

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

NO. 382.

## EMINENT MEN AND SPIRITUALISM.

Professor William Crookes, of Crookes

He made this announcement in an ad-

dress to the Society for Psychical Re-

president. He declared that the truth

of thought transference, or telepathy, was proved by the evidence in the pub-

Journal called on Professor Crookes and

ings, which were imitated with more or

less accuracy by a third party to whon

the idea was transferred by mental

"Yes," the professor replied, "those

of course, we regard as valuable evi-

dences, but we have hundreds of in-statices of messages being conveyed by

thought transference. For instance, a

young lady came to London from Scot

and and left her dancing shoes behind

After her arrival at the metropolis she

by thought transference impressed her

the latter sent on the shoes by the next

"That might have been coincidence.

suggested the correspondent. "It would

be natural if the sister had seen the

shoes and, knowing them to have been left behind, sent them on."

one case alone would prove nothing, but it is only one out of hundreds. These

"Yes," admitted the professor, -"that

sister in Scotland with her wish, and

effort?"

train.

BIG MEN BELIEVE IN GHOSTLY —that the souls of men on this planet THINGS—PROF. CROOKES'S RE-Will people the stars. WARKARLE THEORIES OF W. H. PARSONS. MARKABLE THEORIES OF THOUGHT TRANSFERENCE, AND

VOL. 15.

THE INTERESTING CONFESSION A CHAPTER FROM THE NEW YORK OF VICTORIEN SARDOU. THE DAILY JOURNAL. OF VICTORIEN SARDOU, THE GREAT PLAYWRIGHT, THAT HE IS.A SPIRITUALISTIC MEDIUM in England, has just announced to the AND A BELIEVER IN THE MYS- world that he believes in the possibility TERIES OF OCCULTISM-AUTO of thought transference. He not only MATIC BRAWINGS MADE BY VIC. TORIEN SARDOU WHILE UNDER believes in it, but claims that it is estab lished by scientific evidence. THE GUIDANCE OF SPIRITS-A CHAPTER FROM THE NEW YORK search, of which he was recently elected JOURNAL OF FEBRUARY 28.

LETTER FROMGEN, W. H. PARSONS.

To the Editor:--I have read the theory of Rev. Dr. Frank Grane of your city, who elaborates from his subconscious. The London correspondent of the ness the grand and daring conception that as 50,000 souls per hour are born had an interview with him. into immortal life, this earth is the "Do you consider that the into immortal life, this earth is the "Do you consider that the possibility breeding ground of the Universe; and of thought transference has been scithat spirits thus numerously departed chilically proved?" asked the cor-into the hitherto unknown, at the rate respondent. of over one million each day, find their "Undoubtedly," he replied. "It is as or over one mittion each day, find their appointed place in the garden spots of suns, planets and worlds of this and other spheres, where are the "many mansions," prepared in the "Heaven of Heavens," by the Infinite leather of all Heavens," by the Infinite Father of all such for instance as blackboard draw for his immortal children.

I do not know that I would have commended this bold and rare conception of an orthodox clergyman, except to accentuate an opinion, I have heretofore expressed to you, that it is one of the auspicious evidences of the new departure of the less trammeled of the younger clergy, into fields of grander spiritual inspired, beyond doubt, by the truths overwhelming proofs which modern spirit phenomena have kindled in the ligarts of this favored generation; not only in our ranks, but the pews and pulpits of the churches, which we of all men should welcome as the fruits of the

subline philosophy and yet grander facts of modern Spiritualism, demon-strating as no religion has heretofore attempted, except in one solitary case of an imputed bodily Resurrection, which did not prove the soul's immortality-that, indeed, "There is no Death what seems so, is transition."

sisters had been impressing each other But iransition sof and to what? in this manner for years, and I could That Dr. Crane answers, when he de-clares: "It is reasonable to suppose veyed messages from one to the other that on most of the, celestial bodies by mental effort, when they were long there are garden spots fit for the habita-there are g That Dr. Crane answers, when he de-

there are garden spots fit for the habita-tion of souls. It is the home idea; and it is infinitely consoling and tender to think even now that on some bright care enthusiast, he was slightly afraid to be reckoned over credulous. Still, bis very name carries weight in this country, and I fancy his opinions and think that even now you behold the bright home where shall be restored to very the source of the sellow believers are rapidly spreading."

Professo

CHICAGO, ILL., SATURDAY, MARCH 20, 1897,

recent production of "Spiritisme" in Paris and New York has called atten-tion to the fact Victorien Sardou, the

### PERSONS AND EVENTS. greatest of French dramatists, is a Spin

itualist. A journal correspondent visited M Sardou, and questioned him concerning

his beliefs. One result of this visit was that M. Sardon gave very remarkable drawings which he had been enabled to make by Bernard Pallssy and other dead artists. "I am certainly a Spiritualist," M Sardou said. "I have been a medium, and if the opinion of authorized persons goes for anything, a very powerful medium, since I had at my house a little table which used to go up and down in obedience to all my orders, and since used to have in mid-winter presents of flowers, for Loften found, on waking up in the morning, my bed covered with roses, lilies, pinks, and even exotic

"How did this come about?" "It was about 1851. I was then a student, inquisitive and given to investi-gation; consumed with the desire of knowing everything, and resolved to read everything. I was on very friend-ly terms with M. Goujon, the astronomer and the secretary of M. Arago, director of the Observatory of Paris. One evening when we were talking together along the avenue of the Observatory, he said to me, 'I should very much like to confide something in you, but I am sure you will make fun of me. One of the Misses Fox is at the present monent in Paris, and gave a seance the day before yesterday at the house of the Consul of the United States. The latter had asked Arago to go, but he was unwell and couldn't, so he asked his nephew, Mathieu, and myself to go in his place. We went. There we heard a table laid for twelve make a cracking noise. The same table then stood up on its two legs on the right side. We tried with all our strength to prevent it rising any more, but were all lifted off the ground. This story indeed amused me immensely, and I said to myself that my friend would be all the better if he ducked his head in cold water a few times.

"We did not at first dare to tell Arago, but as he asked us about the experiment we related to him the facts exactly as they were. 'Did you really see that?' he said to us., 'My children, a fact is a fact. It is no good striving against a fact. One ought to be satisfied to simply repord it; and if the cause of it escapes us, who knows that perhaps the 'uture may not reveal 'it?'

"Some time after that, having to prepare for the Larousse Dictionary important geographical investigations, I made a serious and profound study of the reformers, whom I then compared with the Fathers of the Church. The balance of my opinion was in favor of quickly perceived that Christian doc-trine was nothing else than Platonic morality, but more noble, more lofty and yet more accessible to simple minds. It was superimposed material of the superior of the s

MEDIUMS AND WORKERS, OLD AND NEW.

I finished my month in Cleveland with a lecture in Akron! After a skip to Chagrin Falls, where we met the angels half way in Army and Navy Hall, and sweetened on new maple syrup, I wrestled with lagrippe, in the pleasant home, and spiritual atmosphere, at 59 Vienna street, Cleveland, and then, by electric motor to Akron Sunday afternoon. There I met old friends and new, and enjoyed the honor of ministering to Brother Schemerhorn's splendid society, He has been with them now six con-secutive months, and still the interest. increases. We had a packed hall Sunday evening and often a score or two are turned awhy for want of standing room; and the hall is large.

Mr. Fred. E. Moore is a promising young medium and quite enthusiastic, developed within the past year.

Dr. Schemerhorn is evidently a builder, and that is the need of the hour. Destroyers may still be needful, but builders vastly more so. Thirty years ago last October, I gave a course of twelve lectures in Akron; and have never been there since, until last Sunday. It must have been a pretty good meal to last thirty years! In a few years more, electric cars will, doubtless, unite all important places, so that approach to the interior will be easy, and cheap, all over the State, and through other States as well. At Akron I enjoyed the hospitality of Brother and Sister Keck, and there visited with my old friend, C. S. Curtis, whose vigorous mind is always pushing for new truth, and the utilization of old truths, for the healing of nations. I found him increased by a half since I had before met him, and the new half is a fine medium, and he seems happy in his resurrection. He is entitled to it, for he has suffered as few men have; but a brave honest appreciation of the eternal mean-ings of life, sustained him through every ordeal. Only those who have suffered, and arisen from the wrecks of the valley, can understand such lives, or appreciate the conditions and trials of sympathetic souls, wrenched by ad-verse fortune, and pierced by the arrows of death, until every mortal tie, is severed, and love weeps in silence and alone. Pain purifies. Our mortal affinities master the spiritual attractions, until weaned by the chastenings of sorrow. Here, too, I met my old friend Horace W. Tibalis, the world-famed artist, whose Garfield picture too the

first premium, and was the admiration of artists. He has had many telling tests of spirit presence, and identity, of which I may be permitted to speak

practice, and thus slowly eliminate the

medical despotism that has become one

of the most dangerous of trusts. Me-

diums stand a poor chance in attempt-

ing to fight the combines, whose money

equipped with orthodox diplomas, the

say "quack's ring" because I hold that

lation to compel the sick public to pat-

ronize them, and pay fabulous prices,

I have been especially fortunate in be-

ing allowed to share the hospitality of

this sweet home, and its elevating spir-

when Dr. C. D.

for a display of their ignorance.

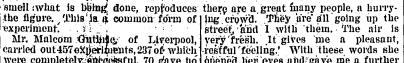
spoke in Cleveland.

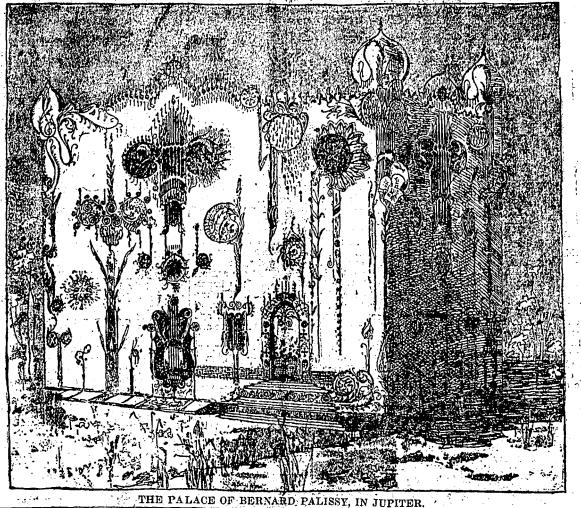
-20 - Rould \* ## // (Co. A + Manfillar Q. A M Main via Alatte may MACH.

ago I visited a Spiritualist whose claims smell what is being done, reproduces there are a great many people, a hurrywished to investigate. I expressed the figure. This is a common form of ing crowd. They are all going up the

the opinion that I could repeat some of experiment. his experiments and asked a young man

present whom I had never seen before to assist me. were completely and ssful, 70 gave no result, 82 were partially successful and "He turned his back and I took a pad "He turned his back and I took a pad of paper and drew on it a triangle with a circle in it. Several persons saw this. I then asked him what he saw, and after a few minutes he said: 'A triangle with a circle in it.' Afterward he ex-plained that he had an hallucination of triangles and circles and that the cir-cles were more persistent: "Next I drew two sides of a triangle with a plus sign. He had an impers-





"Mme. P. complained of headache.

placed my hand upon her forehead, and

in a few minutes she was in a light,

1.1......

MOZART'S PALACE IN JUPITER.

opened her eyes and gave me a further confirmation of her impressions.

The touch of a vanished hand, And the sound of a voice that is still."

VOU.

Who can but admire the bold declaration of this unconventional thinker. when he throws off the trammels of ec ages and says: an absurd literalism, borrowed mostly down, and prevent us from reading our we can command.'

'Mr. Francis-no bolder, nor more independent sentiment against the authority of "an absurd literalism, borrowed" from monkish speculation, and utterly unfounded in scripture," was ever ut tered in your, at times, extremely radical editorials which I have deprecated view of our rapid triumphs among

it communication of a celestial visitor from the planet Jupiter with remarkable sketches or drawings, of the "Man-sions," not prepared by hands, eternal in the Heavens," now occupied by Mozart. Zoroaster and others, given in what the world has long regarded as through the automatic writing of a no childlish superstition. less medium, than Victorien Sardou, the great French dramatist, who boldly declares his knowledge and belief in spirit

his own personality. Thus does modern Spiritualism prove

the verity of ancient phenomena, and the boldest flights of such modern expounders of its traditions as Dr. Crane; who among other gens of thought, that could have found no more truthful inspiration, on a spiritual rostrum, asks Can it be absurdity to suppose that above and around us ablde the spirits of just men made perfect, and that th sympathy and yearning of celestial humanities form no insignificant part of the force that makes the sky the mag-nificent, yet mute herald of Almighty. Was this a foreshadowing hint God? when the men 'of old peopled the sky with constellations, of forms of departed heroes, that the exaltation we feel when we stand beneath the starry dome, is not only a natural sentiment of wonder at something great, but also, the yearning of our hearts in response to the pulse of all being?"

Victorien Sardou's automatic message through his own hand, from the most refulgent of the planets of our system or family of worlds, which is 900 times larger, and as many degrees in excess of our own in magnificence, is a timely illustration of the possibility -of--Dr Crane's theory of the sources of the population of Heaven and the Heaven of. Heavens. - 🦈

The pre-existence of the soul in some other world or sphere, was taught by Plato; inculcated, by Origen, the mos learned of the Alexandrian Fastiers. A D. 240; is a tenet of Brahminical and Buddhistic theorizing, and largely pre valis among intelligent Spiritualists

Its truth presupposes, not reincarnation here again and again; but a prior existence in other worlds; Dr. Crane's

Crookes and those Who agree with him maintain that mind can communicate with mind otherwise than through the known channels of

sense Distances and all other material considerations are in certain cases no ob clesiastic mildewed authority of past staele to such communications. One "I see no reason why mind may without physical action of the conventional notions of yesterday, any kind communicate to another not utterly unfounded in scripture, except in | only its thoughts but induce in it sensations of hearing, taste, smell, sight from monkish speculations from Dante and touch. One person may by purely and from Milton, should bind us mental operation bring before another's eyes a sensory hallucination of the first Father's word with all the intelligence which will be real to all the senses of the second, even it is said, to his touch Such a theory admits the possibility of

ghosts. It is according to Professor Crookes, proved beyond reasonable doubt that a living person can induce in another an hallucination or ghost of himself. If one believes in the immor tality of the soul, why should not a disembodied spirit produce a like hallucinathis theory of peopled planets by the maintained by the evidence of the Psy-souls of this earth, but for the remark-able coincidence of a confirmation

and supernatural apparitions are now believed to be based on the same pho nomena as those observed by the Psy chical Research Society. Thus modern science finds an element of truthfulness

No man of science could give greater reight to a statement of his convictions than Professor Crookes. He is nov phenomena, through other psychies and sixty-five years of age, and since the age of seventeen, when he gained the

Ashburton scholarship in the Royal College of Chemistry, his career has been one long success. In 1854 he was appointed superintendent of the Rad cliffe Observatory, at Oxford. In 1861 he discovered the metal thallium by means of spectrum observations. In 1865 he discovered the sodium amalgamation process for separating gold and silver from their ores.

He designed the radiometer and the otheoscope, for which he was honored by the French Academie des Sciences His method of producing extreme vacua made possible the Crookes tube the Roentgen rays and the incandes cent electric lamp. He is president of the Chemical Society and a Fellow of the Royal Society.

Professor Crookes has outlined a the ory according to which thought trans ference is affected by inconceivably minute and rapid ether willes.

After pointing out that vibrations of ether of a certain rapidity produce light, e says that there are higher rates of vibrations which are utterly impercep tible to our senses.

"Is it inconceivable," he asks, "that intense thought, concentrated toward a sensitive being with whom the thinker is in close sympathy, may induce a tele pathic chain along which brain waves can go straight to their goal without

loss of energy due to distance?" The British' Psychical Research Sc ciety has affiliations in this country The vice-president and head of the New York branch is Professor J. H. Hyslop. who occupies the chair of logic and thics in Columbia College. Professor Hyslop, discussing the subject, said: "In my opinion there is no doubt that the possibility of thought transference.

sion of the two sides of the triangle,

but not the plus sign. "I also drew a pig, and he said: see a pig or a goat.' "In its present stage telepathy leaves many problems which seem only  $ex_{-}^{-}$  (urves open above that do not touch plainable by Spiritualism. For instance, each other " 1200a medium tells you four facts about One of the party drew a cat. Six with only to one of four friends living in been out of the room returned and, widely separated places, but all were without seeing, the drawing, after five known to a friend now dead. Such a minutes said: "I see a cat's head." case you will find in the experiments She drew it. Many similar successes

on Mrs. Piper. Is it more reasonable were obtained; to suppose that she gained her knowl. When a percin edge by thought transference from the notic state he becomes far more sensifour living persons or the one dead per- tive to thought wayes. Among many ion? "When the fact of telepathic com- states that he put a young woman into

munication between living persons is a hypnotic sleep. Then he wrote on a proved it becomes difficult to argue that piece of paper: "On awakening madea disembodied soul cannot communimoiselle ate with a living person.' Professor Hyslop stated that an ex- to six persons, but the subject could not cellent summary of the great body of see it.

widence gathered by the Psychical Re- ately exclaimed that her hat had been search Society would be found in exchanged for a red one. "Thought Transference and Apparlby Frederick Podmore. From ing experiment, tions."

t the cases quoted hereafter are taken. Experiments in thought transference lave been carried on with proper scientific precautions for a number of hypnotic sleep. Without deepening the The work began systematically trance, Liendeavored to give her a senvears. n England in 1882, when the Psychical sation of calm and well-being, and to Research Society was founded under procure this schafton for myself, in the the presidency of Professor Henry Sidg- first place, I. called up a picture of the

wick. of Cambridge. vick, of Cambridge. The essence of an experiment is that of sunlight. I feel a little better,' she one mind shall endeavor to communi-| said; 'how fresh the air is!' .I then procate with another mind without using ceeded to imagine myself walking along any of the known channels of the the Boulevard St. Michel in a slight

enses. The person whose mind is to rain. I saw the huntying people and the initiate this process is known as the umbrellas. How strange it is! .said agent and the other as the percipient. Mme. P., I seem to be at the corner of agent and the other as the percipient. existence in other worlds; Dr. Crane's the possibility of thought transference. Thus the agent draws a geometrical the Boulevard St. Michel, and the Rue extent valuable to the latter, reasonable theory is entirely consistent or telepathy is proved. I have made a figure on a card and the percipient, who des Ecoles in front of the Care Vachette Public hotice is now direct

M. Mabrie put his, eyeglasses; noise-In one experiment, which occurred on April 28, 1892, Dr. Thinw and a Mr. Wyatt called up in their minds a piclessly on the table in sight of two other persons. Mile. Louise; who was blind-folded and whose anck, was 'turned, said after five miniites. "I. see two ture of the first flying machine going over the Madison Square tower and the crowd of people witnessing it. Mrs. haw was to endeavor to see the picure which they were creating in their minds. She was in a passive state, a condition not easy to distinguish from

the lighter stages of sleep walking, Mrs. Thaw began to speak: "I see lots of people. Crowds are going to war. They are so excited. Are When a percipient is put into a hypthey throwing water? Or sailors pull-

ing at ropes?" Dr. Thaw here, asked: "What are other cases, Dr. A. A. Liebault, of Paris they doing?

"They are all looking up," the per-

"I thought of a possible scene in the will see her black hat transfuture," said Dr. Thaw. Oh," exclaimed Mrs. Thaw. formed into a red one." This he showed "It's the

first man flying. That's what he's do-She was awakened, and immediing up there.' One person may silently will another

to perform a certain action without con-Dr. A. Gibottenic records the follow demonstrated by many reliable experi-

ments. In one series Dr. Blair Thaw and Mr. M. H. Wyatt were agents and Mrs. Thaw percipient. The agents went ing it with notes and an article contain into a room alone and selected a wooden ing all that Bernard Palissy and revealed cupid from a cornerpiece in the room to me on the subject of Jupiter." liaving eight other objects on it. The

percipient was sent for. She first rought a photograph from the lower first place, I. called up a picture of the shelf of the cornerpiece and then said: "It's the wooden cupid." Many other incressful, experiments of the same Jacobi,

haracter, were made. It has been pointed out that there is a onnection between thought transference and Spiritualism, for the evidence that supports the former is also to some

There is no thought in any mind, but it quickly tends to convert itself into a Public notice is now directed to an power and organizes a huge instruwith Plato's conception of pre-existence few experiments myself. Some years can neither see, hear, taste, touch nor (the exact spot I pictured); it is raining; eminent believer in Spiritualism. The mentality of means.-Emerson.

It was superimposed material of the and off for his Medical College. I am first order, but none the less superimposed material, and of all those beliefs glad to see progressive young men and I made short work. I dismissed them women, qualifying for the profession: and when well equipped with college 81I. "On the other hand, I perceived in all lore, they can add the spiritual to their

the sacred books of the world that two great doctrines were included and set forth with more or less clearness-the pre-existence of the soul as regards the ody which it animates, and the gradand diplomacy rule legislation. But when, we have a majority of liberals unt progression of the soul toward perfection. Since then, influenced perhaps by the reply of Arago to his pupils, I power of thequack's ring can be broken. did my best to attend spiritualistic scances. I made several vain attempts, but at last I happened to be at the only quack's conscious of their ignorance and incapacity, seek the aid of legishouse of a lady named Japhet, where F nade the acquaintance of Rivaille, who had just been baptized Allen-Kardec. and of De Leymaric, who is at the present moment director of the Revue Spirite, founded by the former. Thanks to them, I was at length able to perceive itual atmosphere, so tangible to my spir-itual nerves. Thirty-seven years ago I interesting phenomena, until at length I met with Home, whom I have seen with my own eyes float in the air about Griswold was publishing the "Sun-beam" here. Then "platform tests" a vard above the flooring of the room. thus contradicting all the laws of weight

were unknown; but we had large, en-"I had already seen glimmerings movthusiastic, audiences, and new accessions to our ranks daily. Here that ing about in the air, heard music in the corners of the rooms and perceived wonderfully gifted woman, Mrs. F. O: other analogous things, so I wished in Hyzer has done much good work, and her peculiarly gifted sister-Mrs. Hazen my turn to become a medium. I tried to write without making any voluntary -is still here, slowly recovering from a movement, but the pencil remained im long illness. She is in her 79th year, and her spiritual gifts active as ever. During a short call she gave me some movable. The Baron du Potel, whom knew, advised me. however, to contokens from Maudie, significant, and inue my efforts of will. "Some days afterward my hands convincing. Last evening, March 1, as I sat talk-

traced these words: "I am Bernard Palissy.' 'Very good,' I answered, I am delighted to make your acquaintance, ing with Mrs. Henderson, I suddenly felt a pressure on the top of my head. but tell me all about your kind of exist-I felt no form of a hand, but the presence, the place where you dwell and sure seemed like a strong hand laid on what you do generally.' 'I live in Jupiter,' he answered. 'Since that is so, my head and pressing down with great. force. Nothing could be more tangible, will you describe for me the buildings and it was like the weight of twenty or on that planet, about which I just hapthirty pound's' pressure! In my astonishnen to have to write an article." Ber ment, I asked Mrs. Henderson if she could see anything on my head. She looked, and said: "Why, yes! I see a nard Palissy made me at first a sketch of his house, then one of Mozart's, and bluish white vapor, in a changing activthen one of Zoroaster's. I have still the originals of these drawings. There ity and it rises to quite a distance above they are, and I intrust them to you so your head." Was it coincidence? Or was it a spiritual reality? that you can reproduce them, as you wish to do so. The drawings of the house of Mozart has this peculiarity, that instead of having been made by the pen like the others, it was traced In twilight hour my long-lost love comes with burin before a number of persons who denied the possibility of the fact, I catch again the perfume of her hair,

seeing that I had never known how to draw, much less engrave. My ability as a medium lasted for about eightee tact between the two. This has been months more, after which it suddenly ceased "In 1858 I published. in the Revue

and the second second

The soft, round cheek that wore the Spirite one of these designs accompany roses' kissing it with notes and an article contain Dear eyes that caught their light from

back. -

track

and care.

skies above, And dainty cheeks that held the dimples' bliss!

IN TWILIGHT HOUR.

And see her moving swift across the

Of years that were so free of cark

see her shining eyes, so full of love,

In twilight hour that voice so sweet to me In happy whispers thrills my weary

LYMAN C. HOWE.

Sometimes it ripples o'er with mirth

and glee, Sometimes, emotions deeper ply their

art. I see her bosom's glory rise and fall,

Her hand is lightly laid upon my head, Aud, as the nightbirds to each other call, I see my darling-risen from the dead! HAMILTON JAY.

Not because I raise myself above comething, but because I raise myself

to something, do I approve myself .-Sudden resolutions, like the sudden ise of the mercury in the barometer

indicate little else than the changeable ness of the weather.-Hara.

# THE PROGRESSIVE THINKER GOLONEL R. G. INGERSOLL.

HE DELIVERS A CHARACTERISTIC LECTURE ON "TRUTH."

#### There Was an Immense Audience, Demonstrating His Great Popularity.

IN THE LIGHT OF GRAND TRUTH past. The geologist penetrates the rocks COLONEL ROBERT G. INGER. In search of facts-climbs mountains, SOLL LECTURES AT THE CO. visits the extinct craters, traverses is LUMBIA-A LARGE AUDIENCE lands and continents that he may know something of the history of the world. He wants the truth. GEMS, CHARACTERISTICS OF A The chemist, with crucible and retort,

MASTERLY DISCOURSE-GREAT with countless experiments, is trying to AGNOSTIC DWELLS AT LENGTH find the qualities of substances-to ravel ON THESEEN ASDISTINGUISHED what nature has woven. FROM THE UNSEEN.

Truth was the subject of a lecture March 6th, by Colonel Robert G. Inger-forces of nature. They want the truth soll at the Columbia Theater, Chicago. - the actual facts. Not a seat was vacant when Colonel

Ingersoll made his bow to the audience, observation, experiment, and reason. which was as friendly as large. His They become acquainted with the husentences were of epigrammatic force man body-with muscle, blood, and and his brilliancy of illustration captured his hearers as always. Following They want nothing but the truth. is the discourse in full, as set forth in

the Inter Ocean: Primeval man changed two of his feet into hands, and in the darkness of his brain there came a few glimmerings of reason. He was injured by ignorance, by fear, by mistakes, and he advanced found the truth, only as he got into harmony with facts. Through countless years he has groped, and crawled, and struggled, and stumbled; toward the whole truth. He has been deceived by altars and prophets, by popes and priests. He has been haunted saints, and deluded by apostles. He has been frightened by devils and by gods. He has been robbed by chiefs and plundered by kings, and in the name of adoration his mind has been filled with mistakes, with the impos

sible, with the absurd, and infamous, and in the name of religion he has been taught humility and arrogance, love and hatred, forgiveness and revenge. But at last the world has changed We are tired of the bibles of barbarians

and the creeds of savagery. We want knowledge, and when I say that, I mean sane and sensible people of this planet. (Applause.) Nothing is greater-nothing is 0 more importance than to find, amid the

errors and darkness of this life, a shin ing truth. Truth is the intellectual wealth of the

world. The noblest of occupations is to search for truth.

Truth is the foundation, the super structure, and the glittering dome of progress. Truth is the mother of joy. Truth

civilizes, ennobles, and purifies. The grandest ambition that can enter the soul is to know the truth. Truth gives man the greatest power for good. Truth is sword and shield. It is the sacred light of the soul. The man who finds a truth lights a

torch. How is truth to be found? By investigation, experiment, and

reason. Every human being should be allowed to investigate to the extent of his desire-his ability. The literature of the would should be open to him-nothing prohibited, sealed, or hidden. No subeet can be too sacred to be understood. Each person should be allowed to reach | ened. this own conclusions and to speak his onest thought.

with punishment here, or hereafter, is courage to express your honest thought." an enemy of the human race. And he WHY TRUTH SHOULD BE KNOWN who tries to bribe the investigator with the promise of eternal joy is a traitor why to his fellowmen.

There is no real investigation without and hospitable? and why should we exfreedom-freedom from the fear of gods press our honest thoughts? So, all investigation-all experiment- the benefit of mankind. should be pursued in the light of rear The brain must be developed. The Every man should be true to himself The world must learn that credulity is -true to the inward light. Each man, in the laboratory of his own mind, and for himself alone, should test the so-By these means man will over chiled facts-the theories of all the world. Truth, in accordance with his will cure or avoid diseases. He will reason, should be his guide and master. lessen pain. He will lengthen, ennoble To love the truth, thus perceived, is mental virtue—intellectual purity. This to throw away your reason at the is true manhood. This is freedom. command of churches, popes, parties, home and happiness within the reach kings, or gods, is to be a serf, a slave. MAN SHOULD BE MENTALLY of all. HONEST. It is not simply the right, but it is the of fear, the monsters of superstition. duty of every man to think-to investi- He will become intelligent and free, gate for himself-and every man who honest and serene. tries to prevent this by force or fear is doing all he can to degrade and enslave throned-the flames of hell will be ex-

to be endured in another world,

The great mechanics dwell in the realm of the real. They seek by nat-

ural means to conquer and use the The physicians, the surgeons, rely on

nerve-with the wonders of the brain. SUPPRESS NOT THE TRUTH. And so it is with the students of

every science. On every hand they look for facts, and it is of the utmost im portance that they give to the world the facts they find. Their courage should equal their intelligence. No matter what the dead

have said or the living believe, they should possess intellectual courage. If it be good for man to find the truth- good for him to be intellectually bonest and hospitable, then it is good for others to know the truths thus found. Every man should have the courage to

give his honest thought. This makes the finder and publisher of truth a publice benefactor.

Those who prevent, or try to prevent the expression of honest thought, are the foes of civilization-the enemies of truth. Nothing can exceed the egotism and impudence of the man who claims the right to express his thought and de-

nies the same right to others. It will not do to say that certain ideas are sacred, and that man has not the right to investigate and test these ideas for himself.

