

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

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PAUL.

safed to human kind.

PETER AND PAUL

FRAGMENT OF OLD SUPERSTITION AND INTOLERANCE.

ILLINOIS LAW FOR WITCHES-OLD ENGLISH STATUTES ARE "lasted" somewhat more than seven years. STILL IN FORCE IN THIS STATE

- FORTUNE TELLERS AND into deep and curious records that the CLAIRVOYANTS MAY BE AR- statute of James I., passed in 1603, was RESTED AND TRIED-BURNING repealed under Henry VIII, in 1736. AND HANGING THE PENALTIES But our. Illinois law simply ingrafts PRESCRIBED FOR THEIR TRADE what was common law in England prior. -TWO INSTANCES WHERE THE to the fourth year of the reign of James I., and witchcraft was at that time a LAW DECREED DEATH TO THE felony both by the statute law and by the still older common law of the realm. ACCUSED. would be lawful to burn at the And it was not "local to that kingdom"

stake every Spiritualist medium and either. Furthermore, when the first laws clairvoyant and fortune teller in Chicago, says the last Sunday's Chronicle. were made in the province of Virginia Positively, seriously and without the a paragraph was engrafted close after slightest suggestion of romance, there is the enacting clause, in which the comlaw in Illinois to warrant the arrest, mon law of England was made the law trial, conviction and death by hanging, of the province. That haw long ante-burning or other method of every man dated the repealing statute of Henry in or woman in this State who pretends to 1736. It was the fundamental law of Virginia, and all that territory emtell fortunes or reveal the future or locate hidden treasure or influence per-sons in love affairs. The witchcraft braced in Virginia province. It included the magnificent realm northwest of the Ohio river, acquired by George Lewis. laws of old England are in force in Illinois. They have never been repealed. There is no reason in law why the Clark. It was the law of the Northwest territory, and went with that realm scenes of Salem, Mass., should not be when it passed from Virginia to the repeated here in Chicago.. general government in '1787. It was he fundamental rule in Ohio, Michigan,

As to the probability of such a thing being done, that is another matter. As to the public sentiment and the changes four centuries have wrought in that foundation of all enforced legislation, of course it would not permit such a thing as is here suggested. But it may interest you to follow somewhat the subject of witchcraft and its punishment. In the first place, any lawyer will tell you that the following language

may be found in chapter 28, revised statutes of Illinois: Be it enacted that the common law of England so far as the same is applicable and of general nature, and all statutes and acts of the British parliament made in aid of and to supply to the fourth year of James I., and which

count of the killing of a negro named Moreau, charged with witcheraft. It happened in 1700. True, the State was are of general nature, and not local to that kingdom, shall be the rule of denot admitted to the union until twentycision, and shall be considered as of full force and effect until repealed by legis that on the soil of Illinois the old com-mon law as to witchcraft was executed. lative authority.

eve is the text of a law passed prior Moreau was'a black man brought into fourth year of James I. of "a ture and not local to that the country near Cahokia by a French-man from New Orleans. He was left

KINGOOM at Cabokia by his master, who disap-All persons invoking any evil spirit; peared, and was ever after regarded as or consulting, covenanting with or enfree man. 'He'scems to have been a tertaining, employing, feeding or reprovident fellow, for he acquired some warding any evil spirit, shall suffer property. He occupied a bit of land not death.

ar from town and raised swine. He That law was passed in 1603. It is was neculiarly successful. One sensor in the British statutes at large, volume 4, chapter 12, page 599. Lord Bacon when some malady almost exterminated the swine in that section of country was a member of the house of commons Moreau's pigs were not at all troubled, at the time and gave the measure his

nesses would be required to tell all they SAMPLE TESTIMONY. In the case of Mrs. Bishop, tried at Salem, Mass., under the forms and cere-monles of this law, one winess testi-fied that the woman paid him some money for plowing and immediately

would be brought into court. The wit-

afterward, looking for it, both in his hand and in the pocket of his waist-coat, not a farthing could be found. That was a direct evidence that she possessed the character of a witch. Then corroborative evidence came, one man testified that a black pig came to him one day in his kitchen, though all the doors were shut, and spoke to him. Mrs. Bishop could not explain it, and that was against her. Another man made a solemn oath his whole room was light as day, though at midnight, and he felt in his soul that Mrs. Bishop was near him, troubling him. Next day

when he accused her of causing the unusual light she did not deny it, though she was very angry. And the woman was put to death June 10, 1692. That is evidence enough. Of course, there might be more. Each person

possessed of knowledge that the ac cused had ever admitted the exercise of powers beyond the scope of the natural would but fix conviction the more securely. No lawyer would be permitted to cross-examine, certainly not to make an argument. The nature of the case, under law, would not permit that. And when sentence was pro-nounced, nothing could be done but the

execution of the law. The victim could be taken to any public place and either burned or hanged. If statute laws should be found to have so modified the common law as to demand a private execution, then the Haymarket or the lake front could not be selected as the

final scene. But the culprit must be put to death in the prison yard, with less than fifty spectators, including physicians and reporters. And so a woman or man might legally be hanged or even burned-or both-for

In Davidson and Stuve's "History of witchcraft in Chicago. Illinois," covering the period from 1673 The above is a good illustration of the ignorance, intolerance and superstition of a past age. That there is a fragment of barbarism still remaining in Chicago, is illustrated by the late attempt to imeight years later. But the fact remains

pose a license on mediums. Chicago, Ill. DIVINE WRIGHT.

MISDIRECTED WARNING.

In No. 382 of The Progressive Thinker, spirit Horace Greeley, through Wm. E. Bonney warns the millionaires and multimillionaires of the United States against the continued accumulation of the wealth of the country for their own selfish gratification, while millions of wealth producers are suffering for the These two cardinal features in Spirit-ualism, like matter and spirit, are the necessaries of life. The facts as stated are true; but the warning ismisdirected. It will not be heeded. It is hardly in nature, that it should. The French

SOME THOUGHTS FOR SPIRITUAL-ISTS TO CONSIDER-GIVE UNTO CAESAR THE THINGS THAT ARE CAESAR'S-BUT LET US BE WISE sidered? AND ROB NOT PETER TO PAY

To the Editor:-Owing to circum-stances over which I have had little or no control, my pen has been kept silent for a long time; nor would I dare lift it now for public use but for the fact that I realize the cause we love so dear-ly demands it. By carefully reading the grand old Progressive Thinker, I see that the great lights of the world still furnish its pages with pen-flashes which carry with them thoughts that live and breathe. And yet, occasional

under

errors creep in, tending to inisiend, con-sequently serve to prejudice inexper-enced minds against over-looked facts, that "time and place" are two primary factors in establishing order and success in our cause which, it seems, the and thus prove detrimental to the cause of Spiritualism. good angels have seen fit to reveal and put into our keeping through the two For some time the cry has gone forth against fraudulent dealings of persons posing themselves as mediums for spir-But we must remember that Spiritualitual phenomena in its various phases sm is a thing of evolutionary process There are those who, no doubt, possess just enough of the peculiar qualities known as mediumship, which The next brilliant star to which I call combined with legerdemain, can cause much sensation among the credulous. attention is Sister Emma Hardinge Britten, whose name is familiar to The same parties, being not Spiritual every tongue of the civilized world. ists in fact, but prompted by greed and dishonest motives, use the two forces conjointly to carry out flieir selfish ends regardless of consequences to spirit or ualism. And I am only too glad to remortal, and thus temporarily bring into peat her words touching the nature of disrepute the grandest cause ever youch But while this is true, Spiritualism also is a fact-a momentous, irrefutable Sister Britten wisely remarks: "These fact. Though it came unsought, uncalled by human voice, it came in response to a deeply felt demand in mortals' inner can only be rendered when certain or-gans of the medium's brain can be inlife. It came because the world was ripe for it. Spiritualism has its mefluenced by the communicating spirit." dlums-genuine medlums through which it reaches mortals. It has its two sides —its physical and mentaly or phenom-enal and philosophical phases—the two Every investigator of spiritual phenomphysiology of the brain that every orgrand divisions that characterize all life -all nature. And if we, as students of its nature, its uses and blessings, would be successful, we must receive and study it in the way of its coming. The phenomenal facts of Spiritualism, like those of all other great questions presented for man's consideration, form the only true basis for solutific expression. Phenomena / Bist, bccifuse "the world into which we are born is a world of phenomena. Our senses connect us immediately with it, and by this touch brain organs of inspired public speakers of the common morality of men, that the inner man is reached, thought inare of a totally different nature to those during his Lordship over Moses and his which recall names, ages, dates, etc., little flock, he made himself the parduced, which culminates in philosophy

tests," because as yet they look through tinct and wholly inseparable phases of he senses only: that is all, and Sister the senses only: that is all, and pister our giorious revenation ougar to ". Also, Lillie with myself and others must await fully and religiously guarded." Also, their intellectual development, Brain that the best results for proof of the our glorious revelation ought to be care cannot be legislated nor beaten into hu- presence of departed loved ones, for for being brainless, all things being conliving harmonious lives, and the cease Again if it is true, and it is so claimed less aspirations for a better knowledge

by Sister Lillie, that our speakers em- of life to-day and a grander to-morrow ployed are in fact of an inferior order of intellectuality, then it is a sad com-mentary on them and the managers. The only mistake I see in the matter is. estimated the intellectual gravity of the age, and look for too much.

In concluding this reference, I will say I heartily concur with Sister Lillie, that "Spiritualists should contribute to posed to curtailing the rights and opthe upbuilding of Spiritualism and what it represents." Isfurther agree special classes of their agents, namely, out its use. Everything has its phenomenal and inspirational mediums. and must conform to the law of growth; let us therefore learn to labor and wait. and educate; for are we not all mem-From Sister Britten's own statements must, as, John was instructed to write she is a medium both for the phenomeal unto the angel of the church of Epheand the inspirational phases of Spirit- sus, conclude by saying to this grand mediumship. Speaking of phenomenal day of the week being regarded by "tests," such as prove the identity and presence of departed friends by giving other days should be. But I do think names, age and tokens of personality, that Sister Britten's singling out this This is a fact of too vast importance to shame and a scandal" that suid day let drop with a mere passing notice. "Should be desecrated amongst Spiritena should know it, as it is a law of the stitions of the past. For does not Sister gan has its special vibratory motion, the week being held more sacred than hence its special function, for intelli- any other day is a grape that will set gence can manifest only according to children'steeth on edge one sprang from brain-organic adaption-memory the soil of superstition and ignorance of a handful of the children of one Hendividual titles, while reason gives us ber, guided and directed by one Moses, logic, etc. This truth once thoroughly who, though said to be learned in all understood, thousands of apparent dis crepancies in spirit communication are easily and readily accounted for; and erroneously took "Jehovah"-Jah-Weh without said knowledge, never can be. -a departed spirit of an Egyptian dis-Sister Britten further remarks: "The appointed aspirant to some lucrative or ideas desired to be impressed upon the ecclesiastical office, and was so devoid

I am also strongly in favor, that, when it is deemed wise or advisable to hold public meetings (especially such as our annual camp-meetings) for "tests," that of such positions should be chosen by portunities of mediums only partially developed in their powers, or perhaps, because their only phase is the tiny "rap," or moving of articles without visible contact, etc., and therefore are spoken of with words disrespectful of their gifts. Nothing in pature is withshould have its time and place as well as purpose. Let us learn to be tender with these, and help to develop bers of the great family of Humanity? Now, while I have expressed myself thus approvingly of those living, breathing expressions of Sister Britten, I woman: "I have somewhat against thee." Not that I oppose the "Seventh' special day (seventh day of the week) which she says, "is so universally devoted by all other religionists, of cus-tom in centuries," and declares it a ualitsts," smacks a little of the super-Britten know that the seventh day of

FRAUDS! FRAUDS!!

NO. 384.

AND SOME INTERESTING RE-FLECTIONS THEREON.

We are living in an age of frauds; frauds in trade, in social relations, in politics and religion; an inheritance, the result of false teaching in regard to man's duties and responsibilities. When man's duties and responsibilities. When it is known that every act carries with it its penalties, its consequences (ex-cept by restitution or righting the wrong) the world will be the better for it. But the most stupendous and far-reaching fraud was concocted in the third century. Previous to that time there were no settled outjons on relied there were no settled opinions on religious matters; no books or formula of any kind; not a scrap of original writing of the apostles has been discovered. Various authors had written essays on religious subjects; from these and traditions they worked out the plan by which we are to be saved.

For a beginning, the heathen myth of the creation, the Gardon of Eden, the fall of man; then . to save him. and at the same sject him to be dependent on h al of him who of this scheme, as should be at the ha t was customary in those days for gods to be born of virgins.

Those monks adopted the Jewish Bible. To make it harmonize and have the proper connection they must select a Jew, and claim his descent from God, a man not known or mentioned by historians of his time. Pontius Pilate never knew him, a fact the Christians vainly tried to remedy, going so far as to interpolate a passage in Josephus, a Jewish historian of that time. The description given Jesus fits very well a noted reformer and moralist living at that time, and going about doing good, and spoken of by numerous writers of that day, but he never was accused of cursing a figtree for not bearing fruit out of season, nor of coming with a sword, or ordering all to hate their father and mother, and follow him.

Geology had not then revealed that man had lived on the earth for untold ages and developed from a very low savage to the civilization of the present. and that he fell upwards instead of downwards. We have passed two stages in the plan; now we (the monks) will fix it so we can control the human race; make them build our houses and churches, pay tithes to us. or we won't

ferry them over into paradise. They had this son of God hand to St. Poter the keys of heaven and hell; whoever he shall bind, shall be bound; and whoever he sets free, shall be free, and by a hocus-pocus afrangement they managed to provide a successor to St. Peter with the same authority, and perthe influence of communicating ticeps criminis of all that is known to petually hold man in a bondage more spirit friends, and the attempt to act the calendar of crime? And does she terrible than any physical bondage earth ever saw.

upon the two different brain exercises not know, too, that every day of the Under this state of things held equally sacred with the

approval TO DETECT A WITCH.

Lord Coke, whose name is insepara-

bly associated with English law, tells us what was the common law of England which this later State of Illinois ingrafted on its statute books, and he also tells us how we may detect a witch, and submits in his Institutes some excellent general observations on the subject.

He tells us that the common law of England had well established the doctrine that witches were felons. The Statute of James I., referred to, only put into writing that spirit of the law which had long been fixed. "Before white woman at that is shown by the the conquest it (witchcraft) was severely same historians to have been put to punished," he says, "and after it was made felony by Elizabeth, and again by James, which repealeth 5 Elizabeth." Then he proceeds to define the offense: A conjurer is he that, by the holy and powerful names of God, invokes and consults with him, or to do some act. A witch is a person that hath conference with the Devil to consult with him, or to do some act. "Thou shalt not suf-

fer a witch to live."-Ex., chap. 22; Deut., chap. 18-10, 11, 12. And you want the laws for it? Then read this page, page 44, Coke's Institutes, edition of 1797:

I have seen a report of a case in an ancient register that in October, anno 20H., 6. Mairgery Gurdeman, of Eye, in the county of Suffolk, was for witheraft king's writ de heratico comburendo; and this agreeth with antiquity, for witches and so forth were by the laws before the conquest burnt to death.

And the very next page of these In stitutes tells how detectives and sleuths may proceed to prepare a case for the police:

If any person or persons shall use, practice or exercise any invocation or conjuration of any evil or wicked spirit; with regard to love affairs; with regard If any person or persons take upon him or them by witchcraft, enchantment, charme or sorcery to tell or declare in what place any treasure of gold day in the week, too. They offer to lift: or sliver may be found or had in the

earth or other secret places; Or where goods or other things lost or stolen should be found or become; Or to the intent to provoke any persous to unlawful love;

Or whereby any cattle or goods of any nerson shall be destroyed; Or to hurt or destroy any person in

his or her body, although the same be not effected or done.

HANGING ONLY AN INCIDENT. And then follows the punishment. stance. It is a mere incident. If a man, his wife loses her dower. If a woman, her husband loses his inheritance. Cor- Suppose someone were to go before the ruption of blood and the forfeiture of all good is implied.

death penalty was left entirely to the turned, and the State's Attorney should court and jury. As a matter of record cause a warrant to be issued. Imagine burning was employed almost as fre- the trial.

quently as was hanging. In the case of The accused person would be arrested one gentle old man whose friends inter- and thrown into jail. It was not cusceded for him the severity of the court tomary in the days when the law was was relaxed so generously that he was enforced to accord much privilege of simply hanged in chains at "the Five such culprits. The prisoner would lan-Forkes" in the county of Essex, and his guish in irons in the darkest cell. No body was painted with tar and left friend might come to him. No lawyer hanging as a continuous threat; and would be permitted to advise. No minthe further sentence of the court was ister would be allowed to bring the conthat the gentle, old victim must be solation of religion. On the first day tarred again each Michaelmas and still possible after the arrest the prisoner

nd in the risen price of pork his neighbors saw the fruits of necromancy. So they proceeded regularly against Moreau. They arrested him, charged him with witchcraft, convicted him and hung him. The accusers seem at the last to have seen the wisdom of fixing the case on something aside from busi-ness, for they charge the man with haying made away with his master "by the power of his devilish incantations." The fact that the mistress remained in Cahokia was accounted for by the statement that she "was too strong for his charms." Further than this, a woman- and

Indiana, Illinois and Wisconsin.

pealed in Illinois.

WITCHCRAFT IN ILLINOIS.

Wherever the common law is not re-

pealed by statute, in these States that

common law is in force, and the com-

mon law that Lord Coke tells us made

witchcraft a felony has never been re-

And, moreover, this law has been in-

voked in Illinois. Under the operations

of that old common law the bitter witch-

craft laws of King James' times at least

two personsare known to have perished.

to 1884, there is at page 230-231 the ac-

death in the territory of Illinois on a charge of witchcraft. So there is a precedent for you.

ANY WITNESS WOULD CONVICT. Now, apply the rule. Do you suppose that a Spiritualistic medium would have been permitted successfully to deny his commerce with the evil one in King James' time? Why, no. The charge once brought, anyone who had attended a seance presided over by that medium would be a competent, a convincing wit-

A few days ago the Chronicle pub lished a dispatch from LaGrange, Ind., telling how Mrs. Coffeen, a society woman suffered a broken wrist at a seance while trying to strip the mysterious disand consultation with the Devil, and guise from a medium. Why, if the peo-after sentence and relapse, burnt by the ple at LaGrange could invoke the old law against witchcraft, a medium's very advertisement would be a confession of guilt; for the law is as effective there as here.

There are, in to-day's papers, perhaps a score of advertisements inserted by men and women who claim powers be youd the region of the natural. They offer to peer into the future, and advise one with regard, to business ventures; to enemies. They offer in explicit terms: to tell where lost or stolen property may be found-and they have patrons every.

substance the whole of your past. They could not by any selection place then selves more directly in the line of acts prohibited by that old statute of King fames.

It is a matter of public opinion, of course. There is law enough to hang them, or burn them and to confiscate all their property, and to place a bar sinister on all their children. But the law s not enforced, and will not be, because the only really effective law in civiliza-tion-the law of public opinion-does

Hanging by the neck until the felon not approve, and will not tolerate such convicted shall die is but, a circum action. But suppose someone were to file an information with the State's Attorney.

grand jury and, invoking that old law still unrepealed, demand an indictment. Of course, the method of inflicting the And suppose a "true bill" should be re-

BISHOP A. BEALS. Summerland, Cal.

halves .-- Bacon

King nor nobility nor priesthood tore down the Bastille, nor did the-slaveholders of our own country, cease their encroachments upon human rights until compelled to do so by force of arms. But why appeal to the robber classes in this case? Why try to call off the wolves from their sport with the sheep? So long as the people see fit to act the part of the sheep, they will find-yes even develop, sports enough to play with them. The people at the present time have every power to protect themselves. They have the free use of the ballot, and generally a fair count. All that they lack is intelligence and man-

bood Millionaires-no matter how multias such are really the most helpless of mortals. The forces of Nature, all the time work against the accumulation of

material wealth. Labor increases production, prevents decay by consump, tion and reproduction, makes titles in law to property, natural or artificial, and hands them over to the cuming, the greedy and the heartless ones whom we call millionaires and invest with all the known powers of oppression that they possess. We elect their creatures to the positions of power; fight sham battles for their diversion, and pitcously pray as to a God for especial relaxation of severity in time of extra trouble

Let us change the program. "Right about face" in this march towards the terrible revolution foretold. You have made these conditions, you have made the millionaires. When you build necessary roads, do not use any hocus-pocus of law or logic to convey the ownership of them to

person or a clique for their profit-this is another millionaire breeder. Stop paying more for public service than it is necessary to pay.

To correct the great inequalities that have lalready been made, enforce in graduated tax upon all property above a moderate amount. so as to restore a earer approach to normal conditions. "Who would be free, themselves must strike the blow." C.F. SHERMAN. Palmyra; Wis:

TRUE WOMANHOOD Classic féatures that seem to thrill With a halo each furrowed line

Silently portray loves secret will And a soul divine. Brow whose sun is in eclipse Yet tranquil, sweet and kind-Angels nause and stoop to kiss One so rich in mind.

Time his fetters can only bind With a nameless bond -What in seeming it can but find-The soul has gone beyond. Power it has to live apart,

Undefiled and pure. With a true and loving heart To suffer and endure. In the eyes, sad and deep, Mirrored from above, Do the arching heavens keep

All her brooding love, Bending every thought and will To the highest good. And in gentle acts fulfill Her true womanhood.

Communicating of man's self to his friend works two contrary effects; for it-redoubleth joys and cutteth griefs in

whole. They are by nature inseparably blended, and form the external and the internal of all being-all things. Hence, he who fancles that he can attain to the crowning glory of spiritual being minus its phenomenal constituents will find himself, when he gets; there, like Mil ton's man minus woman, "but half made up." Let us, then, try to be wise in our investigations, and knowing that it was not ours, but the wisdom of the angel world that introduced to mortals the phenomena of Spiritualism as the key note to the grand science of life, can we not trust to them in closing the portals when a sufficiency of phenomena has been given for the purpose intended? For rest assured, dear render, that it is not the phenomena, but the abuse of it, that constitutes the evil thereof. As well attempt to drop the a b c's, when you learn to write history, or to solve

two halves making the one perfect

mathematical problems, omitting the use of numbers, as to solve the probswine," lem of life without its phenomena. have dwelt upon this point, because of the need of a broader, knowledge of phenomenal Spiritualism among Spiritualism the sacredness, they may refrain from dealing it out in a mainer too disgust ing to invite further investigation.

I will now call attention to some of our most brilliant writers whose articles have enriched the pages of The Progres sive Thinker with the sunshine of Spir itualism and the prospects of a grander future. The articles to which I an about to call your attention are specially pointed in a way of inquiry as to how we are to deal, with the phenomenal mediums, and their connection with what is too frequently styled "phenom ena-liunters," or still worse "wonder hunters." And if, in my touching on those most excellent contributions in their general tenor, I and found to be a little critical on some points, I will try to be as gentle in words as the Angel of St. John in his instruction how to deal with the angels, of the seven churches of Asia, and speak nothing harder than the words: "I have some-what against thee." The first I call to Notice is from the nen of our noble Sister, Mrs. R. S. Lillie, as quoted by Mrs. Emma Hardings Britten from some one of the American Spiritual papers and put into the columns of The Progressive Thinker, the date and number of which I have forgotten. This paper has been well read and highly approved by strong minds and referred to as the criterion for future action; and yet I cannot see that it fills wholly its intended purpose. Her words touching the case of our good Brother Ly man C. Howe develop facts deplorable enough, and none realize it more than myself. For I am personally acquainted with Brother Howe, and have listened with ecstact to the outpourings of his great sout, and can say that, as an in-spirational lecturer he, has but few peers, as I see it: and with Sister Lillic I may say, "What does it mean?" But not just as she, for I know what it means. Brother Howe in his line of thought is far in advance of his time.

and like the immortal Thomas Paine, his day of honors is in the waiting Luture. But as to "The platforms of hundreds of meeting-places over the land being supplied with an inferior order of intellectuality because, as some of the man-agers say 'It doesn't matter as long as ve are going to have tests, " why, if

such be true, and Sister Lillie say it is then it shows clearly that the people of said places are not ready for the philosophy of Spiritualism, but are ready for "Britten's statement that "the two dis- "friend,-Chesterfield.

ous to the integrity of the medium's "Seventh" by some religious sect or capacity." Truer words were never other; and, that in each and every case written-they cannot be too highly estimated or too closely studied. Every divine or "Holy" than any one of the ionest medium should make them a other six, is the result of pure ignorance esson of daily study until they shall of both God, man and nature? The very have mastered the situation; then, and idea, to use a vulgar phrase, "Smell" not till then, are they ready to deal out phenomena, from the public rostrum. Iquest investigators should study the same lessons. It will reconcile to the udgment of the honest thinker many tatements made by communicating pirits, which would otherwise he whot

y incredible, if not disgusting. As to 'Smart Alecks," and theological nincompoons, they should never be allowed to sit in seances until they learn the first principles of self-respect. To grant it would be "casting pearls before

Now, what Sister Britten has said of the law of mediumship touching these phenomenal phases is practically appliable to every phase from the tiny rap to the crowning materializations of personal forms-yea, eyen the highest grade of Inspirational messages. And when Spiritualists learn and bring these truths into practice, there will be no more crying outagainst fraudulent dealing of ."bad managers, phenomenahunters, and low orders of intellectual

speakers. Again, Sister Britten urges the neces ity of "Spiritualists everywhere to live better and purer lives than those of our general earthly career, for the sake of preparing for the mighty change called Transition is a better word, death." and to live thus for the present life is still better. Yet, these words come like dropped from wisdom-spheres. Only last night, at our materializing seance, a sweet spirit-daughter, Jennie Belle, spoke almost verbatim : those words. Pardon this little episode. I too, heartily concur with Sister Britten's instruction. Too many Spiritualists, seeing that the bottom is kicked out of 1-1, the Devil absconded, and gnaw ing worms with their gnashing teeth and sulphurous paraphernalia are but the waning shadows of superstition and myth, have, in their ecstacies, allowed themselves to become too heedless of their high privileges and the divine mission of their being, respectively.

Once more: Sister Britten remarks. "I am a Spiritualist simply upon the proofs of spirit return afforded solely by spiritual phenomena." And further "I insist now, as I have done for the last thirty years, that no one has everab solutely known of spiritual existence beyond the grave, or the fact that death is of the body alone, and does not touch -much less quench the spirit-until the proofs are given, in the phenomena of modern, no less than in ancient Spiritualism." These words are more weighty than gold. They should be chiseled or the door-fronts of every court-house every temple and church-house through out the lands of Christian paganism. until the hearts of all people become open for the reception of "knocks," even the 'spirit knockings," as they are called. Such words coming from the source they did, should ever put a seal upon the mouths of blatant quasi-Spiritualists who seek in vain the high privilege of rostrum service, and are ever crying. 'The world doesn't need phenomenal nowing themselves the a b c of Spirit- very complaisant and agreeable

the act of making one day more sacred, too much of time-honored claims minus the honor Let usas Spiritualists learn to appreciate Time as one of the primary factors in our being, and try to cultivate and im-

prove our talent-our whole being, re spectively, each day and all days, regardless of name or title; and by thus doing we will not only be the better an gels ourselves "Over there," but we will leave the world the better for our having lived in it. This is my religion J. H. MENDENHALL.

Muncie, Ind.

STOLEN GOODS ARE RECOVERED

THROUGH A DREAM. To the Editor .- Doubtless the follow ade of ling racis may be of interest to investi-when gators who read The Progressive Thinker, as showing that our spirit friends retain an interest in those still struggling in mortal life. As a result of a dream (or vision) burglarized goods were recovered. Within the past week the following facts have appeared in the St. Paul dailies. In Plainview-a small town six miles from Redwing-

formerly lived a man named Gibbs, and his wife. The man having died some time ago, and the widow not wishing to occupy the house alone, closed it up leaving furniture and fixtures, and taking up her residence with friends at a distance of several miles from Plainview.

Recently the residence of Dr. Robin son in Redwing was burglarized of considerable valuable property, consisting of silver ware and jewelry. Detectives failed to obtain any clue to the where abouts of the stolen goods, or the burglars; but subsequently Mrs. Glbbs re-ported she had dreamed her husband's spirit appeared to her, and informed her that their house at Plainview had been broken into and the furniture greatly disturbed. This so strongly impressed her that she determined to investigate, and though laughed at for considering a dream she persisted in sending messengers to Plainvlew, who found the premises broken into and the furniture in much confusion; and as, a result of their investigations discovered a considerable portion of Dr. Robinson's stolen goods secreted in the drawers of the bureau. Doubtless the parties to this burglary were aware of the cir

cumstances and conditions under which this house stood closed and considered it a safe place of deposit for their ill gotten gains until the excitement incldent to the burglary had subsided. As a further result of the dream; a Mrs. tha, of Winona, was arrested on the 27th as an accomplice, in whose posses sion was found a portion of the stolen shoog . M. T. C. FLOWER. St: Paul:

I don't meddle with what my friends believe or reject, any more than I ask whether they are tich or poor. I love them - Lowell. Remember to make a great difference

spiritualism"-at the same time not between companions and friends, for a ualism; either in its phenomena or its panion may, and often does, prove a philosophy. I also agree: with Sister very improper and a very dangerous

race lived, fought, groveled in darkness and poverty for a thousand years. The church absorbed everything they could lay their hands upon. If anyone dared to assert anything contrary to the esablished rules, he suffered death. If,I believed in the Devil (which I do not) T would think he had a hand in the cursed thing.

In the course of time, through the evoution of the human mind, through the outsprings of its God-given instincts, people rebelled, and the Reformation was the result. But how much did they reform? They cut loose from the Pope, but held on to the monks' frauds, and burned heretics with glee, and the same old shibboleth is still used in back vil-lages like this-believe or be damned!

