he said, "and I will prisoned, or hanged, leave him for anshow you the New Jerusalem." other, and in this way live over and The man started up with alacrity, a over again my horrible life." bright light shining in his eyes. She pointed to the huge burden which "The New Jerusalem!" he exclaimed she had cast upon the ground. "yes, yes; that is just what I most de-"Behold the horrible burden of my sins!" she cried. "It has at last become sire to see. The New Jerusalem," he too heavy for even an immortal soul to again murmured. "Shall I see it at bear, and that burden is composed of last?" Thou mightest have seen it many the memories of my awful sins and crimes. I can bear it no longer: its many years ago, hadst thou so willed it. weight has at last crushed, even the But come; better late than not at all." Mary and I followed closely by the soul and spirit asunder. Look at its horrible shape!" she muttered, rising and standing upright. "Ahl" she breathed, "this is the first time I have often stumbled and fell, when we would

thou follow in the footsteps of him whom thou didst call master? Did that master bid thee shut thyself within a cell and scourge thy back with thongs? Did that master bid thee kneel, until thy knees were callous, and mumble prayers to him? Go to, thou wicked one! When didst thou feed the hungry and clothe the naked, visit the sick and in prison, and cast out evil spirits?"

The man again sank down and cov ered his face with his hands.

"Thou will never see the New Jeru-salem in that position," said Paul, "Arise, thou, and when thou hast done all these things then shalt thou enter into the joys of thy Lord, and in what dost thou suppose, those joys consist? Is it to walk golden streets and forever bow gefore a great white throne? Yes; in one sense it is. The great white throne is within thine own soul, and the God seated thereon, is the God with-

in thee, and thy lower self is the son of this God. Male and female art thou and when thy lower self hast become purged from all iniquity and uncleanness, then shalt thou walk with God in

holiness; and now behold the New Jerusalem afar off." And he pointed toward a glorious and shining city which, just then, burst upon our sight like a blazing sun in all its splendor. Oh! glorious, enrapturing vision! Its magnificence and blazing beauty was more than our eyes could well bear, but there lay between us and it a great lake. We paused on an emi nence overlooking this lake. Mary's hand tightened its clasp on mine. The glorious light of her eyes fairly bewil dered me.

"Ah!" she sighed, "we thought the City of the Angels beautiful and glori-ous beyond all things, but the New Jerusalem, is a thousand times more entrancingly lovely and to be desired. O! my Solon! I wish to enter yonder glorious city as much, and more, than you desired to enter the Angelic City.' "Your wish is mine, sweet Mary," I him. said, "and now, Paul," turning to "how shall we reach that glorious New Jerusalem ?"

"Look again," he replied, "and the way shall be made plain to thee." We obeyed, The large expanse of

water was dotted here and there with islands, somewhat as the lake between the Spiritual and the Angelic cities had been: on one. of which I had spent so many years of my spiritual life, or, rather, my life as a medium betwen the two states,

"Solon," said Paul, "art thou willing to take up thine abode on one of these Islands, for a space of time, and work with all the might of thy love and wisdom combined for the welfare of humanity? Wilt thou be a teacher or medium to the vast multitudes on this side of the lake which lies between us and youder city? Until thou wert an angel, thou couldst not do this especial work for nothing short of love and wisdom combined and equally balanced could accomplish anything here."

He now turned to the man and wo nan following us, saying:

"Go, thou, and do all that I have said. Thou shalt see us again after many lays. If thou fallest by the waysid there shall be some who will also assist

thee. And now, Solon and Mary, follow And we followed, our souls filled with joy and gladness. We went down to the shore, and here a great multitude were gathered, gazing at the glorious city-the New Jerusalem-all eager to reach it. Many were on their knees with hands stretched toward it imploringly, others were seated despairingly their faces hurled within their hands men and women were pressing forward with little children clinging to their

whilst there is error there will be sin, keys wherewith to unlock the doors of skirts: but the vast expanse of water lay between them and their desire, and heaven, and now, hand in hand, like none were able to cross over. Paul this beautiful pair before you, whom I pointed to a lovely island midway behave brought hither that thou mightest tween the shore and the glorious city, look upon, go forth from this prison of saying: "T have offered that beautiful home

to man;, but as yet none have accepted my gift; they prefer, as they say, to go or Jesus of Nazareth, will shortly hear their supplications and come to ferry them directly over to the shining city If they art willing to save a multitude of souls before entering that glorious rest, thou caust, with me, walk on those waters until we reach yon Isle of the blessed for it is more blessed to give than to receive; but the more thou giv est to others, the more shalt thou re ceive. Thon mayest not yet enter New Jerusalem, but its inhabitants shall visit thee; from them shalt thou receive the everlasting bread of life wherewithal thou shalt feed this vast multitude gathered here Solon. Thou and thy Mary shall be of those who dwell on the blessed Isles which lie between the shores of folly and the glorious City of Wisdom, Love and Truth. That island is 'exceedingly large, and when thou hast restored, and brought into thine own estate, as many as it will hold comfortably, thou shalt be removed to another and larger one nearer the city; and when the archanzels within that city find thee worthy to enter it with them, then shall

"Many of the visions which I saw, ever seen, for the stamp of right upon when on the carib, appendined to the earth, or that part of it with which I was familiar, and, to those whom I its luminous face, and we say that whether that man Moses, or whoever else, (whatever way), saw the tables, called my people, and to the seven Ohristian Churches. As I was then a mystic, and a prophet, so I remain to this day; but old, things have passed away, and lo! all things have become I now clearly comprehend that new which when on earth was to me most

mysterious." (Concluded next week.)

HONEST THOUGHTS.

THEY ARE PROPOUNDED FOR EARNEST MEN TO CONSIDER-TRUTH IS TRUTH, WHEREVER FOUND.

When all time shall have served its full purpose, when material life shall have ceased, then, from the standpoint of life as the spirit knows it, shall be measured the results, the fruits of life act of the intercessor. upon this sphere. Man has vaguely tried to solve the problem of destiny and has only, thus far, sagely concluded that he does not know, that he does not understand, what we are, or whither we are tending. His trying has mostly been in vain; his finite mind cannot comprehend, except very faintly, the third day and ascended into reason that lies behind all the varied phenomena we call life.

quick and the dead. If he could see as clearly as he will, some sweet day, he would know that fects are without end, and when we begin to inquire, we enter an ocean of uide these finite minds of ours to even a reasonable conclusion, and we might as well not attempt to comprehend infinity. But there are things that may be learned by even the humblest souls be learned by even the humblest soul, satisfy himself as to what we are, and he may learn to know what we may be.

It really seems as if every system of religious teaching only added more mystery to this subject, and not only did not satisfactorily answer one honest inquiry, but satisfied itself by adding myth, legend, varied imaginings, and anything but a literal explanation, You may receive almost any account you may please to hear. Our future home may be gorgeously pictured as a city whose streets are paved with pure gold, or it may be called a place of nonentity where we in some way continue to live only to endure the most intense suffering. But whether this future state be named heaven or nirvana, whether only he good, or rather the recipients of certain teachings, are blessed with the smile of the particular deity who is supposed to preside over his own system, to the utter exclusion of all else. There s one and the same condition. You must pelieve our system and be assured of reward and a paradise, or if you reject, you shall be punished eternally. We only need ask, to be assured by some levotee, who has learned well his catechism, and is in a position to mete out reward or punishment in advance to all those who doubt or reject. We have al-ready learned that only those who live in accordance with certain teaching have any certainty of what is ahcad.

are clearly answered and not called heretics, it will be a mark of the civiliza-tion of this present time; for "the divine command is not to be questioned,' say they all.

do all men live here upon earth only to be destroyed? What is the reason that men live at all? Why is birth an ac-cident, as it is in the majority of cases? one gem of priceless, beautiful truth. Why are men given such varied por tions of time, and what will be with those who cannot honestly believe all the teaching of any given system? Now, all these are not really leading questions.

of man? How was it created? when? and what may be expected to happen, in course of time, to the earth and those Arkansas, Kansas and Mississippi, as

OCCULT WISDOM.

the teaching was all right and as such we receive it, with the additional fact MRS. A. H. LUTHER SENDS GREET-ING-SPIRITUAL PHILOSOPHY that several far older systems taught AND OCCULTISM-WISDOM OF substantially the same thing. We say older, for in point of age the THE AGES.

To the Editor .- With my recent ac-Christian system is a few hunderd years cumulation of mental and physical younger than any other. These older systems, then, had what corresponded strength, I find myself reaching toward my many friends. Knowing much of to a Christ, in the Christian system, and their silent, as well as expressed anxiety the Jews had learned to expect such an one; so in obedience to the general exregarding my most unfortunate condition, and wishing to express my gratipectations came a humble reformer. tude to them, and in part reply to the making large pretensions, performing miracles to prove his divine character many unanswered letters, as well as to say something of the now and the toto teach an improvement upon the old morrow, is my only apology for asking system, to be a sort of second edition and instead of the "thou shalt, or thou shalt not" he proposed to take upon his space in your most valuable columns. For nearly forty years (as the public individual shoulders, the sins of the know) I have been upon the political race and take a penitent thief home to of radicalism, never faltering, no matparadise the same day, with only the ter what obstacles to be overcome, begcondition of 'repentance and belief in His personality to pay for the very kind ging the citizens of our nation to keep its liberties from "the valley and shadows of death," and the Spiritualists to We have seen how in the nearly two thousand years that have followed,

become a power through organization, these teachings of Christ have become able to defend truth and justice against any encroachments. How well the encased in almost anything in the shape originators of, and friends to this grand of a story that was then current, and republic (with me as their instrument) we have seen how Christ was crucified, nave acquitted themselves, must be andead and builed and rose again the swered by those who know them best. heaven To my mind it is a failure, and only an where he will become the judge of the infinite God can resurrect and protect

We have seen the teaching of this reour nation's liberties under its present system of wholesale slaughter of every clause of its Constitution, which alone freed us from imperial and priestly bondage, and in spirit for all time made us a secular nation. But Spiritualism has become so degenerate through its materialistic mediumship, instead of a true and reliable spiritual mediumship, that scarcely a society in the entire country can retain a position of influence, because of the contentions

and turmoil manifested among its members. Three years ago I was told by my

spirit friends that my work would chauge to another line of thought, and fifteen months ago, when I was stricken with nervous prostration, which for more than a year was a continuous torture, I concluded my line of work was

across the threshold into a realm of demands superior to this. But, instead, I find myself regaining a better condition of life. My physicians would each take me up-grade, more or less, then 1 would drop back.

Last December, Dr. C. E. McCollester he gropes along among the mazes of and wife, of Chicago, who had previous ly known me, came to our city. The Doctor is an able occult teacher and the strength of warp and woof that healer of wonderful power. He soon make up the fabric of this particular commenced his class work, at which time I was in a very feeble and critical we would so much like to find, to see if condition, but by the assistance of the rocky walls are built upon anything friends I became a patient of the Docresembling a command from Him who tor. From the first treatment, there formed the heavens, the earth, or the was a marvelous change, doubtless bewaters under the earth, that we may cause he recognized my condition of mind, as well as body, which had be-come much exhausted. The Doctor unlearn whether the only intelligent emanations from Deity are stored in monasteries, or are the property of any locked the chamber of his soul, and church or ecclesiastical school only, and silently asked my weary, distressed and not eligible to those of a different faith. unhappy life to come and rest and talk with God, for a little while, and God We would like to learn for our own satisfaction whether the "Word of God" would give me strength and restore me. is only to be read and known from the Not the non-understandable, non-comeat-able God of Theology, but the God of Being, the God of the Universe, the God canonized teaching of the Orient, or if t may not as well be read in the face of my soul, through whose spirit I am of the lily whose beauty of form would almost cause a polluted soul to stand that I am. Such tenderness cannot be away as unfit to touch so fair a creapurchased with money, neither lost. The same artistic power that colors the We would only ask: Where is wisrainbow and clouds, and tints the vegedom to be learned, and what is the way table kingdom, and beautifies the rocky of understanding? We would earnestly world, has photographed this, and now it is a picture within the gallery of memory, throwing off a sunlight whose strive to be worthy to find and preserve vibrations come in touch with my conclousness, and determine me to recognize the God within me, and be again

A PROGRESSIVE THINKER. MISSOURI CAMP ASSOCIATION. nyself, and when I go beyond earth's Permanent organization of the Misbroken time. I will take it with me. souri Camp Association was effected at Whatever Dr. McCollester may be ln he meeting of the shareholders held at coming time, his tender sympathy and Springfield, Mo., February 17. The atstrong faith will hold a sacred place in tendance was good, with members presmy life, for through it there has been ent in person and by proxy from Texas, wrought a wonderful change in both my

FIFTEEN CENTS!