Who knows that they are sacred Can anything be sacred to us that we do not know to be true? For many centuries free speech has

been an insult to God. Nothing has been more blasphemous than the expression of honest thought. For many ages the lips of the wise were sealed The torches that truth had lighted, that courage carried and held aloft, were

extinguished with blood. Truth has always been in favor of free speech-has always asked to be investigated-has always longed to be known and understood. Freedom, discussion, honesty, investigation, and courage are the friends and allies of truth. Truth loves the light and the open field. It appeals to the senses-to he judgment, the reason, to all the higher and nobler faculties and powers

of the mind. It seeks to calm the passions, to destroy prejudice, and to increase the volume and intensity of rea son's flame. It does notask man to cringe or crawl

It does not desire the worship of the ignorant or the praises of the fright It says to every human being: "Think

for yourself. Enjoy the freedom of a He who threatens the investigator god, and have the goodness and the 'Why should we pursue the truth? and should we investigate and reason? and why should we be mentally honest

To this there is but one answer: For

insist that the Bible is superior to hu-man reason—that it is the duty of man to accept it— to believe it, whether he where is the evidence that the places tianity been to mankind? CHURCH OPPOSES EDUCATION. really thinks it is true or not, and with-I called heaven and hell exist-where is

out the slightest regard to evidence or l'enson. It is his duty to cast out from the temple of his soul the goddess Reason, and how before the coiled serpent of

Fear. This is what the church calls virtue. Under these conditions what, can thought be worth? The brain, swept by the siroeco of God's curse, becomes desert.

But this is not all. THE CHURCH AND TRUTH. To compel man to desert the standard of Reason, the church does not en tirely rely on the threat of eternal pain

holds out the reward of everlasting joy. To those who believe, it promises the endless ecstacles of heaven. If it cannot frighten, it will bribe. It relies on fear and hope. A religion, to command the respect of

intelligent men, should rest on a foundation of established facts. It should appeal, not to passion, not to hope and fear ,but to the judgment. It should ask that all the faculties of the mind, all the senses, should assemble and take counsel together, and that its claims be passed upon and tested without preju-dice, without fear, in the calm of per-

fect candor. But the church cries: "Believe or the Lord Jesus Christ and thou shalt be saved." Without this belief there is no salvation. Salvation is the reward for belief.

Belief is, and forever must be, the relight. It establishes no fact, answers no objection, and dissipates no doubt. Is it houest to offer a reward for be-

lief? The man who gives money to a judge or juror for a decision or verdict is guilty of a crime. Why? Because he not according to the law, to the facts,

the right, but according to the bribe. The bribe is not evidence. So the promise of Christ to reward those who will believe is a bribe. It is gilded lies. an attempt to make a promise take the place of evidence. He who says that he

pelieves and does this for the sake of reward corrupts his soul. Suppose I should say that at the center of the earth there is a diamond 100 miles in diameter, and that I would give \$10,000 to any man who would be-

lieve my statement. Could such a promise be regarded as evidence? Intelligent people would ask not for ewards, but reasons. Only hypocrites would ask for the money. Yet, according to the New Testament,

Christ offers a reward to those who would believe, and this promised reward was to take the place of evidence. When Christ made this promise he for got, ignored or held in contempt the

rectitude of a brave, free and natural soul. The declaration that salvation is the reward for belief is inconsistent with mental freedom, and could have been made by no man who thought that evisustained the slightest relation dence to belief.

Every sermon in which men have told that they could save their been souls by believing has been an injury. Such sermons dull the moral sense and subvert the true conception of virtue and duty.

The true man, when asked to believe. asks for evidence. The true man who asks another to believe offers evidence. But this is not all, In spite of the threat of eternal painof the promise of everlasting joy, un-

believers increased, and the churches took another step. The churches said to the unbelievers, the heretics: "Although our God will

punish you forever in another worldwill torment you now."

They tell us that the church has been the evidence that a miracle was ever and is the friend of education. I deny wrought? There is none. 9 it. The church founded colleges not to

Theology is entirely independent of educate men, but to make proselytes, converts. defenders. This was in acexistence? Where is the evidence that angels and

cordance with the instinct of self-preservation. No orthodox church ever hosts-that devils and gods exist? was, or ever will be, in favor of real Have these beings been seen or touched? education. A Catholic is in favor of Does one of our isonses certify to their enough education to make a Catholic existence?

The theologians depend on assertions. out of a savage, and the Protestantels in favor of enough education to make a They have no zevidence. They claim that their inspired book is superior to Protestant out of a Catholic, but both are opposed to the education that makes reason and independent of evidence. free and manly men. They talk about probability-analogy So, ministers say that they teach

-inferences, but they present no evi-dence. They say that they know that but Christ lived, in the same way that they should give. know that Caesar lived They might add that they know Moses talked with Jehovah on Sinai the same way they know Brigham Young talked with God

in Utah. The evidence in both cases is men. They have not built them for the same-none in either. How do they prove that Christ rose charity-but in self-defense. . If a man comes to your door with the from the dead? They find the account small-pox, you cannot let him in, you in a book: Who wrote the book? They cannot kill him. As a necessity, you do not know. What evidence is this None, unless all things found in books provide a place for him. And you do his to protect yourself. With this are true.

Christianity has had nothing to do. MIRACLES NOT TO BE BELIEVED. It is impossible to establish one miracle except by another-and that would have to be established by another still, and so on without end. Human testimony is not sufficient to establish a miracle. Each human being, to be real ly convinced, must witness the miracle

for himself. sult of evidence. A promised reward They say that Christianity was es-is not evidence. It sheds no intellectual tablished—proven to be true by miracles truth about an honest foe. wrought nearly two thousand years ago. Not one of these miracles can be es

tablished except by impudent and igno The church teaches the existence of rant assertion-except by poisoning and the supernatural. It believes in the dideforming the minds of the ignorant vine sleight-of-hand-in the "presto" and the young. To succeed, the theo and logians invade the cradle, the nursery some invisible being who produces efinduces the Judge, the juror, to decide, not according to the law, to the facts, seeds of superstition. They pollute the fects without causes and causes without effects: whose caprice governs the world minds and imaginations of children and who can be persuaded by prayer, soft-ened by ceremony, and who will, as a

They frighten the happy with threats of pain-they soothe the wretched with reward for faith, save men from the natural consequences of their actions.

This perpetual insincerity stamps it-self on the face-affects every feature. The church denies the eternal, inexorable sequence of events. We all know the theological countenance What good has the church accom--cold, unsympathetic, cruel, lighted with a pious smirk-no line of laughter plished?

It claims to have preached peace be--no dimpled mirth-no touch of humon cause its founder said: "I came not to bring peace but a sword." -nothing human.

TION.

This face is a rebuke, a reprimand to It claims to have preserved the natural joy. It says to the happy: "Befamily because its founder offered a ware of the dog"-"Prepare for death." This face, like the fabled Gorgon, turns hundred-fold here and life everlasting to those who would desert wife and cheerfulness to stone. It is a protest children. against pleasure-a warning and a

threat. brotherhood of man and that the gospel You see every soul is a sculptor that is for all the world, because Christ said fashions the features, and in this way

reveals itself. Every thought leaves its impress The student of thisscience of theology

must be taught in youth-in his mother's cast it unto dogs. arms: These lies must be sown and planted in his brin the first of all. He must be taught to believe, to accept forgiveness. without question: He must be told that it is wicked to doubt, that it is sinful to inquire-that faithils a virtue and unbelief a crime, il .m isters?

HOW MAN IS MISLED.

denounce dancing as one of the deadly In this way his mind is poisoned, paralyzed. On all other subjects he has liberty-and in all other directions he sins. They are shocked at the wickedness of the waltz-the pollution of the polka. They are the enemies of the s urged to study and think. From his theater. They slander actors and acmother's arms he goes to the Sunday tresses. They hate them because they are rivals. They are trying to preserve school. His poop-little, mind, is filled with miracles and wonders. He is told the sacredness of the Sabbath. It fills

about a God whomade the world and them with malice to see the people happy who rewards and musishes. He is told on that day. They preach against excurthat this God is the author of the Bible -that Christ is his son. He is told about original sin and the atonement. and he believes what he hears. No rea sons are given-no facts-no evidence is presented-nothing but assertion. If in his prison-the doors of which open he asks questions, he is silenced by only to receive, we unless you believe, more solemn assertions and warned

against the devices, of the evil one. And then the members of these Every Sunday school is a kind of in-

cuted truth? Of what use has Chris- school. The teacher, the mother, should be absolutely honest. The nursery should not be an asylum

1 7 1 2 ....

for lies. Purents should be modest enough to be truthful-honest enough to admit their ignorance. Nothing can be taught

as true that cannot be demonstrated. Every, child should be taught to doubt, to inquire, to demand reasons. Every soul should defend itself-should be on its guard against falsehood, deceit, and mistake, and should beware of all kinds of confidence men, including those in the pulpit.

Children should be taught to express their doubts, to demand reasons. The object of education should be to develop the brain, to quicken the senses. Every school should be a mental gymnasium. charity. This is natural. They live on The child should be equipped for the alms. All beggars teach that others battle of life. Credulity, implicit obedience, are the virtues of slaves and the So, they tell us that the church has enslavers of the free. All should be built hospitals. This is not true. Men taught that there is nothing too sacred have not built hospitals because they to be investigated, too holy to be underwere Christians, but because they were

stood. Each mind has the right to lift all curtains, withdraw all veils, scale all walls, explore all recesses, all heights, all depths for itself, in spite of church or priest, or creed or book. The great volume of Nature should be open to all. None but the intelligent and honest can really read this book.

The church cannot give, because it Prejudice clouds and darkens every does not produce. It is claimed that the page. Hypocrisy reads and misquotes, church has made men and women forand credulity accepts the quotation. Superstition cannot read a line or spell giving. I admit . that the church has preached forgiveness, but it has never the shortest word. And yet this volume forgiven an enemy-never. Against the holds all knowledge, all truth, and is great and brave thinkers it has coined the only source of thought. .Mental liband circulated countless lies. Never erty means the right of all to read this has the church told, or tried to tell, the book. Here the Pope and peasant are equal. Each must read for himself, and each ought to honestly and fearlessly CHURCH ENCOURAGES SUPERSTI-

give to his fellowmen what he learns. NATURE THE TRUE TEACHER.

There is no authority in churches or priests, no authority in numbers or "open sesame" of the infinite; in majorities. The only authority is Nature, the facts we know. Facts are the masters, the enemies of the ignorant, the servants and friends of the intelligent.

and Perras. CHAPTER XXIII. The Cholera Morbus of 1684-Admirable courage and self-denial of the Priests of Rome during the cpi-demic. Ignorance is the mother of mystery and misery, of superstition and sorrow, of waste and want.

CHAPTER XXIV. am named a Vicar of St. Roch, Quebec City-The Rev. Mr. Tetu-Tertuillan-General Cargo-Tho Seal Skins. Intelligence is the only light. It en ables us to keep the highway, to avoid the obstructions, and to take advantage Seal Skins, CHAPTER XXV. Simony-Strange and sacrilegious traffic in the so-called Body and Blood of Curist-Enormous sums of the forces of nature. It is the only lever capable of raising mankind. To develop the brain is to civilize the CHAPTER XXVI. Continuation of the trade in Masses world. Intelligence reaves the heavens Continuation or the trade in Masses. CHAPTER XXVII. Quebec Marine Hospital-The first time I carried the "Bon Diqu" (the wafer god) in my vest pocket -The Grand Oyster Soirce at Mr. Buteau's-The Rev. L. Parent and the "Bon Dieu" at the Oyster Soirce. of winged and frightful monstersdrives ghosts and leering fiends from the/darkness, and floods with light the dungeons of fear.

All should be taught that there is no evidence of the existence of the super-So, it claims to have taught the natural; that the man who bows before an idol of wood or stone is just as fool to the woman of Samaria that he came ish as the one who prays to an imagined only to the lost sheep of the house of God; that all worship has for its foun-Israel, and declared that it was not meet dation the same mistake, the same ignorance, the same fear; that it is just as to take the bread of the children and foolish to believe in a personal god as In the name of Christ, who threatin a personal Devil, just as foolish to

ened eternal revenge, it has preached believe in great ghosts as little ones. So all should be taught that the forces the facts in nature, cannot be controlled POOR OPINION OF PREACHERS. or changed by prayer or praise, by sup-Of what use are the orthodox minplication, ceremony, or sacrifice; there is no magic, no miracle; that force They are enemies of pleasure. They

can be overcome only by force, and that the whole world is natural. All should be taught that man must protect himself-that there is no power superior to nature that cares for man-

CHAPTER LVII. Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them ont when they come to complain-Ht-determines to turn me out of my Colouy and send me to Kahokin-He forgets it next duy and pub lishes that he has Interdicted me-My People send a Deputation to the Bishop-His Answers-Thu-Sham Excommunication by three drunken Priests. that nature has neither pity nor hatred -that her forces act without the slightest regard for man-that she produces without intention and destroys without regret.

USEFULNESS IS REAL RELIGION. sions and picnics-against those who All should be taught that usefulness is seek the woods and the sea, the shadows and the waves. They insist that the bud and flower and fruit of real refor the glory of God husbands and wives who loathe each other should be ligion. The Popes and Cardinals, the Bishops, priests, and parsons are all usecompelled to live together. They abless. They produce nothing. They live on the labor of others. They are hor all works of fiction, and love the Bible. They declare that the literary parasites that feed on the frightened masterpleces of the world are unfit to They are vampires that suck the blood be read.' They think that people should of honest toll. Every church is an or-

**CHURCH**<sup>oF</sup>ROME A Remarkable Book. This is a remarkable work by FATHER CHINT, by, It orposes even to the minutest details the corruption that exists in the Church of Nome It is a work of 832 pages, and should be read as a matter of history by very Spiritualist. The following is a partial list of the table of contents: The Bible and the Priest of Rome.

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word of Men. CHAPTER XVII. The Roman Catholic Friesthood, or Ancient and Mod-ern Idolatry. CHAPTER XVIII. Mine Consequences of the Dogma of Transubstantia tion-The oid Paganism under a Christian name.

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CHAPTER XXI. Grand Dinner of the Priests-The Maniac Sister of Roy, Mr. Perras. CHAPTER XXII.

CHAPTER XXII, Jam appointed Vicar of the Curate of Charlesbourgh --The Piety, Lives and Deaths of Fathers Bedard and Perras. Cut 2 Death Vicu

called Body and Blood of Christ-Enormous sums of Money made by the sale of Masses-The Society of Three Masses abolished and the Society of one Mass established.

137 We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII. The Immaculate Conception of the Virgin Mary. CHAPTER LIV. The Abomination of Auricular Confession. CHAPTER LV. The Ecclestastical Retreat-Conduct of the Priests —The Bishop Forbids Me to Distribute the Bible. CHAPTER LVI. Public Acts of Simony-Thefts and Brigandage of Bishop O'Regan-General Cry of Indignation-1 determine to resist him to his face-He employa Mr. Spluk again to send me to Gaol, and he fails —Drags me as a Prisoner to Urbana in the Spring of 1855 and fails again-Abraham Lincoln defends me-My dear Bible becomes more than over my Light and my Counselor.

CHAPTER LVII.

CHAPTER LVIII.

CHAPTER LVIII. Altress from my People, asking me to remain-I am again dragged as a prisoner by the Sheriff to Ur bana-Abraham Lincolu's anxiety about the issue "of the 'Proscention-My. Distress-The Resour-Miss Philomena Moffat sent by God to as ro mo-Le-Belle's Confession and Distress-The Innocence acknowledged-Noble Words and Conduct of Abra-ham Lincoln-The Oath of Miss Philomena Moffat. CHAPTER LX.

nam Lincoln-The Oath of Miss Philomena Moffat. CHAPTER LIX. A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Provisions about my defender, Abraham Lincoln, were to be realized-Rome the Implacable Enemy of the United States.

CHAPTER LIII. The Immaculate Conception of the Virgin Mary.

his fellowmen. He should preserve as his most pre- honest and useful men. Hypocrisy will cious jewel the perfect veracity of his collect no tolls from fear, lies will not soul.

sented to his mind, without prejudiceunbiased by hatred or love-by desire or fear. His object and his only object of happiness here. Man will find that should be to find the truth. He knows, nature is the only revelation, and that dangerous and that error is. He should read the stories told by star and cloud, weigh the evidence, the arguments, in by rock and soil, by sea and stream, by houest scales-scales that passion or in- rain and fire, by plant and flower, by terest cannot change. He should care life in all its curious forms, and all the nothing for authority-nothing for names, customs or creeds-nothing for

anything that his reason does not say Of this world he should be the sovereign, and his soul should wear the pur- the providence of man. ple. From his dominions should be WHO WOULD HIDE THE TRUTH? banished the hosts of force and fear.

He should be intellectually hospitable. Prejudice, egotism, hatred, contempt, disdain, are the enemies of truth and progress The real searcher after truth will not

receive the old because it is old, or re-ject the new because it is new. He will not believe men because they are dead, or contradict them because they are alive. With him an utterance is worth the truth, the reason it contains, without the slightest regard to the author. He may have been a king or serf-a philosopher or servant-but the utterance neither gains nor loses in truth or reason. Its value is absolutely independent of the fame or station of the man who gave it to the world.

TRUTH CAN STAND ALONE. Nothing but falsehood needs the assistance of fame and place, of robes and miters, of tiaras and crowns.

The wise, the really bonest and intelligent, are not swayed or governed by numbers-by majorities.

They accept what they really believe to be true. They care nothing for the with the instruments of torture in his admit the facts. He must defend his opinions of ancestors, nothing for hands. On the other, God, ready to creed-his revelation. He cannot afford creeds, assertions, and theories, unless they satisfy the reason. In all directions they seek for truth,

and when found, accept it with joy-accent it in splite of preconceived opinions in spite of prejudice and hatred. This is the course pursued by wise and honest men, and no other course is is the reason it is called a revelation.

possible for them. In every department of human endeavor men are seeking for the truth- to hell. Contradict us and you become for the facts. The statesman reads the eternal convicts in the prison of God." istory of the world, gathers the statitles of all nations to the end that his Church. mintry may avoid the mistakes of the

world must think. Speech must be free. not a virtue and that no question is set By these means man will overcome many of the obstructions of nature. He

and enrich life. In every direction he will increase his power. He will satis-He will drive want and crime from

the world. He will destroy the serpents The monarch of the skies will be de-

tinguished. Pious beggars will become

be sacrificed for another, human beings He should examine all questions pre- will love each other instead of gods, men will do right, not for the sake of reward in some other world, but for the sake if he listens to reason, that truth is not he, by his own efforts, must learn to things and forces of the world.

When he reads these stories, these records, he will know that man must rey on himself-that the supernatural loes not exist, and that man must be

All that I have said seems to be true -almost self-evident-and you may ask who it is that says slavery is better than liberty. Let me tell you.

All the Popes and priests, all the or-thodox churches and clergymen, say that they have a revelation from God. The Protestant say that it is the duty. of every person to read, to understand and to believe this revelation-that a man should use his reason; but if he honestly concludes that the Bible is not a revelation from God. and dies with that conclusion in his mind, he will be tormented forever. They say: "Read," and then add: "Belleve or be damned." "No matter how unreasonable the Bible may appear to you, you must be lieve. No matter how impossible the

miracles may seem, you must believe. No matter how cruel the laws, your beart must approve them all?" This is what the church calls the lib-

erty of thought. We read the Bible under the scowl and threat of God. We read by the glare of hell. On one side is the Devil,

launch the infinite curse. And the church says to the readers: "You are free to decide. God is good, and he gives you the liberty to choose." The Popes and the priests say to the poor people: "You need not | read the

Bible. You cannot understand it. That We will read it for you, and you must believe what we say. We carry the key

This is the freedom of the Catholic

And all these priests and clergymen

churches, led by priests, popes and clergymen, sought out their unbelieving neighbors-chained them in dungeons, stretched them on racks, crushed their bones, cut out their tougues, extinguished their eyes, flayed them alive, and consumed their poor bodies in

flames. All this was done because these Christian savages believed in the dogma of eternal pain. Because they believed that heaven was the reward for belief. So

believing, they were the enemies of free thought and speech-they cared nothing for conscience, nothing for the veracity of a soul-nothing for the manbood of a man.

THE SCIENCE OF THEOLOGY. All the sciences-except theology-are eager for facts-hungry for the truth. On the brow of a finder of a fact the laurel is placed.

In a theological seminary, if a prolessor finds a fact inconsistent with the creed, he must keep it a secret or deny it, or lose his place. Mental veracity is a crime, cowardice and hypocrisy are virtues.

A fact inconsistent with the creed is lenounced as a lie, and the man who declares or announces the fact is a blasphemer. Every professor breathes the air of insincerity. Every one is mental-ly dishonest. Every one is a plous fraud. Theology is the only dishonest science-the only one that is based on belief-on credulity-the only one that

abhors investigation, that despises thought and denounces reason. the great theologians in the All Catholic Church have denounced reason as the light furnished by the enemy of mankind-as the road that leads to perdition. All the great Protestant theolog. ians, from Luther to the orthodox clergy of our time, have been the enemies of reason. All orthodox churches of all ages have been the enemies of science.

They attacked the astronomers as though they were criminals-the geologists as though they were assassing. They regarded physicians as the enemies of God-as men who were trying

to defeat the decrees of Providence. The biologists, the anthropologists, the archeologists, the readers of ancient inscriptions, the delvers in buried cities, were all hated by the theologians. They were afraid that these men might find something inconsistent with the Bible. The theologian attacked those whe studied other religions. They insisted that Christianity was not a growth-not an evolution-but a revelation. They

denied that it was in any way con-nected with any natural religion. SOURCE OF ALL RELIGIONS. The facts now show beyond all doubt

that all religions came from substantial-ly the same source—but there is not an orthodox Christian theologian who

to be honest. He was not educated in an honest school. He was not taught to be honest. He was taught to believe and to defend his belief, not only against argument, but against facts.

There is not a theologian in the whole world who can produce the slightest. the least particle of evidence tending to show that the Bible is the inspired word of God. .

Where is the evidence that, the book of Ruth was written by an inspired man? Where is the evidence that God is the author of the "Song of Solomon?"

Where is the evidence that any human church has opened its doors to a perse-

quisition where they torture and deform the minds of children-where they force their souls into Catholic or Protestant molds-and do all they can to destroy the originality, the individuality, and the veracity of the soul. In the theological seminary the destruction is complete.

When the minister leaves the seminary he is not seeking the truth. He has it. He has a revelation from God, and he has a creed in exact accordance with that revelation. His business is to stand by that revelation and to defend that creed. Arguments against the revolation and the creed he will not read, he will not hear. All facts that are against

his religion he will deny. It is impossible for him to be candid. The tremendous "verities" of eternal joy, of psalms. everlasting pain are in his creed, and they result from believing the false and

denying the true. Investigation is an infinite danger, unbelief is an infinite offense and deserves and will receive infinite punishment In the shadow of this tremendous "fact" his courage dies, his manhood is lost, and in his fear he cries out that he be

lieves, whether he does or not. He says and teaches that credulity is safe and thought dangerous. Yet he pretends to be a teacher-a leader, one selected by God to educate his fellowmen.

CHURCH SCOFFS AT SCIENCE. These orthodox ministers have been

the slanderers of the really great men of our century. They denounced Lyell, the great geologist, for giving facts to the world. They hated and belittled Humboldt, one of the greatest and most intellectual of the race. They ridiculed and derided Darwin, the greatest naturalist, the keenest observer, the best judge of the value of a fact, the most wonderful discoverer of truth that the world has produced di

In every orthodox pulpit stood a traducer of the greatest; of scientists-of one who filled the gworld with intellectual light. S. D.

The church haso been the enemy of every science, of everyireal thinker, and for many centuries has used her powe to prevent intellectual progress.

Ministers ought toi be free. They should be the heralds of the ever-com ing day, but they are the bats, the owls that inhabit ruins, that hate the light They denounce honestimen who expres their thoughts, as)blasphemers, and do what they can to close their mouths For their Bible they ask the protection of law. They wish, to be shielded from laughter by the Liegislature. They ask that the arguments of their opponents he answered by the courts. This is the result of a due admixture of cowardice, hypocrisy, and malice.

What valuable fact has been pro claimed from an orthodox pulpit? What ecclesiastical council has added to the intellectual wealth of the world? Many centuries ago the church gave to Christendom a code of laws, stupid unphilosophic, and brutal to the last degree.

The church insists that, it has made man merciful and just. Did it do this by torturing heretics-by extinguishing their eyes-by flaying them alive? race. Did it accomplish this result through

the inquisition-by the use of the thumb screw, the rack and the fagoi? Of what sciences has the church been the friend and champion? What orthodox

STATE TRACTICE IN THE SEC

be satisfied with sermons and poems ganized beggar. Every one lives on alms-on alms collected by force and about death and hell. They hate artfear. Every orthodox church promises abhor the marbles of the Greeks, and all representations of human form. heaven and threatens hell, and these They want nothing painted or sculptured promises and threats are made for the sake of alms, for revenue. Every church cries, "Believe and give." A but hands, faces, and clothes. Most of the priests are prudes, and publicly denounce what they secretly admire and new era is dawning on the world. We are beginning to believe in the religion enjoy. They pretend to believe in moral suasion, and want everything regulated of usefulness.

The men who felled the forests, cultiby law. If they had the power, they would prohibit everything that men and women really enjoy. They want libraries, museums, and art galleries closed on the Sabbath. They would abolish the Sunday paper--stop the runvated the earth, spanned the rivers with bridges of steel, built railways and the great ships-invented the cunals, locomotives and engines, supplying the countless wants of man. The men who ning of cars and all public conveyances invented the telegraphs and cables, and on the holy day, and compel all the peofreighted the electric spark with ple to enjoy sermons, prayers, and thought and love. The men who invented the looms and spindles that clothe the world, the inventors of print.

ing and the great presses that fill the

It is impossible to conceive of force

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's mast

For full particulars read the an-

Moses Hull. The well-known talented

the results of his many years' study

By

CLERGY CATER TO THE CONGRE-GATION.

earth with poetry, fiction, and fact, that save and keep all knowledge for the These dear ministers, when they have poor congregations, thunder against children yet to be. The inventors of all trusts, syndicates, and corporationsthe wonderful machines whose wheels against wealth, fashion, and luxury. and levers seem to think and deftly They tell about Dives and Lazarus mold from wood and steel the things we paint rich men in hell, and beggars in use. The men who have explored the heaven. If their congregations are rich heavens and traced the orbits of the stars-who have read the story of the they turn their guns in the other direcworld in mountain range and billowed tion.

They have no confidence in education sea. The men who have lengthened life -in the development of the brain. They and conquered pain. The great philosoappeal to hopes and fears. They ask no phers and naturalists, who have filled e to think-to investigate. They inthe world with light: The great poets, sist that all shall believe. Credulity is whose thoughts have charmed the souls. the greatest of virtues, and doubt the the great painters and sculptors, who deadliest of sins. have made the canvas speak, the mar-

These men are the enemies of science ble live. The great orators, who have of intellectual progress. They ridicule swayed the world, the composers, who have given their souls to sound, the and calumniate the great thinkers captains of industry, the producers, the soldiers who have battled for the right, They deny everything that conflicts with the "sacred scriptures." They still believe in the astronomy of Joshua and the vast host of useful n.en. the geology of Moses. They believe in TRUE TEACHERS OF MANKIND. the miracles of the past, and deny the demonstrations of the present. They These are our Christs, our apostles, and our saints. The triumphs of science are the foes of facts-the enemies of are our miracles. The books filled with knowledge. A desire to be happy here, they regard as wicked and worldly, but the facts of nature are our sacred scriptures, and the force that is in every desire to be happy in another world as atom and in every star-in everything virtuous and spiritual. that lives and grows and thinks, that

Every orthodox church is founded on mistake and falsehood. Every good orthodox minister asserts what he does not know, and denies what he does know.

What are the orthodox clergy doing for the good of mankind?

Absolutely nothing. What harm are they doing?

erly address. You should read Mrs. On every hand they sow the seeds of Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should uperstition. They paralyze the minds, and pollute the imagination of children. read about the Roman Octopus and "The Night the Light Went Out," and They fill their hearts with fear. By their teachings, thousands become in above all you should read President sane. With them, hypocrisy is respectable and candor infamous. They en-slave the minds of men. Under their Barrett's Address before the National Convention of Spiritualists. teachings men waste and misdirect their nouncement on the 5th page headed energies, abandon the ends that can be accomplished, dedicate their lives to the "Fifteen Cents." impossible, worship the unknown, pray to the inconceivable, and become the "Encyclopedia of Biblical Spiritual-ism: or a Concordance of the Principal trembling slaves of a monstrous myth born of ignorance and fashioned by the Passages of the Old and New Testatrembling hands of fear.

ment Scriptures which prove or imply Spiritualism; together with a brief his-Superstition is the serpent that crawls and hisses in every Eden and fastens its poisonous fangs in the hearts of men. tory of the origin of many of the important books of the Bible." By It is the deadliest foe of the human and scholarly author has here embodied

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of the Bible in its relations to Spiritual-ism. As its title denotes, it is a veri-Let us be honest. Let us preserve the

table encyclopedia of infomation on the veracity of our souls. Let education commence in the cradle-in the lap of subject. Price \$1. For sale at this the loving mother. This is the first office.

God

vithout matter.

of the United States. CHAPTER LX. The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ-My first visit to Abraham Lincoln to warn him of the Piota I knew segment bis Lincoln was born in the Church iste the news that Lincoln was born in the Church of the Drome Latter of the Drome to Jeff Davie-My

Inter the news that Lincoln was born in the Church of Rome-Letter of the Pope to Jeff Davis-My last visit to the President-His admirable reference to Moses-Ills willingness to die for his Nation's Sake.
CHAPTER LXI.
Abraham Lincoln a true man of God, and a true Disciple of the Gospic-Irba Assassination by Booth The Rendezvous and Dwelling Place of the Priests -John Surrat's house-The Road Dwelling Place of the Priests -John Surrat's house-The Road Dwelling Place of the Priests -John Surrat's house-The Road Dwelling Place of the Priests -John Surrat's house-The Road Dwelling Place of the Priests -John Surrat's house-The Road Dwelling Place of the Priests -John Surrat's house-The Road Dwelling Place of the Priests of the Priests of the Priests ext by the Priests of the Priests of the State of the Bishops of Canada to persuade us to submit to the will of the Bishop-The Deputies acknowledge publicity that the Bishop is rvong and that we are right-For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies-One of the Deputies turns false to his promise, and botrays us, to be put at the head of my Colony-My last Interview with him and Mr. Brassard.
CHAPTER LXII.

