

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

VOL. 15.

CHICACO, ILL., SATURDAY, APRIL 10, 1897,

NO. 385.

of a well-lived-out earth life, eternal

put on immortality.

life immortal, when this mortal shall

Cursed be he who would blot, who

would soil the purity of one of the lowliest of earth's flowers; who would bring trouble unnecessarily upon "even

the least of these"-saith the great teacher-he of Nazareth.

We must have right-minded, pure-hearted men and women, who will draw their inspiration from nature's

radiant face; who will drink deep from

nature's fountain; who will go forth in

the bright and glowing sun and list to

nature's teachings. The noble soul who draws deeply

from nature's secrets, who lives in na-

ture's mysteries, will tell you that the sweet communion, the solemn rest he

enjoys is not to be found by him who is

out of harmony with his own noble

manhood, out of sympathy with per-

fect womanhood, and out of tune with

the symphony played by hands unseen upon our hearts and minds by

INGIDENTS WORTHY OF GAREFUL GONSIDERATION

OF TREATING INSANE PATIENTS -BY SUGGESTION AN INNOCENT MANIA IS SUBSTITUTED-EX-PERIMENTS IN THE UTTERMOST AS COORDINATE FORCES IN Profit by any glints of truth it may dis-

SPIRITUALISM. more needful of intelligent and painstaking cultivators; none where investitaking cultivators; none where hares deadly drugs are the agents of possi-gators may enjoy a higher reward for their work. When Pope declared that their work. When pope declared that their work. When rope details man common employment? Their sale and the proper study of mankind is man use are justly regulated by law, and to there were thousands who believed, but the same condition must hypnotism be there were thousands who understood the re-scarcely a score who understood the re-markable significance of the hint; and markable significance on the hint; and It has grown into an apothegin that your nearest neighbor knows you better than you know yourself. As a rule this

is true, but it is scarcely credited. "What man thoroughly understands all the minute details of his own organ-with the ization? Who is conversant with the psychical economy that governs his thoughts, acts and motives? What are the springs of action which induce one man to do good and another to do evil continually? What are we, where are we, whither are we bound? Upon these lines an infinite number of questions may be asked without eliciting one substantial response, and yet the asking will continue so long as man occupies the earth, with probably an occasional answer that will stimulate additional

"If we pick five of the most intelligent inquiry. men in the community and request them to explain the origin of life, or even the process by which a blade of grass is produced, every one will stumble in the first sentence, and finally leave the problem unsolved, without throwing upon it a ray of light. To this same committee we exhibit two little brown seeds, no larger than a pin's head, apparently exactly alike, and ask why, when planted side by side in the same soil, one will produce a magnificent crimson flower as large as a dinneraplate, and the other a little colorless blossom less than an inch in diameter. Will they answer? No; they cannot. We know nothing about causes. Millions of apparently simple problems in nature are far above our solution,

HALLUCINATION REMOVED BY clared principles are found to be far HYPNOTISM—FRENCH METHODS from radical. By no means have all the old nets of error in this direction been filled, and many continue to walk in them toward an extra-hazardous re-sult. We grope in darkness while searching for the light. Why not take DEPTHS OF CONSCIOUSNESS-HYPNOTISM AND MESMERISM we have none of our own, and thus

SPIRITUALISM. "The amazed interest which men and women have recently shown in them-selves," said Dr. Grace, "is my only apology for continuing the discussion of some of their peculiarities which are appropriately called phenomenal, says the Cincinnati Enquirer. There is no wider field of inquiry than this; none wider field of intelligent and pains-"I am prompted to indulge in these also reflect that scores of acids and deadly drugs are the agents of possieventuate incalculable mischief. My theme is the uses, not the abuses, of hypnotism, just as the professor of surgery talks about the uses of the knife,

theme. Discussions that instruct to profitable ends are alone valuable from iny standpoint. Let me give a few illustrations of hypnotism in cases where it proved of inestimable value. "On one occasion I was called to attend a gentleman whose head was

severely injured by an accidental fall from a portico. He was delirious and difficult to manage, and the hospital authorities had been unable to learn his name: Next day, after a restful nap, he appeared sensible and I con-versed with him. He had no recollec-

tion of his fall and wondered why he was not taken to his home. I asked where he lived. He couldn't tell. What was his name? He had forgotten. His business? Really, he could afford no information about himself, and I concluded that lesion of the brain had destroyed his memory. It must be restored as promptly as possible, but the patient was not then in condition for the attempt. He improved physically with great rapidity, giving evidence of a robust constitution, but memory re fused to awaken. On the tenth day following the injury I essayed the hypnotic trance and found him a good subject, and three days later I was enabled to put him into a deep trance, and while in that condine to told everything about himself that we desired to

ascertain. He was a merchant in a

ical trance. American visitors have in the Wiertz Gallery at Brussels a pair of pictures which produce any but an agreeable sensation. They llustrate the closing scene of a cholera two scoundrelly appearing fellows to and children. The second mirrors a later scene, In a dark and noisome vault the coffin lies with others piled high "How can a crime be committed unupon it; the occupant, recovered from his trance, has burst open the lid, and, with agonized face peering through the sessing spirit while the man or woman rent, is struggling violently to free him-self from the prison house of defunct mortalify. These pictures have a his-tory in an incident fully recorded in the vidualities of irresistible force and comcatalogue of the gallery, and there can manding power, but there is nothing be no question as to its truth, Thou-sands of similar tragedies might be re-

corded if all the details of murderous seem, to impel the erection of stronger guards against their recurrence. "History and experiment both prove that in the entranced subject most of the morial powers-generally all-are suspended, and only the mental and immaterial person is left decidedly in evidence. The spirit, the consciousness, is there as full of life as ever, but its power over the human machine has for the time passed away. It is able to resolve, but impotent to act without out-side help. It is as competent as ever to judge of what should be done and what

omitted, but the spiritual element finds itself in the strange and unwonted condition if knowing without the power of doing. The personage has retired to the remotest recesses of its inner consciousness and knows not how to emerge therefrom. Under these conditions it is easy for a stranger spirit to reanimate and occupy the mortal tenement; perhaps an

UNCLEAN SPIRIT,

such as the Master gave 'the twelve' power over and the grace to cast out devils in His name. I may safely state that spirits of this sort are always looking for such an opportunity, and I know that the vagrant demons yield to no other agency so readily as to hypnotism. It seems to exercise the same power over them as did Jesus of Nazareth when He 'cast out many devils, and suffered not the devils to speak, because they knew Illin.' Undoubtedly He possessed hypnotic power in a high measure and was a medium with every psychical gift-otherwise He could not have performed the many miraculous deeds which He did. I use the word 'miraculous' in its conventional sense, for even Jesus had no power to perform any act in contravention of natural aw.) subject into a more helpless state ful, and the subtler knowledge of subcon-The helplessness of those who dream of scious states which we are now gaining the impossibility of escape from imwill increase the power of healing many pending danger is real, they know not fold. How many pathological stateswhy. They cannot fice from the wild not those which are simply nervous and beast, the all-consuming fire, the imfunctional, but organic ones also-may pending avalanche, because in sleep their e due to the existence of some pervers physical powers are almost invariably buried fragment of consciousness ob in abeyance. The exceptions are somstinately nourishing its narrow memory nambulic subjects-dreamers who retain the 'motor' faculties and use them normal flow of life, is a problem of aw freely, often disastrously. These not ful moment to the race and to unborn infrequently act for a purpose-revenge, generations. Let me illustrate what I theft, perhaps murder-and are unable mean by the outline of a case far from to control themselves against its execu exceptional. tion. In this connection there is a thrill ing story of a monk in a German abbey. designate as Clarise. She visited M. Janet in a condition almost desperate. The prior, going to his cell much later than usual, was astonished to see one and implored his help. She had monthof the brothers passing along the hall, v convulsions, efises, chills, fevers, dewild and fierce of visage, a drawn dagger in one hand and a light in the other lays, together with shifting anesthesias The Superior watched the monk as he and contractures all the time, and a walked with determined mien to the prior's door and opened it. The prior followed him without noise. The man placed the lamp upon the table, went over to the prior's bed, felt cautiously with one hand, and then with the dagger struck three times so foreibly that the weapon pierced quite through the

lay, and no provision is made for the impossible to awaken the man's interest in it, so heartsore was he at the death of his child. Notwithstanding proof as false death signals hung out by hysterto high character and the somnambulic impulse, he was found guilty of man-slaughter! An appeal to the Crown was promptly made and the best people in trance more tragically than any words can picture it. The first represents the father conveyed in a rough pine box by difficulties and impediments to overcome, however, and the poor victim his burlal, despite the frantic outeries spent more than two years in prison be-and attempted resistance of his wife fore he was pardoned for the act he did

seeming to act is morally and physically helpless. It may do to talk about the weaker or more puny than mortal man in the hands of an influence which always attends him and is ever on the burials were known, but enough have watch to surprise him off guard. This come to public knowledge, it would is a subject about with there is much to learn, for about it

NEXT TO NOTHING

is definitely known, I doubt if it is as inexplicable as some metaphysicians as-sert, and especially am I doubtful of that theologian's wisdom who says it is a matter into which we ought not to inquire. What is there relating so intimately to mankind that it is not interesting and profitable to be informed upon? We cannot dispose of the sublect by sweeping generalizations nor by sneers. In a commanding way it is said that Spiritualism, Hypnotism and Mes merism are unworthy of intelligent ex-amination, but it is rarely by persons of the highest or most alert intelligence that such declaration is hazarded. Only through this trinity of isms has much of the phenomenal progress of the nineteenth century in knowledge been ef-fected, especially that knowledge applicable to the relief of human misery,

"Observations of fact will continue to lead to new issues and fresh conclusions. It is a good plan to let theory lone till a good roundation for it is hid n solid fact, and that is what we are

looking for. M. Janet, as I have had occasion to remind you, has made a great stride toward this result and his co-workers are keeping even pace with him. They are showing the world many new things, as well as how to do old things, llitherto done awkwardly, much better and with larger effect. They have found a positive cure for many types of instity, and feel encour-aged in the view that they will discover a remedy for all cases of this direct affliction of human kind. We cannot have too many catholicons for the thousand ills that flesh is hein to: "It is unnecessary to claim anything

for hypnotism beyond what it is now not belong to me or that which hurt "The trance condition is a deeper actually accomplishing. In the thera-leep than natural slumber and plunges peutic field it is proving immensely userather than helped me. O, what con-

r delusion, and thereby inhibiting the

"It is that of a girl of 19, whom I will

irlum, attacks of terror, lasting for

THREE VITAL THINGS

of thirteen; and now, years later, the

"2. The attacks of terror were ac

ence also whenever the others crises

esults.

came on.

the earlier dates. It proved as easy with her as with many others when en-tranced to produce the hallucination that she was again a child, by an im-

pressive affirmation to that effect. Then he made her believe that the horrible child with whom she slept had no eruption and was charming, so that she was finally convinced and caressed without fear this new object of her imagination. "He made her re-enact the cold immersion, but gave it also an entirely different result. He caused her to live again through the old woman's accident, but substituted a comical issue for the old tragedy that had made so deep an impression,

"The subconscious Clarise, passive and docile as usual, adopted these new versions of the old tales, and soon all morbid symptoms ceased as if by magic. M. Janet says: 'Clarise no longer shows the slightest mark of hysteria. She is well and has grown quite stout. Her physical aspect has undergone a decided change for the better, and she is cheerful and happy.' She is no longer hypnotizable, as frequently happens in these cases when health returns

"We know too little about trances. They are not sufficiently studied. 1 can

relate the case of a subject, not hysterical, who in the trance condition describes people and places which she never saw nor heard of in her normal state. She speaks in tongues of which her normal self is totally ignorant, and resolves problems in calculus which would puzzlea professor of mathematics, while normally she is a blunderer in the most ordinary calculations in figures. This looks like a large statement, and it is, But it is strictly true. Т. Р.

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SOMETHING ABOUT

A STUDY OF MYSELF AND THE CHANGES WITHIN ME.

What is that written in one sweep of the hand, one broad, independent, selfdeclaring individuality? What so po-tent, so full of freedom, so prophetic? What lifts the head, straightens the spine, squares the shoulders, invigor-ates the whole body, like the declaration of "I?" Not egotistically speaking, but with the new consciousness of power born of a higher concept of our Godhood, our immortality, our infinity. What am 1-what to-day? Not the I that I was ten years ago, oh, no. Today I am a new I, a new being without limitations, and why? I am thinking differently,-that is why. I is a product of thought, is thought. "As a man thinketh, so is he." I was a weak, suffering woman, had faith, great faith in my weakness-thought it nice to be weak. I could tell of my ailings and draw on people's sympathies, did not know I was robbing them of what did

SPIRITUAL LESSON. NATURE'S RESURRECTION-WHAT

IT TEACHES US.

Gorgeous colors, brilliant plumage, beautiful cloud effects does Nature put on now. Yea, verily, she doth revel in color, in beauty, and the miracle of awakening spring is most wondrous, typical indeed of the wonderful resurrection of the spirit when it is released from the clayey envelope that is its pro-tection, its covering while it tarries here upon earth. When this tomb shall open and the spirit occupant shall freely step

out into the beauty and glory of spirit life, leaving behind the dross of earth life-the natural body-then shall be the same ouward, progressive movement, if the individual has lived worthily his earth life, has developed his talents, his faculties; has grown in reason, in capacity, and has fitted himself for existence the the realm just ahead, the realm whose portals we call death.

The patting off of the mortal is only what all new spring life is now doing the dainty blue violet whose face mir rors the dome of blueether above it, and

whose beauty is but the outgrowth of last year's work of storage in the roots and leaves, culminating in the thing of

beauty that adds joy and comfort to earth's patient toilers-if only they have a cultured eye to see it, and a beautiful soul to feel the glory, the harmony, the joy that is the privilege of each soul, if only he be in harmony with

nature's typical resurrection. "There is a grandeur in the pathless woods" writes that great poet; there is a glory that this world doth put on that is the blessing mundane, the sweetness of sunshine, the glory of carth life typi-fied-beautified if only the mind of man is educated to know how much of wonderful beauty there is in the grass at onr feet.

What a miracle of sweetness in the lily of the valley; what a promise of leaven in the golden face of even the humble dandelion!

Does earth seem dark and damp? aise your eyes to see the opening flower whose fairy face conceals enough of beauty to bring a promise of what will be but an additional unfoldment of loveliness when we leave behind us the beauty terrestrial, if we are thus prepared to take upon us the beauties

elestial. When all of earth's people are educated to drink in all of beauty there is in the carth life of nature-when our people have made their own the beauty in flower, in leaf and in tree, then will he spiritual sense begin to assimilate, o feed upon that absorbed food for the mind, and grow into harmony with naure's seasonable unfoldment. Don't crush your aspirations after

"Matter" and "Mature" have etymologically the same meaning-genetrix beauty! Don't crucity the love of a beautiful object, but gaze upon them materia. the mother principle which materia, the mother-principle, which, till through them you can realize the of course, presupposesspirit or the over ind as the father-principle. Hence, as

'material" for "natural." The adjective

men who are undertaking the Poly-

chrome version will have sufficient

courage, fidelity, intelligence and I may

add spiritual insight to give the English

those who only a little while before us, have outgrown earth and have arisen to behold the light of a more beauteous morning—even life eternal. A PROGRESSIVE THINKER. PSYCHIC BODY, THE MEANING OF A SCRIPTURE TEXT. To the Editor:-With other valuable articles in your paper of January 30th,

I read with deep interest and much pleasure the one by B. F. Sliter, en-titled: "What is Life?" The mode of explaining force and spirit was excellent. My own way of treating the sub-ject would be somewhat different, but every one has his own way. I am hardly ready to say that matter cannot be created or annihilated, for I am rather inclined to the notion that it is constantly coming into existence and perhaps passing from it. In more direct terms I regard spirit as the one primal substance underlying all things-the "real reality" of being, and manifest as love and intelligence. What we call matter appears to be its humbler negative-a omething phenomenal which emanates from it, and not being or having life in itself, becomes the objective receptacle of life.

Creation and evolution are the next ecessity and the next results. For love cannot subsist except there be an object to love; and so a universe and intelligent humanity are its necessary sequence and conjuncts. If matter ever came into existence by a supreme will that is eternal and ever-present, then it must be constantly coming into existênce,

for the reason that we apprehend nothing but results. Many years ago, upon nearby town, on his way to Eastern Cape Cod, the residents cut down and cities for the purchase of goods, and marketed some magnificent pine forests. had stopped over to call upon an old The timber was in demand, and brought acquaintance whom he had not found a remunerative price. It would pay the when the accident occurred. His fama remaindrative price is and to let other pine ily was just beginning to feel alarmed proprietors of the mind to bet other may may was just beginning to feel alarmed forests spring up and mature for the at not hearing from him when 1 notitorests spring up and matter the plan at not hearing from him when I noti-value of the timber, and this was the plan fied them of his accident and condition. of the good people. They proposed, but Prompt arrival of his wife at his bedof the good people. They have a the still had a good effect, and his memory new growth of trees appeared they was finally restored through hypnotism were not pine, but oak! How could the by establishing a connection between were not pine, but ona: How course by establishing a connection between acorn develop from the pine cone? Not his trance and normal states, by a slow according to any natural law that we and painstaking process, it is true, but according to any probably not at all, no work is too much for the physician understand, and probably not at all. More likely the seeds of the oak had who accomplishes his object. By what been buried deep in the sands of cen- other known means could this result been puried the pines were removed, and have been promptly and satisfactorily turies the the pines were renord, and mark over prompty and satisfactorill then the vivifying force of the sun reached? Trepanning would do it then the vivinying force or the says the old time doctor. Well, he may to action before that of the pine could take his choice if the patient is willing, to action perfore that or the parts, but progressive science favors hyp-be reawakened. This is only a guess, but progressive science favors hypand may be as far from the truth as notism, and it will grow in favor more and may be as har from the truth as and more till its employment becomes any mere supposition, for it is only the and more till its employment becomes result that we are sure of. That is universal.

patent to every comprehension, and un-"It will not only save drugs--an inprofitably so to the lumbermen of Cape considerable economy—but lives of un-told value. We all know with what Cod, where pine lumber commands a more profitable market than any other. frightful and inconsiderate haste people are buried in time of great epidemics "That which we know not makes an interminable list, and that which we many of them yet alive when placed bethink we know may be almost wholly neath the sod, beyond human aid. Some science-1 will keep within bounds trance state and all fevers are subject when I say several hundred-which to the same phenomenal influence. when I say section inducted which when have since prove) absuruly fallacious. Not a few of these misled and negatived he present century the city of Philadephia was ravaged by yellow fever the services of the medical profession A prominent citizen contracted the dis ease and passed into a condition of in cases of unusual moment, as every LUCID LETHARGY.

well-read physician now understands Twelve years since I was appointed to prepare a thesis upon a subject then prepare a thesis upon a subject the was visible, no movement of an eyelid, agitating the medical world, but to yet every word spoken in the death room agitating the medical work, see by yet every word spoken in the death room which I had devoted only the most was registered in that man's conscious-superficial attention. Excuses were of ness, He heard himself pronounced superficial attention. Exclusion even the neard himself pronounced no avail, and therefore I implored the dead by the attending physician. They no avail, and the well-known expert, liv- washed from him the death sweat and ing in a distant city. He sent me a mass of facts and deductions and made the cold water and the clinging embrace my task comparatively easy. Circumstances arose which caused the reading horror. He gave no sign of life, beof the paper to be dispensed with, and it was laid aside for future use. Three or four years later I was again appointed for the same service, and, thinking myself fully prepared,

RESURRECTED THE OLD DOCU MENT.

and subjected it to a close examination. Many of its assertions were startling, and one I knew to be untrue, although when first presented by the expert I thought it a magnificent fact. I mailed it to my former monitor and requested him to criticise it. He did so, and sent -he new material for the essay, accom-

When a person has been sick for panied by the statement that most of ong time with dangerous symptons the principles announced in the original nothing is more deceptive than the hys locument as fully determined had been terical trance into which he or she is discovered as radically false; that many likely to fall. Its exact simulation of deductions had been made from results death is more frequently calamiton rather than from causes, and others than anybody imagines. The power of from hypotheses which incisive experi-recognition passes away, all the muscles ment had negatived! "He cautioned me settle into absolute quiet, the pulse be make no positive declarations, but comes more and more feeble till it can rather to state results from apparent no longer be felt at the wrist, respi causes and leave the final issue to be ration ceases so that even a feather determined in the future. held over the mouth refuses to vibrate.

e devised.