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 events.

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

The first page of this paper contains h electure by Col. Ingersoll, given in a Chicago puipit. It scintillates throughout.

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

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

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

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

On the sixth page commences Prof. Barrett's admirable address, occupying three pages.

We will also, in connection with this paper, send out another equally as valu-able. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facta) entitled The Night the Light Went Out," ex. hibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarka. ble 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: "Monaster-ies and Convents-Where Those Alive "Rider Haggard and Are Entombed." the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

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

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy At the commencement of his second these two papers can have them bot now for five cents. All of our regular Send The Progressive Thinker threa months to some friend, and thus get essons, which opened to me a new line him interested in the cause. Stamps We sincerely hope that no Spiritual ist 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 clse) in order to get the benefit of this 15 cent offer, on which the publisher does not ism is rapidly coming to the front and make a cent.

former incorporated after lapses of certain causes are infinite, certain of time, with the old teaching of or rather added thereto, Moses. and we have seen that for about fourspeculation, without even a compass to teen hundred years there was only one church, that grew wealthy and powerful, and then its abuses caused a revolution in its midst and the ecclesiastical schism widened and finally a revolt, a breaking way-men were just beginning to think. Thus has it continued to this day and now we can climb a little eminence and get a bird's-eye-view of the whole religious life of this world, and we are willing to leave it to you, each individ-

ual reader, how much of the imprint of divine authority does the very best of these systems show? How much inspiration is there in each system, how much? We will not attempt to trace it at this time, but in the future we will look earnestly for the finger of Divine Providence, and search carefully for any light He has given to his earnest, nonest son, who is patiently trying to find what he may to enlighten him, while superstition and error that have been so many centuries gathering to themselves structure religious, whose foundations

Now, we just feel like asking each system a few plain questions, and if we

In the first place, may we ask: Why

How came this earth to be the abode

I had become too heavy, and the time for separation had come. Peter gave the horrible creature a kick, when it immediately parted into a thousand ob jects, each more horrible than the other.

stood upright since I was a little child turn and assist them. within my human body."

S.

We all looked at the horrible, writhing burden, for it was filled with life. yet?" Ol dreadful sight! It was the spirit of "No that vile woman sundered at last from her soul, but still a fearful living creature, past all human form; a great, bloated, hideous monster, crawling and as thy brother and love thy neighbor as writhing on the ground before us, with thyself? didst heal the sick and cast out bloodshot, leering of a devil-its breath a flery flame. Oh, in prison? Didst make thy soul as re most awful sight!

Peter rose to his feet: Mary and I were benumbed with horror: the soul all men? Didst visit the fathericss and of the woman stood upright with disheveled hairand streaming eyes, hands and arms upraised.

"I call upon you all to help me!" she. cried. "It is the first time my soul has ever asked for aid to sever itself from that vile monster which you see before you-the body of my sins!" The horrible, crawling monster was

soul of the woman once more, and if done." allowed to do so would immediately attach itself to her, although it had be-

-tho

"Solon," asked Paul, turning to me "hast thou seen the New Jerusalem,

"No:" I replied. "not vet."

"Didst thou, when on earth, clothe the naked, feed the hungry, give bless ings for curses, look upon every man eyes-the eyes evil spirits? Didst visit those who were ceptive as that of a little child and as humble? Didst thou deal justly with lator."

the widow, and give to them all thon wert able? And if they needed not money, give to them from the store house of wisdom and love?"

"Paul," I replied, "I did all those things to the best of my knowledge and ibility, at that time; but I see now that left many things undone that I ought to have done and did many things which it striving with all its might to reach the would have been better not to have

"Therefore thon hast not yet seen the New Jerusalem," he replied. "And come so ponderous that she could no thou," he said, addressing the man and longer have moved about with it. But woman, "hast thou done all these things? was useless. The burden of her sins Amonk, and his sinful counterparti Didst

thou go and take up thine abode within its shining temples; then shalt thou have reached the holy of holies within the New Jerusalem.' "And do you live there, Paul?"

asked. "Yea. verily;" he answered. Where-

upon he walked forth upon the surface of the shining water and Mary and I followed.

"All who are worthy may walk on these waters," said Paul: "but all who are not worthy soon sink and are carried back to the shore from whence they started." At this I looked back and saw many who were starting after us, thinking that they should gain the city, and I saw them one after another sink, and then reappear at the place from whence they started.

"If they were willing to take on the voke and labor with all their might for the good of the multitude, and dwell for an iudefinite period on one of these isles they would easily follow us," said Paul, And thus conversing we reached the island and glided onward toward a shining edifice, which we entered. The place actually reminded me of the one n which I had passed so long a time before meeting my Mary, yet it was very many degrees more beautiful, nearer perfection, nearer heaven, and within sight of the New Jerusalem; and he, who on earth had been called St. Paul, was bearing us company. We entered an exceedingly spa ious and lofty apartment, and one with hining miment rose up to met us. me," said Paul, "to introduce "Alle von and Mary to a mystic; one who on earth was called St. John, the rev-

Greetings were exchanged.

"I have tarried here to meet you said John with a smile, "for nothing is hidden from the sight of one who ear nestly desires that all mysteries may be revealed. This place may be to you, my Solon, a Spiritual Isle of Patinos I understand that you desire to give to those dwelling within the rudimentary

sphere a correct idea of me as I am, al so, that I may explain somewhat of my neaning about the visions which I saw when on earth?" " 'And I. John, saw a new heaven and a new earth. And the heavens opened,

and I saw the New Jerusalem, I also saw a woman clothed with the sun.'

iving upon it? We are only wanting to know what

these various systems have to say about the formation of this planet and their reason for its existence, as well as their manner of accounting for the presence of man upon it.

The Christian system has the most graphic explanation, by whom it was spoken, no man knows-that "in six days God created the earth and every living thing, and upon the seventh rested." We should think he would need to rest for an indefinite period, after such a week of work. Then. "He made man out of the dust of the ground and breathed into his nostrils the breath of life, and then borrowed a spare rib of Adam and made out of it a companion for him"-a remarkably good crea-tion, considering the material at hand. The Buddhist system is a little older in its chronology but not nearly so explicit, still the manner of creating a world is about as well told; also the subsequent life of this first couple is not so intensely interesting, for the man tempted the woman to be disobedient she parleyed but finally yielded, and thus, because they ate an apple that they were ordered not to eat, came the curse upon us all, of banishment from the smile and presence of the Divinity who created every thing that was made.

These two accounts are quite similar in general plan, and execution, and prescribe a life of conciliation for us, that we may, by being real good, find favor after a time with our heavenly Father. who was mortally angry with Adam and Eve, and so caused us all to share in their punishment "because He was infinitely just and righteous." For several hundreds or thousands of

years, the time is not exactly stated. men multiplied and traveled and lived, as best they could, we presume: then there must be a way to redeem the race from Adam's fall, so this wondrous, just and pure powersent His son down here to live and die and bear the sins of the whole race. "He died that we might live" is the account, but certainly about the same kind of a man continued to live and has ever since, with only the additional fortuite "of his sins being forgiven him," and someone else to suf fer the penalty. How did the people fare who lived between the time of the creation and the vear of our Lord 1? How will it be with them in the here-

after? Dit: 12 Oh, stupendous farce! Is it possible for one man to five for another. Can one man, however good and great, bear the result of his brother's crime?. Can pure woman life and suffer the penalty for the reckless conduct of her hus band or her son, or can she stand between her daughter and the conse-

quences of her evil life? Oh, my gentle reader, where is the justice, the reason, in all this? If the ten commandments for the guidance of the Iraclites, given amid fire and smoke, were divine, they, at least, bear the stamp of right because it is right, and the commands were just and true and prescribed a life of straight, up-

living. Whether they originated right in the divine mind or were an emanation from that theological enigma called Moses, they are good and true, and we will accept them as such, and consid-

ering those ancient, ignorant people and the levends surrounding their recention they teach no error and are right altogether as a guide and a law. We must learn to know truth wher-

well as from the various section Missouri. It is intended to make this : permanent camp, for the accommodation of the Spiritualists of Missouri and neighboring States at and near this geographical center of the Union.

ion, unfit to handle spotless purity.

The permanent camp will be located as near the center of Missouri as natural advantages, railroad facilities and circumstances may permit. Temporary headquarters are at Springfield.

Following is the list of official agents. omprising the Executive Board: J. Madison Allen, Springfield, Mo., president; M. Theresa Allen, corresponding secretary; E. R. Huxley, recording secretary; Isaac D. Sperry, St. Louis, treasurer; Cora M. Carpenter, Hannibal, Mo., 1st vice-president; Allen F. Brown, San Atonio, Tex., 2nd vice-president; E. P. Helms, Lockwood, Mo., 3rd vice-president. . The constitution and by-laws adopted

at the meeting will soon be in print, ready for distribution. The organization will be chartered or incorporated as a religious, educational and benevolent association.

All persons having knowledge of locations deemed suitable for the camp home are requested to write at once to the chairman of the locating committee, Mr. Isaac D. Sperry, 310 Odd Fellows Building, St. Louis, Mo., with full particulars of information; and let each and every Spiritualist within the circle embraced in the plan of the association step forward promptly and identify himself or herself with this muchneeded work by becoming a share holder and proprietor, and in the spirit of unity, peace, purity and progress, all join hands in a common cause: the discovery and promulgation of truth and the upbuilding of our common humanity. Remember that the shares in this association have been placed at one dollar only, and that each member has one vote regardless of number of shares taken. This is your campthe people's camp. J. Madison Allen, President, M. Theresa Allen, Secretary Address 1004 W. Chase St. Springfield, Mo.

MASS MEETINGS.

Grand mass-meetings under auspices of the N. S. A., will be held in Buffalo, New York, March 19th and 20th. President, H. D. Barrett, Mrs. C. L. V. Richmond, Hon. L. V. Moulton, Mr. Homer Altemus and other. eminent talent will be in attendance.

FRANCIS B. WOODBURY. Secretary

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect Woman Suffrage on Questions of Morils and Religion; The Degraded Status of Woman in the Bible: The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosoph-ical work. English edition, nicely bound in cloth, \$1. For sale at this office.

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

life and person. class, I was able to attend nightly, now for five cents. All of our regul walking the distance of nine blocks. I subscribers have read their contents. have attended twelve meetings of the class, double that number of private of thought, and after much deliberation, taken on small orders. must say occultism is spiritual philosophy put into everyday practical life, which means a harmonious blending of our lives with such as study and accept the truth along these lines, leaving out the eternal blckering and discontent which has characterized and so destroyed our entire organization. Occult-

must attract the attention of the wisdom of this and future ages. And, should I again go upon the public rostrum, it must be along the lines of the most advanced thought, always in keep-

ing with the everpresent. Spiritualism, with its wonderful power of demonstration, has failed to reach the goal we hoped, hence the wisdom of the ages (before civilization came under the control of priesthood, which from then till now has denounced and cursed man a cowardly slave) must now come to us leading us into the fields of a spirituality, in which lies the inexhaustible fountain of human unfoldment to meet the demands of the thinkers of this age. and the scientific investigations of the ages to be. If the study of occultism is necessary to open the storehouse of

wisdom, that we may better understand the unknown of the past, and the now, let us welcome its general introduction into our lives and environments. We may be Spiritualists and occupy positions of influence, as such, with the mere knowledge of continued life. But. to be an occultist one must possess some knowledge of the wisdom n of the ancient sage and thinker, and be able to apply the same to everyday, practical life. You, who know me best, will not think strange of this position. My motto ever having been: "More light, with a greater knowledge of all things." And now, before my unfolding vision lies the magic sea of unexplored knowl-

edge, its shores made brilliant with the gems of thought dropped from the mental world of cient thinker and phil the philosopher. A little further in the distance is the mountain of Wisdom towering toward the Heaven. Don't stand still, fearing motion may crush an idol, but come with me-let us learn something of these fields of untrodden worlds, for in them new revelations are ever to be gleaned. Let us climb the mountainthe route will lead us to the temple of Reason; there we will tarry and rest

with America's grandest patriot, and one of humanity's noblest friends-he whose country was the world, and to do good his religion. Dr. McCollester and wife are tempo.

rarily located with us, holding a third course of lectures, hence I anticipate greater strength, and hope to be able to

completeness. I am truly, etc. MRS. A. H. LUTHER.