Brassard. CHAPTER LXIII. Mr. Dessulnier is named Vicar General of Chicago to crush us—Our People more united than ever to de-fend their rights—Letters of the Bishops of Mon-treal against mo. and my answer-Mr. Brassard forced, against his conscience, to condemn us-My answer to Mr. Brassard-He writes to beg my pardon.

answer to air, pressure-He writes to beg my pardon. CHAPTER LXIV. I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan-Grand Vicar Dunn sent to tell me of my victory at Kome, and the end of our trouble- i go to Dubuque to offer my submission to the Bishop -The pace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.

The piece sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 183.
CHAPTEB LXV.
Excellent testimonial from my Bishop-My Refreat.

 Grand Vicar Bunn the 28th of the assistant, Rov. M Granger-Grand Vicar Dunn writes me about the new storm propared by the Jeaulia-Vision-Christoffers Himself as a Gift-1 am forgiven, rich, happy and saved-Back to my Reople.
 CHAPTES LXVI.

The Solemn Responsibilities of my New Position-We give up the name of Roman Catholic to call our seives Christian Catholics-Dismay of the Roman Catholic Bishops-My Lord Duggan, Coadjutor cf St. Louis, hurrled to Chicago-He comes to 5c. Annet to persuate the People to submit to his Authority-He is ignominiously turned out, and runs away in the midst of the Crics of the People. CHAPTER LXVII.
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in the second second second second

A BALEFUL INFLUENCE

which probably could be removed.

This view of the matter was novel to

those who heard it and remarkably

gratifying to its subject. He was will

ing to submit to anything necessary for

the eviction of a something which in-

variably strove to defeat his better mo-

"Instead of two days, which was the

came Lamb's easy nature and induced

hands on. Taking full possession of the

man in this trance, he detailed with

rassments lie had brought upon him.

"'And they would have been much

worse,' added the baleful spirit, 'if the

poor fool had not been soft hearted,

making him repent, take the plunder

nonsense always happened after I had

"Why did you have to go away?"

....

the fact that always lathen in the ac

ous lad had entered his mind. Now I

would no longer perplex him.

to go away.'

'How?'

This

ives.

GENIUS THE HIGHEST EMBODI-MENT OF MEDIUMSHIP-ANA LYZED AND ILLUSTRATED-DIF. FERENT KINDS OF GENIUS-EM-BODIMENT OF THOUGHT.

Professions in general subserve an augmentation of life. The doctor and surgeon with their surgical instruments, by the removal of pain, the curing of diseases and the setting of broken bones, increase the amount of mate rial life.

Musicians, composers, and performers, as well as professors of music and dancing, are instrumentalities and me diums through and by means of which the emotions and the pleasurable feelings of life are exalted, excited, stimulated and strengthened, and by such exaltation, excitation, stimulation and strengthening life is increased more abundantly. The dancer or the dansense, the poet, the actor and the dramatic composer strengthen and increase life through the arousal of interest in emotional and sentimental side of life. The sentimental side of human existence needs stimulus as well as the more material and scientific side. Hence the expression: "Man does not live by bread alone." He lives, however, mouth of God. "My words are spirit and they are life."

But what is the Word? And what is meant by proceeding from the mouth of God?

In all natural activities both of intelligent plant and vegetative life and the dynamic energies resultant from specitic animal action the Word, or Logos, is made manifest. In the creative thought the Word of Life manifests itself in what I should call the trinity of utility. There is the spoken word, the written word and the word of character or character word. Every man and every woman is writing his or her Book of Life by every thought and action. Every intonation of his voice, every expression of his face, every thought of his mind, every action of his earthly existence, aye, every intention and de-sire of his heart forms itself into the volume of his character, the Book of his Life which is divided into chapters. sentences and paragraphs.

To allow illustration: The word of a preacher or spiritual philosopher is kindliness and the acting out in so far as he is able the peculiar doctrines of which he is an oral exponent; the word of a true and upright physician is cure; the word of a conscientious lawyer is equity; the word of an artist, beauty; the word of a woman of fashion is vanity and subserviency to dress; the word of a thief is robbery; the word of a murderer or assassin is death: the word of an upright judge is justice.

Again the historian, the literateur, the scientist and the public instructor, each in his own way augments the value of life and by the increase of such value life itself becomes more full of meaning and more worth the living. So, too, the painter, the sculptor and the architect excite by their products pleasur able perceptions and emotions of the esthetic class; and thus increase life.

But what is the mouth of God? We often find in tracing a word to its primitive or generic meaning that two or more words have outflown from one original root. It is said that the words whisky and water arise from a common origin and the substances often reach common destination in the human body. So it is with the term God Trace the word back to its first concep tion and we will see that God and good were one and the same thing, hence 'we would say that the mouth of God is nothing more nor less than the source of good and in saying that man lives by every word proceeding from the mouth of God we are only poetically or sym bolically speaking of every substantial element in Nature that shall minister to man's animal, intellectual, esthetic, moral and spiritual nature, which in its utility subserving a constructive purpose is through such utility good be-

Its end and also the sense of utility. To my mind William Shakspeare, the Bard of Avon, is of all beings the greatest artistic medium the world has ever known; and Thomas A. Edison, the American inventor, is the greatest scientific medium of this or any other age so far as our knowledge of mediumship extends. It is said that Edison gets a clue to many of his inventions during the sleep hour. That genius is the highest phase of

mediumship may be seen by citations from history. It is said that Socrates, the Greek philosopher, was always ac companied by his demon; and Luther flung his inknot at what he considered to be the Devil, but which was in reality a spirit.

If one will look back upon the pages of the world's history he will notice that the imposition of some one idea (of which a great genius or medium has become the- embodiment) has been forced upon the people through the genius of his character and the power of his greatness.

Every individual is an embodiment of thought; but a genius is the embodiment of some one thought or series of thoughts, to the exclusion of every other thought, idea or aspiration.

Of some of our great musicians it has been said that they thought of naught but music, they had no idea unless it was expressed in musical sounds, even becoming slovens in dress, unmannerly in temper, often forgetting the needs of the physical body in the way of meat and drink because of the absorption of their idea.

A genius is more or less of a discover er. In the inventive and business gen-

ius of to-day we see mediumship most highly developed along a material plane and in so far as it tends to the destruction of the higher moral forces, as it too often does, we lose the higher con ception of genins in its utility of construction As a race we are intelligent but intelligence and intellectuality does not necessarily imply morality. In fact, the greatest criminals in all this world are very often the most intellectual neople in the world. Paradoxical as it may seem, a man may be highly developed intellectually and at the same time a moral idiot. On the other hand some of the worst ignoranness we have seen have been very highly developed morally, But when an individual becomes highly developed physically, intellectually and morally then he becomes an angel of light to others, a radiating cen-

ter of influence for good, a genius, a me dium, a leader and a savior in the high est and best sense of the word Again, in the mediumship of such

genius we see the moral and spiritual aristocracy come to the front, instead of, as now, the financial and intellectual aristocrats of the world assuming dictatorial powers.

Man has in him latent and undeveloped possibilities which, aroused into action, may be potential for good or ill -may wake him into life as a criminal monstrosity whose deeds shock human society and thrill the mind of sensitive with fear and loathing-mon people strosities such as Durant, H. H. Holmes, and Zuka, the New York pyro maniac; or he may awake into the ac tivity of a giant, the genius of a god. Of such elements are all reformer made.

The genius is simply the individua medium standing alone and isolated upon a solitary mountain peak of the spiritual Himalayas and showing to eyes not blinded by prejudice nor pre-vented by the selfishness of lustful greed, what the race might rise to if it would

The test medium is the earth upon which is built the various manifestations of phenomena from which comes into active life the philosophic arcana. But the genius is the medium of power, the medium of aggressive usefulness the medium that addresses a world "dead in trespasses and sins" and by the force of his character, the power of his soul, the gigantic attainments of his life, compels the world to listen, admire, hear, and at last, obey him. For the true genius is the highest type of

## AN INTERESTING STUDY OF OBSESSION.

ANESTHESIA FRACTURES CON- | wasa guestat this roadside inn. He was SCIOUSNESS-SEEMINGLY SPLIT: fresh from the great medical schools of TING ITINTOMANY CURIOUSSEC-TIONS-THE MANIA FOR PECU- study of which he; had consulted Char-PROOF THAT IT WAS INDUCED in Austria. Lambappropriated a small BY AN UNFRIENDLY SPIRIT-PHENOMENA THROUGH HYP-and returned them with apologies be-NOTISM DIRECTED BY FRENCH asked why they were taken and so SCIENTISTS OF EMINENCE. "Many years ugo our family was ac-

quainted with a gentleman, Josiah Lamb, an irresistible impulse which he could who, although striving to live a strict- not explain; that he had no possible use ly moral life fell into criminal prac- for the instruments and did not want to ices in spite of himself, says the Cin- take them, but was compelled to do so finati Enquirer. My father felt sure and more to the same effect He did not that this was the case with Lamb, but hope to be believed, but Minshall saw the law at that time, took no heed of truth in the man's eye and in his manpsychologic influence, and medicine was ner. He took stock of Josiah Lamb and just beginning to awaken to its exist-gave him confidence, telling him that ence, not by any means to its importance; consequently the man was rigorously dealt with by Courts and people. He protested that he was a transgressor without intent or motive to do a wrongful act, but was without the power to resist an inner suggestion--the prompt-

ings by that agency called the hidden He owned a small farm, was inself. dustrious and frugal, lived within his means and gave his children a good practical education; but it was impossible for him to keep his hands off portable property. He stole everything he ould get away with, mostly tools, implements and gear for which he had no use and dared not sell, even had he a disposition to so dispose of it. It be-came evident that he did not steal for gain, Many articles he returned within a day or two of the theft and made humble

APOLOGY TO THE OWNERS. "One cold Sunday a maiden lady, familiarly known, in the neighborhood as Aunt Hepzeba Speer, was greatly annoved at the close of church services by the mysterious absence of her cloak. She had worn it to church as a need- him to steal everything he could lay his ful guard against the chilly atmosphere. hung it over the back of her pew as usual, and now she needed it no less to much glee the many annoying embarwrap her spare body on the way home. How could its disappearance be accounted for?

"The name of the general utility man in the church was Anson Downs. He was sexton, janitor, pew opener and back and own up to the steal. engineer of the flery furnace in the basement, and he had noticed, on the particular Sunday when this incident oc-

"'Lamb's disposition would change so curred, that Josiah Lamb had occupied the pew immediately behind that in quickly, without notice, that it expelled which Miss Speer nodded through the me.' "'That is, his better nature would thought in Anson's mind would have triumph over your foul suggestion.' been natural to almost anyone who was "'Anyway you please. You may have intimate with Lamb, and the faithful the right idea.' "'Yes; and now you are to be kept man addressed the bereaved lady in soothing tones. away altogether.' "I'll look for your cloak' said he, Like's not it's bin took by mistake, but "'All your approaches will be resisted If I find it you're not to do anythin' to by Lamb and myself,' 1

anybody for ear'in' it off.' Indeed, I will if it's been took by e in a matter outside of your own busithief,' said Miss Hepzeba, with a toss ness?' of the head. "Toughter be hanging, at cast, to steal a good cloak out'n a a physician and humanitarian, and I command you to vacate that organism on church.

'F you want me to manage the pain of utter destruction. Out!' thing,' responded Anson; 'you have to "Lamb awoke immediately and spoke come down from that idee. There's no of a feeling of relief, He was consider-

thief in the business, an' if I git yer ably depressed cloak here in half a hour you're to ask PREVIOUS TO THE TRANCE. no questions. On jest these terms I'll Minshall informed him of what had

go out out a scoot, but on any other 1 won't go a step.' "'Well, go along.' "'You agree to what I ask?" "'Yes, if you get the cloak.' "Anson started, but at the door he net Lamb, with Miss Speer's cloak on of pilfering, the name of this mischiev-

his arm. He had come back to restore the property to its owner. When she CALLED HIM A THIEF,

"The unfriendly spirit made five at tacks upon Lamb after this declared he answered that appearances were opposition of Dr. Minshall to his pres against him, and positively he did not nce, but the obsession was never com intend to steal, but something forced plete. By suggestion the doctor induced him to take that cloak, and he had had Lamb to make a vigorous fight against mediumship. He is the medium of me- a hard fight with something before he the unhallowed power, and the conflicts r hluon his steps to restore it to were so herce that the victim of long its owner. He begged forgiveness, obsession was wholly exhausted on two ""That's easily asked for,' said the occasions before the doctor could awak lady, 'but not so easy to give. D'you en him. Finally, the obsessing influence succumbed, acknowledged defeat and

only cut off from communication with the upper consciousness. M. Binet has found the hand of his

patients unconsciously writing down words which their eyes were vainly endeavoring to see-that is, to bring to the Europe and especially interested in hypnotism, in the investigation and upper consciousness. Of course, their submerged consciousness was seeing them, else the hand could not have writ-LATION IN AN HONEST. MAN- cot and Janet in France and Stumpfel ten as it did. Similarly the subconscious self perceives colors which the hysterically color blind eyes cannot bring to the normal consciousness. Pricks, fore they were missed. The doctor burns, and pinches upon the anesthetic skin, all unnoticed by the upper self, promptly returned. Lamb could only are recollected to have been suffered say that the act was performed under and complained of as soon as the under self gets a chance to express itself by the passage of the subject into hypnotic trance.

"Therefore it follows that at least in certain persons the total possible conciousness may be split into parts which co-exist but mutually ignore each other and share the objects of knowledge between them. Give an object to one of he was not a criminal but the victim of the consciousnesses and by this act you remove it from the others. Except a

ertain common fund of information like the command of language, what the upper self knows the under self is ignorant of, and vice versa. M. Janet proved this conclusively in Lucie, In ier trance he covered her lap with numbered cards, then told her that upon waking she should not see any card whose number was a multiple of three. This is the ordinary so-called

limit of Minshall's Intention for remain-POST HYPNOTIC SUGGESTION, ing in the neighborhood, he stayed five weeks-part of the time as the guest of for which Lucle was a well adapted my father, from whom I derive these subject. When she was awakened and asked about the papers on her lap, she particulars-and in this period he found counted and picked up only those whose Lamb one of the most ready hypnotic subjects he had ever seen. His case number was not a multiple of three. To 9, 12, 18, 24 she was blind. But her was easily diagnosed in the third trance, when the controlling influence hand, when the subconscious self ,was of the man took charge of his organ. interrogated by the usual method of ensm. It proved to be the spirit of one grossing the upper self in another conversation, wrote that the only cards in of Lamb's boyish schoolmates, an inveterate pilferer, upon whom the victim her lap were those numbered 9, 12, 18, had informed when a serious theft was 24, etc.; and upon being asked to pick committed. This thief died young, and up all the cards, picked up these and gave the others no notice. from motives of revenge his spirit over-

"When the sight of certain things was suggested to the subconscious Lucie. he normal Lucie suddenly became partially or totally blind. 'What is the matter? I cannot see!' the normal personage suddenly cried out in the midst of her conversation, when M. Janet whispered to the secondary personage to make use of her eyes. The anesthesias, paralysis, contractions and other irregularities from which hysterics suffer seem then to be due to the fact that their secondary personage has enriched itself by robbing the primary state of a function which the latter ought to have retained. The curative ndication is evident, to wit: Get at the secondary personage by hypnotization. or in whatever other way is found possible, and make the patient surrender the eye, the skin, the arm, or whatever the affected part may be. The normal self thereupon regains possession, sees, feels, and is

#### ABLE TO MOVE AGAIN.

"In this way M. Jules Janet cured the 'By you too? Why do you interfere vell-known subject, Witt, of all sorts of afflictions which, until he discovered the secret of her deeper trance, it had "'It is my business in many senses as been difficult to subdue. 'Stop your mischievous jokes.' he said to the secondary self, and the latter obeyed and surrendered to the normal person those things which of right were hers. The manner in which the various personages share the stock of possible sensations between them is amusingly illustrated in the case of this woman. When awake her skin is everywhere insentaken place, and he recalled his old sible except on a zone about the arm choolmate and related many incidents where she habitually wears a gold bracelet. This zone has feeling, but in of his sad delinquency. He also said that never before would be account for the deeper trance when all the rest of the body feels, this particular zone becomes absolutely anesthetic. Often the mutual ignorance of the selves leads to incidents which are strange enough. The acts and movements performed by the subconscious self are withdrawn from the conscious condition and the subject will do all sorts of incongruous things quite unawares of their absurding must come out in the dark, without M. Janet orders Lucie by the methity.

'distraction,' as he calls it to



To the Editor :- Evidently there are some Spiritualists who intend to re main true blue, and who have sound backbones. If "worst comes to worst," as the saying goes, these radical brave souls can withdraw as heretics, and organize a new crusade, and hold alof the banner of truth with its grand name -Spiritualism-which some of us card not to associate with either the old (Christianity) or the latest fad (Theoso phy), nor to class as a religion of any

I wish that every one of your readers who yet have a little courage in their make up, would carefully read "Solor and Mary," the inspirational story now running in your paper. How correctly depicted is re-incarnation as a hydraheaded monster, and how plain is shown the true God-the soul will power. A good many other truths are made plain in this excellent story, and I can easily believe Solon and Mary are reliable re porters, using an unfolded brain of mortal as their amanuensis. I trust this story may come out in book form and its lessons be preserved for future ages.

Let more of our radical workers sound the bugle call that it may be seen that we are not as scarce as hen's teeth. Perhaps the bill to license mediums so heavily here in Chicago will tend to stin some who have leaned toward untaxed Christianity, What errors truth has ever had to combat, and how few are worthy followers of its light. And right here I desire to say that Spiritualists who refute the savior theory, do a wrong to humor spirits in their request for favorite songs that teach a savior in their wording. How little is given to these points, and how prone are mortals still to think a spirit is bound to be a wise angel! and this is the way

they are led backward, to the churc fold: for orthodox spirits are as plentiful and in error, as those who yet are mortals. I think there is more obsession for this cause than to commit crimes-unless we may consider it a crime to be followers of olden traditions that reason scorns! Reason sees no need of a blood atonement. Neither will those who think much upon this error, permit their guides to remain so beclouded in intellect. We can teach the spirits, even as the more advanced of spirit life may be instructors for us Let mediums do their duty to those who come as guides, nor humor whims in them. I should refuse a guide's re quest for orthodox songs, and ask a priest or nun to withdraw or remove their robes that thus mark them devoted still to error. Those who do not may expect to fall victims and drift away from Spiritualism back to the church. 1 am sure I never will ALLIE LINDSAY LYNCH.

LIGHT-SOUND-SMELL

To the Editor:-I notice in your paper an article criticising an article in a pre vious paper. The Critic claims there is no sound unless heard, no sight unless seen, no scent unless smelled. Is there no sound in mid-ocean when a thunder storm is raging there? Is there no light in the Mammoth Cave if a burning lamp has been left there and all eyes have left? Or if a person takes a quantity of musk into a room and scat ters it about and then leaves, is there no scent in the room because there is no one to smell it? These he claims are sensations, which I admit as far as impression on the mind exists, but there are actions also between them and the object seen or heard. According to his idea there is no seeing or hearing, no properties to produce that action, and as that is what they do, there are no eyes, no ears. Light is the consequent of chemical change, now if light is not, the change is not; and the chemicals that produce it are gone also. Now the see-

have thought that Underwood would

strong a materialist-but it is said evil

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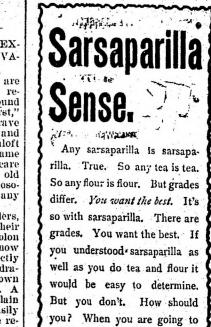
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yond all question and comes from the source of all good or the mouth of God. Every man and every woman and every child in the State of California, in the United States of America, nay, in whole wide world, nay, in every civilization beneath the sun of heaven nay, more, upon every planet in the whole constellation of worlds, be such people barbaric or sayage, semi-sayage semi-civilized or civilized (though civilization has not yet been reached) is in embryo, in germ; a medium of the

It was stated as a fact, a truth au thoritative as Divine Law itself, that "the kingdom of heaven is within you. What is heaven? Heaven may be de fined as a status or condition toward which each individual entity is moving toward which all social and sociologica ideals are tending. Heaven is a condi tion where ideas are-crystallized into ideals and the practical outworkings of the ideal brings forward the highest state of happiness conceivable to so clety. Hence our sociological ideals working through the organism of socie ty mean the unlifting and impelling force of constructive social character. Every individual entity is in form and essence an angel or medium of heaven

in his constructive utility, or a devil or medium of hell in his destructive ca pacity. So by the individualization of his own character he produces heaven or hell whereever he goes.

But the impelling power of man is the rule of the idea, and every man and ev ery woman in so far as they are ruled that idea are influenced by others, both in this world and the other, to ward the propagation of that idea.

Hence man is a medium of propagan da, an embodiment of thought, and in his active career and energetic restless ness he becomes the physical embodi ment of thought in motion. It is said that heat is a mode of motion; and have often thought if hate was not a mode of destructive emotion. For hate is but infernal heat arising from self love and influenced, strengthened and intensified by the devils in the hells, Every individual is a medium and in his earthly career stands in equilibrium between the heavens and the hells to become a media of correspondence for the devils of Inferno or the angels

of Paradise: to become a criminal inter ested in the destruction of society, or a higher exponent of civilization desirous of helping the world to a greater appre ciation of the true, the good and the beautiful.

So genius to my mind is the highes embodiment of mediumship-spiritual mediumship if his genius be to make the world better: infernal mediumship if it tend to make the world worse.

What is genius? Genius may be di vided into two classes: the scientific genius and the artistic genius. Genius s individuality clothed with great cre ative power and possessed of great imagination. A genius is a man of conconsecration, a being of consecration-consecration to thought-construction and hence to the growth of thought and the cultivation of the ideas in others.

Philosophy, however, differentiates between the ideal of art and that of science, the former being an ideal of form, having for its end and aim the pleasnrable sense of enjoyment, while the ideal of science and philosophy is an Ideal of matter and content, having for

He is the heaven above the dimms. earth toward which all lesser thoughts are climbing. He is an angel of light showing unto others the way to trend. He is a messenger of joy to others. "Beautiful upon the mountains are the feet of him that bringeth "tidings of great joy." With the Christ of Naza-reth'associated with him in the Brotherhood of Truth he can most truly say: "I am the Way, the Truth and the JOHN A. MORRIS. Life."

> STRIVING TO SUPPRESS LIBERTY IN NEBRASKA.

To the Editor:-The present Legis lature of this State has introduced a medical bill that, if passed, will be the most stringent and barbarous law in any State in the Union. This bill provides for an Examining Board, which provides that the Board shall consist of

M. D.s of the following schools: One Allopath, one Homeopath and one Eelectic, who has practiced medicine in the State not less than seven years Any liberal minded person can readily see the object of this bill; only these hree schools are to be recognized. The doctors claim the bill is for higher education, and to prevent the quacks and skum of other States settling in Nebraska.

This bill was drafted by the Allopath Medical Society of Lincoln. and introduced by Senator Lee, and after its second reading was referred to the Committee on Medical Societies. It reported favorably and recommended that the bill pass. This Senate Committee consists of the following individuals: Senator Grothan, M. D.; Senator Watson, M. D., Senator Dearing. M. D., Senator Conaway, M. D., and Senator Hal-

ler, drugist One week ago yesterday the bill came up on special order, and at least one hundred M. D.s were in attendance on this occasion, and were given the privilege of the senate chamber during the discussion of the bill. I stood alone in the fight, showing the intent of this law and finally succeeded in getting the bill-referred back to the committee; but thiscommittee is again urging that this bill become a law. It seems that I am des-tined to fight this battle alone. There is now a Sunday bill pending in the house, that is about as unjust as the medical bill in the senate. I expect to attack this bill to-day and defeat it, if possible. It provides for fine and imprisonment for violation of the day com-monly known as the Lord's day. Patrick Henry has well said, "Eternal vigi-

lance is the price of liberty." I appeal to the liberal minded readers to assist me a little financially to continue this fight for justice and liberty. Address all letters to 340 So. 20th St., Lincoln,

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come to church to steal? " 'Certainly not.'

Magistrate. "'No it will not,' interposed Downs, onless you want to be arrested for Miss Speer.'

'An' let the thief go?'

"'I'll hold you to your word, I say. "The matter had to be dropped, for tion threatened by Anson, although she was more than willing to prosecute Lamb, if permitted. I give this incident to show how the man's mania developed these remarkable features, and the large charity exercised toward him by those who knew him best. But he

practiced his besetting inclination upon strangers sometimes, and then he had more than trouble enough. For instance, a pack peddler remained at his house

room to restore them. The peddler was popular psychology? one of those rigid, flini-lock, brassmounted Yankees who had but one name for a spade, and he was prompt In causing Lamb's arrest on the charge of robbery.

THE CULPRIT CONFESSED his crime and he was duly sentenced to

minimum penalty. "A real thief is invariably a liar. The asked for pen and ink, both of which no matter how seriously he might be instatement was always taken for truth. especially after many events had tested his veracity. Unfortunately for him, however, his responses were usually in the affirmative, and then he lost no time in restoring the missing property. If the person despoiled was an old ac quaintance who understood the man's weakness, rarely was legal action taken But there was a small public house half a mile from Lamb's, at which travelers were entertained when they had busi ness in the vicinity. This was a popular place of resort for everybody in the community, and especially a favorite

harbor for our friend with PECULATING IMPULSES.

nate adventures befell, for here he 'converted' saddles, bridles, whips, over-coats, blankets, even hats, and bore and most of these people despoiled man was incarcerated more than half eyes are semi-blind from hysterical the time.

has never returned; and Lamb, now the "I'll have to be looked into by the affliction under which he labored is understood, has the hearty sympathy and deep respect of all his neighbors, many of whom have contributed liberally to falsehood. I'll hold you to your word, his prosperity. He has become financial ly independent and his old age is

cheered by peace and plenty. "This is another illustration of the Miss Hepzeba Speer could not think of frequently quite foreign from the agent fact that the secret springs of crime are appearing in court under the accusa-employed in their commission. We say that a criminal who is apparently de mented must have been driven out of his mind.

> Where does so apt an expression arise? Thucydides used its equivalent in 443 B. C., apparently as a quotation, but the ancient Greeks expressed no general ideas upon the

> > SUBJECT OF OBSESSION.

a pack pedder remained at his house. Still it is older than the Greeks for her over night on one occasion, and Joseph robbed the man of a large lot of valu-able goods. In the morning the pack historical record, and then these spirits Still it is older than the Greeks, for men was examined by its owner and the worked their own will through the orgoods were missed just as the tempo-rary appropriator was entering the Why shut out so large a theme from

"MM. Bernheim and Pitres report through M. Janet a series of interesting experiments. They induced the banker, Gilott, when entranced to write a check to his own order for 100.000 francs

and then the suggestion was made that upon awakening he should order it payserve two years in the penitentiary-the able, by indorsement, to M. Pitres, with out indentification. When he awoke he

crimes of thievery and mendacity are had been carefully secreted. For what twins, and promenade up and down the purpose? He studied a moment and world in close communion; but Lamb then announced that he must endorse told the truth under all circumstances, a check without delaye For how much? One hundred thousand francs. To volved by the result. Sometimes, when whom was he paying so large a sum? certain effects of people in his neighbor- Why, to M. Pitres. Did he owe him so hood were missing, and he gave a much? He thought so. Yes, it must be negative reply when asked if he knew true that he did. Pen and ink were supauything of their whereabouts, his plied and the banker made the indorse ment exactly as suggested to his subconsciousness. Then the matter was explained and the check destroyed, thus obliterating the hyppotic effect, but from this instance it is easy to see the wrong which might be perpetrated up-on innocent men<sub>i</sub>by designing hypnotists. A capitalist whose name is withheld was induced by a similar process to forge the name of another rich man to a note for a large<sub>3</sub>sum, and the impression was so fixed-upon his mind by suggestion that the document was made for value received that it required all the art of the hypnotists to induce him to destroy it upon awakening, They

were even compelled to resort to threats of arrest.

"These gentlemen have been indefatigable in scientific observation and among other things have made

them away to his home. True, most of these things were returned before need that hysterical blindness is no blindthe good eye, is shut, will do its share

make a pied de nez, and her hands go forthwith to the end of her nose. When asked what she is doing she replies that she is doing nothing, and continues for a long time talking with no apparent suspleion that her fingers are constantly moving in front of her nose. She i made to walk about the room, when she continues to talk, believing that she is STILL SITTING DOWN.

"In a man with delirium tremens M. Janet observed similar acts. While the wisher to all (read his "Republic") and his greatness in all things would do but physician was questioning him by whispered suggestion M. Janet made little harm. This was shown incorrect him walk, sit, kneel and even lie with his face downward upon the floor, he all he never confessed it. It was shown by Aristotle-whose great base the while believing himself to be standing beside his bed. An account like was realism-staying nearly twenty this seems incredible till one sees it. years with him, until Plato's death, and this seems incredible till one sees it. Long ago, without understanding it, I of whom Plato said he was the intellect witnessed a small example of the way of the school. in which a person's knowledge may This theory was the favorite one of be shared by the two selves. A young the religious class of that day, and no lady who had been writing automatical-

doubt saved Plato from sharing the fate of Socrates, for he pleaded long ly was sitting with a pencil in her hand and hard to save Socrates' life, and also trying to recall, at my request, the name of a gentleman she had once seen. for the preservation of his writings, She could recollect only the first sylwhile those of Democrates Aristotle lable. Her hand meanwhile, without Epicurus and those like them were de her knowledge, wrote down the last stroyed.

two syllables This theory is the favorite among the "In a perfectly healthy young man religious class of to-day, also the prowho writes with the planchette I lately fessional and that class that think themfound the hand to be entirely anesthetic selves so learned that they are fit assoduring the writing act. It could be ciates of the high class. I should not

pricked severely without the subject knowing the fact. However, the plan- have adopted idealism—he has been so chette accused me in strong terms of hurting the hand. Pricks on the nor writing hand, meanwhile, which awakened strong protest from the young gentleman's vocal organs, were denied and great, and believe what they say to exist by the self which operated the nlanchette.

"You ask how I am going to connect these various phenomena with obses sion, and what relation they have to th general subject of Spiritualism. When we have another talk these and cognate matters will be explained to the best of my understanding." T. P.