"What could be more unsatisfactory" all signs of life fail and the person is But I had no other course, and it is well pronounced dead. Some of the most emiagainst the opposing wall that she dropped limp and dead. that I adopted the advice of the expert, nent physicians have been misled by

for since that time it has been discovered these indications and will be again. As "The father's grief was irrepressible that many exceptions to what were sup- I have said, they are frequent in sudden but the law must be satisfied. His trial be well-established rules apply epidemics, and then the maddened peowas conducted with all the solemnity posed to oftener than the rules themselves in the ple stop for no ceremony. The dead that would attend that of the most specialty I treated, and some of its de must be buried out of sight without de | hardened murderer, but it was almost

bed covering and mattress. The light good effect. of triumph came into his face, and picking up his candle he walked out of the room and back to his cell. "Next morning the prior sent for the

leep-walking brother. The monk was evidently embarrassed. He was asked antecedents, of which, in the f he had enjoyed a restful night.

"'No,' said he, 'I had an unquiet night: " What was the matter?"

No pulse could be felt, no respiration "'I shall have to confess. I dreamed was visible, no movement of an eyelid that you had murdered my mother, and that I was impelled by wild fury and revenge to go to your room and stab you to death, and that I succeeded. When awoke the sweat stood on me with horror at the deed, and on my bended knees robed him in a shroud. The touch of I thanked God it was but a dream.' "Good care was thereafter taken to lock the dreaming brother securely in of the shroud thrilled him alike with his cell every evening, for no one could cause he could not. He had ceased to be a 'motor' for the time being. There foresee the nature of his sleep-walking impulse on the next occasion. What was fortunately some delay, and just would have been the nature of his crime as the coffin lid was about to be had he accomplished his somnambulistic purpose? You think it would not have screwed down a supreme, despairing effort caused a slight movement and the constituted a criminal act? But when man's condition was recognized. He

would proof be found to establish that was restored and lived several years. it was not purposive? This is a difficult but his escape was almost miraculous thing to establish, as was proved in a Court in Scotland a few years ago. In whereas the employment of hypnotism would have immediately discovered the one of his sleep-walking spasms a sompresence of life and averted the danger nambulist killed his daughter, and was of premature burial. It is a danger arrested to answer for the deed. It was against which too many guards cannot proved that he had been the victim of omnambulic terrors from early child hood, during which he had done many unaccountable acts, mostly contrary to his nature and general disposition After his mairiage these fits assumed another form. His nights were made miserable by visions of wild beasts at tacking his family, in whose defense he made those exertions which natural affection prompted. It was in such somnambulic and unconscious condition

several years before it disappeared en-tirely, and left behind it an anesthesia of the skin and the blindness of an eye. as testified by his wife and son-that "The thing needed was to get the subhe had seized his youngest child to drag her away from a threatening beast, onscious personality to leave off havand had hurled her with such force ing these senseless hallucinations. They

had become so sterestyped and habitual that this was no easy task. Simple commands were fruitless, but M. Janet finally hit upon an artifice which shows how many resources the successful mind doctor must possess. He carried

immate foolishness, what unwisdom But that was one of my series of 1s. ook up the study of Spiritualism;

found within myself new potencies, entered new fields, 1 found new possi bilities-endless ones. I had been a statement of weakness, now I was growing strong, 1 found my strength was good for others-1 could help those weaker than myself; I could go into a sick room and the sick would feel better. What kind of an I was I now? If I could help others, need I be sick If I could help others, the potency was there to help myself. I became that I. I found, too, that I could be a transmitter of the thoughts of others; here was another nower-what did it mean Am 1 a chameleon, changing colors ac and in their almost perfect imitation cording to time and place? I saw the faces and forms of the departed, heard voices talking to me from the air could dance though I had never learned a step in my life, I could read

character and at times describe the inixed blindness of the left eye. Divining no particular psychological factor in the terior of the human body—what was all this? the make-up of a new 1? Yes; case, the physician took little interest in his patient, who remained in the hos just that; new Is coming to the front pital seven months' and had all the all the time, new powers being unfoldusual courses of treatment applied, ined, new light coming, new desires, new cluding water cure and ordinary hypthoughts doing their work, reconstructing, reorganizing the individual. notic suggestion, without the slightest

I can look back at the old I as I can "Despair seized upon the girl, the re look over the old story, and wonder to sult of which was that M. Janet threw myself until I feel like the old woman her into the deeper trance for the pur who became so changed that her little dog did not know her. How I can see pose of obtaining, if possible, some knowledge of her remoter psychologic by watching myself that it is thought that has made the change. I changed waking the methods of thinking, I opened the state and in ordinary hypnotism she could give no definite account. He sucdoor for other intelligences to come in eeded beyond hisexpectations, for both and help me. By the power of their thought, added to mine, wonders have her early memories and the internal been accomplished. What, then, are we but expressions of thoughts, state memories of her crises returned in the leep somnambulism, and she explained ments of intellectuality and spirituality on one plane to-day, on another to-mon "1. Her periodical chill, fever and row? delirium were due to a foolish immer-

And I affect others by my thinking sion of herself in cold water at the age where, then, lies duty, responsibility Surely in the development of the powe experience then stamped upon the brain of thought. Strengthen the I, build i for the first line was repeating itself up by seeking knowledge, by observa at regular intervals in the form of an tion, by desire towards the unfailing hallucination undergone by the subconsource of knowledge, answered alway cious self, and of which the primary by induction, by reaching out for at one-ment with the Principle of Being personality only experienced the other the only god, past, present and future, by which I am and in which the I shall counted for by another shocking experi-ence. At the age of sixteen she had be eternally-this is life, this is being this is the I that shall be-even as God seen an old woman killed by falling is-infinite in unfoldment, eternal in exfrom a height and the subconscious self, istence, omniscient, omnipresent, om nipotent. M. A. CONGDON. for reasons best known to itself, saw fit to believe itself present at this experi-Elgin, Ill.

The charities that soothe and heal and "3. The hysterical blindness of the bless are scattered at the feet of man eft eye had the same sort of origin, dating back to her sixth year, when she like flowers.-Wordsworth.

had been forced, in spite of her cries, to sleep in the same bed with another child, the left half of whose face was All beings have their laws; the Deity has his laws, the material world has its laws, superior intelligences have their disfigured by a ford cruption. The re-sult was an oupting on the same part of her own face, which came back for laws, the beasts have their laws, and man has his laws.-Montesquieu.

Cleverness is a sort of genius for intrumentality. It is the brain of the and. In literature cleverness is more frequently accompanied by wit, genius and sense than by humor.-Coleridge.

. In the pursuit of knowledge, follow it wherever it may be found; like fern, it s the produce of all climates, and like coin its circulation is not restricted to any particular class.-Colton.

Charity ever finds in the act reward, and needs no trumpet in the receiver .the poor Clarise back in imagination to | Beaumont and Fletcher.

that is th ffe of beaut possibility, of every mortal man or woin the allegory of Eden, the woman, man. mother of all that live, was taken from

There has been among some a false the man (being his side, not rib), so the idea, that art contained more of heauty declaration of Paul holds true: "All than nature; but only as art can ap hings are out from God." proach the beauty of nature and pre-We are, however, in pretty deep water, and I refrain from wading out serve the same, is she worthy of a name Art is the perpetuator of natural beauty further. Besides, before one takes isnot the creator in any sense, and when sue with what another says, it is due the two are in perfect harmony, and the to candor to make sure of the exact mind of the artist is filled with the glory neaning that he attaches to his words. of nature's works, is he ready to begin My worthy friend, of Grand Rapids, to copy from nature which is the in lowever, will bear with me when I venspiration of art. The most successful ture to correct his application of a text artists that have ever lived have made in Paul's Corinthian Epistle. It reads: their reputation by their close study of There is a natural body and there is a and their power of interpreting nature spiritual body." He suggests the word

of her beauties has their success been n the Greek text does not admit of this. evident. It is psuchikos from psuche, the soul, It Do artists-real ones, true ones-fo should be rendered psychic, psychical low their own bent, giving their imagi or psychal. The same adjective occurs nation full play, produce a masterpiece n other places in the Greek Testament. that will live in the hearts of men as In I. Corinthians ii:14, it is rendered long as time shall last? No, truly Only when the artist's heart is over "natural," and in James iii:15, and Jude 19. "sensual." Of course it means of or flowing with the beauty, the love of the partaining to the soul, and in all these object he is trying to reproduce, when places is contrasted with things that are he buries self and lives in the heart of spiritual. This is illustrated by the conhis work, his creation. does he produce ext, as I will show: "There is a anything that might really be psychic body and there is a spiritual 'triumph of art." ody. And so also it is written. The

Apollo, Venus! beautiful! oh, so full first man Adam was made a living soul of perfect natural beauty! The very (psuche); the last Adam a quickening soul of the author is worked into the spirit.' marble block, as well as the noble man Even this does not give the legitimate hood that he is living, and the principles full meaning of the Greek original, but of his own being has he chiseled into it is not germane to the present subject the stany block. to go into that. Let us hope that the

The power arising from these crea tions is a force, a marvelous educator, and always will be. So long as man can speak will he continue to rave of the glory of these statues

speaking world a Bible in the genuing Do you want to develop a man? cul sense as the writers meant. The canontivate his love of the beautiful in art. icity, authority and inherent sanctity in science, in music. If you want to can then be more intelligently determake him religious, make his religion mined. A translation in which many of thing of beauty, or it will not be to him the readings are positively inaccurate joy evermore. Our race needs, more and many of the words have acquired a any other one thing, to learn to different meaning from what they had know beauty wherever found, whenthree centuries ago, ought to be set ever seen, and they will gradually leave aside as obsolete. ALEXANDER WILDER out of their lives those ugly things that mar, that demolish; for a soul, a mind full of beauty has no room for those foul, loathsome weeds that, if allowed, will choke the germs of life immortal

whose very soul is beauty. The most useful, most beautiful lives we know are those who work out their time by the light of a beautiful mind. a clean heart, and an enlightened, cult ired reason. I saw a pure white lily yesterday, and

the purity of the blossom filled me all that day, and I thought of the sweet faced baby who only came for a little while to brighten, to purify my life, and who drooped and faded away, leaving only the remembrance of a heavenly lily to bless me while I lived, and the inspiration to make of my soul the bode of heavenly purity while I walked the streets of this earthly city, and lived in this mortal tenement. Heavenly beauty! How thinly sometimes the veil intervenes between that fair city and me! How short seems the road, how sweet the music, if only we are the pure, the noble souls we might bewe ought to be.

True, honest souls, living out their lives in the full discharge of duty, in the highest possible light of all reason, all the beauty, that may be their

To have a respect for ourselves guides inheritance or environment, perfecting our morals; and to have a deference for white soul to finally enjoy the results others governs our manners.-Sterne.

Newark, N. J., January 30, 1897. THE ROSES The brooding sunshine fills the skies And from the roses' brimming eyes Smiling archly with dewy lips A thrill from head to finger-tips Breathing perfume on the air Beams the roses everywhere, All the air grows wondrous sweet,

Overhead and underfeet-Underfeet and overhead-From the roses white and red, Like rosy children's faces white Aglow with innocence and light. Pink and yellow, pale and bright, Nod the roses with delight. From my couch I wake to smile, And my weariness beguile, As I watch the golden dawn While the earth seems new-born, Freshly kindling in my heart Strength to do my humble part Undismayed, though changes come Every change shall be welcome, Looking back to say good-by When my twilight hour draws nigh

BISHOP A. BEALS. Summerland, Cal.

ucid Statements Illustrating the Fact that Spiritualism Antedates the Fox Sisters at Hydesville, N. Y. FACTS OF HISTORY, their priesthood; yet their priesthood, popery, they sacrificed on their sitar of through the ages, Spiritualism was alive that independent. Since the days the too, became corrupt, and their greatest appearances much that was abble, ere Spiritualists were, born, we arrive at spirit finger wrote the Mosiac law on

FIRITUALISM - OUTSIDE OF SPIRITUALISTS-IT HAS EX-ISTED THROUGHOUT ALL THE AGES PAST.

"Truth is a suppliant who, standing before the threshold, is forever pressing towards the hearth from which it has been banished. As we pass before the door, that majestic and mournful figure fixes for a moment our distracted attention: we have not been able to repudiate the truth, we still retain what of its light our enfeebled eye can bear, the rest we reject or disigure-we retain the name of things we no longer possess,"--Vinet's "Vital Christianity. "The Christian system of the spiritual and material world stood for fifteen years unshaken. All at once the monk Copernicus stood forth; with a mighty hand he pushed away the Globe from the center of creation, fixed the Sun in its place, and bade the former make the circuit of the latter, in a year and revolve upon its own axis in 24 hours. By this fortunate discovery much that was incomprehensible became intelligible, and much that was inexplicable, demonstrable. The clergy threatened curse and excommunication, but Copernicus was gone-the earth was now in motion, and no anathema was able to arrest its progress. Encouraged by this the physical philosophers fought still harder against the church, and soon promulgated the doctrine that there was nothing in the world but matter and its properties; they delved in matter and finding nothing by their tests but matter, they de clared there no powers but material.'

-Stillings' "Pneumatology." Still there was the spirit. of truth whom the world cannot receive, because the world seeth him not" (St. John 14-57) "Lo I am with you alway" that is he spirit of truth which has always been. "is now and ever shall be."

"In Jewish history, whence chiefly originates the spiritual faith of the Christian people, supernaturalism reigns supreme; from Pisgah, Carmel, Ararat and Sinai, it streams down in dazzling splendor, it illumines the tents and palm shades of the ancient patriarchs; from the wilderness, cities and streams of Judea it comes; it is the imperishable manna from God; it is the heaven-promised heritage of the faithful to the end of time, "Lo! I am with you alway." Churches of every shade claim Spiritualism as their own, and revivers of the faded glories of past faiths claim to be reinvested with it. Derided by material philosophy, it lives on regardless of wherever literature extends Spiritualism stamps the page; wherever man lives with nature, it lives with man; with Plato, Socrates, Seneca, Tacitus and Cicero-men worshiped for their mighty intellects-Spiritualism was worshipful guest, and a mighty power." In this enquiry, though distinct from professed Spiritualists, we do not haveto pry into obscure corners for Spiritualism; we meet it as legion; it is enthroned in all temples and seated in every hall, college, cottage or tent; its phenomena are more forced on us than sought by us; and so large are the harvests of facts, that we can store but a small percentage in our historic barns, and those given here will be but an ear plucked here, and an odd grain there, for to give all would be to nearly repeat all history. Yet this is the thing some of the wiseacres of to-day doubt and deny; a professor Heller on the one hand and a De Witt Talmage on the other, have never met the phenomena ergo they do not exist. They are like the fly on the acorn, which could not realize that totality of a whole seed to say nothing of the tree itself. So much by way of introduction and now to proceed to subject proper.

THE PARSEES, OR FIRE-WOR-SHIPERS

It is well-known that amongst all ancient nations there was prevalent a belief in Spiritualism, and that spiritual phenomena were common to them: amongst the ancient Egyptians were

secret, which they were not permitted o more than breathe, was the name of their Delty, and Moses himself pro-claimed Jehovah openly to the people, so in time their power and inspiration also passed a way.

Now though much was done by the powerful in all these nations to crush out inspiration, there was still left a God him remnant of the faithful, who had not the persecutions of the world, they forgotten their God, and amongst the rolled themselves up in themselves, for Persians, Greeks and Romans, more a little warmth, and blew upon themthan amongst the Hebrews, there was selves for a little life, and if there be a abroad a spirit of expectancy-a watchspark of life found in a Protestant ing for the new revelation-the coming church to-day, it is itself a spiritual man so long foretold. Who were the manifestation and a miracle, after what first to discover in the the Christ babe they have done to crush it out; and yet the long-look-for reformer? The Eastthe early reformers themselves could ern heathen Magi, guided by the star: not have carried out their great work without Spiritualism. "Tis true Luther they came and exemplified their work (probably of some secret order) bringing gifts to the babe, showing that inspiration was not crushed out amongst the heathen in these days any more than to-day; and you will doubtless remember how Herod the king desired the Magi on their return to let him know It would take too long to tell you all where the "young child lay," but they were warned not to do so, but to depart in peace to their own country, showing a blight and a curse on Protestanism. that some angel or spirit had spoken to But the people were there, so Luther them through their inspirations, as well was under pressure and ordered her to as to those who were the direct descenrepeat the Apostles Creed, which she dants of the Hebrew prophets. One most remarkable feature of this matter is that, whilst other nations were ready Luther said: "I know thee, Satan; thou wouldst that I should talk with great to receive this new advent, the Jews rejected Him, and except the few who parade. I will do no such thing." But followed Him in His wanderings, the the people were persistent and brought the girl again the following day, while Hebrew scholars and devotees did not receive Him; so their inspiration was Luther was preaching (probably their lost, their church was dead, and more faith had more to do with the miracle spirituality, more life, more love, was thanLuther's), so when she was thrown found amongst the heathen.

MODERN INSPIRATION.

Coming down to more recent times, how common are spiritual manifesta-tions amongst all people, except, of

course, those who are particularly well learned and whose personal wisdom is far beyond that of ordinary mortals; indeed how frequently we find the best mediums to be reputed as fools, weak and vacillating, even sometimes "babes and sucklings" and unfortunately, too often laying themselves open to the tongues of vicious men slanderous worse by far than themselves. Talking of fools, here was one: Gomiates relates in his life of Angelus that "when the Emperor was at Redostos he paid a visit to a man called Basilicus who had the reputation of possessing the faculty of seeing into futurity, but who was otherwise regarded by all sensible persons as a fool: Basilieus received the Emperor without any marks of respect, and instead of answering his questions, walked over to the Emperor's picture, scratched out the eyes and tried to strike the hat off his head." The like getting the worst of it. Emperor set him down as a perfect fool, but it allhappened he was deposed by his brother Alexis and his eyes put out; he was a fool but he was a clair that he thought Christ present in the voyant.