The reformed church is still trying to control the human mind to conform to their ideas, making a regular siege on the tender minds of our little children, teaching those superstitions; making a belief in certain doctrines more than conduct or morality; trying to force their ideas by law. A petition is out to prohibit all amusements on Sunday, a day instituted by the murderer. Con stantine, who adopted it to entice the pagan sunworshipers to Christianity. He murdered his mother and family be cause they could not entirely forget their pagan customs, a day not sanc-tioned by the Bible.

God never rested; he works always. In him we live, move and have our be ing. He works in the trees and flowers and in man. One day's rest would throw all things in confusion and death to all living beings, therefore no day was hallowed above the rest.

Another fraud is the religious revivals, now happily ignored by the intellient community, except as a curiosity The fanatics go at it systematically, fix heir minds and thoughts weeks beforehand on the object to be attained, ignorant of the law by which mind controls mind; but experience has taught them the fact, and they call it the work of the Lord. Why do they call for evangelists? Do they make the matter plainer, or give any more clear statenents? They only work in harmony with the law of hypnotism: the Lord as nothing to do with it. It is sorrow ful to see such zeal and faithful efforts wasted, when useful instruction could be given on the proper duties of man to his fellow-man. No community can be penefited by believing a falsehood. J. A. UNTHANK,

Arlington, Neb.

"I LOVE YOU." -

'I love you," she said, with a sigh That went to the angels on high, Twas the voice of her soul so sad But it reached a soul and made glad The life of another-a mate-That knelt at the door of his fate. Imbued with a love heaven-born, And bure as a beautiful morn. "I love you"-and in my soul dwells Hope that conquers-a voice that tells Of-bright, happy days yet to be, thou wilt return unto me. And bring sweetest greetings once

more Love's salutations o'er and o'er-Enshrined in that silence that needs But the touch of the spirit it feeds. -DR. T. WILKINS.

That part of our noble friends that we love is not that part that we embrace, but that insensible part that our arms cannot embrace.-Sir Thomas Brownes

Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator. the account. First there is the animal the psychic weating was as real as ever, sing are as possible to day as in the past, purifies from the cellar to garret, he consciousness. In this the child usually, it simply seemed now to be approached And there are many on earth to day who, strives without evasion to utilize each dwells, and many a man for the most from the side of the spirit instead of the casing aside the limitations of selfash. State of consciousness, and by careful weather to still worked by the spirit instead of the casing aside the limitations of selfash.

PAGIFIG GOAST SGINTILLATIONS.

SOME STARTLING ASSUMPTIONS BY CHARLES DAWBARN.

A Highly Interesting and Valuable Page for the Consideration of Thinking Minds.

X CALIFORNIA PHILOSOPHER, the motive of the article now demand STARTLES THE WORLD WITH ing exit from his brain.

THOUGHTS OF DEEP IMPOR-TANCETO EVERY SPIRITUALIST-HE ADVANCES ON TO A NEW perplexities and uncertainties every PLANE, WITH THEORIES AND CONCLUSIONS STARTLING IN an assured THEIR NATURE, AND WHICH often clouded by misstatement at the WILL BE READ WITH THRILL- next. He finds that telepathy and clair-ING INTEREST.

To my brother and sister thinkers:-Finding myself with an article in my brain demanding to be released, I will, by way of preface, or, if you please, as a text, tell you something of the experiences of an English clergyman who has recently published a work which he calls "The Great Secret, or the Modern Mystery of Spiritualism." The author whether public or private the seance, is both a clergyman and a shrewd man of the world, and apparently free from declare themselves comforted. the prejudices that usually attach themselves to the man in a pulpit. He is evidently a man of great talent, having gained a fellowship in his college, and for many years occupied the position either of editor or editorial writer for the daily press of London. At the same time he has been the rather popular preacher at various churches, though always noted for his tendency to speak kindly of the "Modern Mystery."

AS A WRITING MEDIUM.

His experiences commenced with the development of his wife as a writing medium, through whom, from time to time, he received such tests as delight the heart of the worshiper of phenomena. He also seems to have made the acquaintance of almost every public medium who has at any time been high priest or priestess of the Occult, to the worthy citizens of London. And he has apparently been a welcomed visitor homes and seances of every distinguished investigator or full-fledged believer in that city during the forty years of which he writes. He has included hypnotism in his investigations, and has been successful both as oper- and boast of the liberal views of their ator and subject. He has even dabbled a little in "Black Magic," at least sufficient to prove it a dread reality. So we have in this author a man most unusually qualified to deal intelligently with the subject. That he is now, and has for almost all these years been a believer is evident, for he narrates incidents and proofs which would carry conviction to every intelligent and un-prejudiced mind. But his trouble has been that of every experienced investigator. He has not only witnessed much phenomena that could be explained as due to the normal or abnormal powers of the mortal, but where there has been an evident "ghost" at work, mistakes, and at times evident fraud, have troubled his ecclesiastical soul.

So we have little but the usual mixed experiences of the average intelligent investigator. A grain of

WHEAT TO A BUSHEL OF CHAFF is claimed by the Spiritualist as abundant compensation for the tofl and trouble of long years of waiting upon known or suspected -inharmony has the "dear spirits." And to some minds been eliminated, and yet there is no prodear spirits perhaps it is. But to others there has gress. Phenomena in plenty, but Truth ever been flerce attempt to increase the of truth. And it is herein that] the experiences of this clergyman become interesting to every truth-lover more of God and man and the mystery the world over. He, as we have said, of life than he did in the beginning. had had abundant experience in both public and private seances, but his pathway to progress seemed blocked. He was just as liable to the usual imper-

FULL OF PERPLEXITIES. That Modern Spiritualism is full of student discovers for himself, sooner or later. The joy with which he welcomes test at one interview is

voyance explain many a good test claimed as spirit return. But as there are a sufficient number of his experiences which admit of no other explanation than the presence of intelligences who once were mortals like himself, he rejoices in the knowledge of human immortality, and avows himself a Spiritualist. It is here that a great majority whether public or private, brings them messages and tests. Those who mourn In trouble they look to the invisible for wise counsel. In sickness they seek a spirit prescription. Above all they each desire to become a medium, and through weary weeks and months seek development. Some succeed; others fail. The life force of one can be used for physical manifestations. In another the influence must be entirely mental. Here and there is one whose medium ship seems to be a blessing to himself

and others. But for the most part there s a developed disensitiveness which leaves the medium, the sport of the con ditions. Heaven, perhaps, to-day, and then hell for service to come. With his self-protection destroyed it is usualbecomes a public instrument through which a spirit shall attempt to reach n mortal, for, in most cases, mortal and spirit are alike on the plane of self. PHENOMENA OR CHURCH PEWS Another class of believers, who have usually failed in development as me diums, either settle down as worshipers of phenomena, or else carry themselve and their beliefs into the church new preacher.

UNPROVED PHENOMENA.

But there is a residuum; those who have grown heavy-hearted over the un satisfactory test and the upproved pho nomena, or to whom even the best test has become wearisome. They hunger for truth, They want the problems solved, the mysteries explained. They care nothing for tests. Physical phenomena seem to be upprogressive They have already proved human immortality, and now they crave fellowship with advanced intelligences. Each demands the truth for himself. otherwise it is but a return to the old system of "thus saith the Lord," uttered by somebody who claims to be his mouthpiece. Nearly all, like the learned

author of "The Great Secret" find an impassable barrier. They are not vicims of mortal fraud. The family circle may have been an altar dedicated to truth and purity. The medium may have been wife, daughter or son. Every wears a veil, and little of real value isreceived. After years of such experience the believer finds he knows no

INTERESTING EXPERIENCES. I propose to now give some of the experiences of one believer for whom can youch, but which experience

part of his life passes his life. It is the realm of appetite and the desire for ensuous gratification. It is the foundation of morial manhood, glorying in the exhibition of physical strength and brute force. It is as incar-nated self that man the animal stands supreme. But this phase of manhood gradually rises into and blends with an intellectual consciousness" that of itself leaves him still but a higheranimal. When this intellectual consciousness is fully unfolded his chief pleasures are those of the mind instead of the body. Out of his social and personal neces sities he elaborates a system of morals and religion, which he modifies as he advances. He discovers and makes use of the forces of Nature, and becomes a powerful man, but remains himself limited by his refusal or incapability to ing his reason," and he glorifies his own limitations by the title of "common sense." So we have man the animal, and man the thinker, in a body apparently somewhat independent of both. As an animal he is inferior to many others. As the thinker he has gained the supremacy, but only holds it by pernetual vigilance against his focs, visible and invisible. This he calls

"scientific investigation and practical

application." THIS TWOFOLD MAN has begun to make serious enquiry whether there may not be yet a third consciousness, with a reason and common sense of its own, different in many respects from those of man the animal and man the thinker. He has found in himself occasional manifestations of a faculty or faculties which he can neither analyze nor define. Intuition perplexes him. He sometimes sees without eves. and hears without ears. And, mystery of mysteries, he finds thoughts occa sionally passing to and fro without wire or postal privilege. This he calls "tele pathy," and forthwith establishes a Society for Psychical Research. But the dual man who had become a Spiritualist was first in the field. He had recognized this form of consciousness as dis tinct from that of the intellect, and by its use had discovered that the man who died yesterday was still a near neighbor, and sometimes able to prove it. But to enter this consciousness he was compelled to leave behind much of the reason-and common sense both of the animal and the thinker. .Yet he discerned that here also was both a reason and a common sense which must be used under penalty of much mortifica-

tion and even dauger if disregarded. So we have

MAN WITH THREE CONSCIOUS-NESSES: that of the animal, the intellectal and

the psychical. And this type of manhood has, for the most part, dominated the world of Modern Spiritualism. They have seemed steps forward in per sonality, but the result has often, and indeed usually, proved disheartening. The development of the psychic con sciousness has not proved to be alto gether the advance he had hoped. He has discovered that both the animal and the intellectual consciousness are re-embodied in the life after death, and that most of his experiences prove them es sentially unchanged. He finds his holiest aspirations no safeguard against misrepresentation and deceit. He has no assurance that the genuine appearance of to-day will not be counterfeited to-morrow. The test which he once valued so highly he discovers to be no proof of identity. And he even begins to suspect that at times he may be in contact with intelligences that have had no human or mortal experience. And as he watches his fellows who have become most sensitive he sees them too often subject to obsessions which degrade their manhood. He sees investigators and believers founding societies which flourish for a time, but with the

ing its home in every human being, but demanding recognition before immor-tality can be assured, and asserting that the next life'is itself but astral and limited unless tills divine or spirit con-sciousness he unfolded. This Divine Spirit inhering thus to humanity claims to be ever-present, but to so respect the inherent selficod of every mortal as to patiently wait until the human ego, by its own will power and aspiration un-folds the higher consciousness, either in this life or the next. Then comes sense of "sonship," which may be called the "Christ plane" where God and man meet. And with this discovered filial relation is opened an inexhaustible supply from a Divine storehouse. What is generally understood as prayer is thus as impossible to my friend as over. He investigate anything he cannot see, simply says: "Here is my father's in hear, taste or touch. This he calls "us-exhaustible supply. As a son I have exhaustible supply. As a son I have the privilege and right to this abound ing love and this universal life force.' And presently the glow of health blending with Divine love is consciously infused throughout his system. But it is here that the "God within" com mences his demands. And at this point the reader must once again turn back briefly to the philosophy of human conciousness. All consciousness

IS A QUESTION OF VIBRATION.

Let a pendulum oscillate some eighty times a second and a sound is produced If only the movement be sufficiently in creased we have light instead of sound Our bodily senses express only the efrects of material vibration. And our thoughts, whatever their source, can only express themselves through the vibration of matter. The animal con-sciousness works amidst matter whose vibration is comparatively slow. The intellectual consciousness dealing with he finer forces of Nature finds its satisfaction on a higher level, but for the most part limits its grasp to matter vibrating at the level of mortal sense. THE PSYCHIC CONSCIOUSNESS is sensitive to matter vibrating beyond the range of the merely intellectual. It sees without mortal eyes, and hears without mortal ears. And it discoveres that human life is existing amidst matter in this state of vibration. But just as these several states of consciousness. blend and overlap into each other, so the psychic finds, itself at times, and imperfectly enough at the best. in conact with matter in vibration so far beyoud its own normal experience that it can do little more than realize that here is human intelligence, but expressing itself amidst vibrations that seem to permit almost the sublime. It seems

as if vibrations of the ether had been reached amidst which the emancipated soul fluds powers of expression that are

'god-like" to the limited mortal. This s the sphere of spirit consciousness which I believe, my friend has entered, and which is, of course, equally accessible to oversider mortal. But the all-important, paint to remember is that all states of consciousness are reached by thought, and in. no other way. Thought seems to be the power of the soul expressed in vibration. Thus the sensual thought vibrates into the animal sphere, with all its passions and terrible limitations. Let, the soul think to the Arute and it becomes brutal. If the thought be purely intellectual its vibrations permit no approach to the psychic realm, But it is quite possible to blend both, paimai and intellectual thought with the psychic consciousness; and herein is its limitation. For intelligences seating as pression in such yi-brations and easer, to make contact with the mortal, (Consciousness of the spirit, which is far higher in its vibration, must also be reached by mortal thought. But it demands, that the thought be chastened, purified and concentrated before the mortal can climb thitherward. IMITATIONS AND PERSONATIONS. It is true that bright spirits have at invariable result that the members times succeeded in penetrating the darkeither become mere worshipers of pheness of mortal life for a brief hour. Many an investigator has been thus

lowed by imitations and personations

nearer his own level of thought. He

must himself by the power of thought

vibrate into the consciousness where

bright spirits dwell if he would hope

for the blessings that, for the most part.

are only latent to -day in Modern Spir-

THOUGHTAND SPIRIT VIBRATION.

law of Nature, vibrated by his thought

to a spirit level which he found per-

vaded by an intense consciousness of

the Divine presence personal to each

cannot think even an unkind thought of

a fellow mortal without by so much

mortal may describe.

So my friend had, in obedience to this

itualism

strives without evasion to utilize each state of consciousness, and by careful astral. The spirit was supreme, claim- ness, are healing, all diseases control of thought to still maintain his ing its home in every human being, but which are subject to the law of entrance to the higher realm of his own which are subject to the tar, or vibration, And my friend has both ex-perlenced and wielded this thought power. But he presently found that it power. But he presently found that it part the present change in my friend's views but necessarily without any pre-

views, but necessarily without any prewith the use of the other conscioussentation of the special teachings of fered by his angel friends. I hope it may prove sufficiently interesting to innesses upon which the daily life of most of us is founded. So as his present position he finds in his hours of silence a duce others to also discover their own heaven on earth, which he can only ex- higher consciousness press as "God manifest in the flesh,"

But like the careful housekeeper who San Leandro, Cal.

A GRITIGAL STUDY OF OBSESSION.

THE DARK SIDE OF LIFE VIVIDLY ILLUSTRATED.

SHADOWS FROM THE GHOSTLY, than 1,000 are killed every night, but LAND-SHAPES WHICH DROVE A YOUTH TO MADNESS - COM-PELLED BY HIS PARENTS TO CONSORT WITH DEMONS - 'em and get over the scare.' CURED BY ONE ADJUDGED AS A "The mother was troubled. The long MAD WOMAN, BUT SHE PROVED silence was broken in a way quite un-TO BE A SPIRIT MEDIUM WITH expected, indicating, as the good woman thought, MOST REMARKABLE POWERS.

A MIND DISEASED. "The charge that a man may be, under

CHARLES DAWBARN.

"She communicated her fears to her ome circumstances, frightened by his husband, who in a flippant way de-clared that the boy was playing crazy shadow is not extravagant, says the Cincinnati Enquirer. The claim that he just to carry out his scheme and gain s affrighted by shadows, or things which are only seemingly terrible, near his point, and this plan the old gentle man declared he would defeat. The y as often as by realities, is susceptible puritanic idea that every thing resemof proof, and therefore sound. There are men who are constantly attended by a horde of dark reflections from the bling insubordination is an unpardonable sin was a prominent factor in the mental processes of the elder Aughton, most horrible images imaginable, in the light, in the darkness, in solitude and in crowds. And sometimes they are more and he guarded against it in his inferiors with every carnal weapon at command. Jimmie must be disciplined, than reflections-the images themselves not coddled, was the substance of his materialized and sentient." conclusion

Thus spoke Mr. William Harrington "Jimmie became daily more intractat a conference of occultists in this city, which was attended by representatives able after these few words with his from eight cities. Mr. Harrington is a mother, and soon he expressed scorn of New England man, an educator, a the parental authority by word and thinker and writer, and something in deed. He became blasphemous-a rank the way of illustrating the idea he had crime in his father's view, almost as so strongly expressed was expected sinful as insubordination- and he was chastised with most brutal severity. In

from his ready tongue. "I knew a man," he continued, "who the night following the boy crept silentby shadows was pursued to his-death; ly from his chamber to his father's room and stabbed the old man in his by them driven to their own supposed sleep, then ran through the house abode, where everything is shadowy; sleep, then ran through the house and I have fair evidence that another shricking and howling as if pursued by a horde of fiends. He was overtaken person, woman, was so persistently followed by similar phantoms that they and secured, still fighting with shadows, raving in words as loose as heaps of forced her into a retreat for the insane. sand, and scattered wide from sense If these agents of doom were more than full of incoherent images reflected from shadows, and filmy ones at that, none but the victims could that which the world calls frenzied brain, but they were more real to him

DISCOVER THE FACT. than anything else in his dreary life. "The man I will call James Aughton, Who can say they were not absolutely

without vouching for the correctness of real in that chaotic deep whither young the name. While he was yet a boy he Aughton's mind had wandered? "The father was daugerously, but not became acquainted with spectral things and told how it came about. He slept fatally hurt. He recovered in course alone in a room occupied by no one else. of time. The mother's heart was rent, from which she never recovered, and Hearing unusual noises, he arose one night to find the cause, and dis- for a long period following the removal covered that he was accom- of her son to an insane retreat her life covered that he was account was despaired of. He was taken away panied in his search by shad was despaired of. He was taken away from home in fetters, otherwise he would have injured himself and his attendants. Writhing, frothing and utter-ing terrible caths-this was his condi-ing terrible caths-this was his condiments, peering into dark' corners and behind doors; and turning nervously to ing terrible onths-this was his condilook over their shoulders when the dition when his mother's tender eyes final-

rection of the noises seemed to change. ly Young Aughton became more nervous RESTED UPON HIM IN LOVE.

at these misty apparitions than at the "I visited the asylum where he was confined when he had been there nine continuance of the strange sounds, and in a panic he rushed back to bed and years or more. He was still in a lay, sleepless and trembling, with his straight-jacket, and, as one of the head under the covers till morning. keepers remarked, 'as' crazy 'a man as "How he detailed his adventure to unever breathed.' It occurred to me that superstitious parents, begging that he might have a bedfellow or sleep elsea spirit medium with whom I had some acquaintance might find out more about where, and their refusal of the request, his condition than the learned doctors followed by severe castigation when he persisted, I need not dwell upon. They of the institution had been able to discover, and I made a proposition to this declared that the boy should be cured effect. It was pooh-noohed. No; they had all the lunatics through Spiritual-

but stilliness by familiarity with he cause, rather than confirmed in it by humoring his whimsicalities, and so they forced him to occupy the belea-they forced him to occupy the belea-they forced him to be but sold as they "Yes a few."

et that 'many bad spirits had called and threatened her with vengeance if she did not desist from efforts to assist Aughton by prayer, and she urged that already her burdens were too heavy for her strength.

"But finally she was persuaded to go Aughton recognized her presence by silence and a sickly smile, and she ind mediately remarked upon the reduced number of shadowy beings tormenting him, saying it was a good omen. He up tered but one word: "'Pray!' said he.

"I get this incident from one of the keepers, and give it from memory of his detail. Mrs. Fogel immediately kuelt and began her supplication by thanking God for His answer to her prayer of the previous day. 'And now the dis-position to vouchsafe us Almighty help is manifest,' slie continued, 'attune our souls to worthiness for its reception. Not only bless us, but make us deserving of blessing-a state we can gain brough Thy mercy alone.

Every day he begged for

THE VISITS OF THE LADY. And she began to look forward to this recurring season of prayer in behalf of a fellow sufferer with genuine pleasure. The case was of such interest that I obtained permission to attend on these occasions, and I saw the gradual change of Aughton from the maniacal state to a usual condition of gentleness, with paroxysms of his old disease at long intervals. The straight-jacket was removed, and within a year from the begluning of these remarkable services the man was permitted to associate with his fellow patients for several hours daily. Previous to the praverful effort in his behalf he could not be trusted unfettered with one of his kind for a moment for his dementia constantly impelled him to murderous acts. As sanity struggled to return, however, he grew weak, and complained of illness. Before he became helpless, a condition that soon followed, he showed a decided disposition to talk about himself

and his calamitous life. "'I hear that my father and mother are both dead,' he said to me in one of these talks. 'Poor , mother!. Father hurried her into the grave through hi cruelty to me! He could not see the truth, and insisted that I was un haunted by fiends that sought my destruction; and thus he refused to guard me from their assaults. He was a pray erful man, and often prayed that the heathen might be rescued from the snares of the Devil. but when these spares of the Devil, but when these spares were set for his only child he would not believe it, but left me to battle alone with the powers of darkness. They were too strong for me, and I was frightened by threats of injury if I re-fused to submit to their will in all things. Only in part could I consent and hence arose a

NEVER-ENDING CONTENTION till Mrs. Fogel came to my help. She drove the miscreants away, and very seldom have they dared to come back. Ah, there comes one now?'he exclaimed pointing to a window. 'For God's sake let him not come in,' he pleaded, clutching my hand, 'for he's one of the worst was despaired of. He was taken away in the lot. He wants me to murder Mrs. Fogel.'

gone,' said Aughton. The paroxysm was over, and heace reigned once more. Toward the last his weakness was excessive and rarely he left his bed. Mrs. Fogel became his nurse during the day and when she was not otherwise en gaged he besought her to pray for him. She was always ready for this service. and acquited herself to his satisfaction. much to his benefit, and largely to her own relief as well. Seeing them casually during these seasons no stranger would suspect either of mental alienation. Their conversation was not only sane and sound, but often highly in structive, and their friendship, cemented by fellowship in misfortune, was truly pathetic. They had but one point of disagreement, the subject of which may horod f

fections of spirit intercourse after many years of such investigations, as in his very first sittings with his own wife and a few chosen friends. So the ques-tion became: "Is progress possible?" And to solve this he tried an experiment which inspires the present writer to call this attention to his book. For, as we have seen, the rest was what almost everybody can endorse, and say "me too." He determined to seek spirit intercourse from the highest plane possible to the mortal, so that if there be truth to the maxim "like to like" he might attract the very highest, and repel those who come from the unseen to trouble and perplex weary mortals. He devoted a house to that purpose. Not merely were there rooms for use by mediums and circles of investigators or believers, but a chapel was prepared where he himself conducted a religious service twice a week, and it was at the conclusion of this service that a special schnce was held by the believers present. The surroundings were most solemn. Frivolity was conspicuous only by its absence. The spirits had promised great results. For over a year at one time, and for months at others, these meetings were continued But no promise was fulfilled. Prayers to God for light and truth proved no more efficacious than the eternal

followed by a brief and happy "Nearer my God to thee" of the usual RE-UNION WITH ANGEL FRIENDS public scance, with its miscellaneous but the sense of danger made him only the more earnest to close the door to all crowd. spirit return. His method of fighting

ONE GRAIN OF WHEAT.

So our poor clergyman has his one grain of wheat after forty years of hon-est attempt to make at least a pint of He clings to that atom of truth with his whole soul, but his earnest attempt at progress has proved a life-long fail ure, although, apparently, every condition was favorable to success. Since such is the experience of the thousands once zealous, who have become "silent" believers from the same cause, we may well ask: Is Modern Spiritualism fixed and bounded like the theological systems of the past and present? Is there no hope of solving its problems, over coming its barriers, and reaching a higher manhood on this side of the life line? Is the bonest and convinced in vestigator to presently become discour almost as a matter of course? aged.

such an attack was impossible to dis-I know there are many to whom the possibility of an hour's chat with any spirit is of itself abundant satisfaction Like the average churchmember, they are content, as they would say, to let now six months since that battle, nor well enough alone. But even the pulhas he experienced the slightest annoypit has become a truthseeker, and impatient of the limitations of the past. It criticises its own authorities and its own teachings as never before. In other words, it is progressing. Can Modern Spiritualism say and do the same? Uness, its truthseekers can be introduced to congenial souls from the higher life and protected from the threshold spirit intelligent believers will continue to for sake its gatherings. Its one great truth and uninteresting by such of my readers "demonstrated human immortality" as are worshipers of phenomena. will be absorbed by the churches, and from lack of anything higher to offer the cult will gradually disappear. What are the possibilities for the believer in Modern Spiritualism? Can he hope for anything higher than has been reached after forty years of honest effort by the author of this work.

The present writer hopes to offer a nesses, blending with each other, hardsatisfactory reply to such questions. If to-day permits of dispute. If we fils experiences have been similar to would hope to understand anything of those of this clergyman, and therein lies our own manhood these must be taken | the psychic level, passed and gone. But Fibrations the so-called miracles of heal-

nomena, or else become discouraged were merely an echo of the wasted with the dull monotony of the meetings, years of thousands as earnest as himand prefer rational sermons from radself, until he, but a few months ago ical pulpits. And it does not yet apfound a way over or through the barpear how welding such societies into a rier which he had found so long imfederation with a national head is going passable. For a score of years he had to overcome any of these limitations been true to his convictions, endeavoror break down the barrier which seems ing to reduce all belief to a basis of provable facts. His own sensitiveness to bar the way to the advantages which certainly ought to result from the depermitted spirit approach, and somevelopment of the psychic consciousness. times the heavens had seemed to open to shower blessings on his soul. But foes came as readily as friends when ever the gate was ajar, so that, for the most part, safety compelled him to avoid personal experience of spirit re-The active mind offers poor footturn. hold to any spirit, so he accepted public office and labored zealously for the public weal. But at intervals the experiences reappeared, and it seemed as if the battle had to be fought all over again. He failed to find any direct cause which might account for the presence of his foes. But they seemed to have certain gathering points. For instance, he could rarely visit a public. library to select a book but that he would be followed and annoved for hours by some "invisible," seeking to control him. It is true each battle when fought to victory, was usually

his mind on some matter of interest in

his daily affairs. And this would,

sooner, or later, prove successful every

time. Any attempt to gain help from

the spirit side of life only seemed to

markable. He had passed a most en-

joyable evening at a private entertain-

nent given by a local society. In the

middle of the night he suddenly woke

Holy Virgin, and invoking various

saints. It was an hour or more before

he could throw off the influence, which

have said, was his last experience,

and left him depressed, for the cause of

cover. No Catholic had been in his com-

pany during the evening, nor had he

ance from that time to the present.

never before. And herein lies the mo-

tive of this article, for my readers will

naturally ask what further experience

came to him by which he was thus

freed from his foes, and gained happy

access to his friends. The answer in

which I fear may be considered dull

SEVERAL CONSCIOUSNESSES.

the philosophy

volves a chapter in

His last experience was rather

give added power to the foe.

PSYCHIC CONSCIOUSNESS. Thus far my friend, whose experieuce I am here recording, had traveled a beaten path. Like the author of "The Great Secret," he was longing for some spiritual advance. Both alike had full and unsatisfactory experience with the psychic consciousness which apparently had opened a realm of doubt and uncertainty in almost everything save the facts of human immortality and spirit return. He had become a man with three consciousnesses, and unless he could find yet a fourth consciousness his advance was hopeless. And it is at this point that his experiences begin to be especially interesting to those of us with like aspirations.

Now let the reader imagine a mind ALMOST FIERCELY STRUGGLING against dogmas and faith-taught super stitions that embittered his childhood.