#### OLD HYMN TRANSPOSED.

To the Editor .- While Mrs. Levi Wood was engaged about the housework, she was induced by some pro gressive mind to transpose the good old hymn that used to be sung with vim in the good old days of early Methodism When I can read my title clear

To truth's celestial skies, I'll bid farewell to every fear, And wipe my joyful eyes.

No earth against this soul engage, No fiery darts be hurled. Then we'll smile in progression's age

And face a loving world. No cares like a wild deluge come,

No storms of sorrow fall. For love and peace dwell in ev'ry home And God is all in all.

> Then I will bathe this joyful soul In seas of Progression's rest, . And not a wave of sorrow roll,

Over this gladdened breast.

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',' THOMAS PAINE ; cause, to create the light so it can see it; then the light comes forth like a bashful maiden to be seen by the sight. SOME OF HIS NOTED WORKS. This theory brings the cause the consequent of the effect, when we know

that the effect has no influence over the Life of Thomas Paine. cause. This way of theorizing is the

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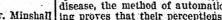


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arose for their use, but the ordinary ness at all. The eye of an hysteric wayfarer has supreme hatred of a thier, which is totally blind when the other, carried the prosecution of the culprit of vision perfectly well when both eyes to the utmost limit of the law. The are open together. Even when both



It was there that most of his unfortu-

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#### 5ATURDAY, MARCH 20, 1697.

DRIVE WHERE THEY SHOULD LEAD.

A correspondent of the Free Press published at Singapore, after visiting the Hawaiian islands, communicated to that journal his impressions of missionary rule. He made no mention of the shrinking of the native population from 150,000, as the missionaries found them in 1820, when they commenced their Christianizing process, to 31,000, as

shown in a recent census; but he does discourse on the present rule of the sons of those gospel venders rather discouragingly. We quote:

"They make, too much of their suc cess, and endeavor to drive where they should lead. That is the complaint of the lay element in Honolulu against the present missionaries, who still have predominating influence in the affairs of the Republic. They are drawing the strings too tight; they are emulating the Puritanical tyranny of the Commonwealth in England, and of Calvin in Geneva. The result is bound to be disastrous, and disastrous most of all to the cause they are anxious to serve. As an illustration, let me repeat part of a conversation with a Honolulu citizen. He asked me for information on some local point. I confessed myself a stranger. 'And how do you like being in heaven?' he asked. 'We call this place heaven, because it's chockful of missionaries-yes, sir, it's a happy place. The man with the longest face gets on best. It's church in the morning, church at noon, and church at night,' he continued. 'Always church, and no amusements. Only church and the saloon. But if you go to the saloon they won't have you in the church, and if you go to the church, they won't have you-well, I guess they'll take you in the saloon, wherever you come from. The saloon is freer than the church in this place, for all we have so much of it. 'The holy terror prevails in this land.'

"Hearing so much about the missionles, I went to service on Sunday. The preacher gave his hearers a bright, if somewhat old-fashioned sermon. But his prayers struck me as closely resembling the language of an office-seeker addressing a president with prize positions in his gifts."

A BURNING SHAME. "It is a burning shame that to be a downright Christian dehars from the favor of the people." So said Rev. Wm. B. Leach, in his semi-patriotic discourse on Washington, at St. Paul's Methodist Episcopal church, Chicago, on the evening of the 21st ult., as reported in the

ural religion, but it is not necessary that Chronicle the next day. we should publish them, since they An inquirer has no occasion to go far. merely repeat arguments to which we or prolong his search, to find why the have already given a place in the "Sun." facts are as the reverend gentleman They all miss the point, which is that if there is not supernatural authority stated. To be a "downright Christian," for Christianity it such as his creed makes him, is to besystem of moral philosophy, regarding lieve and make practical by example, whose soundness disagreement is justisustained by his habits and conversafiable and inevitable. If it is not betion, that he alone is an heir of heaven; lieved in as coming from God by superthat all who do not indorse his creed natural revelation, but is treated simply human in its origin, it will be are doomed to banishment from the criticised on its merits alone, as the presence of the Lord and the glory of Jews, for instance, criticise it, and as his power through the wasteless ages it was criticised by the Romans. The of eternity. He thinks himself right Romans opposed the Christian system and all others wrong. In short, he is a and tried to destroy it as essentially first-class bigot, narrow in his concepinimical to the state and the established tions, selfish in his purposes, with a social order. They viewed the Chrispharisaical "I am holier than thou," if tians and dealt with them as we now renot expressed in words, always shown gard and treat Anarchists. If, then, the in his manner; and of course the people supernatural origin and character of don't like him. And should they be Jesus are denied, his teachings will be

examined in light radically different Rev. Leach said further along: "Infrom that in which their discussion has ject the Christ into our politics and how proceeded hitberto. They will cease to soon the wilderness would blossom as be the foundation of a religion imposthe rose. ing an obligation of belief as essential

All through the Middle Ages, from the time Constantine embraced Christo obedience to God, and become debatable propositions made by a human teacher of philosophy, and therefore properly and necessarily examinable to tlanity, about A. D. 322, and made it the religion of the Roman empire, down to the Reformation, a period of a thouletermine their intrinsic value. sand years, Christ was dominant in pol-This would make a complete revoluitics. Then came wars of the most gi-gantic character. Then flourished the tion in the spirit of Christendom. Christianity as a religious system would be Crusades: then Jews and Mohammewholly subverted. Instead of a redans were mercilessly massacred by ligion deriving its authority from a sumillions; then priestcraft was triumph pernatural source, whe should have only ant; then the Inquisition was in its a religious philosophy limited by the ingiory; then witches and heresy were ability of the human intellect to go bepunished with death; then indulgences yond this world of sense and fact. Jeto commit all manner of crimes were sus would be relegated to the plane of sold in the open market. And these Buddha and Mohammed, and the Bibgreat crimes against humanity made lical stories of supernatural occurrences the church what it is to-day, whether represented by Catholics or Protestwould take their place along with the tales of Greek and Roman, Assyrian ants. Oh, those were God-fearing, Christ-worshiping and church-adoring and Egyption mythology. Nothing would be left for man except the guidtimes; but racks, and tortures, and fires ance of human reason alone. The foun of green wood to hurn recalcitrants and dation upon which the church and Chris protract their sufferings, somehow did tian theology are built, would be swept not meet with the "favor of the peoaway absolutely, ple," and we suspicion it will be a long It is this destruction in which Dr. Ab time before these weapons of "downbott and his defenders are now engaged. If the Biblical story of Jonah and the right Christianity" will come again into

popular favor. 💡

parable, an allegory, whose actual oc-currence was impossible and therefore A DESTRUCTIVE ADMISSION. Chas. W. Hutson, professor of modern unbelievable, Christianity must descend languages and acting professor of hisfrom its exaltation as a religion of divine authority, and drop to the level of a system of religious philosophy or tory in the University of Mississippi, published a few years ago a book enspeculation, of human authorship. If the story of Jonah is merely allegorical, titled "The Beginning of Civilization." In his introduction he informed his a fable, every other Biblical tale, from readers that the work was the subthe creation of Adam and Eve up to the supernatural birth and resurrection of stance of lectures to his classes, and that he drew upon the geologists, the Jesus, is likewise allegorical, for they conflict equally with the possibilities archaeologists, and the students of under merely natural law. In other myths and folk-lore for his facts. On words, the arguments of Dr. Abbott

page 21 he makes the following interand his defenders shatter the whole esting admission: fabric of religion built by faith, and put "I have referred to the Hebrew the scriptural reports of supernatural Scriptures as historical evidence. It is occurrences in the same category with well that we should come to some clear the tales of mythology. This is a conclusion which the theunderstanding about their authority ologians of the school of Dr. Abbott try Let me remind you that, when the state to avoid, with a timidity which may be ments of the Bible are produced in evinatural in view of their ecclesiastical dence on any point in the study of hisrelations, for it takes away the reason tory, they are not weighted with any theological authority, but are to be confor their existence, but they cannot escane from it without intellectual stulti sidered just as is any other documenfication. They know that they have tary evidence; and we are to test them by the same rules of criticism." given up the whole authority of their theological system by making it a fabric The proposition is a correct one. of human speculation purely; but they What, then, becomes of the whole coldare not take the laity into their full lection in the hands of an honest inconfidence. Infidels though they be quirer? The Pentateuch first disap themselves, they tremble, and not unpears, with the story of creation, a universal deluge, the confusion of lanreasonably, at the consequences which would be involved in the destruction of guage, all the adventures of Abraham and his posterity; the whole historical the popular belief in the supernaturalism of the Bible. past must give way to criticisms; the

Meantime, archeology is joining with romances and miracles all are worthphilosophy in subjecting the scriptures less, and the prophecies carry on their to scientific criticism, and the results face the evidence that they were writ-ten long after the events transpired. of the investigations and examinations are accented as indisputable even in Prof. Hutson is unquestionably a theological seminaries of orthodoxy, not churchman. He would not occupy the merely by such men as Dr. Briggs, but place he does in a Southern university also by professors whose heresy has not vere he not orthodox, but he has fur been brought under ecclesiastical connished a powerful weapon against the integrity of the book on which all Chrisdemnation. Our correspondents who discuss the tians build their faith. case of Dr. Abbott have no conception

A TREMENDOUS REVOLUTION. IMPORTANT LETTER. Thoughts that are Worthy of Careful Consideration, as Expressed by a

Leading Daily, The New York Sun.

discussing and defending the attitude

of Dr. Lyman Abbott toward supernat

We have received many more letters

becomes simply

AN OPEN LETTER TO THE HONOR-ABLE G. B. SWIFT, MAYOR OF CHICAGO, AND THE CITY ALDER-MEN.

Dear Sirs :- The Chicago Record of March.2nd contains, the following: "Alderman Gazzolo believes that per-"sons who gain a livelihood by dealing "in things mysterious should divide "their professional fees with the city. "In accordance with this belief he in "troduced an ordinance obliging any "person engaged in the business of for-"tune-teller by cards or otherwise, clair-"voyant, astrologer, palmist, splritual-"istic mediums, trance mediums, occult-

"its, phrenologist or hypnotist, shall "pay a quarterly license of \$50 or an "annual license of \$200." Now, then, Mr. Mayor, and Aldermen

of Chicago, Spiritualists are, in ninety nine cases out of a hundred, law-abid ing citizens; this fact can be ascertained by investigating the criminal records in every State in the Union. They like to be well governed, but not too much They are an investigating and inquisi tive class of people; from such people springs the inventor and reformer. Naturally they have a desire to inquire into the object of any proposed law and to ascertain the motives of the man who introduces any new ordinance

Laws are enacted, we suppose, to protect the general public from imposition. persecution and dauger to life and property.

The public would be pleased to know whether it desires to be protected from the class of people mentioned in the proposed bill. The Spiritualists and attendants of

spiritual meetings probably would foot up to nearly 40,000 people in this city. These people would object to having these places of interest and worship closed as the bill suggests.

Allow us to ask, what is the griev-ance? Has the honorable gentleman got into any embarrasing conditions, such as purchasing love-powders that did not work? Is the offense that needs to be lawed

out of existence, that of "gaining a livelihood"? Had we better go into the more lucrative business of holding up cashiers

and be respectable? Is it for "dealing with things mysterious?" Then let the bill include all chemists, physicians, anatomists, physiologists, electricians and college prowhale is to be regarded as purely a fessors; they should be taxed also Is it for "forecasting the future"? Then let every Protestant clergyman in the pulpit who receives more money in a month than most mediums do in a year, be fined also. The minister attempts to tell about,

locate and describe Heaven and Hell, and makes a ridiculous farce of it, too, as you well know. Better include every newspaper editor

who forecast the election of each favorite candidate for public office, and also get after the man in the Auditorium tower who has been furnishing us with such abominable, weather lately; he gets salary enough; he can afford it. of the work. Better visit each Catholic priest who

besides his enormous salary, accepts money for absolutions, confessions and masses, all of which he knows to be a humbug.

Why should we, who are fulfilling the prophecies of the Bible and following he advice of the Nazareno and all the Apostles to cultivate our spiritual gifts be taxed for obeying that which the Christian does not, though he pretends to be a follower of Christ?

Phrenology, astrology and psychometry have been proven to be sciences and arts necessary to the development of the mentality in man. Let the gentleman read the scientific literature upon these points and his narrow prejudiced mind will expand sufficiently to think on these things. Every preacher, lawyer, orator, editor, musician, poet and inventor receives

from this same invisible spiritual reservoir his thoughts, plans and new ideas. the

States that allow us all the privileges accorded to all other ministers that try to teach immortality. The courts will protect the possessors

of these credentials, and no doubt should this ordinance pass your Honorable Council, there will be some lively tilts between the representatives of both sides.

We have faith, that the good sense of our Mayor and Aldermen will prevall against this unjust bill. Respect fully yours, G. F. PERKINS, President, Beacon Light Spiritual Church.



THE BANGS SISTERS ARE THE MEDIUMS.

Among the many phases of genuine SOLON AND MARY VISIT A SPIRIT henomena presented through the UAL ISLE OF PATMOS WITHIN agency of psychics, there is nothing more beautiful and convincing than th portraits produced through the mediumship of May and Lizzie Bangs, at No. Elizabeth street, Chicago.

Life-sized portraits are produced without touch by human hands-no brushes, paints or coloring matter of any kind being furnished, the only preparation being the mounted canvas on

duced at Clinton Camp during the season of 1896, and under such conditions

scale." ceive a group of three faces on a can-vas 25x30 inches, including a portrait of John was the same. As for me I cannot my wife who passed to spirit-life eight years ago last December, and of whon

ily recognized the face as hers, and all concur in the opinion that viewed sim- all who are on this side of life. I also ply as a work of art it is a beautiful and wonderful expression of the power | through a glass darkly, whereas now

our so-called dead upon canvas. Among others who have received portraits of their loved ones, is W.S. Sharp- | through glasses darkly." neck, an inventor residing at No. 4 Elizabeth street, who received a portrait of his daughter Blanche. who

of twelve years. So delighted was he with this beautiful token of the continued life and affection of his daughter that he conceived the idea of having the second portrait painted, full length, and under the most absolute test conditions.

retaining the keys until the portrait was completed.

room and at no time was the canvas in the cried: the hands of the mediums, nor did they "Behold! The fire from heaven! Come have anything whatever to do with the forth all who are hidden in darkness, offering a suggestion, but simply sat guished. Come forth, and relight your quietly in the room during the progress | fires!"

the production, the whole time occupy- Then each heavenly horseman bent ing less than five hours, Through the courtesy of Mr. and Mrs. Sharpneck, I was invited to be present

at the last sitting, Monday evening, guished, and still the cry resounded: March 1st, and which occupied thirty a most beautiful picture greeted our astonished vision.

portrait of Blanche, four feet, ten inches in height, the figure draped in white with a delicate tinge of blue. Her left hand, dropped at her side, the other end over her right shoulder. while a number of the roses are detached and have fallen at her feet. On | land!" her neck is a reproduction of a chain

SOLON AND MARY.

#### A SEQUEL TO

and the second second

"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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to receive truths from the higher angels or messengers, then will heaven or happluess be theirs."

"'Except ye be born again, ye can in nowise inherit the kingdom of God.'" "To many this is a dark saying, but I shall ask you, my dear Solon and Mary, to tell me, what it is to be born again? As you have already passed through three births, you are certainly able to tell mankind something about

hich

And Imadeanswer, thus: "First, I was born from the darkness of my mother's womb, into a world of light, or rather. it appeared as a world of light to my ing a darker, more ignorant and unhapformer dark state. Secondly, I was born from the dark womb of my material body into a world of light, or at the present day on earth among men is called a medium; and John, the reve- at least it appeared as a world of light lator, was simply an excellent medium to my former imprisoned condition. or seer; and he remains such unto the Thirdly, I was born from my spiritual present time, except that he is further state, into a brighter and happler conalong the chain of being, higher up the dition, the angel state; and now, I very

well know that I shall be born again into the brighter, more beautiful state still, that of the archaugel; and from thence to that of the God-angel; and so claim such a distinction, although I on, and at each new birth greater realized when on earth, that man had 'an immortal soul, and that there was heights of happiness or heaven are attained." a natural body and a spiritual body.

"It is ensier for a camel to go through which now has been demonstrated to the needle's eye, than for a rich man to realized that I then could but see enter heaven, in other words, be

happy." "To be extremely rich, is to be acyou are well aware, many, very many spirits and even angels, still are looking the back or unhappy; for he who has much wealth is like one buried alive. His soul is weighted down or impris-"You say," I observed, "that John oned beneath a great load of care from still continues to be a seer or medium. which it is impossible to escape, and so he is bound and pinloned beneath his riches, and consequently cannot rise I would that he might give to us now, a

Whereupon John bowed and spread into heaven or happiness." Thereupon, Paul rose up, and taking forth his hands, when, shortly, there appeared before us a large and powerful a large and wide mantle from his shoulders, he cast it about our two horse, together with his rider, and soon we were in the midst of a vision, and forms, and immediately disappeared from our view. Thereupon John also this is what we saw: A thousand horserose up and placed upon our heads men or couriers drawn up before us, crowns of gold, and vanished from our and each carried in his right hand a feet, which was enclosed in a wooden [flaming torch, and we heard a trumpeter's sight; and Mary and I were left alone, box made for the purpose, having iron inding of the horses all reared high in in our new abode, well knowing the signification of the mantle, and the horses all reared high in in our new abode, well knowing the signification of the mantle, and the shin-purchased and applied by himself, he each started at full speed until they ing golden crown. The mantle signified seemed to fly into every land on the love, the crown wisdom; and now we earthly globe: and each horseman actually appeared somewhat as the anwaved his torch high above his head, as gels of heaven are described within the Christians' Bible.

The mantle parted and became two long and shining robes of light, which details of the work in hand, not even whose torches have long been extin- surrounded us; each crown appeared like the shining golden sun, and we were within the Temple of the Most Whereupon many came forth bearing High, our souls singing praises to God

forevermore. But, oh! how such words as these down with his flaming torch, and re-lare misunderstood. The Temple was lighted thousands of souls whose heav- simply the surroundings of our own souls. The Most High, the highest that enly torches had long been extinour souls were at this time capable of "Come forth, all who are in darkness, and our souls were singing with joy and minutes. At the expiration of that time and relight your torches!" And still gladness, and heaven or happiness was we were informed by the guides that they filed past the heavenly horsemen, within us, and we were angels of God, the work was completed and the box and so many torches were at length re- for we were messengers sent by the might be opened. This was done, and lighted that no more darkness remained Most High, or the highest within us, on earth. Then we saw the heavenly forth on missions of love to mankind. horsemen returning, and as they rode and those who were yet in darkness or one by one past John and Paul, a new unhappiness and error, to give to them. commandment was given them. Their as many as would receive, light, wistorches became large vials; not filled dom, truth, love, and tell them of our with wrath, but oil; and the trumpet high and happy condition; to open the sounded, and again they sped forth to eyes of the blind-the eyes of their unholds one end of a chain of roses, with all the lands of the earth, and they derstanding-that they might see the the right hand in the attitude of placing should: "Come forth, all who desire of us oil error of darkness drop away from them; from heaven wherewith to replenish the and this was to be our home for a time. until we should attain to a still higher

And many came forth, and received and better one, which would be that of

which the portraits appear with every py condition; heaven, a wiser, happier tint of life-like expression and bearing state. A mediator simply means, what tint of life-like expression and bearing the mark of an artist's hand. Many portraits of the kind were pro-

as to preclude all idea of fraud or collu sion in any manner whatever. It has been my good fortune to re-

had no likeness whatever. Scores of people who knew her, read

of the invisibles to portray the faces of we all see each other as we are; yet, as

passed away three years ago at the age | manifestation of his power."

He procured a canvas six by four

The work was executed in his own

Six separate sittings were given to extinguished torches in their hands.

In the foreground was the full length

and locket, and on the little finger of oil into their bottles; and when they had the archangel, over in yonder glorious the left hand a ring with red settings, received it, each as much as was needed, city of the New Jerusalem. peace and plenty reigned But to gain that city, and condition behold throughout all the earth, and there we must work long and faithfully, and our work must be that of saving others were no more wars, nor famine, nor pestilence, and all men became brothers from hell, which simply means error. of one accord; and again the horsemen ignorance, unhappiness, intemperance, returned, and presently vanished from and evil doing of all kinds. our sight And now methinks I hear you ask: "How are Angels, or God's Messen-"Wouldst thou behold more?" asked Paul. gers, to accomplish this?" I will tell you, my friends. There is We assented. Again John stretched but one way of doing this. One, and forth his hands, and, lo! a beautiful white horse stood before us, and seated one only; and that way is-whoseever has ears to hear let him hear-to enter upon it a woman of exceeding beauty, the earthly, or the spiritual spheres, in A loud voice said: "Behold the Prinfluence or control the brain of a medium cess of the world! The Lamb's wife!' or sensitive, and work with and through And I, Solon, marveled much at this, such an one: and as many as will hear, and I said to Paul: "I do not under-stand the meaning of this. What is and follow the truth, let them hear. All men desire that the spirit of the meant by the Lamb?" Most High shall rest upon them, and I Whereupon there appeared before us have already explained the meaning of a flock of white sheep, and the beauti-ful woman held within her hand a the Most High, which is the highest within our own souls to which we can wand, and she stretched it forth ove possibly attain, and then we return and the sheep, and immediately they were shed this love, wisdom, and truth, upon changed, and each appeared as a beaumankind through their babes, sucklings, tiful white palfrey, and on each was and innocent ones; very seldom through seated a lovely virgin, all holding wands the rich, those high in authority, and in their right hands, and above each grossly opinionated; for it would be forchead shane a star of exceeding harder for us to reach such than for a brightness. A star also blazed forth camel to go through the needle's eye. above the head of the Lamb's wife And thus ends the first book of Solon And we heard the sound of a bugle, and and Mary. When on earth I was a methe Lamb's wife rode forth, with her dium between the spirits and man. maids, to the four quarters of the earth, After becoming a spirit I was still a meand they stretched forth their wands, crying: "Come forth, all ye who are dium between the angelic and spiritual and man. 1 am at the time of this weary and heavy laden!" writing, a medium between the arch-And, behold, a great multitude came angel, the angel, the spirit and man. forth to meet them, but these were all Receive our teachings, we beseech women, and those upon the horse you, for they are true. We will write again as soon as we become an Archstretched forth their wands and touched the foreheads of these sorrowful ones, angell SOLON, MARY. and forthwith a blazing star appeared THE END. on each, and all who were thus touched

THE HEAVENLY SPHERES. "This Isle," said Paul, when we had become seated, "corresponds to the Isle of Patmos; an intermediate state be it." tween two distinct conditions; and all who dwell on such isles are mediators between heaven and hell. Hell, mean-

CHAPTER IX.

THE SPIRITUAL ISLE OF PATMOS.

#### PLAGIARISMS.

When President Polk sent in his message to Congress in 1846, declaring "war exists against the United States by act of Mexico," Hon. Thomas Corwin, then a member of that body from Ohio, denounced the condition of things in unmeasured terms. Said he:

"If I were a Mexican as I am ar American, I would welcome your armies to the soll of Mexico with bloody hands and to hospitable graves."

We had annexed the "Lone Star State," Texas, to the American Union while yet claimed as an integral province of the Mexican republic. The Whig party, with Henry Chry at its head, had opposed that measure, claiming that until Mexico should relinquish its right to that domain, no other government had a right to intervene, much more claim it as its own. But a history of that event, and of those times are not the motives of this article, but to show that Corwin borrowed, substantially, his expression so universally condemned by opposition, from a speech made by Wm. Pitt. afterwards Earl of Chatham in the British Parliament, on November 1777, on American affairs. Said the British orator:

If I were an American, as I am an Englishman, while a foreign troop remains in my country. I never would lay down my arms. Never, never, NEVER! nal. This speech was published in the Co

lumbian Orator, the school book in use in this country when Corwin was at school, and it was there we found it the other day and learned the source of the orator's inspiration.

Trace to their source the many good things constantly floating through the press, or falling from the lips of public speakers, and we are shocked with the evidences of their plagiarisms. An ex amination of the school books to which they had access would reveal the origin of many of the orator's most witty and brilliant expressions.

#### A GOOD THING.

At the instance of Rev. A. C. Dixon New York, the ministers of that famed city have determined to boycott the Academy of Music. and every other hall where Col. Ingersoll shall be permitted to address the public. Now that is a good thing. It shows who is hurt by the Colonel's facts; but a great public speaker on whom thousands wait to listen to his eloquence and logic, was never silenced by such methods. Incercount. soll is reported to have said that "Dixon's refusal to make his accustomed noise" in places where he has lectured is simply laughable. God & Co. in the Constitution, followed by a revival of the Inquisition, may silence adverse criticism on the doings of that ancient ington." firm and their friends, but nothing short of that can stay the tide of knowl-

edge which is rolling inland, and is sure n engulf the errors of the earlier ages. out. Patience is genius.-Buffon.

UNDER NEW NAMES.

ment of which it is a symptom. All the The Encyclopedia Britannica, article Infidelity of past periods has been of no Crusader, incidentally stated a valuconsequence as compared with the pres ent Infidelity, of which, for the moment able truth when mentioning the rise of has made himself an example. It is Christianity. It said: .

an Infidelity which strickes at the super "The Christian converts in Rome, ir natural basis upon which Christianity Corinth. in Athens and Alexandria, had rests, and therefore relegates the re been worshipers of the Capitoline Jupi ligion of Christendom to the position of ter, or the Olympian Zeus, of Isis and mere mythology and infallible human Osiris, of Phoebus, Artemis, or Mithphilosophy. ras."

Yes, we find those converts to Christianity continuing, practically, the wor-All authorities agree that Peru, South ship of the same gods, with scarcely a America, at the time of the Spanish convariation, save in name. Jupiter of the quest, had a population of thirty mill-Romans, and Zeus of the Greeks appear ions. With its immense territory, genas the Supreme God, while Isis and her son Horus do duty in the new religion ial climate, and varied productions, it as Mary and Jesus. The characteris ought to have a population at this time, tics of Phoebus, otherwise Apollo, and some 400 years after the Spanish in Mithras are blended with the Christ vasion, of more than 150,000,000; in-And so Artemis, better known under stend it has only about 5,000,000. the Roman name Diana, is molded into Mary, the mother of God. These gods That government and that system of religion which best protects the people and goddesses, as many others, such as Aesculapius, the healer, and Bacchus, in the enjoyment of their natural rights. advances their happiness and make the god of wine, are merged into the Christian system, carrying along with them prosperous, must be for them the the ancient holy days and them best government and the best religion. festivals, with substantially the same Under the Incas they were worshipers modes of worship, changed a little, of the sun. The empire was divided save in name and in the intolerance into four provinces, with a viceroy in each. Those provinces were subdi-vided into departments of 10,000, each of all other forms of faith which be came a distinguishing feature in the new religion, as it was not in the origi with a governor. And these divisions

A ROBUST LIE.

his subordinates, and was required to A strong, vigorous, healthful lie, such see that each enjoyed his fullest rights as does regular service when a good orwithout molestation. thodox brother wishes to crush an opponent, is always entitled to consider ation, because it is no ordinary lie, and its purpose is apparent on its face. The Christian Herald had one of these in its service some time ago, which is entitled to the first prize, if robust lies take preminms. It had a wood cut represent ing Paine, whose religion was "to do good," screaming in bed, his nurse fleeing from the room in terror, while un der the pictured lie was the lying legend: "Thomas Paine, the infidel, in his last

moments howled with so much terror that his nurse fled from the room." Thomas Paine, were he living to-day. and inculcating the same religious views he did a hundred years ago, would be classed as a conservative Unitarian, possibly a Spiritualist, if some

of his statements were taken in ac-His great offense against the church: He did not believe that a virgin had ever given birth to a God, and he absolutely ridiculed the idea. This made him a very naughty man, even If "Iris pen did more for the freedom of America than did the sword of Wash

Never think that God's delays are God's denials. Hold on; hold fast; hold

Who shall define mind of man? Who shall say in this enlightened age that death ends all?

Who can deny that all these gifts and arts mentioned are God-given for our benefit? Are not the "gifts of the spirit" to

he respected and applied to our everyday life Should the inspirational musician and

poet be curtailed in his aspirations? Have we been suddenly jerked back to the days of religious persecution and inquisition, a time when man seemed to forget the difference between himself and the lion and hyena?

Who is the gentleman that in this day of intellectual liberty, undertakes to lay "You shall and you sha'n't" to down more than ten million of sympathizers with mediumship in this glorious free America?

There are more than 160 Spiritualist societies under the jurisdiction of the National Spiritualists' Association, and as many more not yet in line but are 'falling in" fast.

Think you or any other fair-minded man that such attempts to encroach upon the religious liberties of this mass of people will not react upon the man who seeks their votes?

There are fakirs, we are sorry to know, but would it not be well to attack them individually instead of such

a sweeping strike as is proposed? Curtail the abominable methods employed by those "Seventh sons of the seventh son:" and born with a yell, etc., all of which has humbug on its face, and which thousands of respectable Spiritualists do not endorse

We have no sympathy for these iewel-bedecked and painted charlatans: but to give them their due we have yet to know of any of them using undue inwent on until the smalldst embraced but ten persons, ruled by a head man | fluence to entice people to call upon who was responsible for the conduct of them.

If some people tet fooled by a fraud, shall all be responsible What a lively time would there be if this principle was carried out in politics, banking and gainers by the introduction of what is all kinds of business?

The newspapers record nearly every day scandals and crimes committed by clergymen of the Cliristian churches thus forcing thousands of sensible peo ple into skepticisti. 👯

Where there is & demand, there is supply.

If there were no fraudulent and deceptive people, there would be no fakirs or criminals or framoral preachers. the 21st ult., compared the story of Baa-If the public and bot receive some lam and his ass, which spoke with the thing that was interesting at the twenty or more spiritual meetings every Sunday, in this city, the halls would not

> If mediumship under the different heads mentioned was all fraudulent there would not be so many millions of brainy men and women who believe in

We know of but very few among the many medlums that could possibly pay such a' tax even if it was collectable It surely is not in accordance with the Constitution of the United States.

We that have worked for many years as conscientiously as any preache could to better the community with our gifts, respectfully ask you to consider this question well before allowing it to

Dass. There are many of us who hold or-

both of which she was accustomed to wear

The portrait appears to be that of a beautiful girl of fifteen, and this would be her age at the present time On her right is a flower-stand with a

vase or bowl containing roses, while around the base of the stand are tulips, growing and in blossom. On the left are palms and ferns, and in the background trees, and the dim outlines of buildings showing through the foliage, and a shaft or column running the entire length of the pleture.