Claus, the court fool at Weimar It must be some juggling of the Devil rushed at one time in amongst the sit ting councillors and exclaimed: "You are consulting about very important Him who was crucified"-"wherefore." inatters, but no one thinks of the fire raging at Colmar." On arrival of the showing whence it came." Poor Luther mail it was found an alarming fire was thought it impossible to "quench the devasting the city; another fool but a spirit clairvoyant. At Perouse, in 1616, a priest named

Jacques, while celebrating mass turned round to the people and instead of sayng "orate fratres," etc., he exclaimed: 'Orate pro castris ecclesiae quae laborant in extremis." which is, "pray for the church's army which is in extreme langer:" and at that moment the army was being defeated about twenty-five leagues from Perouse. Under similar circumstances Apollonius of Tyana, in the middle of a lecture at Ephesus, sudlenly announced the death of Domitian

at Rome. not far off, puffing out his cheeks til St. Cyprian in his epistles has a letter they are red, blowing against the light." rom one Fermilianus (in the third cen-When there was a great storm he said: tury) who tells of a woman who fell "It is the Devil does this; the winds into eestatic fits in which she "foretold into ecstancements in which same force and into ecstance in the second s to spirits: probably they, too, were fools but mediums. Fernalius tells us of a centleman who was attacked by convulsions daily or ftener and who in these fits spoke Greek and Latin: told the thoughts of those around him, and twitted the physicians on their ignorance of his trouble. It was discovered, however, that the secret of the whole trick was magnetism, even though this peculiar force called itself spirit, if was not so. Now, which was the most consummate folly? to believe that it was an invisible intelligence, or it was dead though subtile matter that teaching the classics? You have all heard of the many cases of cured diseases by the wiping with napkins brought from the tomb of the Abbe Paris in 1731, some hundred and odd years ago. It may seem ridiculous that such means should be used, but testimony as to the facts are beyond question: why then should we doubt ancient history which informs us that all manner of diseases were cured by nankins taken from the body of St. Paul, or that the woman was cured of her long standing issue by touching the hem of Christ's garment? Cotton Matner says nothing was "so common for the old set of Quakers as to cure and convert people by merely stroking or breathing upon them; and Olaus Magnus says that amongst the Laplanders, after certain ceremonies, there were people who fell into a profound slumber, and gave information of events transpiring at far distant places, and in many cases on waking, had a distinct recollection of their visit to those places. Of course it is wellknown that the Catholic Church through all its existence, did, and does still acknowledge spiritual manifestation, but, unfortunately, like the ancient Egyptians, Persians, Greeks, Romans and Jews, whatever inspiration happened outside of herself was unhallowed. Again there were the numerous small, but heroic Protestant churches which arose chiefly about the 12th and 13th centuries, differing in many points one from another, but all rejecting the authority of Rome, yet in their diversity every one of them clinging to the anclent power of Christianity, claimed Spiritualism as their own. The histories of the Albigenses and the Waldenses are crowded with the spiritual, to say nothing of the smaller sects of Peter de

much that was true, and much that was the eighteenth and nipetcenth centuries, grand: Coming out from the warm, and will take a hurring glimpse at these nestling bosom of a church great and ere we conclude. 11 powerful, and coming out as they did,

In the eighteenth century religious society seemed to be divided into two bare and shivering, refusing all miracles because some were false, and rejecting extremes, each running wildly in their the very "gifts" of supernaturalism that the very "gifts" of supernaturalism that God himself had given, they were bardened by the cold, and soured by wards material rationalism; while the fruit they bore between them was a hybrid-a mule, barren of results, with out continued life, therefore ending in death. Just at this point, when human-ity's wants created the demand, nature provided the supply, and John Wesley and his contemporaries step upon th scene. He was cradled in supernaturalism, and grew up and walked with spir-its in his schoolboy rounds; the parsonage at Epworth was truly a "gate of send an angel to me, and would not that He should send visions or revelations;" gets ascended and descended to the an-but after that the nearly where the source and descended to the source and but after that the people-what a power | Heaven and Earth. The manifestations there is in that people-brought a girl of spirits there were both remarkable of 18 who was possessed of the devil. and astounding, a long account of which was written by John Wesley and pub-Luther said: suffice it to say, he lished by him in the Arminian Mag-hesitated, and that hesitation has been azine. Having had such unquestionable proof of spiritual agency in his youth and in his own family, he held fast by his faith in it throughout his whole remarkable career. I need not did until she came to the name of Jesus | say that his brother Charles, as indeed Christ and could go no further; then the whole Wesley family, were like himself, believers in Spiritualism, and that he gave it freely as his opinion, that "the reason why the gifts of the Holy Spirit are no longer to be found in the Christian church is because the Christians are turned heathen again, and have only a dead form left." Is there have only a dead form left."-Is there on the floor in convulsions. Luther laid a faithful follower of John Wesley who his hand on her head and repeated the reads this article.' If so he is a Spirithis hand on her head and repeated the creed, the Lord's prayer, and the words nalist. of Jesus, "He that believeth in me, the

MOTHER ANN LEE.

works that I do shall he do also, and One more, in or about the year 1758, greater works than these shall he do," Ann Lee, the daughter of an English and I sometimes think how Christ-like blacksmith, conceived, she had an inhis action was, for then he touched her spiration from Heaven, and becoming with his foot, then said: "Thou proud the head of a small society in Lan-cashire, a few Quakers and others Devil, I know thy head is crushed," and went away. The girl was taken home to her friends, and was no more joined her, when, to escape persecution, they set out for America, arriving in troubled by the spirit. On another octhe States about 1774. In 1776, I undercasion, at Eisenach, a woman with hands and feet twisted like horns, stand, they founded their first establishment, near Albany, and to-day, I sup swollen body, and her tongue dry and rough; she had been so for years, and pose there are at least a score of Shaker communities throughout the country Luther said it was the "direct work of the Devil." He however rebuked the They declare that all through their existence they have had the gifts of heal spirit, prayed over her, and she reing, prophecy, speaking in tongues, etc., and aver, that they have been led by the sponded Amen, slept soundly that night, and awoke next morning entirely cured. spirit in all their experiences. Elder Besides many such instances, Luther's Frederick Evans, the head of the biography teems with manifestations of the spirit; invariably, however, ac-Shaker society, informed the writer, in the presence of J. M. Peebles, about credited to the Devil; in fact one would twenty years ago, that the rise of almost at times pity the Lord, for ac-cording to Luther He sometimes seemed "Modern Spiritualism" was predicted, seven or eight years before its advent, within their community, and claims that On one occasion when at prayer a vision of the Lord appeared to him without Spiritualism they would have had no existence. I regret to know that showing the five wounds so distinctly the good old man is not now laboring in his earthly vineyard, having passed on lesh; on reflection, however, he knew to the harvest. Then again Orson Pratt, perhaps the most reliable advocate of so he said: "Avoid thee, confounded the Mormon Church, claims that their Devil. I know no other Christ than church has been founded, not alone on the blood of their martyrs, but upon he says, "the vision vanished, clearly spiritual signs and wonders, and miraculous gifts of the spirit; and there is not much to be said against this, unless

it were proved false, for every church, In Luther's Table Talk there are or sect, except the general Protestant scores of pages relating his conversachurch, claims the same thing; the Rotions, argument, etc., with invisible per man and the Greek, the Waldenses, the sonages, alway devils, even when they Camisards, the Quakers, and many inenjoin him to give up his errors; he will dividuals even amongst the Protestants, accept the advice, but will declare it assert the same claims. We do not was the Devil; he rejected the super-natural in the Catholic Church, and wonder, then, that Orson Pratt, should say, claiming as he does a spiritinal origin for his church, that, "wherever people enjoy true religion, they enjoy visions, ministry of angels, etc. and said it was all the Devil, and when surrounded with it in his own church and experience, it was the Devil there too. "Many devils are in the woods, waters and dark poolly places, wherever they cease to onjoy these blessings, they cease to enjoy true reready to hurt people. I see him there ligion;" and again, "New revelation is the very life and soul of religion, and is indispensably necessary in the church." In these matters he was right, and I feel free to say, if the Mormons had only remained true Mormons, and not introduced polygamy into the church, here would not have been much the world could have laid to their charge. Sometimes I have heard it claimed that Henry Ward Beecher was a Spirtualist, but he was always so extreme v cautions that we think we had better place him outside the line; yet here i his testimony: "I have often been in that state which links us with a higher and better life, one of the occasional openings into the other world, a state in which the invisible world is more potent and real, than the visible world, and in which we see through the body and discern the substance of eternal truths;" while his brother, the Rev. Chas. Beecher, who was appointed to investigate the subject, by the Congregational Association of New York, comes out quite boldly with the report in its favor, and advocates Spiritualism, though not a Spiritualist. Theodore Parker, who was also outside the line yet bears this testimony: "This party has an idea, wider and deeper, than Catholic or Protestant, namely that God still inspires men as much as ever, that He is immanent in spirit, and in space. On one occasion Dr. Gardener invited the governor, council and legislature of Massachusetts to investigate the mat ter; a committee of members was ap pointed, and thirty or forty intelligent tests were given, the committee reporting their belief that every thing was fair and there was neither collusion nor fraud; this committee, gave their testimony for Spiritualism though they were not Spiritualists. The Rev. T. L. Harris, is frequently claimed as a Spiritualist, but there are many who refuse to yield that claim because for some years he cut himself away from their associations: but whether he would acknowledge it or not, his testimony has always been earnest and fervent in its favor, and when he was busy with burning elo quence preaching the New Gospel, in the old country, he suddenly stopped, in his triumphant career, cancelled all his engagements and proved himself a prophet, as well as a preacher; for hastening home, he fleclared it had been revealed to him. that 'the "nethermost hells were to be let loose in America. The breach 'twixt' North and South soon followed to prove his prediction. In 1858, before the Italian revolution had broken out, in the presence of an English lady. (Missi Bremer,) at a cer tain convent in Rome, Sister Genevieve under prophetic influence, raised her arms, foretoid the fall of the temporal power of the Pope, war, bloodshed and revolution, but out of which the church would come, holy, purchand renovated She of course was no Spiritualist. A very remarkenble prophecy, by an American Quaker, Joseph Hoag, of the various schisms in that and other religious societies, of an outbreak amongst the freemasons and lastly of the American Civil War was printed and in circulation years' before among the Friends. They are not Spiritualists. As for knockings, there seems to have been no age or country without them. Cases of bell-ringing are numerous, aye innumerable, amongst people who were not Spiritualists. Clairvoy ance has been known all over the world under various names, and from time immemorial, it has been recognized in Scotland as "second sight." Spirit writing also has been wide spread, indeed universal-not only mechanical are attracted towards the neutral cen- office.

spirit finger wrote the Mosiac law on Sinai, or the spirit hand wrote on Belshazzar's palace wall, down to the present time; yet with all this, the prophecy of Isniah is again fulfilled, that "Hearing, they should hear and not understand, seeing, they should see and not perceive." Let us thank God, if we have received the spirit, clasped the vanished hand, or heard the echoes of the voice that is still. ANDREW CROSS. 99 Middle St., Portland, Or.

KEELY'S PHILOSOPHY, REVIEWED BYQUAESTOR VITAE-MIND, MATTER, AND RHYTH-MICAL RELATIONS.

Keely conceives the basic Universal element to consist in a force which includes both mind, matter and manifests itself in rhythmical relations. These rhythmical relations have been experimentally found to express themselves in triune modes of vibration bearing the relation of thirds and may be defined as assimilative, individualizing and resultant.

He describes the triune manifestations of this force as:

Positive, radiating, propulsive, dispensive, enharmonic; negative, focalizing, neg-attractive, polarizing, Harmonic etheric, celestial, Dominant. None of these can exist independently.

All three are present in every stream of force. Their relations are as 33 1-3: 66 2-3: 100. These three modes of vibration exist in six different orders of atomic subdivision of matter, or of vibratory motion of which we are capable of cognition. Molecular, Inter-molecular, Aton Inter-atomic, Etheric, Inter-etheric. Atomic,

Material aggregation is caused by the second law, that of focalization or negative affinity or attraction, which meeting in mutual affinity or equilibrium, establishes a neutral center of attraction, where the vibratory forces of all three orders are held in sympathetic coincidence or harmonized motion; that

is, balanced activity, entailing temporary suspension of propulsive radiating

activity and consequently latent force. It is the molecules that are the true centers of equated force held in perpetual neutralized oscillation. That they are formed of all three modes of vibration is shown from the fact that they respond to all the three modes of concordant impulse. The chord of a given mass of matter is the same as the chord of every molecule of the mass, as each must represent the same note in its oscillatory motion. They are centers of harmonized vibrations, held in temporary suspension by laws identical with those of resonance. These centers can be broken up by certain orders of vibration, or resonant induction, disturbing their equation. Every mass consists, therefore, of vibrations in harmonic equilibrium, related in proportions of thirds and consequently in harmonic relation or sympathy to every other mass or motion. This sympathy may be increased or

monic vibrations, which bring out in acoustics, what the microscope reveals o vision. If the harmonious balance of the three orders of force held in equation in the neutral centers of the aggregated mass, is disturbed, then the latent force existing in the neutral centers is released. This is the foundation of Keely's discovery.

Keely disturbs this oscillatory equilibrium and alters the relations of the three orders of vibratory force constituting the molecules, by resonant impulses set up by striking the same plord in three octaves, representing the hird, sixth and ninth of the scale The sixth or Harmonic reduces the

range of molecular oscillations and increases solidification. The ninth or Enharmonic extends the range of molecular oscillations and increases the tensity. The third or Dominant induces rearrangement of the modes of vibration into another form, or transforms the mass into its initial forces. He can discover the chord of any mass, by a few acoustic tests. He seeks o alter the dominant or etheric mode of vibration in the triple flow of force. The three metals-gold, silver and plat num-give vibrations equal to 3: 6: 9a wire made in these three metals transmits concordant impulses in those roportions. The interaction of the dominant and enharmonic elements of the triple flow of the current gives rise to rotation. Science asserts that molecular aggregation is attended with dissipation of energy. But Keely shows that molecular aggregation is attended with the absorption of energy and that incalculable amounts of latent force exist in nolecular specks, imprisoned by the infinite velocity of molecular rotation. This latent energy accumulated in molecular aggregation may be awakened and brought into intense vibratory action, by the means of sympathetic lib eration, that is, stimulating resonance from without. Consequently all corpuscles and atoms of matter may be livided and subdivided by a certain order of vibration concordant with their mass chord. Disturbance of equilibrium and sympathetic equation constitute the dual power that governs all the varied forms of life and motion that exist terrestrically; of which the electric and magnetic s the prime mover and regulator. Molecular differentiation is the dragon office. that wrecks the physical world, using the seat of the cerebral forces as its intermediate transmitter. The system of equating molecular differentiation is the St. George that will conquer.

ters. The rotation of the earth is con-trolled and continued by the action of the positive and negative sympathetic PHILOSOPHY OF SPIRIT streams which make it into a great magnet. It is these sympathetic flows which regulate the motion of planetary masses in their relation to each othe These flows may be compared to the field of a magnet.

It will be noticed that Keely's system presents many analogies with the teachings of occult schools. The Universe, both etheric and material, is constituted of one element, comprising mind, substance and force. This element exists in six different modes (degrees; states; planes) with inter-connecting links, the finer of which permeate and control the grosser. The mu tual inter-action of the implicit positive and negative forces produce rotation or circula tion, entailing individuation; while

the inherent negative attraction tends to focalization or materialization. The positive radiation, again, by increasing the tenuity, refines. These forces as described suffice to account for selfparticularization (individuation) and for a circle of "becoming" from an etherea to material state and back again to tenuity. And the existence of these forces has been experimentally demonstrated and made the basis for the

mechanical liberation of almost unhar nessable energy. But of course "offi cial" science will "deny," for a generation or two to come. His experimental exposition is of

course limited to states coming within human cognition and consequently not pertaining to what have been called spiritual states. Yet he has been able to deal with the force pertaining to etheric states and which is only cognizable in its effects, induced in lower or ders. This would imply that he had intuitively grasped a law pertaining to the plane of effects, and consequently

in unison with the cause thereof, which has its prior field in domains transcend ing human perception, whether these be called spiritual, psychical, or QUAESTOR VITAE. vital.

TOLD BY PEARL BRYAN'S SPIRIT

Confession of the Murderers Recalls Seance Held Last March.

Anderson, Ind .:- Last March an ac ount of a seance held by Mrs. Thiebald of Muncie at the Indiana Spiritualists camp ground, in which Pearl Bry an appeared, was sent out from this city and published in Cincinnati and Chicago papers. It attracted but little attention at the time, but now Spiritualists hold it up with pride as being in ine with the confession of Walling and Jackson in point of details. The headless spirit, according to the

account, appeared in the room. From her neck, where the head should be, came a voice, and it told a story in which the spirit claimed to be that of Pearl Bryan. She said she had passed Future Life According to Science, into a stupor like death, and those who were around her thought her dead. One was a strange doctor, but with him were Walling and Jackson. They grew desperate when she went into this deathlike stupor. She could understand and see everything, but could not move a muscle. At last, in order to'remove

all traces, they cut off her head. The spirit said she suffered agony that could not be described. She felt the knife applied and also felt the rush of blood to her neck, and then the spirit of a dead sister came to her and took her spirit away. She says the head was wrapped up and the spirit lost sight of it and could not find it. The scene was a weird and ghastly one and will never beforgotten by those

who witnessed the seance. After she had told the story the headless body dematerialized in the center of the room without returning to the cabinet.

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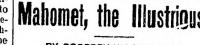
... OR THE

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The Evolution of the Devil. By Henry Frank, the Independent preacher of Now York City. The most learned, accurate, scientific and philosophical analysis of His Satanic Majesty ever published. The book contains 66 pages, and is beau-tifully bound, with likeness of author on title page. Price 25 cents.



decreased by resonance, that is, by har-

iviners who m variou vated amongst themselves, discovered the Will of the Divine Mind. Some of these had a natural gift in that way, and were called oracles: others cultivated the art by various spells, drugs, ierbs, etc., and were named sorcerers, while amongst the Brahmins of India. and fire-worshipers of the East, these singular spells were wrought, the highest God, that of Light, dwelt in the sun and His principal power was manifested in fire: hence the name Parsee of fire-worshiper. Again there were amongst them several sects or societies each of which practiced divination in its own way and had its own secrets (revealed only to their highest officers. the Magi) some of which secrets and signs are said to have been transmitted by them down through the ages to their present representatives on earth-the freemasons. It is also singular and worthy of note that among the Persians there existed a sect of solitary monks who dwelt in caves and denied themselves every luxury-the Dervisheswho were known to possess to a remarkable extent the gift of tongues and other gifts as well, and to such a degree were they cultivated that they became at last the chief exponents of

sorcery and magic in the world. The Egyptians no doubt borrowed much of this from these castern nations, out amongst the Egyptians themselves It is first found incorporated with a form of natural worship-the Abriman andOrmuzd of the Persians became the Osiris and Isis of the Egyptians. They studied the arts and the sciences more ersistently and advanced in knowledge and power, and with wealth, splendor and luxury, they forgot their first love, turned their back upon inspiration, departed from the truth, and their Oracles became pretenders, their inspired me-diums frauds, their religion form and eremony, and their philosophy materialistic. The yeiled and pure Isis and the unseen Osiris were forgotten for Deities of a depraved order and their ower crumbled away. The shadows of that vast and faded power, the monuto-day in the pyramids and sphinx. The Romans and Greeks, however, even in their highest state of advance ment, and in the very foundation of their government, held to the distinct inspiration of their gods; as instance, when Lycurgus in establishing his model government of Sparta went and consulted the Delphic Oracle as to the laws he should frame, the voice of the

oracle being always listened to by the wise, learned and good of that people. HEBREW INSPIRATION.