For years he upholds reason as the only liberator of the mental slave. He car ries this reason of the intellectual consciousness to the psychic realm, striv off the influence was to resolutely fix ing to reduce its manifestations to a so called demonstration of natural phenomena. True to his own limitation, he upholds a Spiritualism whose communion must be soul to soul on the human level; ignoring any attempt to reach a First Cause as impossible to a finite mind. This is the man now fac ing a barrier apparently limiting his progress, and impassable to either his intellectual or his psychic conscious ness. He determines to try an experi up and found himself praying to the ment and for a month silence his own reason by assuming the existence of a delty who may be reached by mortal man. It was the task of his life, as any at last left only after asserting its power to return at any time. This, as one will discover who undertakes to silence every critical thought concern ing a long-opposed dogma, but without any reason to doubt the correctness of his present views. So it happened, if anything "happens," that whilst sitting one evening silent and alone, as had long been his wont, meditating on God read or even thought anything that might have opened the door. Still it is manifest to man, he suddenly discovered that he was unfolding a higher consciousness. What seemed a supernal glow thrilled every nerve, and imparted The spirit world has opened to him as a strange sense of an impersonal Deity

become personal to him. Life itself seemed to become deific, and a sense of divine love became almost overpow ering. Naturally he suspected self-hypnotism, and looked for cause and effect to alike cease. But the mor row brought no change, and weeks and months as they passed only demonstrated that he had reached "spirit conciousness" and had found it a sten in advance of the psychic, with the old

The assertion that manhood consist of barrier disappeared forever. THIS SENSE OF DIVINE LOVE. personal consciousness with certain powers of expression will not be dis which at first was homogeneous, as if i were the all in all, commenced, as Herputed. But such a definition only partially covers the ground, for the fact bert Spencer would say, to differentiate that man has several distinct conscious It began to make demands upon him which must be beeded. Here were the

old annoyances that had proved so dis-heartening, and even dangerous from

thought favored, only to find his experience folunder vour care? "Whether he was 'fraved by things

"After deliberating a moment one of that be not,' or other wise, is not to the point. To his senses of sight and sound other corrected him by stating the numthe room was filled with cruel, tormentber to be 'eleven,' which, after some exing things-shadows from that limbo planation, was agreed to. where they are carbonized to the deep-"'How many through Spiritualism? est ebony shade-mocking demons that "There was an awkward pause, a sneered at his trepidation; tormenting

whispered conference, and then they demons that darted down upon him idmitted there was only one. from the gloom, and chuckled at his " 'Man or woman?'

fright; fighting demons that tore and " 'Woman, mangled and choked each other; de-

"'What are the peculiar features of mons with breath so hot that her dementia? THEY STIFLED THE AIR "'Oh, she thinks she can talk with

"These were enough to make night spirits and sometimes that she sees

spirit, and recognized by all as the life them? sufficiently hideous, but there were amidst which each "lives and moves and has his being." He found himself sounds from unseen and unimaginable "'Easily managed?' " "'She's not specially troublesome.' sources, low but distinct like the growlings and howlings of wild beasts, invited to a table where everything his soul craved was in eternal plentitudeto add to the boy's terror, and in a fer "Permission was obtained, and an in but only on a certain condition. The days after his first fright he showed terview with the lady convinced me that she saw forms and heard the voices Divine love had prepared the feast from strong signs of dementia and refused to all eternity, but he, the soul, must himeat, talk or attend school." His parents of a delegation from the angelic host. self hold his thought to the spirit vidid not yet take the hint, but were firm She told me correctly some incidents in bration or he would first find his appein their decision that he should occupy my life, mentioning details I had fortite gone, and presently even the table the dreaded chamber and consort with gotten till they were recalled by her narwould vanish and the Divine love itself 'Imaginary rative, and she finally said that I had its terrible shadows. become once again imperceptible to the spooks' was the name applied to them been prompted to visit the unfortunates soul. Everything he receives he must by Aughton pere and Vmere; but when in that retreat by a good spirit, and distribute. The love, the health, the strength, in short the Divine fullness even the imagination peoples a room from this visit much good was promised. with such shapes there is sufficient oc-At a visit a few days later I managed he receives only as a channel, and can to bring Mrs. Fogel-the demented lady casion for alarm. The child who sees himself sense the blessings only as they -and James Aughton face to face, and cohlins in the darkness should be are flowing through him to others. In brought to the light at once. else things thence this sphere thoughts are things, and he

unsatisfactory to the sight will be seen OCCURRED A STRANGE SCENE. "'Why, that poor man is literally be-set by demons!' exclaimed she, at her "Jimmle's parents boasted to the

beclouding his own soul. In other words, by such a thought he lowers the neighbors that they were making rapid first sight of the man, 'and it's no won progress in conquering the boy's stubvibration by which he had climbed der he is out of his senses. He is combornness, and said it was simply his heavenward. So he finds the "God bative, too, without patience or rest. aroused self-will that kept him from eat-Must be that they want to kill him. Yes,' she mused, 'they are murderers, within" a taskmaster holding him by ing and talking. School attendance was love to a lifelong struggle. His progress not of so much consequence for the like the doming tide, may ebb and flow and seek to destroy everybody they can time being, but no long time would elapse before he would be bent to that. bring under their influences," and they but it is advanced by every effort, for such is the method of spirit progress and growth of soul. even fight among themselves, and are He was getting along finely, and had enraged because they cannot kill each stopped complaining, probably because other. You do not see them? Strange LIGHT OF THE HIGHER WISDOM. Now I may fisk ny friend what he finds he has really gained, so that I may make comparison." At his highest level, he take no be added to the highest level, he had found that the objects of his Probably they are too diaphanous for our vision, but I have seen the same fear kind before, and easily recognize their

WERE WHOLLY IMAGINARY. he tells me, lie finds himself in contact "But he had not so found. To him

"'I prayed them away.' "'To whom did you pray? "'To the Ever-living God. He only can answer prayer.' "'Will you not pray in behalf of this

"'Indeed I will.' and without cere There was more than enough variety mony she kneeled upon the stone floor and supplicated God to come to the re lief of Aughton and save him from the murders, sometimes with executions, alwiles of devilish spirits. Long and ferways with tortures most agonizing, and vent she prayed, to the surprise and evithe grosser the diabolic horror the dent annovance of the keepers, who greater the enjoyments of the particiwished to interfere, but I prevented them from doing so. An ardent manspectator. Through many long nights he was robbed of sleep by these antics

quest on his part they have spoken of six months, refusing to answer ques some coming event, and offered wise tions or in any way join in conversation counsel. And he has found himself eating furtively a few mouthfuls daily pronounced a good sign, as his mind amidst the security of a sphere of truth, never at the family table, when one day had not for many years taken cognizhe said to his mother: "'I'm going to join 'em." instead of doubt and insincerity. They ance of anything but have been intensely practical, pointing

more and more.

" 'Who, Jimmie?' she asked.

to be lived as occasion may demand. but every time and everywhere the higher is to absolutely dominate the fun as they do. lower. Yet by living to the higher alone

there is both gain and loss. Amidst its army. CONVERSATION BETWEEN THEM.

"The spirits of your father and the keepers said: 'Nine;' whereupon an. | mother both visited me last night,' be gan the lady, 'and they want me to labor to induce you to forgive your father for his harsh treatment of you. ''l will not.'

"'But your refusal gives pain to your dear mother.'

'Oh, father has made her say so He always made her say what he wished her to, but she does not want anything unreasonable from me. I'm sure, and forgiveness of the man who wrecked my life would be unreason

"'You must forgive as you would be forgiven.¹

"'What have I to be forgiven for?" "'Your sins.'

"'I have not sinned knowingly. "'All are sinners, whether willfully or

through Adam's transgressions." "'Every one must answer for himself as you have often told me.'

'Yes.' "'Then I shall decline to answer for

Adam. Let him settle his own account." "'But you are leaving the subjectthe forgiveness of your father. His spirit mourns at your stubbornness.

"'How much better it would have been had his spirit corrected its blindness many years ago.'

"He would not accede to the woman's prayer on this subject, but he was very gentle in all else. Some two months before his death she was pronounced cured, but she indicated no purpose to

LEAVE THE ASYLUM. In fact, she staved while he survived and ministered unto him to the last. witnessed the death scene. Aughton's body was reclinging upon a couch. while his head rested upon a pillow in Mrs. Fogel's lap. "'Your mother and other friends are

here,' said she, in a low voice, 'and your father stands back in the corner like he lacking a welcome. He looks much distressed. Do you not think, dear, that he has suffered enough, and that in this solemn hour he should be gladdened by vour forgiveness?

'No answer.

"'He walked by his lights and did his duty as he understood it. Do not blame him more for lack of enlightenment Your mother joins in this prayer.

"I don't see mother,' whispered the dying man. 'Where is she?' "'Here at your side.'

"'Ah, now I see her, and father, and Uncle Joe, and-who is that? It's Aunt Kate, and here's father looking sad indeed. Yes father, poor old man, I forg-1-v-e ---

Breath was lacking to finish the sentence, but we understood that the man's fron will had succumbed at last, and that there was a reunion in shadow land, which would in some degree compensate for the mortal ills of James Auchton

'After the funeral I remarked to the Superintendent of the asylum that now he would lose his patient who at her entrance was reported insane through Spiritnalism.

"Say not a word,' he answered. 'She is a prize, perhaps all the more worthy "Why the Devil's army, that has so He looked at her beseechingly, and for by her Spiritualism. In striving to cure nuch fun in my room every night. If a moment a melancholy smile modified Aughton she improved her own condition and endeared herself to all of us "Next day Mrs. Fogel was requested here. Through her instrumentality that to visit and pray with the man again, man died in his right mind, and it looks he having become more tractable after like a miracle, that which she accom-"I say he has, and a big one. More her first visit. She objected, urging plished. God bless her." T. P.

door to those who had troubled him in the past. At times and without any re-

to the fact as a mortal cach state of consciousness is necessary to him, and each

> belonged to 'em I could have as much " 'Nonsense, Jimmle; the Devil has no

haracter. They used to come to me.' "'How did you get rid of them?" they were real, and he discovered that man also.

with intelligences, human like himself, claiming like Experiences and offering he was the special object of their per-secution; that they remitted no effort glad brotherhood!" From them comes no name, no starfling test, since for the to make themselves obnoxious to him and those annoyances which were his most part their Hflowledge of his lower most decided aversion were those most frequently and monotonously repeated

life is simply flighting of an aura, as told by every human soul to all who can read it. For so-called tests and phehowever, in these shadowy gymnastics. Sometimes they were interspersed with nomena such Soffits, must themselves descend, and this is no duty in the light of the higher wildom. But they gladly impart knowledgelland have solved for him some mysteries. And once and again they have introduced him to a

grand temple where they themselves pants and the terror of the mortal gather, amid surroundings no pen of As we have seen, the very first effect

and they were certainly engrossing his of his new experience was to close the mind all the time, whether sleeping on waking.

ner, eloquent words and undeniable sincerity on the part of Mrs. Fogel soon impressed every one there with the importance of the effort, and its sugge "He had remained silent more than

ions were profitable to all. At length Aughton became calmer and before the supplication was finished he gave close attention to the lady, which the keepers

HIS OWN SUFFERINGS.

his saturnine visage.

INTERVIEW SUBSCIEW

SENSING THE INFINITE.

KNOWLEDGE BY INTUITION OR PSYCHIC SENSE-INFINITY IS. THE CONGREGATION OF ALL THINGS FINITE.

"Those who assume to have knowledge of a being self-endowed with Omnisclence, Omnipotence and Omnipresence, must of necessity be equal or superior to him before they can have the slightest warrant for making the assump-tion."-Jeffrey Simmons, in The Progressive Thinker of May 9, 1896.

At times there comes into mind, not only located in my brain, but into my mind apparently expanded to every portion of my being, a stillness, a peace, a confidence, a grandeur, a strength, a knowledge, a consciousness, that seems to be an emanation from the finer, the more spiritual, the less gross and mate-rial portions of the Universe. It seems to speak of greatness in self, of greatness in others, of greatness in everything. It seems to tell of soul, of immortality, of individuality, of you, and of me, and of the Universality of things, and of the progression of mind and intellect, and self. of heart, and of conscience, and of power to concentrate and individualize, and yet to come into harmony and rapoort with all and several of the minutine of the boundlessness; within and without our comprehension. And a moment of "time" and a foot or two of

'space" are sufficient to condense within themselves all this, and more than I can express, and thus I sense that there such things as "time" and "space," and "sound" and "sight," and the Ego comprehends, without sensing through the five divisions of the God," physical sense, that the Universality of Mind is the Congregation of all things finite, and thus we have the Infinite.

And at such moments I feel that there is an infiniteness to intellect and soul and heart (or love) that causes the growth of finite things from within itself, and that the finite soul at times of weakness has withdrawn from itself the strength of Infiniteness to just the proportion of its lack of knowledge and consciousness, and like the cell battery, it recuperates its spiritual strength from the decadence of its physical integrity, giving off the particles of matter, thus liberating the spirit for its work in another direction. Physical regeneration In the one is accomplished just as in the other, by accretions of material though the human mechanism differs in that the human mind controls them. both. Thus when the soul, the mind, becomes conscious in its psychic quality, and not by the process of reasoning, of the Infinitude of which it is a part, then may we be said to have "Knowledge of a being self-endowed

with omniscience, omnipotence and omnipresence," though it does not necessar ly follow that "we must be" equal or superior to him before we can have the slightest warrant for "making the assumption," because anyone who-has-felt the power possessed by the psychome-trist knows that without being changed in my own character I can sense the character of those above above and below me in the scale of life, though I am not much moved by those more nearly like myself.

When the sensations described in the first words of this writing come to me, I am conscious, to a limited extent, that I am o'ershadowed by Supreme Infinity, with all its attributes, though the sens ing of those attributes is by no means the same as the hearing of a mere repetion of the words "omniscience, om nipotence and omnipresence.

Neither is the temporary psychome-trizing of Infinite attributes the same as an imparting to a finite soul permanently, of even an infinitesimal portion of the Infinite Attributes, nor would a sensing psychically of the presence of one who believes in the existence of a Supreme Personal Individuality be at all the same as the sensations caused by any of the other impressions. Hence the individualizing of one's self is the absolutely requisite quality in a psy-

chic sensitive. Therefore, also, because I know that I can be impressed by the

psychic sensitives throughout history have endeavored to depict the Infinite by means of words and symbols, and from these finite, inadequate means have sprung "religious," the unthinking, unknowing, undeveloped rabble not see ing the difference between the lefter and the spirit; and the successors of these usvehics not being sensitives or having deteriorated in their moral nature, have built up a system of decep tion, not trying to teach the real truth. It also follows that until man does find The Divine he is groping absolutely in the dark, and any deductions he makes concerning the conceptions by others of the infinite are necessarily full of weak spots, and he has nowhere to stand though he may climb the adder called the human, toward the infinite until he can sense it from afar. Then we discern the fact, here beoming evident, that while some find fault with our friend for believing in the

law of clairvoyance, calling it "imagination," he, our friend, has never thought that the psychic sense, by which sen sitives discern the character and pecullarities of spirits as well as mortals might be developed until it could com prehend the attributes of Infinitude it-

The fact that ancient spirits have come back and declared that they have sparched for centuries and can find no such a being as God, only proves on of a number of things, namely, first, they may have had some ulterior motive for deception: Second, they may have searched only a short time, for time, as we compute it is unknown to many spirits: Third, they may not be the spirits represented by the manifes 'tations: fourth, it may be true that "man, by searching, cannot find out meaning the Infinite, Over Ruling Power. It proves possibly, many things, but this it does not prove, that there is no ruling intelligence, for there is the power in existence, and psychic sensitives know it, whether these returning know-nothings do or not.

There is such a thing as psychometric power, and thousands have tested the power of man to know the Divine. If a psychic can give a "test" of spirit return, then we can have a "test" of The Divine. But to tell all its attributes, to actually know what the Divine is in its Universality, is not yet given to me, and I only ask, can it ever be fully known, or do not we continually develop, and does not Infinity itself expand in new and ever wonderful ways? I think so Psychic sense has told me so, and I believe it to-day. Imagination has no more to do with it than it has with clairvoyance, and if you, my friend, do not believe me, you have a road before you that will reveal it to you, but don't say too many things you may want to take back. H. DANMARK. take back.

JIM BLUDSO. Wall, no, I can't tell whar he lives, Because he don't live, you see; Leastwise, he's got out of the habit .Of livin' like you and me. Whar have you been for the last three

year That you haven't heard folks tell How Jimmy Bludso passed in his checks The night of the Prairie Belle?

He weren't no saint-them engineers Is all pretty much alike-One wife in Natchez-under-the-Hill And another one here in Pike. A keerless man in his talk was Jim, And an awkward hand in a row; But he never flunked, and he neve

lied-I reckon he never knowed how. And this was all the religion he had-To treat his engine well; Never be passed on the river; To mind the pilot's bell: and if ever the Prairie Belle took fire, A thousand times he swore He'd hold ber nozzle agin the bank Till the last soul got ashore. All boats has their day on the Mississip, And her day come at last; The Movastar was a better boat, But the Belle she wouldn't be passed And so she came tearing along that

night-The oldest craft on the line With-a nigger squat on her safety valve And her furnace crammed, rosin and pine. The fire burst out as she clared the bar And burnt a hole in the night, And quick as a flash she turned and made

AN OBJECT LESSON. THE SONG OF THE GRAIN OF

SAND-CHAPTER OF EARTH HIS-TORY. How they is the grain of sand on the ocean's shore, still it may be compared with countless grains constituting our earth, like this tiny earth with the great physical universe; and although

seemingly insignificant in its minuteness, it has its destiny, uses and experiences, as well as the most gigantic solar orb in the universe. Its composition may be mica, hornblende, felspar, schist, quartzite and iron, and its relatives of the graniterace scattered all over the world, nevertheless, everything yields us a lesson if rightly applied, Now we as mortals, with the organ of approbativeness fairly developed, love to tell of our experiences, then let us isten to the song the tiny grain of sand chants as it is rolled and beaten by the cruel waves like storm-tossed human rafts on the restless sea of life: It has taken countless ages, says the

tiny grain of sand, since I left my torrid habitation nine leagues beneath my present location. The elements and subterranean convulsions have unsolicited moved me from stratum to stratum, and made me inhabitant of all, and contemporary with what now is your earthcrust. I was born when this earth was in its infancy and in a fusing state My sole relationship is found in the granite race, with the exception of a few of our descendants who have chosen their location in the sandstone and other strata. My experience has been a restless one compared with the life-span of those mortals who to-day complain of a cruel destiny's decree: still it was in my destiny and this earth would have remained in a choatic mass if our race had not been born. I was born in

a fusing state, in a rocking, rolling mass; a periodical rest caused me to become solid, and from thence my life ac tually began, 1 was segregated with others from the place of my birth, and as the stratum grew above me. I was raised periodically, and ruthlessly tossed among a red sandstone formation. I hear that men of science term the

stratum of my birth, the Archian Times or Azole Age; the first name means ancient, and the latter, devoid of life. I was above it, as I mentioned, where sea-weeds were making mineral coal-beds. When in time I was tossed up through the upper red sandstone formation, which through ages had covered me beneath, I beheld the first actual life, in the form of mollusks, corals and crinoids, while sea-weeds were yet the principal fossil plant. Here the stratum again changed to an interblend ing of limestome, shales and conglomerates. The sandstone formations the men of science have termed the Upper and Lower Silurian. How I rose and sank at different periods can be but of little consequence, till I found myself in a new stratum, which was formed in what is termed the Devonian Age Vegetation was making rapid growth, while in the latter or upper part of this stratum lycopods, conifers and ferns abounded, which made your coal-beds later. The seas which had grown to some dimensions contained gauoids and other kinds of fishes capable of existing in the warm ocean waters. Sharks, gars and placederms also disported in the waters, while swarms of insects covered the earth. This earth-crust then was yet a tiny shell, and igneous rocks were at times forced above, while each eruption caused later strata to sink into its caverns; the porphyry and trachyte so upheaved were destructive to vegetable and animal life, the basalt or trappe did less harm when flowing from the igneous craters. The trees, ferns and other rank vegetable growth of the period, mentioned before, were in the following period submerged beneath oceans at places, and your lignite, bituminous and anthracite coal were the results-each de-

pended in kind upon what species of vegetation was submerged, and also upon what mineral was found in solution

cave-bear and mammals; and you may find in the caverns and river deposits the relics of stone arrow-heads, lance-heads and pestles; and plso buried hu-

man boues; and you may also find ivory, boue, forn and stone can with figures of existing animals of the Palacolithic Era in human history. Your men of science have justly terined it the Neollthic Ira, and in their, geological re-searches they have discovered no human remains which can be referred to a higher antiquity than the Quaternary Age. You will find also that the human

remains in the Stone Age are those of uncivilized man, but, nothing to Indi-cate that they were of a race inferior to the lowest of existing races among you, or which shows any connecting link between man and the lower animals, except in tendency, but not in form

The world that commenced to form wenty-seven miles beneath us, has ing will do a lasting good and put a stop shown its grand possibilities. Intellectnal progress as well as rockmaking is, in the name of humanity and justice I still going on; beauty in color and form is encouraged and cultivated; Nature's grand laws are daily better understood and applied; wild animals and brutal conduct in man is hourly crowded out of existence; and, while I again sing on the turbulent sea-shore among my co-peers of the Archaean Epoch, may untversal progress continue in all things till knowledge, harmony and beace exis in the minds of all. C. J. JOHNSON. Pocatello, Idaho.

THEY ARE NOT VALUABLE.

Camp-Meetings, as Set Forth by a Cali fornian, Are of Questionable Value, and Accomplish but Little for the Cause.

As one who has made a study of Spir itualists' camp-meetings and their re-sults, I deem it a duty to give my observations thereon. Everyone who has attended a Spiritualists' camp knows that the expense entailed is a consider able sum, not to mention the value of time lost from business, transporta tion, etc.

Now, if those having camp-meetings in charge would rent a large hall or even pitch a tent on a vacant block in some large city near the site of the proposed camp, the same mediums and speakers could be employed, and meetings held the same as if they were "forty miles from Nowhere." The result would be that local daily papers would co-operate in booming the enterprise, and the city would be captured. This has been demonstrated in San Franeisco, and the result was more than sat isfactory, considering the efforts put Busy people could then follow forth. their dally avocations and at night at tend the "Spiritualists' revivals," be sides those coming from a distance could obtain much better accommodatious at the hotels, and at a far less rate than camp expenses would neces sarily be.

The savings thus annually made by individuals would build several good sized Spiritualist temples, and the converts made would be almost one hun dred to one by the camp method. Again, the camper,"who is usually out for recreation, is in no frame of mind to assimilate spiritual food or phileso

phy of a deep nature! Many years ago the Methodists dis the uselessness of camp-meet overed ings and abandoned them for local 're vivals," which were found to be far nore successful in winning converts. If Spiritualists cannot organize, build temples, employ speakers by the year keep open doors to the bublic without an admission fee, have free libraries and reading-rooms, and otherwise show the same sincerity 'as other religious bodies, and last' but not least, quit

their suicidal campimeeting policy, they may as well "throw up the sponge," and everyone "paddle his own canoe. There are thousands of wealthy and influential Spiritualists who would "come out of the woods" and help us if the above lines of action were attempted, but until then they prefer to stand

aloof.

A CONGRESS. THOUGHT PHOTOGRAPHY

Composed of Many Religions MENTAL PICTURES TRANSFERRED TO SENSITIVE PLATES BY WILL AIMS AND OBJECTS OF CONFER-POWER.

ENCE TO BE HELD AT DELHI To the Editor:--Doubtless your thou-INDIA. sands of readers read the able article in Salem, Oregon, March 10, 1897 .-- To

your issue of December 5th, under the the Editor:-It may be of interest to above heading, with bated breath and many of the readers of The Progressive the intense interest which the subject Thinker to be kept informed in regard deserves.

to the "Second Congress of Religions." To show that the idea is of spiritual origin, I would like to quote from one I am just in receipt of a letter of which the following is a copy, to-wit: of my automatic and inspirational "Delhi, India, Jan. 1, 1897 .-- Dear Sir: works entitled "Mary Appe Carew, 1 beg to ask the favor of your kindly al-Wife, Mother, Sphrit, Angel," written lowing me to enter your name in the list through me about ten years ago, and of members of the Universal Conferpublished by James Burns, in London ence of Religions, which is to be held at and simultaneously as a serial in th Banner of Light, in 1893.

brushes and palette. Presently she

arose with a smile, and turned the easel

so that we could all see the picture

desires to paint a picture, reside with-

ex

Delhi, D. V. 1898. That such a gather-The quotation alluded to begins on page 199, during a visit of Mary Carew unnecessary controversies is certain. to an infant school within the Heavenly sphere. "Now we will have some pict-ures,' she continued, and a little girl appeal to your better feelings, and hope that the favor asked for will not be refused. Any alteration and suggestion made by you in our views will be most seated herself in front of an easel. It was one on which there was no picture but, instead of a canvas being stretched thankfully received, Extracts of all correspondence, the opinions of several on a frame, there was a shining sur papers, and the prospectus relative to face of palest blue, oval in form. "The little girl sat for a short time the aims and objects of the conference are enclosed herewith for your kind with rapt, thoughtful face and motion less, gazing intently at the oval frame, perusal. An early reply will highly oblige your most obedient servant, or rather, its shining surface. This sur-M. NUSRAT ALI, Secretary. prised me, for I had expected her to use

"To Dr. S. C. Adams, Salem, Or." A newspaper of 12 pages published in Delhi by S. M. Nusrat All accompanied the letter, filled with correspondence from Moslem, Buddhistic, Christian and

which she had transferred to the over plate, and it was a very beautiful pict-ure indeed. As Annie had drawn pictother people, of which highly interesting matter space will only permit a ures for me in the same way, I under brief extract. stood how it was done, or comprehended The Moslem Chronicle of February, it in part.

1806, says:

"'We draw, or transfer, all our pict "Maulvi Nusrat Ali, of Delhi, has arures here, upon a sensitive plate, by the ranged for a Universal Congress of Reuse of magnetism and electricity,' ligions in the ancient capital of India, plained Ursula. 'Our clock is run in the same way. That plate is merely a thin Delhi. The aims and objects are: First, to bring together the eminent and leadplate of silver. First, it is magnetized. ing representatives of all religions of and we keep a number of them on hand the world with a view to enable them to which have previously been magnetized. expound the merits of their respective ready for use, as the younger children creeds; second, to ascertain what pracdo not as yet understand how to magnetize a silver plate. This process is tical, social and moral effects each religion has produced upon the communaccomplished by those more advanced ity professing it; third, to set forth how than we are-by angels who understand scientific processes better than we do-and we transfer a picture to the prefar the doctrines of each veligion are in conformity with reason, science and the laws of nature; fourth, to trace the pared plates by fixing the mind intently origin of each religion and to scrutinize on the plate, at the same time formin the system followed in the prethe picture with great distinctness withservation of its traditions. Maulvi in our minds; the picture is thus trans-Nusrat Ali is one of the enlightened ferred to the magnetic plate by the elecmen of the N. W. P., and of good sound ric rays of light shooting from our learning. His proposal is a laudable minds directly upon the plate, and the one, but it requires concentration of enpicture is fixed there by the combinaergy of leading mén of thought and of sufficient funds to meet expenses." tion of magnetism and electricity; or rather, when the rays of electric light The liberal, gracious and catholic strike the magnetic plate, the magnetspirit exhibited by Moslem and other ism is changed into the various shades Oriental writers, sounds strange and reand colors requisite for the picture. freshing to those who are only familiar "'You know, dear lady, that when the electric light of the sun strikes an opaque cloud at a certain angle, a rainwith the sectarianism and acrimony of our own "Christian lands." bow appears visible to the people of earth, and all the colors with which one

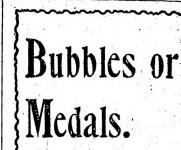
As a representative and contributing member of the congress from Oregon, I hereby submit my suggestions and reply. as follows, to-wit:

in the electric rays which are disclosed Salem, Or., U. S. A., Feb. 16, 1897 .by a rainbow. Now that magnetized S. M. Nusrat Ali, Delhi, India-Re-spected and Dear Sir: Your kind resensitive plate is opaque, the same as the cloud is; and when that little gir. quest for the eurollment of my name in casts the electric rays from her mind, the list of the honorable members of the Universal Congress of Religions, to or spirit, at a certainangleon that plate. it forms the picture that she has drawn be held at Delhi, India, in 1898, has just in her mind, precisely as a rainbow is been received. The distinguished honor thus extended is most highly appreformed in the clouds of earth, or, the principle is the same.' "All the little girls, in turn, now ciated, and is most cordially accepted painted a picture. It took each one but a few seconds, and every girl formed a with considerations of high esteem for its noble originator, as well as for the aims and objects of the conference. picture according to her age and ability: "Age, and the unconquerable bar of at last, it was Katy's turn. My baby

poverty will doubtless prevent my atwas too young for this, but Katy was tendance, and my consequent acounintjust commencing. ance and association with the illustrious "'Now,' said Ursula, 'can Katy make apostles of a progressive and rational a little picture?' eligion then and there assembled. But

" 'Dess me tan,' said Katy, pursing up her sweet lips. 'Now you all keep still while me finks.' I beg to assure you that my sincere sympathy and interest in their divine and laudable endeavor will second and "And Katy fixed her dewy eyes on

the prepared plate. Presently she clapped her little hands in glee. Ursula indorse their every act which tends to the grand realization of the avowed aims and objects of the high conference. turned the easel toward us, and there,



3

" Best sarsaparillas." When you think of it how contradictory that term is. For there can be only one best in anything --- one best sarsaparilla, as there is one highest moun tain, one longest river, one deepest ocean. And that best sarsaparilla is can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chem ists. But then do you need to test it i The World's Fair Committee tested it, — and thoroughly. "They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair except Ayer's. So it was that Ayer's was the only sarsaparilla admitted to the World's Fair The committee found it the best. They had no room for anything that was not the best. And as the best. Ayer's Sarsaparilla received the medal and awards due its merits, Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we says The best sarsaparilla is Ayer's.



hanna

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attributes of Omniscience, Omnipotence and Omnipresence, I know that there is a power that overrules all finite things and who is possessed of these attributes. Also that I have been in close touch with that power. Also that I cannot describe that power in any such terms of finiteness as "God," "Lord," etc., without needlessly limiting, therefore I call it Infinity, The Eternal Uni versal Infinite, The Divine, or The Over Ruling Power, or any of the words we have coined for the purpose, that bring some sense of that which is over all and includes all, and yet human language. because devised by finite beings, is in adequate of expressing that which they cannot comprehend, and so we who have grasped a measure of psychical development and sensed things which no language can describe, leave unsaid a great deal, and read, between the lines.

And we know, too, that abuse of orthodexy, not kindly criticism) evidences that there are those who do not see the spiritual in things, but look only at the letter, not realizing that the word "God" means more to some than it does to others, "God" means Infinity to some while to less developed souls it only means something finite, personal, lim Ited. So when I say I don't want "God" in the Constitution, I mean that thing which is finite, partial and revengefu and which I do not want in me. But I would be most happy if that "God" which is described in the Presbyterian Shorter Catechism as "a Spirit, infinite, eternal, and unchangeable in his being wisdom, power, holiness, justice, good ness and truth," could be in everyone's constitution. If we had these words there, there would be no need of further words in Creed or Constitution.

Therefore we see that there is a way of proving the existence of Infinity, but It is only within the contines of each finite soul, in those who are intuitive, or sensitive; and in those who sense the truth in these sensitives who impart their knowledge to others. I may believe in clairvoyance, though I may not be clairvoyant. So I may believe that a sensitive can sense the power that overrules, and thus I gain knowledge to the extent of my susceptibility to Truth and Reason. We also deduce from the experiences of the psychic sensitives, the fact that the reasoning of the Atheist is like the reasoning of one who says there is no Damascus, be cause, not having seen it himself, he thinks no one has seen it-it does not exist. He brushes aside all evidence presented by others, and reasoning from within himself he can only produce deductions from the premises of stubborr ignorance. Being satisfied with this condition, he must wait until he can grow-develop.