There are delicate tracings of blue throughout the whole work, giving it a soft and pleasing finish, while the portrait unmistakably resembles a photo of Blanche in her earthly life. In accordance with the wishes of the

guides, flowers, consisting of roses, tulips, carnations and forgetmenois were placed in the box with the canvas, every vestige of which had disappeared on the opening of the box.

With limited powers of description it is not possible to convey an adequate conception of the beauty of the work. and it must be seen to be appreciated. In these times when so much is doubt-'ul in the presentation of phenomena, it is cheering to know that there are in-struments of the higher powers, through whose agency such beautiful expressions can be given to mortals. Long may they live to give to a skep-

tical and creed-bound humanity these glorious demonstrations of the power of the spirits and the continuity of life. The picture is on exhibition at the rooms of Mr. and Mrs. Sharpneck, who will take pleasure in showing it to all parties who may be interested.

WILL C. HODGE.

were sealed to the Lamb's wife, and We hereby certify that the above deeach received a wand, and whosoever scription of the portrait of Blanche Sharpneck, and the manner of its prothey touched were also sealed: and the Lamb's wife, with her maids, returned duction is absolutely true. Sign W. S. SHARPNECK. Signed and the picture vanished from our sight and I said:

MRS. W. S. SHARPNECK. "Tell me the meaning of all this?"

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

"Poems of Progress." By Lizzie Doten. In this volume, this peerless noet of Spiritualism may be read in he varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by The volume is tastily Spiritualists. printed and bound. Price \$1.

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"Mediumship and Its Development, and How to Mesmerize to Assist Devel-opment." By W. H. Bach. Especially seful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, dination papers from Illinois and other cloth, 50 cents; paper, 25 cents.

### VERY SIGNIFICANT.

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 publish President Barrett's address before the National Convention at Washington. It covered three pages of the paper. It now proposes to send out

.000,000 copies of the paper containing his address. Read the announcement on fifth page.

headed "Fifteen Cents," for particulars.

"Principles of Light and Color."

B E. D. Babbitt, M. D., LL. D. A truly ing can tempt her feet to stray, and no great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nastar in her forchead, for ture's finer forces are here garnered by the light of that star she shall know and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and con-taining beautiful illustrative plates. For sale at this office. Price, postpaid. \$5. It is a wonderful work and you will be delighted with it.

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

nocent, free from error and guile; its "The Relation of the Spiritual to the sould ready and eager to receive knowl- Material Universe. The Law of Spirit edge; and when the spirits of men and Control." By Michael Faraday. Price women become thus, and are willing 15 cents. For sale at this office.

"The Prophets of Israel." By Prot. And I heard a voice, saying: "When all men shall bear the torch of heavenly truth within their hands, relighted by heaven's messengers, the angels, and the oil of peace and love to at this office. Paper covers, 25c. his brother man, when every woman shall be sealed to the Lamb's wife. which meaneth, when her \*mind shall comprehend the meaning of true marriage in all its holiness, when her soul shall be so white and clean that nothman can call her wife until he is as pure and peaceful as a lamb, not even until she fully understands - the true meaning of the to whom she belongs by natural rights. And the starmcaneth heavenly intuitive knowledge."

"Now, my dear Solon," said Paul, " will give you a few maxims-maxims that are as old as the universe liself, and then we will go our way and leave you to your work.

"Except ye become as little children ye can in no wise enter the kingdom of heaven;" in other words, the kindom of happiness." "A little child is naturally simple, in

sale at this office. Price 25 cents.

voice of man, to the vision of the dagger which warned Macbeth against the crime he contemplated. He claimed be so crowded. the whole affair was an allegory and said: "It is incredible only when the de-

mand is made that the whole story be accepted as literally true." Thus good orthodox preachers are de-

molishing one by one the sacred stories of the holy Scriptures. How long, Great God, how long is thy inspired

record to be trifled with by puny man n his feeble attempts to render untrustworthy thy infallible word? What

will be left when they close their criti-

Whatsoever situation in life you ever

wish or propose for yourself, acquire a clear and lucid idea of the inconveniences attending it.-Shenstone,

labeled "Christian civilization" among hem? WHAT WILL BE LEFT?

How much were these people the

of the tremendous revolution in senti-

A HARD PROBLEM.

Now comes the painful intelligence that Rev. Wm. Lloyd, pastor of the Central Congregational church, New York, in a discourse on the evening of

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## SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

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

THE MANIFESTATIONS AT STRAT- porket, opened the door, looked in the trunk, and the articles were gone! Dr. FORD, CONN.

Phelps states that he was confident to receive his instructions-Capital I. The manifestations at Stratford in the there was no deception in the case, and Right he is, this development needs no house of Rey. Eliakim Phelps, as re- that he then, for the first, felt that there spool, and key, arise from behind the ported by Capon were every way more assistance from the spirit world-as has sofa, which stood diagonally across the astounding than those beginning two never believed in the appearing of years previously at Hydesville, N. Y. ghosts or departed spirits warnings or was a mystery about the affair. He had been proven. All the requirements corner of the room. He arose, went to necessary are a gullible public-his own the sofa, looking behind and under it, The character of the Phelps family, be testimony being that Spiritualists are but could discover nothing which might anything of that nature, and, at the longing as it did to the most intellectual age of three-score, had never scen or give impulse to the articles. While ex-and religious in New England, and the heard any thing connected with that amining the carpet about the sofa to the found a hungry lot of us, for we were carefulness with which the phenomena seeking a prophet from another climeclass of phenomena. The evidence upfind if any other things were there, old and young, great and small, intelliwere observed for more than a year, without success, as his eyes were dion which such superstitions, as he places them beyond the pale of trickery. termed them, rest, he had never exgent and weak-minded ones, the latter rected to one spot, there arose from that predominating-I being one of the num amined, and, while he had no proof The house was a fine country mansion very point a piece of cheese-rind, per and Dr. Phelps had resided in it for ber. positive that they were impossible, and haps eight inches from the floor; when nearly two years before anything un-That we were unbalanced is proven never did occur, he had no evidence to he saw it first it arose four or five feet, place. On the tenth of by the fact that we entertained said found a belief upon that they ever had. passed over the sofa, and fell on the March, 1850, it being the Sabbath, Donoyan for a month, with his coarse Dr His idea of spiritual manifestations floor. He is positive it was not there Phelps and family, consisting of Mrs. seems to have been that most, if not when he was looking at the carpet, and illiterate manifestations. Imagine individuals, many of us claiming, we have Phelps, two daughters, and two sons, all, followed by a strict scrutiny, might knows there was no visible means of its the eldest a daughter aged sixteen, a outgrown faith and have ripened into be accounted for on natural or known moving. knowledge-yet sitting for three hours son of twelve years, and a second principles, or some physical means, "Mr. M---- suggested, as he daughter of six years, children of Mrs. singing "Nearer, my God to Thee," then to give the Devil his dues-singing"Helwhich would disrobe them of the mysabout to leave on Wednesday night, that Phelps by a former marriage, and anterious altogether. But it was not to If the strange phenomena should return, other son of Dr. Phelps by the present rest here. On the same day (March marriage, not then three years old, all 11th) the moving and throwing of furhe would like to have some other persons called in. Early the next morning, attended church, and an Irish servant niture commenced. An umbrella, stand-Thursday, the 14th, the manifestations girl, who had been employed in the fam- ing at the end of the hall, leaped, withcommenced about as they had on the previous day. Soon after breakfast a ily some six months, and had shown out visible assistance, a distance of at herself to be honest and trustworthy, least twenty-five feet. Dr. Phelps saw sheet was found spread upon the floor, had gone on that day to Bridgeport, to the movement, and knows there was no several Bibles were opened at different places, the candlesticks, in a row, the attend the Catholic church. 'On leav- perceptible agency by which the motion ing the house in the morning, it appears | was produced. A bucket standing at highest in the middle, and covered with that the doctor had secured the cham-ber doors, and put the keys in his nocket: those which could be were as nails, forks, knives, spoons, bits of a sheet; other articles changed about the room, without any seeming design, more than to attract attention.' Mr. locked inside and the keys left in them. tin, iron, and keys, were thrown from - proposed that notes be des M---The only door by which the chambers different directions about the house. patched to Rev. Mr. W----, Congrega could be entered was' locked; and the He says, "There were times when they tional minister, and Mr. Plant, a lawyer key taken by Dr. Phelps. He also of high standing and respectability, came from such directions that they locked the front door inside, left the key might have been thrown by some perwhich was accordingly done. It was at in the lock, and, passing out at the son in the house"-at least, that may be this time that they first began to hear back door, locked that, and placed the admitted, but in very many cases the rappings and heavy poundings. A loud sound, like some person striking the key in his pocket. On returning from motion and point of starting were such church at noon, the front door was as to preclude all possibility of decepfloor with some heavy substance, was found standing open; the chamber tion on the part of persons in the rooms. heard, generally in the middle chamber. doors, which were left fastened, were During the afternoon, Dr. and Mrs. This was usually done when no one now open; and in the nursery the fur-Phelps had occasion to go to Bridgewas in the chamber, and on any one niture was thrown about in disorder; entering all was still. In one instance port, a distance of some three miles. chairs on the bed, and thrown down up- During their absence the shovel and a chair was seen to rise from the floor and accept all that comes under the on the floor; the shovel, tongs, and and beat down again, five or six times, tongs, standing in the dining-room. poker, with other things, were in unusual positions and places, every thing showing unmistakable signs of the fastened to the knocker of the back were thrown violently down the basewith a violence which caused the house to tremble so as to be felt in all the adjoining apartments. A large plated some rude hand making misdoor, and the mirrors in the front chamcandlestick, standing on the mantel, work chief in their absence. Upon their dis-covering the disorder here, Dr. Phelps bers covered with sheets and tablewas moved by some unseen power to mortals be. cloths, as is the custom in some parts of the floor, and then rose up and down, passed into other rooms on the same the country while a person lies dead beating the floor, until the candlestick floor, but could see no further evidence in the house. The crape on the door was broken. This was the first article of intrusion. The first supposition was, Dr. Phelps did not see, but the coverthat was damaged about the house. very naturally, that some person or ing on the mirrors he removed with Several times during the day loud persons had entered and robbed the his own hands. The position of the mirnoises, like some one pounding with an house. Search was immediately made rors in one room was such that the covaxe or some heavy substance on the in the closets where silver plate, spoons, erings could not, without great difficulty floor, were heard in different parts of forks, etc., were kept. All were found have been placed there by any person the house, and several times the loud safe and undisturbed. A gold watch, about the house. Various articles were poundings terminated with a frightful left in an exposed place, remained there said to have been thrown about the scream; it was not a cry of distress, or as left. The impression still remained anything that could be easily imitated, room-the phenomena continuing in his that burglars had been in; and, on exseeming like something between the cry absence about the same as when he was amination of the windows, one was present in the fore part of the day. of a cat' and the bleating of a calf, but found that could be raised from the out-Soon after sundown all was again quiet, louder than either. These sounds ocside, and though there was no evidence and so continued through the night. curred in all probably twenty times of entrance having been made there, no "The next morning, (March 12th,) while the manifestations were going on. doubt existed that this was the place of soon after the family were up; the same Sometimes the screams seemed to be in access. Thinking they might return phenomena began; knives, forks, spoons, the third story, sometimes in the frontduring the afternoon, Dr. Phelps reblocks of wood, nails, etc., etc. were hall chamber, several times out in the mained at home, the other members of thrown from different directions, and yard, and occasionally in other places. the family going again to church. Being with increased frequency, attended by There was at no time any audible exleft alone, the doctor armed himself, and, still stranger circumstances, and those pression of words. The sounds conselecting a seconded position, awaited of a still more mysterious character. sisted of poundings, knockings, and the return of the burglars. There was Mrs. Phelps expressed some alarm, and screamings. On this day the first imno-disturbance during the afternoon; a wish that some of the neighbors might no sound of footfall; all remained quiet. be called in. Dr. Phelps called on a reages were found which will be spoken of more fully hereafter. On the return of the family, after the tired clergyman of Stratford, a man of "In the evening of this day, just after service, usually closing at three o'clock, extensive information, much experience, several other articles were found out of and-sound judgment, who was universisome young ladies had called, Dr. P.'s daughter returned to the parlor, it being place, but not in a way to make it cer- ly admitted to be capable of rendering between nine and ten o'clock. After do what I can for you, Bro. W." tain that they were not moved in the correct judgment and good advice morning. Articles of kitchen furniture in such a case. He requested him to seeing the young ladies to the door, an were changed about. A teaket(le, which call and spend an hour at the house, to shovel, tongs, and poker, leaped from thing's the matter. iron stand, in which stood the fire- tions are no-good-won't-work-some found hidden behind some boxes in the told him that his family had been a lit middle of the floor, and arose up and cellar. The bread, sugar-bowl, eggs, tle excited by some occurrences in the beat the floor with a force that made and numerous other things kept in the house, but did not state any of the de a jar that could be felt, and the sound kitchen, were found where they did not tails of the matter, but desired that he heard, in any part of the house. This belong, and where they had evidently would sit with them for a short time was seen only by the daughter, but Dr. been placed in some way which the and witness for himself. He remained P. and wife heard the noise. The family could not account for. Upon endaughter ran through the dining-room all day, but was at first, firmly of the tering the middle chamber, occupied as to get up stairs, and, as she passed, a opinion that the occurrences were proa sleeping-room, a sheet was found duced, in some way, through the agency large table was standing, with other spread over the bed outside the counterof the girl, or some other person about furniture, arranged for breakfast the pane, and beneath which was a nightnext morning. The table was three the house, and his main attention was gown and chemise laid out with the feet nine inches wide, and five feet three inches long, made of solid madirected to the girl in the kitchen, or arms folded across the breast, with the children, in the expectation that he stockings placed in a position to replogany; and when she entered the room should detect them in doing it. resent, as it seemed, a corpse dispo it rose up and heat five or six times "The door leading from the parlors to as is usual before placing it in the coffin. against the floor with a force which the kitchen was, by his request, locked On the wall were written characters renade the house jar. The noise was and all communication between it and sembling those said by certain clairthe other parts of the house cut off: heard by many persons in the house. voyants to belong to a spiritual lanstill, the throwing of articles went on Mrs. P. was alarmed, and screamed guage, but which none of the family out, 'Oh, take me from this place! as before. The children were sent out were able to decipher. Whether they of the room, and the doors locked; but had any significance, or how they came this made no difference. He stayed o'clock, p. m. Previous to this time all there was alike an unanswerable ques through most of the day on Thursday. manifestations had ceased by sundown, tion by the family; they had not oband returned soon after breakfast next or a little after. served them before. Occurrences ceased "An umbrella which he was carrying morning, and remained most of the time for that day and night, yet. no one for nearly three weeks. He became was in a mysterious manner, torn in sev thinking of any mystery in the matter, eral pieces. His pantaloons were torn satisfied, before the close of the second they imputed it to roguish boys, or day, that neither the girl in the kitchen from the bottom upward, as high as the others, who had effected entrance with nor the children had any agency in proknee, and sometimes higher, and were false keys, for mischief rather than for literally torn to ribbons, an inch or more ducing the strange movements. Durrobbery, and that the culprits would ing the day (March 12th) some of the wide. This occurred several times un detected. The next morning, neighbors were in the house, and small soon be der the immediate inspection of Rev March 11th, when the family went up blocks of wood were seen to fall in dif-Mr. M., which seems to fix the fact that stairs, after breakfast, the middle chamferent places in their presence; but only in those instances at least, no power ber had again been visited, exhibiting visible did it.. Thus it continued for one person noticed them in a way to exmuch the same scene of disorder precite inquiry, and that person was reseveral weeks, clothing to the amoun sented the previous day. A sheet was quotted not to mention what she had of twenty dollars being destroyed. At spread out upon the floor, the washone time, while he was riding in a car seen. stand laid upon its back upon the sheet. "On Wednesday, March 13th, the riage with Dr. P., his cap on his head a candlestick set upon the stand, the was torn in a mysterious manner. manifestations commenced early in the washbowl placed upon one side, and the morning, in the middle chamber, the and his pants torn from the waistband pitcher on the other. The nightgown room in which two children slept, and to the bottom, in a way that no human and chemise, used on the previous occa began while they were both asleep, power could have done. Dr. P. heard sion to represent a dead body, were them torn, but could see nothing doing "Rev. Mr .--- came in soon after found one in the bowl, the other in the breakfast, and remained during the day. it, and knows the boy could not have pitcher. It appears that these articles done it himself. It was on this day Several Bibles were opened at different of clothing were not then in use; they had passages, which seemed to be selected March 15th, that images, dressed in ar been placed in a trunk which stood in with a great deal of care, and indicated ticles of clothing, were again seen; only a closet adjoining that room. They either by placing small pieces of paper two or three appeared on that day. Th were replaced in the trunk when re- on them or turning down a leaf. Thes nost extraordinary occurrences of this moved from the bed the day before. As things first occurred in the middle kind took place on Saturday, the 16th. they were conversing in relation to the chamber, where the library stood. Soon after breakfast two or three imdisposition of the things as above stated, While the family were at dinner simages appeared in the middle chamber; Mrs. Phelps looked under the bed, and soon again another, followed by others ilar things were done in the parlor addiscovered articles there, partially conjoining the dining-room. Two Bibles still numbering in all eleven or twelve cealed by the bed, resembling those in and an Episcopal prayer-book were They were formed of articles of clothquestion. They were taken out and proing, found about the house, stuffed to opened at different passages, chairs nounced to be the same. Dr. Phelps had turned forward on the floor, two solat resemble the human figure. A lady's not before examined them, but then dress would be stuffed in some cases lamps placed on the floor, a hat and took them, noted the name and number man's cap put one on each; nearly with a muff; again with a pillow, and on each, as they were marked, folded every thing in the room had been sometimes with other dresses: a bonplaced them again in the trunk. renet and shoes were aptly placed to commoved, and in so short a time, that it marking that he would put them where seems wholly inadmissible that any plete the figure. These, on this occathey would stay; did not lock the trunk person about the house could have done sion, all but one, represented females not having a key, but locked the closet It; beside, the whole household were in in the attitude of devotion, some having and placed the key about his own per-Bibles or prayer-books placed before the dining-room, all seated at the table. son; then requesting the family to all them. One formed of Mrs. P.'s dress, so except the servant, and she was emleave the room first, which they did, the much resembled the real, that the little ployed waiting on the table. doctor, following, locked the door of the "In the afternoon the demonstrations were confined to the middle parlor; Dr. boy, scarce three years old, coming into room, and kept the key. Having obthe room with his sister, older, whisserved that Mrs. Phelps seemed a little 'Be still, ma is saying prayers.' and Mrs. Phelps, and Mr.pered, troubled as to the mystery, he thought part of the time, the eldest daughter, be -. and. a (To be Continued.) to convince her that there was no mysing present; in the absence of the tery in the matter, and, having secured daughter the doors were locked, and A STARTLING FACT. closet and room, he descended to the three first named only were present. The Progressive Thinker was the the rooms below, following them all. "The throwing of various things oconly Spiritualist paper that had the After the lapse of some fifteen minutes, cupied the afternoon. The articles enterprise to publish Prof. Barrett's some person spoke to the doctor, upon thrown were picked up and placed upon address before the National Association which he went up to the chambers. At the mantel, and between the hours of the head of the stairs, out in the hall, one and four o'clock, the number Convention of Spiritualists We have his address, covering three pages, and he found the same articles which he amounted to forty-six; among which were nails, bits of tin, iron keys and five other fine addresses and articles, had left as before stated. He examined them, and was positive they were the small blocks, all of which were gathered one by Col. Ingersoll, grouped in on nader, and we want to send out 1.000.000 same. He went to the door, found it from different parts of the house; most locked, entered by applying the key of them from closets on the second them. It is worth ten times its weight in gold. from his pocket, went to the closet, floor and the chambers. At one time, Read the article on 5th page headed found it locked, took the key from his while Mr .---- was standing near the "Fifteen Cents."

center of the room, a padlock, which was UNDER THE ASHLIGHT. known to have been in the closet of the middle chamber, fell at his feet. He took it in his hand, letting it fall from AN IMPOSTOR "EXPOSED-HOW different heights, to discover-the prob-TO DEVELOP AS AN ARTISTable distance it must have fallen to produce the concussion. After various HOW THE TRICK WAS PERtrials it was judged to have fallen not FORMED-WHAT FOOLS THESE more than two or two and a half feet MORTALS BE! As Dr. P. was sitting, perhaps ten feet To the Editor:--Evansville is in a from the piano-forte, he saw a small state of excitement over a recent visit toy-mouse, which was on the piano, of one of the greatest impostors, arise as if tossed, and, describing a feel, we have in our spiritual ranks to-day. Some four weeks ago there ar-rived in our midst Mr. Frank Donovan, parabola as it came. fall at his side, so near that he took it from the floor without leaving his chair. This he speaks the supposed medium, who claims me-diumship is no gift, but obtainable, proof seeing as distinctly as he ever saw anything, the whole being perfectly in his view. He also saw, in the same way, among other things, a nail, cottonviding your purse is of sufficient length

la Hei-le Hei lo," a song sung at all German festivities, especially towards the wee small hours when drink is sunposed to make one happy, forgetting the cares of life. But we endured all this, for we were waiting for pictures on wet handkerchiefs-supposed to be the work of the spirit world! Yet he, Donovan, had spent all day outlining the cuts from and almanacs, with an indelible pencilas is youched for by the lady with whom he boarded, as her son was kept busy collecting old papers from hotels, and cigar stores. These papers he would take in the back yard and burn-though asked for them. Enclosed, Brother Francis, I send you a sample of my recent development-which came to through impression, after -I heard the above testimony from the lady. This is a fac simile of what Donovan gave us; the imagination of each sitter was stretched with that earnestness only known to those who open their mouths name of Spiritualism. Many of us felt there was the resemblance of father. brother, mother or sister, and preserved these treasures with the utmost care and tenderness! Verily what fools we Let all try this experiment of transferring pictures, which will awaken us to the fact that two-thirds of what is given us to-day that causes such wonderment is produced by the spirit yet in the body. Outline your picture carefully with an ordinary indelible pencil, wet your cloth, or handerchief, place face downward, then with a little pressure of the hand; then raise the picture, when lo! you will find, yourself a full-fledged medium, with an artist control! Then, if you can bury conscience (or have none), as seems to be the case with these charlatans, you are ready with an emphasis on the green. for one to perform alone. "

## MEDIGAL MONOPOLY.

THEFREEDOM-LOVINGPEOPLEOF speak, as this will be the last opportun-MASSACHUSETTS STRUGGLING ity." To this invitation Dr. Harvey FOR LIBERTY-AN ADDRESS TO THE PEOPLE OF THAT STATE FROM THE AMERICAN HEALTH "As there have been no arguments

FROM THE AMERICAN HEALTH presented, I have nothing to reply to. I CLUB, ILLUSTRATING THE FACT THAT THE TYRANT'S HANDS and we understand the committee." HAVE HAD THEM BY THE

THROAT. For almost sixty years prior to 1894 the practice of medicine was substan- vious understanding between a major-tially free in this State, and during the view of the members of the committee last half of that period it was altogether [ free, while many of the States had op-pressive medical laws.

Statistics show that the death rate in Massachusetts was lower after the old medical laws were repealed, and lower most easily deceived. Yes, he than in any State in which such laws existed.

> the regular school, Dr. Lockhart, in an article on "Medical Legislation," in the Medical Brief, an old school journal of large circulation and great influence, "When, about 1830, the common says people became aware of the iniquitous character of the medical laws on the statute books of the several States, the demand for repeal was so emphatic that in a few years not a vestige of such laws was left unrepealed." Dr. L. further says: "If, as it is claimed by the advocates of such laws, their object is to protect the people from incompetent practitioners, the death rate of the States in which such laws have been most rigidly enforced compared with the death rate where they have not existed, proves them to be an utter and egregious failure. Massachusetts is a That this program had been formed

notable example. For more than thirty years previous to 1894 the practice of medicine was absolutely free, yet the death rate was smaller than in other States having stringent medical regulations. The unlicensed quackery of Massachusetts was less pernicious than the licensed quakery of other States.

newspapers

The people of Massachusetts were con tent to be free in the choice of physi-cians and all physicians who had confidence in their own ability to compete with others in curme ing the sick were satisfied with that condition, especially if they believed in the doctrine of equal rights to all, special privileges to none. But those doctors who do not sympathize with the American doctrine of equal rights, and those who dare not rely upon their own merits as physicians to secure them a living, want laws passed to give them

a legal advantage over others. Prof. J. J. Lawrence, A. M., M. D., editor of the Medical Brief, said in that journal for November, 1895: "Every time a restrictive law is proposed it is intended to benefit some one or more a the expense of others similarly situated The man who wants laws passed to make things easy for him is a member of that large class who live by their wits. There is nothing solid about him. He resembles the borrowing friend, or the man who speculates in futures. He goes about skimming the cream from everybody's milk and pays no toll. The law which he has engineered to the statute books aids and abets in the process.

Now to the point: In 1894, an act, enitled "An act to provide for the registration of physicians and surgeons," passed the Legislature of Massachu setts. Te bill was prepared and lobbled through to its passage by a small selfconstituted medical ring, and all, or nearly all of the members of that ring. now hold good paving positions, under that act. Those doctors had tried for many years to get their pet measure adopted, but they were successfully opposed by distinguished physicians, eminent clergymen, literary men and women of note, and prominent business men, until 1894. Their success then was due, in large measure, to the influence of Governor Greenhalge, and this pow-

The committee reported against the bill, which fact gives good ground for

ente they and the

the opinion that there did exist a previous understanding between a major and the officers of the Board of Registration that, despite all argument, the bill should be rejected and the registration act sustained At the request of the A. H. C., Mr.

Douglass introduced the same bill into the Legislature again on the 25th of January, 1897, and again it was referred to the Joint Public Health Committee, An eminent physician and writer of

It came up for a hearing on the 12th of February, and the Chairman of the Legislative Committee of the A. H. C., Dr. Bland, Lawyer James Morton, Mrs. Dr. A. E. Pratt and other friends of the bill were there prepared to advocate its passage. To their astonishment the Chairman of the Committee, Senator C. E. Folsom, refused to hear a word in favor of the bill, but after listening to out, a speech from Dr. Jeff, Cushing Gallison, a member of the committee, against the bill, and against hearing any arguments in its favor, and after asking Dr Harvey a question which brought out a speech from him in line with Dr. Gallison's views, he announced his purpose to rule against hearing arguments for the bill.

in advance by the parties who played their part so well, there is small room to doubt. Again Dr. Harvey could have said: "The committee understand us, and we understand the committee." That the Boston medical trust, which monopolizes the offices created by the registration act, controls the committee

through some silent influence, is clear What the nature of that influence is, all are at liberty to have an opinion. In a criticism in the "Medical Brief" upon a circular letter sent to the doctors of Massachusetts in 1893, by that trust, the following significant sentences appear: "The inventors of such contemptible schemes to deceive the people and their representatives are none too good to buy legislation where less expensive

means fail. They are a blight on any business in which they may engage, and doubly disgrace the profession of medicine." The American Health Club was or-

lic men-including Congressmen,

for work, and a green field awaits youevil and powerless for good. It presents this address to the people, with Now, wherever this said Donovan a firm conviction that if the full iniquity may pitch his tent, we Spiritualists of of that act could be brought to their Evansville will give 'the readers this bit of advice: Assist' him in making attention, they would demand its repeal in terms so emphatic that their the pictures, if you must have them, for representatives would not dare to longer you will find it avitedious undertaking uggle with their interests, but would find themselves confronted with the al-Then, his test 'producer-his telegternative of restoring medical freedom raphy-just you place yourself where to the people or retiring to the shades you get a full view of his hands as they of private life. drop on his knees, while you are asked The American Health Club is in line to write the message-which are of such with the views of Dr. Benjamin Rush, depth as "I am glad you are here-will famous both as a physician and patriot. who, a century ago, said: "Laws re-Follow these directions, and condistricting the right to practice the heal-ing art to one class of physicians, and erful ally was secured by assurances from the ring that their bill had the endenying to others equal privileges, condorsement of all the medical societies of the State, whereas we are informed that a very small number of the allo pathic physicians endorsed it, still fewe homeopaths, and, so far as we have seen able to learn, only one eclectic and he is now President of the Board cial privilegestonone. There were those of Registration, created by the act. who opposed the principles of democ As a matter of course these lobbyists racy, and defended those of monarchy pretended that the purpose of their bill in the "times that tried men's souls. was to suppress quackery, and save the They were overpowered, but not conpeople from its evils, in spite of themvinced. Those Tories of the Revolutionselves. The absurdity of this pretence is ary era have never failed of successors clearly shown by the that every quack in this country, who if they cannot rewho had been in practice in the State store the rule of kings, are determined for three years prior to the passage of to establish a despotism of rings the act, was by that act raised to th If they cannot have a monarchy they legal level of the most scientific phy are resolved to establish an aristocracy sician, by the payment of a fee of one in this land, dedicated to freedom dollar to this-now-official ring of doctors, while all scientific physicians, as well as quacks, who had not been in in this State three years bepractice fore the act passed, have to pay ten dollars to the State medical ring for the privilege of advertising themselves as doctors of medicine. country persistently trying by This act is a menace to liberty, a fo to medical progress, a disgrace to the statutes of the State, and an arrant humbug. We have good old school ously alarmed. authority for calling it a humbug. Dr Lawrence says in his journal: The cry for legislation to protect the medical prefession and the people from quack ery is arrant humbug. Nothing l good sense of the profession itself and the enlightenment of the people at large can do this." In January, 1896, the American Health Club appointed a committee to prepare a bill to restore medical freedom to the neonle of this State, get it introduced into the Legislature, and press it to passage. Their bill was introduced by nsk Representative Douglass of Boston, on the petition of the Chairman of the Legislative Committee of the American Boston, March 1, 1897. Health Club. The bill reads as follows "Section 1. All citizens of Massachu setts, of sound mind, who are not under conviction for crime, shall be, and they are, entitled to the right and privilege to select their own physicians, to employ the same, and compensate them for their services. price 25c.

**FIFTEEN CENTS!** 

PROF. BARRETT'S ADDRESS.