Then we have the Hebrews, who held ommunication with Jehovah, the one God: and amongst them a secret order the Caballa, from which came inspirational writings attributed to Jebovah. but these writings criticised the Hebrew scriptures to such an extent that the devout Jews ignored them, in the same way as secret societies, to this day, are condemned by the church; yet the proofs are undoubted that they had ecret sources of inspiration, and held communion with unseen powers. All his the outside Hebrews themselves acwledged, but declared the com mnion was with unballowed spirits ad condemned it as sorcery and witchmit, only accepting such inspiration as to the world through the order of Bruys, Eudo de Stella. etc. LUTHER AND THE DEVIL.

Down through all these ages to the present century, through every religious schism, and in every shade of opinion, Spiritualism is manifested in a higher or lower degree, as circumstances would allow. Coming down nearer to our own time we would glance for a moment at the period of the Reformation, and I would here say that, as far as my limited knowledge of history extends, the most scientific, though most materialistic phase of religious opinion that ever existed found in the various sects of the Protestant faith dating from the Reformation. In their detestation of Roman corruption and Roman faith-nicknamed by them cre-

dulity-in their anxiety to cast away from themselves every semblance of

physicians who attempt to heal such cases are ignorant blockheads,

He says:

who know nothing about the power of the demon." "In Poltersburg there is a lake in which if you throw a stone storm arises and the whole neighbor hood quakes; it is the devils kept there prisoners who occasion this" "Satar once tried to kill our prior by throwing down a wall on him, but God saved him." "Last Good Friday at Sassen the Devil carried off three grooms, who had devoted themselves to him."

Again, in 1521, when translating the Bible at Wartburg, the Devil interrupted him; he got mad and threw his ink bottle at his Satanic Majesty's head, and if you don't believe it, go to the

castle at Wartburg and you will to this day see the ink on the wall where the bottle was smashed after passing through the Devil. To tell the truth we think we would rather have been like Moses, believing every spirit to have been the Lord. than like Luther taking them all for the Devil. The poor fellow was much troubled in the night time, too, by the spirit voice; he would hear the spirit stamp across the room above, and come down behind the stove and then address him in a loud, sono rous voice; but he had not the knack

of little Samuel. who said "speak when he heard the voice; Luther Lord." would say: "Get away, thou Devil!" and I think the spirit must have had some pluck, for when he was talked to like that he would not go.

OTHER REFORMERS.

But we can't stay longer with Luther, much as we like his company, for we have said enough to show that this great father of the Reformation was, even if he knew it not. like many others believer in Spiritualism. Numerous instances of the supernatural might be given of the other reformers Melancthon, Beza, Calvin, Knox, etc., but to take one instance more, and then pro ceed: George Wishart, the Scottish martyr, after a whole life of spiritual episodes, was captured and condemned

death by Cardinal Beatoun. The Cardinal, surrounded by his prelates, reclined on rich silken cushions, at the tower window, where they might witness the abominably shameful and cruel sentence carried out. When the stake was ready to which he was tied, George Wishart, who had knelt in prayer, was raised from his knees, and said: "Father of Heaven, I commend my spirit into thy holy hands;" the pyre was then lit and the powder, fastened

to his body, blew up. Seeing he was still alive, the captain bade him be of good cheer. When he opened his eyes, amid the leaping, crackling, devouring flames and said: "My spirit is undaunted, but he who from yonder place beholdeth me with such pride, shall in a few days only, lie in the same, as rnominiously as he is now seen proudy to rest himself!" Only a few weeks later, the castle was surprised, the Cardinal put to death, and his body hung out at the same window from which he enjoyed the execution of his orders. The spirit of prophecy was with the martyr in death. MODERN SPIRITUALISM. JOHN

WESLEY.

Now having shown that, as far back as history would carry us, down

The luminiferous ether is the one substance of which everything is composed. It is the great sympathetic, protoplastic clement like itself. It is the celestial

mind force, an inter-etheric element, The substance of the brain is molec ular, while the mind that permeates the brain is inter-etheric. The brain is the resonating receptacle, where the sympathetic celestial mind-flow acts. It becomes when thus excited part and parcel of the celestial itself: the finite is thus associated with the Infinite. This controlling media of the physical has its seat in the cerebral convolutions, from which it radiates as sympathetic emanation and this sympathetic outreach is mind-flow proper, or will force. The action of mind is a vibratory etheric evolution controlling the physical by successive orders of transmission, etheric, atomic, molecular. Animal magnetism is the transmitive link of sympathy in the inter-atomic subdivision of matter. It is the etheric flow and not the magnetic or electric, that sends its currents along our nerves.

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tures on Darwin," Eta. "The great myster; of existence consists in perpet-ual and uninterrupted change. Everything is immor-sal and indestructible-the smallest worm as well as the most chormons of the celestist bodies.—the sand frain or the water drop as well as the bighest being in creation, man and his thoughts. Only the forms in which being manifests itself are changing; bul Being itself remains etermally the same and imperichable when we die we do not lose ourselves, but only on personal consciousness. Wellve on la nature, in our tace, in our children. In our deeds, in our chonghin-in short, in the entire material and physical contribu-tion which, during our short personal existence, we have furnished to the subsistence of markind and of nature in general."-Bucchner.

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Or Mabel Raymond's Resolve.

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APRIL 10, 1897

WICKED PEOPLE

who live in the natural gas regions had

better beware: Evangelist C. Fenwick

Reed, of the M. E. church at Shelby-ville, Ind., has been holding "wonder-ful meetings," and in January, notwith-

standing the low temperature, had everybody redhot. "I came here think-

ing that this was a spiritual church.

This is one of the worst towns outside

of hell, and evidently drawing closer

daily, and only about fity miles from

hell. There must be in the 1,200 mem-

bers some stinking carcasses. If they don't face about, they will march hand

in hand with Satan into hell. I would

advise the gas company in digging wells not to go too deep, as hell is less

than fifty miles away." The sulphurous

wicked people of Shelbyville from "the wrath to come." The press and people

LACKS THE DIVINE FIRE.

Allegheny, Pa. (Feb. 7.) and says: "A deal that.

of the preaching of to-day is merely moral and ethical, and it lacks the di-

vine fire. It is not because the power of

theology, and that what it wants is

more Christ." The pastor carnestly in-vited the "brain and the brawn" of the

"Come to the Lord and seek salvation,

Sound the praise of his dear name;

Christ, the Lord, has come to reign."

the work goes bravely on, There,

STUDENT OF THE OCCULT.

It has been alleged that Hon. Lyman

J. Gage, secretary of the Treasury, has

been "a student of the occult." That is probable. In fact, how could it be

otherwise? Living in the progressive

being, the very air is redolent of spirit-

ual forces. Well, Abraham Lincoln and

Mrs. Lincoln were Spiritualists and en-

tertained angels, (and were well aware

of their presence,) in the White House.

The action of President McKinley,

when governor of Ohio, four years ago

as set forth in these columns March

13th, 1897, should encourage Spiritual-ists all over the world. Religious per-

secutors will have to take back seats.

NOTABLE OCCASION.

Brother Francis Rice, of Freeville, N.

Y., has a very timely and suggestive

column in the Thinker No. 378, in re-

gard to the Spiritualists' celebration at

Rochester and Hydesville, N. Y. This

ought to be a notable occasion, and all

Spiritualists should put forth their best

SAM JONES.

letter day in our history:

efforts to make March 31, 1898, a red

Hundreds have been "converted,', and

Glory: honor and redemption,

gheny,) to-

told you so.

PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

they are.

have offtimes reverted to the otherwise inexplicable maladies. Shake-

lethargy in the Church, and its utter in-speare says, "can'st thou not minister adequacy to do the people any good as to a mind discased?" Some plous peo-

at present constituted. Now comes ple would blame all these uncanny Rev. Don S. Colt, of the M. E. church, things on their Devil, and dismiss it at

God is any less, but because men have mails under a penalty of \$5,000, or five

God is any less, but because men and i main under a penalty or both. This fallen short of the purposes of God. I years imprisonment, or both. This would defend with my life the state shuts out the Bible, provided anybody

two wicked cities, (Pittsburg and Alle- at Zion African M. E. church, at Pitts-

sity of Chicago, where so many Spirit. of God's armics, and Lucifer the chief anlists live and move and have their of hell. The defeat of the Devil caused

ment that the world has had enough of has the temerity to enforce the law.

| can be attenuated and made heteroge-

Abbott, it will have no more power against infidelity, false religion, or ab-sorption in this material present life, than gold leaf and gauze would have

against cannon balls and bullets." Dr. Abbott has severely criticised some of

Dr. Buckley in substance charges him

with making "ludicrous," serious things." When D. D.s disagree who

shall decide? These criticisms are styled "revolutionary," and I agree that

BEWITCHED.

unravels and explains many of these

SHUTS OUT THE BIBLE.

all "lewd, or laseivlous books" from the

"WAR IN HEAVEN,"

was the subject of a sensational sermon

burg, Pa., Sunday evening, February 7. The learned pastor said: "There was a

war for light, and light won. The phos-

phorus and zine and other artificial il-

luminants were so arranged by God

that light came, and a crowning victory

was achieved. Another war, when God

began to beautify the world by placing

Adam in the garden; to make beasts

armless, and insects and other creep

ing things to obey the will of man, who

having been left alone, was tempted of

the Devil, A thousand legions of an-

gels were enlisted into the service of

God; Michael was the chief commander

him to be thrust into an everlasting pit

for a thousand years." He admonished

his hearers to put on the whole armor-

of God and kill off the Devil at every

opportunity. The colored brother was

somewhat Talmagian in his sermon.

REPLETE WITH DELUSIONS.

Congress has enacted a law excluding

THE PROGRESSIVE THINKER.

CALIFORNIA.

WOMAN PLEADS FOR WOMAN-LORD'S DAY COMMITTEE-THE LION AND THE LAMB.

To the Editor .- By far the most attractive-looking public building in the goodly city of Santa Cruz is its new County Court-House. Built of a lightbuff brick, with lighter trimmings, with large plate-glass windows, it is sunny, cheerful and inviting. Thither I went to hear a woman lawyer of Santa Cruz plead in Superior Court, the cause of a woman in divorce. The interior of the building was not disappointing. Tiled the "fish stories" in the holy book; and halls and white marble staircases lead us to the Courtroom. The wood finish, desks, chairs and tables in the whole building are of the various handsome native wood, and nothing could be more beautiful. The Courtroom had such a different aspect and atmosphere from

the ill-odored ones in our large Eastern citles, that my first thought was: "surely An Ohio town "bewitched," is the way some one has blundered.' and I am in the newspapers print it. Richfield a quiet, well-ventilated lecture-room!" than hity miles away. The server years of a genuine witcheraft scare. Seven-preacher is only twenty-seven years of a genuine witcheraft scare. Seven-old, but he evidently has a "mission" to teen families, principally Germans, are Center, Lucas Co., Ohio, is in the midst When the Court is seated, I have no longer room for doubt. A side door perform. He comes from London, Eng-lend, and is determined to save the seizes the whole family at the same opens, and a large, well-formed woman, erect and stately, her face illumined with consciousness of power, and nobiltime; they cannot sleep, and claim they wrath to come." The press and people are indignant, however, at such hell-be-gotten preaching, and called for an apology from clergyman. Reed. They will have none of his gassy diatribes. This is fun for the "infidels" and wicked "Splittuellets" and they are being pursued by black cats. The, people believe it is the work of some "witch." Horses, cattle and sheep are victims of the disease. Physicians can-not diagnose the disease, but say it is possibly due to the unsapitary could ity of purpose, takes her place beside her client, at the table with the male lawyers, and I know this is Mrs. McCann and that a rare treat is in store. I had been told that Mrs. McCann possibly due to the unsanitary condi-"Spiritualists," and they smile serenely. tion of the village. Spiritual philosophy

was an avowed Spiritualist, and that her lectures on that subject had met with fine acceptance by her audiences, but had not heard her until now. She has great dignity and force of char. acter, and these are tempered and hal-lowed by rare womanly tenderness and intuition. Her strong, handsomely-formed physical body seemed full of eserve power, and amply able to sustain any mental effort of the shapely, well-balanced head, so nobly poised aboye it.

Her argument proved her a thorough mistress of her profession, by reason of her familiarity with the points of law, behind whose bulwarks she entrenched herself, while she ennunciated with great clearness her profound convictions of equity and instice. Her voice is clear and resonant, her manner faultless, and I trust and believe she will yet be heard upon the floor of Congress.

Mrs. McCann had the advantage of living in a home atmosphere of law, her father having been a judge, and her husband having occupied the judge's chair in Santa Cruz for several years, It was not until after her husband passed to spirit life that she settled down to study with the purpose of making law her life profession. She passed triumphantly through a searching examination in San Francisco, and was admitted to the bar, since when she has been successful in her office work, here, but has never pleaded a case in public, until the time of which write.

Heaven speed the day when every woman who is compelled to seek legal edress for the wrongs she suffers shall have to plead her cause as able and erudite a woman attorney, as is Mrs. Judge McCann.

The Detroit Evening News, a some-what pretentious paper, thinks "There can be no doubt that the general prac-The demand for mediumistic and protice of ghost-raising, whatever the thegressive lawyers is likely to be pressory of the thing may be, has degenering in the next few years, and especial rated into something that is little short ly for women lawyers, for church oliof a vice; conducted under the sentigarchy, in support of a religion she did mental guise of religion." Perhaps, if not foist upon the world, and which the learned editor would read his Chrishas always made of her a slave, is every tian Bible carefully, and without pre-judice, he would find it replete with "dehour attacking more and more defiantly the few rights of liberty of conlusions," that he now stigmatizes as science we had thought could not be laken from us. More than thirty years ago spirits "vicious." But, the world is destined to

"LORD'S DAY COMMITTEE,"

work in the mails, and wherever else it

much more easily accomplished!

sion of conv^tction save what harmonizes with the bd-curdling superstitions the "Comm fee" shall choose to ful-

minate-these are a few of the begin-

nings of the jyrants' work to which we shall be trei led, if we swerve one iota

from a continuous demand for all the

liberty we have enjoyed on what they

so flippantly denominate the "Lord's

be kept in dense ignorance so far as the prophesied through a Western New secular and so-called-religious press are concerned. However, truth is mighty, York medium that in the final struggle the eccentric Georgia evangalist, is to get \$2,000 and his expenses for a even as the waters cover the sea." We In this country to maintain inviolate the rights of the individual conscience month's revival work in Boston. So says the Boston Transcript. They might have a grand spiritual outpour. THE DEGENERATE CATHOLICS. against the usurpations of the creedal

when spring came, in this wonderful country where the fields and such a great variety of trees are green all winter; but the line of deplarkation has been

unmistakably drawn by the flowering of the daffodils and butter cuplithe almond, peach and apricot, and the leafing of the weeping willows. How wondrously beautiful they all die must be seen to

be comprehended. I feel duply recom-pensed for a long life of waiting for such felicitious enjoyment."

OLIVIA F. SHEPARD. Santa Cruz, Cal. 29

X RAY GHOSTS IN PARIS.

WONDERFUL AND STARTLING DISPLAY-THRILLINGSTORY RE-LATED IN THE JOURNAL DES DEBATS.

In the Journal des Debats M. Henri de Parville gives an account of a recent spirit manifestation in Paris cleverly produced by X rays. "The spectators," said M. de Parville, "were ushered into a parlor in which there was an abundance of vases and artistic glassware. In a corner there was an apparatus about as big as an ordinary magic lantern enveloped in black stuff. The guests numbered about twenty. "The lights were extinguished just as in the case of a regular spirit seance. A

sort of raitling was heard, and immediately afterward a gigantic and luminous hand passed over the heads of the assistants. Evidently it almost touched some of them for we heard a little cry of terror that was quickly suppressed. 'Don't be a fraid.' said the host. 'it is not the hand of a ghost; I will show it to you in the light by and by.' At the same moment a flock of luminous violins appeared and flew about in all directions. An old habitue of the boulevard remarked at we were with the Davenports. 'Not at all,' said the host, there never was a ghost in this house." And the violins continued to dance over our heads. At last they disappeared as silently as they had come. Then an immense globe descended from the ceiling like a ball of phosphorus, oscillating like the pendulum of a clock. A

globe and made regular bows to it. We could see its fiery tongue moving while. the globe waltzed around. "Suddenly at the four corners of the room the glasses appeared to become ignited; the vases were illumined and the lusters sparkled. A table loaded with cups and glasses was lighted up. Everything seemed on fire. The whole room, that was so dark an instant before, was aflanie on all sides with phos-

color. "Then again all was darkness. Gradually a little light streamed in, and in a corner in front of a velvet portiere a human form appeared, at first vague and vaporous, hardly distinguishable. But soon its outlines became clear and it advanced. A lady beside me stepped back. Evidently she was not the only one, for we could hear the polse of movone, for we could hear the poise of mov-ing chairs. The phantoin advanced a few steps and then stopped. It was a tall woman. Her face had a greenish pallor; and what all extraprdinary face it was. There were he eyes. We could only see two black fields finder the eye-lids. The mouth was closed; the hair was thereberge and a long, during a long was phosphorescent. A long, luminous veil enveloped, this, animated statue, and in the folds of the veil little sparks shone like diamonis. She raised her right arm slowly (nd fossed flames from her hand. There was no applause; all was hushed. The slicht and severe apparition was watched, with intense interest. A gong sounded. The apparl-tion receded gently, and gradually faded out of sight. "Once more there was a noise of moving chairs, and we distinctly heard a

sigh of relief. In the center of the room an immiense and luminous bouquet next tyrants, but two great hosts would appeared with a blue band, upon which

DANGER SIGNALS!

SPIRITUALISTS, LIBERALS, FREE THINKERS AND SEVENTH DAY BAPTISTS AND ADVENTISTS in the affairs of the Church." MUST CONTINUE TO UNITE TO PROTECT THE LIBERTIES OF THE PEOPLE.

To the Editor :-- I desire to call the atproves for whom Protestant anonkey tention of readers to the way the Physiclan and Parson Trust Companies are are pulling chesnuts out of the fire. The assisting to distress the poor and also following dispatch which was sent out from Ottawa by the Canadian author assisting to produce hypocrites and liars are too severe to receive the unqualified ities, March 9, should be set over against endorsement of judges who are progresthe claim made in the Pope's latest ensive men. The following article I quote 'rom Merck's Drug Report, March,15, 1897:

DRUGGIST'S ARREST CRITICISED. The New York County Medical Soin Champlain County, Quebec, until Parliment meets, when it will be anlety is urged to make a real test case. Magistrate Cornell in Jefferson Market Court, New York, was evidently dis-pleased on March 5, over an arrest of a druggist.