"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.

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 every underlying principle of the vast-ness of life, making God a tyrant, and 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 Encyclopaedia..... 45 Total\$1.25

NO. OF PAGES IN EACH BOOK. Vol. II. of the Encyclopaedia 400 The Next World Interviewed......250

Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

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

Just think of the great good that will answer letters from my friends. As ever, in the defense of a higher, spiritual life and human liberty in its The Progressive Thinker.

Remember, please, that in order to oh. tain 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.

TO CONTRIBUTORS :- It is impossi- | you will print this, so that it will meet ble to publish everything that comes to the eye of Mr. de Ricard, and he will this office, however meritorious it may understand why I did not speak. I also be, and no one should feel in the least am told of the wonderful cures he has offended because his (or her) article and is effecting by his magnetic powers does not appear. Our space is limited, But then after hearing him lecture and and we often deeply regret that certain hearing his tests, one would cease to articles are crowded out. wonder, and accept it as a matter of

watching my hand. All at once she ex-

claimed: 'Rebecca, there are two hands.'

I said, 'Nonsense,' Immediately my

which there was a large attendance of

members. By the reports of the offi-

condition of the society was shown, a

considerable number of members have

been added to the society. The society

is very harmonious and progressive

continuous meetings have been held

cers a very satisfactory and prosperous

Bear in mind, please, that we cannot course. Well, you see I am getting enwhenever a change is made in speak. satisfied there is something in Spiritualers, or anything of special interest, send ism after all." us a brief item, please. A great deal F. M. H. writes from Skagit City, can be expressed in a dozen lines; but Washington: "I know for a fact that

long reports will not be used. Meetings animals do exist in spirit-life, for I are of local interest only. We extend a have both seen and heard them, and cordial invitation to all speakers to send they are an honor and blessing to the in their appointments to lecture, and general movements, which will be read Man is considerable of an animal himby at least 40,000. We go to press early Monday morning, and items must reach less and thick-headed, and never find us as early as Friday or Saturday in out for certain that they are animals. order to have immediate insertion.

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

Annie Lord Chamberlain writes from San Diego, Cal.: "Mrs. Mary P. Morrill call such a man broad-painded? Is he is a pleasing speaker, and is now filling a 'two-months' engagement with the National Avenue Spiritualist Association. Mrs. Maude Freitag is astonishtion. Mrs. Maude Freitag is astonish-lag the skeptics and delighting her and explain them to the world?" many friends with the wonderful ballot tests this month for the First Society. medium, is doing a good work for the ey writes that some years ago, while Advance Guards. There are many good sitting with her sister and her sister's Mr. Ben Barney, the well-known test healers in San Diego, but I have not two daughters, with the light of two space to mention only Mrs. R. C. Clark, imps, an at once her right arm began with whom I am now stopping, and she is truly one of the most wouderful wo-men of the age. Mrs. Clark has done took to would be be added and then wonders for me. I can now walk without a crutch and part of the time with- talking, looking to the girls. Sister was out help from a cane, and my head, from which I have suffered so much since the Herdle accident in Boston, has hand came swinging up between me been greatly benefited and I have no been greatly benefited and I have no doubt will be entirely cured through 'I shall keep it there till you acknowlher powers. Is unconscious when doing edge it is a hand.' The hand seemed to her work, and has made many converts to Spiritualism."

grow out of my wrist; it was larger than my hand. Sister remarked: 'It is Mrs. Willa R. Carriken writes from just like mother's hand,'-when it van-Nebraska City, Neb., of her interest in ished and I then recovered the use of Spiritualism and of her experiences in my arm and hand. We did not know connection therewith. She affirms anything about materializations at that there is everything to substantiate the time. Who made that hand? heory, that our dear departed in spiritand are God's messengers of peace and annual meeting of the Flint Spiritual land are enjoying a conscious existence Society, of Flint, Mich., was held at their hall last evening, February 25, at warning to us.'

Argangements have been made for Anniversary celebration in the First Spiritual Church, Denver, Colo., March 28, 29 and 30. March 31st Dr. G. C. B. Ewell has accepted a call to Leadville to conduct Anniversary exercises, and will spend a week or more in a series of meetings, and respond to calls connected with the work,

rom the beginning of the season. Mrs. Theodore F. Price commences a two Abbie E. Sheets is at the present time months' engagement at Grand Rapids, serving the society, very acceptably Mich., the first Sunday in March, and She has a wonderful power to reach the will be in Buffalo, N. Y., for the First very souls of her hearers, especially the Society of Spiritualists, during May. young people. It is the desire of the G. H. Brooks closed his second ensociety to retain her services continualragement for this season with the Unit ly if possible. The election resulted in Spiritual Society, of Milwaukee, the re-election of C. M: Hovey as pres-Wis, the last Sunday in February. The ident; Mrs. Pluma Brotherton, first engagement was very successful in- vice-president: Dr. Sarah Allen, second The society was never more vice-president; Mrs. Effic Post, correleed. prosperous than now, and there is per-sponding secretary; Mrs. Jennie Drafeet harmony through it all. Mr. per, recording secretary; Burt Porter, Brooks goes to St. Joseph, Mo., for the treasurer; Irene Gay, musical director; month of March, and his address will Allen Jones, J. A. Martin, and Essie be 417. South 9th street, St. Joseph, Mo. Dotey, advisory committee." He will respond to calls for funerals, or

The following comes from an admirer week-night meetings. Send telegrams of the work of Dr. Adah Sheehan, at to the above number. His three night Lima, Ohio; "Dr. Adah Sheehan, of Lima, Ohio: "Dr. Adah Sheehan, of meetings in Leon, Wis., were success-ful. Much interest seemed to be made losophical Society of Lima, Ohio, two slate was suspended from a gas lamp tincross Castle on the Clyde. The sea manifest. months of the past season, closing the Geo. F. Perkins writes: "I have remonth of February by perfecting the turned to Chicago, and am more than organization here, and it is highly probplansed with the attention and appre-able that she will serve us for the month clation of my work at Fort Wayne, of March as well. She will if we can get her. The Doctor's lectures are away Ind." G. W. B. writes from Hebo, Oregon: above the average, and have made a light!" "I live almost on the shores of the old deep and lasting impression on people One advanced thinker entertains the Pacific Ocean, but I do not live so far of the highest culture. She is grandly idea that the whole creation is psychic away that The Progressive Thinker cloquent, and above all, a clear, logical and not material. does not reach me once a week, freight- reasoner, presenting indubitable proofs ed with the grand thoughts of Modern of the soundness of her philosophy. We have quite a number Possessed by nature with a sympathetic Spiritualism of Spiritualists here, and some home voice, and fine presence, she dignifies talent, and quite a number of mediums the rostrum, and should be kept con-just developing. Some of our mediums tinuously busy. We hope to have the and home talent expect to visit the grand old veteran Moses Hull with us camp at New Era, Clackamas county, for April." Mrs. Sheehan is open for with the fact that they had an aerolite Oregon, the coming summer." camp engagements, and also for the fall and winter months of 1897 and 1898. Mrs. Caroline Doolittle writes from etric power; yet all gave corroborative James R. L. writes from Leonidas, Cottage Grove, Oregon, to voice her dis-Mich.: "Dr. II. C. Andrews, of Sagappointment in finding that Mrs. Myra from an extinct planet. T. Paine's "Easy Lessons in Spiritual inaw, Mich., was with us March 2nd and Science" teaches the doctrine of rein- 3rd, and delivered two very fine lect-Geo. A. Fuller says: "I am a believer in each and every phase of mediumship, carnation as proved beyond doubt; and ures. He gave entire satisfaction to but I am sorry to be obliged to stand those that heard him. Any spiritual asshe says: "I find all the good and proper upon a Spiritual platform and make the sociation that wants a first-class lect teaching of this otherwise truly spiritconfession that there have been and nal book contradicted and rendered useurer will be satisfied and will get value still are many who, under the sacred received, should it secure the serless by this-to me (and I believe the name of Spiritualism, are polluting, demajority of Spiritualists)-unscientific, vices of Dr. Andrews." grading the cause." Right, Doctor, and useless assertion, that is utterly inca-"J. C. F. Grumbine will open a sumsome of the Spiritualist papers are promer school for development in psyunble of verification." moting the same by trying to cover up Sarah Stone Rockhill writes from chometry, clairvoyance, inspiration and the "vollution." psychopathy, in June and July. There Alliance, Ohio: "We are having meet-Spiritualism has proven the fact that ings in the Independent church here. will be three sessions a week under the the Scriptures were at best but an "in-complete history of a dead and gone Mr. Dell Herrick. of Akron, speaks personal inspiration of Mr. Grumbine. next Sunday, and the following Sunday The school will convene at Auburn people," yet they maintain a supersti-Park, a delightful suburb of Chicago Mr. J. R. Beilhert, of Battle Creek. tious sway over a vast number of peo in the city limits, and on a beautiful in Mich., lectures on the law of vibration. His lecture last Sunday on the above land lake. For terms, send a stamped Augusta Frances Tripp says that "we subject was favorably received. His and addressed envelope to J. C. F. learn of the All Truth that we are di-Grumbine, Station P. Chicago," brother, Mr. W. L. Beilhert, pleased the vine, filled with undeveloped possibil audience immensely by his character-Willis Edwards writes:' "There will ities." istic rendition of Rubenstein and other be a grand anniversary celebration on humorous selections." the 28th of this month, at 620 North Last Sunday Moses Hull lectured at Berkley Hall, Boston. He is a favorite Clark street. Services at 11 a. m., 2:30 Mrs. P. W. Clark writes: "I have a young daughter whose mediumistic and 7:30 p. m. The phenomena and powers commenced to develop about philosophy of Spiritualism will be there. Prof. Lockwood is with the Norwich Spiritualist Society, Ct. Mrs. Loring one year ago. She will give inspirademonstrated by noted mediums. All speaks highly of the good work he is tional singing and speaking. Her con-trols are fourteen, male and female. phases will be presented. Local meliums and those from adjoining towns doing. No two voices sound alike. At present are cordially invited to participate. We Carrie F. Loring, of East Braintree all her work is in foreign languages also extend an invitation to presidents Vt., is doing an excellent work. Mrs J. A. Chapman speaks of one of her lec-tures: "Many thought-gems were left that I do not understand. She will enof societies or others specially interested in the cause. We have engaged an net plays-take the parts of seven different characters. Her gestures are orchestra for the day, and intend havwith her conditions for better modes of ing the finest auniversary services that grand, her action powerful. When she living here and now." commits to memory any piece, she will have been given in this city." Isabella Beecher Hooker says that M. Bitters writes from Rochester, Ind. ask her controls to teach her how to Spiritualism goes far ahead of "orthospeak, and they will teach ber." 'President Barreit's all-day meeting dox Christianity" "as a deterrent from E. W. Sprague, missionary of the N at this place was a grand success and vice, and an encouragement of all that S. A., is now laboring under their aushe delighted the people. Temple Hall is good." Right, sister, would not accommodate the Spiritual pices to organize a State Association in T. C. Jefferson, of 421 South Ninth New York. He has open dates, and can ists, church members and citizens who street, St. Joseph, Mo., is a medium; througed to hear him. Glory to God; be secured to lecture and give platform speaks several Oriental languages, unwe are on top in Rochester. der spirit control, and is a fine soprano tests at camp-meetings for the season of 1897. He also has open time for the The Band of Harmony will meet with singer. He would like to live in New lecture season of 1897 and 1898, and so-York City, and desires someone to ge Mrs. Scott. 1009 West Congress street. him a situation there. licits correspondence with societies relof Mrs. Cutter) Thursday, (instead ative to engagements. Address him at March 11th. W. J. Colville says: "The Bible '965 Grove street. Meadville, Pa. "Geo. F. Perkins extends platform J. O. R. writes from Woodstock. Ill.: courtesies to all speakers and mediums C. E. de Ricard, pastor of the First that may visit the services of Beacon Spiritual Temple at Fort Wayne, Ind., Light Spiritual Church, 617 N. Clark has been holding a series of meetings street, during the month of March in Woodstock and surrounding towns. Thanks to Brother Hodge, Mrs. McIn-He lectured here in the City Hall last tyre, Mrs. Lamon, Miss Taylor and evening to quite an audience, that was others for assisting during February." perfectly satisfied with the lecture and March 2, Lyman C. Howe lectured at tests given. I am a stranger in this part Painsville, Ohio, Last Sunday he spoke at Chagrin Falls. He is free to respond of the county, and attended the meeting out of curiosity, and was dumbto calls March 14 and 21, and for all of founded to have this medium describe April and May." my mother as perfectly as I could my-S. P. Davidson writes from St. Joe, Mo.: "We had a splendid meeting last henceforth enjoy the fruits of wise and peone to recognize it. But I could (Continued on page 8.) of liave spoken to save my life. I hope righteous conduct."