5

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 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 sena forth to illuminate the minds of those who have not had an opportunity to read them. The first page of this paper contains helecture by Col. Ingersoll, given in a

Chicago puipit. It scintillates through-The second page contains a highly interesting lecture by Mrs. Cora L. V.

Richmond, on the "Dwellings of the Dead." The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb vol-

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

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

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

able. The first page contains an excel-lent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the 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 ganized in Boston in 1895, for the promotion of health, through the enlightenment of the people on all subjects re-Coils Around Washington." lated to the prevention and cure of The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully disease. It has a large membership in this city and State, and more or less suggestive. The third page has a strikmembers in every. State, comprising ing illustration showing how the Romish the most progressive physicians of all Church treats heretics. This page and schools, clergymen of various denomithe fourth also have a continu nations, literary men and women, pubation of the "Romish Octopus." The fifth page Sen has that remarkable poem, "St. Peter At the Gate." Every freethinker should ators, etc.-and private citizens of intelligence, culture and progressive ideas. read it. It is full of excellent "points." Its desire for the repeal of the medical registration act of 1894 is based upon It also contains interesting facts in ref-erence to the Romish Church and offibelief that that act is potent for ces. The sixth, seventh and eighth pages have the following: "Monaster-ies and Convents-Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for 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 two papers can have them both

Then, in the dark seance, the first and most important step: See that he has no confederate, and hold on, not only to the left hand (for all hands are joined) but with a death grip to his right-when it will be proven that he ssesses no gift, according to his own testimony. The last seance given in our house brought this latter fact to the surface An elderly lady-a good honest Spirit ualist-testified, as she would under

oath, that under a pretense of scratch ing or rubbing his face, another hand supposed to be that of the lady to his left, was placed in hers. She felt his every movement, as the supposed manifesta-tions were going on. Which,, of course, when accused, he denied, promising us a test circle, which he took the pains to put off for nearly two weeks, when This happened between nine and ten if honest, it should have been done im mediately. Yes, he gave two tests seances before he left, making his own conditions! the manifestations being carried out through the confederate.

This can be proven. In behalf of truth, I send this state ment on its mission, with a hope that Spiritualists at large may profit by our experience. How will we ever get rid of the ridicule and censure placed upon us, if we entertain such exhibitions as these? Think of such conundrums as these propounded to a deacon of the First Baptist church, who ventured out for the first time: "Why is Jesus like a chicken? Because both were hatched in a manger." "Why is the Bible like the Police Gazette?" It is needless to say the Deacon retired in disgust, say-"What blasphemy."

How camp associations could harbor such sharks within their grounds, and expect the angel world to manifest through the media of honesty that might be there, when as Sister Eva A Cassell, in her report of the Ayers Temple exposure says two-thirds of the so-called materialization is false or un true-and we find that trumpet, slate writing, and spirit-drawings are all so easily duplicated. 10 p It behooves us as Spiritualists, to ply

the brakes, before the engine of Spirit nalism-or truth-runs to destruction through the breaking into our ranks of these wolves in sheep's clothing. It is worse than highway robbery; and the penalty ought to be, so severe that an example made of a few of them would soon rid us of these serpents in dis guise.

Let us bring out the hatchet of deter mination, and hew away until they will no longer find fields of labor. The longer we conceal what, we know to be truth, the less will be the opinions of all honest investigators. Spiritualism has never been injured by airing these exposures, but by concealing them. We invite all honest mediums to visit us, but we have through our past ex-

perience ripened from natural greenness into that state where we know right from wrong, and truth from de eption. MRS. J. W. KRATZ. Evansville, Ind.

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

"Section 2. That all acts and parts of acts inconsistent with this act are here by repealed.

"Section 3. That this act shall take effect from its passage." office.

It was' referred to the Joint Public Health Committee of the House and Senate, where it came up for a hearing January 17. Through the courtesy of he Chairman of the Committee, Senator some volume, wherewith to sweeten Hutchinson of Boston, the hearing was continued for three days, during which \$1.00. For sale at this office. time speeches were made in the interest of the bill, and in opposition to the regis- frey Higgins, Esq. (Library of Liberal Dr. T. A. Bland and Lawyer A. W. field to write an impartial and honest Crossley of the American Health Club life of Mahomet than Godfrey Higgins, committee, Lawyer Jas. Morton, Dr. and this volume is intensely interesting Moses W. Kidder, Ex-Health Officer of It should be read in conjunction with Lowell, Prof. Clark, Dean of the Col- Gibbons' work. For sale at this office. lege of Physicians and Surgeons, Dr. J. Price 25 cents. T. Simpson, and quite a number of

No person spoke against the bill, or in of Man." Two papers, given in the indefense of the registration act, although terest of spiritual science, by Michael the President, Dr. Miles, and the Secre- Faraday. Price 15 cents. For sale at tary, Dr. Harvey, of the Board of Reg- this office. istration, were present, and were given istration, were present, and were given "Arcans of Nature; or the History full opportunity to be heard. At the and Laws of Creation." By Hudson close, Senator Hutchinson said to Tuttle. A well-known and most provery Dr. Harvey: "If you desire to be heard | found treatise. Cloth, \$1. For sale at on this bill, now is the time for you to this office.

stitute the Bastiles of our science. They now for five cents. All of our regular are relics of monarchy, vestiges of subscribers have read their contents. despotism. They are wholly out of place in a republic."

T. A. BLAND, Chairman.

"Mahomet, the Illustrious." By God

Send The Progressive Thinker three months to some friend, and thus get Our forefathers rebelled successfully him interested in the cause. Stamps against king rule, and founded a govtaken on small orders. ernment upon equal rights to all, spe-

We sincerely hope that no Spiritualist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one clse) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

Under the head of "A New Pro-Their plan is to use the machinery of the republic to subvert it; and their gramme," we announced a radical new method includes deception of the peodeparture from the general routine of ple by false pretences of devotion to work assumed by the average Spiritualtheir interests, control of political parist paper. We do not follow old ties, and bribery of public officials, established usages unless we are That there are various rings in this thoroughly convinced that they are the those best, which is very rarely the case. Wo means to get full control of the governestablished the original dollar Spiritualments of citles, states and nation, is a fact so patent that the people are seriist paper, and introduced a new era in

the line of Spiritualistic journalism. The facts here given show that med-Others have followed after us, but in ical rings are among the most active. all candor the only thing in which they persistent and dangerous to liberty and progress of any institutions of the ring genus with which we are called upon to have equalled us, is in the price of the paper-one dellar.

deal. The A. H. C. has grappled with We now have three books which we this evil with a determined purpose to send out at a nominal cost to our subextirpate it from American soil. To scribers: The two volumes of the Encythis end we have already had our bill clopaedia of Death, and Life in the introduced into Congress and various Spirit-World, and The Next World In-State Legislatures. We earnestly and terviewed. The three volumes will be confidently ask the co-operation of the sent out to those who remit a year's press and the people in this herculean subscription to The Progressive Thinker By order of the Legislative Committee. 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. "Ancient India: Its Language and The Next World Interviewed at 35 cts. Religions." By Prof. H. Oldenberg. Those who order the three books at one The subject is of unusual interest a time will get them as follows: the present time, and it is here treated Vol. I. of the Encyclopaedia. .....\$ .45 in a way to interest and instruct all readers. For sale at this office. Paper, Vol. II. of the Encyclopaedia .....

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bound in cloth, \$1. For sale at this Vol. I. of the Encyclopaedia ..... 400 Vol. II. of the Encyclopaedia ..... 400 "From Soul to Soul." By Emma Rood The Next World Interviewed ...... 250 Tuttle. Lovers of poetry will find gems Each of these books is neatly and of thought in poetic diction in this hand substantially bound in cloth, and printed on fine paper, and as prices go, are well hours of leisure and enjoyment. Price worth one dollar per volume.

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Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors "Progression, or How a Spirit Ad about it, and get them to subscribe for vances in Spirit-life." "The Evolution The Progressive Thinker.

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

# thers.

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From, Spirkualist Exchanges.



DOINGS, ETC., THE WORLD OVER.

TO CONTRIBUTORS:-It is impossi-| will at any time hold a scance at my ble to publish everything that comes to residence in the presence of a few of this office, however meritorious it may my friends and produce a materialized be, and no one should feel in the least spirit, I will not only make a public reoffended because his (or her) article traction, but will give the medium a does not appear. Our space is limited, purse containing \$100." and we often deeply regret that certain Mrs. Frank Ainsley and Mrs. L.

articles are crowded out. Bernier, trustees, write from Oakland, Cal.: "The First Christian Spiritual So-Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakciety of this city has been holding meetings regularly right along, and, true to ers, or anything of special interest, send its principles, is striving to spread the us a brief item, please. A great deal light of truth and lead men into the way and be expressed in a dozen lines; but that leads to true liberty. For the past long reports will not be used. Meetings few months Mrs. C. Cornelius, a good are of local interest only. We extend a test and inspirational medium, has occerdial invitation to all speakers to send cupied our rostrum twice each Sunday, in their appointments to lecture, and and through her ministrations our so general movements, which will be read by at least 40,000. We go to press early bers and been the means of setting ciety has held together, gained in num-Monday morning, and items must reach many a skeptic to thinking. We feel us as early as Friday or Saturday in that we can say that, by her unselfish order to have immediate insertion. and earnest efforts in behalf of our Communications must always be acloved cause. Mrs. Cornelius has won a

communications must around address loved cause, hit of content and regard. of the writer, or no attention will be paid to them.

Sunday, March 7, a meeting is to be held at Loring Hall, 11th and Clay streets, Will C. Hodge is located at No. 3 Elizfor the purpose of taking steps whereby abeth street, Chicago, III, and is open for engagement on liberal terms. So be united under one charter—united in cleties desiring the services of a first- heart and object for it is felt out here class inspirational speaker and advo- in the 'Golden West' that if Spiritualcate of practical Spiritualism will do ism would be respected, and the rights well to correspond with him. Will at, of its mediums and workers recognized, 'organization and harmony' must be the tend funerals.

Rev. Adam Clark, of Holland, Mich., watchword. We can command no rea Methodist minister, is agitating a spect unless we combine and live in a scheme to have the Christian churches manner to merit it.".

of this country unite upon a national Thomas M. Locke, president of the Christian emblem or banner, to be Philadelphia Spiritualist Society, writes: pinned onto all Protestant pulpits, car- "Brother E. W. Sprague and his good wife have been serving our society with ried at the head of funeral processions recommended or recognized by an orand Sunday-school parades. The plan ganization can do no good in this city. great success during the past month. His audiences have increased largely is to use the colors red. white and bluethe red to represent the blood of Christ, every Sunday during his stay with us purity, and the blue the Brother Sprague is one of the most the white bruises of Jesus. A friend suggests earnest and zealous workers in our that they should make at least one-half ause. He is ably assisted by his wife, of the banner blue, because the Christ giving spirit messages. I think the National Association acted wisely in securprinciple gets more bruises from them ing his services as a missionary. There seems to be a demand for workers of than from any other class.

The New Orleans Picayune, March 1 his class. He is eminently qualified to says: "For several months Mrs. Dr. Hilbuild up weak societies. His style of ligoss, of Anderson, Ind., has been in e city preaching to the members of oratory, blended with a wonderful magthe local branch of the order, and last netic force and power, will make him a evening she performed the rites after success wherever he goes, and with all these qualifications he loves the workan eloquent address. For half an hour told me in conversation a few as he or more she spoke upon forms, ceremodays since. Any one of the old Spiritnles and baptism, and blended many beautiful thoughts into her eloquent ualists who remember our arisen brother, E. V. Wilson, one of his controls. talk. She pointed out the necessity for can readily appreciate and recognize careful home training with the young, the value of such speakers on our platand called upon mothers to have a care forms to-day. . The world needs just with their children, that they might see such enthusiastic workers. He and his the right way and believe in the growing belief of Spiritualism. She urged good wife came among us as strangers, those just entering the belief to use this being their first visit to Philadel phia, but they have made for themtheir influence in teaching others not selves many friends, so that we dislike to enter a church which deprives one of being happy, but to enter the ranks of to part with them. I am happy to say the Freethinkers. The four young we have secured their services for two maidens were seated on the platform, months next year. They leave us to renew their labors in New York State, each robed in white, and when she had and we predict for them great success completed her address, one after anothin the dissemination of our beautiful er the applicants were brought forth philosophy."

and baptized in the name of Spiritualism and she added, 'may the snirit The Grand Ledge Spiritualists' camp guidance protect the young applicants will open its session for 1897. Thursday, throughout their entire life.' Then July 22. First formal exercises. Supwreaths of white flowers were placed day, July 25, to Sunday, August 22, inupon their heads and the ceremony lusive, with the following program of The young ladies were: Misses speakers: Dr. J. C. Batdorf, Mrs. Ma-Mabel Kline, May Kline and Lydia rian Carpenter, Anna L. Robinson, Mrs. Martha E. Root, Dr. A. B. Spinney, Seidner.

Mrs. S. E. Reed is of the opinion that Moses Hull, Dr. F. Schermerhorn: Hon If we take anything off the rostrum it L. V. Moulton, Mrs. A. E. Sheets and should be the invocations instead of the others. Full programs will be issued about May 1. All inquiries addressed tests. People surge up to the tests at camp and other meetings, who would to J. P. Russell, secretary. Box 805, not listen to the long lectures. A good Grand Ledge, Mich.

test medium giving strangers facts to B. V. S. writes: "I spent twenty-eight take home with them—they will tell the same to others, if not publicly, in a se-a man-made creed. Eight years ago I

and will be under way in a short time." Items Suggested by, or Gleaned Professor Geo. W. Walrond, trance chairvoyant and test medium, is at pres-ent actively employed in Denver, Col. where he has earned the reputation of being able to demonstrate the higher truths of Spiritualism to one and all He is open to teach pure and scientific occultism in all its branches. His per measure. manent address is the Granite Building, Denver, Col.

Henry Plangeman' writes: "I drop few lines to inform you of the you a grand and noble work of the inspirational speaker, Mrs. Jennie Hugan Jackson, commentary on hannan nature. has been doing in Ft. Worth, Texas since the January 1st. She has conarrived in San Diego, Cal., where they verted me to the beautiful truths of propose to start a movement that will Spiritualism. I trust and hope that her soon encompass the whole world-with work may continue for many years. what? The First Society of Spiritualists, and T. A. B. speaks of Mrs. Bliss's mateparticularly Judge Wray, are to be conrializing in Boston. The chief feature gratulated in securing this noble woof the evening was a materialized spirit man, and my earnest wish is that we robed in garments so beautifully illu-minated that they literally blazed as may be fortunate enough to have her with us every winter, for at least three or four months."

Mrs. Ella G. Magoon writes: "We are

at present engaged in labors at Mar-

shall, Tex., where there are a number

superstitious bigotry."

in that State.

er,

Ind.

An Old Lawyer."

wards, pastor.

#### Spiritualists of New York State, re

though sown with the most brilliant liamonds Materialization seances continue to be member the State Convention to be held at Syracuse, April 13, 14, 15. If you "bone of contention." The medium who is charged with fraud in one place, have no society, call a meeting of Spirhowever flagrant, finds admirers in the itualists in your vicinity and elect dele next town or State, who swear by him gates to attend. Try and secure Mr. E r her. W. Sprague to speak for one meeting "Why not give fraudulent mediumbefore the convention, as he is to travel

ship free rein-it does those good who over the State. Write Frank Walker, Hamburg, N. Y., regarding above, send believe it genuine, while it don't injure those in the least who are cognizant of the wrong being perpetrated," says an him your name and that of all other Spiritualists in your vicinity, and he enthusiastic Spiritualist. He continues: will send them circulars relating there-'If I had my way, no trickster should to. He is desirous of obtaining the be exposed, until the barnacle became names and addresses of all Spiritualists so rotten it would expose itself." Verily, when doctors disagree, how shall any C. S. D. writes from Moberly, Mo. noor editor decide?

Moberly (Mo.) Spiritualists are awak-ing to the necessity of good mediums It is well-known in Chicago, that Loie Fuller whose presence on the stage is visiting their city. On Monday uight enough to draw a full house, is a Spir-March 1, a parlor seance was held at itualist, She was a member of the lythe residence of Mr. and Mrs. Sleotte eum in this city. She has danced her under the guidance of Professors Stinway into recognition.

son and White. They gave character Mrs. Tingley who is now dishing up readings, numerous tests and other sattheosophy to those who desire it, was isfactory manifestations of spirit pow formerly a medium in New York City. Moberly is a good field for medi-Madame Blavatsky at one time was a Spiritualist. How a medium can go back on her mediumship, or a Spiritualums of different phases, but those not

ist on her belief, is one of the mysteries of the 19th century. Maud Lord Drake has been holding forth at Los Angeles, Cal. Keep it before the great mass of Spir-

of pleasant friends, workers and intel ligent investigators of our philosophy tualists that not one of three hundred and a good field for work in the way of of the number take any Spiritualist paper. This accounts for the death of upbuilding, with of course, some drawabout 100 of them, and the sickly conbacks in the opposition offered through dition of some of the rest.

Joseph Chapman writes: "Your paper We frequently see in the various Spirgrows better and better all the time, if itualist journals a desire expressed by that were possible. Long may you live to spread the truth." the editor to be remembered in "your

will." That is in bad taste. A Spiritualist paper has no more right to expect Ben F. and Mattle E. Hayden are open for engagements within one hun-dred miles of Indianapolis, Ind. Terms any other poor mortal of earth. We never could have it beat into our brains reasonable. Correspondence solicited from those who need lectures, private why a Spiritualist editor should continually cry out, "Remember me in your wills." Verily when will Spiritualist readings or public tests. Address them at 185 Newman 'street, Indianapolis editors learn at little practical business

The Meadville Daily Tribune speaks Isabella Beecher Hooker says: "There as follows of Hon. A. B. Richmond: "Mr. A. B. Richmond, in legal and lits one very comforting fact that we learn from Spiritualism. It is that the erary articles, is well known. He was suffering in the spirit-world is reformaeducated as a chemist and has become tory, and notleverlasting; that erring an expert toxicologist as well. He ranks and perverse souls, when they have sufamong the first criminal lawyers of fered for a time, perhaps for years, and Pennsylvania and is well known as the have come to see, and feel ashamed of their eyil-doing crepent, and are uplifted and forgiven, good spirits helping them author of 'Leaves from the Diary of

There will be special anniversary to find the way to the light." exercises at the Church of the Spirit. "I do not believe the great fish swal-Sunday, March 28, at 620 North Clark lowed Jonah,"isays the Rev. Lyman street, at 2:45 and 7:45 p. m. Mrs. S. F. DeWolf, Dr. W. H. Blair, Mrs. Sarah Abbott, who stepped into Rev. Henry ward Beecher's squeaking shoes. Alast Bromwell, Miss Desmond, Mrs. Nash that this emluent man should just ad-Prof. Reynolds, Mrs. Wilson, and many others will assist. All phases of memit a factakuown to Spiritualists right along. What a snail-like thinker indiumship will be given. Dr. Willis Eddeed, to come to such a conclusion so

late D. B. Jimerson, the Indian medium, As to Col. Ingersoll, it is claimed he is going into Ohio and Indiana this has constructed nothing! He has made, spring. He wishes to hear from Corry however, a vast heap of orthodox ruband Meadville, Pa., and some societies bish for some one to clear away—a dirty in Ohio. Terms very moderate. Di-rect all letters to him before. April 3, as job! He has done an excellent humanitarian work.

follows: Bason, Genesee county, N. Y. The Rev. Abbott, who has been fill-On Wednesday evening, March 10, a ing Henry Ward Beecher's old pulpit grand reception was tendered Mrs. May has lately been trying to find an ac



dium is curtained off, . THE PSYCHICAL RESEARCH e heard of agains and the tourists will ind a large number to select from. Society meeting last week was at-"I feel in mysolf the future life," said tended by an andience far too large for Victor Hugo, illustrating the fact that the hall. All the usual pillars and not-heaven is within; in a very great abilities were present, with the welcome the hall. All the usual pillars and not-Danish . point is that we Spiritualists ought, all addition of Professor Oliver Lodge. of us, to help each other in the act of We don't thinks that mediums will conquering all countries for our cause." The great attraction was, of course, the ever have to pay a license in Chicago. That is what will yet be accomplished. Presidential Address of Mr. Crookes, F. While The Progressive Thinker is fight-R. S. We propose, next week, to give Spiritualism is taking hold of the hearts of the people, and the most obstinate ing their battlesinot one out of ten take our impressions of it. At present any Spiritualist paper whatever-a sad we can only say that it was a very subpower will yet have to submit to its increasing strength.

tile and very scientific attempt to bring Eight Theosophical Crusaders have home to us all the fact that we know next to nothing, and that what we seem to know is really only the result of "accidental environments." The tone of the whole was, perhaps, somewhat agnostic; but, as against the vehement or solid materialist, who is so very certain.

> this may be useful or, at all events, necessary. DUPLEX INDIVIDUALITY.

sitting on a public seat fronting the sea Dr. Forbes Winslow's "Westminster at a watering place in the south of Eng-

Sazette" article on "Duplex Individualland. An elderly lady took a seat near ity" has hopeful signs in it. It deals with a very grave form of mental incourse of which she remarked how firmity, but there is actually in it no suggestion urging to confinement in a lunatic asylum, Moreover, there are strong when it was wretched in one place a Indications of an enlarged acquaintance with abnormal mental action, falling short of lunacy. The Doctor not only recognizes "duplex individuality" but the "hypnotic trance state," as constant if comparatively infrequent factors in hotel bills." This was a smart hint to not actually insane life. We may yet find him admitting that one may have eralizing, rather selfishly, from the excertain spiritualistic experiences withperience of a favored class of people. out laying one's self open to the risk of who live where the weather is "insuffer

imprisonment as a lunatic.

able" have to put up with it, having no DUPLEX INDIVIDUALITY. means of escape. They must take what Dr. Winslow tells a good story of a Providence sends, and if it half kills them certain merchant in America who was they must grin and bear it, or else get suddenly missed, and was not heard of drunk or attend revival meetings, or in for six months. He then turned up in dulge in some other form of deliradazed state, utterly unable to account tion. That plous old lady was probably either for his disappearance or to state one of the world's do-nothings, and an what he had been doing. Here is his optimist from a mixture of privilege

own story: "I was feeling very tired and thoroughly fatigued after a very busy day in the city, so I went to my state-room immediately upon going aboard the

boat and changed my clothes. Up to that time I was thoroughly conscious. but after that I can recall nothing; all was oblivion, till six months later, when came suddenly to myself in a distant city in the South, where I knew no one. I found myself driving a fruit wagon in the street. I was utterly astonished. Why I was there, how and when I got there, where I came from, and what I had been doing, were puzzling questions

PROVIDENCE AND DESTRUCTION to me. Upon inquiry I learnt that I had Then there are volcanoes that have been at work there for some time. My life, since I was in that state had been not finished erupting; now and then an to be remembered in "your will" than an absolute blank to me. I can give no earthquake, or a big tidal wave, de-stroys thousands of people; snakes and account of myself during that period of time. I started at once for Virginia, but wild on the way I again lost consciousness men and women every year to populate though only for a day or two. When a fair-sized town; sometimes the further on my way home, I felt so utweather is diabolically perverse, parching the crops with too much heat, or terly worn out I stopped in a certain town, and went to the house of a very rotting them with too much wet; while near relative. From there I was taken

at other times an unforeseen pestilence home. I was in a half-dazed, confused breaks out and ravages whole nations. condition, and remained so some days Yes, the argument of Mr. Gladstone is longer. I am now feeling well and all right." "This," says Dr. Winslow, "is essentially the same as that of the pious "This," says Dr. Winslow, "is old lady at the seaside. You may always be sure of the man who employs not an isolated case: for many are recorded of this 'duplex individuality.' it—unless he is a professional exhorter-We hope the new knowledge will be of that he knows very little of physical service to him. geography, or that he is blessed with a

very comfortable independence. - PROVIDENCE AND INDIA. From Harbinger of Light, Those who can see evidence of beneficent wisdom controlling the affairs of

Melbourne, Australia. this planet must be gifted with the or cult powers of the fabled Mahatmas "Look at the present condition of India T BECAME A SPIRITUALIST for instance: a magnificent country, se far as scenery and natural resources ather more than five and twenty years ago, after a careful investigation of the are concerned-a country, the famous missionary poet said, where every proshenomena, which I commenced almost pect pleases and only man is vile. with a predetermination not to be con-

dia is often affileted with drought; that vinced; and with a very decided impression that Spiritualists might be is to say, the people are afflicted with it, for the land itself does not care a roughly divided into two classes-knaves straw about the matter. The rain that should fall on the rice fields of India is and fools. I finished my investigations with something like a feeling of shame and remorse that I should have so pre- diverted to other parts of the world,

out a cabinet, and the spirit of a well-Joys Beyond the Threshold known journalist materialized. This is far more convincing than when the me-A SEQUEL TO CONQUERING ALL COUNTRIES.

From The Freethinker, Lon-

don, England.

ACTING PROVIDENCE.

A lady of my acquaintance was once

her and opened a conversation, in the

good it was of Providence to vary the

weather in different places, so that

HE DOESN'T PAY EXPENSES.

-THE POOR DEVILS

and cowardice. But after all she tool

a view of Providence which is extreme

ly common. It is a natural one to the

GLADSTONE AND PROVIDENCE

Mr. Gladstone writes eloquently on

the beneficent care of Providence in fit-

ting up the earth for man's habitation.

Yet people are burnt at the equator and

frozen near the poles. The really tem-

perate parts of the earth's surface-in

we except the sea, which man has not

yet learnt to inhabit-are comparatively

beasts, in India alone, kill enough

wealthy classes.

meagre.

person might remove to another.

THE TO-MORROW OF DEATH. Madame De Christmas, editress of a journal, writes: "The main

BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH. TRANSLATED FROM THE FRENCH, THE TO-MORIOW OF DEATH was writen it develop the idea of the principie of the permanence of the human soul after death, and fits reincarnation in a chain of new belongs, whose successive links are unrolied in the bosom of etherial space. "Beyons rine Transentor." continues on the same lines, en-larging and expanding the idea by reasons and con-siderations drawn from science and philosophy: claim-ing that the certainty of a new birth beyond our earthly can is the best means of arming ourseives against all weakness in the presence of death, and e-end is far superior to that of any of the calling re-ligions. Froin beginning to end it is interesting, en-tertaining, instructive and fascinating, and whether one accepts it all or not, much will have been termed and much pleasure enjoyed in its perusal. Prices1,23.)mil For sale at this onlice.

#### THE PRIEST, THE WOMAN -AND-

#### THE CONFESSIONAL.

BY FATHER CHINIQUY.

This is a most valuable book. It comes from an Ex-Priest, whose character is above reproach, and who knows what he is taiking about. Everybody should read it. Price, \$1.00. It contains the following chap-ters.

"Yes," said the first lady, "but Provi-CHAPTER I. The Struggle before the Surrender of Womanly Self-respect in the Confessional. dence doesn't pay railway fare and the other lady that she had been gen-

CHAPTER II. Auricular Confession a Deep Pit of Perdition for the Pricet. CHAPTER III.

The Confessional is th CHAPTER IV. CHAPTER IV. How the Vow of Cellbacy of the Priests is made easy by Auricular Confession.

CHAPTER V. CHAPTER V. The highly-cducated and refined Woman in the Con-fessional-What becomes of her after uncondition-al surrender-Her irreparable Ruin.

CHAPTER VI. aricular Confession destroys all the Sacred Ties of Marriage and Human Society. Marriage and Human Society. CHAPTER VII. Should Auricular Confession be tolerated among Civil-ized Natious?

CHAPTER VIII. Does Auricular Confe h bring Peace to the Soul?

CHAPTER 1X. The Dogma of Auricular Confession a Sacrilegious Imposture.

CHAPTER X. e Church of Rome to confess the s of Auricular Confession. od compels the (

CHAPTER XI. uricular 'Confession in Australia, America, and France.

CHAPTER XII. Chapter for the Consideration of Legislators, Hus-bands and Fathers—Some of the matters on which the Pricet of Rome must Question his Peniten. Sent Post-paid, Price, \$1.00.

### **VOLNEY'S RUINS** -AND-

THE LAW OF NATURE, .. TO WHICH IS ADDED ...

blney's Answer to Dr. Priestly, a Biographical Notice by Count Daru, and the Zodiacal Signs and Constellations by the Editor;

Also, a Map of the Astrological Heavens o the Ancients.

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THE VOICES.

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A Narrative Descriptive of Life in the Material and Spiritual

Transcribed by a Co-operative Spirit Band, combined with chosen media of earth. It was given through in-dependent siste-writing. The illustrations were given in oil paintings on porcelain plate by Spirit artists. It is not a fiction, but a narrative of real life, without a parallel in the literature of Spiritural contents.

MARCH 20, 1897

cret way, and these others will try it, and soon a whole village will be leavened.

A joint discussion on Spiritualism and the Bible, between Rev. W. W. Crissel, of the Adventists, and C. E. Dent. Spirall logical nostrums and heathen myths, I am now in a condition to investigate itualist, occurred at Schoolcraft. Mich., farther, as I want truth pure and simrecently. Much interest was excited. ple. I am now past the three score and It is said the reverend gentleman was ten mile-post in life.' so cornered up that he said he did not A member of the Spiritual society of believe in a hell. The Adventist hell Breedsville, Mich., writes: "Mr. Frank is a very different affair, however, from Chamberlin, of Marcellus, Mich., matethe standard orthodox hell, for it conrializing medium, with his wife, visited at the home of E. W Williams, and

sumes-destroys-the wicked, root and branch, and so puts them out of misery, made many hearts glad with his wonwhile orthodoxy roasts them eternally. derful scances, and attended our meet-Julia Steelman-Mitchell, now serving ing in Society Hall on Sunday, conthe Unity Society at' Milwaukee, will ducted by the guides of Lucy J. Willgive week-day lectures, followed by test

iams—a trance speaker who has devel-oped here in our midst." seances, in towns within a radius of a hundred miles on railroad lines. Terms reasonable. Address 558 Milwaukee street, Milwaukee, Wis.

days at 2:30 p. m. at Handal Hall Build-R. M. Williams writes from Tallaing, 40 E. Randolph Street. Residence 4302 Langley Ave. Flat 5. poosa, Ga .: "We have had Mrs. Loe F.