This man has done only what thousands of other druggists are doing every day, exclaimed the magistrate. He has not violated any law. If you want to make a test case, why don't you go into Hudnut's or Perry's or any other of the leading druggists, and get evidence against them. They will be able to make a fight that will settle the question. Why do you always-select poor men? The case was that of Oscar Krause, a pharmacist, who has been doing business in Seventh Avenue for the last sixteen years. On the night of December 19, 1896, Clara Wittig, a detective in the employ of Agent Lurie, of the County Medical Society, pretended that she was ill and that the child she had with her was also ill. She begged him to prescribe for both, and he gave her a bottle of lime water and some simple prescriptions. One bottle contained a standard prescription for rheumatism sold by all druggists. On these prescriptions a warrant was ob-tained. He told the Magistrate how he had prescribed at the earnest solicitation of the detective, who claimed to be a poor woman suffering from various ilments and whose child was also ill. luminous bell appeared in front of this If I had been a rich man and could put my prescriptions up in fine bottles and call them patent medicines, I could sell hundreds of bottles a day, and no one would interfere with me, but I am poor and cannot, make any great display, cannot fight a case like this as it should be fought, and I am singled out for an attack, he exclaimed after he had finished his statement.

pharmacist and discharged him.

The people of this country most of them desire to have the drug stores open on Sunday. It is very handy in case of severe illness; even though you do not usually take much medicine. it is very convenient to have drug stores open on Sunday, but the battle always has been waged upon the druggist be-cause he sells cigars and soda water. and the children will patronize him for candy and slyly expend the pennies intended for the dear heathen in India. It is all right to keep open for emergency cases. It is all right for the sale of postage stamps, and it is all right if the minister wants a horn of brandy to "inperfectly visible to us all. After singspire" him while he delivers himself of his Sunday sermon, but to sell cigars and soda and candy to the ungodlyoh! no, he must not do that. Its all curtains and he would treat my cars (I being deaf). I did so and he gave me right to have him in the store if the baby has the colic, and very convenient: "She enters the drug store in a dignified

the looks quite impressive, as if to convey

The thought of an influence wide. ment. I cannot say that I hear better The člerks make a rush to attend to her wants, Hand chairs for her comfort and ease,

hear. Every person present will testify But she cuts their hopes short when she to this taking place just as I have re-

must be manifested in godliness. To HUMAN CULTURE & CURE be seeking for political power is a denial of the power of godliness. "When the Church intermeddles in

the affairs of the State, she forfeits the MARRIAGE, SEXUAL DEVEL OPMENT, AND SOCIAL UPBUILDING.

З

BY E. D. BABBITT, M. D., LL, D.

Price, cloth, 75 cents. For sale at this office.

SUSAN H. WIXON.

attitude of the Roman Catholic bishops "The Story Hour," "Summer Days at Onset," it would be impossible to hold a free election. Parliament will be asked to "Sunday Observance," ctc., etc.

"Living is an art, a method of expressing great conceptions; in fact, the highest method, the noblest of the arts."-THOMAS STAPE KING.

CONTENTS:

CONTENTS: CONTENTS: Right Living. What is Morality? What is Ignor-ance? Knowledge the Great Treasure. Concerning Education. Conduct; or Right Doing, Virtue, the Hiuminator of Life. Prudence, an Economy of Life. What Know Ye of Justice? Fortitude a Nuble Pos-session. Temperance and Intemperance. If the Use of Tobacco Dangerous? Cultivation of Individuality. Character, a Jewel of Great Frice. Idlences, An-Value of a Trade. Recreation a Necessity. Games of Chance. Truth and Falsehood. What is an Oadb? of the Worth of a Promise. Frauda Grime, ThePoison of Shander. What is Hypocris? Conscience, or Moral Sense. Beilsines, the Mcnauce of Society. Gratitude, a Fragrant Flower of Life. Is Reverence a Duty? Self-Reilance. Solf-Control. Sev-Riespoit. Foolish Pride and Silly. Prejudice. Anger, the Dis-torter. The Angel of Forgiveness. Observation a Great Faculty, Perseverance, the Friend of Man. Punctuality, a Promotor of Success. The Difficulties of Life. Temptation, the Demon on the Highway. Habit, Second Nature. Power of Will. Courage, a Necessity to Hight Living. In Regard to Concented Vice. Beantiful Charity. Fidelity, the Giver of Strength and Honor, Value of Wealth. Avarice, Not a Means to Life's Best End. Good Nature, One of Liffe's Best Diodsons. Reason and Free Inquiry. Free Speech. A Free Press. Hights of Aufmole. Man. Moral Cleanliness. Politeness.-The Guntie-man. Politeness.-Construct - The Gentlewomath. Best Society. Progress; Chalightenment. Wisdom, Distributes. Construct - The Gentlewomath. time he was busy giving seances that were very satisfactory to the sitters, among whom were Methodists, Universalists, Disciples, Presbyterians, Catholics and Spiritualists, the latter being One of the materializations was a finelooking gentleman, husband of one of the number, (an orthodox Christiau lady). He first wrote a communication, est Society. Progress; or Enlightenmen Price, Cloth, \$1. Sold at this Office.

IN ONE TWO proving that a generous reception of a spirit helps it to a more perfect and

A COMBINATION OF

This highly instructive and interesting work is a combination into one volume of two of Mr. Hull'a spleadid works. By this arrangement the cost is such that the reader is enabled to secure the two books comjust at the same price as was formerly asked for them separately. This volume contains an ex-cellent portrait of the anther. tains. The light was turned down, not

THE QUESTION SETTLED

The QUESTION SETTLED is a carCfo¹ comparison of Biblical and Modern Spirite ualism. No book of the century has made so many converts to Modern Spiritualism as this. The author's aim, faithfully to compare the Bible with modern phenomena and philosophy, has been accomplished. The adaptation of Spiritualism to the wants of human-ily; its moral tendency; the Bible Dectrine of angel ministry; the spiritual nature of man, and the objec-tions offered to Spiritualism, are all considered in the light of the Bible, nature, history, reason and common sense, and expressed clearly and forcibly. sense, and expressed clearly and forcibly.

THE CONTRAST

night and the next day, and I have had consists of a critical comparison of Evangelicalism and Spiritualism. It is a most able production, and is a perfect storehouse of facts for those who wish to defend Spiritualism, or find arguments against the assumptions of Orthodoxy. juite strange sensations at times in my

yet, but I do believe if I could have PRICE SI. FOR SALE AT THIS OFFICE. more of those treatments. I might ye ANGELL PRIZE CONTEST

RECITATIONS.

'The Question Settled" and "The Contrast" Into one Volume. BY MOSES HULL.



next materialized, pointing with his forefinger at his wife, and then disap-peared, only to return stronger, and held his hand toward her in a way she hastened to him, and felt his strong pressure of her hand, and feels sure that had she been less timid he would

in the minority.

withold issuing the writ for an election

nonneed to the House that owing to the

imidation or influence in elections."

FARMER RILEY.

stronger condition while manifesting.

There was one demonstration that

seems more wonderful, if possible, than

others to me. The mayor of our city

and his good wife extended an invita-

tion to a few of their friends to meet

Mr. and Mrs. Riley at an eight o'clock

tea. After we had partaken of the very

elegant refreshments, we thought to

have a scance. There being a bedroom

off from the parlor, we decided to sit

in the parlor and have Mr. Riley sit in

the bedroom. There being a large

square opening in the place of doors.

this opening was closed by heavy cur-

so low but every object in the room was

ing some time, Dr. C., one of Mr. Riley's

control's, came and requested me to sit

with my back at the opening of the

a thorough magnetic treatment, which

made my ears and throat ache all that

Magistrate Cornell coincided with the stronger than at the first appearance.

phorescent light of a soft and bluish SUNDAY LAWS AND DRUGGISTS.

way, Quite full of importance and pride;

throat and ears ever since the treat-

says in advance

have been able to embrace her. There came out a gentleman who was wellknown to most of the people sitting in the seance, and they in chorus called his name, proving that all saw the same person. Later the same spirit came again and shook hands with one of his friends. This time he was

A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Eocial Eclence, Religion, etc.

cyclical, that it is a most grievous injustice to the papal church to represent RIGHTLIVING that she interferes in the affairs of the State: "The government has decided to

- BY -

Author of "Apples of Gold," "All in a Lifetime,"

amend the criminal code to make it a criminal offense to exercise spiritual in FRANCIS BAILY WOODBURY.

This book gives an admirable course of study in ethics, and supplies a long-felt want of an ethical text-book especially salapted to the comprehension of children, as well as older persons whom. It is wisely and appropriately designed to interest while teaching them valuable chical icesons. The author shows a wise practicality in her method of teaching the principles of children. She illustrates her subject with many brief narratives and anec-dotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in children's lyceums. In the hands of moth-ers and teachers it may be made very useful. Young and old with be benefited by it. It is a most excellent book and should be widely circulated. SEANCES AT MONROE, WISCONSIN To the Editor:-Farmer Riley and wife arrived in our city Friday evening, February 12th, and remained with us until Wednesday the 24th. Within that

right of protest if the State intermeddles A LARGE SIZED COLORED GEN TLEMAN IN THE BIG WOODPILE Finally, brethren and sisters, I desire to call your attention to an article that



ing which would be of some practical good for about half that amount of in the upper circles of society in that money.

HEATHENISM IN PHILADEPHIA.

the City of Brotherly Love, March 6, he informs the ladies that they will the students 150 strong, got on a ram-surely be excommunicated from the page on the campus and beat arbused a poor Japanese student in the school and trampled him into insensi-also be bounced. The men are Protesschool and trampled him into insensioility. anuch blood was spilled. The police "There may be cases where I would al-were called in to command the peace. low an infringement," said the bishop, I only mention this triffing incident to emphathize the assertion of Grover my observation. It is not a general law Cleveland that this is in reality a Chris- of the church, but a diocesan regulatian country and that we do enjoy the tion." Such a proposition is revolting blessings of a Christian (!) government, to all ideas of civil and religious liberty. No "Heathen Chinee" need apply.

KEEP SILENT.

The Baltimore conference of the M. E. church voted 100 to 65 (March 6) against the admission of women to the general conference. Well, St. Paul orchurches, and is not the conference merely obeying the edicts of their great exemplars? Who's to blame? Let the clergy explain.

THE COLOR OF HIS SKIN.

At Sharon, Pa., March 6, a colored theological student, Mr. A. B. Anderson, somehow became objectionable to Prof. Hogue; has left the institution and gone lievers in Spiritualism. This is a prehome. A majority of the students, of course, sustained the professor; and now we are told "all is peace and har- all lovers of justice. Why not exclude mony." It does not appear that there much objection to the brother excent the color of his skin.

SOCIAL TYRANNY.

In Dauphin county, Pa., children cannot be admitted to the public schools unless they present a certificate that they have been vaccinated. This was the dictum of the common pleas judge, recently. What social tyranny and arrant cruelty to children!

LAZY MINISTERS.

Rev. Dr. N. Woodside Ref. Pres. church, Pittsburg, knew what he was talking about Sunday, January 17, when he castigated "the lazy ministers who are in the churches to-day. They are the most abominable of all the types of so-called ministers of God. They are tedious to listen to, and their congrega tions get cold and then melt away al er." Many persons inside and outside the pale of the church know that thesethings are true. Orthodox religion has been weighed in the balance and found wanting. Selah.

THE "SIGN OF THE CROSS"

is a new play that is drawing the clergy and the stage closer. Rev. Dr. W. A Stanton, of the Shady Ave. Baptist church, Pittsburg, took his wife and meet. daughter to see the sacred performance. He says: "I do not attend the theater oftener than once or twice asyear; but time.-Shakspeare. 'I believe it will do them good." Progress? In London it attracted the at-CONSUMPTION teution of the clergy universally. Why

not? Dr. Chadwick, of the Second Unitarian church, N. Y., says (Feb. 14,) that "men who are tearing down some of the old theories about the Bible are its best friends-the gentlest readers of the

book." ATTENUATED ORTHODOXY, Rev. Dr. J. M. Buckley, editor of the Christian Advocate, denounces Dr. Ly-man Abboit's utterances: "If orthodoxy When writing the Doctor, please mention this paper.

Two Catholic ladles of St. Louis, Mo. city, are engaged to be married (Feb.11) to two gentlemen. This seems to be

regular but it has caused a pronunciawould coalesce with Spiritualists, Agnostics and Freethinkers. I send a few At the University of Pennsylvania, in mento from Archbishop Kain. in which straws gleaned from "The Endeavorer." they do not plainly show a strong wind and church, if they disobey his mandate. peal from the Then a general fight ensued and tants, which explains the matter. of the "Sabbath Observance Campaign," I find this paragraph. "The Sunday mail work has been wholly discon-tinued in Mount Vernon, New York, a "but no such case has yet come under city of 17,000 inhabitants, and what was done there can be done in many places They will be married all the same. I in this State. Cardinal Gibbons has asked Congress to stop all Sabbath

wish them joy. SO DIFFICULT.

has jurisdiction, and so Roman Catholics Sam Jones said, in Boston, that the may be expected to co-operate." And reason why going to heaven in that town is so difficult is because the streets the writer congratulates himself that dered the woman to keep silence in the are crowded with people going the other this point toward securing all the Sunday laws the committee wishes, for once way. Shouldn't wonder. gained, the remaining struggle will be

SOMETHING OF A FARCE. In empaneling a jury, (Jan. 19,) for the trial of Walter K. Freeman, who has been charged with assault, lawyer

Brooke, for the defense was careful to ask each one of the talesman jurors as to hisspiritualistic tendencies? It is said the lawyer will reject as jurors all firm bejudice for which there is no warrant in law: and should be frowned down by Catholics? There would be just as much cause for it. Civil and religious

liberty is getting to be a farce in free America:

THY NEIGHBOR'S WIFE.

COMPETITION.

To THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat an Lung Troubles, and all conditions of Wastin A way. By its timely use thousa Isof apparent

imes

Realizing to what extremes these fanatical sabbatizers may resort, if John F. Miller, of Osnaburg, Ohio, obthey once get a strong start, and in view ained judgment March 9, against John W. Montgomery for alienating the af-fections of Miller's wife. The parties of the preciousness of our present lib-erties. I can understand why I have so are all prominent members of the Methodist church. "Thou shalt not covet thy neighbor's wlfe," etc. I call. plainly heard my guides call Sunday the "Blasphemer's Day." That truly is the most flagrant blasphemy which

Dav

the attention of Brother Henthorne, of the M. E. church, New Philadelphia, calls one day of the week more holy than another, and does not recognize Ohio, to the fact that there are "freeman's needs and libertics as unspeak lovers" in all the churches and people ably more precious, and needful to be who live in glass-houses should not considered, than any or all twenty-four throw stones. The reverend gent, will hours of time. understand.

THE LION AND THE LAMB,

Our March lion came blustering in, in In Youngstown, Ohio, the clergy and most uproarious fashion; he shool the justices are running opposition in snow from his strong mane upon the mountains, and sprinkled our streets the marrying business. Some of the ministers, it is alleged, made a deal with hail so that men and boys enjoyed a merry game of pelting in true snow-balling fashion. The flowers were not with hackmen to pay them so much of the fee for every wedding couple de-livered to them. It may be the "hard terrorized by all this furore, nor by the is responsible for this unhappy heavy winds and rains which followed they went serenely on, blooming and fillstate of affairs, and preachers and lay men are pressed to make both ends ing the chilled air with delightful odors. The March Lamb followed quickly on the Lion's heels, and now they lie down Experience is by industry achieved, in peaceful quietude together, seeming and perfected by the swift course of have come to" a definite agreement that lion should rule the night and lamb

> the day. We sit close to a roaring wood fire i the morning and evening, and ride in open car in the middle of the day, plumng ourselves in the rich sunshine, and cheered by the roses that smile at us all along the way, and toss out their perfumed incense of delight in being, as we pass them by. If we drive out in the suburbs, we look down into the brilliant cups of that most luminous of flowers-the golden California poppy and see great patches of the daintily scented wild white forget-me-not! I have wondered how we should know

servative Protestants could toin hands "Then the lights were turned on, and with the Catholics, while the liberal

the parlor appeared in all its splendor. and progressive element in every church The host arose. 'The seance is over,' he said. "There was no spiritism about it, no occultism, nothing supernatural; It showed what X rays can do and that of San Francisco, March 1st, and ask if is all.

"And now I can explain in substance blowing in the direction indicated in the that mysterious seance. It is well first part of that prophecy. In an ap- known that the Roenigen rays, invisible nosite, to our eyes, render fluorescent subphospherescent, especially stances screens covered with cyanide of platinum. Recently a well-known maker of physical apparatus, M, Radiguet, found that under the action of X rays all ob jects in glass and crystal shine with peculiar brliancy, while everything else remains in complete obscurity. The machine that produces the rays is concealed behind several black cloths. Nobody can have any suspicion of its existence; but, neventheless, the rays pass through all the cloths and light up all the glass objects, and nothing else, so that a glass held in the hand and moved

up at will can be distincly seen, while the hand is absolutely invisible. But glass is not the only thing that becomes What the remainder of the struggle phosphorescent at a distance behind the will be like, it is easy to foresee. Stop X ray apparatus. The same effect is the Sunday newspapers, stop all travel on that day save in the direction of the produced upon enamels, diamonds porcelain, etc. church and pulpit, then stop all expres-

"When M. Radiguet made this discovery he, of course, immediately said that it could produce sensational tricks, excite the public curiosity, and create a new amusement destined to dethrone the ghosts.

"The operator in the present case had only two assistants. They were sufficient to handle the objects and display all the marvels. Their task was simple they had only to move them carefully. The operators could not be seen, but the glass violins, vases, and the glass model were visible, of the hand

"So much for the glasses. Now for the phantom. A figurante, tall and clever, was concealed behind SOIL drapery, and enveloped in a yell that was covered by a fluorescent substance. Her face was glazed with a phosphores cent sulphate of $jzinc_i$ powder. It is needless to say that the material could not be applied to the eyes, and that accounts for their absence in the livid

face of the phantom." Evidently X-ray glosts are only in their infancy.

A STARTLING FACT.

The Progressive ... Thinker -was the only Spiritualist paper that had the enterprise to publish | Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles one by Col, Ingerspllgigrouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold. Read the article on 5th page headed 'Fifteen Cents."

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

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'May I see the directory, please?'"

But to give the poor devil who puts n from ten to eighteen hours a day in present and they may write and find the store a chance to make a dollar on out for themselves the truths I have Sunday, is a very wicked thing to do; stated from the other parties present. and so the druggist on one side of the street is persecuted and prosecuted for | it was the form of a lady long since i

endeavoring to earn enough to support his family, while parson who preaches in the church op-mind, because of never having asso posite, working there every Sun-day (and some of them work hard) clated with her. I had an acquaintance with her only through having brought is well paid for his labors, and makes assistance to her in extreme poverty, so more money on the first day of the week I could have in no way held her in than the druggist can in the whole mind, for I was thinking of those who veek, Sunday included. were near and dear to me, and honing

When I was a boy, living home on the for their appearance to me. When this farm, I used to have to feed the pigs. lady came, I of course recognized her There was always one real genuine pig and she kept bowingher head for "yes," in the lot. This one would not be satis as long as her head was above the floor. fied with eating all he wanted but would I asked one of the sitters to describ usually exhibit his superior grade of that form, and received a very accurate description of what I saw, proving that hoggishness by stretching his full length in the trough. Many modern parsons it could in no possible way have been make me think of the "critter" that so produced through the activities of mind often used to disturb my usually even There are many demonstrations that lemper. could relate, had I time and space t

"The American Hebrew" says, there

stay with us. All will unite with me in saying that materialization is no "NO AUTHORITY FOR THE PURIlonger a belief, but a positive knowl-TAN SUNDAY. edge obtained through the mediumship

Outside of England and America, no one-Protestants no more than Catholics -pretends that Sunday is the Sabbath ommanded in the laws of Moses. The Spanish, Portuguese, Italian and all Slavonic-languages have for Saturday a ame derived from 'Sabbath'-such are Sabado, Sabbato, Sobota-and the French Samedi and German Samstag are drawn from the same root. The very Sabbatarians of England and America call Sunday the first day of the week, in the same breath in which they quote the fourth commandment, in commanded must in its very nature be gin with sunset, for a man is enjoined o remember it, to keep it holy, in plain can hardly be done with the Sunday Sabbath which begins at twelve o'clock at night, when most good Christians are asleep.'