Therefore, also, we see that those who follow the line of argument laid down by our friend assume that there is no way by which a human being can "find out God" or know there exists an Infinite, except that process known as "reasoning from external nature," have only such warrant as is furnished by their own superficial observation "for making the assumption." They will sometime know that "the lesser can comprehend the greater" by contact, by the psychic or soul sense. Not all have reached that point in their soul develop ment at which this contact will make impressions. Those who have, know.

For that willer bank on the right. Thère was runnin' and cursin', but Jim yelled out.

Over all the infernal roar:-I'll hold her nozzle agin the bank 'Till the last galoot's ashore!" Through the hot, black breath of the

burnin' boat Jim Bludso's voice was heard,

And all had trust in his cussedness And knowed he would keep his word. And, sure's you're born, they all got off Afore the smokestacks fell, And Bludso's ghost went up alone

In the smoke of the Prairie Belle. He weren't no saint, but at Jedgment I'd run my chance with Jim Longside of some pious gentlemen That wouldn't shook hands with him He seen his duty, a dead-sure thing, And went for it, thar and then, And Christ ain't a-going to be too hard On a man that died for men. JOHN HAY.

TO THE SPIRITUALISTS OF AR

KANSAS. You are respectfully-earnestly-re-

uested to enter into correspondence with Dr. I. S. Lee, Chaplain of the State Spiritualists' Association, Little Rock, Ark. As every other State in the west now has, or contemplates having a camp-meeting, why should Arkansas Spiritualists neglect such opportunity of advancing our noble cause and be coming acquainted with each other Why, when in union there is strength? and commanding the respect of your neighbors? and your own betterment Send your names, and those of investigators in your community, with any information that will be of interest Those of adjoining States please an-swer likewise. ISAAC S. LEE, M. D. 700. Scott. St., Little Rock, Arkansas.

The nearer the intimacy, the more uttingly do we feel the unworthiness of those we love; and because you love one, and would die for that love to-morrow, you have not forgiven, and you never will forgive, the friend's miscon duct.-Stevenson.

Those who are formed to win general admiration are seldom calculated to be stow individual happiness.-Lady Bless ington.

That friendship should be able to en dure silence without suspicion is the surest touchstone of its sufficiency .-Lowell

A friend is never knowne till a man have neede.-Heywood.

CUREFITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EFILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the we cases. Because others have failed is no reason not now receiving a curo. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Ex-press and Postoffice address.

in the waters, and also upon the length of time of such submersion. This period your men of science have termed the Carboniferous Age. The stratum above this is termed the Reptilian Age, or Mesozole Time; and as the earth-crust was growing thicker and less heated, the sauriaus appeared, and I saw the dinosaurs, itchthyosaurs, plesiosaurs and pterodactyls in their struggle for existence-where each one was canturing and feeding upon the weaker in turn.

During the latter part of this period the Sierra Nevada, the Humboldt ranges and the Wasatch mountains were made while in the second division of this period the Atlantic coast and the Ap-

nalachian ranges were raised above the waters. I saw that the thinner the earth-crust, the oftener internal up heavals and eruptions appeared, while the thicker it grew, the less frequent they became, but more severe; and in the Genozolc Time following, the upturning of the Rocky Mountains took place, and which made mountains 4,000 feet high in California, and during which some of the Rocky mountains reached the highth of 11,000 feet. As these continental eruptions would cast me up from lower depths at times, and then again bury me thousands of feet beneath the surface whereon mammals, mastodons, monkeys and giant reptiles

roamed, I saw it all in its fearful grandeur Your men of science have divided the Genozoic Time into the Tertiary and Quaternary Ages, and it is well, for animal life made its most marked strides of progress during these times, while this restless earth raised the Alps. Pv rences and Apennines in Europe, and the mountain-making pressure on this continet raised the igneous rocks on the Pacific slope and along the coast from Labrador to Cape Cod. In the latter part of the Tertiary Age there were many species that still exist, though more ferocious, savage and wild, among them the modern hog and hippo potamus. There were also flesh-eating animals allied to the dog; and through this period horses were found. Mastodons, elephants, camels and monkeys abounded in the Rocky Mountains prior

to the first glacial period which fol-lowed, and this brings it into what is termed the Quaternary Age.

The different species of animals made their appearance, while many in their turn were crowded out of existence by still other species and causes, in which climatic changes by the cooling of the earth's crust as it grew thicker, was one of the great agencies. The frigidity at the poles had formed mountains of ice which latter sought lower levels and the drift period, which has marked the White mountains to a highth of 500 feet, and many others, followed. and leveled your alluvial plains above

the fortieth parallel. Though your earth-crust had grown for countless ages, it was yet too crude to sustain the higher animal, Man. he species diversified and grew in

number unprecedently during this fola second glacial period or reindeer many of the species extant.

Now is our opportunity. A universal religion is upon us which will be based upon spiritual philosophy and psychic phenomena. Every vibration from the soul-world proclaims it; every sign o the times points to it. Will Spiritualism be that religion?

Unless Spiritualists awake from their dreamless lethargy they will soon be aroused to behold the fabric of their hopes going down in the night of oblivion amidst the flames of progression and from its ashes will arise the relig

ion of the future with another label-i may be an existing system revised. ERNEST'S. GREEN.

2000 Market street, San Francisco, Cal

A SOUTHERN WELCOME. At the request of our beloved friend, Dr. R. Greer, of Chicago, who made us here two welcome visits during the past year, I write for the information of those among your readers who would like to know more of this land of sunshine. of health, of fruits and of flow ers. Having resided here twenty years or more. I know that the climate here is all that mortal man can desire. It is mild and favorable under all conditions. neither too cold in winter, nor too hot in summer. I can name several people who have traveled to far-famed Italy. where the sky and moonlights are so grand, and they all exclaim with one consent that they prefer this climate to any other; they say that in the moonlights here there is something so dreamy, something so fascinating, which reaches beyond the physical, per

meating the soul. But let me tell of that which, per aps, will interest more the small farmer, or persons of moderate means, who would like to secure here a permanent home. In addition to a lovely climate the soil is fertile and productive, the surface being of sandy loam with clay subsoil. No soil can produce a riche variety of cereals, fruits and vegetables than can the soil of this Southern re gion, and no region of country is bet er adapted to stock-raising because of the abundant growth of pasture. Land here is cheap_{no}rain is plenty

lumber and fruit low in price, and water excellent. There are thousands of acres of land along the coast here for sale at low prices, and on easy terms. With these advantages of soil and climate, together with the products of the sea-oysters and fish, right at their door, none need go hungry for a single The mild climate admits of hunt day. ing, fishing, sailing, driving, bicycle riding, boating, bathing, almost all the year round. Take it all in all the South has more to offer to persons of small er section of these means than any oth United States. On the coast here there are a multitude of handsome vacant lots now ,walting for purchasers, and those who would have a "sweet, sweet nome" in a cottage by the sea, now would be their golden opportunity while

such lots can be had so cheap. Dr. R. Greer when down here last summer bought him a lovely building lot, immediately adjoining the palatial owing period, and the mastodons and residence of the late Jeff Davis, and the narsupials roamed on the plains, when | Doctor is preparing to build upon it. I will add that the people here are of epoch became suddenly extreme, which, a most kindly social nature, always extinguished and imbedded in the drifts | ready to extend the hand of welcome and of friendship to Northerners, and

At this latter period I first saw man always disposed to do unto others as ical FIGLW.H.PEERE, F.D., 4 CedelSt., NewYork in his wild, crude state, compared with they would have others ao unto mem. the present, contemporary with the Beauvoir, Miss. E. D. PECKHAM: in his wild, crude state, compared with, they would have others do unto them.

For every true prophet of God has be in bold refier stood the white heifer. with the wreath of dandelions around come most profoundly impressed with the conviction that the day has fully her neck. come when any religion worthy of uni done, Katy!' said Ursula. " 'Well

versal acceptance must be in conform 'You shall paint another one as a reity with reason, science and the laws of ward.' "She placed another plate on the easel:

ionor. The result of years

nature. For, as God is the author of nature, these terms are substantially Katy fixed her eyes on it intently with synonymous and interchangeable; so a sort of scared expression, and soon that any religion that does not conform turned away. Ursula moved the easel toward us, and there, with scowling. to the laws of nature cannot be in har mony with the laws of God. angry features, was Mrs. Evans, her hand upraised just in the act of throw-ing the goblet at Ponto's head, while "llaving been a diligent searcher after truth and a preacher of righteousness for many years, the divine light the negro was showing all his ivories.

has at last most clearly impressed upon "'All acts are pictures which remain my mind the dominant truth, that the within the mind of the beholder forbest and noblest results of the divinest ever,' said Ursula, with a sigh. 'Would 'religion' possible for man is the one that this child's mother had not left that will produce the abiding conviction such a picture within her little daughof the universal brotherhood of man ter's soul, never to be erased while the and the daily practice of the divine ages roll onward. All the world is a principle of righteousness in every repicture, painted by the electric rays lation of life. For this and this only can abrogate the present state of confrom the sun, as they strike sensitive opaque substance; for when there is no fusion and strife and variance, and inlight there is no picture; nothing is visible. So, think it not strange that we augurate the reign of brotherhood. of righteousness and peace upon the tere paint our pictures from the elecearth. In all candor I would humbly

suggest that no more comprehensive magnetized plates." " catholic and unobjectionable creed could be adopted for the intelligen Los Angeles, Cal. world than the divine and apostolic de claration that "The world is my country "Principles of Light and Color." and to do good is my religion." This is a most faithful saying and worthy of universal acceptation. It is the magic

key to open the doors of the kingdom of heaven on earth, and embraces a perfect religion that is in harmony with reason, science and the laws of nature. When fully analyzed it is found to embrace every principle of a most perfect and divine religion, and a perfect rule of faith and practice.

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GOING TO ROME.

Prof, Briggs, the Preabyterian heretic,

"I expect to spend the latter part of

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SATURDAY, APRIL 3, 1897.

VULGAR EXPLETIVES.

Can there be any apology for the vulgar habit of profanity, so very common among many thoughtless persons? It betokens a low plane of thought, the user frequently interlarding every sentence with an expletive, annoving to refined ears, and degrading to those who resort to such foolish methods to make their expressions emphatic. In the heat of anger, the occasion a grave one when reason is almost dethroned, the accidental vulgarism may be looked upon with more leniency; but these outbursts will seldom or never occur to one whose language at other times is always cor-There is one case on record where strong language, "the word with the bark on," as an old acquaintance used to call it, seemed justifiable. During the Revolution the patriot army under Gen. Lee was making a disorderly retreat at Monmouth, through the inefficiency, or lack of loyalty, as some historians allege. General Washington chanced to meet the flying forces led by Lee, to whom in angered tones: "What is the meaning of this, sir?"

Lee hesitated a reply, when, as reported by Gen. Lafayette-see Curtis Washington, vol. 1, chap. 5-the aspect of Washington became terrible, and he again demanded:

'I desire to know the meaning of this disorder and confusion!"

Lee made an angry reply, when Wash ington called him a "damned poltroon." Should any of our readers chance to be like situated as was Washington, he will please bear in mind we have no reference to him, but the time is probably distant when the expletive will be needed.

Is it not a fact that the clergy, by pri ority of use, are entitled to the exclusive employment of those vulgarisms?

THE DIFFERENCE. When the art of printing was first disBRAVE WORDS FROM THE PUL PIT. has recently sailed for Europe. He was Rev. Dr. Abbott, of Plymouth church interviewed by a press correspondent has not been frightened from his course on the eve of his departure, and is rebecause ignorance on the one hand and ported among other things to have said: bigotry on the other, assalled him. It is questionable if the charge of radical my vacation in Rome. In study of the ism would change his front. His posi-Roman Catholic controversy, with spetion, and that of thousands of the most cial reference to the question of the learned of the clergy, is identical with that of The Progressive Thinker, that union of the churches. I have great the Bible, notwithstanding it has a

XIII. I think he has the cause of Latin name in place of the homely Engchurch unity at heart, and that the lish word, Book, and though the con words he has lately issued to the vatents are also known by the Latin name rious Protestant and Oriental bodies, of Scriptures, instead of plain Writfor unity, have been able and statesings, yet book and contents should be manlike. I am of the opinion that he subject to the same criticisms as any has gone as far as anyone can reasonother book or writings. It takes one ably expect him to go until some corstep farther than some of its readers: dial response to his proposals has been It has no inclination to brand the book given. . . I have learned to look upon some of the Roman Catholic positions as holy because it furnishes evidence that the loved dead held communion more favorably than I used to. . , . I with mortals in ages past. It believes such revelations are in harmony with think there are possibilities in the future of a reunion of the Roman Catholic and Protestant churches.' natural law; have always been and always will be; that the ancients mistook We quote the above from the Liter-

the voice of spirits for the voice of God, ary Digest of March 13. From a less and that people of to-day are misled bereliable journal we should expect the cause of the ignorance of the past. facts were garbled; but finding them as Rev. Abbott's course of lectures were we do there is no reason to distrust the entitled "The Scientific Conception of genuineness of the report. Space in these columns As a whilom ardent admirer of Prof Revelation.". can only be given to an extract, which Briggs, because of his earnest and inmight be profitably extended to a page dependent utterances, we own to deep

mortification to find him occupying his He said: "The scientist approaches the Bible from what may be called a scientific, or present posture. It would be a real pleasure to know what portions of the Roman Catholic teaching Prof. Briggs has learned to literary point of view. He assumes no theory of inspiration. When he is asked if it contains no error, he answers that look upon favorably. Is it because it e will look and see, has a supreme head, an infallible Pope

"The scientist, even if he does not be who voices the will of God to mortals. leve the book is inspired, still believes and who directed the destinies of na the book must be read as other literations so long as those nations would ture is read. Inspired philology is no submit to his authority? Is it because different from uninspired philology. The scientist must assume that the the Pope professes to hold the keys of heaven and of hell, and divides his ausame laws of grammar apply to inin heaven with his priesthood? Is it be-cause of its celibate clergy, its harem spired literature as to uninspired litera-

"If you take up a history and it re fers to Abraham Lincoln, you are per-fectly sure it was not written in the time of George Washington. Now, if you take up the book of Isalah and read in it about Cyrus the Great, you are satisfied the book was not written by Isaiah, one hundred years before Cyrus the Great was born. Thus the scientific student of the Bible puts the traditions aside as of little value.

tion of the New Testament.

Doctor Abbott:

"We take this book, then, and open "Kissing the foot or toe has been reit. We find first of all, it is not a book, quired by the Popes as a sign of respect but a library of sixty-six books, which it from the secular power since the eighth century," says the Encyclopedia of Retook 1,400 years to bring together. We find the book is a growth, and that it ligious Knowledge, article "Kiss." If grew out of the church. The church the learned Professor shall indulge in was not founded on the Bible. The this luxury, will be return to America Bible was founded on the church. filled with pomp and pride, and insist There is no question about that. One he is nearer heaven than common mor thousand years elapsed between the tals? The carrion-bird will flop his sooty founding of the church and the comple-

wings and rejoice when Prof. Briggs tion of the Old Testament, and two centuries elapsed between the founding of shall return home with still greater admiration for the reigning Pope, and his the Christian church and the compleeductive methods of enlisting recalci-"The student looks at the Bible, and trants in his service: but is there not finds there fiction, poetry, dramatic writings, etc. The Puritan could not danger the bird of freedom will take

his departure in disgust soon after, and believe there was fiction, or poetry, or leave us forever? drama in the Bible, because he believed such things were wicked; but we UNDER THE SOUTHERN CROSS. do not believe such things are wicked. Of all the many spiritual journals, the Why, therefore, should we accept the conclusion of the Puritan, while we re-Harbinger of Light, published at Melject his reasons for that conclusion?" bourne, Australia, in dignity of style, The Doctor was interrupted at this and instructive contents is with the point by a clergyman in the audience, foremost. Its editor and publisher, H. who inquired: "What do you think of

W. Terry, has almost a quarter of a the book of Genesis?" to which, replied century maintained its superiority, and "Nothing is more certain than that by his own self-sacrifice given the Spirthe story of creation and of the flood is itualists in that furtherest country a to be found on the Assyrian tablets paper that the very center of civilizathat existed for ages before the time of tion might well be proud of. He has Moses. What I believe is, the book of never for a moment been turned to any Genesis is a book of prehistoric legends, of the side issues, but kept Spiritualism that were rewritten at the time of Moses as the one science and philosophy of

or thereabouts. The author of the book life constantly in view. of Genesis does not say where he got his Mr. Terry is a true Spiritualist by orinformation, and no other writer in the ganization, a psychic of extraordinary Blble gives any information on that ower, and as a physician has no

A GRAND MEDIUM.

IT ISMANIFESTED THROUGH THE SENSE OF TOUCH, MAKING HIM A MARVELOUS INSTRUMENT IN THE HANDS OF THE ANGEL WORLD. :

As set fortid by the Mail and Express of New York, the death of Dr. Charles Sweet, which occurred recently in his admiration for the present Pope, Leo | native town of Lebanon, Conn., remove another member of the famous family of bonesetters. They were spoken of as the natural honesetters, and it is said they never opened a book on the subject of anatomy, : The death of Mr. Sweet probably leaves only two persons in the country who make a practice of setting bones by instinct. One is "Bonesetter Reese, of Youngstown, Ohio, He is now a student in a Cleveland (Ohio) medical college. A recent law enacted in Ohio forbids the practice of medicine or surgery without a certificate of graduation and a State license, and Reese will have to take a regular collegiate course before he can resume his mysterious healing powers.

"Bonesetter" Reese has never studied anatomy in his life, his phenomenal cures, so to speak, all being accomplished by the "laying on of hands, 'Bonesetter" does not claim that his cures are performed with the assistance of divine power. His fame extends over nearly every State in the Union and his departure for Cleveland recently caused a crush at his home in oungstown, Ohio. Some of his patients

came in cabs, and others hobbled along on crutches, but all received the same greeting and all apparently went away cured. There were people present from Akron, Cleveland, Pittsburg, Washington. New Castle and other adjoining towns. All expressed sincere faith in he powers of their untutored physician. WONDERFUL CURES.

One old man came from Austintown. thority of binding on earth and loosing He had been compelled to use crutches since last spring, owing to an injury to his ankle. He left the house without his crutches and seemed as happy as a convents, and its infernal confessional? Does he take a more lenient view of the boy out of school. An old woman from past history of Catholicism because of New Castle came to the house with her its Inquisitorial dungeons, its racks and arm in a sling. It had been fractured chains and tortures; its stakes and fireand afterward set by a regular practicbrands? Does he think a revival of all ing surgeon. The pain afterward became almost unbearable, "Poor job," these will advance civilization; enlarge knowledge; broaden the area of human said Reese, after he examined the fractured arm. "It must be reset." freedom; increase, the general happiness and make the world better for Grasping the wrist firmly in his right hand he gave the arm a peculiar twist. men, women and children to live in? There was a sharp snap, a crunching of bones and the operation was over. Another of "Bonesetter's" remarkable cures was that of a Sewickley boy who had been unable to walk for two

years. Physicians had been treating him for necrosis of the bone. Reese's marvelous sense of touch enabled him to discover the cause of the boy's affliction, and with a few twists and jerks

in their proper position and the boy has not been froubled since. Physicians cannot accoupt for "Bonesetter's" skill. They deride, him unmercifully, but are compelled to admit that he has made some marvelous cures. He has practiced his pecullar profession for the last twenty years and has many thousands of cures to his credit. There has never been a fracture of any kind that was

beyond his skill. BEGAN WITH CATTLE. He became known for his wonderful gift of anatomy when a mere boy. He llved on a farm on the outskirts of

kill a cow, adog or a pig because it had broken its log. The broken limbs of the stock around the farm afforded ample oportunities for young Reese to exercise his skill. As a veterinary surgeon he soon commanded attention that exstagnation. tended beyond the limits of his own county. Reese was called upon to doctor the injured stock of the farms for miles around. When a boy he liked nothing better than to dissect some ani-

mal, and in his own crude way learned He dislocated hone or the mere pleasure of putting them together again. There was not an injured animal or bird within reach that Reese ing classes. didn't experiment on.

THOUGHT FLASHES.

SENT FORTH BY THE PACIFIC COAST CREAT OCTOGENARIAN.

> France may not be able to keep out of it, and the democracy of Europe will not be idle while Turkey realizes its long-expected downfall.

With one to three millions continually suffering as never before, I don't believe we can maintain domestic peace more than thirteen or fifteen years longer, for the masses are continually becoming more desperate and the the Summer-land where our friends, classes more unyielding and determined our best beloved and our forefathers to rule. The signs of the times are dwell-the gates that have been shut, read by many who expect a conflict sooner, but I feel the scientific certainty-

perial ecclesiastical despotism born at which comes from the law of Period-Rome, after spiritual Christianity had leity which I have just illustrated in a little book, showing that such a law rules our country. Eternal conflict and war is the destiny of selfishness, as eternal peace and prosperity came from brotherhood. The false religions of human ignorance, hu man speculation and human arrogance in priestcraft have kept the world in a condition which may be called "the martyrdom of man," and they will pro-

long that martyrdom until they are all In the heavenly world alone are the

highest ideals of love and purity real-

The ignorance of that world, among the Roman Asiatic nations, and the positive rebelito wisdom, or are you for conspiracy that walled out heaven and ion against that world among European gave us instead its terrific panorama of nations prompted and sustained by priestcraft, are the reasons that the world to-day is destitute of true religion, was to build an infinite furnace and es- and has not even a first conception of

a copious supply of human fuel for his eternal fountains of divine love and wisdom in the higher world are no longer walled out of earth-life, and

souls of men with the life and joy of years, compiled a Bible out of all the fect brotherhood, world's superstitions, and stolen frag-ments of distorted apostolic writings, to That life and joy and herole love came to earth near nineteen centuries its ago, through the most perfect medium hold upon the world by means of that of divine love that the world has ever

In Jesus Christ appeared a noble hu It is necessary to state these truths man soul, living in closer communion over and over again, and prove them as with the higher world than with earth I have proved in "Primitive Christian-life. He was not an expression of Jewity," to clear the field for the triumphant ish nationality or of any other type of entrance of Spiritualism, which is the earth life. dawn of light, liberty and wisdom,

To him the superstitions, the ceremo The world has had many institutions nies, the intolerance, the wars and the and creeds called religions, that have selfish ambitions of the Jewish nation all been signal failures. For the test were intolerable, and he cast them of true religion is its ability to elevate aside, knowing the peril he enhe life of the individual and the nation countered, did the nor supersti toward the divine ideal, which would tions and the doctrines of Egypt, establish universal brotherhood, justice India, and Persia, with which and love, resulting in universal proshe was well acquainted, have any influence upon him. As no religion has ever done this, we

No religious teacher known in history must begin anew, and the nineteenth was ever so original, so independent, so century is about to begin, for it is sufinflexible in the statement of truth beficiently advanced to see its hopeless fore its enemies, so quick in intuition, condition, if it prolongs the failures of so familiar with angelic presence, so nore than five thousand years of superhighly sustained by angel power in fasting, toiling and healing; and withstition for religion, as expressed by churches, stands to day in darkness, as out rank, wealth or power, so imgeology, chemistry and astronomy stood pressive to all who were around him. five hundred years ago. even to his enemies, and so often taken Buddhism has been much admired for

for a divine being by the superstitious. its principles of benevolence, but it is in spite of his denial and his assurance not an enlightened religion, for Buddthat his followers would be able to do hism is blind, knowing nothing of the all that he did and even more spirit world or of God. Brahminism is From long familiarity with his apos-

equally blind, and the two religions totolic associates, I know that they were have degraded women and demen of sturdy character, of unflinch graded all India to national helplessing mind, of firm integrity and unflinchness, suffering now from famine and ing courage, who accepted him as a pestilence. The Confucian religion of wonderful inspired teacher, but not as Clima has kent that nation in intellect God. ual darkness, in moral and intellectual

He taught the only wise and perfect eligion the world has ever heard, and The Mohammedan religion, as seen in modern science cannot improve upon it. furkey, is intellectually stagnant, politcally despotic, intolerant and cruel. not survive the century to which he The religion of the Christian church gave it. It never became one of the can claim no higher character, for it has

national religions, and it been blood-thirsty through fifteen cen-

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It was an earth-bound Spiritualism. which had no elevating power. It left them in a life of turbulence, licentiousness, war, cruelty, intolerance, oppresion of women, and superstition, subject to the influence of earth-bound spirit. like themselves, and worshiping a lowgrade spirit or a God. Their turbulent superstition and selfishness led to their destruction, which Jesus Christ foresaw and predicted.

A similar fate of convulsion and ruin is inevitable in every nation entirely dominated by the selfishness against which heaven protests. All over the world the doom of a race alienated fom heaven is in progress. The laborer toils through a short and unsatisfactory life without education or comfort, the victim of the priest, the politician, the millionaire, the government and the soldier. Republican constitutions and abund-ant land have only postponed our evil days a half century, and now the sentence of divine law against human selfishness is approaching its fulfillment, as I have shown in Periodicity. The days of corruption foreseen and

deplored by President Lincoln have ar rived. He still has the same view, and has warned me of coming events Every observer knows that wealth is now the supreme power, controlling elections, legislatures, Congress, and executive and judical officers generally. The New York Sun said that two-thirds of the voters in Delaware were purchasable, and if there is a city in the United States with a clean, honest government, I have not heard of it.

The days of calamity are beginning in earnest, and even Congress musi know it, for Senator Teller told the Senate that our most splendid inauguration was accompanied by the most unhappy wretched condition of millions that has ever been known in America and Congressman Calderhead told the House:

"The whole United States is in a con dition of unrest. The underhalf of the country believes that it is injured largely by the power of aggregated wealth. They actually believe it. They believe it to such an extent that large areas of the country need nothing but a leader of ability to give us an insurrection That is the truth, and that is the polit ical storm that will foil any attempt direct or indirect, to incorporate the men named here into a private ban; with a capital of millions of dollars, any the plea that it is done for the benefi of international commerce will not an swer that mob-for it is a mob-which only needs a commanding general to lead it. If the leader should happen to have the military instluct it would mean civil war."

I have long foreseen these dangers and many others foresee them now. cannot live to the time of national con vulsion, but I would like to show itcertainty to those who still doubt it or propose to do nothing but wait.

The nation is sinking into distressing and alarming poverty, while the wealth of the lucy is increasing, demoralizing government, and making an arrogant

aristoeracy. More than a million are kept idle by he loss of employment-this is th lowest estimate-two or three millionare believed by many to be suffering and suffering breeds demoralization and desperation. The amount of crime iincreasing-for the last year we had more than one murder for every hour of the day and night-two thousand morand not one in twenty punished unless by lynching, while more than half as many, from despair and suffering, have committed suicide. All other forms of crime, knavery and insanity show the

same increase. This is but the beginning of our dark days. For several years on an average fifty thousand farmers every year have lost their farms, becoming reduced to tenants and day laborers, when they can get employment, which many fail to do, and soon by our merciless laws, are arrested as beggars or vagrants But the religion of Jesus Christ did glad even to find a home in a jail, in riber stead of suicide.

Our social system of selfishness was A our called by Carlyle a "hell-scramble." It trife and a system o

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the ligaments and joints were placed perity.

Youngstown, Oblo, with his parents. He proved that it wasn't necessary to gether

WHERE SHOULD SPIRITUALISM LEAD US?-AND WHAT ARE THE OLD CHURCHES WORTH?-BY PROF. J. R. BUCHANAN. Spiritualism opens wide the gates to

THE COMING CRISIS.

locked and guarded so long by the imbeen crushed in blood. Mankind have turned away from that

horrible history, and few to-day have any just conception of the bloody rebellion against the world, which orig-

inated and kept up the Dark Ages for more than a thousand years, while murdering more than a million medium under the witchcraft law of barbarian Judaism, which the Roman imposture sanctified in its bogus Bible.

The Progressive Thinker should be abolished. sustained in its noble effort to hold up

this historic warning before the world, that all may see the plain alternative ized, and from that world must all exbefore us-are you for the angel world alted religion come. that calls us up to heaven, to love and

an imaginary Hell and an imaginary Hell-God, whose only great achievement tablish near it a fertile world to raise what religion should be. But the

furnace-a lie that one returning spirit every spiritual message enriches the

could dispel. The conspiracy that organized a church of Pagan ceremonies and Pagan souls of men with the life and joy of creeds, and after running it a hundred heaven, which expresses itself in per-

seen

justify its usurpation, still has Bible which impose upon helpless in-

covered the monks and priests ascribed the invention to the Devil, and labored to suppress the sale of books made by the new process. The art of writing was credited to God. What passes as the early production of those aucient times is received as the word of God. Both systems were doubtless stepping-stones to higher civilizations; but the Devil's invention has taken the lead, and the world is filled with learning in consequence. The difference: The books alleged to have come from the hand of God remain substantially the same forever, though abounding in errors which would drive any other into obscurity. The Devil commenced in 1440 with making letters cut on bark, and pressed on paper by hand, using common writ ing ink. His system has improved day by day, without any period of rest, down to the present. Under its beneficent influence the world has advanced from almost savagelsm to its present enlightenment, the devotees of the older system, having been ever active in trying to place obstacles in the way of progress. No one can guess the heights in knowledge the world would have attained had the Devil's discovery met with no obstruction.

PRESIDENT BARRETT.

H. D. Barrett, president of the National Association of Spiritualists, has been appointed editor in-chief of the Banner of Light. The Banner is an old favorite, and has done a vast amount of good for the cause of Spiritualism. It has made a deeper impress, on account of its age, on the present generation, than all other Spiritualist papers combined, and we congratulate its proprietor, Mr. Rich, in securing the services of Mr. Barrett-one so thor-oughly well equipped for the position. In reference to this matter Lyman C. Howe writes: "I was happily surprised to learn that Professor H. D. Barrett is from this time to be editor in-chief of the Banner of Light. He will put new fire into the time honored life of that excellent representative advocate of Spiritualism and its outlying fields of reform. His personality will carry it with new interest into thousands of homes where he is personally known as one of the most enthusiastic workers for the cause."