GLANCING AT SPIRITUALIST EX-OHANGES. A new Spiritualist Society has been tsarted at Levorna, Italy. There are to-day in the various penitentiaries one criminal to every 750 inhabitants-showing a vast increase in

crime, Spiritualists, see to it that all fraud is stamped out of our glorious There are 163 societies that have joined the National Association. "Spiritualism," Mrs. Lillie claims, may now be classed among the religions,"-"sustained." she should have added, "by science and philosophy."

The Lyceum Banner, by J. J. Morse, is a general favorite in England. It is published monthly. Write to him, each yceum, and see what he will furnish it for by the dozen. Address as follows: J. J. Morse, 26 Osnaburgh St. Enston Road, London, N. W. Eng.

Mrs. Lillie recommends the home circle as the most satisfactory way to investigate Spiritualism.

Mr. Elworthy, the author of The Evil Eye, gives some instances of superstition still existing in the west country. A young Exeter shopkeeper of the same name has herself been an example, particular sphere that they occupy. Emily Lee, a hawker from Plymouth, told Mrs. Elworthy she was looking ill, self, and some men are very thoughtand was bewitched by a former sweetheart of her husband's, and would pine away and die, and her busband would Some men can't see or think of more marry the other girl, unless the planets were ruled-a feat she offered to pertheir gaze or thought passes from the one thing to another they forget that form for a consideration. To rule the planets for this purpose, and also to they ever saw anything else beside the bring wealth from Australia, needed a thing they are looking at. Shall we lot of money, and altogether Mrs. Elworthy was weedel out of £64. capable of taking a birdseye mind view South America, it is claimed, has four

of the great ocean of life and the universe? Is he qualified to teach divine teen periodicals devoted to Spiritualism. It is claimed that not one-half of the officers of the camp-meetings take any Spiritualist paper. Yet they seek in In reply to those who deny the fact of

every possible way for gratuitous admaterializations, Mrs. Rebecca R. Maxvertislug. It is claimed that wrong belief has a deleterious effect on the spirit, dwarfing two daughters, with the light of two

Mind is a fulerum for producing thought, says the Melbourne editor. The Freeville Camp will have a hall took to waving back and forth, I was seating about 600.

Priestcraft is beginning to be hated in Brazil. A paper published there bears the curious title, "Twenty Second of September." It glories in the fact that the temporal power of the pope has been destroyed in Brazil,

All the churches affirm that Jesus is the only son of God, when every little 'Arab" on the streets can claim a relationship with the Divine Spirit. The only begotten-son-business is played out in this the nineteenth century.

Richard Harte thinks that the attempt o command the spirits is an exaggeration in one direction which is watched C. M. Hovey, president, writes: "The in another direction by voluntary submission to them.

There are about forty Spiritualist societies in the Argentine Republic. A little camp "Leaflet" starts out with-"We do not expect to ridicule any any of the Spiritualist papers." This lifts a great load from the Spiritualistic press, and sleep in the future will be nore calm and refreshing in each sauc-

tum. This Leaflet is published in the interest of the Freeville camp, N.Y. The camp certainly ought to prove a success after its "Leafleis" intimation that it will not ridicule the Spiritualist papres, which will enable them to sur vive another year at least.

The Singapore Free Press spoke out pretty plainly on the Christian missionary dodge of getting money from the Chinese for schools on the pretence that they will teach only secular education, and then using the schools as agencies to bring heathen souls to Jesus. In as-certaining our relation to the Spirit World the old ideas constantly act as an impediment to the reception of spiritual truth.

When Dr. Henry Slade was in Europe many years ago, a child was brought to him who was clairvoyant. A sitting

From Harbinger of Light, Melbourne, ¹⁹⁴Australia.

GLASGOW, SCOTLAND. Although it may not generally be

known, there are a great many Spirit-ualists in Glasgow, and also a society known as the Glasgow Spiritualists Society. Private seances take place in the houses of members, while on Sundays meetings are field, forenoon and evening, in a hall in Carlton-place on the south side of the City. A correspondent of the "Weekly Scotsman" at-tended a seance in the house of Mr. Duguid, of Devon street, South Side, on Wednesday the other week. PAINTING SEANCES,

It is said for Mr. Duguid that for the past twenty-five years, without fee or reward of any kind, he has devoted the

first evening of each month to a painting scance, for the benefit of investi-gators or incredulous persons, and upwards of six thousand visitors, from all parts of the world, have witnessed the production of beautiful spirit paintings, about one thousand eight hundred of which are now widely distributed: Besides these painting seances, however, some wonderful physical manifestations also occur, and our representative was fortunate in being present when a number of well-known clairvoyants from London helped to make up the circle, and by their knowledge of the spirit world were able-so they said-to see many shadowy figures flitting about the room

A SEANCE WITH THIS GREAT MEDIUM.

The circle was soon formed, a lady and gentleman being placed beside each other as far as the numbers allowed. Then the door was opened, and the medium, Mr. Duguid, quietly bowed to the company. There were not a few present who were well known to Mr. Duguid, while others saw him for the first time. This was my own case, and I must confess that his personality im-pressed me not a little, Somewhat above the medium height, his strong, determined-looking face gave one the idea that, having formed an opinion, he could not be easily turned from it His hair is long and inclined to be curly, while his benevolent-looking and furrowed face, albeit strong and deter-

containing brushes and various colors in oil, and these he arranged to his liking. Two musical boxes were then exhibited to the company with their keys firmly scaled, and after a few minutes spent in pleasant conversation, Mr. Duguid, who had been a silent onlooker, was seen to have passed into what is termed - a Spiritualistic trance: Quite unconscious of his surroundings, be rocked to and fro in his chair, his leyes rolling about in his head in a wild-like fashion. Then the pupils disappeared; nothing but the white of the eyes being seen. I should say he sat in this state for a couple of minutes, and then his hand groped its way to the palette. All this was done with the gas fully-turned up. Having found a pencil, hisother hand sought and

WORKS WITH 'EYES CLOSED.

sketch, his eyes, however, which were close shut, never, once resting on the quickly-forming sketch. After having completed a rough draft brishes were next applied. With deft fingers each individual oil was, visited and duly prepared on the paleite. Not once did the an hour together; the child has placed eyes open; not once did the medium its arms around my neck, and permitted exhibit any signs of consciousness; he sat quietly on his chair, his eyes, in around her neck, and has laid its cheek which there was not light, looking

which there was, not ngm, not ng and, in fact, caressed me precase, and everywhere but on the picture. In eighteen minutes he laid the brushes the table a This was not in darkness, but in light, This was not in darkness, but in light, down and pushed across the table a

the clairvoyants began to tell what they had been an over-proud daughter of his saw, and this time a tall spirit was when he lived as a man in ancient when he lived as a man in ancient Egypt. said to be standing at my shoulder, with her hand resting lovingly on mine. The her hand resting lovingly on mine.

London clairvoyant began to describe her appearance, and I was startled to find her glving a most minute personal description of an aunt of mine who had died in the north country more than eighteen years ago. Her hair, eyes, eatures, and height were all given, and that quite accurately. I slyly put up my hand in the dark, and touched the shoulder her spirit hand was said to be resting on, but I felt only my rough Harris tweed, and nothing else. In reply to a question of mine as to whether her visit boded good or evil to me, I was told that it was a goodsign. I was not the only person singled out. One lady was told of a sister who had gone out of her sight for many years, and was comforted by the thought that she might see her again soon; while another

lady--a married one-was advised never to enter a circle again, as it did not suit her. The medium who delivered this indgment said she could feel a current of pain coming from her, and the lady admitted that she was terribly troubled with headaches. Several other persons had knowledge from the spirit world imparted to them, and one young fellow got so enraptured that it was found that he had gone off on a visit to spiritland himself, having fallen into a trance. All this time, Mr. Duguid, the real medium, was breathing heavily, and still in a trance, and to prevent further exhaustion the lights were raised, and in five minutes or so he was back again to the matter-of-fact world, where spirits are at a discount.

From Two Worlds, London. England.

STRINGENT TEST CONDITIONS. At the present time the subject of materialization phenomena has again cropped up, and the old and vexed question of "test conditions" is being thrashed out as vigorously as ever. Let us look backwards a little; possibly we may find some facts to guide us Elsewhere in this issue Mr. Smedley deals with phenomena under strict test conditions, through the mediumship of Miss Wood, and we invite those who plead for "faith" and protest against "indignity" that is put upon the the medium to consider the very important

question: What is it that gives to the experiments conducted and reported by Mr. Crookes the permanency and value they possess, but the fact that he insti tuted careful test conditions and employed rigid methods of observation, so as to exclude the medium as a possible factor in the results which were produced? We point with confidence to the unassailable testimony of Mr. Crookes because he bears testimony to the fact that mediums cheerfully assented to the

test conditions he desired to impose, and because those conditions were thorough.

MANY LIVING FORMS.

Mr. Barkas, of Newcastle-on-Type, bears equally emphatic testimony to the really wonderful manifestations which were produced through the mediumship of Miss Wood. He says: "I have seen, through the mediumship of Miss Wood, in a private house, living forms walk from the curtain recess which it was utterly impossible for her to simulate. I have seen children, women and men of various ages, walk forth under her mediumship. I have seen a materialized form and the me dium at the same time. I have had through her mediumship a child-like form standing beside me for about half me at the same time to place my arm against mine, breathed upon my face, From The Spiritual Review,

NOT CORNERED.

He was not "cornered," unfortunately as to why his daughter should have to re-incarnate here, while, under the same laws, he remained in the astrai plane working as operating manager of seances for the manifestation of physical phenomena, for the instruction of embodied men; which fate has not even yet terminated apparently, as he speaks of his intention to use one of Eusapla's children as his medium, after his death. He also claimed to be the brother of the "Kate King" who appeared to Mr. W. Crookes, but did not show himself to be acquainted with the other "John Kings" who have acted as the familiars of Madame Blavatsky, of the medium Husk, and others. THE SPIRIT KING OPEN TO CRIT-ICISM.

Other statements which he made are equally open to criticism. He referred to his control of Eusapia as being incarnated in her, though he was seen by a clairvoyant to be standing behind her and to be acting upon her through her vital radiation (as will be shown further on). He affirmed that in that condition he understood all languages, but could only speak Italian through her because of her limited intelligence. Yet when Mr. Maxwell tried him in several different languages consecutively, "John" did not show that he understood, and could only answer "Si," as again occurred when General Thomassin sub equently spoke to him in Arabic.

FLUIDIC EMANATION.

Questioned as to how he produced the henomena, "John" stated that he condensed the fluidic emanation thrown off by the assistants and medium in the obtects he intended to move thereby con stituting a connecting link through which he could act. This fluid can be condensed behind a protecting curtain into a nebulous body, by means of which the curtain can be pushed out and the sensation conveyed to the in vestigators of being touched by a solid but elastic body. This emanation can be further condensed, and hands, with distinct fingers, formed therewith, by means of which he can seize the objects he wished to act upon and impart the desired movements thereto.

CONFIRMATORY OF THE ABOVE An interesting description of "John," confirmatory of the above, was given by a clairvoyant who was invited to one of the seances and carried on a mental (i.e., spiritual) conversation with him, ASTRAL HANDS.

The official report, in referring to these astral hands, states that their for-mation begins by an elastic but resisting ball being formed behind the cur tain, pushing it out and thereby touch ing the sitters. This is followed by the making of an invisible hand, of which the fingers are felt by pinches, touches etc., through the curtain. This hand be gius in a small feminine shape, bu grows into the form of a large mascu line hand. This is then sufficiently materialized to be projected forward appended to an arm. from behind the curtain to touch the sitters, move ob jects, or strike the table, etc. (while both the medium's hands were securely held) "Such hands were seen between our selves and the cabinet by all the com-

mittee, and felt by us repeatedly, thus enabling us to affirm their existence,' We therefore declare in the most definite manner" (says the official report), "that this phenomenon, together with that of the movement of objects vilhout contact, must be considered as definitively added to positive science." "General Thomassin, Baron Brincart, and Mr. Bechade, who assisted at the later scances, unreservedly add their testimony to ours."