Sexual Development, and Social Up building." By E. D. Babbitt, M. D. LL.D. A most excellent and very valu used formerly lu plasters, etc., quite exable work, by the Dean of the College tensively. The Sunday laws dictated by the parsons give the druggists the of Fine Forces, and author of other in portant volumes on Health, Social Sci right to keep open on the first day of the week for the sale of drugs. A per-For sale at this office. son desiring a cigar in a locality where "Voltaire's Romances." translated such laws are enforced, can ask for cigars. The druggist will give him a from the French. With numerous ilwink and say: "Do you wish them for medicinal use?" And the man will lustrations. These lighter works of the brilliant Frenchman, and invincible enlaughingly reply, "Yes, I do." The druggist will then hand to him a small emy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of wrapper containing three cigars labelled "R." "For medicinal purposes." "One after each meal." "More often if reat this office. quired." Interesting-isn't it? but the

the Sunday law promoter. The American Sentinel truthfully

ple compelling all to contribute one day's time each week for the maintenance of a church dogma. Our fore-"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. fathers went to war with Great Britain

lated the occurrence, and any person who may read this article can address me and I will give the names of all I will relate one other materialization;

do so, that transpired during Mr. Riley's

of James Riley, the medium who has

eyes of the fraud-hunters, without a stain of dishonesty attached to his

wonderful power. Our city is stirred

from its usual quiet into an excited con

lition. Men and women are discussing

the phenomena, and friends of long-

standing are inclined to believe one or

the other a fool. We hope Farmer

Riley and his good wife will visit us

A Part And

MRS. STRAWN SHRAKE.

again in the near future.

watchful and vigilant

withstood the

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EATURDAY, APRIL 10, 1897.

MIRACLE, A CHILD' OF IGNORANCE A mitacle is defined as "a sensible controlment of, or deviation from, the known laws of nature, wrought, or held to be wrought, either by the immediate act, or by the permission and assistance tion. of a supernatural being; a supernatural event." Coming to us from the Latin. its primal meaning was "something wonderful, anything which excites wonder, surprise, or astonishment; a marset"

A rainbow first beheld in a mountain ous region, to an Egyptian who had never seen falling rain before, and, hence, had never seen a bow in the clouds, produced by the refraction of light passing through the raindrops and of the Turks, well says: reflected back to the eye, was a miracle, only to be accounted for through supernatural agency. The receding tides, leaving the sea-bed dry land, over which fugitives fied, who were wholly ignorant of the cause of the phenomenon, was ascribed to divine interference. The returning tide drowning pursuers, if told by a priest, would describe the event as the parting of the waters at his command, and its forming a wall on either side. A person carried away in if cyclone, to one ignorant of the law that wind is but air in motion, would readily infer he was carried away in a mystic charlot and was translated alive to heaven. A case of suspended animation, to the untutored, is an absolute death, and his restoration is a resurrection from the dead. The slightly

changed position of a sun-dial would seem to turn the sun backward in its Induced by the special request of a very influential prophet, he telling the story.

TREMENDOUS LIES. A GOOD MOVE HANDICAPPED. The St. James Gazette, London, knows The National Woman's Christlan Temperance Union has determined to how the sensational press manufacture make a vigorous anslaught upon prizenews to delight the populace. Its confights. Pugilism is a survival of the temporary, the Daily News, had a correspondent in Turkey, who seemed to gladiatorial sports of the Roman age, a know just what would please his Eugtwin rolic of dueling. It qught to be suppressed by the strong arm of law lish readers, and increase their anger of We are always glad to see women lathe hated Turks." So in one of his letboring in any field of reform, and we ters he gave a detailed account of an always bid them good speed! Armeniñn, a personal acquaintance, ou

If the above-named organization will whom the Moslems wreaked their vendrop its sectarian title, so all true re formers can join it, it will accomplish a Sherro was a young fellow of thirty, far greater good. The last national cen giant in stature, some six and a half sus showed that only one-third of the

A PAGAN RULER.

The Mikado is the most won-

wonderful field for thought is here

TO DISCOURAGE SUICIDES.

gress prohibiting the transmission

through the mails of any newspaper

containing any picture of any suicide,

WONDERFUL RUINS.

A SEVERE TEST.

WORDS.

There cannot be a doubt that

A bill has been introduced into Con-

opened to us!

feet in height, educated in several lan-American people are justly labeled Christian. Two-thirds, then, of the popganges, and rich withal. He was a relulation, many as ardently interested in ative of the head man of Gheleguzan, general reforms as Christians, are where he resided. Sherro found himbarred out by an objectionable appellaself in a Moslem trap and resisted the tion. Suppose it was a Woman's Spir-Turkish soldiers, who overpowered itual or Agnostic Temperance Union, no Christian woman could conscienhim, pronounced him a rebel, and detiously join the movement. The old termined to make of him an example. Washingtonians, the Sons and Daugh-Now verbatim, as it appeared in the ters of Temperance, the Temple of Honor, the Brotherhood of Temperance

He [Sherro] was bound to a post, on Watchmen, etc., all excluded sectariana billock in the center of the camp, and ism in name and in fact from their orthere he was flayed alive from the neck ganizations, and they accomplished for reform what no other organization has down. He lived for nearly three days, approached. The haters of slavery, of and as the fat of his body oozed out dueling, of prize-fighting, and of all the and melted in the burning sun, he great social exils, are as numerous out-side of the church as in it, and they shone, said the soldiers, like a mirror. The muleteer [his informant] did not should all be joined in the grand work see this revolting atrocity performed, but he saw his wretched friend bound of human redemption. But this can never be done under a partisan, or a secto his place of torment while he was tarian name. still alive, and again when death had

tardily released him." To this the St. James Gazette renarks:

A sea captain has written to the Clar-"How this witness gloats over this deion, a London paper, lauding Mutso scription, and yet it is all a tiction." Hito, the present emperor of Japan, a A British delegate was instructed to Buddhist, who in Christian parlance, is make special inquiries after this case. He reported at length the result of his a "pagan." He says of the empire itself-we greatly condense:

investigations among Christians and Mohammedans, none of whom had ever "It is a country whose land is nationalized, where not private individuals, leard of the occurrence or one resembling it. Finally he found Sherro alive but the State is rich. Only thirty years and unharmed at Ghelleguzan. The ago Japan was under the rule of a feudfact that the victim was reported alive, destitute of a skin. for "nearly three derful man in the world. One may see days," and his fat frying from his body him any day in Tokio taking a walk or in the sun, should have been ample rof. drive like any other gentleman. He ntation of itself without an investigawants no homage; is a man in 'every' ense of the word.

A parallel atrocity was reported from "In the rebellion of 1868, when he escaped from captivity, he made the peasant a man, and with an undiscl-Canea. Four Christians were roasted alive in an oven. The British Commis sion thoroughly investigated this horplined force defeated the troops sent ror, and like the tortured Sherro, the against him. Instead of cutting off the victims were found alive. The Daily heads of those who had opposed him, News claimed its authority in the latter he told them to go home and behave case was the Athens Times, a Grecian themselves. He disendowed the churches, and set up free schools and

paper. The Youth's Companion, a Christian colleges all over the country. There are publication, referring to the innumerno taxes on the people, except rent. Their only nobility is that of merit." able falsehoods sent to this country from Crete, to influence popular dislike And all this in a country where Buddhism is the national religion. What a

"The Apostle Paul quoted from a Cretian writer to the effect that 'the Cretinus are always liars.' The conflicting reports from Crete, in which not all the misstatements and exaggerations are chargeable to the Turks, suggests tha the habit of prevarication survives in that island.'

A PAST AND PRESENT EVIL.

or any details relating thereto beyond One of the most humillating facts the the simple statement of death, with historian becomes acquainted with, is name, date and place of such suicide. that law which exempted the clergy, in Such legislation will be in the public inall the earlier ages, and down to quite terest. recent times, from the ordinary penal- self-murder has been stimulated by the frequently disgusting sensational deties for legal transgression. They were tails by the press of these heart-rending relieved from public burdens, both as transactions. It is believed by many regards person and property, and were that murders are increased in number held not amenable to the secular courts and brutality by the frequent harrow. seem to turn the sun backward in its course, and be a supendous miracle, of crime, like other men, because of bly, this evil may be offset by their atd their near relation to God, and because in the arrest, conviction and punishment of the offenders. they could read and write, their cuil

WHERE'S MOTHER? ALL OVER THE WORLD THE QUES-

TION "WHERE'S MOTHER" IS BE-ING ASKED-EVER PRESENT IN THE CHARACTERSOF HER CHIL-DREN-THOUGH OTHERS FOR-SAKE, GOD AND MOTHER. MAY STILL BE DEPENDED UPON-MANY ARE WATCHING AT THE WINDOW OF HEAVEN-HEAVEN AND EARTH IN CONSTANT COM-MUNION.¹

Rev. T. DéWitt Talmage preached at the First Presbyterian Church on the subject "Where's Mother?" He chose for his text, Judges v:28: "The mother of Sisera looked out at a window.' Mothers are slow to give up their boyswaiting at some window, it may be a window on earth, or at some window in seaven. All others may have cast you off. Your wife may seek divorce and have no more patience with you. Your father may disinherit you and say, 'Let him never again darken the door of our house.' But there are two persons who do not give you up-God and mother. "How many disappointed mothers waiting at the window! Perhaps the panes of the window are not great glass

plate, bevel-edged, and hovered over by exquisite lambrequin, but the window is made of small panes. I would say about six or eight of them, in summer wreathed with trailing vine, and ir winter pictured by the Raphaels of the frost, a real country window. The mother sits there knitting, or busy with her needle on homely repairs, when she looks up, and sees coming across the bridge of the meadow brook a stranger. who dismounts in front of the window He lifts and drops the heavy knocker of the farm house door. 'Come in,' is the esponse. He gives his name, and says, 'I have come on a sad errand.' "There is nothing the matter of my son in the tity, is there?" she asks. 'Yes,' he says, your son got into an unfortunate encounter with a young man in a liquor saloon last night, and is badly hurt. The fact is, he cannot get well. I hate to tell you all. I am sorry to say he is dead.' 'Dead!' she cries, as she totters back. 'Oh, my son! my son! my son! Would God I had died for thee!' That is the ending of all her cares and unxieties, and good counsels for that boy. That is her pay for her self-sacri-fices in his behalf. That is the bad news from the battle. So the tidings of derelict Christian sonstravel to the windows of earth or the windows of heaven at which mothers sit.

THEIR EARTHLY WORK IS DONE. "But," says some one, "are you not mistaken about my glorified mother hearing of my evildoingssince she went away?" Says some one else: "Are you not mistaken about my glorified mother hearing of my self-sacrifice and moral bravery and struggle to do right?" No! Heaven and curth are in constant communication. There are trains running every five minutes-trains of immortals ascending and descending-spirits going minister and-help. They hear from us many timeslevery) day. Do they hear good news or bad news from this battle. this Sedan, this Thermopylae, this Austerlitz, in which every one of us is fighting on the right side or the wrong side? Oh, God! whose I'mm, and whom I am trying to serve as a result of this sermon roll over outtall mothers a new sense of their responsibility, and upon all children "whether still at home or out on the fremendous Esdraelon of mid-life or old age; the fact that their

maternity. Oh, is not this the minute when "the cloud of blessings, filled with the exhaled tears' of anxious mothers, inst in udience! "There at home sits the old Christian nother, ripe for heaven. She has done An unknown ruined city, covering a her work and done it well. No child of space larger than New York City, with want ever came to her door and was two temples and two great pyramids. turned empty away. No one in sorrow came to her but was comforted. No one has just been discovered in the mounisked her the way to be saved, but she tains in the State of Guerrero, Mexico, by William Niven, the well known pointed him to the cross. When the an gel of life came to a neighbor's dwelling mineralogist of New York. He has just returned from a ten weeks' trip she was there to rejoice at the incarnation of an immortal spirit. When the into that country, and brought back angel of death came to a neighbor' more than 300 photographs of the ruins dwelling she was there to robe the de parted for the burial. Her eyesight is almost gone, but the splendors of the celestial city kindle up her vision. The If religion means anything, it must gray light of heaven's morn has struck uean absolute truthfulness,—James through the gray locks which are folded back over the wrinkled temples. She stoops much now under the burden of It follows that all who claim to have care she used to carry for her children. WILL ASK THE QUESTION AGAIN. "She sits at home, too old to find her A VOLUME OF REVIEW, IN A FEW way to the house of God: but while she sits there, all the past comes back, and To the Editor:-Permit me to offer a the children that forty years ago tripped strong endorsement to a few of the around her arm-chair with their griefs many good things in the proud, stiffand joys and sorrows-those children backed Progressive Thinker of March are gone now, some caught up into a better realm, where they shall never Allie Lindsey Lynch speaks out con die, and others out in the broad world, cerning weak-kneed Spiritualists of ortesting the excellency of a Christian mother's discipline. Her last days are hodox leanings. With her I roundly protest against offering "invocations." full of peace, and calmer and sweeter church notions or religious dogma, God will her spirit become, until the gates of life shall lift and let the worn-ou or redemption, on the occasion of our meetings. Spiritualists should have pilgrim into eternal springtide and youth nothing to do with superstition of any where the limbs pever ache, and the eyes never grow dim, and the staff of the exhausted and decrepit pilgrin I also want to send cheering words to If I shall become the nalm of the immortal were there he should not "stand alone" athlete!

A NEW DEPARTURE. PROCLAMATION OF PURPOSE-PRELIMINARY STATEMENTS. Yesterday, March 21st, I was 79 years

old; and as my eyes opened to the light this morning, on the commencement of my eightieth year, what I have been waiting for, some two years, flashed as clearly on my mental sight as did the golden sunshine on my outer vision. Three years ago, last November, was prostrated with h grippe, and for ten long months was unable to sit up all day. During that time it was revealed to me how the sniritual movement was planned in the Highest Circle of the Spirit Life, and also the manner in which that Circle was operating upon the people of Earth. It was also shown me that a "New Departure" on the part of Spiritualists was indispensably necessary. As soon as I was able to write I prepared several papers on that topic and published them in the Light of Truth. From letters to myself and ad ices from the manager of that paper I learned that a profound impression was made on the carnest thinking minds in our ranks in the direction of a more pronounced ethical culture

among us as a neople. But for nearly two years, I have been waiting, most unwillingly, not being able to see what next was needed to be done to further the great purpose of the 'Circle of the Higher Harmonies." And with the exception of writing one small book on Mediumship, I have done only fugitive work. Utterly unexpected, on this bright morning, under the cloudless sky of California, and the opening morning of my life's best work, I begin my eightleth year in penning this

PROCLAMATION OF THE PUR-POSES OF SPIRITUALISM.

In the realm of mind there is no hauce work-no accidental happenings. Mind plans, and works to carry out those plans. The higher life is emphatically a world of mind, hence, of purpose or intention. Spiritualism is the projection of that intent into actualization on the plane of earthly existence. And hence, there should be as full and distinct proclamation of that purpose on our plane of being and action as exists on the higher. And, until it is made and Spiritualist men and 'women range themselves under the true banner, and align themselves in working harmony therewith. Spiritualism will present no potent front to the falsities and sufferings of deceived humanity,

THE PROCLAMATION.

Spiritualism demonstrates and affirms the Brotherhood of Humanity. No other religion has done this. Brotherhood means man's equality of rights and privileges; and hence, denies all special advantages to any; according equal liberty to all. But, as all present forms of government are so administered as to produce and foster inequality among men, there is no liberty for man except what he casually secures. Spiritualism, therefore, proclaims its purpose to be the reconstrucfrom earth to heaven to live there. Spir-its descending from heaven to earth to of all governments-the abolition and the establishment of a perfect democracy. Democracy is now only a name, not a reality. There is no "government of the people, by the people, and for the people on this earth at present.

The nearest approach thereto is in Switzerland. Spiritualism purposes to inaugurate such a government, and to completely revolutionize the social customs of exclusiveness, jealousy, contention and unbrotherly hate so rampant at the present time. And it hereby issues its proclamation of purpose to victories or defeats sound clear out. clear up to the williows of sympathetic inaugurate a New Government-a New Social order-in short a new life on earth for the Brotherhood of Humanity.

EXPLANATORY.

TO REFORM MANKIND. GOD, CREATION, LIFE, COL.INGERSOLL'S VIEW OF MAN'S IDEAL HAPPINESS - NATURE

HIS ONLY TEACHER-A BROAD DISCUSSION OF THE STUDY AND PRACTICE OF MATERIAL PHI-LOSOPHY-SOME CAUSTIC CRIT-ICISMS OF THE INEFFICACY OF THE CHRISTIAN CREED. Col. Robert G. Ingersoll, not a mo-

ment older and not a whit less aggressive than many years ago, delivered, perhaps, his ablest special plea against the Christian religion here before a very large audience at the New National Theater, says the Washington Daily Times. It could be anticipated that there would be in a attendance more than 50 per cent of womankind, inasmuch as the prose-poet was to talk on "HOW TO REFORM MANKIND." There was, as usual, a great deal of applause for the fine phrases of his oratory, but the biggest wave that over the house was when he reswept ferred to "the crusade" of the preachers against the newsboys, for the reason, as he put it, that the latter were interfering with the "business" of the former.

Col. Ingersoll spoke from two correlated themes, "There is no darkness but ignorance," and his own converse, "Intelligence is the only light." His whole argument was contained in the assertion that if the human race was to improve it could only be through the development of the brain. Every hunian being heassumed to be a necessary product and every one of them had some defect with the exception, perhaps of orthodox ministers of the gospel, and every step in civilization widened the

horizon of man. The savage was in-

fluenced by appearances and passion and therefore he sought the aid of the supernatural. The supernatural, how ever, is a myth, and nature is our only mother and teacher, although man has believed there was a master behind it. but he awoke and found that the reme dies of life's ills were to be sought in nature herself, and even the pope, when he was sick, did not send for saints bones, pewter virgins or little brass Christs, but for the doctor. The uge of miracles has departed for

the good of humanity. Again, nobody would contend that all the popes, priests, parsons, or even exhorters, ever did, or ever would, succeed in praving lown one drop of rain from the concave. The supernatural, too, had passed away as the foundation of government.

and, here, government rested on the consent of the governed. As to the theories about morality, he held that whatever tended to the happiness of the vace was moral and the reverse immoral. Proving the irresponsibility of man to the "Infinite Being," if there be such a thing, he said that the Infinite loesn't want anything, does nothing

consequently, and therefore cannot af fect us. All would be well as a beginling if man could understand that the universe is absolutely natural, and that prosperity is not the product of prayer. of. Ingersoll then pitched into Jehovah in his old time way and abused Him for letting His enemies butcher His friends, the innocent to die on scaffolds, etc., as in former lectures.