AIDING GOD.

We are told the Ten Commandments came from the hand of God, and were enacted for all time. That fellow Walter, in the Kansas Legislature, seems to a long and penceful sleep, with no suppose them obsolete, with insufficient dreams of infuriated demons to disturb penalties, so he proposes to lend God a helping hand by their re-enactment, with severer penalties. The modern Solon has more confidence in the efficacy of human legislation than he has in a law of God.

SUICIDE IN EUROPE.

From recent statistics it appears 25. 000 people commit suicide in Europe each year. In Paris alone the number last year was 8,226-Medical Herald. Ingersoll has on the Eastern continent. And stranger than all, this suicide busiunwise lecture as since.

I see no reason in the Bible for point. believing that the story of the creation was revealed to the author of Genesis by God."

TO DELVE INTO MAN'S HISTORY. A late news dispatch from New York says: Morris K. Jessup, president of the American Museum of Natural History, will equip and send out the largest expedition in the line of anthropology and ethnology ever supported solely by an individual.

America, Asia and Africa are to be many European Spiritualists. He revisited, and the information gleaned of man in his earliest stages, together with specimens collected, will be turned over to the Museum of Natural History. The expenses of the expedition, which it is estimated will be about \$60,000, will be defrayed by Mr. Jessup himself.

Professor F. W. Putnam, who was in charge of the anthropological division of the World's Fair, will head the expedition, assisted by Dr. Ross. They will have a competent corps of assistants, and expect to occupy six or seven years in their researches.

WANT THE OFFICES.

The preachers seem to suppose the present national administration is a special child of theirs, so they wish to share in the principal offices. Rev. Martin, of this city, has an ambition to succeed Fitz Hugh Lee, as consul-general to Cuba; Rev. Dr. Holmes, of Terre Haute. Ind., would like to be minister to Den mark; Rev. Isaac S. Hopkins, of At lanta. Ga., is sure he would distinguish himself as minister to Greece. These are not all, but it shows the trend of things. Not an applicant thus far, so far as we have noticed, to be a priestly ambassador to the cannibal islands. where they would meet with special

A BRAVE THINKER GONE. We grieve to learn that John Steve, for near fifty years a resident of Durand, Ill., closed his earth-life on the 16th ult., in the 77th year of his age. Mr. Steve was an advanced thinker, for a time a patron of The Progressive Thinker, and always a great admirer of

its independent character. He was a prolific writer on social, economical and religious subjects, and expected some day to publish a book in support of his advanced views, but consumption laid its heavy hand on him before his task of many years was completed. Old friend, your repose.

SILENCING DEBATE.

A Cleveland physician recently filled his daughter-in-law's mouth with liquid plaster, which soon hardened so she could not speak. Did the gentleman borrow the idea of closing a discussion in that way from the Inquisitors, who poured melted lead down the throats of heretics? The talkative daughter-inlaw has brought suit against the mod-It is astonishing what influence Col. ern experimenter, claiming \$5.000 for the improper use of her mouth as a matrix for making plaster casts. ness was just as common before his Cheap enough; she ought to have offer read the communication headed claimed double the amount.

rior. To his own learning he is able to bring the most perfect intelligence from the spirit-side, and his success in cur ing the most difficult cases has been lit-

le short of miraculous. In the February number, Mr. Terry has an able editorial on reincarnation. He allowed the use of his columns for liscussion of that subject, and concludes that such discussion if allowed to go on would be endless, as well as unprofitable. He says that the very antique idea of reincarnation was re vived by Allan Kardec, and taught by him, and has been received by a great

views the evidences in its favor, and finds none that will bear questioning. The other school led by Swedenborg. Davis, Tuttle, Judge Edmunds, Mrs. King, Stainton Moses, and all who stand on the firm ground of science, repudiate reincarnation as a dream of the childhood of the race, revived by those who prefer speculation to demonstration. Wisely Mr. Terry remarks that this is not a "burning question," which many would have us believe, and is

rather calculated to divert attention of investigators from much more pressing problems of how best the great work of the spiritualization of man shall be carried forward.

A BEAUTIFUL CLAIRVOYANT VIS ION. While mingling with a parlor group of friends, seeking spiritual culture,

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heheld clairvoyantly in a grassy park. magnificent white marble edifice, pure and flawless, circular in form, with many spires, and a grand arched entrance denoting fine artistic skill and ornamentation. Looking intently in wondrous admiration upon the circular building, I perceived a massive side structure, also of white marble (but having a veined or clouded aspect),

and of long and notably high dimensions, and part of the main edifice, a corridor apparently leading out to the park. As I stood silently viewing the grand

spectacle, a spirit anear me, said with emphasis: "That is a monument to Truth." How beautiful, then, to give spirit ex-

pression to Truth's excellence, and I thought in coming centuries the "cardinal virtues," now, revered mentally and spiritually, may each also be thus monumentized. We admire and revere the higher characteristics of persons of our time, expressing it in sublime senti-ment, and in grand monuments reared

to their memory, thus bearing testimony to exalted virtue and principle. The marble corridor of, veined or clouded appearance, I thought might denote an aspect of Truth, while the grand, perfect circular embodied the higher expression of Truth-and, the many spires, forms of Truth, aspiring to light. MAY TRIMBLE.

Baltimore, Md. WHAT WE WANT TO DO.

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable

"Fifteen Cents," on our fifth page,

Of course, it was but natural that he turned his attention to the setting of human bones, and it was soon discovered that his skill was not merely limited to the setting of animal bones. His reputation grew so amazingly that he abandoned the farm to take up his peculiar profession in more extensive fields. Reese is now permanently located in Youngstown, Ohio, but has traveled all

over the country. In some districts the people looked on him with awe and superstition. "Bonesetter" is married. and has a large family, but, strange to say, not one of his children inherits his wonderful instinct. He does not require the assistance of the "X" rays in locating foreign objects in the flesh. His delicate sense of touch is all that

is necessary. On one occasion a bul-let had been imbedded in a boy's leg for several years. Attempts to locate it had been of no avail. Running his finger tips lightly over the boy's arm. Reese declared that he had located the ball. The attending physician who ac-companied the boy doubted Reese's assertion, and was at first reluctant to commence the operation. "I know the ball is there," said Reese,

"Cut into the flesh as I have described and you will find it." The doctor was finally persuaded to perform the opera-

tion, and to his amazement found the bullet in the exact place Reese said it would be found.

ALL SENSE OF TOUCH.

"I am not a Schlätter," he will reply when asked to explain how he acquired his mysterious gift. "I do not profess to be a divine healer. The only expla-nation I can give is that my sense of touch is more delicate than that of the average human being." Reese receives dozens of letters every day containing money from people who ask to be cured by the "laying on of hands," He also receives handkerchiefs to be blessed and returned, but he is not in the divine

healing business, and returns them with his regrets, but pot his blessings. In spite of his miraculous cures he is a poor man. He never makes any charges for his services except to those who are

The Library of Universal Knowledge says the population of the Sandwich Islands, when the missionaries landed there in 1820, was estimated at 130,000 to 150,000. In 1872 the official census gave 56,899. A census of the Islands just taken makes the native population, 31,019; Japanese, 24,407; Chinese, 21,-616; Portugese, 15,191; British, Germans, French and Americans, 10,687. The American population alone, who usurped the government, vary but slightly from 3,000.

"Mahomet, His Birth, Character and correct, and so exact and perfect in every detail as to be practically beyond as it calls itself, will break up the Holy burning. the reach of adverse criticism. Price, Alliance. Russia, England, Italy, Ger. The an the reach of adverse criticism. Price, 25 cents. For sale at this office.

urles, and it has ever been identified with the maintenance of despotism, of for the world has accepted the counterwar, and of the oppression of the labor-

and forty years after his life and death And all four of these national reby the Pagan priests of Rome. ligions have been identified with the The Christianity of Jesus recognized oppression and degradation of women, no Trinity, no transubstantiation, no orwhich means the degradation of all dained Sabbath, no Garden of Eden myth, mankind, for the status of every nation no angry and ferocious God, no devils s determined by the status of woman nor hell, no judgment day and burning and hence the one nation in all antiquity world, no resurrection of human bodies, that honored women and gave her no salvation by the blood of atonement, justice rose to the highest rank in civil- and none of the impossible miracles reization. That nation was Egypt. corded in the Roman Testament. His

ALL RELIGIONS FAILURES.

tender and loving, and his religion established a rational and democratic In the freedom of the 19th century we are now able to say that all national brotherhood among men, forbidding religions have been signal failures, and every species of priestly authority. If any of these superstitions had been it is time that we should have a and live religion that will not be a failtaught by Jesus and his apostles, I would ure, but will redeem the wrongs and have classed their Christianity with the calamities of countless centuries of ig-

other false religions, and devoted my norance, war and despotism. The churches that represent the world's religions are all without exception the surviving remnants of ancient superstition from three to ten thousand years old, and I have offered to demonstrate this in reference to the so-called Christian church, if any clergyman dare deny it. They may not face the issue openly, but I shall prove it at any rate, in the second volume of Primitive Chrishis teaching and their own mediumship and inspiration.

The world's churches or religions are all the allies of despotic power and

ENEMIES OF LIBERTY.

which they embodied in their devoted lives. been able to overcome, and at this mo-Modern Spiritualism begins at the ment they stand firm as ever against the people and deny the right of selffoot of the mountain on which he and his disciples walked. It begins in curigovernment and freedom to the inhab osity and intellectual investigation, obitants of Cuba. Crete. Armenia and the Philippine Islands, which they insist taining glimpses of truth, and steadily advancing; men see and comprehend must continue under the rule of robbery moral truth long before they reduce it and murder by foreign powers. The Holy Alliance of Europe decrees it to practice in their lives, and I wonder while professing to be Christian and when even a few will appear, ready to tread the lofty and dangerous paths Greece alone, in the spirit of Marco which the ancient disciples walked. Bozzaris, is ready to die in defence of To them the love of mankind was an liberty. The venerable Gladstone, although a Bibliolator, has manhood imperative duty which they could not neglect-could not shrink from. When enough to denounce the barbarity of all they saw the nations sunk in ignorance, superstitions and cruelty, they did not Christendom. Its leading church sanctions the shameless butcheries in Cuba wait for Christianity to become popular, and repeats in Spain to-day the cruel they did not wait for a call or a salary, but went forth among tyrants and mobs, tortures of the Inquisition. Jesus rebelled against the ecclesiastic

ready to be scourged, imprisoned, stoned despotism of his day, and the only hope of redemption for the coming centuries and murdered, if such was their fate. I hope there may be some to-day lies in the similar rebellion against ecequally faithful and devoted, for the clesiastical despotism, beginning now as world needs the unflinching little army modern Spiritualism. of heaven, as much to-day as it did in Jesus taught the democracy of brother-

the days of the Cesars, and the times hood, as ably illustrated by Ridpath in the last Arena. Heshows how it was all that "try men's souls" will come even to this generation. Our spiritual destroyed by the Roman imperial ligion does not amount to much if we church.

Democracy means justice to the are not willing to make some sacrifice for it. And spiritual religion demands that we should do all in our power to masses, the producers of wealth, but under Biblical morality and Aslatic susave our country from ruin. perstition, labor is conquered every-I most lieartily endorse the excellent suggestions of Dr. M. E. Conger that where but in the United States, where it fights a losing battle. But the toiler we are bound to consider every quesis too enlightened now to submit, and I begleave to express my anticipation (on that concerns human welfare, instead of holding our Spiritualism as a this 8th of March) of the coming con-

mere intellectual luxury, to be obtained flict. Cuba will be free, for though as cheaply as possible without even Cleveland and Olney held it down, the supporting a cheap spiritual newspaper. present more American and manly ad-Doctrine." By Edward Gibbons, This ministration will soon have a war with He wild fails in that the second to the honor-is No. 6 of the Library of Liberal Class Spain-I believe in less than six by poverty) has no right to the honor-the honor-the honor-the honor-the months, and the heroism of Greece in able title of Spiritualist. It is his first resisting the power of Christian Europe. and easiest duty to keep the light

The ancient Jews had a great deal of many and Spain are approaching war, Spiritualism, but it was not religious.

IS UNKNOWN TO-DAY, feit gospels manufactured a hundred

close communion with heaven, through

This was Spiritualism, on its loftiest

plane-a religion for which his followers

were willing to die if need be, and

which cannot fail to carry us further on the road to ruin. Poverty spreads lik an epidemic and while farmers are los ing theirfarms (50,000 annually a single American city has more tenants annual ly turned out into the streets by evic tion than all Ireland and the army of the unemployed is continually increas ing, not only by lockouts and strikes and stagnant business, but by invention and capital, as machines are introduced that supersede one-half, three-fourthor even nine-tenths of the hands en gaged in any manufacture. There is no teaching was as rational as it was remedy for this. Soup houses and char ity cannot meet the crisis.

I started once to portray our country's wretched condition for The Progressive Thinker by giving the established facts. but the task was too extensive for a newspaper writer, and I dropped my en.

In such a crisis Spiritualists who recognize divine law should take the lead. But this essay is already too long would like to give my views of the duty of all good men, and if The Pro-gressive Thinker desires to receive them would try to state them as concisely and clearly as possible.

The religion that could not save Pales tine, because it was crushed, coming now in unfolding Spiritualism, may save this country when it has passed brough its coming fiery trial. San Jose, Cal., March, 1897.

VERY SIGNIFICANT. The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on th green earth. It was the only Spiritualist paper that had enterprise enough to ublish President Barrett's address be fore the National Convention at Wash ington. It covered three pages of the aper. 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.

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

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid. ·

re-

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important surject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

"Progression, or How a Spirit Ad-vances in Spirit-life," "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

able to pay. 11.1.2 Mr. Reese is undoubtedly a most excellent medium, his delicate sense of touch being influenced by the angel world. 4. 5 HAWAII ISLANDS.

tianity.

which civilization and science have not

pen to its destruction. The wonder that so pure and enlightened a religion could have appeared in the midst of a grossly superstitious race. It came because it found a proper channel-aman whom popularity could not entice and death not terrify. It was a direct trausfer of the spirit of heaven to earth life, and his disciples were brought into

THE PROGRESSIVE THINKER.

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED,

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

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

"H. C. Gordon, a clairvoyant, inter- in driving three or four hours. preted the characters as follows: The first line, 95th Psalm, 2nd verse; second line, 3rd and 6th verse; and the third line, the 10th verse. thought best to separate him from the "Certain characters were found on the family. Accordingly board was obwall in the east chamber, on Sunday tained for him in a family some two morning, May 4th, 1851. They were miles distant. One day, when he came made with a candle on the wall near home, he told his mother, in great the south window. secrecy, that on the night previous he "These were translated to be, 'Spirits had been awakened from his sleep by of a higher order desire to communicate some person dressed in white, whom he saw standing by his bedside. He was frightened, and was about to scream, all demenostrations ceased, with what with you soon.' "Spirit-writing, without visible human agency, has never been a common mode when the person spoke and said, 'Be not of communicating, although it was afraid, my son: I am your father?' and among the early occurrences at Hydesthen placed in the boy's hand a silver ville, Rochester, and Auburn. watch, and told him to wear it for his

sake. The boy affirms that he had the "Sometimes these missives were enwatch in his hand; that is was not a closed in a book, and thrown down dream: and that he was entirely awake: stairs or into the room; sometimes and that his father told him to tell no wrapped about a key or nail, or anyone of it but his mother and Dr.P. His thing that would give a momentum, mother told him it was nothing but a and thrown into the room. Often they dream, and turned it off as a light affair. were seen to fall from above: this occurring frequently when the doors "It seems that a valuable silver watch had been left the boy by his father, were closed, and it was not possible for any visible agent to have been the which was not in use, but had been kept cause. Writing would appear on the locked up in a drawer of a dressingtable, to which he (Harry) had no ac wall at times, made, as it appeared, with a pencil. On one occasion, Dr. cess. A member of the family, having occasion to look into the drawer, saw Phelps was writing at his desk, and, the watch, and knows it was there, and turning his back for a few moments. without leaving his chair, turned again that the drawer was locked, and the in Philadelphia. key given to Mrs. P. A few minutes to his paper, where he found written in large letters, 'Very nice paper and very nice ink for the devil.' The ink after the conversation with his mother about the apparition and the watch, the was not dry, the desk was not two feet night previous, he came in from vard with the watch in his hand! He from him as he sat, and he was entirely said his father had again appeared to alone in the room.

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him, and put the watch into his hand
  "About the first of May, Dr. Phelps
                                        again, and said, 'Wear this for my sake.'
of Boston, brother of the Rev. Doctor,
                                        He brought the watch into the house
and Prof. Phelps, of Andover, a son of
                                        and showed it to his mother; and said
the Rev. Doctor, went to Stratford to
                                        that his father said. 'Tell' your mother
'expose the humbug,' and with a full
                                        to look at the second-hand,'. The hand
belief that it was a trick of evil minded
                                       was off, and lay on the face of the
watch under the crystal. A credible
persons, and that they should be able
to detect and expose it without trouble;
                                        person will make oath, if called upon
and they were disappointed, as hun-
                                        that she saw the watch in the drawer
dreds have been under like circum-
                                        where it was usually kept, not more
stances. On Tuesday evening a loud rap
                                        than six or eight minutes before, and
was heard on the back door, seeming to
                                        that she locked the drawer and gave
be made by the knocker, loud enough
                                        the key to Mrs. Phelps. The key had
to be heard twenty rods distant. The
                                        been in possession of no other person.
servant went to the door, but no person
                                        and Harry had not been in the room
was there. After the lapse of five or
                                        during the time. The watch was taken
eight minutes, the rap was repeated. It
                                       to Dr. P., and he tried to replace the
was then supposed that some one had
                                        second-hand, but could not succeed. He
done it mischievously; but, on looking
                                        closed it, leaving the hand loose on the
about, no person was discovered. It
                                        face, and passed it back to Harry, say
was in the shades of evening, but not
                                        ing that he must take it to the watch
dark enough to prevent any person be-
                                        maker. When he took it in his hand
ing seen, who might have done it, as
                                        he exclaimed, 'Why it's on!'
                                                                         The
easily as at mid-day. The knocking
                                        looked, and it was on and going. In
came the third time, when Dr. Phelps-
                                        few minutes it was off again, and was
the visitor-placed himself in the hall,
                                        put on a second time, all
                                                                     within a
perhaps four feet from the door, and
                                        minute or two. The doctor affirms that
the Professor, of Andover, took a posi-
                                         t was not out of his sight a moment
tion on the steps without, each having
                                        that he knows the watch was not
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full view of the door. The same loud opened, and that no visible power was raps were repeated on the door between employed in doing it. The knocker did not move, not "On one occasion the plano-forte was could the eye detect any cause for what played while it is known that no person met the ear. The noise was heard

throughout the house, and both was in the room; and, at another time the was turned around, the front toward gentlemen were positive that no visible the wall, and so far removed from the agent was employed to produce it. side of the room as to allow the player ed-time, a loud pounding was About 1 room to sit next to the wall; the stoo heard on the chamber-door. The gentlemen, each with a candle in hand, stood was also appropriately placed.

"On several occasions, about this time, certain members of the family on either side of the door, as the pounding, as though done with a heavy boot, saw, or thought they did, visible ap was continued. The noise appeared to each to be on the side of the door oppopearances. Dr. P. did not give entir site to him. On the following morning, credit to these statements; not but what as Dr. Phelps, of Stratford, was standhe had full confidence in the honesty of ing at the foot of the stairs leading to the family, but the excited state in e third story, a noise as loud and which some of them had been for a much resembling the report of a pistol long time led him to think that they occurred apparently close to his ear. might imagine they saw what had no

were so far charred as to injure them beyond preservation. A few of these writings only are retained, which were in other places. The last of the annoyances was on the 25th of September, and was that of throwing ink upon the daughter's dress. She was standing on the plazza, near the front door; the window of the front chamber was open. from which was thrown a small bottle of ink. The ink went over her dress in a way to entirely unfit it for further There was no person in the chamber who would have done such a thing for mischief; and, indeed, no person in the house who would have been guilty of it.

"The young lady was just setting out for a visit at New Haven, from which she was anticipating much pleasure, and I cannot conceive of any feeling short of sheer malevolence, that would prompt such an act.

"On the second day of October, the family, with the exception of Dr. Phelps and the cook, left Stratford to go to may be termed one exception. A letter, addressed by Dr. Phelps to Mrs. Phelps, contained when it reached her, some of the spirit-writing in pencil, saying that 'her husband was sick and wished her to return if she expected to see him alive.' He was then in good health; but the next week was sick and confined to his bed two or threedays. There may or may not have been some connection between the two occurrences. It was the design of Dr. Phelns to separate the family for a time, in order, if possible, to get rid of the annoyance; and for the five weeks he remained at Stratford, after the family had left, no disturbances took place. Harry stayed in Bucks county (Pa.) all winter, and the other members of the family lived

"In the month of March the family returned to Stratford. The house had been closed and under the charge of a neighbor, and no sign of any disturbance was visible, as every article of furniture was found just as they left it. About the fourth or fifth day after their return slight rapping was heard as they sat at the tea-table. They affected not to notice it, and the next day it was repeated more distinctly, but no response was made. Soon after, cer-tain characters were found about the house, which were known, from the circumstances, to be of recent origin. Two or three days after, distinct communications were made by a spirit purporting to be Dr. Phelps's daughter, who died at the age of twelve years. On being questioned, this spirit could not give any evidence of identity. "At another time certain characters

were given, which were interpreted by the rapping as follows: 'Evil one has gone, and better one has come.' No communications were made after the early part of May, but some things occurred indicating their presence and desire for mischief.

"On the evening of the 18th of July. they set fire to some papers in the doctor's secretary, and some twenty papers and letters were burned before they were discovered. Fire was set at the same time to the papers in both the closets, under the stairs in the hall. They were discovered by the smoke. Two or three days after this, when some friends who had visited them were about to leave, their bonnets and some other articles could not be found, although search was made in every part of the house, until the train by which they were to go to New York had passed. They were at last found, locked into an enclosed washstand, in a way that made it morally certain that they could not have been placed there by human hands.

"On the 29th of July Harry left to spend some time at New Lebanon, N. , and during his absence no manifestations were noticed, although they were constantly on the look-out for least half a yard in length, before the something of the kind. Anna and her

take our leave of you very soon.'

March, 1850.

your spirit father.'

"On the same paper were written

and are with you all the time.'

the drawer. The nre was discovered times in successed. The light was then by the smoke, but not until the papers extinguished, not the candle put under TRYING TO MAKE THE WORLD BETTER. the table with a match-box containing matches, and the spirits requested to light it. They distinctly heard the match drawn upon the bottom of the box, which was prepared with sand-paper for that use. All saw the light, but the first match went out. Again the scratching of the match was heard; it gnited, the caudle lighted, and was placed upon the stable! The experiment was repeated soveral times, with the same result; every precaution being taken to prevent collusion in the matter. "On a subsequent occasion a largesized tea-bell wasarung under the table then rose up, ipassed round the room, ringing violently all the way, and fell upon the table. The candle was in the

closet, but the room was sufficiently light to make it certain that no person left the table to convey it. It was manifest that from the time Harry returned from New Lebanon the manifestations began gradually to subside. They were

less frequent and less marked. It was arranged that he should accompany the family to Philadelphia, and go to a boarding-school at a town about twenty miles distant from the city. At different times he had been told that if he went there he would again be annoyed by bad spirits. The question was many times put, 'Will you annoy him again if he goes to the school?' A,-'We will not, but others will.'-'What others? A.-"Those who were with him last summer.'-'Will they disturb him if he stays here and goes to the academy in Stratford? - 'No. They will will not disturb him while he is with you,'-'What will they do if he goes to Penn-sylvania?' A.-They will tear his clothes, destroy his books, and break his windows.'-Can you not control those bad spirits, and prevent their doing him any injury?-'No.'-'Will you do all you can?'-'Yes.' At another time

Dr. Phelps inquired if they would not leave him, as his mother was so much opposed to the whole thing. 'Will you not, to oblige her, leave him, that he may be a medium no longer?' said the doctor. The reply was, 'If we leave him, evil spirits will get possession of him again.' These communications were made by what purported to be the boy's father. For two weeks previous to going to Philadelphia the manifestations had almost wholly subsided: per haps only occurred when requested; and notwithstanding the repeated declarations that when he should leave for the school in Pennsylvania, the bad spirits would come in and make him trouble it was determined to try the experi ment, and on the 11th of November the family set out for Philadelphia, where they were to spend the winter, while Harry was to go to school. He remained with the family in Philadelphia about a week, where a few communications were given to Dr. Phelps in private. The spirits said they would begin to an noy the boy on the cars, on his way to the school, would pluch him and tean his clothes, so that, when he got there they would be found torn, and that the troubles would follow him in the school as long as he stayed there. Dr.Phelps under all the circumstances thought i best not to send him; but on consulta tion it was decided to have him go, and on the 19th of November he started for the school. Dr. P. went a mile or two with him, put him under the care of the conductor, and told him to report on his return if any thing worthy of notice-occurred on the way. In two days the doctor was sent for to come and take him away. He said that soon after his father left him on the cars, he was pinched, pricked with pins, and apnoyed in various other, ways, until he reached his destination that, on his arrival there, he found: that his pantaloons were torn in front, between the waistband and the knees, in two places several inches in length. He changed them for another pair which were new and made of very substantial materical, and these were torn down in front at

WOMAN'S HIGH - MISSION-IMPOR- sublime. I know that deep down in the TANT SUBJECTS CONDENSED heart of youth is the desire for self-AND PRESENTED TO THE YOUNG improvement and enlarged and vigorous

MEN AND WOMEN OF THIS NA-TION, TO HELP EXALT AND GLORIFY OUR COMMON HUMAN-ITY-HOW TO BE BORN AND task of giving to a waiting world an GROW BETTER.

exalted manhood and womanhood. The In the various moral, social, and religious' associations, woman's influence task of banishing from their homes and country war, intemperance and crime, and power are largely and graciously recognized, and where her opportunities and inaugurating instead a grand and

have been equal, she has shown noble brotherhood and sisterhood, herself the cultured, pure loving, faith- whose mission will be the establishment of health, peace, love, culture, homes of taste, beauty and plenty and ful, patient and abiding friend of man. In intellectual wealth and esthetic culthe Golden Age. This is the grand Mission of Mothers. May they devoutture she has won as proud an emineuce as man. On the rostrum, in the pulpit, as editor, reporter, accountant, as a ly, lovingly and conscientiously acteacher in schools and colleges, at the cept this sacred trust, as the Redeemers and Saviors of their race. bar, in the hospital and dispensary, D. R. HIGBIE, M. D.

with deft magnetic and skillful hand, prescribing and applying medical and psychological potencies, she has stood

he peer of man. The summer camps are again becom In her intuitive soul impressions of ing subjects of conversation, and almen and measures she is superior to ready the early visitors to Lake Pleasman. Her highest crowning glory, how-ever, is her ability to exalt and perfect that mecca of the Spiritualists, as soon her direct successors through her own as the snow has disappeared. organism-through parentage. In this A friend asked me recently why I al-her field is wonderful, and realized but ways in my notices about our camp

by few. Physically and mentally sound and well in the spiritual powers of love, wisdom and affection, and maritally united to the man of her own intelli-and a few remarks on this subject gent choice, her power to renovate and might be timely. exalt her issue is practically unlimited.

LAKE PLEASANT CAMP, MASS.

It is true that the management of Born right at first, there needs no Lake Pleasant wish to boom the camp, second birth, only wise guidance and but not at the expense of truth and culture. She should understand the veracity. Success is very easy to grasp, laws of heredity, and fully realize how if one have only the will and perserver-her mental and moral forces thrill and ance, for "nothing succeeds like success, electrify her child in embryo, how depression everywhere, dear ou have music, love, religion, joy, peace, sym-pathy, benevolent acts, baptize and pleasant has been popular and a suc-pleasant has been popular and a suc-cess. In 1805 besides paying current the minagement paid up a through all its organism. How hatred, debt of \$1,300. Last season the Camp grief, jealousy, revenge, pride, discour-aging toil, animal passion, anger, indo-Meeting Association issued bonds to the amount of \$10,000, but found it neces mental and physical, render sary to sell less than half of them to pay off brutal, ugly, savage. dull, malignant, all mortgages and debts, though \$5,000 and idiotic, what might have been love- worth had been subscribed for, and to worth had been subscribed for, and toly, peaceable, content, intelligent, anday Lake Pleasant, the oldest and largest camp-meeting ground in New Enggelic

In this magnetic fountain of transforland dedicated to the promulgation of mation, where angels or demons are Spiritualism, and to that alone, is chiseled into beauty or deformity, the owned by Spiritualists who are lot-Washingtons, the Franklins. the Gladowners and annual campers there, with stones, the heroes and heroines-the a credit which is, as President Daily great, the good, the glorified were first stated at the Directors' meeting, almost moulded for the world's highest honors. too good. As for the truth of its pop-The mother's power to build the foun ularity, why should it not be popular? dation on which to rear the grand super-This year, as in years past, we have enstructure of a great soul in a sound gaged the bestlecturers and mediums in body is vastly superior to man, although the world to grace our platform. Not his is an important factor in the pre mediums who are endowed with excelmises. His physical soundness, purity lent medial powers only, but who also honor, love, intelligence, energy, love of stand high for intellectual ability and home and family, are esssential elemorality. Music lovers will be attracted ments in the formation of a being who by the band concerts which will be may be only a little lower than the angiven twice every week-day and three gels: times on Sundays by an organization

Can a mother realize all this, and not that stands among the highest in the State, the Fitchburg Band, the orchestra feel her soul expand with the sublimity and greatness of her mission? How of which will furnish music for the can she vitiate and desecrate this grand dances to be given every afternoon and citadel of life? With what devout perevening during the season. The band sistent effort should the young men and concerts are free to all campers and women of health and energy discipline visitors to the grounds. Excellent boating and fishing priviand culture their mental, moral and physical powers, preparatory to the ac eges can be enjoyed by lovers of those ceptance of so high and exalted a missports, and the lovely drives to points f interest in the vicinity, such as Mt. sion. Streams cannot rise above their source. Like begets like. Every child Toby, Poet's Seat, Pine Waunagen, should be a positive improvement on its Amherst, the prettlest college town in immediate ancestry. Steady progress America. Old Deerfield and South on all lines should be the rule Impressibility is a marked feature of many on account of the lovely moun-

motherhood. Her sensibilities during tain and woodland scenery. Lake Pleasant is emphatically the reembryonic development are largely intensified, and , thus she becomes me sort for people of moderate means as diumistic, sensitive, and easily affected well as of the well-to-do. Rooms can be by surrounding influences, thus operates for weal or woe on posterity. This is hired at prices ranging from \$2.50 to \$5 per week; board from \$3.50 to \$5. entirely in harmony with natural law, Tents for the season, well furnished, are let for \$15 and \$20; while the cotand will eventually be recognized as the grandest agency known to human- tages rent at from \$30 to \$65. All raildoctor arrived there. The knockings

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 leotures and articles embodied in one paper, which we propose to senā forth to illuminate the minds of those who have not had an opportunity to read them.