COMPILED AND EDITED BY HARRISON D. BARRETT. With portraits representing Mrs. Bichmondia 1857, in 1876, and in 1894.

OUTLINE OF CONTENTS:

MARCH 12, 1897

LIFE WORK

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V. RICHMOND

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INTRODUCTI CHAPTER I. Parentage-Flace of Birth-Childhood-School Experiences-First Mediumistic Work, etc. CHAPTER II. Hopedalo-Mr. Scott in Massachusetta-Removal to Wisconsin-The Ballou Family-Adia Ballou's Work-Work of Spirit Adia Augustus Ballou.

CHAPTER III. Ouina-Her Earthly Life and Tragic Death-Her Mission in Spirit-Life. CHAPTER IV. Other Controls-The Guides.

CHAPTER V. Work in Cuba, N. , Burdalo Pastorate --Workers in Burnalo-Thomas Gales Forster-Sarah Brooks-Horace H. Day-Removal to New York City, 1856-Philadelphia-Boston-Baltiniore. ERAFTER VI. Work in New York City.

CHAPTER VI. WORKIN New York City.
CHAPTER VII. New York City (continued). Prof. J. J. Mapcs-Hon. J. W. Edmonds-Dr. Gray-New York Editors and Clergy-Other Places in the East -Mcadville, Pa., 1861-Hon. A. B. Richmond,
CHAPTER VIII. Washington, D. C.-Reconstruction-Senator J. M. Howard-Cleorgo J. W. Julien-Gen. N. P. Banks-Nettle Collern Maynard-Statements of Geo. A. Bacon.

CHAPTER IX. England-Robert Dale Owen-George Thompson-Countess of Calthness-Mrs. Straw-bridge-Mr. and Mrs. Tebb-Mirs. Nosworthy-J. C. Ward-Mrs. Slater-Andrew Cross. CHAPTER X. Work in England (Continued in Three Subsequent Visits.)

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

CHAPTER XII. Chicago Work, 1876 to 1895-First Society Chartered, 1859-Complete Account of Work in Letters and Statements of Members of the Society.

CHAPTER XIII. Camp Meeting Work-Cassadaga-Lake Picasant-Onset Boy-Lake Brady-Lookou Mountain, etc.

CHAPTER XIV. Literary Work-Hesperia-Volumes of Discourses and Lectures-Psychopathy; Soul Teachings-Poems-Other Literary Work. CHAFTER XV. Literary Work (continued)-Lecture of Gyroscope, 1858-"The Shadow of a Great Rock in a Weary Land," 1857-Poens-Cholee Selections in Frose and Verse-Work of William Richmond.

CHAPTER XVI. Letters from Perconal Friends; from Orpha E, Tousey; from Lady Cathness, and others -Appreciation of the Work from Those Best Quai-ined to Judge-Frederick F. Cook-Wendell C, Warner-Drs. Emmett and Helen Dinsmore. CHAPTER XVII. Mrs Richmond's Experiences While in the Trance State, Written by Herself.

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*** THE ***

World's Sixteen Saviors, -OR-CHRISTIANITY BEFORE CHRIST. BY KERSEY CRAVES,

New and startling revelations in religious history which disclose the Oriental origin of all the doctrines.

mined jaw, made one feel kindly towards him. PREPARES FOR WORK. He brought into the room a palette

grasped a large piece of prepared cardboard.

On this he rapidly penciled out a

above, the table. Those in attendance piece was especially fine; the coloring obtained some writing. While the writshowing careful manipulation and fine ing was going on the child looking atdiscernment. tentively at the slate exclaimed: "Oh!

THE LIGHTS LOWERED. papa, what beautiful white hands I see Hastily two small pieces of card, the above the slate, and what a beautiful

size of a carte-de-visite, were pushed forward to Mr. Duguid. Corners from each were cut off, so as to provide against any possible deception, while

all present had an opportunity of in Ernest S. Green says that the late specting them. Then for the first time Prof. Wm. Denton, a noted geologist, the lights were lowered, and the win obtained an aerolitic rock, and without dows being shuttered the company was stating its nature, sent or took it perenveloped in the darkness of night sonally to 30 psychometrists, most, if Hands were linked, and everyone not all of whom, being ignorant of gewaited impatiently-some with consider-able dread-for what was to come. All ology and consequently unacquainted at once the table evinced signs of life, until apprised of it by their psychomand rocked to and fro. Then from the key-locked music boxes issued forth a descriptions to the effect that it was delightful dreamy sort of music, and a

surplish colored mist seemed to rise from the table. Only four minutes elapsed before the lights were, again turned up, and then, to the wonder of many present, two miniature paintings in oil had been completed. The cards still wet, were handed round, and the corners fitted in exactly. One painting was a replica of the large one, while the other was a fine bit of landscape.

DIRECT PAINTINGS

These last two pictures were said to be performed by no earthly hand, being the work of spirits, while Mr. Duguid's nicture was also completed by spirits although he was the medium in their iands. The small pictures were, there fore, called "direct paintings." Whether the work of mortals or of those who know the mysteries of the border world they showed considerable skill, and the spirits were really smart and lost no time. The spirits of Jan Steen and Ruys dael, two Dutch painters of the sixteenth century, are said by Mr. Duguid to guide his hand, and while he can use a brush a little when not under then spell, his work is pothing when compared to that done unconsciously by

A BEAUTIFUL LIGHT.

him,

"Oh, I see such anbeautiful light right above the table," stid cone lady. "It is standing with quile a halo round it." This, I thought, was getting quite in teresting, and I was about to have a look round for scimenof my lost kin, when, as if resenting my low-born curiosity, the table raised itself on end, and became a barnier; a black wall shu out the light the lady spoke of, while on the other side, the fair one went into ecstacy over the beautiful form. I was enchrouded in darkness; she was basking in light.

FLOODED WITH MUSIC.

Again the room was flooded with music, while I even could make out, or at least thought I did, several light which evolved themselves into shape akin to human. Becoming a little excited with my glimpse of the Unseen. pushed a rather large note-book off my knee in the darkness, and in the silence which prevailed it made a startling "What was that?" asked one ound. "Did you hear that noise?" said an other; and as there was likely to be some dubicty about its origin, I mumbled out from my corner that my book had fallen. Whether this had a disturbing element in it I know not, but cer tainly the lights vanished for a time.

ities in the kingdom. I have, under conditions, and after having these handled the psychic form, seen it gradually vanish or dematerialize, and be to all heavenly delights. Spiritual laws come invisible in the middle of the are omnipresent—operative everywhere room.'

A WIRE CAGE.

Miss Wood held six seances, during which she was secured in a strongly made wirework cage. Miss Wood was firmly and securely fastened to her chair with tapes, and tapes put around her wrists and stitched, and then put inside the cage and the door closed and screwed up, and yet "Benny" and "Poka" both materialized, the former going out into the circle and kissing a lady and shaking hands with Mr. Ad shead and Mr. A. Smedley; and at subsequent seances, while the medium was secured, taped, and stitched, and screwed up in the cage, the spirits mate-

rialized and dipped their feet into warm paraffin wax, and then dematerialized leaving the wax moulds behind them, one mould evidently being that of a male and the other a female.

TRICKY SPIRITS.

Now, however remarkable and genthe light which men have so will be the manifestations of their life in the uine the phenomena might have been the testimony to them would have been world. If they earnestly struggle to realize the Divine life, then we shall valueless as evidence but for the strict see these aims exemplified; if, on the test conditions under which they oc-curred. The phenomena reported to other hand, men have no perception of these things, have no God, and no have transpired in Mr. Craddock's heaven to love-no aim, in short, but the seances, however satisfactory to those who witnessed them, are valueless for base aim of gold, and no life but that of an animal, we shall discover their cientific and evidential purposes. The woeful paralysis of soul by correspond sitters may be morally certain that Mr. ing outward and unmistakable signs. Craddock would not, and did not prac lice any fraud or produce the results but since no tests were employed to put it beyond his power to trick, they laid of the nation in our mills, factories and him open to temptation and suspicion enginery. That culture is not religiou and, worse than all, to the possibility of but mechanical. Mechanism is being impelled unconsciously (by tricky moving idea, the life of English society spirits) to play the part of ghost. All our aims have an outward and mate rial, not an inward and spiritual ten

A PLEA FOR BETTER LIGHT.

dency. Even religion has become mere On all counts, and for the medium's ly mechanical; consisting of forms and own sake, we plead for better light, and ceremonies, of creeds, beliefs and ob test conditions which will banish servances. trust, give scientific and evidential value to the results and, by inspiring confidence in the sitters, as well as pro physically and intellectually before they tecting the medium, improve conditions triumph spiritually. For how else cai we interpret the utter absorption of in and thus lead to more successful re sults., That these manifestations car dividuals in those mighty natural crea occur under fraud proof conditions is proved by the fact that they have oc curred with Home, Eglington, Misses tions, which they have conjured up from the empire of matter? The life Cook, Wood, and Fairland (now Mrs Mellon), and it were better that fewer eternal, but only in temporal verities. manifestations were given under satis factory and convincing surroundings than that a host of inconclusive phe nomena should occur under conditions ions for living shall come alone out of that leave the sitters in doubt, and a the sphere of his being. If he lives for the intellect, he shall have the pay of prey to suspicion and fear lest they have been deceived. the intellect; if for the spirit, h



EUSAPIA PALADINO. In previous investigations it had been

however beautiful, can satisfy the longnoticed that a change of personality acings and infinite yearnings of the soul companied Eusapia's entranced or secondary state. At L'Agnelas, this phe nomenon had for purposes of simpli WE WANT TO DO MORE GOOD. fication been systematically ignored. The former restrictions no longer apply-ing, "John King" was now questioned. 1,000,000 new readers. Help us to do it. Let each subscriber get an additional In his replies he was found to be unresubscriber. Read the announcement on liable: He showed himself to be a Refifth page, headed "Fifteen Cents." and But the spell was not broken. Again incarnationist, claiming that Eusapia | then act in our behalf.



PARALYSIS OF THE SOUL.

True Spiritualism teaches to rely im-

plicity on principles, and principles only.

t is by acting on principles-on the laws

of spirit-that the soul is elevated and

unfolded. The outward doings of men

are but their inward thoughts made

visible, real, tangible. All history is

thus essentially spiritual. According to

MECHANICAL RELIGION.

In our days we see the central though

THE TRIUMPH SPIRITUALLY.

It is natural that men should triump

THE COMPENSATION.

It is an old law that man's compensation

have spiritual satisfaction; but if he be

a true man and fill all his spheres with

divine life, he shall realize the gains

and blessedness of that life. The build

ing up of fortunes in order to obtain

material comforts is not the true aim of

man's life. No earthly consummation,

their validity.

which disclose the Oriental origin of all the doctrines, principles precepts and miracles of the Christian New Textament, and furnishing a key for unickting many of its sacred mysteries, besides comprising the life-itory of Sixteen Oriental Crucilide Gods. This won-derful and exhaustive volume will, we are certain, take high rank as a book of reference in the field which the author has chosen for it. The amount of mental halor necessary to collate and compile the varied information contained in it must have been se-vere and ardnous indeed, and now that it is in such convenient shape, the student of free thought will not willingly allow it to go out of print. But the book is by no means a mere collation of views or statistics; throughout its entire course the author-as will be seen by its fittic-page and chapter-heads-follows a definite line of research and argument to the close, and life conclusions go. His sure arrows to the mark. Printed and corrected, with portrait of author. *Price 31.60. Postage 10 cents, For sale as* and as we are actually now living in the spiritual world, we are amenable to its laws. Magnificent surroundings will not produce happiness unless there is perfect harmony within the soul. Beauty must first, exist in the mind be fore its outward presence can be en-Price \$1.50. Postage 10 cents, For sale at this office, joyed. The sentences quoted above by Swedenborg and Davis bear upon then

the insigna of reason. They are then Soul of Things; or Psychometric own authority. We do not accept their Researches and Discoveries. truth merely because these seers uttered hem, but because our intuition discerns

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sula N. Gestefeld, and

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teaches that prophets and apostles who have healed the sick did not perform a vicarious work on behalf of the afflict ed, but they helped those who were in bondage to error to get free from its control. - Elisha, who told Naaman to wash seven times in Jordan, is a sample prophet of the highest rank, for whatever interpretation be put upon th letter of the narrative, the spirit of it is unmistakably a teaching that man must so change his mode of life from wrong to right that, whereas he formerly suffered (through ignorance perchance) the effects of wrongful action, he may

MARCH 18, 1897,

This department is under the manage

ment of the distinguished author

Hudson Tuttle.