Some of the lecturer's suggestions as to how to reform mankind were first to avoid waste, as in the money employed in keeping up standing armies with which "Christians intended to kill other gentlemen for whom Christ died," and following up this idea, he stood for all kinds of arbitration, and especially an international court, which alone should have an army and navy to enforce its just decrees.

Another waste was the money invested in churches, inasmuch as crime had not decreased at home, while mill-

in which some "gentleman of genius.

States.

again as convicts.

vows by the woman; but on the

A PHILOSOPHIC DISQUISITION ON A DEEP SUBJECT.

(spo

sent

New

urrent

It is generally conceded that space is boundless; that the furthest stretch of the imagination reaches no nearer to the outer limits of space, but that it extends on and on, without center or circumference. May not the planetary

system be equally extensive and without bounds? We look upon the blue vault of the heavens bedecked with luminous points called stars, without any conception of their magnitude or distance. The nara in this State (Texas) is the unit of land measure but n great distances, to simplify we use the mile as the unit of measure. Now the distance from the earth to the sun is about 93 million miles: take this immense distance as a unit of measure and multiply it by hundreds of millions and we have not yet reached some of the remote but visible stars. Some are so distant that it requires ages for their rays of light to reach us. And if they were instantly blotted out, future generations might witness the phenomena, but we would not.

Rays of light, like sound, require time to pass from one point to another. At a certain distance from a cannon when fired, you see the smoke and in ten seconds you hear the sound; double the distance and you double the time. Just so with sight. The rays of light coming from one of these distant stars require years to reach us; and could we be instantly transported to one of these stars, and could look back to earth learly, we would see ourselves in infancy and watch every act of our lives up to the time we made our exit.

If the rays of light require forty years to pass from the earth to the planet from which we take our observation; then we would have to remain there forty years before the last act of our lives would reach us-unless, like the clairvoyant, we could annihilate time and space, and bring the whole scene in a grand panoramic view before us. What would we be looking at? not at ourselves but a reflection or photographic picture thrown out on the ether waves-and I will here parenthetically remark that these impressions may be what clairvoyants see and are thus enabled to read our past.

We have been contemplating a vast universe, worlds and systems of worlds, without limit or bounds. Whence this mighty structure. When was the universe created, and who is the architect? I hold that nothing was ever created, nor will anything ever be annihilated; that force and matter are as eternal as space is boundless; that there is neither more nor less matter or force to-day than at any other time in the past, Every planet like our world has had a beginning, and everyone must have an ending. While one dies, another is being born.

Ages before our world was conceived by the forces attracting the first mole cules of matter as a nucleus for a world, other planets had grown hoary with age and were slowly disintegrating and returning to their original elements. And for aught we know, our sister planet, the moon, has lost or is losing her vital forces, and the molecules of matter are floating away to begathered up by other planets, or forming with molecules of distant, decaying planets, the nucleus of a new planet which in the course of ages will become one of the first magni-

tude. It requires no greater stretch of the imagination to conceive of force and matter being eternal, than to recognize an eternal God, that created force and matter. An elernal and unchangeable God carries with it the idea of an eternal and unchangeable code or system of laws. Hence worlds have been forming as far back as God has been

APRIL 10 1807

and using it as an umbrella to protect himself and milk-maids from the falling rain, was a magnificent miracle, quite equal to the feeding of five thonsand hungry persons with five loaves and two fishes, by Jesus, all of whom were well filled, while twelve baskets of fragments remained. But are not such miracles, if not wholly fictitious, the exaggerated narratives of parties who wished to magnify the deeds of their hero, each trying to excel his co-relator of events?

The early history of humanity abounds in miracles. They were com mon to all heroes, many of whom he came gods at their death and were adored as such. These gods were fre quently born of virgin mothers. As knowledge advanced earth-born gods decreased in number, and their wonder doings were correspondingly dissipated. The age of miracles, of prophecies of virgin-born gods, of the infraction of natural laws by the interposition of those half-human gods, all ceased when science dawned. They will wholly disappear when "knowledge shall run to and fro as the waters cover the great deen.'

Demoniacs, witchcraft and sorcery are twin sisters of miracles and prophecy, and the world will be the gainer the last of the infernal brood shall join their formerly associated companions, who are already numbered with the dead past.

HERE'S A QUEER ONE.

The citizens of Alexis, UL, are puzzling their brains over the unparalleled conduct of a well-to-do farmer, named Green, who recently came to a butcher in the village and asked him what loss he had sustained in goods stored in a barn that was burned several years ago. . The loss was figured up and Green produced a wallet and paid the amount, stating that he was the man responsible for the fire. He next went to the former owner of the barn, told him the same story, and paid the loss in full. He then bunted up several other citizens whom he claimed to have defrauded and insisted upon remunerat-ing them. It is alleged that Green recently joined the church. He says that he has been a very wicked man and wants to make reparation .- Ex.

Write that convert down a freak. It is questionable if one in ten thousand attempts to right the wrongs he has committed. Jesus is expected to forget the past in compensation for believing that he is the Christ. .

TOO PRACTICAL.

Elsie has reached the age, her narents think, where she should be taught something of the rewards and punishments hereafter. The description of the angelic hosts especially interested her. An angel, she was told, is that part of us that lives forever, either in bliss for its goodness or in torment for its wickedness. The other day she saw a picture purporting to be that of an angel. After studying it carefully, she turned to her mother with: "Mamma, augels don't have bodies

like us?" "No." was the answer.

"Or no flesh?"

"But they have wings?" S'CS.

A wrotound pause; then she asked: "What do they fasten the wings to?" TET.

Chrisna, raising a mountain above inn was compounded, and they were given over to the ecclesiastical courts for trial and to receive church penalties. Out of these Middle-Age customs in favor of ecclesiastics came the exemption of church property from taxation. The same reasons urged for the exclusion of the clergy from secular punishment were insisted on for escape from The church structure was the taxes. iouse of Ged; in it dwelt the holy spirit; and as the residence of a living being

was protected by more severe penalties than those not thus inhabited-so God's so says a Mexico special. house should receive special protection and be relieved from the cost of such proection, because of the dignity and sacredness of the character dwelling there.

The Progressive Thinker insists it is | Hinton. quite time all these fictions of law were relegated to the ignorant past, when religion are not trustworthy. priesteraft bore full sway. The jurist decides that drunkenness does not excuse the commission of crime, but aggravates it: so an educated clergyman ike a lawyer, guilty of felony, ought to be punished more severely than the witless ignoranus who is guided only by his natural instincts. And the temble built for show, though dedicated to

20, 1897 God, idle six days in the week, should bear a heavier burden of taxation than the modest home of the producer who is rearing a family for the upbuilding of a State.

BLUFF THE WINNING GAME. Rev. James McLeod, D.D., in a late kind. issue of the New York Observer, said: "The preaching of pessimism is not Dr. P. S. George, of Nebraska. the best way to fill the Lord's treasury.

the Lord's treasury.

the poor of Nice."

religion.

"Orkhan, the Mohammedan conqueror

of Nice, founded there the first hospit-

als to feed the poor by obligatory dona-

tions from the faithful. These hospit-

als, suggested by a prescription of Ma-

homet, which claimed a portion of the

revenues of the rich for the indigent,

were called Imarets. Orkhan himself.

after the example of the prophet and

in that grand contest and war, which The good Doctor of souls was alluding ilmost wages itself. He makes a brave and needful push against the hypocrit to Rev. Dr. Pierson's claim of the "withical doctors' plot. drawing of the Holy Spirit" from the It is an insult to the powers and not churches. The great object of the mal behests of nature not to embrace church seems to be to "fill the Lord's and uphold her lessons and her healers, treasury," so the kind of preaching The old so-called regular school, healing which will best accomplish that purpose art blackens the face of her escutcheon will evidently meet the Doctor's approby every effort at trying to elbow nabation. As the Lord's treasury is the ture's healers out of legitimate work church, and when the church structure and standing. It is a confession of is completed, the next want is to pay their weakness to invoke the aid of the salary of the preacher, so the replelegal enactment. If M. D's: can't stand tion of that treasury is a serious maton their own merits, they should fail, as ter and great care must be employed | the non-fit to survive. Put away narover the character of the preaching to | rowness, and affiliate with the true, the

not the largest revenue. Though everylight and good. thing should appear "going to the dem-I congratulate Mrs. Levi Wood on her hymn, with the proviso of a suggestion nition bow-wows" yet the preacher and a little more of the "transposed." I should keep up his optimism and bluff his parishioners, to insure the filling of would have it: No cares like a wild deluge come,

No storms of serrow fall, THE TRUTH OF HISTORY, For love and peace dwell in ev'ry home And Law is all in all." Lamartine's Turkey, p. 216, says:

Not God. a myth. Law we know In like manner I would amend a line in "Pope's Essay on Man," thus: "The universe is one stupendous whole Whose body nature is, and Law the

remain instead of law, then it should read "sole" instead of "soul." In that case the lines would finish as a loot-

the Khalifs, used to distribute soup to Asoka founded hospitals for men and matter. Stockton, Cal.

And now the "first hospitals to feed the poor" are traced to the Mohammedans! Verily, the clergy should study nistory before crediting everything to Christianity. SLOO. For sale at this office.

PROF. CHARLES DAWBARN. Did you read his article on the second

page of The Progressive Thinker last veck? Several liave already said that it alone is worth more than a year's subscription to the paper. Read it carefully; then re-read it several times, and contemplate, the statements made. There is enough genuine thought in that article to afford food for the mind for at least one month.

> ANNIVERSARY REPORTS. They will be published in our next

"The Molecular Hypothesis of Nature." By Prof. Win. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. 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 a scientific basis of Spir-itualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents. "The Religion of the Future." By S.

Well. 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 office. well repaid by its perusal. For sale at

this office. Price, cloth, \$1.25; paper. 50 cents. "From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson, Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

This purpose is to be accomplished by he education of the people into a comprehension of the principles of brother ly kindness and justice, and the gradual transformation of laws and cus toms into harmony with the wisdom of love It proposes the transformation of the spiritual movement from a jealous, wranging, disjointed mass of selfish individualism into a united, altruistic propaganda for the education and uplifting of the oppressed and sorrowing multitudes of our suffering brethren. It proposes an end to the utterance and printing of shallow common places and wornout platitudes, and the substitu-tion of "thoughts that breathe and words that burn." It recognizes that "these are the times which try men's souls," and it proposes that the death grapple with the powers of despotism be now made and the victory won. Now or never is the time. This proclamation is not intended to

specify particular forms of action. This will be done by the Brotherhood in due season. But it is intended as a Tocsin of alarm; and whoever has cars to hear is requested to forward his or her name to the writer so that steps may be taken for unitary work. It is not looking o as it was the unit of the uniton. He any outward organization, or to rival or supersede others; but, one of love and wisdom-one which unites head and a home. He would enlarge the operaheart-the natural union of souls that tion of the homestead law, and think and feel alike. Hence, it will be the leaven to transform all external associations into its own image. Its work will be to induce such perception of principle, and such benevolence of feeling that society will be revolutionized of its own impulse instead of any forcible imposition from without. Address

me at 566, 11th St., PROF. J. S. LOVELAND. Oakland. Cal.

"The Watseka Wonder." To the stuhim. All welcome children, he maindent of psychic phenomena, this pamtained, should be the result of mutual nhlet is intensely interesting. It gives love, and there never would be a generadetailed accounts of two cases of "double tion of great men until there was a gen consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary eration of great and free women. One of the most beautiful of all the orator's Reynolds of Venango County, Pa. For flights was his eulogy of the word and sale at this office. Price 15c idea of maternity.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal y a discussion of the labor question, in Classics.) No author was better qualiwhich he scored employers who under fled to write an impartial and honest naid their servants and otherwise tool life of Mahomet than Godfrey Higgins, advantage of their necessitous condi and this volume is intensely interesting. tions. He believed that one day labor It should be read in conjunction with would unite and solve its own problems Gibbons' work. For sale at this office. Price 25 cents.

in a reasonable manner. The panacea for all the evils of mankind, he per-"The Relation of the Spiritual to the sisted to the end of his argument, was Material Universe. The Law of Spirit Control." By Michael Faraday. Price education, and always education. He paid his respects to society, "which knelt at the feet of wealth," and the 15 cents. For sale at this office. "The Dead Man's Message," an occuli hypocrisy of ill-accumulated riches.

romance by Florence Marryat. The author's wide experience in Spiritualwhich sought to compromise with its conscience by endowing churches and ism and her study of occult universities instead of returning it in part to those by whom it was really made. In conclusion, he held that his have prepared her to write this romance which will be found laden with gems picked up in the course of her investisuggestions were the real religion, the gation and studies. Cloth \$1. For sale real music of life. It might not be realized in a few years or a thousand, but

at this office. "Thomas Palne: Was He Junius? he believed it would eventually be the in interesting pamphlet by Wm. H. means of reforming mankind. Bingr. Price 15 cents. For sale at this

"The Occult Forces of Sex." By Lois "The Woman's Bible. Part L The Walsbrooker. Three pamphlets are em-Pontateuch. Comments on Genesis bodied in this volume, in which ques-Exodus, Leviticus, Numbers and Deuttions of greatimnoriance to the race an monoms discussed from the standpoint of an advanced social reformer. Price 50 cents. "Atlantis: The Antediluvian World." all time past, is very striking. Keen By Ignatius Donnelly. Sums up all information relative to the lost continent adherence to the right, characterize of Atlantis. He regards the description of it given by Plato as veritable history, It is intensely interesting. Price, \$2. at this office. Price 50 cents,

ions were sent abroad to convert the inchangeable. heathen. He suggsted a model church.

If there was ever a time before God nvested in the enterprise of worldnot "called." should talk every Sunday building, and had he continued unon some subject that he knew some hangeable in that line of policy which thing about, and that the building he had followed through remote ages, should be equipped with billiord and we would not to-day have a universe card rooms, libraries, etc., to make it for man to speculate upon. The various interesting to the congregation. The forces acting upon the molecules of Sunday school should also be a house matter would likely produce an efferof education, where people could learn vescence resulting in chemical combinasomething about Aeschylus, Socrates. tions and gathering matter in spherical sculpture and poetry, instead of Abraforms. ham, Isaac and Jacob. The congrega-

It is not sufficient to presume that tion of such a church, he thought, would matter and force are eternal. This is be the most intelligent in the United not a solution of the apparent design manifested in many organic forms. Dr. He would reform the penitentiaries. Paley and others have made strong Men had failed to reform the world by arguments in favor of a creator, on the punishment and death, for they would theory of design. Forces were discovcommit murder if the government did ered and named by observing the pheit. Society, he said, had the right to renomena they produced. Among them form, but not to punish. He would may be mentioned electricity, magnethave convicts paid for their work, and ism, adhesion, cohesion, gravity, etc. ge out to the world with a change of By these blind forces in conjunction name and sufficient money to face it with matter, many wonderful, physical phenomena are produced. The earth is without the certainty of going back held intact by gravity. Heat and light

Another way to reform the world was are radiated, volcanic eruptions, earthto make the home beautiful and happy, quakes, electric storms, and the much dreaded cyclones, are all traceable to hoped that the time for tenant homes these forces.

would pass away and every man have Why do we conclude that there is such a force as electricity? For the reason, we witness its phenomena. would make the sale of surplus lands What induces us to recognize the force compulsory on demand. He would called magnetism? We are confronted have a "free wife, a free mother in every with the phenomena of one body being home" as the foundation of an idea drawn or attracted to another, and we state of human happiness. He stood for have so named this force. Now in as divorce, to be granted to the man on much as we witness the phenomena of proof of flagrant abuse of the marriage life with all its conscious attributes, are •re we not justified in concluding that there quest" of the wife, if she found living is such a thing as conscious force the with her partner intolerable. He charbasic principle of life? To recognize this as one of Nature's universal forces, acterized a man as a beast who would insist on keeping a wife who despised we would no longer seek for a designer separate and apart from Nature's laws, but would look upon the marks of design as traceable to this conscious force, as naturally as we trace the falling of a stone to the force of gravity, and perhaps with as little concern as we watch the needle turn to the magnetic pole. But let as not confound these forces. Col. Ingersoll closed his suggestions We would not charge the falling of a stone to magnetic attraction, nor the turning of the needle to the attraction of gravity. Neither should we charge the volcanic eruptions, the earthquakes and cyclones to the conscious or designing force, unless they carry with them the marks of design or conscious-Dess

455

Life is not of spontaneous production, but all life comes from antecedent life. Now to avoid confusion and to distinguish between blind, active forces and the conscious force, we will call the latter spirit. Then man possesses a conscious, immortal spirit which emanates from the great spirit that perrades the universe. Now if we can bring the vibrations of our little snirit. organism in unison with the vibrations of the conscious force or spirit that pervades the universe, then telepathy, thought transference, and elairvoyancy C. P. BENSON. becomes easy.

Graham, Tex.

WHAT WE WANT TO DO.

The contrast between We desire to Illuminate the minds of thoughts of these brave women and the every Spiritualist. We will therefore houghts of the orthodox world during send The Progressive Thinker to new subscribers for three months for fifteen analysis, ripe scholarship and fearless | cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full parthis very interesting effort of some of i ticulars in reference to this remarkable the brightest minds of to-day. For sale offer read the communication headed "Fifteen Cents," on our lifth page.

issue. Carl L.

.6011." If it be insisted on that God should

note or a foot-piece to the subject. At any rate it may inspire a kick over the A. S. HUDSON, M. D.

beasts 263 B. C.. The first insane asylum was established by Christians in which to incarcerate monks crazed by

"From Soul to Soul." By Emma Rood Tuttle. Lovers of neetry will find gens of thought in poetic diction in this hand some volume, wherewith to sweeten hours of leisure and enjoyment. Price APRIL 10 1807

THE DESTINY OF MAN man interpretations concerning a future It has made thousands and hundreds

THE RESPONSE OF SPIRITUALISM

Dr. H. V. Sweringen's Response to a Toast Given to Him at the Banquet of the Commencement of the Fort bellef based upon the testimony of oth-Wayne College of Medicine, Tuesday, Evening, March 16, 1897.

Mr. ' Chairman, Fellow-Physicians, Ladios and Gentlemen:-Since I was in formed a few days ago by my esteemed colleague, Dr. Gross, that I would be expected to respond to the last toast upon the programme of this banquet. and that its subject would be, viz.: "What Is the Ultimate Destiny of Man?" I have been endeavoring if possible, to ascertain the motive which actuated the committee in the selection of this subject, and of myself as the speaker upon it.

My impression is that the committee was of the opinion that by the time the end of the programme was reached, if the participants therein were capable of entertaining any sentiment at all, that sentiment would be, "O, give us a rest," and that my remarks would then have the effect of a prompt and efficient hypnotic.

However this may be, I do not lay the flattering unction to my soul that the committee desired to so arrange the intellectual part of the feast, that the best of it would be reserved for the last. But seriously, has not the committee

in the selection of the subject at least, simply represented the intense but yet quiet interest now manifested in it by the entire medical profession and the public generally, (an interest which is yet too much restrained by prejudice, ignorance, policy, conventional criticism- and other environments), and chosen an individual to present it who had dared to enter into the forbidden paths of its investigation-dared to participate in the labors of a laboratory of inquiry into the mysterious?