Prior with us two different times this Col. James Freeman writes from winter, she having located at Atlanta, Bloomington, Ill.: "Dr. E. H. Denslow Ga., sent there by the N. S. A. Her lecof Sturgis, Mich., who is missionary for tures, bsychometric readings and privthe N. S. A., and has been filling enate scances (in trance) were very good. gagements at Ft. Worth, and other It was something entirely new to most places in Texas, also at Kansas City, of our people, quite an interest was manifested. I think much good will Mo., has just been spending a with us here. He is a grand inspiraeventually be the result. I am Southtional speaker, and his guides gave two ern. Last winter 1 was in Alexandria, excellent discourses before the Bloom-Ind., and investigated quite a considerington Progressive Spiritualist Assoable through W. C. Jessup, a trumpet ciation, to full houses of delighted medium. Mrs. Prior's visit was the rehearers. He has just left us for points sult of this investigation." in Indiana, and we bespeak for him the

Charles H. Thompson, of this city, kind consideration and careful attenwrites: "The sublime philosophy of tion of all lovers of truth and progress wherever he may sojourn." Our Asso Spiritualism seems to me too sacred to be treated with the slightest levity, and clation here is in a prosperous condi-tion, and is having a healthy growth when we realize that our loved ones Professor Charles Wesley Peters lectwho have passed over do return and hold sweet communion with and guide ures for us every Sunday evening."

W. J. Huckett writes: "I am running and direct us in our daily walks through life, it does seem a sacrilege that a cera series of spiritual meetings here at tain class of fakes, for a few paltry dollars, should try and palm off on the Pueblo, Col., and have had Mrs. E. F. J. Bullene lecturing for February and honest seeker of the truth, pretended March. We consider her the finest lectphenomena which they know to be urer we have had here. Her subject false, I refer to that class of material-yesterday was "The Philosophy of The audience was intensely izing mediums which infests all large Death.' cities, who for fifty cents or one dollar pleased with the lecture." per head, resort to all sorts of mum-Mrs. Dr. D. White, trance, writing

mery and trickery to gull their dupes and healing medium, is now located at out of their hard-earned money. In 2002 Olive Street, St. Louis, Mo. your issue of the 6th inst., you publish Moses Hull speaks every Sunday In the last act of the farce lately presented April and May, with the exception of before a Boston audience, namely, the the first Sunday in April, in Lima, Ohio.

Ayer's Temple case, in which Mr. Con-cannon and wife play the leading roles; Address accordingly. Dr. C. H. Figuers writes: "The First and allow me to say I heartily concur with the finding of the jury, also in the Spiritual Society of Palmetto, Fla., was conduct of those who conducted the reorganized March 3d, there being raid, and in my opinion every true Spirtwenty-five members present. Much en itualist should not only be thankful the thusiasm was manifested, and the elecexpose was made, but do his best to ex- tion of the officers is an evidence that pose others of the same stamp, and by business is meant. The following ofso doing help to exterminate these pests ficers were elected: H. Houghton, presifrom our ranks. As I said before, I dent; J. K. Parrish, vice-president; N. aave been a convert to our beautiful A. Short, corresponding secretary; Mrs. philosophy for years, and have wit- Harry Kinsman, treasurer; Levi Jones, philosophy for years, and have with Harry Kinsman, freasurer, her Johney, nessed much of its phenomena, and fully understand that what so many think supernatural is but the result of atural law, not yet made plain to them, secure a lot on which to build a hall, by harmonizing their physical bodies aatural law, not yet made plain to them, secure a lot on which to build a hall, by harmonizing their physical bodies he presents a beautiful philosophy, I, know that spirits do communicate and enough money to buy lumber for and their physical bodies with based upon the eternal principles of nawith us vocally and by means of the same has been secured, and in the near universal nature and their souls with slate. I know that spirits etherealize, future the Spiritualists of Palmetto will the higher intelligences, to come into the have a house where the gospels of Spiritualists of palmetto will the higher intelligences. have many times been a witness to have a house where the gospels of Spirboth of these phenomena, but I have itualism will be given to the hungry,

yet to know that spirits can take on craving human souls. The work here is sweet spiritual tone that characterizes matter in the shape of warm flesh and in good hands and will grow. A Chil- all of Miss Judson's literary works. blood. If any materializing medium drens' Lyceum has been arranged for; Price, cloth, \$1; paper, 75 cents.

rian Carpenter, pastor of the First Nabecame doubtful of the correctness of my position, and after five years of tional Society of Detroit, Mich., by the members and friends of that society careful study I threw off the yoke of mental bondage and am now free from

Professor Harry W. Abbott will give

a series of inspirational lectures, Sun-

who were anxious to express the pleas-ure it gave them to have their pastor again in their midst. Mrs. Carpenter has just returned from Washington, D. C., where she had been engaged during February lecturing before the First Na tional Society, and, as an indication of her merit, we are pleased to note that she has been engaged to appear before the same society next year.

Secretary writes from Wayland, Mich.

'We are known here as the Barlow Lake Spiritual Society, and were organ ized three years ago by that grand worker, G. H. Brooks, Elgin, Ill. We received our charter on the 3d day of April, 1894, and have continued to hold our meetings regularly, or nearly so, since our organization at the People's Church, Bowen's Mills, Barry county, Mich. Our yearly meeting occurred on the 7th of the present month, and we had a good attendance despite the had roads. Mrs. Nellie Padgham, of Allegan, Mich., delivered the address which was very fine. I wish to say to other so ciefies who have not a speaker, that they will make no mistake in engaging

her to fill their rostrum." T. W. Eichelberger writes: "The Forty-ninth Anniversary of Modern Spiritualism will be celebrated in a manner worthy and befitting the occasion, by the First Spiritualist Society of Chicago, at the Masonic Home Temple, 3120 Forest avenue. Sunday, the 18th of March, will be devoted to the happy event. Mrs. Ada Foye, the pastor of the society, who is one of the truest and best phenomenal test mediums in the world, will give two of her test seances, afternoon and evening of that day, and with the other mediums and speakers that have been invited, the occasion will be one that will be enjoyable in every sense. Between the hours of 5 and p. m. the ladies of the society will give

a supper in the banquet hall of the tem-ple. We corially invite all speakers and mediums, local and those from abroad who may be in the city upon that day, to come and join with us. You will be heartily welcomed. Let us make the occasion one that will eclipse all of its predecessors.

Maria Baker, writes from Muncie Ind.: "Mrs. Joseph Mendenhall, the materializing medium, is having great success. Mrs. Harry Crossfield is meeting with success. In the near future she will be as good as Mrs. Luther Colby. Mr. J. W. Strange, of Marion, Ind., the trumpet medium, was here during the month of February. He held circles with good success. Mr. George Runion is having success in trumpet speaking

here and in adjoining towns. Mrs. Laura Morris, of Chesterfield, spoke in the First Spiritualist Temple this month with good success."

of the Spirit-World. It is written in the

has lately been trying to find an accurate and trustworthy definition of death. Poor fellow, any kind of a Spiritualist can tell you all about it. Why don't you show good judgment in your seeking of knowledge?

The tender mercies of Providence as manifested in a cyclone, is sometimes very touching-so said the old fellow that a fence rail hit, out west on one

blowing occasion, Divine Providence and the famine in India can't agree, from the fact that the poor Hindoos don't like that method of dving.

When Curran White was one night, lving on his bed awake, self-poised, and not at all startled or alarmed, a great light flooded the room, and soon came before him a group of a score of per sons, some friends from the other life and some unknown. The group opened, and from it came that wife; not helpless and old, but erect, radiant, as in youth With clastic steps she walked to his bedside, laid a hand on his shoulder,

and her clear eyes looked down into his in the old way-tender and true. She soon stepped back and vanished, as did all the group, with the fading light, and left ineffable peace and joy in his heart. He had longed for some surety of her health in the higher life, and always

said that she came to remove every shade of doubt from his mind. A thought wave is asked for, to

sent by all patriots on March 27. "All-Souls Communion Day," from noon to 1 p. m., and also on the 27th of every succeeding month-that wars may cease and freedom prevail everywhere; that to-day millions may be employed and suffering and want may be known no more. Would it not be better to try a thought wave on the orthodox God. and have him send rain when needed to starving India? Send your thought wave along to him, and try something easy first. 111 1

easy nest. Lucy A. Malfors' thinks "the sun wor-shipers had a gruer conception of the origin of Divine power than have the popular religionsity of the day," which is not saying anything in favor of either party, which you can put your finger on. The printer misquoted when he put in type the word, "ridicule" for "rival." The extract should be as follows: "We

do not expect to 'fival' any of the Spir-itualist papers." It was taken from the Leaflet of the Central New York Spiritualist Association, that is aspiring to establish a camp fit Freeville, N.  $X_{-}$ and we hope they will succeed, of course.

Mrs. J. A. Chapman says: Prof. W M. Lockwood, of Chicago, Ill., the disinguished Spiritualist physicist, opened a month's engagement with the Spiritual Union, of Norwich, Ct., Sunday, March 7, giving two grand lectures in Grand Army Hall upon "The Spiritual Forces in Nature." Mr. Lockwood being

perfectly familiar with his work, presents a class of data not only instruct-

ture, which will stand the test of scientific investigation by any scholar in the world. In his argument Prof. Lockwood demonstrates these great principles in so clear and comprehensive a manner that a child of average intelligence may understand."

sumptuously misjudged some millions of human beings, whose honesty and intelligence-speaking of them as a whole -are unimpeachable. I AM A SPIRITUALIST.

because the proofs of spirit-return, are such as to be altogether overwhelming in

quantity and quality. .

-I AM A SPIRITUALIST. because the higher teachings we re-

is now desolating portions of that unceive from spiritual sources are a synhappy land. Telegraphing from Jabalthesis of all that is noblest and best in pur on February 8, the correspondent of the Dally News says: "I observed a the philosophy and ethics of Zoroaster, Brahma, Buddha, Confucius, Socrates, girl five years old who weighed only ten Plato, Jesus of Nazareth, Seneca, Marpounds, and several adults actually cus Aurelius, Plotinus and the Neoscaled less than four stone. The skin Platonists. in these and many other cases was so

I AM A SPIRITUALIST. because the doctrines inculcated by our supernal teachers, find an immediate and fervid response in my own reason

and conscience.

I AM A SPIRITUALIST.

because no other faith, no other system, no other explanation of the origin of the Universe, of man, of evil, and of the inequalities of human character, circumstances and canacity, is so simple so rational and so obvious, as that which is supplied by Spiritualism.

I AM A SPIRITUALIST,

because my conception of God. our Father, has been raised immeasurably; my consciousness of what I owe to my fellow creatures has been stimulated enormously; and my feeling of reverence for His supreme perfection, His infinite love, His absolute justice, and His amazing goodness, has been inexpressibly deepened and strengthened.

I AM A SPIRITUALIST,

because its beautiful truths are entirely considered. It is a book to provoke criticism from free from mysticism: are as transpan orthodox and Spiritualist alike, in many ent as the ether; are strictly consonant respects. It shows a wide range of with our innate perceptions of what is reading, and is well worthy of perusal right, and just and reasonable; and are such as are comprehensible by childhood itself.

Sheet music received: A beautiful song entitled "The Organ in the Corner." Music by Allan Tomson; words by Dr. Chas. W. Hidden. A song that From The Spiritual Review, everyone should have.



ccupies an honorable place in the Brit ish Museum; in the libraries of the Universities of Oxford, Cambridge, Edinburgh and Dublin, and in nearly all the

The Substance of Its Environments Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office. "Voltaire's Romances." translated

tion of spirit-forms. Mediums are de-Sunday gave a remarkable test.

dent of psychic phenomena, this pam-phlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary markable mediums for materialization. Reynolds of Venango County, Pa. For A seance was held spontaneously, with- sale at this office. Price 15c. markable mediums for materialization.

where it is not wanted, and where it is a curse instead of a blessing. The result is that, as India is peopled right down to the level of subsistence, millions of people are brought face to face with starvation.

PROVIDENCE AND STARVATION.

newspapers have contained most dis-

tressing accounts of the famine that

tightly drawn over the face as to show

the formation of the skull, while the

limbs were soemaciated that the articu-

a frightful picture of human suffering

And all because the power called Provi

dence (if such a nower indeed exist

has forgotten, or deliberately declined.

to send them a little rain out of the

**NEW BOOKS.** 

Part. Theological and Nomological Op-

posites. A Discourse About God. By

Manie Sands. New York. Peter Eckler,

The object of this work, the author

states, is to demonstrate that the uni-

verse is a whirl of opposites, and that

these opposites are eternal, which im-

plies that they are neither creatable non

destroyable, when the whole Kosmos is

A beautiful song, with harmonized chorus, entitled "The Better Way." By

H. M. Higgins. This is a very spiritual

from the French. With numerous il

Instrations. These lighter works of the

"The Watscha Wonder." To the stu

at this office.

Publisher.

abundant reservoirs of this world.

lation of the joints was visible."

For many weeks past the English

In

Wha

parallel in the literature of Spiritualism, being a clear and succinct exposition of the philosophy, religion and science of Spiritualism. The book contains 260 pages with six illustrations in half-tone, and twelve pages in original independent writing. It is beautifully bound in blue sik cloth, stamped in sliver. Price, \$1.25. For sale at this office. IT IS INTERESTING.

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LETTER TO THE POPE. This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts stated, and the keen, secthing zeriew of Romish ideas and i macifices abouid be read by all. Price, 25c. Sold at this office.

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Of the Opiritual to the Material Universe; and the Law of Control. New edition, enlarged and revised, by M. Faraday. Price 15 cents.

THE SPIRITUAL REVIEW song, in sentiment and tune. "The Universe," What Force Is The Beginning of Creation. What Matter-Is. The Creation of the Earth The Beginning of Life. Immortality. Mrs. Emma Hardinge Britten ex-

OUR DEVELOPING CIRCLES

on Sunday evenings are beginning to

Mrs. Esperance and Mathew Fidler paid a flying visit to England a week or two ago, and gave us a friendly call. Mrs. Esperance is one of the few re-

Young Men's Christian Associations in Ireland. presses herself as "liking our little, paper very much;" "there are few," she

agree with." Our object is to touch responsive chords in the hearts of all.

brilliant Frenchman, and invincible enshow signs of very great progress, emy of the Catholic Church, are worthy There is a marvelous power in the cab-inet-highly, conducive to the producof wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale

veloping rapidly. A new medium last

WITHOUT A CABINET.

says, " if any, of the articles I do not

ARCHI 1997 1897



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

Hudson Tuttle. Address him at Berlin Heights, Ohio.

T. W. M.; Q. Henry Seward Hubard in his book, "Beyond," says "there re very large numbers of people who, e moment the brain becomes quiesnt in sleep, enter at once on the most tive part of their daily, existence," d that "the extent to which we influ-

ce others or are influenced by them, during our sleeping hours, very few realize, because unable to recall, when waking, the experiences of the night Are these statements just passed." true, and how can we know them to be 80 ?

A. In true sleep there is absolute rest of the mind. The pulsations of the heart lessen, for this is the only rest that ever-laboring organ can have. There is withdrawal of the blood from the brain, and the processes by which muscular and nervous tissue are broken down are suspended, while those of renovation are active. The worn tissues are rebuilt, and normally when this approaches completion the heart resumes its labor, the increased flow of blood to the brain arouses the mind from its

soma-like rest, and it is said the person wakes. There may be disturbance of digestion: the heart may not slow up for rest; the nervous strain may have been so great that it cannot be quieted with nature's anodyne; the muscles overtaxed contract and their lacerated nerves cry out against sleep. Then these conditions of the body are reflected in the sleep which is no more than partial unconsciousness. Such dreams furnish a remarkably reliable means of diagnosis. There are psychic dreams which are independent of bodily conditions, and at rare intervals there may be a superior sensitiveness or mediumship during what is called sleep which is not possessed when waking. But these states are not true sleep, which is dreamless, and profoundly und conscious, and the spirit is held in abeyance to the condition of the physical body, and rests with it.

To assert that the spirit at sleep enters into an active existence, is like claiming that when a caterpillar coils itself in its web to rest, the butterfly which it will some time evolve, goes out winging the fields of air. returning when the worm awakes. This is absurd, because the transformation of the enternillar into the butterfly has not taken place, and it is equally absurd to assert that the spirit is enjoying an act-ive life, while its physical body sleeps.

ness.

rance.

J. Steadman: Q. Is not Spiritualism the everinsting gospel (good-will and glad tidings) that is now being declared to all the world?

A. As the truth it is a gospel, and as the expression of truth is 'expansive and progressive, it must be everlasting. Things that grow continue. The cessation of growth is death. The old systems, by their claim of infallibility and divine source, cannot absorb the newenunot change, except in contradiction with their claims. Spiritualism absorbs

what is true in the old and having the power of unlimited growth, unfettered by divine commands, or dogmatic creeds, it is boundless in its scope, and without limitation of time.

Hattie E. Rix, Williamston, Mich.:

Q. (1) Could our public lecturers do a or more beneficent work than to

#### treat their fellow-men in the same way LYCEUM LESSONS and thus are on the road which leads away from crime. So vital is this con

sidered that the progressive lyceums are urged to take it up, at least every fourth session, and a special work for that day is prepared by the Lyceum Guide, and a contest in humane speakng, at least once a year.

Geo. Tyler, Willow Springs: Q. (1) Why do all the secular papers appear so averse to Spiritualism? What of the exposures they publish?

(2) Have we ever had a president who believed in Spiritualism? A. (1) The publishers of newspapers

have one main object--to make sales; conscienceless, soulless to everything else. And the abuse of a cause in minority, pays better than its support. Of the exposures made from time to time, some are warranted, and are blessings to the cause; others expose the credulity and ignorance which accepts them as true. The confessions of "retired lairvoyants," etc., if not concocted by reporters, are from self-confessed frauds, whose lives have been given to leception. Why should they be be lieved? The only exposure they make s their ignorance of the genuine clairvoyance they sought to imitate. When Spiritualism becomes popular, the newspapers will be loud in their praise, and

their headlines of commendation will be more glaring than those are now of its condemnation. (2) Abraham Lincoln was a Spiritual-

ist, and placed great reliance on the messages he received.

A. D. Harrison: Q. I think it is taught by most physiologists that the heart circulates the blood; and by astronomers that the earth and other heavenly bodies are kept in their orbits by the centripetal and centrifugal forces. Are they not both erroneous theories? A. The heart is the central organ of

the circulation of the blood, but the capillaries have an important part. Centripetal and centrifugal forces are only names of certain directions of force, and do not explain the cause. Centripetal force is attraction to the center; centrifugal force, the repulsion which balances it. Newton proceeded in his wonderful mathematical calculations, as though these forces were imparted by the hand of God, when he, having created the worlds, pitched them into space; and little knowledge has since been gained of the cause of their motions. The explanation is only a statement of the fact.

So far as the law of gravitation is formulated it is as demonstrated as two and two are four. It is amusing to see the persistency with which the theory of gravitation is assailed by those who have just enough learning to make their ignorance conspicuous. The "hollow globe" and startling explanations of the creation, come up with periodical cer-tainty and drop into merited forgetful-The "great scientists" who promulgate these wild dreams, were never heard of before, and are not heard of afterwards. When it is considered that by the laws demonstrated by mathematics, eclipses of the sun and moon may be determined ten thousand or a hundred years hence to the fraction of a second; the position of the planets, their occultations or oppositions, for unlimited time, as accurately determined; the denial of the laws by which this sublime achievment of thought is at-

tained is a pitiable exhibition of igno-A . 12 . Land D. R. A: Q. Do spirits require 'rest? A. The spirit requires rest. When fatigued by activity or close unremit-

ting study, it is necessary for it to retire within itself and take repose. It is not the body alone which sleeps, but the spirit also, and when freed from the body the necessity for sleep remains. It cannot go on in gigantic labors withle of nt into This giv

# As Presented by Hudson

Tuttle. GOLDEN THOUGHT.

As the sparks fly upward, so the mind of man tends toward the light. SUBJECT: THE MESSIAH - THE

CHRIST IDEA. Note-Every statement is open for discussion, and a free expression of pales before the 400 introduced by opinion. The moment any formulated Representative Walters in the house at opinion. The moment any formulated thought enters the mind, without thorough questioning, and digestion, it becomes a dangerous precedent. The purpose is not so much to store the mind with ideas, as to set It actively to thinking, and to hold all conclusions tentaive, against the time of better and fuller understanding. For the older groups: The idea of an

incarnate, divine mediator between God and man is of vast antiquity. It grows out of the manner savage

man views nature; as opposed to him, and hence evil. The course of reasoning of the savage, and continued to the present, is as follows: God must be perfect, hence man must have been created perfect. Man is imperfect, hence must have

fallen. Between man's imperfection and God's perfection, man's finiteness and God's infiniteness, there must be a mediator.

As man by his fall has committed an infinite sin, only the infinite sacrifice can atone for it. Hence the mediator must be infinite. incarnate, and as God is the only infi-

nite being, must be God. Jesus Christ was not the first expression of this idea. There have been more than a score of conspicuous divine incarnations.

They have occurred among all races of men.

The Persian savior was called Mithras; the Cabalists called theirs Metraton: the Platonized Jews of Alexandria had the Logos, or the Word; the Hindu savior is Krisna; the Egyptian was Horus; the Greeks' Apollo, Hercules, Prometheus. One thousand and twentynine years before Christ, the Chinese Emperor. Mingti, was warned in a dream of the incarnation of Buddha Sakia, Confucius, by his character became as a Chinese Savior, as Zoroaster did to the Persians. The Aztee Savior was Quetzoalcoatl. All of these proved their divinity by being born of virgin mothers.

Their birthday falls on, or near the 25th of December. . Because that time marks the return of the sun from the South, or the resurrection of the new year.

The Christ idea is thus blended with solar worship and solar myths. (Leaders by looking up the biographies of these Saviors in the cyclope-

dia, can have a large fund of interest ing matter to introduce) Christ now stands for the highest ideal of moral and spiritual excellence. For the younger groups: Washington. by his integrity, skill and self-devotion.

was the savior of his country. Lincoln, by his honest devotion and upholding the right, was the savior of an enslaved race. (Introduce stories of these men and their biographies. Endeavor to draw out from the members whatever

they may know about them.) If your pet dog should fall into the stream and you should rescue it from drowning, you would be its savior. If you help one in need, you are a savior to the extent of your help. -If your companions are rude, insolent, and do wrong, if you can by precept or example lead them right, as you awaken love

for hate, and mercy for cruelty, you are saviors. become good, loving and noble, you as-

#### KANSAS TO THE YORE AGAIN. As set forth by the Chicago Post, other. State legislatures, may have their oc-casional aberrations from the ordinary

line of legislative subjects; they may re peal the laws of supply and demand, subvert the constitution of the United States and play seductive lays upon the

tuneful sandbag of sticcessful corporations and individuals, but when it comes to out-Heroding Herod commend us to the legislature of blooding Kansas. Missouri recently started to make it a criminal offense for a young woman to de-cline a proposal of interriage, but this Topeka yesterday, to incorporate the decalogue in the statutes of Kansas and prescribe penalties for the infraction of he laws of Moses. The necessity for the enactment is thus set forth in the preamble to Mr. Walters' echo of Sinai:

Whereas, The men of the present gen-eration have become doubters and scoffers: Whereas, They have strayed from the religion of the fathers; and Whereas, They no longer live in the

fear of God: and ...... Whereas, Having no fear of punishment beyond the grave, they wantonly violate the law given to the world from Mount Sinal.

The text of the bill shows its contempt for monarchical institutions by rejecting the familiar phraseology of the King James version and placing the seal of Kansas scholarship and literary judgment upon the revised version. 'As the spirit if not the letter of the law is the same in both versions, there is no need to reprint the decalogue here. This is followed in the bill of Mr. Walters with the following schedule of penalties to be visited upon men transgressors only. the father of the bill explaining that "women are not ungodly and men are:" For having another God, fine....\$1,000 For making a graven image, one

of ..... 1,000 For taking the name of the Lord in vain and for not observing the Sabbath day, fine ....... For not honoring fatherormother, 500 six months in the penitentiary 500 the neck until dead.

For adultery, penitentiary for life. For stealing, fine or imprisonment, in the discretion of the court. For bearing false witness, imprison ment, in the discretion of the court.

For coveting thy neighbor's house his wife, his servant, his maid or his ass, fine and imprisonment, in the discretion of the court.

In any other state than Kansas this bill would be taken as a piece of redhot irony, and would have been sent to some committee to sleep while its author slept off his drunk. But in the Kansas legislatured it was received seriously and referred to the judiciary committee, which promises an early re port, with no certainty that it will not

It is evident that Mainsas does not intend to tolerate rivalry in the folly or fanaticism of its conduct of public affairs. .1:16

SPIRIT WARNING.

To the Millionaires and Multi-millionaires of the United States of America: Will you persist in accomulating vast hoards of wealth for your own selfish gratification, in the face of the fact that millions of you? brothers and sisters (for we are all of one family) are suffering for want of the actual necessaries of life-not because of a famine, as is the case in India-but in a country where there is an abundance of every It is the most desirable of all things | thing to make life comfortable for all? to be a savior. By assisting others to Thousands of your brothers and sisters are at this time actually starving and sist yourselves still more. In saving freezing to death, men, women, and

## **SENSIBLE TO THE LAST!**

DOES NOT BELIEVE IN CANT. TAFFY, CRINGING, WHINING OR WHEEDLING.

To the Editor:-Each number of The Progressive Thinker has much that is interesting, and occasionally something that finds an instantly responsive chord in my being. This week it is Prof. A. B. Severance's "No Orthodoxy." I have been a firm believer in the philosophy and phenomena of Spiritualism for more than thirty years and all these years I have felt the inconsistency of Spiritual ists conducting their exercises in the orthodox Christian manner. I hate cant and despise whining. Sometimes they call me cranky, for I have been so dis "Will gusted with the songs, and the the dear spirits please come and com-municate?' that I have left the seance knowing that under the circumstances was not calculated to help make a harmonious condition.

I am confident that when I pass out of this old wornout body of mine, I shall want to come to the dear ones left on this side, and I certainly shall not ome in answer to a call of "Nearer, My God, to Thee," nor a whining "Please, dear spirit." I shall expect just as much loving familiarity on the part of my family and friends after I have moved out, as I do now, and shall not put up with any other kind of reception.

"Prayers and invocations" are altogether too marked with the church bound. We do not believe in a God (Alnighty). Then why pray to one? We believe our unseen friends are always ready and anxious to meet us and help us in every way they can; hence it is silly and must be disgusting to have us come pleading and whining for what they are waiting to give us. I often think when I see Spiritual lecturers posing in the prayerful attitude, if I was their control, I would shake that nonsense clear out of them. No wonder our lectures can't be dis-

tinguished from those of the clergy. What better opening could an undeveloped Christian spirit ask than just that orthodox manifestation? What we want is sturdy, manly and womanly influences, those who are fearless and will hew to the line and let the chips fly where they may. We won't get that kind of influences while we come cringing and whining.

When we know a dear friend, or noted person whom we want to see and meet. is coming to us, we put on all the dignity we can muster, and meet them with open eyes and smiles, and tell them we are glad to welcome them; and use our very best endeavors to make things pleasant, and when they go we'tell them we thank them for the visit and will be glad to have them come whenever they are pleased to do so. We don't fall on our knees and clasp our hands and raise our eyes heavenward and whine out: "Will the dear friends please come again?" Just think of treating our friends in this life in that manner! How many of them would come a second I think it would be a long time time? before I would venture to make a sec-

on call. We do not need to flatter ourselves that our spirit friends do not appreciate us at our real worth; they probably know us better than we knowourselves, and all pretense and wheedling is not only thrown away and cannot help but degrade us in their estimation as well as our own.

Speakers who do the prayer-and-invocation acts tell us that the audience is harmonized in that manner. To my way of thinking, people who can be harmonized by such an act (I almost said. of idiocy) are not capable of appreciating the truths taught by our philosophy. When we ape the churches we do so at the expense of our integrity. The Christian prays to change the attitude

and midgets he has placed here.

# EVOLUTIONISM.

7

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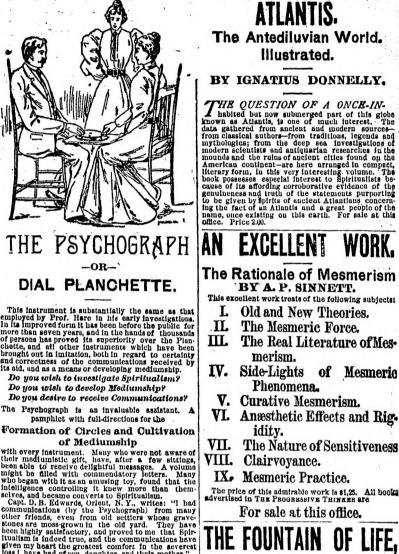
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THE PSYCHOGRAPH DIAL PLANCHETTE.

Do you wish to develop Mediumship?

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of Mediumship with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than them-selves, and became converts to Spiritualism. Capt. D. B. Edwards, Orleut, N. Y. writes: "I had communications (hy the Psychograph) from many other friends, even from old settlers whose graves stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spir-itualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother." Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Hys-chograph. It is very simple in principle and construc-tion, and I am sure must befar more sensitive to spir-ling our than the one now in use. I bolieve it will generally supersede the latter when its superior meriz became known." Becurvely packed, and sent postage paid from the

Securely packed, and sent postage paid from the manufacturer, for \$1.00. Address:

use their gifts in the cause of labor reform during this time of commotion, suffering and poverty? (2) Is there anything more noble of

grander than to educate the masses as to the causes of the hard times and the peaceful remedy in their own hands? Doubtless there are many speakers who do not understand these questions. Considering the present conditions, is it not their duty to make it a study by read ing reform literature, etc? Ought they not to give practical teaching on th subject of treatment of "Our Dumb Animals," speaking thus a word for those who cannot speak for themselves?