FIFTEEN CENTS!

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Espe

cial Interest.

The Progressive Thinker is to be sent

three months for 15 cents to all New

5

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

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

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

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

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

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

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining 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 remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus-lt Is Winding Its Poisonous Coils Around Washington.' The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents-Where Those Alive Are Entombed." "Rider Haggard and

the Immuring of Nuns." This paper alone is well worth the price of a year's Hadley of Indian war fame attract 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 mother left for Philadelphia on the 25th had attended him in school and other ity for the physical, mental and moral roads furnish excursion rates to the list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents. Send The Progressive Thinker three months to some friend, and thus get him interested in the cause. Stamps taken on small orders.

These boisterous sounds occurred at in existence in fact. Toward the last of May, it was signified that one of the spirits who had communicated would tervals during a great part of the time that the distrurbance was continued. Sometimes for weeks they would not be appear visibly-first to the daughter then to Mrs. P., and then the doctor heard; and again for days they were heard every day. nimself. They asked in what manner

he would appear, and the answer was "It would seem, from various occur rences, that the agents of these sounds. 'In a sheet.' Between ten and eleven clock the same night, soon after the whoever they were, must have been human beings, or, at least, possessed of family had retired, Anna, who occupied all the leading characteristics, of hu- the east bedroom, the door between her manity. They were evidently influenced room and that where the doctor and his by kindness or unkindness, by respect wife slept being open, and a lamp burn ing on a stand so placed as to light both and confidence, as persons generally are rooms, called to her mother, and said, "There it is, in a sheet.' Dr. P. asked in this life. Some instances illustrating this are given. One morning, during the where when she said it was in the door breakfast hour, they would push the table suddenly, raise it up one side and between the two rooms, coming from the room the doctor occupied, but the shake it in such a manner as to spill doctor saw nothing. The daughter was with him.' the coffee, and otherwise occasion serious inconvenience. A person at the table spoke to them in a tone of authorfrightened, and covered up her head. and in a few minutes looked and saw

ity, commanding them to desist; but the nothing. He was represented as sor ing slowly from one room to the other act was at once repeated. Again they "In about two minutes Mrs. Phelps exclaimed, "There it is!" and drew the were commanded to cease, but inviolence followed this comcreased clothes over her head. Both the daugh mand. This was five or six times reter and mother saw it this time, but peated, and the shaking was each time still the doctor saw nothing, although renewed. At length another person at the table said, 'I request you kindly to in as favorable a position as either of

cease this annoyance, and allow us to the others. "After two or three minutes had take our breakfast quietly,' and they

ceased at once, without a repetition. It elapsed, the doctor also saw it. It apsociety desires through various meddiums to impart thoughts.' The spirit that seemed to be most prominent in all was found, from this time, that kindpeared to him to move slowly from th ness had about the same effect upon hall chamber into his, and turn and them that it produces upon mankind at move slowly back. It had the appearthese communications claimed to be Harry's father, and sometimes a sister large. A lady, the wife of a clergyman, ance of a very tall person with a sheet spent a few weeks in the family during thrown around it; he saw only the of Dr. Phelps, who died about three years previous to this; also a child of the summer, who received many com- sheet. In about one minute, something munications from them, would often. was thrown on to the bed, which proved Dr. Phelps, who died more than twenty two years before. The communications seemed generally to come from the when the scissors, thimble, or things of to be a sheet which had been taken that kind, were mislaid, say, 'I will from the wardrobe in the hall D boy's father. On the 12th of October he thank the spirits to return my thimble. Phelps declares that he was not frightscissors,' or whatever was missing, and cued in the least, and could not have the article named would drop at her been mistaken in the appearance. passed into a mesmeric state, and wrote some characters; which he trans Some two or three weeks subsequent lated as follows. side, or in her lap, within a minute. "My dear children: I love you, and Things of this kind occurred very many to this a similar appearance was seen try to do everything that will do you

times in the course of the time that and Dr. P. sprang out of hed, deter these phenomena were continued. If a mined to seize hold of it if possible. It key or knife, or anything of the kind; came part way into his room, and the was mislaid, and any person was lookmoved slowly back. The daughter affirmed that the doctor was within two ing for it, frequently it would be thrown to them as though their wants were an- or three feet of it when it disappeared. ticipated. Dr. Phelps was once with and a sheet dropped into a chair. These Harry in the stable, when the curry were the only instances in which the comb could not be found, and he asked doctor saw anything himself. Others Harry where it was, to which Harry reof the family saw persons in a myster ous way several times.

plied that he did not know. At that moment, the doctor saw it rise, as it "Two or three days after this, a con thrown, from a point ten feet distant from them, and, describing a parabola, fall within a short distance of the spot where they were standing. "About the middle of May, Dr. Phelps

and Harry were riding to Huntington, a' distance of seven miles. When they

had proceeded about one mile on the

way, a stone, about the size of a hen's

egg, was thrown into the carriage, and

odged on Dr. Phelps's hat. . Soon an-

other and another were thrown in. The

munication was given by use of the alphabet, saying that Root, a gentle more. No, brother, no more.' "'Your spirit sister, BLISS.' man who had been in the house, had destroyed the doctor's book. He in-

"The person here supposed to comquired 'What book?' and was answered municate is a sister of Dr. Pholps, a 'The big book.' Yet he did not know what book was designated, and rewidow, who left the earth-sphere in 1848, and by whom several of the previ peated the question and received the answer, "The big book in the secretary." Still it was not understood. ous communications are said to have been made. Other characters, of the same general formation, were made at Again was spelled, 'Look and see!' Dr. Phelps had in the secretary two blank the same time, but were not then trans lated.

carriage was a covered one, and the hooks: in the larger one he had written back curiain was down, and there was a full account of the mysterious mani-"On the evening of the, 12th, Dr festations, in the form of a dlary, and, Phelps, Harry, and two younger chilno way a stone could have been thrown in by ordinary means. At one house having noted them as they occurred dren, were seated at a table; response where they stopped, the moment the from day to day, they were recorded were frequently given by raps under with more minuteness than could afterfront door was oppened, two stones were the table. Dr. Phelps inquired if it thrown, one of which entered the door ward be done. Upon looking, it was would accommodate them at all to have as it stood partly open, and the other hit one of the lights of glass, and broke discovered that every page that had some substance to rap with; to which been written upon was torn from the they replied affirmatively. He threw book and gone. After a long search, the down a table-kuife; the raps seemed it. Harry was standing on the doorsteps at the time, and there was no one fragments of the leaves were found in immediately to be made by striking th in the street who could have thrown the vault. Copies of the characters knife against the table-leaf, and soon them. Two stones were also thrown which the doctor had carefully taken, it was tossed up on the table. A small against another house where they and felt anxious to preserve, were every scrap gone. There were, in a dressingtea-bell was then placed under the table stopped of an errand. Sixteen stones it was rung several times, and tossed were thrown into the carriage on the table drawer in the chamber, a great doctor's return, and, including those number of the notes sent. These were drawer in the chamber, a great on to the table as the knife had been. It was again put down, and returned as thrown against the two houses, twenty, set on fire with a match and burned in before; the same being repeated several

of Sentember and they had been so long places: his books were torn and damexempt from annoyances, that they aged to the amount of two dollars hoped they had ceased altogether. But Harry had the manifestations at New which the doctor paid. The family where he was had become alarmed, and Lebanon, and there was first operated would not keep him, and he was taker on, by invisible agency, to produce a magnetic sleep, into which he passed away. The boy stated that on one of the evenings, while he was there, he with a sudden shock. He had never was walking in the street, when his been magnetized before, although fre cap was mysteriously taken from his head and thrown upon the sidewalk quent attempts had been made to do so. In this state he evinced all the phenom-As he stooped to pick it up he saw the ena common to good clairvoyance. On flash of a gun at some distance, and a his return to Stratford, on the 9th of bullet passed over his back and struck October, the sounds accompanied him a board fence near him. He was after ward informed by the rapping that, had almost constantly; but they seemed ess inclined to mischief than formerly he not stooped down, he would have because as they said 'Harry has passed been killed, and that his friendly spirit to a higher state, where the low and igtook this means to preserve him. norant spirits could not communicate

"Dr. P. now concluded to return with Harry to Stratford, and was told that the bad spirits would have no control "On several occasions characters of a unique description were made. Some over him there. The family in which they resided in Philadelphia had bewere written early in April, 1851, which come alarmed at the strange occur-rences, and finally they again returned Harry interpreted to read: 'We are to "Some were traced out with chalk on to Stratford. From that time the dis the plazza of the house, on the 31st of turbances began to subside, and by the 15th of December, 1851, they had ceased altogether. The family remained at "These Harry interpreted to mean 'You may expect good spirits to come by-and-by.' The same characters had Stratford till the spring of 1852, when they returned to their former residence in the city. The house at Stratford is occupied by another family, but no disbeen said, by A. J. Davis, to read: 'Our turbances have ever occured with the family which now occupy the house. and none with Dr. P.'s family since the above date.

WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's mast arly address. You should read Mrs. Cora L. V. Richmond's two lectures on 'Spiritual Unfoldment" and Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and bove all you should read President Barrett's Address before the Nationa good. Obey dear Mr. Phelps in ever Convention of Spiritualists: thing, for he knows what is right and what is wrong. This is the advice of

For full particulars read the an-mouncement on the 5th page headed "Fifteen Cents.", 40

others, which, being translated, read: 'You were troubled with evil spirits, "Commentaries on Hebrew and Chrisbut now they are no more. They have tian Mythology!" By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. bid adien, and good spirits have come This book is of more than ordinary val-"Again occur others, which read ue, giving the results of much patient You must not fear, brother, that you thought and research by a mind well will be troubled with evil spirits any nualified to sift evidence and arrange facts. In combact form it gives just vhat is needed on the subject. Paper. 75 cents. Cloth, \$1.50. For sale at this office.

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

"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 Statu of Woman in the Bible; The Christian Church and Woman; written in Mrs Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus, This book is heartily commended to students of the science of religions, and to ill who would gain a fair conception of Buddhism in its spirit and living princi ples. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

salvation of the race. Oh! woman! camp, and all visitors are cordially wel-Sublime is thy mission. Mayest thou comed and made to feel at home. In nonor and glorify it. fact. Lake Pleasant owes much of its

Can any fail to see the divine bepopularity to the freedom from exclunignancy of this instrumentality under siveness which at the other fashionable the guidance of enlightened and culsummer resorts is generally so prevtured motherhood? The plastic and sus alent. The management exercises ceptible being beneath the beatmuch care in granting licenses to those ing, thrilling heart of the mother, is like the sensitive plate of wishing to conduct stores or entertainments, and our dances are noted all the photographer-when conditions are over the country for the culture and favorable, receiving and fixing the fine appearance of the hosts of young image or influence of desired objects or people who congregate in the Temple agencies. Hence various physical sur-face marks, discolorations and deformand pavilion every evening, and for the excellence of the management. ities or ineffaceable lineaments of beauty The National Spiritualists' Associa-But psychological or soul marks are tion and the State Association will each more numerous, positive and indelible hold mass-meetings at the camp this Beware! Surface marks are produced

season. only by the hand when desires are Any one desiring privileges or cir strongest. Let this photographing bo culars can address reduced to a scientific basis, so that re-ALBERT P. BLINN, Clerk, 603 Tremont St. Boston. sults can be calculated with positive certainty, without haphazard or retro gressive results. Every young woman, SCIENTIFIC LECTURES-PROF. W.

every young man, is looking forward to M. LOCKWOOD GIVES TWO INthat auspicious time when parentage TERESTING ADDRESSES IN THE shall be their crowning glory. This is GRAND ARMY HALL. right, if there be no diseased condition Prof. W. M. Lockwood, the eminent or wasted vitality; and wise provision cientist, of Chicago, opened a course of has been made to make a little Eden on lectures in Grand Army hall Sunday earth. If consumption, scrofula, insanity, rheumatism, or great nervous degiving two scientific discourses before the Norwich Spiritual Union. The subbility are hereditary on either side, they should scrupulously avoid matrimony. ject treated in the afternoon was "The The evils they entail on posterity are

Spiritual Forces in Nature and How They Promote the Visible." The even-ing topic: "The Spiritual Hypothesis; unspeakable. Do not venture. The world is alread overburdened with or, The Philosophy of Co-Relations.' apologies for men and women. Let no one enter this Holy of Holies too young Prof. Lockwood introduced some experiments with the electropoise, demon or in violation of the laws of health and strating the principles of attraction and happiness, lest premature decay, sor row, suffering and death rest like a terrepulsion as the basis of polarity. He affirms that all compound expressions rible nightmare upon their fairest hopes and prospects. of matter can be reduced to invisibility.

Most of my readers know how imper-Hence the use of the term spiritual as fectly prepared are the majority of applied by the ancient alchemist and young men and women to enter noted by the modern physicist is only the a term expressive of the elemental and marital arena and acquit themselves and invisible forms of what we call matter. their posterity with credit and honor. cannot blame such. This all-impor-That matter and spirit are identical. since spiritual forces combine to protant subject has not been brought to mote the visibility or phenomenon of form. Therefore a study of the forms heir attention, or has been entirely tabooed or laughed down. This will not evoked by nature can only be underdo. This 19th century has much light stood as an investigation of how spirit to give on this subject. Painless Childbirth, by Dr. Dye, valuable and cheap, ual or elemental forces combine to promote form. And as all matter is polarget it and read, also many others on same themes. They will prove of un-told value in the direction of physical, ized and highly tensioned, much mor so than the popular mind has under mental and moral development, as stood, a principle of electro and magwhich no other educational agency is so netic reciprocity unite in sublime rhythm sacred. important and far-reaching in the expressions of time and space.

Prof. Lockwood affirms that were consequences, and on which there is so much ignorance. Blind instinct and not for the principle of polarity promotpassion have - ruled in this direction ing what we call affinity there would b without a rival. Progress has been no such thing as the co-relation of force made in stock-breeding, fruit culture, and the conservation of energy, and no flori-culture, etc., but ante-natal culture transference by electro process That this principle of polarity is abso and development of the human species

have been largely relegated to the lutely automatic can be demonstrated, realm of ignorance and mystery. Must this always continue? Shall man, the and any miraculous interference of Om nipotent caprice in changing or over last and grandest product of infinite ruling this inherent principle of action wisdom and power be the last to enter and reaction and subjugating it to other the scientific field of progressive culmode of motion would result in a ture? How much better to have an ingreater disaster to the universe than the sudden halt of this planet in its daily troduction upon the stage of action. even surrounded by poverty, under this rounds through the pebula of space, guiding light of the mother's power since the rhythm of nature would be over the destiny of her offspring, than broken up and chaos imminent. Action to tread the old beaten track, unilluand reaction is the formula of nature.

mined by the searchlight of the present. and principles of polarity unite in uni-I apprehend the intelligence of this age versal co-relation all expression of coswill joyfully accept this gospel physical and moral salvation. mic energy.-The Norwich (Ct.) Record

There is nothing vicious, nothing sens-"Thomas Paine: Was He Junius?" ual, nothing morbid, nothing wrong, in ual, nothing morbid, nothing wrong, in An interesting pamphlet by Wm. H. the study of this subject. It is some Burr. Price 15 cents. For sale at this thing grand, ennobling, inspiring and office.

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

VERILY, WHAT NEXT?

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

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

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopaedia.....\$.45 Vol. II. of the Encyclopaedia45 The Next World Interviewed35 Total\$1:25

NO. OF PAGES IN EACH BOOK. Vol. I. of the Encyclopaedia......400 Vol. II. of the Encyclopaedia......400 The Next World Interviewed 250 Each of these books is neatly and substantially bound incloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

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

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

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

\$2.25. It is the subscription to the paper that enables us to send you these three books at cost.

THE PROGRESSIVE THINKER

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HITT .. GENERAL SURVEY ..

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

Bear in mind, please, that we cannot things come to those who wait,' the publish weekly reports of meetings. Spiritualists of Oakland, Cal., have em-Whenever a change is made in speak- braced a long-delayed opportunity to ers, or anything of special interest, send build a genuine organization named the us a brief Item, please. A great deal Union Spiritual Society, the 'corner-

can be expressed in a dozen lines; but, stone' of which was had by Mr. Thos. long reports will not be used. Meetings G. Newman, president of the State Asare of local interest only. We extend a sociation; Mrs. Drynan, grand organcordial invitation to all speakers to send izer of the N. S. A.; Mrs. Cowell and In their appointments to lecture, and Mrs. Wrenn, local mediums of note, on general movements, which will be read Sunday, March 14. The officers were by at least 40,000. We go to press early elected as follows: Prof. B. K. Lowe, Monday morning, and items must reach president; Mr. L. M. Martell, vice-presus as carly as Friday or Saturday in ident; Mr. S. Palinbaum, treasurer; order to have immediate insertion, Communications must always be ac- Van Luven, secretary; Mrs. Dunham, ompanied by the full name and address Mrs Baldwin and Mr. H. B. DeMooy,

of the writer, or no attention will be board of directors. Articles of incorpobaid to them. ration, constitution and by-laws, and a charter will soon be adopted. The order

L. M. Rose writes: "At least sixty persons testify to their belief in the gen- of Sunday services will be a general for him to step out into public work, nineness of the phenomena presented conference in the afternoon, with lec- He is a good medium for the communiby Mrs. L. A. Roberts and her son, of tures and tests in the evening, for which 107 South Leavitt street, Chicago, at six the best talent attainable will be en-scances given in Elgin, Ill. Twenty-five gaged. Mediums and all workers in the field of labor are cordially invited to or more different persons were identided by feature, form, color of hair, eyes, attend all meetings. Those wishing engagements will please correspond with or by names and facts unknown to anythe secretary, and unless universally one else in the seance. Some of the best renowned, must appear before the offiseances were given at private houses with improvised arrangements." cers and board of directors before the final engagement. The angel world has

Mrs. A. L. Morris writes from Chesterfield, Ind., of seances with George Runyan, at Muncle, Ind.: "At one seance one good old brother sang a hymn in which the whole band of spirit voices joined, male and female, singing above our heads. To say it was beau tiful beyond description cannot express It. Trumpet talk was also a feature of this, as in all of Brother Runyan's circles. The trumpet control, Johnny Batison, is very intelligent and consciendoes not pose as a 'Wisdom Spirit,' and then talk nonsense, but calls himself an ardent student, and does give intelligent answerstoany questions

asked him." 'MrsM. Bird thinks it was the test me diums that first demonstrated the truth of life beyond the grave, rather than the grand, silver-tongued speakers that could sway the crowded halls with their magnetism. The test medium, though perhaps uneducated, woke us to a realzation that the loved ones still lived. No speaker could have done this-nothing but a convincing test could prove it us. Let philosophy and phenomena go hand in hand to do battle for truth. Mrs. E. E. Cowley writes an account of her troublesome experience with obtake its place." spirits, and states that she sessing found deliverance trough the efforts of Mrs. May Cain, of Steubenville, Ohio, whom she recommends to all sufferers and give tests.

similarly afflicted. Criticus writes from San Francisco, Cal.: "I attended Mr. Earle's seance last Sunday night. He is the most wonderful platform medium I have ever seen. It would take two or three thousand words to give an idea of the marvelous tests given at one of his meetings. We liave four wonderful mediums on this coast: Edward K. Earle, Fred Evans, Maude L. Freitag and Dr. Schlessinger The latter is getting better every week. Both his meetings at Washington hall and his private tests are free to all. His hall, which is a large one, is packed to hear him every Monday night. His example is a noble one."

Will C. Hodge, inspirational speaker, has the months of April and May open, Mrs. E. J. Bowtell writes from Canand will make very liberal terms for enton, Ohio: "At a recent seance given in gagements. Address No. 3 Elizabeth this city, Messrs. Miller and Renner bestreet, Chicago, Ill. mediums, the manifestations

E. C. Getsinger, scientist, of Detroit, were of the most interesting nature. Mich., who has originated a new philbringing to some hearts present the sad pleasure of greeting those loved ones osophy of creation, based upon vibrations, is in Chicago at present lecturing whom they cannot now behold in morto classes in Masoul nnle Hall 810. tal life. Either one of the

August.

Humanity."

tive, interesting and grand; also the tests which have been some of the most wonderful in the history of the society and the Doctor certainly deserves grea

credit and is without doubt one of the most successful speakers and test me diums before the public. The anniversary of the advent of "Modern Spiritualism" being at hand, it will be observed by a special address, etc., appropriate for the occasion." J. M. White writes from Unionville, Mo.: "Mr. Amae Wheeler, the voice, slate-writing and trumpet medium gave a trumpet seance in this city. March 25th, to private parties, twelve persons being present. The phenomena which occurred was wonderful, some five trumpets being used. While the trumpets were floating around the room, independent voices were heard in

addition to those coming from the trumpets. Touches of hands and spirit lights also were a prominent feature of the seance, and Mr. Wheeler's voice be ing heard in conversation while the spirit voices were manifesting." G. R. G. writes: "C. C. Gillette has been holding circles the past few Sundays at different Spiritualists' homes in Fletcher and Fairfax, Vt., with good attendance and good results. He has been exercising his gifts mostly in a private way, the time not arriving yet cations of spirits with their earth friends. He gives the names and goes into detail of circumstances largely. He is very sympathetic in his nature, and very free with his gifts, and were he to have the proper time and chance could do much good. All who know Dr. Bronson may be glad to hear that he is a constant visitor at Mr. Gillette's cir-

cles, at home or away. He says he is waited long and patiently for this united very much interested in Mr. Gillette's effort to be made, and the parents of the coming generation of Spiritualists mediumship; in fact he was when in earth life.' Julia Steelman-Mitchell writes from opportunity to establish a progressive lyceum in which to teach the children Milwaukee: "Here in the Cream-city we find a society of most excellent neo ple, a handsome hall, and efficient officers. Mrs. Flora Jackson, a lady of fore, we believe that the Spiritualists of Oakland desire more than all else to culture and intelligence, is president. Our second Sunday here brought out a have one good liberal society in which crowded house, notwithstanding there are four other societies holding meetings in the city, G. H. Brooks, who that Spiritualism demands. The hour preceded us, has done a good work here, and we can predict for the Unity Sois fully ripe for this movement and clety a long and useful career. President Newman stated that there week-days for March are all engaged in the smaller towns north.Will engage for one or more lectures for week-days of

April on line of railroad. I go to poor. She said, since heartrending Missouri for a course of lectures and seances in May. Shall have three weeks of that month to engage with individstreets in charlots and the starving uals or societies, for one or more lectures in the above State. Have June open for engagement. Address 558 their heads at night, it is high time that Milwaukee St.

NEW YORK CONVENTION OF SPIRITUALISTS.

Delegates have been elected from different sections, and it is hoped that all localities as well as societies will make a special effort to be represented in the State Convention, which is to convene at Syracuse, N. Y., Tuesday, April 13th, at 10 o'clock a. m., and continue for days of April, and probably May, and three days. Look over the last few numbers of The Progressive Thinker, accessible points. Terms suited to the and see what has been said on the subtimes. Mr. Howe has also engaged for suct. We need organization to enable

the annual picnic at North Collins, Erie us to unify our forces, that more may county, N. Y., June 5 and 6. He has be accomplished without so much waste July free, and the last ten days of of energy, that unwise legislation may be prevented by the reason of the in-The Band of Harmony will meet with fluence of numbers. It will give us Mrs. Mitchell, 772 Walnut street (West Side), Thursday April 1. Inspirer, Margaret Fuller. Subject: "The Higher

J. C. F. Grumbine in his criticism of the National Spiritualists' Association says: "1, for one, and willing to let Spiritualism and Spiritualists, run the gauntlet of the world's severest tests of merit by the intrinsier worth of the religion and its advocate. No religion can be quicker advanced than by the con-

secration and spirituality of its fol-lowers." He thinks the National organization should be an organization for business only-not for propaganda. "It is time the ballots began to talk,

suggests Wm. Foster Nes, when there is danger that the rights of Spiritualist will be restricted. They then should talk in a voice of thunder. Mrs. M. Ham's spirit passed into the

first sphere while her body was at home. "It was a barren country with nothing to see but small one story shantles." She might have mistaken the sandy plains of California for the first sphere—the way she pictures if. Dr. E. D. Babbitt, M. D. says: "I first, sphere "For 28 years I have dwelt near the open window of heaven, and have also aime at earthly science so as not to run wild-

y into the ideal." Pretty near heaven that open window. Just outside the city of San Diego on Point Loma, a narrow ridge divid ing the bay from the ocean, is soon to be built a school for the revival of the

lost mysteries of antiquity. "That small voice within, yet which sometimes speaks so loudly that we magine the whole world can hear and which we call conscience, will tell us whether we are doing right or wrong f we will but listen to it," says Irene Gay. Mrs. Gay has not yet learned that "conscience" takes its inclination from education. Common sense is the best guide, if it has been properly dis elplined.

Take your choice! There are now six papers published at a dollar year; but remember please, that The Progressive Thinker has at least fourteen long col umns more reading matter than the best furnishing by far the greatest variety of reading matter; in fact the Progressive Thinker is the largest Spiritualist paper published on this earth to-day.

"The true functions of religion may certainly include all attempts to demonstrate the immortality of man and the power of spirit over matter, though the supreme function of a religious congre gation must ever be to ennoble the life that now is, and elevate the tone of society in the midst of which it is situated," says Mr. Colville.

"As a religion, or the religion, Spiritualism stands or falls on its own merits, not through the imperialism of an organization that can make it popular as Rome popularized the Nicean creed, an the cost of thousands of lives," save Mr. Grumbine, Mr. Grumbine evidently intends to work outside of the National organization, and do his own thinking

exclusively. "If you had not climbed to the moun tain's top, you can not expatiate upon the grandeur of the scene from such a height," says Augusta Frances Tripp If Mr. Grumbine had been made President of the National Association, at \$1,200 per year, perhaps from that top offeobservation, mountain's scenery of organization would have been grand and beautiful, and everything altogether lovely. The tain top" always has an exhilarating effect. Swami Vivekananda, the learned Hin-

doo, says: "The essential idea is that standing and legislators respect us, as they do other organizations. There we are all one, human beings and animals; every particles of matter, every should be no need of presenting any atom, is like a point at one end of the arguments in its favor, for it seems as radil; and as you go along all these if it ought to be self-evident to everyradii converge and meet at one center Don't forget that you can secure re-duced railroad and hotel rates, and soul of this world, the soul of our souls the heart, the soul of this universe, the above all send one or more delegates to the soul of your soul and my soul. Just represent your community. It will pay as the body finds its unity-the body is you to go for the treat that is in store. a changing mass containing different Visitors from other States are requested. parts which are constantly changing; you to go for the treat that is in store. Don't wait for some one else to move, yet there is something behind it where but put your shoulder to the wheel and | there is unity, and that is the soul of help make it a success by stirring up man one "It has been proposed to lay still our people in your locality. If you can- deeper foundations for the work of not get a meeting, have ten or more Spiritualism by establishing a Commis-Spiritualists in your vicinity sign an apsion for the purpose of raising and conpointment of some one to represent trolling funds to uphold the National them as a delegate, and if necessary try organization in its broader and more and raise a sum of money to help pay strictly spiritual plans," says President the expense H. D. Barrett. For blank credentials and further in-W. H. Bach is engaged at Springfield, formation address the undersigned. amongst us. Mass., until June 1st. The Buffalo Mass-Meetings held the "I do not expect to answer many 19, 20, 21, were a grand success, owing to the generosity of Mrs. Dr. J. H. R. questions. Millions have been asked only a few answered. Mystery faces us Matteson and others with the splendid on every hand. If some one of you will lectures by President H. D. Barrett, explain to me a grass-blade a finger length high, I will explain for you all Vice-President Cora L. V. Richmond, Trustee Hon. L. V. Moulton of the N. S. the rest of the universe. We face in-Mrs. A. E. Sheets, vice-president finite mystery on every hand. And it is fortunate for us we do; for, if we could Michigan Association, Lyman C. Howe (that veteran worker), E. W. Sprague, read the riddle of this universe, we 3. W. Katesand wife and spirit through should be reading our death-warrants the mediumship of Homer Altentis and There would be nothing else left for us Mrs. Kates. Sweet music was rendered to do. Hope of anything like immorby Mr. Altemus, Miss Blanche Fisher, tality would be absurd-not only abof Farnham, and others. There was surd, but a curse-if we knew everyraised in cash and pledges over \$800 for thing, and nothing more was left for us the N. S. A. and local societies and a re-Such are the words of to investigate." newed interest created for the cause M. J. Savage. What, Brother Savage, about an infinitely wise God. Has his in Buffalo. The meeting was under the auspices of the N. S. A. and the First death-warrant been signed in conse-Spiritual Church of Buffalo. quence of his unlimited knowledge? If FRANK WALKER. you kill the infinitely wise man in ad-Hamburg, N. Y. vance, how is the infinitely wise God to continue on indefinitely? How we do IN RE DR. NICHOLS. wish these great men would reason to To the Editor:-If the Dr. Nichols reome purpose ferred to in the current issue of your "Astronomy is the science of life and paper is Dr. T. L. Nichols, author of "Esoteric Anthropology," and other death of worlds and souls. Nothing is like radiance. so beneficent as death understood; the works, the writer, although not personhistory of the planet's progress shows that death has been, at every single ally interested, can give the information that seems to be lacking concerning step, the condition of growth and of adhim. vancing life. The lower types of or-In the sixties Dr. Nichols started a ganic life must die and disintegrate behydropathic sanitarium just outside of fore we can have the higher stages. Thus, all along, it is life, new life, larger London, where he continued to work for more than a quarter of a century, conlife, grander life, born out of decay tributing articles to hydropathic and other journals during all that period. and death. Do we not also see how, in stead of being a terror and a calamity, He has never been lost sight of. For it is really the last, highest, best, sweet-est, crowning gift of God? There is the past four or five years, in conse-quence of failing physical health and only a separation, and that for a little advancing years, he has been residing while. When the world learns how to quietly with his step-daughter and her obey the natural laws of this, our huhusband in Brighton, fifty miles south man life, and know's file fact of con-tinued existence, deathing will then be of London. Yours for enlightenment, ANGLO-AMERICAN. recognized as a benignant spirit, the messenger of the Excellent Creative A STARTLING FACT. The Progressive Thinker was Power, a friend not feared, but wel-comed as opening to us the golden gate of a life of greatness and spiendor. We, humble travelers from the celestial worlds to the lands of fleaven, look at death as the finest, greatest and noblest kind of birth from the bost wise, most just and most loging Eternal Or-dainer, and we shall all, when we know how to detach ourselves from certain ways of looking at death, from certain selfish views, he able to see the divine. Power, a friend not feared, but welonly Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its

Items Suggested By, or Gleaned From Two Worlds, London, England.