Address him at Berlin Heights, Ohlo.

times fell into the hands of the priests-

the most artful and cunning of their

tribe or clan, and consisted almost en-

tirely of exorcism, beseeching pravers

and sacrifices. The first noted physi-

cian was Esculapius, whose birth is so

remote that its date is lost in myths.

He, however, lived before Homer, who alludes to him, and Herodotus places

Baths were used, mineral waters, unc-

made by the oracle and by the priests.

Hippocrates was born 460 years be

of medical knowledge by observation

'diet and vegetable remedies.

performed wonderful cures.

ails a patient, he can cure him.

tion in the Garden of Eden.

speaker and medium.

THE PROGRESSIVE THINKER.

LYCEUM LESSONS

As Presented by Hudson Tuttle.

GOLDEN THOUGHT. The Thinker is the world's savior. SUBJECT FOR DISCUSSION.

The right to reason on all subjects, For the older groups: The possession of lungs proves the right to breathe the air: thirst the right to water; wings have the right of use; hunger to food; the brain to think, that is, to reason. In morals and religion this has been denied from remotest times. The priests invested themselves with the right to think for mankind, and proved

their right by revelations which they claimed were from the gods or God Catholicism denies this right absolutely in morals and religion. The priest stands between the laity and reason. The reformation of Luther was a re volt against this assumption. Protest antism grants the right to think and

accordance with its dogmas. The most horrible tortures and fiendish cruelty have been invented to re-

press thinking. Luther was mercilessly pursued, and had he not had protection by a sheltering protectorate, would have been

burned. Galileo was imprisoned in a loath some dungeon because he taught that the earth revolved around the sun, contrary to the Bible, and would have been burned had he not recanted. · Calvin burned the most learned Serv

etus, because the latter saw clearly the The age and wisdom Bruno's mind errors of the founder of Presbyterian Are with us! But the Pope-ah! where ism. The church has fought every new locked in his palace's grim security! thought to the death. It has opposed of necessity, because it claimed infallibil-And not a priest was seen that day in

ity, and infallibility is unchangeable Leaders by referring to cyclopedias, may gather the particulars from the lives of noted reformers, for instruction. The as to the character and teachings of these "saints" and sages of Liberal thought. Example: Servetus-born in 1509, in Spain-proficient in law and medicine, a scholar of renown. Became attracted to the doctrines of the Re formers. Unfortunately engaged in a theological dispute with Calvin, who was so bitter at his defeat that he furn ished evidence against him to the Inquisition, and he was burned alive on hill near Geneva, Switzerland, 1553. Thomas Paine-Born in England in 1737, of Quaker parentage-acquired his education by self-instruction-preached as a dissenting minister-was a grocer and excise man, falsely accused of smuggling-he was disgusted and came to America, 1774; published "Common

Sense," which advocated independence and republican form of government. Published "Rights of Man" in 1792; and the "Age of Reason" in 1795. Was active in the formation of the Constitution, the government owing its form more to him perhaps than any other man. Lived the last years of his life at New Rochelle, N. Y. Died in New York in 1809.

For the younger groups: Leader-If] should tell you that I had seen a herd to spiritual knowledge, those able to of cattle with large bushes growing out of their backs, would von believe me?

Leader-You could not believe, for it s impossible for bushes to so grow. You might say I thought I saw them, but was mistaken.. You cannot believe what you know to be impossible. You have the right to reason and to stand by your conclusions. Leader-If I should tell you that you

were utterly bad, and that there was no good in you, would you believe me? (No.) Leader-You would not because you

MEMORY GEMS.

The correctness of thinking depende

on the education, as well as the inher-

ANO BRUNO.

dismay of its enemies.

ent capabilities of the mind.

know that you are constantly prompted lisher, Chamuel. to do good and be good. (Illustrate by The author's so stories from the children of what they

You dreamed at fire and death had ended all; That Bruno slept beneath oblivion's : pall,

STRAWS SHOW WHICH WAY THE You even dared his cruel fate deny, And crown your hatred with a coward lie WIND BLOWS-WHAT IS THE As dark years veiled it. But, alack, in The ages have writ out the record

MATTER WITH THE PULPIT ON THE QUESTION OF THE INFAL-LIBILITY OF THE BIBLE ?-- WHAT ARE WE COMING TO? New York, Feb. 18 .-- The question of

WHAT NEXT?

the infallibility of the Bible was the general topic of conversation in re ligious circles yesterday. Since Rev. Dr James M. Buckley, editor of the Christian Advocate, at a meeting of the Methodist ministers in the building of the Methodist book concern Monday, advanced the belief that the English version of the Bible was not infallible, he has been the most widely discussed clergyman in the country. Strange to say, he is unanimously supported in this belief by the ministers who so far have talked on the subject. Some of the opinious expressed were as follows: Bishon John F. Hurst-Dr. Buckley is unquestionably in accord with the advanced thought of the Christian church to-day. No advanced theologian admits to-day that the Bible, as translated into English, is infallible

Rev. Robert Collver, Unitarian.-It is true that there are not now as many thinking people as formerly who hold to the old dogma of the church that the Bible is infallible. It has never been claimed that the Bible is infallible, except as a dogma of the church.

Dr. J. H. Rylance, St. Mark's Episco pal Church.-It is absurd to talk of infallibility of an imperfectly translated Bible.

Dr. Lyman Abbott, of Plymouth Church, Brooklyn.-The action of the Methodist ministers in disavowing belief in the infallibility of the Bible as it stands in the English version does net Tenthsurprise me. It would surprise me to find a single one believing it.

Brother Francis, the philosophy, sci-Ehame-hidden they bemoaned such day ence, religion and general teachings of

Spiritualism are beginning to bear fruit, as is evidenced by the stand so prominent a preacher has taken as Dr. Buckley. Had he given expression to such a conviction but a few years ago he

have been ousted from the would church and his editorial position, as a heretic. Verily, the world moves, and IN FRANCE SPIRITUALISM IS MAKING GREAT PROGRESS-M. the law of evolution is doing its work. BOUVERY COMES FORTH WITH The following from the Indianapolis Journal will also be of interest to your As set forth by the New York World's readers. The minister referred to, Rev G. N. Eldridge, is a personal acquaintcorrespondence from Paris, France, ince of mine, having been called to his that country fully appreciates the grand family professionally while he was pas-tor of the Wayne St. M. E. Church, in truths of Spiritualism. Says the writer: These are the days of superstitious Fort Wayne, Ind. Is now located in credulity in Paris-days when every Anderson, Ind. sound has a supernatural significance

SPECIAL TO THE INDIANAPOLIS

JOURNAL, Anderson, Ind., Jan. 29, 1897 .-- Rev. Chas. Morton, the evangelist, who has been blind for two weeks past as the result of a fall, was divinely healed this evening. Rev. G. N. Eldridge, pastor of the M. E. Church, and his wife, Mrs. Eldridge, and Mr. Morton spent the en tire day in fasting and prayer. Late in the evening they were joined by Sister papers are full/of the theme, and many Andrew Finnegan and Sister T. N. Stilwell, and all united in prayer after read latans which are eagerly devoured by ing the following passages of the Bible:

the over-credulous, and even staid and Epistle of James, v:14,15,16. Is there grave professors of the University have any sick among you; let him call for the been drawn into the vortex of whirling elders of the church and let them pray cellef and have coutributed in published over him, anointing him with oll in the name of the Lord. And the prayer of interviews some unexplained phenomenon of their youth or have ventured faith shall save the sick, and the Lord their opinions in scientifically worded shall raise him up; and if he have com-mitted sin, they shall be forgiven him. But perhaps "the most remarkalde book lately published on the subject, which appeals to the scientist as well Confess your faults one to another, and pray for one another that ye may be healed. The effectual fervent prayer as the dreamer, is one called "Le Spirof the righteous man availeth much. itisme et l'Auarchie Devant la Science I. John. v:14.15. And this is the confiet la Philosophie" (Spiritualism and Andence that we have in Him, that if w archy Facing Science and Philosophy). ask anything according to His will He The author is M. J. Bouvery, the pubheareth us. And if we know that He hear us, whatsoever we ask, we know The author's scheme is to show us the that we have the petition that we de

sired of Him.



BY PHYSICAL AND MENTAL METHODS.

A BRIDGE FROM THE OLD TO THE NEW; THE DAWN OF A NEW DAY IN MEDICAL PRACTICE. A OLEAR. SHORT-OUT TREATISE ON THE CAUSE

AND OURE OF DISEASE.

By MARVIN E. CONCER, M. D. Assisted by ROSA C. CONCER, M. D.

The title page is suggestive of important changes in the methods of ours ing the sick and maintaining health.

THE NATURE CURE is divided into twelve chapters, as follows: First-Introductory.

Second-Cause of Disease. Third-Food and Drink.

Fourth-Exercise.

Fifth-Fevers; Cause and Treatment) Sixth-Disease Inflammatory.

Seventh-Epidemic and Chronic Disease.

Eighth-Baths.

Ninth-Women and Children. (By Rosa C. Conger, M. D.)

Eleventh-Object Lessons and Tables.

Twelfth-Miscellaneous Health Suggestions.

Read their definition of medicine: "Any method or remedy that will remove or modify pain without injury, and restore the sick to a normal condition is practical medicine."

The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English, for the plain people, as in NATURE CURE.

It is claimed for this book that it is the most complete doctor book ever published, and sold at the lowest price. It is claimed that disease is not a technical, mysterious, theoretical condition or subject, but only a fact that all may understand. More experience, study and time have been expended to evade and pervert the truth, and deceive the people for obtaining money, than to teach the truth and save life and health. THE NATURE CURE reaches the case of this important subject.

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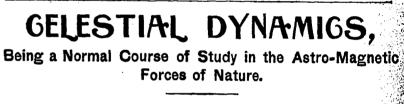


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same results when I visit other mediums. A. An earnest, inquiring soul has met with bitter disappointment, and although at fault, caunot be held blamable. His experience has been that of a great many, and all comes from misunderstanding and erroncous methods. Usually when communications are easily received, the spirits are consulted on any and all occasions. The controlling | lyceum ought to become well informed or friendly spirits cannot always be in

to if he did not claim that he was the The priests serving in the Temple of favorite control. Having done this he Esculapius, introduced medicine into Rome about 200 years before Christ. is forced to give such answers as he is able to gather from the minds of those In the year A. C. 130 Galen was born present. Having once gained control, it may be difficult for the spirit to be at Pergamus, and when of age came to

> falsehoods told, the distrust, increases the difficulty, for while it repels the friends, it delightfully attracts those who communicate as a pastime, and amuse themselves with the disappointment and dissatisfaction they cause.

disease into blood, phiegm, and black bile. There was a better knowledge of the virtues of plants than of the causes of disease, and the followers of Galen sages. This is reversed at the present time, for the diagnosis of disease is more perfect than the knowledge of the means

of cure. The benefit of this accrues to source they claim. He must not make the doctors, for the masses strangely the scance a pastime, or consult the spirits on affairs of which he is the betconclude that if a doctor can tell what ter judge. If he confines his demands The practice of medicine, during the

Dark Ages was taken out of the hands of the doctors by the priests, who There are a few rules which must be claimed that it was defying God's deobserved, and these this correspondent signs to help the suffering. Even so late as the introduction of anesthetics, has broken, and reaps the reward. That he receives the same results through the preachers denounced their use, es other mediums, shows that he carries his distrust with him and is followed -pecially in the palliation of woman's sufferings, as the instigation of the by the same spirit or spirits. The cir Devil, to prevent her from receiving the cles should be held under the best conjust reward for yielding to the temptaditions and then if these spirits con Prayer was the panacea for all ills. This belief has descended to our own tinue to converse receive their message for just what they are: impartially crit icise all they reveal, and for a time at

day, and appears in its strength in the least be interested in instruction in spir "faith cure," "prayer cure," etc. Some susceptible cases of nervous suffering tests, which should be allowed to come may be assisted or cured, but for broken spontaneously.

bone, or any case of organic change, or The medium stands in front of a de

only guess, and his opinion is of little more weight than that of a clown: From the time accurate observations began to be made, until the present, there has been not the least measurable change, and only by changes can such problems be solved. It is well the finale s put off five millions of years. The prophet and his predictions will have been forgotten.