The idea prevalent that Spiritual ism is a religion, and that its lecturers were comparable with gospel ministers has had a tendency to keep them from grappling with the living questions of the day, aside from those bearing directly on religion. This tendency has grown stronger, and even the efforts to show the errors of the chutch are de preciated. The iconoclasts of the early days of Spiritualism are dead or silent and we have an approachment to the church forms, if not beliefs, in "ordinations of pastors," "christening of infants," and the calling of societies "churches," flummery and show, in vain attempt to conciliate church feeling by making believe that we are something which we are not, and do not wish to be. The great living issues unfortunately are complicated with partisan politics, and a lecturer called before a promisenous audience would be wise indeed not to offend one party or the other. Yet such themes might be treated from standpoints above all parties It must not be forgotten that when so cietles engage a speaker to speak the spiritual philosophy, they expect lectures on that subject, just as Methodist churches would expect their ministers to preach only on Methodist lines, and descant on Presbyterianism. If a lecturer proposed to take other themes. he should announce the fact.

This correspondent is right in saving that there is need, and that the speaker should prepare themselves on all the great issues of the living present. There is not the preparation demanded. even in the Spiritual field. This reminds me of a letter lately received from one who has been a minister of the gospel. He attended a circle, became a convert to Spiritualism, threw up his ministerial office and decided out entering the Spiritual field. He wrote, asking me to get him a class in my town, in spiritual science, charging the low fee of \$10 for twelve lessons. plainly replied that his experience did not warrant his assuming the capabilities of a teacher, and that.after he had devoted a year or more to the study, I should feel more inclined to get him th class. The training of a minister might make a glib speaker, but was the worst for acquisition of spiritual knowledge. It is such lecturers that drive the more critical to the liberal churches. To the last question, emphatic affir-mation can be made. Spiritualism comes to save, by knowledge, from ig norance, and as such a savior should begin with the children, and make them tender and merciful by inculcating les sons of mercy. How better begin than with loving care and gentleness to the dumb animals, that are our helpers and friends?

George T. Angell says that among many thousand criminals, but twelve ever owned a pet animal. This shows that those who treat animals kindly,

zest to life; for arising from repose after fatigue, fresh and strong, adds very much to the enjoyment of living beings We cannot understand how the processes of activity and rest apply to spirits, for with us this is complicated with the breaking down and renewal of cells in the various tissues brought into activity. Spirits have the power, which we have not, of imbibing-this word represents the process perhaps as well any known word can-forces directly from their source, and not through the medium of digestion and assimilation of food. Perhaps it is not too wild a fancy to expect that sometime man may acquire this knowledge, and sup-

plement the energy he derives from food, by direct draughts from the fountaln of force.

M. M., M. D., luka: Q. Why are so nany of the so-called spirit communications commonulace?

A. If you should take a thousand people as they come, and have them vrite messages, would their communi cations be superior to those received from spirits? Yet those from the latter sources are not from an average, but usually inferior class. Engaged as they are, each in his or her own advance ment, it is with greatest sacrifice that elevated spirits come to earth. They husband their time with care, improv ing every moment; and only when com pelled by love of their erring brothers do they hold intercourse with man.

The lower circles make no such sacri fice. They retain strong affection for the places of their birth, and linger with regret and dissatisfaction. Ever near they are ready to communicate at all times, and as the majority of commu nications are derived from this source a ready and complete explanation is furnished of the superabundance of low and ridiculous communications .- Philosophy of Spirit, page 205.

I STAND UPON THE SUMMIT. stand upon the summit now Of earthly life; the springtime's gone; The early autumn with its flush of gold Drops down upon me. Frost has touched my brow. And on my face Time, his mark has lain But as to-night I read thy message sweet, My soul drinks inspiration in each line. My heart forgets its burdens, And the light of hope and faith Dispels each threatening gloom The autumn time seems as the joyous spring, The cliffs whereon with mortal feet I stand . Kindle with ruddy glow Love's magic wand My love has spread o'er every steep A rosy warmth. May heaven bless thy true and tender soul. Wave on wave, its life has entered mine And I would be its lifelong friend and love, Aye, I would be the bearer of the cup That holds thy wine of joy, To make thy life a richer one, And ever strive to hide the world's rude harshness Beneath the wealth of love. SPIRIT REBECCA BEST. then act in our behalf.

hers you save yourselves. Never go by a wrong or cruelty un-noticed. If you see anyone abusing or cruelly treating an animal, or a human being, it is your duty to interpose, not with anger, but with words of merey. You have secret enemies. They are selfishness, cruelty, thoughtlessness and many more. You must save yourself these. How? Ask yourself from what you are going to do will inflict pain on others?—if you would wish it done to you?—will it make you happy. or unhappy? Let conscience answeryou will be saved when love, charity mercy and thoughtful consideration for others leave no place in your character for selfishness and cruelty.

> MEMORY GEMS. If the Divine Spirit can animate one

man, it can all men. If one man is divine, so are all men. Jesus Christ idealizes the possibilities of everyone. If man never fell, but is progressing

from a barbarous state, he needs no mediator between him and God Sages, philosophers, scientists, by their achievements reveal to us our own capabilities; for as they are, so may we ecome.

Boundless capabilities, infinite progress are the birthright of the human spirit. It does not look without for its edeemer, but within.

Man, if redeemed, must redeem himolf. Sin cannot be forgiven, it must be outgrown.

The ultimate of the Christ idea is the livinity of man, and self-redemption. If what are called miracles are effects of higher and unknown laws, then they are not miracles in any sense of the word. Jesus is to be estimated by the truth

e taught, like other men. His example is valueless unless a mortal like our elves

Far better for us to feel that Jesus i an elder brother than that he was an incarnation far removed from our sympathy. The more ancient an idea the greater

the probability that it is false. The Christ child was a divine childevery child is divine, and a such capable of infinite perfection. Every child is a son of God, as being an incarnation and individualization of

the Infinite Spirit. We should help others to the full extent of our ability.

We save ourselves by saving others. Every man and woman should con-sider that they are individual sovereigns, to think and act for themselves if they do not infringe on the rights of others. There should be no conformity except to nature. The thoughts of yesterday, if they cannot bear the light, should be cast aside. Cease lopping off the branches, and strike at the roots of error. Aim at no less than perfection.

The world worships at the shrine of unselfish action, and the real Bible of humanity would be a narrative of self abnegation without a thought of self.

WE WANT TO DO MORE GOOD. And in order to do it, we should reach .000.000 new readers. Help us to do it. Let each subscriber get an additional

little children sending up piteous appeaks to heaven for something to save them from perishing.

In response to these pitcous appeals | God of that kind. The "Great Ruler of and heartrending cries, we who have passed on to the "spirit" side of life, the priest who can be coaxed or wheedled so-called heaven, who are unable to supply material help to the starving multitudes, much as we may desire to and because we sympathize with them in their terrible condition, do hereby warn you through this medium that you are causing your once prosperous nation to stand in the greatest danger

if

Your country is on the verge of a revolution compared to which all previous revolutions in the world's history will appear insignificant indeed.

This will be brought about by a long suffering people, after patience ceases to be a virtue with them.

It lies in your power to avert this ter-rible calamity which hangs like a dark cloud over this fair land. You must enter at once into an active and earnes effort to relieve distress, not as an act placate an orthodox beaven to attain. of charity but as a matter of duty you owe to the people.

You have accumulated wealth at the expense of the producers and you have left those who have produced the vealth in a condition wherein they cannot help themselves.

Beware! lest you deprive them longer of their God-given rights to life, liberty and the pursuit of happiness. They have the same rights upon this planet

which you have. Do your duty now, at this critical period; give the starving multitudes a chance to earn their bread by the sweat of their brow, and you may possibly prevent your country from experiencing this greatest of all calamities. If you this warning now, you will do tended throughout by a throng of de well; but if you do not, you will rue the day, and not only will you suffer in this lighted people, and we feel that the life, but when you shake off the mortal coil and enter into the life beyond where we are living avio give you this warning, you will be compelled to sufwarning, you will be compelled to suf-fer the agonizing torments of a guilty conscience, and hear, nothing but the wailing and moaning of the millions who have suffered suffryation and cold through the unmerciful, and inhuman money-grabbing institutions which fill the coffers of the few at the expense of the many. Dictated" by the spirit of Horace Greeley through William E Bon-ney, Kansas City, Mol. Jan. 29th, 1897.

"Social Upbuilding, Including Co-op erative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D., This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale

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Ser VE

of God toward themselves, or for fear he will change his attitude toward A SPIRITUALIST? them. Spiritualists do not beliève in a -OR-**Curious Revelations from the Life** 

of a Trance Medium. by anybody. If there is a supreme -BYruler of the universe he is not subject MRS. NETTLE COLBURN MAYNARD to the desires nor demands of the mites

Together with Portraits, Letters and And as the idea is pretty generally Poems. Illustrated with Engravings and Frontispiece of Linunderstood that our snirit friends and the bands controlling our mediums and coln. from Carpenter's

speakers know what are our needs, and Portrait from Life. what is for our best good, better than we can know for ourselves, the practice This book will be found peculiar, curious, startling! —more so than any work issued since Uncie Tom's Cabin. It breathes forgotten whispers which the rust of time head almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most moment-ous period in American History, and is a secret page from the life of him whom this serves only to make greater, more appreciated, and more understood— "ARRAHAM LINCOLN." of trying to instruct them, or begging of them to do some special thing, must be not only humiliating but insulting. I believe in being natural, and meeting the friends who have passed "over the river" just as we did while they were with us; and as far as pravers and pe-

titions are concerned, let us leave them Cloth, 12mo, illustrated, pp. 264, \$1.50; to those who have an orthodox God to Paper. 75 cents. For Sale at this office.

and an orthodox hell to escape. THE GOSPEL OF NATURE. God is able to attend to his own business. Our spirit friends will be glad to see us be manly and womanly in the truest sense and as Abraham Daven-IT IS A MOST EXCELport said: "Let God attend to his business, and let us attend to ours." Let us LENT WORK be consistent. ELVIRA L. ALLEN.

WORK OF PRESIDENT BARRETT. 'To the Editor:-The Grand Mass Convention held by the N. S. A. in New Or leans during the week ending with Sun day, March 7th, will mark a bright epoch in the history of Spiritualism.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sher-man was a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the soni of Things; Intelligence in Substance; Animal In-tellects; Purify; Saivation; Discords; Good and Evil; Unnatural ideas; Clurch History; Progression; Inher-ent in Substance; THE Nebulous Theory; Particles are Entities; Justice; Impregnation of the Virgits; The Science of Death; Spiritual Death; Immortality; Mourning; The Conformiding of Language; The Spiritu-al Organism; Hora Again; The Key; Bpiritu Abodes; Matter and Spirit; Size and Distance; Spiritu-al Organism; Hora Again; The Key; Bpiritu Blogra-phy; Goes to Heaven; A Slave Master; etc., etc. The author easys: "Each individual partakes of both physical and mental or spiritual aliment for him-self. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of the soul essence which 1 individually gather and comprehend or digest. For saile at this office.

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wires be selected. The characteristics of children born in different do-mains, and the conditions to be observed in their care and education. The personal ability and talent of the individual with reference to domestic, social and business suc-cas. ess, This work is the result of profound research, and in its preparation the author has been largely assisted by J. C. Street, A. B. N. Bound in Special Cloth, - - Price, \$1.

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B

labors of President Barrett and his able co-workers will reap in the Crescent City, as elsewhere, as abundant a har vest as zealous hearts could wish. We wish there was some way made universally possible for the people of

The two daily sessions have been at-

this country, wherever the truths of sweet Spiritualism have been spoken, to understand and appreciate even more fully the grand and conscientious labor being performed by President Barrett, of the N. S. A., for Spiritualism and humanity. None are so well able to com prehend the magnitude of the work he is, with his excellent co-workers, so nobly accomplishing, as they who travel

through the different sections of country, noting his work, as we do, in crossing his path; each place requires

rork peculiar to that locality, and no other: requiring work to fit the needs of each individual society-a personal endeavor which must needs tax his nerv ous system to the utmost, but which is building a monument of power and beauty which will speak in undving

testification of the brave, untiring ef-

assistants, outwork the needs of

itualism that it is necessary he should do but how we can shame humanity into placing in his hands the means that should be raised for this noble pur-

pose, I do not know. ELLA GIBSON MAGOON.

forts of our leaders. Surely every true Spiritualist should come to the front with financial endeavors to place it within the power of this gifted worker for our cause, to with his able army of

hour, among us as a people. The plain statement of the fact is that President Barrett has not gotten money sufficient to enable him to do the work for Spir-

## WONDERFUL WORK!

IT IS DONE BY THE CAMPBELL BROTHERS, IN BOSTON.

There was a large attendance occupy ing every available chair in the elegant parlors of the Campbell brothers in Boston, on the 13th of January, over sixty people being unable to obtain ad-mission at the door on account of insufficient accommodation.

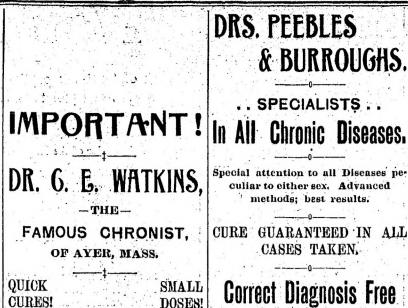
The seats at these seances have been in such great demand that they have all been bespoken weeks in advance. This is not an unusual experience, however, with these gentlemen, for in this city also at Lily Dale, N. Y., which is their home, as well as in nearly every large city in the country, their seances have been fully filled, seats being frequently secured as much as five weeks in ad-

On the evening under consideration the ladies and gentlemen present were QUICK afforded every opportunity of satisfying themselves regarding every detail, after which Mr. Chas. Campbell made his customary remarks relating to the conditions necessary for the production of the phenomena. After a careful and rigid inspection of the slates, porcelains and papers had been made by the audience, they were placed upon a table in the center of the room, beneath a full light and within full view of every one present. It may be mentioned that throughout the entire evening, and dur-ing all manifestations, the Campbell Brothers work in a bright light. The cabinet was then minutely inspected showing the utter impossibility of the entrance of any person, after which a committee of two was selected to sit with the medium, who joined hands, sitting on the outside of the cabinet the whole time, and being witin the view of every one. At this stage of the meeting Mr. A. Campbell was proceeding to place the typewriter in the cabinet, when it was discovered that the instrument was injured and would not work; Much to the disappointment of those in attendance, it was announced that it was utterly impossible to proceed, and the meeting was on the eye of dispersal when one or two of the sitters present suggested, as an experiment, that the machine he placed within the cabinet to ascertain whether the forces would not readjust it. This idea was not received with much favor by Mr. Campbell, who regarded the test as entirely impossible of success, but giving way to the urgent appeals of those anxious to receive communications they had long anticipated with pleasure, the instrument was MEDICINE! the cabinet, and the curtains drawn. Within a few moments the welcome

sound of the ticking of the machine was heard, evidencing that the powers had lost no time in adjusting the damage and operating the machine as usual. The paper was then passed to an inof slates and porcelains. After the lapse of a few seconds a message was Ipassed out, followed by numerous others to the number of about seventy together with quite a number of beau tifully painted slates and porcelains, executed in an artistic style in oil.

A well known doctor present received a portrait in oil and upon canvas of a loved friend, for which he had been waiting for years, and which was fully recognized by himself and many others as a perfect likeness.

A lady also received an exquisite etching of her beloved daughter. These beautiful souvenirs of spirit return were given to those to whom they be-longed, as is a usual custom of these mediums. A novel feature of the evenfing was the table-lifting by those pres-ent in the audience, showing the devel- make known to the many thousand opment of the regular sitters at these seances. The announcement was made at the conclusion that the sittings would terminate on January 20th, the elder Mr. Campbell finding it necessary to



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P. O. Box 177. . press an opinion, nor have we any one connected with us that A LIFELONG SPIRITUALIST, is allowed to speak ill of any one The editor of The Progressive Thinker knows the writer of this letter personalor even to express an opinion. We know some doctors do so, ly and will bear testimony to his-standbut we do not." ing as a good Spiritualist. It is, then, needless for a certain class of readers The day of shot-gun prescripto weaken the value of the following, by crying "skeptic." In the highest tion is past; drastic drugs in

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SPIRITUALISM IN CANTON, OHIO.

To the Editor:-Belleving a little news from Canton, the home of Mr. McKin-ley, our newly made president, might be taken. Further, I want to be. I am inspired to write the following: will advertise a test circle (in its truest sense) through The Progressive Thinker, This will be mide up of well known Spliffualists, vouched for by the of interest to the many readers of your valuable paper, I beg permission to occupy a space in a column of The Pro-gressive Thinker, and in that way editor. The seance to be held at one of these Spiritualists' homes. The me progressive thinkers throughout the dium will betreated with every courtesy country the progress Spiritualism is and respect. An agreement will be making here. signed that no grabbing nor any step

We have since the first of the year will be taken to injure said medium. added to our ranks Mr. and Mrs. Tif- But the conditions will be so controlled MP. Campient mining it necessary to recuperate in Florida, after the severe faby, formerly of Montpelier, Ind. Both is interesting sub-strain of so extended a series of seances. Mr. Chas. Alfred Campbell in the cause of Spiritualism. Mrs. Tif-will, it is stated, take a four through the faby is an excellent trumpet medium, ditions will be made as helpful and as and is doing a grand work here. Being an honest and kindhearted woman, no our glorious movement can make them. one seeking after truth and positive proof of immortality is ever turned Further, if this offer be accepted by the medium, the records of the evening away from her circles in case he or she will be published under our names, has not the customary fee, and those whatever the results may be. who seek truth and knowledge in this It will be seen that I do not even lady's circles never go away disappointed in her as a lady and a medium. I had the pleasure of attending a because I do not want to do anyone any. injustice-and I may be wrong. This seance at her home, on Friday night, lefter will be sent to the right party who March 5th, that was.grand. It is wonwill recognize its meaning. If its honest derful how strong our friends on the spirit side of life can come in this lady's intention be recognized and honored, a few words (unsigned) in the next issue seances. Little children as well as of The Progressive Thinker will find me adults come and converse with their in readiness to respond. A LIFELONG SPIRITUALIST, friends of earth for fully fifteen minwithout a single test.



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THOUSAND PATIENTS of all diseases that fiesh. Is holt to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many-cures: Bt.Loois, June 21, 1596. MY DEAR MRS.-DOBSON:--I herewith enclose stills for another month's remedies for my sister femma. I can't tell you how much good these medi-cines do her and how thankfail and grateful we are for having applied for them. When she began tak-ing this last modelene, she had considerable distress in the bowels and stounch, hut after a week she was relieved and we are convinced if she had not the medicine sho would have had a ferious sick spiel as invertifying sense is to good order; still we feel as if more medicine will eventually cure all har altinents. We thank you sincerely for prompt reply, and wish you all the streetions regions very truly. Mith affectionate regards. very truly. Mith affectionate regards. very truly.

LAKE PLEASANT, MASS. The winter meeting of the directors of the New England Spiritualists' Camp-Meeting Association was convened at the American House on Saturday, February 20th. In the forenoon a committee called upon the Fitchburg Railroad

& BURROUGHS,

officials who are cordially co-operating in making Lake Pleasant the favorite resort of Spiritualists in the future, as it has been in the past.

Every effort is being made to have the coming season a most successful one. Mr. S. E. Ripley, of Turners' Falls, who in the past has given satisfaction to the campers as proprietor of the ice sense I do belong to that very necessary cream saloon, has taken the store and will make it . an attractive place at order-but I will not dwell upon this

which to trade, Mr. Mayhew, of Millers' Falls, will have the barber shop; Mr: Hilliard will run the restnarant at the west gate on A short time ago a very dear friend, knowing my almost complete ignorance of materialization-O yes, I have seen much that passes by that name—unfor-tunately too much for my own peace of the Highlands; Mr. Ed Hunter will give the same satisfaction with the ice privimind (scientifically)-suggested my atlege as last year, and Mr. John H. Baldtending a certain seance, where I surely would not be disappointed. There was win will have the hall and popcorn privilege. The Fitchburg Military Band to be a thoroughly, harmonious circle, and Russel's Orchestra which was such No skeptics should mar the conditions; an attraction to music-lovers during the and Russel's Orchestra which was such from 25 cents to 20 cents. and the controlling intelligence did ad-

first twelve years of Lake Pleasant's existence, has been engaged for the coming season. Excellent vocal music will also be engaged. Mr. Conant, who mit that nothing was wanting to permit Now there were remarkable manifes-

tations that evening. I do not wish to describe them-it is not the time. But had charge of the hotel last year, owing to ill health will not have the Lake by way of digression, I must say this: Pleasant hotel for the season of 1897. The Lake Side restaurant, hotel, and boat privileges, as well as the baggage privilege, will be granted to the most satisfactory bidder who sends a bid to the clerk before April 1. Three bids for

the dancing pavillon have been secured, and will be considered at the same time as the others.

New water pipes are to be put in on the Highlands to accommodate the my fellow believers—alas! Now as regards this particular scance, I will say that if everything was fair campers who built cottages last year. The and above board, the results were won-derful. I do not say that there was colgrounds will be deaned up and put in good condition by June 1. lusion or sleight-of-hand, or trickery of All the speakers and mediums have

been engaged. ¿Colonel Ingersoll will lecture August.15, on the subject, "How any kind. I do not know-I can only say "not proven"-from the looks of things. And yet I may be wholly misto Reform Mankind;" and on August 22, on either "Why I became an Ag-nostic" or "The Truth." Circulars will

be out by April 15. 4. ALIRERT P. BLINN, Clerk. 603 Tramont St., Boston, Mass.

PASSED TO SPIRIT-LIFE. [Obituaries to the extent of ten lines only will be inserted free.]

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On the morning of March 2, 1897, from his home at DeSoto, Kansas, Ma-jor James B. Abbott passed to the

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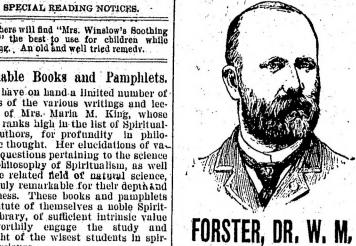
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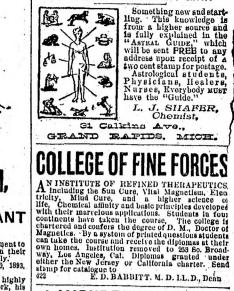
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west, during which he proposes to give a series of public exhibitions of his powers, that will enable those in remote centers to witness manifestations simflar to those which have so delighted the esidents of Boston and the vicinity.

CATHOLICS CENSURE THE PRESS. To the Editor:-Ex-Priest Slattery continues to annoy the church, and apparently tells some unpleasant truths But in all such attacks we should remember that "one story is good until another is told."If he belies the church. is there no redress but mob and persecution? Do not these weapons of defcuse indicate the weakness of the cause? Cannot the church meet the, utes, and at private sittings for fully a ex-priest on his own ground and, if he half hour, without once breaking the misrepresents, show him up? Is truth chain of conversation. I have had two so weak that it requires criticism to be private sittings with this lady, at which muzzled? Can they not trust free in-I conversed for fully an hour and a half each time with many of my arisen quiry to settle the question, as we do in friends. Being honest and true herself, business and all other matters? These Inquiries are suggested by a note in the Cleveland World, March 3, as follows: not a tinge of fraud ever manifests in her seances. Red Rose, her seance con-Gregory Branch of the Catholic Mutrol, is a grand spirit and never fails at the beginning of each seance, to give tual Benefit Association has adopted resolutions criticising the daily papers satisfactory tests to each skeptic that for printing advertisements and local may be sitting in her medium's circle Those-tests are so strong and strikingly items announcing that the ex-priest Slattery was to deliver lectures on 'Rotrue, that the skeptic's skepticism is at once checked, and his or her mind 'the secrets of the confession manism. placed in the proper condition to re-Here again comes up the same al' etc. spirit that imprisoned Galileo, burned ceive arisen friends, and also the truth those friends are anxious to unfold to Bruno, and banished the Jews and their friends of earth. Moors from Spain. True, it is only a criticism here; but what does it signify There are also a number of developing circles held weakly in differ-Gag law. The church may criticise ent parts of town, by home people, and I have been told excellent results are censure, anathematize, persecute, and proclaim its supremacy, denounce here tics, consign all Protestants to eternal being had, and many phases of mediumperdition, publish abusive travesties ship are being developed. upon our public school system, and denounce secular education as abomination, moral corruption, and the work of the Devil; and no one denies them the right of opinion, and free expression But when one of their priests comes out needed to tell the public something of the inside workings of the church, which they are at liberty to answer, and the sec ular press publishes all they have to say in defense of the church, these unthey would not be seen in a seance room. But by and by, after receiving touchable creedists are angry at the press for allowing the ex-priest to be noticed in their colums!

This is the old intolerance, mildly ex pressed. But had the church the same power it had in the days of Galileo and Bruno, does anyone believe that Slat tery would be long out of a dungeon? It is to hold the liberty we have gained and guard against the aggressive intol-erance of the church, by keeping it out of the legislative and executive depart ments of government that the A. P. A's. claim to be watching and working; and are afraid to open their mouth publicly -afraid to openly advocate truthas long as this old spirit continues to afraid that by telling the truth they manifest in the church, dictating or trymight be laughed at by the bigot, the ing to dictate, to a free people, what ignoramus, the shallowbrained portion they may say, or publish, the A. P. A's. will be needed to check the political agheaded man or woman is ever seeking gressions of the church. If the Catho after truth and knowledge, no matter where it may be found, but the creed lies would be free participants in all the blessings of this free government, let and hidebound mortals-poor souls, them behave as law-abiding citizens, on equal terms with all other citizens and pity them. other religious holles. Remember dear friend, it will help you other religious bodies.

LYMAN C. HOWE.

#### TESTIMONIAL.

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

THE CAUSE IN COLORADO. To the Editor :-- Within the past month we have had quite an influx of mediums, and as a result much good work has been accomplished for the cause.

The inimitable and wonderful Slater is here from the Coast, and giving the manifestations that cause many to marvel, and some to recognize the great forces that are expressed through his organism. He has, of course, crowded houses, as he is always a favorite here, and draws many that go at no other time.

The Brockway family are here also from the far West, and are certainly earnest workers and pleasant people. We entertained them recently, and were much pleased with their personalities and quiet, unpretentious ways. I hear many speak in high terms of their mediumship, and know that they are well patronized.

Chas. Campbell, of the Campbell We are sadly in need of a regularly or-Brothers, so well known in the East, is ganized society here. I do wish some good society organizer would drop in here for a time, presenting unusual and beautiful manifestations of spirit powupon us. We have plenty of good mateer in paintings and written communicarial, but no one with the push and time tion on porcelain. I am told they are en route for California. to get the people together and organize society. We also need lect-

The State Association has chartered nrers, but being unorganized, we have two societies within the past month, no regular place to hold such meetings. and we hope during the coming season The church people will go to hear a lectto accomplish good results. ure-if free-while at the same time

Vice-president Mrs. M. A. Gridley, is doing a fine work here, and making many warm friends and patrons, as she he crumbs and a few of the spiritual

is well fitted to do. The work of the First Spiritual truths from the rostrum, they become more desirous to experience the phe-Church is marked by progress day after nomena, and when that has been acday; and the highly inspired teachings complished, they, unless too creed and hidebound, are ours, and in due time and marked phenomena given through my organism, as pastor of the church, many of them join our. ranks. We meets the demand of many a hungry have in Canton, I am sorry to say, a soul. This week we are to have a se number of so-called Spiritualists-peories of mass-meetings preparatory to ple who know of the truth of spirit communion with their friends of earth, but the anniversary celebration. The early part of April I go to Lead-

ville for a few days to help the new so-ciety there, whose leader is that zeal ous worker, L. Agnes Moulton. We are hoping to be able to hold a camp-meeting here the coming summer,

and shall be glad of the co-operation of all workers coming this way. Starlight joins me in warm regards to all. G. C. B. EWELL. Denver, Col.

WHAT WE WART TO DO. tenfold, Those spiritual truths to ever unfold; We desire to illuminate the minds of every Spiritualist. We will therefore Every poor mortal you help to get light, send The Progressive Thinker to new Adds one to our ranks to help win the subscribers for three months for fifteen cents, and hope by so doing to reach

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of humanity. The progressive and level-

fight.

Canton, Ohio.

sympathetic as truth-loving friends of to the territory in 1854. He was one of the leaders and champions of the Free State cause during the early struggles, settling on a claim a few miles south of Lawrence. Those were the days that tried men's souls in Kansas. Ma-

for Abbott always took an active part divulge the sex of the medium. It is in all reform movements for the upbuilding of the material interest of the State. He was broad and liberal in his views, generous, kind, sincere and just in all his dealings with his fellowmen No one ever came to him in distress and was turned away emptyhanded. He exemplified the beautiful teachings of Spiritualism in his every day life. Major Abbott was one of the pioneer Spiritualists of America. He was a Spiritualist before modern Spiritualism made its appearance in this country. He lived the life of a consistent Spiritualist, knowing that the better one lives

in this life the greater will be their joy and happiness in the life beyond. Major Abbott lived to a good ripe old age, and it can be truly said of him that the world is better for his baving lived. An aged wife and one daughter survive him. Mrs. Lull, inspirational medium and a personal friend of the deceased, delivered a very beautiful and comfort ing eulogy on the character and life of O. G. RICHARDS. the deceased.

Chas. Bradway. Sr., an old and highly respected citizen, living five miles north of Maquoketa, Iowa, passed to a higher unfoldment of life on Friday, March 5, 1897, at the age of 79 years, 8 months and 21 days. He was a man of fine sensibilities, a

good linguist, a thorough student and a believer in our beautiful philosophy. Intellectually bright, he was capable of discussing upon almost any subject, in a clear and comprehensive manner.

The funeralmervices were conducted by Mrs. J. M. Harvey, pastor of the Spiritual society, on Sunday afternoon, March 7. SEC'Y. S. S.

Departed this life, Friday, February 24, at the home of ther sister, Mrs. E. A. Fuller, of Davenport, Iowa, our sister in the faith, Mrs. M. L. Kendall, in the 73d year of her mortal pilgrimage.

Our arisen sister has long been identified with us finiour spiritual work at Clinton Campground, and has for many years tried to uphold the standard of ier belief.

The funeral was conducted by an orthodox minister. as is the case in so many instances where the services of a Spiritualist speaker cannot be obtained. Not one word was said in reference to her belief, but instead it seemed to me that it was made the occasion to pour red-hot orthodoxy into our ears. It s sad to think that after a person has lived and died a Spiritualist, the last words said should be so unfitting her belief. Mrs. Kendall had many warm friends among the campers, as well as those outside, who will miss her pres-ence in the coming years. MRS. B.,

A Spiritualist Sister.

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