A HIGHER PHASE OF SPIRITUAL-ISM has to be presented. Phenomena of all

lent magician, who could conjure up descriptions are needed of a more despirits from the vasty deep and command supernatural agency by the most cisive character, and the days for deseemingly material and simple means." structive criticism are nearly passed. What Spiritualists and investigators tionally gifted and powerful medium both require is the constructive pre-Now this is precisely what an excep-would be able to accomplish; although sentation of the spiritual philosophy, based upon clear, forcible, and definite as everybody knows, there is no "supernatural agency" involved. And if the dramatist was conscious of the spiritevidences of spirit identity.

THE NATIONAL FEDERATION ual forces which stood, behind is steadily growing, and every year we and inspired him, how significant beregister an increased number of affilicame the words which he put into ated societies and associated members: Prospero's mouth, at the very time he thus a bond of union-of power for cooperative effort-is quietly being formed which is consolidating the movement. of The Tempest: and will ere long secure for us recog-HAVE WAKED THEIR SLEEPER. nition in a variety of ways-for nothing succeeds like success. The Annual Conference at Liverpool showed that the Societies are in earnest, and are determined to grapple with the "burning questions" within the movement, as By my so potent art. But this rough I here abjure; and when I have required vell as carry out a "forward" and aggressive policy in propaganda work. Some heavenly music (which e'en now

THE TWO WORLDS.

We feel sure that readers will be pleased to know that "our paper" has steadily increased in circulation, and that our last issue touched the highest figures yet attained. We know we have to thank very many friends for personal efforts, and we are happy in the knowledge that very warm feelings of comradeship and regard exist between the ever-increasing army of supporters of the Two Worlds and ourselves, which cordial relations we shall strive to al ways deserve and preserve.

GOOD WILL AND BROTHERHOOD.

There is at the present time, so far as we can sense the psychic conditions of the movement, more of goodwill and brotherhood; more of hope and promise for harmony and progress than we ever experienced before, and although we do not anticipate anything sensational in

1897, we do expect that it will be a year of marked development--a steady advance towards the upbuilding of the great Spiritual Religion of the future.

AN INTERNATIONAL CONFERENCE of Spiritualists is to be arranged in London early in 1898-we hope and trust by the joint action of the L. S. A. aud S. N. F.-and the question of what is to come. He must be left with it. That be done in the North must soon be faced. If we are to have a big bazaan and a grand mass meeting in the Free of vices, it is safe to believe that one Trade Hall in 1898, we shall need to person at least will be reformed. have the hall secured in good time, and the Federation and the local bodies co-I judge no one. I care not what a man did. It is what a man or men are operating in a harmonious and practical doing that concerns me. Judge not, for manner to draft their plans and prepare in judging ye but judge yourself. for the great undertaking, so that it may be worthy the traditions of the live for the world, hence we exact noth great hall, the Cause of Immortality ing from the world; therefore we canand progress, and the noteworthy oc not be disappointed. casion-the Jubilee of the most wonder ful revolutionary religious and social re form that has ever been effected with



one evening at the invitation of a mother who had just lost a dearly loved son, amongst other phenomena a remarkable light was seen. It was in the form of a beautiful radiant globe, the center of which was a bright blue of great brilliancy. It was apparently an immeasurable distance away, the wall of the room offering no obstruction to those who watched it, and it remained for about half an hour, when it grad-

DEEP REVERENCE.

Where there is no restraint there can All present were filled with a sense be no excess. p) reverence and veneration

THIS DRAMATIC POEM. FIFTY YEARS Thomas Campbell, when speaking of this dramatic poem, which is spiritual from beginning to end, remarks: "Shakespeare, as if conscious that it CHURCH^{or}ROME. would be his last work, and as if inspired to typify himself, has made its A Remarkable Book. hero a natural, a dignified and benevo-

him,

play,

Graves at my command

To work mine end upon their senses,

This alry charm is for, I'll break my

And, deeper than did ever plummet

Bury it certain fathoms in the earth,

INVISIBLE WORLD.

mentary upon this exquisite

As Victor Hugo writes, in his com-

Shapespeare did not question the ex-

istence of the invisible world; he re-

habbilitated it. He did not deny man's

supernatural power; he consecrated it."

But, then, Victor Hugo was one of those

'supremely 'gnorant" men called Spir-

itualists, at whom the Fidgets et hoc

genns omne lift up their long-eared heads and-bray!

From The Mystical World,

London, England.

THOUGHT-AWAKENERS.

s, if it does not destroy him.

Man's prejudice can never be over-

Where reform begins in self-denial

When we live within ourselves, we

In harmony one man changes the des

let 'em forth

magic

I do)

that

staff.

sound,

I'll drown my book.

This is a remarkable work by FATHER CHINT VY. It exposes even to the inhurtest details the corruption that exists in the Church of Rome It is a work of 52 pages, and should be read as a natter of history by every Spiritualist. The following is a partial list of the table of contents:

The Bible and the Priest of Rome

My first School-days at St. Thomas-The Monk and Cellbacy.

CHAPTER 111. The Confession of Children.

The Shepherd whipped by his Sheep.

CHAPTER V. The Priest, Purgatory, and the poor Widow's Cow. CHAPTER VI.

Festivites in a Perso

(Shakespeare) was preparing to lay Preparation for the First Communion-Initiation to ideatry. CHAPTER VIII.

CHAPTER IX. Intellectual Education in the Roman

Moral and Description in the Roman Catholic College. CHAPTER X. Ile College. MAPTER XI. Protestant Children in the Convents and Numerics of Rome. nan Catholic College. Have waked their sleepers, op'd, and

Rome. CHAPTER XII. Rome and Education-Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?-Why does sho object to the reading of the Bible in the Schools?

the reading of the Biole in the schoutsr CHAPTER XIII. Theology of the Church of Rome: its Anti-Social and Anti-Christian Character. CHAPTER XIV. The Vow of Cellostry. CHAPTER XV. The Impurities of the Theology of Rome. CHAPTER XV.

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

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

CHAPTER XIX. CHAPTER XIX. Vicarage, and Life at St. Charles, Rivierre Boyer. CHAPTER XX. Papineau and the Fatriots in 1853-The burning of "Le Canadien" by the Curate of St. Charles.

CHAPTER XXI. Grand Dinner of the Priests-The Maniuc Sister of

Rev. Mr. Perrs. Jam appointed Vicas of the Curate of Charlesbourgh -The Piety, Lives and Deaths of Fathers Bedard aud Perrs.

CHAPTER XXIII. The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Romo during the epi-

aemic. CHAPTER XXIV. am named a Vicar of St. Roch, Quebec City-The Rev. Mr. Tetu-Tertuilian-General Cargo-The Scal Skins.

CHAPTER XXV. CHAPTER XXV. Simony-Strange and sacrilegious traffic in the so-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.

Mass established. CHAPTER XXVI. Continuation of the trade in Masses. CHAPTER XXVI. Quebec Marine Hospital—The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket —The Grand Oyster Source at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Source.

(2) We have not space in this notice of Father hiniquy's work to give the heads of all the Chapters. hose omitted are of especial value. The following, owever, are of thrilling interest:

CHAPTER LIII. The Immaculate Conception of the Virgin Mary.

CHAPTER LIV. The Abomination of Auricular Confession.

CHAPTER LV. The Ecclesistical Retreat-Conduct of the Priests -The Bishop Forbids Me to Distribute the Bible.

-inc Bishop Forbids Me to Distribute the Bible. CHAPTER LVI. Public Acts of Simony-Theris and Brigandage of Bishop O'Regua-General Cry of Indignation-I determine to resist him to his face-lie employs Mr. Spink sgatu to send me to Gaol, and he fails -Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again-Abraham Lincoin defends me-My dear Bible becomes more than ever my Light and my Counseior.

Light and my Counseior. CHAPTER LVII. Bishop O'Regan sells the Parsouage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain-Ho determines to turn me out of my Colony and send me to Kabokia-He forgets it aext day and pub-lishes that he has interdicted me-Hy People send a Deputation to the Bishop-His Answers-The Sham Excommunication by three drunken Priests.

Bham Excommunication by three drunken Priests. CHAPTER LV111.
 Gircss 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 Prosecution-My Distress-The Rescue-Miss Philomena Noffat sent by God to asve me-Le-Belle's Confession and Distress-My Innocence acknowledged-Noble Words and Conduct of Abra-ham Lincolu-The Oath of Miss Philomena Moffat. CHAPTER L1X.
 A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincolu-were to be realized-Rome the Implacable Enemy of the United States.
 CHAPTER LX.

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of the United States. CHAPTER LX. The Fundamental Principles of the Constitution of the United States drawn from the Gospici of Christ.—My first visit to Abraham Lincoin to warn him of the Plots I knew against his Life—The Pricest circu-late the new state Lincoin was born he the Church of Rome-Letter of the Pope to Jeff Davis-My last visit to the President-Ilis admirable refer-ence to Moses-Ilis willingness to die for his Nation's Sake and the state of the second state of the sta CHAPTER LXII. Deputation of two Pricests scatt by the People and the Bishops of Canada to persuade us to submit to the Will of the Bishop-The Deputtes acknowledge publicly that the Bishop is wrong and that we are right—For piece sake, I consent to withdraw from the contest on certain conditions accepted by the Deputtes—One of the Deputtes turns false to bis promise, and betray us, to be put at the head of may Colony—My last Interview with him and Mr. Brassard. CHAPTER LX111 Brassard. CHAPTER LX11I. The Description of the second se Mr. Desaulnier is ansett of the biasside which of heg my pardon. CHAPTER LXIV.
(write to the Pope Plus 1X, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan-Graud Vlear Dunn sent to tell me of my victory at Rome, and the end of our trouble-i go to Dubuque to offer my submission to the Bishop -The peace sealed and publicly proclaimed by Grand Vlear Dunn the 28th of March, 1858. Grand Vicar Junn the 28th of March, 1888. CHAPTER LXV. Excellent testimonial from my Bishop-My Rotreat -Grand Vicar Sauria and his assistant, Rev. M Granger-Grand Vicar Junn writes inc about the new storm prepared by the Jesuita-Vision-Christ offers Himself as a Giff-1 am forgiven, rich, happy and eaved-Back to my people. and cared-Back to my people. CHAPTEN LXVI. The Solemn Responsibilities of my New Position-We give up the name of Roman Catholte to call our-selves Christian Catholter-Dismay of the Roman Catholte Bishops-My Lord Duggau, Cosdjutor ef St. Louis, hurried to Chicago-He conces to St. Anne to persuade the People to submit to his Authority-Hie is ignominiously turned out, and runs away in the midst of the Cries of the People. CHAPTER LXVII. Bird'server View of the Principal Events from my Con-version to this day-My Narrow Escapes-The end of the Voyage through the Desert to the Promised Land. Price, \$2.25, Post-paid.

tinies for good of the people of all nations of the earth forever, inharmony out shedding of blood. will destroy a man, a family, or a na He who has not the power to seek wisdom, will never have it thrust upon

The Truth is the root of all religions A BEAUTIFUL RADIANT GLOBE. and 'isms' are the branches distorted by At a sitting which was being held human passions. The 'pearls' I pick up with great care are not recognized by the vain multitude, who would trample them in the mire. Every person who lives a 'true life'

ually faded from their sight.

matter what happens. Mothers in the past have emulated each other to see which could bring up their children in the greatest ignorance

of that which they should know, especially their daughters.

mentioned stand so far within that debatable ground between the two worlds, that spirits of many and varied characteristics can present themserves. Im-agine, then, what their units, forces produced. A little child first made its of the physical sciences. He promised presence known by a slight whisper, the readers of The Progressive Thinker and then came an etherealization with several years ago that he would in time fair flowing hair, the friends of daily confer with professors of universities life who have just stepped off this plane as to the soundness of his views. This of existence, and lastly, the big Indian he has done and his premise remains chiefs who roamed this very ground in unrefuted, and the professors of science all their native majesty less than a cen- are awaiting his book which he will tury ago, and now come to impart to write this summer. Those interested in their pale-face friends some of that the particulars of his lectures can write strength which comes to those who are him at 3111 Michigan avenue, and reclose to Nature's heart."

Prof. J. Madison Allen has received an appointment as State Agent of the Missouri.

J. W. Ring writes from Galveston, Tex.: "The advance of Spiritualism in this section is doubtless as rapid as anywhere, Miss Lydia Allen, N. S. A. missionary, visited us not long since, and the largest audience that ever assembled in this place-to hear Spiritualism 'attentively listened to her highly instructive lecture."

The lyceum at Springfield, Mo., is vigorously pushing ahead. Mr. and Mrs. C. M. Folsom write: "They have sixtythree members and getting new ones every meeting. Money in the treasury enough to pay all expenses and for some time to come." This lyceum has just supplied itself with the Lyceum Guide, and is officered with the best grand day." material. The interest in the lyceum

is everywhere awakening. W. G. Woodall writes from Littleport, Pa.: "We think this is a good field here for a good medium-test, trumpet or materialization. There are a num ber of towns here, including Littleport. that are anxious for investigation They have had just enough to begin to understand the wonders of Spiritualism, and want to understand more of it. We think a medium can do well from a as well as a spiritual standpoint. I think it is a spleudid field for months as conducted by Mrs. Edith E. missionary work."

Geo. W. Walrond writes from Denver, Colo.: "I am very sorry to record Mrs. Wagner's departure from Denver. Colo., for. Omaha, Neb. During her stay here she had endeared herself to many hundreds of truth-seekers and Spiritualists. The secret of Mrs. Wagner's popularity lay in the fact that in all things she was a woman first and a medium afterwards. She took a grea interest in the children's lyceum and public work generally, and gave of her mediumship freely at all these gather ings. I only trust she will enjoy the change and return to Denver again."

J. C. F. Grumbine has had over two hundred students for the season of 1897 and '98 in the class of psychometry alone. His other classes in clairvoyance and inspiration are equally large. Development is a specialty with Mr. Grumbine and his guides, and it is to be hoped that he will have large classes at his home school, 7820 Hawthorne avenue, Auburn Park, Chicago. He can be seen about development Mondays at 2 and 7:30 p. m., only. He will be at home April 5. See his announcement on the last page. Send for the new 8page booklet containing his photogravure, enclosing a stamped and addressed envelope.

in the afternoon, on Tuesdays and Thursdays each week; also at 2019 Indiana avenue, Tuesday and Friday evenings. His course of lectures consists of nine lectures, fourteen subjects

have as anxiously waited for the right

all branches of ethical culture and a

knowledge of the living truth. There-

all can have a voice in its management

and in which all will feel the liberty

none too soon to prove a grand success.

was no such word as fail to determined.

united efforts. Mrs. Drynan's words

were full of sympathy for the world's

scenes are a daily occurrence in the

cities, of the rich rolling through the

poor, footsore and weary, marching the

walks with no work nor where to lay

the bigotry and superstition of dogmas

and creeds slink into the shadows of the

dark ages and the light of Spiritualism

Frank T. Ripley can be engaged for

camp-meetings and grove meetings any-

where for the season of 1897, to speak

Lyman C. Howe has engaged with

the society at Flint, Mich., for the Sun-

will answer calls for week evenings at

ceive a synopsis. J. J. H. writes from Unionville. Mo.: "We now have in our midst J. M. S. A., for the Southern District of White, of Joplin, Mo., and on the 25th we had some demonstrations of spirit

power. As a medium for dates, names and test work, we have never had a better one in our midst than he is. The lectures given through his organism by Brigham Young and others are equal to anything ever had in this town. This control is working for the salvation instead of the destruction of the human family, and is redeeming his earth record by his lectures and tests. Our so

clety here is in a flourishing condition." B. V. Cushman, president, writes: "The Spiritual and Ethical Society of New York celebrate the anniversary on Sunday, April 4, 2:30 p. m., our only meeting that day. We have an excellent programme and expect to have a

The Eleventh Ward Political Equality Club and Woman's Suffrage Society meets at People's Institute, Leavitt and Van Buren Street, Tuesday, March 30th,

at 8 p. m. prompt. Dr. Randall will address the ladies on that evening. Madam Bourgeois will assist in the musical part of the entertainment. A general invitation extended to all.

Horatio Nelson, of Chicago writes: 'I desire to call your attention to the quiet work which has been going on at 2970 Indiana Avenue, for the past four R. Nickless. She has done good work. The higher teachings of the spiritual

philosophy as given by herself, together with the inspirational addresses from those in the higher life, have been the means of awakening many to walk in the truth and to endeavor to bring forth those Christ-like traits of character that all should possess. By her walk and example she has caused many to become strict vegetarians, to give up the use of intoxicants and tobacco. Her circle of harmony held on Sunday afternoons where the teachings of Christ were given in all their purity is very likely to bring several mediums into the

field at no very distant day. Then her Thursday evening class for the higher teachings of the Science of Life have been largely attended and growing in interest from the start. It is with deep regret that we have to announce her de parture for Anderson, Ind., to take part in the anniversary exercises and to remain there for a month or more or until she is called elsewhere.' J. J. Johnson writes: "After the usual vacation the First Spiritual So-

ciety of Toledo, Ohio, again resumed its labors for the Wall' and Winter under the able leadership of their pastor, Mrs. Dr. Wyant. The meetings have been a great success, many being turned away at times for want of room.

M. E. Van Luven writes: "Since 'all The lectures have been very instruc- sale at this office.

weight in gold. selfish views, be able to see the divine-Read the article on 5th page headed ness of it. Birth and life, work and en "Fifteen Cents."

joyment, death and resurrection-such "Ancient India: Its Language and s the immanent law in the terrestial Religions." By Prof. H. Oldenberg. life, as well as in the universal and The subject is of unusual interest at eternal creation; for inferior lives and the present time, and it is here treated superior existences form a single unity. in a way to interest and instruct all Death comes and touches us, and then readers. For sale at this office. Paper, we realize the we are citizens price 25c. heaven," such were the words of Wil-

"The Universe." What Force Is. frid Marsan. The Beginning of Creation. What Mat-

C. B. Walker, the clairvoyant and healer, is about to close his busy season of four months, in Keene, N. H., reter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. lieving the sick and suffering and giv-Psychic Science. What the "Soul of ing comforting tests and counsel to the sorrowing, puzzling the skeptic and giv-Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of ing light to the investigator. He will interesting matter. Price 25 cents. For go early to Lake Pleasant Camp for the

control explained that this was indeed the Light of Christ, who, in verification of the belief which is now very generally held by Christians of every denomination, is gradually approaching this earth; and in fullfilment of His words spoken nearly two thousand years ago is coming to establish II is kingdom, the reign of universal love and brotherhood.

· HOSTS OF ANGELS.

The control further said: "Write thus to the Editor of 'Light.' Tell him that

Light is coming to all men. It grows brighter day by day. This light is the Light that should lighten all men that come into the world. Love is embodied in it. Truth is bringing it. Wisdom teaches it. Faith reveals it. Hope nourishes it. Justice craves for it. Glory attends it. Peace claims it. Power waits for it. This re-markable Light is attended .by hosts of angels; by dwellers in the spheres of the Blest; by mighty conquerors; by those whose sins, being scarlet, now shine radiant in this Light. Perfected good, perfected man, perfected light.

BEAUTIFUL ANGELS.

Beautiful angels surrounded the medium. The Light appeared behind her; but she was pleased to know that the greatest glory shone when she spoke of Christ's power. Although not herself viewing the greatest glory of the Light she saw it, far, far away, having a star-



SHAKESPEARE'S KNOWLEDGE of and belief in Spiritualism are sufficiently attested by the fact that he has introduced the so-called supernatural element into two of the greatest of his tragedies, two of his historical plays and three of his comedies; but, on rereading Victor Hugo's William Shake-

speare (writes a contributor), I came across the following passage which had previously escaped my attention. It will be found at page 50 of the edition of 1864:

MAGICAL PRACTICES.

"Forbes, in the pamphlet consulted by Warburton, and lost by Garrick, affirms that Shakespeare was addicted to magical practices; that magic was in his family, and that what little good there was in his pieces was dictated to him by an "Alleur" or spirit." That the poet was impressed, inspired, or controlled, is a conclusion that almost every thoughtful Spiritualist must long since have arrived at. Such superhuman genius could have had only a superhuman origin. But this is the first time we have met with any direct reference in print to Shakespeare's magical faculties which may be interpreted to mean his gift of mediumship.

DEALINGS WITH MAGIC.

If Forbes was in possession of any trustworthy information with respect to the dramatist's dealings with magic, that information would be invaluable. taken in connection with the knowledge we now possess in relation to spiritual control, and psychic phenomena generally. Not only so, but it would light up the fifth act of The Tempest with more weird meaning.

he man in society who most success. fully deceives his fellows, though a devil in immorality and dishonesty, is the most popular. Deception in materialism is a great virtue.

expects nothing from the outside world,

therefore cannot be disappointed no

From The Spiritual Review, London, Eng.

CAMILLE FLAMMARION,

the French astronomer, is still busy in studying the planet Mars. It is not improbable that the conlusion he has arrived at. in stating that the inhabitant of Mars are winged beings, may yet be proved to be scientifically accurate Should it be so, the Spiritualistic notion of "winged messengers" (angels) being a childish fancy of the early Christians may be no longer entertained. We must be ever on the look-out for progressive thought, but we must be care ful that, in treading the path of higher knowledge, we do not kick aside in our ignorance and blindness those ver-

facts that may add still greater weight to the important spiritual discoveries of modern times, and which have been the basis of belief of some of the greatest thinkers of the world.

WINGED BEINGS.

It is rather curious, but Nero, in the second book of his spiritual experiences gives a description of nearly every planet in the Solar system and its re spective inhabitants. He mentions Uranus as being inhabited by winged beings of a decidedly high order: while Jupiter, he declares, contains almost every conceivable shape of human life the imagination of man can suggest; and while many of the races live in the lowest stages of barbarism, yet other can boast of the highest state of civilization. We may add that many of the revelations of Nero are based upon actual experience.

CLASSICAL HISTORY.

Nothing is more fascinating to us than the study of classical history. The ancient Greeks and Romans were not the heathenish idolators that they have been regarded as, by numerous the ological sects. Their "gods" and "goddesses" were personifications of their intellectual and emotional faculties and served a most useful purpose in illustrating to the people the qualities of virtue and vice. Mrs. Britten has clearly shown that magical arts existed amongst the ancients, and were prac tised by them under various forms of religious ceremonies and rites. THE CHURCH OF ROME is beginning to recognize the value of

the Spiritual philosophy. Various Catholic periodicals have been, in a sort of way, throwing open their columns to the Light of the Coming Faith. We bear no ill-will to the Church of Rome The forms and symbols of her faith though laughed at by those who are grossly ignorant, have indeed a great Spiritual significance; and though to a certain extent she has lost the "Spirit' and lives now more by the "letter," if she will turn her eyes once more to the glories of the New Dispensation and be willing to join us in sharing its wondrous light, and establishing it firmly throughout the world, her dying hopes may be revived, and her temples filled once more with worshippers of an immortal faith.

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QUESTIN

ANSWER

THE PROGRESSIVE THINKER.

hear him, and whatever medium she visits she receives the same. Why are such things allowed? A. A cardinal principle of Spiritual-

after the death of the body as before, until changed by the processes of growth in morals and intellect. By porepulsion and attraction, those not in accord are restrained from interfering with each other, far more strongly than

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

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

A. U. Collins: Q. Can a deformed brain produce good thoughts? If it can-not, who is responsible?. We have pity for bodily deformity, had we not ought to have more charity for those having deformed brains?

The activity of the spirit is limited by the formation of the brain, and hence, in the common acceptance of the term, it is not responsible. A man may have the conformation of the brain of a tiger, and his character will be that, of the tiger. He is, however, as a man, held responsible by society which is compelled to protect itself against him. Another has the brain f a savage, that organ never has developed beyond that stage in its evolution. He remains a savage. He is incapable of reasoning, and is governed by instinctive impulses. The very existence of the higher types of mankind depends on the successful repression of these abortive forms. Over his birth and organization no one has choice or control, hence cannot be held responsible. But here comes in the supreme law: The higher shall control the lower; that the moral sense, of society, expressed in laws, however faultily, must give protection to those who are in advance, against the linger-ing savages. These laws are based on expediency, and confer. the 'greatest good on the greatest number. Yet, acknowledging the necessity of

this protection, we confess that we ought not to assume credit for superior birth or endowments. We had no choice between affinence and beggars rags; between superior mentality and savagery. Hence we with humility must grant that had we been born in a different station we should be different, even a savage or a criminal.

We cannot truthfully say that the lowest can do better, but we may place ourselves in such relations with them as to become a new circumstance in their lives and turn them to righteousness.

S. B., Cleveland, O.: Q. (1) What are the motions of the earth? (2) If a man could raise himself above

the earth's atmosphere and remain for six hours, and then descend, would he strike the earth, or would he be in space?

A. The earth is in round numbers, 92,-000,000 miles from the sun, and the circumference of its orbit is 550,000,000 miles. As it passes around this vast circle once in 365 days or one year, it must travel 18 miles in a second, 64,000 miles an hour, and 1,500,000 a day. At the same time it turns on its axis once each day, so that every part of its equa-torial surface must revolve from west east at nearly 1,000 miles an hour. Its spheroidal form, assumed when still a plastic vapor, prevents any change in the axis of its rotation.

If a person could be lifted from the earth's surface, and wholly freed from its diurnal motion, and at the end of six hours "dropped," there would be no earth there to fall to, for in six hours it would have gone nearly 400,000 miles along its orbit, and in common with the solar system, moved in another vaster circle around some unknown center. at probably a far greater velocity. This suspended individual would wit-

ness a rare spectacle. For the earth at first extending to the horizon, would

ism is that the spirit remains the same

tent, yet not well understood laws of

in this life. There are exceptions, some avenues being opened whereby the an noyance may approach. In this case, if the nurderer came it would be expected that he would retain his hatred, and the disposition with which the lady me him was the open gateway for his ap proach. He was a spirit in prison, and

she should have hailed with gladness the opportunity it afforded her to ex-tend the hand of loving charity, and redeem him to the light. Instead, she attempted to thrust him away, and the lower nature excited in her was the means of still stronger attraction so that whoever she consulted as a medi um, she brought the same atmosphere and received the same result.

B. F. K., Sterling, Ill.: Q. Where can I obtain the works of Epictetus and Antoninus?

A. They may be obtained through the office of The Progressive Thinker.

Neurist: Q. Why must some medium continue in perfect health, with vigor ous nerves, for continuous manifestations, when others acquire powers on beds of sickness when the nervous system is prostrated?

A. This question is presumed to refer to preceding answers wherein it is held that mediumship in its best form depends on a healthful organization. It s not, however, maintained that such must be the condition for sensitivenes in its broad sense. On the contrary per sons who are almost devoid of this fac ulty, become highly sensitive by sick ness, and in others sleep brings on the essential conditions of sensitiveness no at all experienced during wakefulness D. D. Home-perhaps the most marvel ous medium that ever lived-was great sufferer, and every lengthy serie of sittings he gave almost brought him to the borders of death; yet it is to be remarked that with every improvement of his health the manifestations were

more astounding. Nettle Maynard, for some years, lay on her couch unable to move hand or limb, for they were drawn and disair. torted, and she suffered continuous pain, yet all that time she gave wonderful communications. During the last year I listened to a message from Lin-

coln through her lips, which if ever an inspired word was uttered, those words were from the source they claimed. How shall we account for this wonderful ability to be controlled by one who constantly suffered as though drawn on a rack of torture? Her brain was fire. Her countenance bore no trace of the years of pain. It was simply angelic in its sweetness. Her spirit was free, joyous, and already seemed

apart from her body. It was spirit talking to and through spirit. We know that at death full sensitive ness is gained; that is the faculties of a spiritual being are gained, and sensi-tiveness is one of these. The dying when they lose the physical sense gain clairvoyance, or the use of their spiritual senses.