J. D. Y., Bartlett, O.: Q. In our inercourse with mortals our unspoken thoughts are private property. Thoughts will at times unwittingly come to the front, which may be as void of any immoral taint, and yet prudence dictates we had better keep them to ourselves;

but according to some of our teachers, H. W. Ricker: As disease was considwhen we get on the other side, our ered by savage man to be inflicted by thoughts are public property; we can be the wrath of God, or by evil spirits, read as easily as an open book. If this is so, is not all privacy ruled out of our there was little use of attempting a cure, except by appeasing the vengeful future homes? Hence medicine in the earliest

A. It is a mistake that the minds of spirits are as an open book to each other. In fact only those who are in unison of thought, who are attuned in har mony, are able to read each other's thoughts "as in an open book," and in such there is no desire for concealment. In all other cases, the will of the spirit determines whether its thoughts be known or not, and to whom,

Homer 850 B. C: He was the son of Apollo, God of Light, according to mythology, and was so successful in treating the discussed that the time W. J. B.: Q. Some time ago I pur chased a psychograph; some influence treating the diseased that it is said he derived his knowledge from Chiron, the talked through it with me, one ac fabled Centaur, and so displeased Pluto quainted with my family history, and said it was my control and a good one. that Jove struck him with a thunderbolt. He became the god of medicine. Temples were erected where he was After awhile it began to tell falsehoods, and now I discover this influence to be nothing but evil. In sincerity, is there worshiped. His sons were immortalany good back of it? Now I get the ized in the verse of Homer. The temples were located in healthy places and

were purified by burning incense and remedies. The sick were brought for treatment, as to sanitariums at present. tions and rubbing. Prescriptions were fore Christ, and is known as the "father of medicine." He founded theifirst medical school, and taught the beginnings attendance, and some stranger takes and dissection of animals. He relied on their place. He would not be listened

Rome and practiced medicine, and such persuaded to relinquish it. was the fame and authority he ac-The doubts which come from having quired that for twelve centuries he was regarded as infallible. He studied at 'the famous Alexandrian school, by observation and dissection of animals, yet the ignorance of the best informed "doctors" of that day, after so many centu-

ries of study and pretension, is shown by his fanciful division of the causes of With such a strong feeling of .outraged confidence as this correspondent now has, he would necessarily receive more and more unsatisfactory mes-He must go back and begin again, first fully understanding that spiritual beings are not infallible, and of all degrees of intelligence and morality. He must accept messages for their

intrinsic worth, not because of the high

itual things, and not wish for material

plain Shout! Rome hold festival this year, in June, When flowers were bountiful and birds in tune. The nineteenth, century awoke at last To honor Bruno, martyr of the past. In Campo de Flori, where he burned,

vain!

away.

the air;

at last!

forecast

was he?

had come!

-EMMA ROOD TUTTLE.

THE FRENCH.

and every unusual coincident is re-

garded with holy awe, when Victorien

Sardou contributes to the craze by

writing "Spiritisme" for Sarah Bern-

hardt at the Gymnaise, and that clever

artist Caran d'Ache caricatures the

whole outfit in the Figaro. Spirits seem

to be everywhere, and the risque gossip

of the cafes and boulevards has given

way to whispered debates on the plural-

ity of existence. Of course the news-

pamphlets have emanated from char-

A REMARKABLE BOOK.

Rome:

cheered.

Lo! a grand monument his greatness

earned! Builded by men of thought of many lands, A fine rebuke to bigotry it stands;

His noble likeness towering grand and high, With eyes uplifted toward the infinite sky, A silent preacher, standing there to say

How surely wrong and darkness flee reason; but the conclusions must be in And Rome was full of souls athrob with

light, Full thirty thousand, rapturous with delight;

One hundred bands of music centered there, And nineteen hundred banners kissed

Italy's king among the throng appeared, Saw Bruno's monument, admired and O, grand and righteous triumph! .come

surgery, such cure is a fraud and pro

Prof. James Monroe: Q. The Monroe Interpreter, in its application to the mysteries of the Books of Daniel or Revelations, predicts that all governments will become republican, and universal peace be established by an international tribunal.

Also that creeds and dogmas will be destroyed and religion established on a scientific basis by the investigation of psychic phenomena, and that the pres-ent system of labor and capital will be supplanted by a system of nationalism, in which individuality will be surrendered for the good of all, and the least labor provide the essentials of comfort and happiness. Is this interpretation true?

A. Thé Monroe Interpreter of the nightmare-like dreams of Daniel the prophet, and Revelations, is among the most marvelous works of Bible interpretation. Aside from any belief in these prophecies as being genuine or valuable, the method pursued by Mr. Monroe is as interesting as a novel, and ingenious as the cryptogramic dissec tions of Shekspearean writings. That all that is prophesied will come true there can be no doubt, for the current is setting swiftly in that direction. A long step has been taken to maintain the peace of the world by arbitration. Dogmatism and creeds are vanishing in the light of knowledge. The troublous problem of capital and labor must be settled in favor of right and justice, and equal distribution of the products of la-bor will yield universal plenty and happiness. This will all come, and Mr. Monroe most ingeniously makes the Prophet Daniel and the Revelator tell the story. The Bible is a peculiar book; the tun it will play depends on the skill of the Other expounders, starting player. with other data of interpretation, reach conclusions utterly at variance, yet equally plausible.

Asteria: Q. Is the prediction of the failure of the light and heat of the sun true? A. We presume this question refers

the prediction of Prof. Blake, of the Kansas University, by which he has gained momentary notoriety. This pro-fessor has startled people who fancy that a college professor knows what he talking about, by informing them that from accurate computations the sun has existed twenty millions of years, and will last only five millions longer. It is daily giving off into space from every square foot of its surface 12,000 horse-power, and when it is gone the earth will be in darkness and the temperature will be so far below zero that the mercury will have shrunk out of sight. As all the coal will have been used, and all the oil and gas, there will be no alternative but death to the helated inhabitants. The amount of light and heat caught by the surfaces of the planets, as these forces escape from the sun, is as a drop in the ocean. There is infinite waste of energy into space. The only salvation for the future beyond the allotted five million years, is for a syndicate to bottle up this heat and light, now that it is plentiful, and when the sun goes out, they will have a cor-ner on the market. Well the age and duration of the sun is not an open book to this Kansas professor. There is no means of determining the age of the

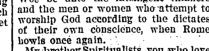
on the other side of which are good and bad, truthful and false, intellectual and people.) ignorant spirits, all wishing to commu nicate. The means of communication may be compared with an electric wire only one can control it at the same time hoods, harmful. and few fully understand the method

The medium may be defective as a re ceiving instrument. Often a spirit who best succeeds holds the place of operbeautiful we must be happy. ator, sending the messages of others At times a mischievous or false spiri sions.

takes control and retains it. The thinkers of the world are all What is then to be done? Unless nailed to the cross of public opinion. The thinkers of the world are always a there be something in harmony between the spirit and the medium, message forlorn hope and minority. cannot be received. It is because dis In freedom of thought there is saltrust and skepticism make the mind an vation. tagonistic and unspiritual that these ad Liberty must not be confounded with verse influences are fostered and con icense, which is its selfish exercise at tinue to control. the expense of others.



The ignorant man is a slave of his fg-BALL MUST BE KEPT ROLLING nornnee There can be granted the right to per-To the Editor:-The ball must be kept rolling, or the wheels of bigotry, super fect freedom of thought, because thinking does not interfere with the rights of stitlon and priestcraft will rob us of our God-given right to worship at any shrine except the cross. None but those others. The thinker may be crucified, tor who are keeping an eye upon the creed tured or burned, but his thoughts are the immortal heritage of mankind. worshipers, and the huge tiger better known under the name of the Roman When'a thinker comes into the world Church, have any idea of the pressure old forms are in danger. that is now being exerted in our legis SILVER CHAIN READING-GIORDlative halls to unite church and State It is idle folly to say this cannot be Giordano Bruno was burned alive by done. The Roman Church is only sleep rder of the Holy Inquisition for obstiing with one eye closed. This monste nate heresy, on the 17th of February, 1,600. in the Campo de Flori (Field of once in power, and we will again suffer a more terrible inquisition than did the Flowers), at Rome. On the 9th of June, heretics of the twelfth and fifteentl 1889, the Liberals of the civilized world centuries when the Roman Catholi united in erecting his statue, in noble princes and the priests subjects were form, over the place of his execution, rdered to extirpate all the heretics amid the unbounded enthusiasm of Woe be unto the intelligent thinkers some 30,000 spectators, the joy of every



My brother Spiritualists, you who love lived to see liberty, free thought, and progression How unforgetting thou canst somebestir yourselves and help Brother Francis to place The Progressive Thinker into the 1,000,000 families, and times be; How strangely patient thon

Wrong confront thereby scatter the glad tidings of great Lyc-And bring thy worthy heroes to the front, Wrenching their names from time-bejoy broadcast over our land. We are being legislated against every where; the first hard blow is being clouding fate struck at our noble mediums, especially our "healers," and if these bills pass, our magnetic healers will be crushed out To share the glory of the truty great. Rome had a dark transaction years ago (Almost three hundred-less ten years, by the jealous and bigoted M. D.s. or 50), Then, in the name of justice and love When in her Field of Flowers, by orof truth, take The Progressive Thinker ders dire. ourselves and induce all your friends Great Giordano Bruno died by fire; to subscribe; if you can not prevail on The "Holy Inquisition" did decree, them to suscribe for one year, you can For heresy, he burned alive should be. get them to try a three months sub scription, under the offer of 15 cents. What heresies? The infinity of space; with other exceeding valuable numbers More worlds than this, which is our No true, progressive brother in the dwelling-place; The éarth's rotation, to its orbit true. cause and battle for truth and liberty can afford to be without The Progress-ive Thinker. It sparkles with living These were his heresies-old truths to vou! gems of thought. It carries its readers His rankest heresy was nothing worse away from the earth plane and places Than this: "Our earth is not the unithem in communion with seers of ages verse! I tell my friends that it is the cream of Christians! in cool, premeditating mood

literature. I have been a lover of its truth for years, and long may this You murdered one who longed to do bright jeweled teacher of higher life you good! W. H. H. TUCKER, Creed-mad live.

tore his tongue With pincers, still to spotlese Truth he "The Relation of the Spiritual to the Material Universe. The Law of Spirit clung. Clad in her valor he went to die, Control." By Michael Faraday. Price and the wisest astronomers can 15 cents. For sale at this office.

He met his fate without a moan or cry. office.

tormentors! Though you

canst

solution of social problems by an exact knowledge of psychic phenomena. have done-care for their pets, assist Whether one admits or eschews his the-ories, one cannot read with indifference ing suffering animals, or poor, helpless Leader-Yes, you must be good to do the apparently well-authenticated revthese kind deeds. To say that you are otherwise is false, and like all falseelations with which his book is filled. For him, Spiritualism, science of the

soul, touches the two worlds, terrestrial and extra-terrestrial, of which it is the bond. To be happy we must be good. To be

After a long argument, in which he may possibly prove by concrete exam-ples that "rien n'est plus natured que We have the right to reason. We have the right to stand by our concluce que nous croyons supernaturel" (nothing is more natural than that which we believe to be supernatural), he comes to these two striking paragraphs concerning the trinity in human existence, thus accounting in an original and most extraordinary way for the so-called spiritual phenomenon of materialization:

"Man is not a unity; man is a trinity. He is made up of a soul, an evanescent envelope of the soul called the 'perisprit,' and a body. Although the body may dissolve itself into dust and fluids, the two other elements do not change; they remain in existence ready to manifest themselves to the living under certain given conditions. "Thus the perisprit, owing to its

evanescent quality, becomes visible at certain times and under certain in-fluences clothing the spirit in the form, feature and raiment of life. There can be no doubt that these visitations have not been mere optical delusions, for a permanent record of their appearance has been preserved by the photograph." Near the end of the book M. Bouvery gives the following vouched-for cvidence as a proof of the plurality of existence. The testimony comes from an American named Isaac G. Foster, and

rends as follows: daughter named Mary at the age of thirteen years_{it} The following year I moved to Dakota from which I have not since removed. lover of liberty on the planet, and the Con-Posthumous Justicel . We have

moved to Dakong from which I have not since removed, "Four years, after my arrival there my wife gave hirth to another daughter, whom we called Nellie, but who, as soon as she was able to talk, persisted that her name was Mary, saying that it was her 'real' name; and to humor her we called her by it sometimes. A year ago I returned to Effigham County in order to settle some business affairs, and took Nellie with me. She recognized our former home and many persons that she had never seen, but whom our first daughter Mary had known very well. In a part of the town which we had not yet wisited was situated the school-house that Mary had attended. Nellie told meilits) exact location, and gave me a very correct description of the building, and expressed to me the desire to see the place. I took here there. She entered one of the rooms, and, approaching a pupil's desk, laid her hand upon it and said, 'This is my desk.' It was the very desk that had once been occupied by her dead sister.

"One would say that the dead had returned from the tomb, but her mother will not admit it to be thus. She says that God gave her two children and that one he took away again. As to me dare not offer any explanation."

Who does not recall in reading these lines the marvelous poetry of Victor Hugo's "Le Revenant?" .Tout est possible

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this

Mark, xi:24. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them

and ye shall have them. Dr. Eldridge anointed Mr. Morton with oil, and then, after silent prayer, the healing was claimed and the mir-acle wrought. Mr. Morton appeared in the M. E. Church to-night and told the story of his healing. The event created intense emotion; and crowds lin gered in the church till a late hour. Rev. Morton's blindness was a pe culiar affliction. He had a fall struck his head, but did not perceive any immediate injury, going on with his work winning souls to Christ. About four days later he complained of pains in the head and suddenly became totally blind, remaining in that condition until tonight. I do not propose to enter into the dis-

cussion of the question of the cause of the restoration of Rev. Morton's sight Suffice it to say that medical literature abounds with cases of similar restora tion without the aid of prayer, and that such cures can be explained upon pure ly scientific grounds, in obedience to the law of vis medicatrix nature or the in herent power of nature (God) to cure disease. But I simply desire to remark that if these reverend gentlemen can place so much confidence in the "prayer cure," "faith cure," "Christian Science etc., why do they reject the phenomena of modern Spiritualism, which are unexplainable upon any other hypothesis than that of Spirit return?

H. V. SWERINGEN. Fort Wayne, Ind.

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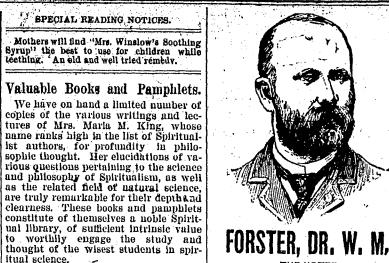
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its make-up as it is interesting in its

contents. The pages are not numbered

but there are about four hundred and

difty of them, and they are as large as

the pages of the Arena, or the Popular

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paragraph is humbered. Besides that, there are marginal references from

each paragraph to every other which

will throw additional light on the mat-

maker; the result is a book as unique in

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and to their own philosophy. The first civilization, Mr. Hughs argues, was in this country. From here civilization has always traveled westward. Next Mr. Hughs considers East ern Asia, including Java, China, and the Aryans. In this he goes as far back as the Stone Age. Then follow historical and philosophical dissertations on Western Asia, Egypt, Phenecia, the Israclites, the Jews, Greece, Carthage

and Rome. This is all followed by a laboriouslyprepared and invaluable alphabetical index. Mr. Hughs believes more in governments built on .reciprocity and on trade, than in those founded by conquest. The last two paragraphs of his book explains this as follows:

iere." "The admirers of strong government mov cite Phenecia and Carthage as examples of the weakness of a people who seek trade instead of conquest and tribute. But they are confronted with the historical fact that governments built upon conquest have no peace or prosperity. They invite retaliation from all the world. When their enemies are subjugated or slienced there is certain to be oppression and rebellion among their subjects. "Trading Tyre lasted 4,000 years. Carthage maintained an existence of 540 years. The earliest date for Rome is 752 B. C., and Constantine deserted Rome in A: D. 330, so that the extreme length of the longest military power in ancient time is 1.082 years. If we further extend the time to the fall of Con-stantinople in 1453 the length is only 2,205 years. But the time should be counted from about 400 before Christ. to the fall of the Western Empire, or about S76 years. That is longer than the Assyrian or the Medo-Persian empire lasted. Surely the gods did not

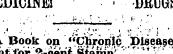
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Tavor military government." I hope The Progressive Thinker will get this book from Mr. Hughs, and keep it on sale. The retail price is, I believe, \$2, and the reader of this is hereby assured that he will hardly find an opportunity to make a better investment of that amount of money in literature than to spend it for a copy of Hughs' Ancient Civilization.

MOSES HULL.

A POET'S PROSE.

FRAGRANCE FROM THE LAND OF FRUITS AND FLOWERS.

To the Editor :- I salute you this spring morning with the warm rosy light of sunshine flooding the landscape spark-ling in radiant splendor from the rain drops of the past few days' rain storm that gives new freshness to vegetation and a greenness to mountain and vale beyond the power of description. The vines near my study window throw out their jeweled fingers of greeting, and the hummingbirds hover over each clustered flower, sipping the nectar na-ture has so bountifully prepared for their feast. The roses from a thousand stems lift their sweet faces in adoration, and the calla lilies, fair as vestal virgins, line the pathway, ministrants of holy incense. The altars of day, fresh born, call the world from the toils of the week into the sanctuary of nature to commune with her spirit and to draw from her the inspiration of life and immortality.

Our societies here are not active in a spiritual sense, but with the Children's Lyceum at one of the societies each Sunday morning, and Sunday evening conferences, with an occasion al lecture from some itinerant speaker who may chance to be here, we are making slow headway towards the light and spiritual enlightenment, trust-Ing for the good yet in store for those of us who may serve the Lord. Your Thinker breaks the bread of life to us served up by the stored minds of our correspondents, and is the light that lightens the world. Long may it fadiate with its beams of truth BISHOP A. BEALS.

Summerland, Cal. "Alahomet, the Illustrious." By God-simply wonderful. He goes from here to Port Hunon, Mich., for this month, inssies.) No author was better quall-ind to write an impartial and honest general delivery, for future engagelassics.) No author was better qualiof Mahomet than Godfrey Higgins, it this volume is intensely interesting. hould be read in conjunction with for all the Sundays of April and May." bons' work. For sale at this office. 25 cents.

F. C. Rouse. G. Fruetel, president; J. King, vice-president; Mrs. H. L. Fruetel, through the country, especially secretary parts where there are no mediums?" "J. C. F. Grumbine's ministrations in G. W. Kates writes: "The Forty Brooklyn continue to crowd the hall ninth Anniversary of Modern Spiritualwhile Mr. Foreman's tests are growing ism will be celebrated in Rochester, as n nonular favor. He has excellent clairvoyant vision, and though not physically strong, is doing a needed and praiseworthy work. Mr. Grumbine continues here through March and then

goes to New Bedford. Mass." G. W. Kates writes from Rochester, Y.: "The 49th Anniversary of Modern Spiritualism will be celebrated with great eclat in Fitzhugh Hall, Rochester, N. Y., by "The First Spiri-ual Church" of Rochester, and the Spi-itualists of New York, Stale. Excellent talent will be engaged. Special exer-cises will be held Sunday, March 28th, and 10:30 a. m., 2:30 and 7:30 p. m. Monday and Tuesday, March 29th and 30th, at 10:30 a. m., and 2:30 p. m. All Spiritualists of the State of New York are cordially invited to attend. Excursion to Hydesville, March 31st, will also be taken to promote the Great Jubilee in 1898, when will be celebrated the Semi-Centennial of Modern Spiritunlism The friends of the cause in Rochester will furnish the hall and entertain all the visitors possible. Special hotel rates at the New Osburn House. The program of events and lists of

speakers and mediums will be supplied soon as fully arranged. We hope to see present all Spiritualists in New York. For further particulars address, G. W. Kates, chairman Committee, 97 Edinburgh St., Rochester, N. Y."

Mary E. Van Horn writes from Milwaukee, Wis.: "February 28th ult. the Unity Spiritual Society closed a very successful engagement of four months, the month of December, intervening with George H. Brooks, of Wheaton, Ill. Through his untiring, energy and unselfish efforts. The society stands on a firm financial, as well as spiritual basis. As a lecturer and psychometrist, he is unexcelled. As a man, socially and morally, he is above reproach. By his genial nature, he has won a host of true friends, and the society individually and as a body, at the close of his services united in expressions of love and esteem for himself and bis estimable wife. Resolutions were read by our worthy President, Mrs. Flora S. Jackson, ex-March 8." pressing the high regard in which he is held by the society, and it was un-animously resolved that Mr. Brooks be

re-engaged to serve us during the months of September and October, 1897, if he is at liberty so to do. A vote of thanks was given him at the close of the services for the very efficient work rendered and the kindly spirit manifested during his stay with us. The Unity Society commends him to all lovers of truth and spirituality. Julia Steelman Mitchell will be with us

during March and April. Clyde Goodrich writes: "Mr. Frank T. Ripley closed his engagement with The Marcellus Progressive Society on Sunday February 28th. Our meetings were very successful, and the attend-ance was good. The audiences were composed of the very best people in the village, people who dare to think for themselves. Mr. Ripley's lectures were good and his tests and descriptions were

ments. Mr. Ripley can be engaged for the last three Sundays in March, also G. W. Kates writes from Rochester, "The Spiritualists of Rochester N. Y.:

never has been the historical date observed; and a prelude to the Semi-Cen-tennial Jubilee will be sounded, with opefulness to create public interest in that great event. No place has a right. to forsake the home celebration and none should deny a gala time next year; but Rochester has special claims for public interest, as here is the birthplace of Modern Spiritualism. There has too long been a lethargy in this city. A few good friends of the cause here have awakened to the necessity for acbuild the local cause. They trust the soon-to-be-organized State Association and the National Association may both. great deal of her time soliciting s regard this as the objective point of their jubilee efforts. The local association has only the one hope, viz: To enlist a wide-spread co-operation, for they are weak to do these great honors and develop this splendid testimonial to the raps and the evoluted cause, now so potent. For the anniversary exercises, March 28, 29 and 30, this year, the large and elegant Fitzhugh Hall, seating two thousand persons, has been engaged, and the following talent employed: Mrs. Zaida Brown Kates, Mrs. Dr. S. Augusta Armstrong, Mrs. M. E. Williams, Ly-man C. Howe, Rabbi S. Well, G. W. Kates and R. D. Jones, a pioneer investigator of the raps. Dr. W. B. Mills, Mrs. Atcheson and Mrs. Kates will be

the test mediums. Others will doubtless be present. A large attendance from the State is expected, and all are invited. The new Osborn House will make special rates. An excursion to Hydesville will be ruade on March 31, if the weather permis." J. M. White writes from Moberly, Mo.: "At present I am at Moberly, Mo., and expect to remain a week here and then go to Kirksville, Mo. From there I expect to go north to Sloux City, Iowa, and would like engagements for lec-

tures or seances between Kirksville and Sioux City. I will accept engagements either in Missouri or Iowa. My address will be Kirksville the week beginning M. H. Wefel writes from 'Ft. Wayne,

Ind.: "Spiritualism in our beautiful city has made very rapid strides during the last six months, and the First Spiritual Society has shaken the foundations of the orthodox churches so effectually that our ministers are beginning to realize the gravity of the situation. They have begun to earn their salaries. Mem-bers of their flocks are talking too much Spiritualism, and are investigating a Three years ago he was called to little too much, and it is all the pastors

can do to keep their inquisitive and doubting members from leaving them. The fact is, we have got the preachers on the fence, and they hardly know where they are at. The light of Spiritualism is too bright for them, because of the narrowness and bigotry which the best and highest thoughts into has darkened their spiritual natures. Brother G. F. Perkins closed his February engagement with us last Sunday, very much, and he has done one society a lasting good. He is a worker all the time, every day in the week, and the so-

E. B. Helm writes from the National

thought of the day. he labored to of his undertakings. His college as ciates say of him "that he was an a able gentleman, cultured, kind, co and I wish to say in behalf of Brother cous and thoughtful. He endeared him-Perkins, that his work was appreciated self to all whom he met, and his sudden lives. Price, by mail \$1. For sale at cous and thoughtful. He endeared h death is mourned by many.". this office.

At a regular meeting of the Michigan State Temple, No 1, of the Order of the "Talleyrand's Letter to the Pope" will be found especially interesting to all clety here will surely call on him again Magi, held at Lansing, February 1, who would desire to make a study of some time in the future. Mrs. C. D. 1897, resolutions of condolence and Romanism and the Bible. The historic facts he states, and his keen, scathing Greenamyer, of Cincinnati, O., is with sympathy were passed, and an order us during March. She comes well rec-ommended " draped for thirty days. review of Romish ideas and practices should be read by all. Sold at this of-Lansing, Mich. A. J. CHAMPION. fice. Price 25 cents.

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