Yet we return to the primary propo sition that it is best to cultivate sensitiveness with health, that its receptivity is more trustworthy, than when occurring as attendant on weakened conditions of the physical body.

Student, Cambridge, O.: Q. (1) What college do you recommend, good and cheap?

(2) I am told that I am an infultional medium? Would that be of advantage in my studies?

A. (1) The Ohio State University is one of the cheapest and best.

LYCEUM LESSONS As Presented by Hudson

Tuttle. GOLDEN THOUGHT.

Death is not change of being; it is change of sphere. SUBJECT-DEATH.

For the older groups; Death by the Greeks was not regarded with terror. They went to the funeral rites with crowns of flowers. It was the doctrine

of eternal punishment, of hell and the Devil, introduced by Christianity, that gave rise to the horrible ideas of death which are now entertained. Death is the gateway to a higher ex-

istence. The physical body being no longer useful to the spirit, is thrown aside. We cannot expect the resurrection of the body. That belief came from Egypt, where the body was preserved as a mummy, with the expectation that after

a thousand years the spirit would return and enter it. Its elements are scattered, and used over and over in countless bodies. The resurrection of Christ proves nothing, for if he was a God incarnate. a God-man, he was unlike other men,

and St. Paul says: "Flesh and blood cannot inherit the kingdom of God." There is a spiritual body, and a physical. During life these are almost inextricably blended. Death is their separation-the cutting asunder of the silver cord which unites them.

The spirit, whether in the body or out of it, is the same; as the man who goes out of the door of his house is the same that he was within. We should not mourn for the dead, for the next life is a continuance of this. They have entered it before us, but they are fully conscious of us, and overshadow us by their presence. They will be the first to welcome us. For the younger groups; (Each leader may fill out this outline, enlarging, and drawing out the views of members.) The caterpillar feeds all the summer day on the foliage, when autumn comes buries itself under the dead leaves, winds a silken shroud about itself, and remains as dead in its grave. When

spring comes, within it has grown a beautiful butterfly, which breaks through the shroud, and spreading its golden wings, floats away a spirit of the So the spirit at death withdraws from

the body which is placed in the grave. If we sought the caterpillar at its burial place we should find only an empty shell. As a butterfly it would be away sipping nectar from the flowers. If we go to the grave of a friend, we find only a worn garment, and that soon dissolves away; the spirit, the real friend we loved, has gone out of it, and perhaps is by our side, or else is with the angels in some fair realm. As they see all our actions, and thoughts, how

truthful and good should we be to merit heir loving care. MEMORY GEMS.

The perfect fruit of the great tree of life is man, and the perfection of man is in his immortal spirit. Man as a being of infinite growth must have infinite time in which to expand, and this is bestowed by death. As flesh-clad spirits, we walk the courts of immortality as much dow as

we shall in the infinite future. We, as spirits, are now in the spirit world, and to pass rejoicing from this sphere we must leave nothing to regret not having done. Not alone passes the spirit to its new

nome: those it has loved, gone before are there to welcome it. The spirit loses nothing, gains noth

ing; it is the same individual, with its faculties the same, before whom extends a vista of infinite possibilities. Respect for the dead! Not paid with

TINCTURED VIEWS ON THE SUBJECT OF PLATFORM

TESTS AND LECTURES. To the Editor:-In common with the forty thousand readers of The Progressive Thinker, I have been an interested

reader of the various opinions expressed by your correspondents in late issues of ness. the paper concerning the advisability of supplementing the lectures by tests

from the platform. My position has always been that without the phenomena it would be impossible to interest the masses in Spiritualism, and L still believe that the demonstrations should go hand in hand with the philosophy. The philosophy without the demon-

strations of mediumship would be much like the play of Hamlet with that character eliminated from the play.

Nearly every person who is a pro-nounced Spiritualist has been made such by the phenomenal manifestations. and they will remain necessary for the benefit of all investigators as proof of the continuity of life.

We cannot have too much in the line of demonstration, if of the right char-acter. - Leaving out all that is spurious and of doubtful character, there is still left much that is helpful to weary struggling mortals who are reaching out for tidings of their loved ones who have crossed the river of death.

With many others, I do most earnestly protest against much that is given and that passes with the multitude as truth. genuine. I am not of the opinion that ourspeak-

ers generally are making a concerted effort to rule the phenomenal mediums from the platform; as expressed by one of your late correspondents; at least that is not my own position, but I do 'desire to have tests that bear the genuine stamp instead of the hodge-podge jumble of guesswork and questions too often directed to the recipient calling out something in their experience and

then claiming it as a test. Let us have tests by all means, and the more the better, but let us have them straight from the shoulder, without circumlocution or the dragging process so often resorted to, and we shall hear less complaint, and the objections raised will largely disappear. There should be no ill-feeling gener

ated between the teachers of the philos only and the demonstrators of the phe iomena, nor will there be when viewed from an honest and sensible standpoint

I wish also to enter my earnest protest against introducing in our meetings the old and stale forms and cere monies of the church, with its ordina tions, installations, invocations and the ordinance of baptism.

This is usually done to eater to the ignorance and prejudice of church peo ple, and from my standpoint is no part of Spiritualism. If societies minst have pastors, and

prefer the namenof church, let them have it, but in the name of truth and common honestsidet us cease teaching mixture of Eldristianity and a diluted

spiritual philosophy with the hope of catching suckness and gudgeons.

If the philosophy of Spiritualism is true, if relegatus to eternal oblivion the neavens and holls of Christian superstition with their attending gods, devils and atoning saviors, and introduces us to a rational philosophy and natural religion, and which is founded upon the eternal veritios of nature and which needs no distributing of orthodox plati indes for its maintenance. We have nothing in common with the decaying doginas of the shurchonor can we make progress by catering to the prejudice and ignorance of its adherents, as wit nessed by the periodical efforts made to crush out all free thought and all per sons who refuse to pronounce its shib-boleth, the annual effort in our State legislatures to squelch natural healers, and the still later effort of an assining Chicago alderman to tax mediums. We

SUNLIGHT HAS AGAIN COME. To the Editor .- Sunlight has again visited out humble home. The Progressive Thinker has again come to hand with its cheer. A short time ago my subscription expired, and I could

not renew at once, and you cannot think how lonesome I was. It seems to me as if I had been asleep for several weeks, and just returned to conscious-

The Progressive Thinker, brimfull of the best thoughts that were ever put into one paper or ever emanated from the fertile brain of men and women.

inspired by the bright beings of the spirit realm. The time I first began to read it marks a great event in my life. That was three years ago. It was then that I passed out of bondage and slavish fear, to a full sense of liberty-made free by the light of truth. I believe that The Progressive Thinker has been the means of making more people supremely happy, as far as happiness goes, than any other source on earth. A person, as a usual thing has to learn to read it. Some friend will come into my house, pick up a copy of the paper, glance at it, read something derogatory to the church or Christianity, throw it down, feeling anger rising; but when that cools they have to acknowl-

ege its truth. After that, on the sly, they read more and more. Then they will fly to their Testaments and read it as they never read it before. They will read the paper awhile, then the Bible. Soon they will speak slightingly of it (the Bible), as if to question its

Ah! brother, it is so hard to break away from early teachings. They have been taught to believe that "Jesus been taught to believe that Christ was the only begotten son of God," without question, and "no mán confeth to the Father (God) except by him." Brought up in Sunday-School, and having listened to some good man tell of the unsearchable riches of Christ. how loving, kind and gentle he is, etc., and singing: "Ashamed of Jesus-that dear friend, on whom my hopes of heaven depend," and then to have it pointed out that they are depending on things that have no foundation of truth! Their idols must be shattered, torn down and destroyed, before they can accept the spiritual philosophy and phenomena of modern Spiritualism. There are some who try to hang onto both. They make me think of a hen that has hatched out two or three chickens and they get out of the nest, and she tries to go with the chicks and set on the eggs at the same time. How a person can investigate the broad, liberal views of Spiritualism, and at the same time try to stay in the old rut of superstition, is i curiosity to me. Long live and pros-

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The ones who counsel peace in time of strife, The ones who make more bright the

paths of life. PART L THE PENTATEUCH. All hail! each country's true and loya

sons, The war-scarred warrior and the mar Comments on Genesis, Exodus, Leviticus, Numbers tyred ones; The ones who fight 'gainst destiny's

Elizabeth Cady Stanton, Lillis Devereus sterner might; Blake, Rev. Phobe Hanaford, Clara Be-wick Colby, Ellon Battelle Dietrick, The ones who fall while fighting for the

right. All hail! the thinkers of this living age-The ones who fear not bigot's foaming

rage. All haili the Yuletide on its peaceful

"In every soul there is bound up some truth and some error, and each gives to the world of thought what no other one possesses."-Cougin. wings.* While tiny birdling in the Southland



-OF-

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Currate VI. Workin New York City. Cuartae VI. Workin New York City. Chartae VII. New York City (continued). Prof. J. J. Mapes-Hon. J. W. Edmonds-Dr. Gray-New York Editors and Ciergy-Other Places in the East --Mcadville, Pa., 1561-Hon, A. B. Richmond.

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LIFE IN TWO SPHERES. A Fascinating Work. A Fascinating Work. The readers of THE PROGRESSIVE THINKER will re-member the story under the above title, by Hudon Tuttle, which was published in fa columns. At the time, constant inquiries were made as to its appearing in book form. This with has now been gradified. If makes a volume of 245 pages, in sive and form like the "Convent of the Sacred Heart," with a noely-tengrayed likeness of the author on the cover. The scenes of the story alternative shift from early this the new presented in the pleasing form of barrative. The following are the chapter-titles. Introduction the following are the chapter-titles. Introduction the following are the chapter-titles. Introduction the Hader: Christmastide in the Spheres of Light; Christmastide and the Golden Gate; The Un-hapy Marriage; Easter DAy in Heaven; A Visitio the Karki; The Change Called Detait, Coming of the Knowledge of the Light; The Society Again Visiti Content charses of Gondenes; Address of the Sacr. Visit to a Distant Globe; Reunion in the Spirit-world; Content charses Not Gondenes; Address of the Sacr. It is a book the Spiritualist will be dolighted with a book in which the investigator will find enaverity the church member, nor repei the most prejudiced. **FNCYCLOPEDIA**

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or imply Spiritualism;

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the important books of the Bible.

BY MOSES HULL.

THE COMING

BY BURTON AMES HUNTINCTON.

contract into a vast moon, growing less and less as it rushed away. At the end of the third hour it would appear thirteen times larger than the full moon; at the end of six hours no larger, and in less than a day would shrink into a star and disappear.

If this observer could be carried forward by gravity, yet be free from the earth's rotation on its axis, he would see the surface of the earth rushing from west to east at the velocity of 1,000 miles an hour, or about 17 miles a minute-a speed that would render all objects invisible, and if he was dropped after six hours, he would find himself 6,000 miles west of the point from which he ascended.

A. D. T., Chicago: Q. (1) What ra-tional proof have we that the spirit of man survives the death of the body and is immortal? And by whom was the Idea' invented?

(2) What rational proof have we of the doctrine of reincarnation? And who invented the idea? .

A (1) The idea of immortality is of remote antiquity. The cave-man of Europe left food, the spear and arrow at the grave for the use of the spirit. That the spirit of man survives the death of the physical body, is proven by all the facts of Spiritualism.

(2) There is not the least evidence in favor of the doctrine of reincarnation, but there is overwhelming . evidence against it. It was introduced in remote antiquity.

O. W. Barnard: Q. (1) Is Christian science reliable in curing disease? (2) Is that belief founded wholly on the Bible or not, and if so what justification is there for it?

A. Christian science is a misnomer. because it is not Christian in the common meaning of the word, and in no sense a science. There is a large class of diseases dependent on the mind, us ually known as nervous, which may be eached by Christian science treatment. which in reality is only suggestive mesmerism, or hypnotism. The mind has a great influence over the physical condition of the body, and many ailments may be cured by calling away the attention, or strengthening the will. Cases of organic lesion or change, however, are quite beyond its control. Christian science would be helpless before an attack of the microbes of typhoid fever, or diphtheria as it would be in warding off the attack of a tiger.

The only support it has in the Bible is in the miraculous cures of the sick said to have been made by Christ. And yet healing of the sick is only an acci dental means of testing the devotee' belief. It makes the proud claim of be ing the science of spirit, and as spirit is causation, it is the science of sciences— a complete system of religion and mor-It starts with the declaration that all things are a part of God, and as God is good, and cannot be otherwise than well, no part of him can be evil, or sick. Hence there is no evil, no sickness. All is good. It is flattering to vanity to be a part of God, and ought to lead a superior life.

F. H. Rudd. Oregon: O. In a communication made some time ago, it

(2) Intuition is a most valuable as sistant, in fact to those who pursue original investigations it is priceless.'.It has made more discoveries, pushed farther into the unknown, than experimentation and reason combined.

All great discoveries have been made by its inspiration. Thought and study by the concentration of mind they cultivate furnish also the conditions most favorable to intuition, or sensitiveness to impressions from higher intelligences The scholar attracts the scholar from the other side, and the more intense his thoughts the stronger this attraction and the better instrument he become for the reception of impressions.

LYNN (MASS.) SPIRITUAL ASSOCI-A'TION.

To the Editor:-The Lynn (Mass. Spiritual Association, Mr. J. M. Kelty president, is meeting with grand success in conducting its series of meetings this winter. During the month of February we were favored with the services of that able advocate and Bible Scholar, Rev. Moses Hull-oftenassisted by Mrs. Hull-who called out some of our best people and also some severe critics, who, it is needless to say, were set to thinking as they have never done before, at his interpretation of the Bible. wherein mediumship in all its phases as occurring to-day, was most clearly and indisputably shown to exist, and as a result many converts will be added to our numbers. He was followed by Mrs. Nellie Burbeck, and Mrs. Effie

Webster-both good platform test mediums, and to-day by Mr. J. D. Stiles who with his fluent delivery in logical discourse, poems and wonderful array of names and descriptions of spirits. even to minute detail in many instances have all attracted large and interested audiences

On next Sunday, March 28th, we celebrate the 49th anniversary with an extensive program of speakers, mediums reciters of selected and original noems rocal and instrumental music, etc. An elaborate dinner will be served in our banquet hall, and a good time generally is anticipated.

Your correspondent is making many additions to his already large list of regular subscribers to the Thinker, all of whom speak in warm words of praise for its able management and of its large list of able contributors. Long may they all remain to shed the light of the glorious gospel of Spiritualism to the world, which so much needs the truths they-and you, Mr. Editor-are 50 grandly promulgating. G. W. F.

"The Prophets of Israel." By Prot. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophete of Israel and their works. For sale at this office. Paper covers, 25c.

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"Voltaire's Romances." translated from the French. With numerous il-lustrations. These lighter works of the munication made some time ago, it seems that a lady went to a medium hoping to get a word from her friends, but because she had unearthed a crim-inal murderer steps in and uses such Julgar language that she refuses to brilliant Frenchman, and invincible en-

crape, sighs and tears, but ered life. Whether as a spirit clad in flesh, or as spirit in the angel spheres, man is menable to law. We are not enhemeral of a day but companions of suns and worlds, and when these have passed away we shall

have but begun our never-ending course. Immortality is the highest achievment of creative energy.

We live that we may die, and we die that we may gain life eternal. Let us not call back the dying with our grief; rather unite with the angels n their glad welcome. The spirit-world is our home; and we

are all going home. We must not say that there is rest o sleep in the grave; the spirit awakes to

activity. GOLDEN CHAIN RECITATION. Conductor-Where are the dead? Leader-They have been resurrected into the realms of immortal light and ife.

Con.-Have they transported their bodies there?.

L .- They have bodies, for they have organic form, but their physical bodies were left in the grave to return to the elements and nourish other forms of life.

Con.-Death, then, is but transition to higher plane; L .-- The passage from one room to an other; the casting off of a worn garment.

Con.-And the mind with its attain ments, its affections, its desires, L.-Remains unchanged.

Con.-Shall we mourn our dead? L.-Aye, we will mourn, for it is hu man to weep; and while they gain, it is our loss. They cannot be to us as they were, and we have not reached, the

heights of their new life. Con.—Yet we should not cast over them the clouds of our unrestrained grief; L .-- Nor ask them to return to the shadows from which they have passed Con.-Death itself is not painful; L.-No, for its beginning is the free-ing of the spiritual faculties, which come with the insensibility of the body.

Con.-And when these gain full ac tivity; L.-The great change has been, and

the spirit is free. Con,-These spirit friends are ever

near us, loving, sympathizing, helping; L.-And hence we should live in full recognition of their benign presence. Con.-They cannot become to us as of

L.-But we shall go to them and the least we can do to show our respect and gratitude is to so conduct our lives -That with unsolled garments we All may gather without reproach in the loving bands to which they will welcome

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who

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we already aws than have to punish the mendacious scoun drels, who, in the guise of mediumship, practice arts that would shame his Sastorms. tanic majesty, and for the purpose of

lining their own pockets. It is high time that we discriminate between people possessing the virtue of common honesty and the shameles frauds who use the livery of Spiritual ism for selfish and unholy purposes, and when this is done we shall hear les of suppressing genuine mediums by

Law. I wish heartily to commend a late ar ticle in The Progressive Thinker by Dr. Conger, as well as a later one by Dr Juliette Severance, and fully agree with them that there is nothing to be gained by a milk and water policy. Radical and positive opinions are the demand of the hour, and the promulga-

tion of a Spiritualism in sympathy with the struggling masses and with every reform that has for its object the fre ing of humanity from all unjust conditions

What are we doing to benefit humanity right here and now? should be the earnest question of every person who has a true conception of the demands of Spiritualism, and unless we as Spirtualists can rise to the occasion, doing all that within us lies for the betterment of existing conditions, we shall fail to do our duty and the work will be taken up by other hands.

It is related of certain parties in the earlier days of Spiritualism that they sent application to a bureau which furuished speakers, requesting that a speaker be furnished, but with the particular request that no one be sent who was tinctured with any reform notions, to which was replied, "We can send you - fool; all the rest are tinctured." We have heard much of Spiritualism per se, and of, the many objections to all reform topics on the part of its fearful adherents that somebody's feelings might be hurt, but it Spiritualism has come simply to Holster up a fast de-caying theology of to found another sect for humanity to wrangle over, it might as well have remained away and et the numerops sects fight it out if it

akes until doomsday. Yours for apprintualism that does something for this world. 391 JWILL C. HODGE.

"The Molecular Hypóthesis of Na-ture." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lectures on the spiritual ros-trum. In this little volume he presents in succinct form, the substance of his lectures on the molecular Hypothesis of Nature; and presents his views as demonstrating is scientific basis of Spir-itualism. The book is commended to all who have to study and think. For all who love to study and think. For sale at this office. Price 25 cents. "The Religion of the Future." By S Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who

love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents, "From Night to Morn, or An Appeal

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Which crystal globules in its nathway Price 50c. For sale at this Office.

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Pocatello, Idaho, Dec. 20, 1896

A NOTE-WORTHY WRITER OF FICTION.

The attention of the readers of The Progressive Thinker should be called to Frederick Upham Adams, editor of New Occasions, a radical monthly magazine nublished in Chicago, and a brilliant writer of works of fiction. Mr. Adams has been for years an earnest student of social phenomena and, at the same ime, a writer constantly in practice and always indemand on the daily press. He possesses a brilliant imagination and a keen insight into men and affairs, to gether with a versatile and poliched style. These various characteristics are abundantly illustrated in his latest novel, "President John Smith," written before the last National campaign, but accurately foretelling much of it, although the date of the campaign nar rated in the book is set at 1900. Mr. Adams believes and earnestly desires that the issue of the right of the people to rule shall become the paramount question to be fought out in 1900. He takes steps to make it the issue, and, in the opinion of many-"President John Smith" may become the "Coin's Finan cial School," preparatory to that cam-paign. Mr. Adams is now running through the pages of New Occasions a thrilling new novel, entitled "Spirits of '76," which cannot but be of interest to Spiritualists, in that it deals with the views which the fathers of the Republic are supposed to form upon mundane affairs as the result of a revisit. MILES MENANDER DAWSON.

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THE DIAKKA AND THEIR EARTH. by Victims, by the Seer, & J. Davis, is a very in-teresting and suggestive work. It is an explanation of much that is faise and repulsive in Spiritualism, em-bodying a most important recent interview with James Victor Wilson, a resident of the Summer-Land. Price 30 cents. For sels at this office Grigin, Development and Destiny or Man. A Scientific and Philosophical Treatise, by Thos. P. Fletcher.

Much that is in this book appeared in an abridged form in a series of nine full pages of Ture Programs ivra Trinkres. These sarticles were prepared at thi call of hundreds of Spiritualists who felt the need of some kild of document for ready reference. They only seemed to whet the appetite for more; hence this publication of this work. Theauthor, Moses Hull, has written many rolumgs on Spiritualististic and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says: "Hoping that this book will serve to lead the people out of the wilderness of doubt and despair; and that when Spiritualism shall have wrested the Bible from its 'manctified' enemies, it will not 'spike' it, but will use it to batter down the walls of Christian supersti-tion and ignorance, I send it out on its errand of ca-lightenment with the humble prayer that it will prove a divine benediction to every reader." The ENOTCLOPEDRA oF Bialical Srintrugatest contains SIS pages, beautifully printed on good paper, contains SIS pages, beautifully printed on good paper, contains SIS pages, beautifully printed on good paper, senting work. PRICE SI. FOR SALE AT THIS OFFICE. **Treatise, by Thos. P. Fretcher.** CONTENTS: The Beginning; Fundamental Principles; Formation of Constolistions, Systems, Suns Planets and Stellites. The Origin of Meteers and Comets; The Origins of Meteers and Comets; The Origins of Meteers and Receives and Imparts Knowledge; How the Soul Re-ceives its Highest Impressions; The Record Book, or The Heavenly Ether; How to Cultivate the Sirth Sense; The Finer or Spiritual Body; Growth and De-generation; Morally, Spiritualism Frored by the Bible; The Bible and Christ; The Sumary: "What Must We Do to Bo Saved." For sale at this office Prince Cloth 91 92 Donne 500 Price, Cloth, 81,25. Paper, 50c,

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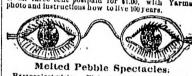
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the main, But still it may rise in the clouds of the dawning And to its companions return once again-It rises, it comes back, knows about her: It goes once again. So the soul that is freed from the bondage of earth-life Is borne far away from all sorrow and pain, And free as the dew that ascends on the sunbeam, It goes to its rest, but at will comes again--It rises, it comes back, It goes once again. ERNEST S. GREEN. San Francisco, Cal. PROGRESSIVE THINKER SCRAP BOOK-ARE YOU MAKING ONE? How many of the 40,000 readers of the Thinkers are making or have al-ready inade a scrap-book? I have just completed one of 125 strength. Have been gaining very fast, pages \$x12, and presented it to my especially in the last week. My daughter is recovering very fast, so of course pages 8x12, and presented it to my aunt, Mrs. W. H. Calvert, who is greatly pleased with the present. Oceasionally I see that a correspondent writes that he has made one, and so I thought I would tell you about mine. After completing it, I cut the title of the Thinker off and pasted it on the in-

side cover page, which reads like this: "The Progressive Thinker" Scrap Book, also "Progress, The Universal Law of Nature; Thought, The Solvent Of Her Problems." Mucilage is the best for this purpose, pasting only about 1/2 inch on the edge to prevent creasing, (cut out some of the leaves to prevent bulging.) After I would finish clipping the Thinker there wouldn't be very much left as there are so many good articles in worth preserving.

as the work is very fascinating as well again, shall surely send to you. Yours in yours truly, MATTIE A. WILCOX. I intend to commence another soon, fusely illustrated with portraits mediums and other pictures. It is 100 had to have those grand articles, poems, destroyed, and all subscribers etc. also lend our Thinkers, and scrap-book too, and thus we may do much good in

spreading the truth. We think that The Progressive Thinker is a grand paper and is in the front ranks of progression. We are deeply interested in "Solon and Mary," and think it is one of the best things you have ever published. We would very much like to know how it is comimmicated.

Hoping this will be the means of booming the "Thinker Scrap-Book" some-what, I will now close with best wishes for the success of the Thinker and its able publisher. Yours for truth and hu-GEO. L. BARRUS. manity. Beloit, Wis.

SUPERFLUOUS HAIR CAN BE RE-MOVED:

"I am free from the mortification of years," writes one lady. "Worth its weight in gold," writes another. Any dressing MRS. M. 'N. PERRY. A 130 tion, so I return it to you unopened, as Box 93, Oak Park, Ill. Mention that you saw this item in The Progressive Thinker and you will receive a sealed letter In return.

"The Relation of the Spiritual to the be relied upon. Yours sincercly, Material Universe. The Law of Spirit By Michael Faraday. Price Control." 15 cents. For sale at this office.

119 Pond St., Providence, R. I. She does not know how the Doctor Dr. Watkins: I received your letter, . but owing to sickness in my family, I have been unable to write before. Hope you will pardon me for the delay. I

would say in answer to your letter, I think you fully understand my case, as you described my feelings better than I could myself. I don't see how you knew about me, but it seems you do, in some way. Yours truly, JENNIE M. WORCESTER.

84 Pecker St., Haverhill, Mass.

Wonders hows the Doctor knew the baby was to be a girl:

Dear Dr. Watkins:-Your letter came in due season, but I am very happy to we are all happy. I wonder who told you that a girl was wanted here much more than a boy. Whoever did, gave the information correctly. That you should know it, caused us to smile more than once. Thanks will not half express my gratitude for returning health. But I do wish you and yours very many

happy new years. Very sincerely, S. C. LADD. E. Somerville, Mass., Jan. 3, 1897.

Dr. C. E. Watkins:-- I received your letter prescribing for my throat, and I am trying the remedy, and think it will help me. I do not think I will take another month's treatment now, as I am so much better, but if I ever need help Jeffersonville, Vt., Sept. 1, 1896.

Dr. C. E. Watkins-Dear Sir:-I have nothing to say but the same story-still should preserve them in this way. We on the gain. I still cat like a pig, and nothing seems to distress me; no pain in my back. I have gone to work again. Yours in haste, LORENZO WORTHEN.

Hillsboro Bridge, N. H.

Dr. C. E. Watkins-Dear Sir:-I am feeling so well I won't need any more medicine. I shall miss the strengthening power that has come with this of treatment; also your kind letcourse ters. With mapy thanks for your kind-ness, may the good angels strengthen you for the good of others, is the wish of your friend and ex-patient. MRS. S. P. TARBELL.

West Braintree, Mass.

Dr. C. E. Watkins-Dear Sir-I received medicine for this month's treatment, but do not think I shall need it as my health is so fully restored, that with the help of Nature and right living I per agreement in last letter. I thank though having the same keen sense of you for the kind interest you have feeling, the same appreciation of com-taken in my case, and shall take pleas- fort and enjoyment, the same nerves ure in recommending you to any of my | for suffering, cannot speak for and de-

ALLEN LUCAS. East Weymouth, Mass. (Continued next week.) : : i E.

life-work of each. Francis Power Cobbe fittingly leads, and there is a beautiful view of her ancestral home, and her home in Wales. She was the originator of the movement in England, and assisted in starting the Illinois society. Then comes Lord Shaftesbury, president of the Victoria (London) Society for the Prevention of Cruelty to Animals. This is followed by a portrait of that grand and devoted Downer's Grove, Ill., March 10, 1897, Mr. William Griffiths, beloved companman, Henry Bergh. Then that of George T. Augell, president of the Amer-

ican Humane Education Society, who has given his life and fortune to the cause. On the same page is the speaking face of Emma Rood Tuttle, the originator of

of the Angell Prize Recitations, which is rapidly being adopted as the most popular and effective means of educating the people out of crucity. Space will not allow of a full enumer-ation. Among the many others are: Mrs. Mary F. Lovell, superintendent of the World's Department of Mercy, of the W. C. T. U.; Sidney H. Beard, Miss Caroline G. Ewen, Mrs. Anna E. McIn-

tire, vice-president for Michigan; Anna Sewall, author of the famous book, "Black Beauty;" Marshall Saunders, author of "Beautiful Joe;" Mrs. Mona Caird, president and founder of the Independent Anti-Vivisection League (London); Mrs. Mary O. Elster, vicepresident for Indiana; Dr. Phillip G Penbody and his son Charles, Dr. Elliot De Bellville Preston, author of "Old Beau;" Miss Clair Tuttle, of the Vanguards, the well-known actress, who has won laurels by her charming arti-cles; and lastly, Mrs. Fairchild-Allen and her youthful daughter who is preparing to assist her distinguished mother in her contemplated exhibit and work

at the World's Fair at Paris in 1900. This is a book that will go into the history of the Vanguard in the cause of justice and mercy to the beings that alfriends who are ailing, as one that can | fend themselves.

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but Spiritualists pure and simple have little use for songs better adapted to orthodox revival meetings than to the purposes of Spiritualist meetings. There is too much iteration and reiteration of orthodox phraseology. If one wishes to teach orthodoxy, it is well enough to use orthodox phrases; but if one does not wish to inculcate orthodox ideas, it were better to drop orthodox

phraseology and stick to the pure and clear language that expresses pure spiritual truth without any admixture of orthodox adjuncts. Versified adulation of "God." and "Christ Jesus" does not harmonize with the spirit of Spiritualism, so well as it would with the ways of the Sirivation Army.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

At her residence in Vicksburg, Mich. Lydia S. Baker, wife of Robt. Baker, passed to immortal life, March 14, after long illness, aged 68 years. She was a life-long Spiritualist, being mediumistic from early childhood. Dr. Peter Johnson, of Battle Creek, officiated at the funeral. J.

ion of Caroline Griffiths, aged 77 years.

Mrs. Lyman, of the Spiritual Church, of

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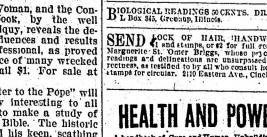
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