But whatever may have been the motive of the committee in selecting the subject for our remarks, its action plainly suggests that if there is any information to be gained in regard to the ultimate destiny of the human race, the medical profession will stand second to

no class of people in obtaining it. The term "old school" is no longer applicable to the regular medical profession, While it is and ever shall remain loyal and orthodox to all old truth, it itands ready to give a hearty, orthodox reception to all new truth, well knowing that it cannot possibly antagonize the old, unless we should be mistaken in the old as being truth.

But the question is: What is the ultimate destiny of man? 1 may remark n passing that had I been allowed to hoose my own subject for discussion, I undoubtedly have selected Mould something hard,' something difficult to handle; but of course, 1 must ablde by the decision of the committee.

Until 1 began a personal investigation of this question, I was of the opinion that America was a land of "free thought, free speech, and free press,' but I soon discovered that upon the question before us, at least, thought, speech and press were only "free" to give old orthodox expression.

What is the ultimate destiny of The generally accepted answer man?" to this question is that either he will find his final avocation in walking the golden streets, wearing wings and golden crowns, playing golden harps, singing psalms and Solomon's songs and in doing all such things as we can readily imagine our esteemed confreres, Doc tors Myers and Wheelock, would infulge in when they "get there"-or that he will participate in an ever-to-be-continued bath of melted brimstone under direct supervision of a fellow creature who rivals his Creator in power and in-

of thousands to acknowldege it by name, within and without the churches within and without established schools of philosophy, within and without the walks of science, and thousands of others to accept its evidence in the form of

ers. Its sources of inspiration are the inisible hosts.

Its teachers and messengers are the creat, the wise, and the loved ones who ave passed on.

It has opened a royal or inner way to knowledge for many who are its chosen instruments, by touching child minds with facts and data, with scientific and hilosophical knowledge, with wisdom far beyond their years, and with elo quence unknown to mortal art. It not only has created a literature of

its own, in hundreds of volumes of experience and philosophy, and scores of periodicals publishing its demonstraions and advocating its propositions but it has pervaded the best literature of the age, touching and illumining the minds of such writers as Dickens, Longellow, Thackery, Bryant, and scores of

others with its living presence. Its uplifting influence is felt in every life that accepts it, and in the whole world by making the aims of life here consistent with a life beyond. It has bridged the chasm, spanned the gulf between the two states of existfince by the iris archway of love. It is establishing the fatherhood o

God and the brotherhood of man. Immortal messengers have brought the knowledge of their state of exist ence and have announced in unmistakable ways the nearness of that so-called undiscovered country.

Invisible hands have re-kindled the fires upon the altars of inspiration that had long been desolate.

Angels and ministering spirits have anew attuned the voices of morial to immortal songs, and they have rolled away the stone from the door of the sepulcher of thousands of human hearts who thought their dead lived not. Its authority is truth wherever found Its sacred books the inspirations of every age.

Its oracles and priests, those whom truth anoints and inspiration calls; its creed the unwritten law of knowledge. wisdom, truth and love;

Its ceremonials the service of a noble life: Its communion is with kindred spir-

its and its fellowship with all. Its altars the human spirit; its temples living souls."

It is the open door, the present light, the demonstration, philosophy and re igion of the immortal soul. Calm-browed and unafraid this mildeyed, open-visioned Presence views the erctofore and the hereafter, the present and the future, with equal interest and courage born of perfect truth. The well-springs of eternal life are

ners, and she bids mortals drink fearlessly at their living fountains. The "bread of life" is hers, and she

bids all souls partake freely from the ill-bounteous store. From the vintage of the spirit the vine of her everlasting kingdom is dis

illed in streams of living inspiration. Poets quaff as this golden goblet is pressed to their lips and sing the songs of the spheres. Sages gather from its open treasure-

house the wisdom of the skies. Seers and prophets, inspired anew, re vent again the forever old, forever new, immortal theme.

The mourner forgets her grief and dries her eyes while listening to the messages of love.

The weary find rest in its all-reposeful and eternal ways. The weak find strength in its unhin-

dered helpfulness. Crime, sin, and all human imperfec-

THE PROGRESSIVE THINKER.

"Sociocracy" is the tille of Professor Ward's last chapter, if He controverts-the laissez faire doctrine; he says that extreme individualism, borders on prac-tical anarchy and is highly favorable,

democracles. The individual

MELIORISM.

REPUDIATED-PES-**PTIMISM** SIMISM REFUTED-SOCIOCRACY THE GREAT SALVATION.

An exposition of Pessimism by W. H. Burr appeared in The Progressive Thinker about a yearago. He remarked hat the word was not found in Webster's Unabridged Dictionary. Neither is the word Meliorism. And the latter as a distinctive philosophy, is still more recent than Pessimism. The word Mellorism seems to have been first used by George Eliot, who was neither an optimist nor a Pessimist. She held to the middle term which she invented and called herself a Meliorist.

Professor Lester F. Ward, of Washington, D. C., whom I am inclined to rank above Herbert Spencer, in his 'Dynamic Sociology" 1883, now a text book for post graduates in several universities, defines Meliorism as "human itarianism minus all sentiment." And in his later work, "The Psychic Factors of Civilization," 1893, he says:

"The philosophy that stands opposed to Pessismism and must ultimately triumph over it is not Optimism, which is the gospel of inaction, but Meliorism, scientific utilitarianism, in which is spired by faith in the law of causation and the efficacy of well directed action." his interests. Happiness he defines as "a condition of continuous or constantly recurring pleasures, of whatever class, predomnating largely over pains." He further says:

"Pain in and of itself is evil--the only evil. Yet viewed in the dry light of sci ence it is good if there is any good, for it is the sole guaranty of life itself This, then, is the origin of evil, and for ever closes the great debate, while at the same time it furnishes the ultimate answer to Pessinism, asceticism orientalism, and all the isms that bewail the sufferings of the world."

I quote further: Great thinkers are condemned no for their theorems, but for their corollaries, and further analysis often proves that the latter do not logically flow from the former. It was so with Hume, so with Voltaire, so with Comte, so with Thomas Paine, and it was so with Schopenhauer. The two great philosophical heresies of Schopenhauer were his Idealism and his Pessimism. Both these he believed to follow from his two basic conceptions, his Satz vom Grunde (Law of causation) and his. Wille (will) The former was the first philosophical establishment of the law of causation in nature, now recognized as the foundation of all science. The latter was the first enunciation of the unity of psychic and physical force, the highest and most involved example of the law of the conservation of energy, form ulated much later by the Physicists. If as most persons believe, truth is really to 'prevail,' then, when Pessimism and Idealism shall have become historic curlosities, Schopenhauer will be uni-

versally recognized as the philosopher who created two epochs. "With the first of these philosophic fundamentals we have here nothing to do. It belongs to Cosmology and has received universal acceptance. The second is the essence of our present theme. and is scarcely known, much less under stood, even by those who devote them selves to philosophic psychology. It is the practice, whenever Schopenhauer's name is pronounced, to throw up the hands and exclaim, Pessimist! Those who read his books skim over everything else, till they reach his pessimism and hang spellbound over this alone. The more it is condemned the more greedily it is devoured. Yet those who denounce it most vehemently are those

who have not read it." The author proceeds to say that Schopenhauer's Wille is nothing more than, desire-the universal soul-force constitutes the only basis of th

HOME AND WORK.

To the Editor:--I have in nowise forgotten you, nor the corps of workers engaged on your valuable paper, though have been silent for a long time. I am as much interested in the Thinker as when we were neighbors and I was privileged to drop into your sanctum and learn by word of mouth of the pro-

tocracy, though not a form of governson, notwithstanding we have had the ment, is wielding as great a power as any government has, ever wielded. blessing of home comforts all winter. Our labors have been so near "The Hub," we have had the double advant-Monopolies are taxing, the consumer from 25 to 75 per cent of the real value age of home and plenty of hard work. of the goods. An excise tax to that With the exception of my recent trip amount on all products would justify to Philadelphia, our appointments dura revolt. Society can escape this coning the season, have been within a few quest of power by the egoistic intellect. hours' ride of home.

It has supplanted autocracy by aristo-I might have sent you items that cracy and this by democracy. Most of would have been of interest to the the European monarchies are practical cause in a general way, and reports of has local work that would have been en reigned long enough. He should not be couraging to those connected therewith denounced nor blamed. He should be praised and imitated. Society should ere this, but I know the majority of readers who patronize the Spiritualist imagine itself an individual and becompapers consider space taken by such re ing conscious of its interests should nurports can be used to better advantage sue them with the same indomitable and knowing that you always have val-nable articles "pigeon-holed waiting will with which the individual pursues their turn," I do not like to introduce

Already is there a movement to this my communication too often. end. For the first time in this country a distinctive industrial party has been formed. In the Forum for June, 1887, Prof. Ward pointed out as the true solu tion of the great social problem of the age, "the establishment of a genuine people's government, with ample power o protect society against all forms of injustice, coupled with a warm and dutiful regard for the true interests of each and all, the poor as well as the rich." Four years later the Populist party was organized at Cincinnati.

Ethics as a factor in civilization, i I was not a little interested, and some practically ignored by Prof. Ward. He what amused over the communication s unable to see that Herbert Spencer from Professor A. B. Severance in refer has found a scientific basis for it, or ence to my "write up of the Baxter that he means anything else than the What a terrible thing it was funeral." old basis. What he says that is new in for me to invoke the presence of our spirit friends-to express the earnest his "Principles of Ethics" is no part thereof. "As treated by him it is a lesire of my soul that we might be enpartisan defense of individualism, amounting to practical anarchism." abled to make "the best conditions" for he return of the lately arisen wife and 'It would probably be better for permother, whose remains were surrounded sonal morality if ethics were only taught historically and philosophically." by friends who were endeared to her luring her pligrimage among them. Professor Severance, and Elvira L JUDEX.

Allen, (whose article endorsing Mr. The above article in manuscript has Severance, "Sensible to the Last," ap-peared in a late issue,) - are old-time

been read by me, and I have but one riticism to make, Professor Ward friends of mine. They ought to know snys: "No one is capable of balancing the that among all their acquaintances there is no one who objects to "the profits and losses of life." Just so; and will anyone be better able to balance whining cant of the church" more than myself. They know now, as well as they will after I have made the statethem when Sociocracy succeeds Democ racy? Will the time ever come when nent, that I have no faith in a person the question can be decided whether al God, nor do I invoke such a being man is happier in a civilized than in a They know I have always urged that no Spiritualist should ever yield their individuality to any spirit and that I do not believe "in begging the dear spir-its to come." I however believe in

prayer, as I believe in breathing, eatng and sleeping, because it is as natural, Montgomery defines prayer as "The desire of the heart, uttered or unexpressed." Among the definitions given by Webster, is this: "An entreaty, or arnest call." My critics object to "au entreaty, or an earnest call" in the

presence of an assemblage, because it "aping the church." One of them lectares emphatically that it is a silly idea to call our spirit friends, because they will bless us whenever they can, and do as much for us without our pleading as they will when they are urged to come. This may be true; but who that has ever been blessed with a spiritual experience, whose soul does not sometimes go out silently, earnestly,

ward none and charity for all." I do not desire to become an ape, nor a dogmatist, and I long since came to the conclusion that each one must do his work in his own way. At the present time Mr. Hull and self

are domiciled in Boston, as we are in the midst of the "Anniversary Jubilee," which covers nearly one week. Ladies' Aid" commenced the celebration the 26th. The following Sunday "The

Temple Society" (of Berkley Hall) hold three sessions in Odd Fellows' Hall, Monday, "The State Association" holds three sessions in Berkley Hall. Wed-

great assistance.

CHRISTIAN METHODS.

GLORIOUS GOSPELI-GLAD TID-

INGS!

and Biblical standpoint.

tioned or implied.

cess before them."

deeds of the law."-Rom. iii:28.

Faith supplemented by "free grace"

everlasting life, and he that believeth

not on the son shall not see life but the

That settles it against the poor, un-

heaven is made free and easy,

"The end of life is not to do good,

nesday, "The Veteran Spiritualists Union" holds a convention in Horticul-Why remain in ignorance? Why don't you keep posted in regard to the tural Hall; Wednesday night the Jubilee concludes under the auspices of great Spiritualistic movement? Prof. "The Helping Hand," in their place of meeting, Gould Hall. The best of talent Barrett delivered an address before the National Association of Spiritualists. in every department has been secured It was an important one, and should be for all of these meetings. You may know we are busy at this time.

read by every Spiritualist in this broad land. We have had his address (which I cannot conclude this already toc long communication without saying "The Spiritualists' Training School," covers three pages of The Progressive Thinker) and five other important lecwill positively open on the first of June. tures and articles embodied in one paper, Arrangements are under way, and inwhich we propose to send forth to illuterest in the enterprise increases. More minate the minds of those who have not concerning this in the near future. Sufhad an opportunity to read them. fice it to say that the opposition to the The first page of this paper contains. movement, in nearly every instance, comes from those who are the most in helect ure by Col. Ingersoll, given in a need of just such discipline as the pro-Chicago puipit. It scintillates through-

posed "Training School" will give its out. pupils. The leaders in the movement The second page contains a highly indo not claim that it will be possible to teresting lecture by Mrs. Cora L. V. "Impart mediumship" or fit any and Richmond, on the "Dwellings of the every one for the platform, but to those who "have the gifts," and to those who have an aspiration to enter the Spirit-Dead."

The third page has a splendid article. ualist field as persons well fitted and on "Science versus Theology," in review "apt to teach," the school will be of of Andrew D. White's two superb volumes. With good wishes for workers and

The fourth page has another excellent readers interested in the Thinker, I am most cordially, MATTIE E. HULL. lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

5

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

Spiritualists, keep posted in current

subscribers.

Spiritual events.

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

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

three pages. We will also, in connection with this altho' a vast number of Christians think so."-Rev. Dr. Jackson, Columpaper, send out another equally as valu-able. The first page contains an excelbus, O. Notwithstanding the adverse opinion Notwithstanding the adverse opinion of "a vast number of Christians," Dr. Jearned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, Jackson is right from a truly Christian "The Night the Light Went Out," ex-Christ specifically settles this point hibiting many of the inside workings of the Catholic Church. Besides the adwhen he emphatically states that "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Good works not mendress by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through "Man is justified by faith without the Oulja. The second page has a startling statement in reference to the "Romish Octopus-It Is Winding Its Poisonous "To him that worketh not, but believeth on him who justifieth the un-Coils Around Washington." The poem godly, his faith is counted for righton the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully cousness." So the ungodly is safe, if he devoutly believes on one who justisuggestive. The third page has a strikfies the class to which he belongs. ng illustration showing how the Romish church treats heretics. This page and substituted for works, and the way to the fourth also have a continuation of None the "Romish Octopus." The fifth page but fools and idlots will travel the long, has that remarkable poem, "St. Peter At the Gate." Every freethinker should rough and wearlsome way of duty and self-sacrifice when the smooth and flowread it. It is full of excellent "points." er-skirted path of faith lies of easy ac-It also contains interesting facts in ref-orence to the Romish Church and offi-"He that believeth on the son, hath

ces. The sixth, seventh and eighth pages have the following: "Monaster-ies and Convents-Where Those Alive Are Entombed." "Rider Haggard and wrath of God abideth on him."-John the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

suspecting heathen. Since the commencement of the Christian era fifty Every Spiritualist in this broad land eight generations on our planet, num should have these two papers. Our regular subscribers have already read ering each 800 million, have died with out ever hearing of Christ, making the their contents. For Fifteen cents we awful aggregate of forty-six billion, will send the Progressive Thinker for four hundred million of unsuspecting three months to all New trial subheathen who unwittingly dropped into hell without being apprised of the fact scribers and also send these two valuable papers.

savage state, or even happier than a clam? W. H. BURR.

DEMONOLOGY. THE THEOLOGY OF THE "DARK

COMMENT BY MR. BURR.

AGES"-CHIMNEYS OF HELL-HOW THE DEVIL APPEARS TO MEN.

Scientists are aware, of the survival in man and animals of certain parts that were once useful in their physiologica make-up, but which by the process of evolution and as the result of changed conditions and environments have be come inoperative and outgrown, and of no further use in the physical economy. The same law holds good in the realm

of theology, as is demonstrated by the fact that in this year 1897 there exists in Germany institutions approved by entreatingly toward the dear ones who the state in which are taught doctrines that smack painfully of the dark ages. In the University of Munster, Westphalia, Prof. Lautz teaches theology in which the volcances of this earth are declared to be the chimneys of hell, and the devil is regarded as constantly propagating new living beings after his own kind on this globe; Prof. Leistle, rector of the Lyceum in Dillingen, Bavaria, teaches of the various forms in which the Devil still appears to men -in the shape of a goat, a fox, a wolf, lion, bear, dog, snake, etc.--and gives exact methods by which to recognize Satan below this outward cloak ัลมd how to exorcise him. This gentleman, Prof. Leistle, in fact, has just published voluminous book on demonology, in which all those things are set forth in detail. A Jesuit father, Lehnkul, has written a theological work for the use of Catholic missionaries in Germany, in which he expressly maintains that the Devil holds intimate intercourse with men and women; and another Jesuit. Rosiguoli, in a book published at Paderborn, tells remarkable tales of the appearance of late years of Satan and his assistant devils-and of the means of escaping his tricks and assaults. All in these teachings and writings are lorsed by the bishops and declared to e sound theology. During the Dark Ages this theology vas generally taught and believed, but the progress of science and enlightenment has gradually dissipated such diabolic notions, except in such dark nooks as the University of Munster, be no answer to the Pessimist. Life with its iron-clad non-progressive pro ogenre This theology of the Dark Ages was formerly held to be Bible truth, to doubt which was "heresy" and "infidelty," and to criticise it was to assault he Bible itself. Forced by the progress of science and ethical ideas, theologians have been compelled to abandon the old notion and adopt a new interpretation of Bible teachings. This has been the course of Bible theologians-when driven from one Bible fortress, they have executed a flank movement and taken up a nev position, and defend themselves with ew ammunition-a new interpretation

PRAYER - INVOCATION - SILENT - COMMUNION-HARMONY.

to the spread of Plutocracy. Many honest political economists are still lured by its specious/claims. Herbert Spencer defends it to the most extreme length. It will require a titanic effort to dislodge it and rescrip society from its rapacious jaws. But it need not require a revolution td-substitute Sociocracy for Democrady. Government needs to be strongtheaped in its primary

gress of your work. quality-the protection of society. Plu-Mr. Hull and I have had a busy sea-

I would like to say much in commen-dation of many of the contributions that grace the pages of the Thinker, but will not take the space or time here. I must however refer to the articles from the pen of Hudson Tuttle, on "Lyceum Lessons." He is supplying "a long-felt want" in the direction of Lyceum work. and I know his efforts must be appreclated. Every one of the contributions under this heading has been valuable and furnished much food for thought, He seems especially gifted in that line.

fluence.

However difficult it would seem to credit the latter destiny, it no doubt accounts for the autmated discussion which occurred recently between our worthy colleagues, Doctors C. B. Stemen and Maurice Rosenthal, upon the merits of asbestos as a bathing-suit material.

You ask me 'What is the ultimate destiny of man?" In all becoming humility, I answer: I don't know. Nor does any man know. That word ultiwate renders your question unanswereternal progression be true able. If there will be no "ultimate." It is my opinion, however, that the committee intended to ask: "What is the ultimate destiny of man's present existence? or does death end all?"

That what is called "death" is the ulfimatum of man's present existence, requires no argument to substantiate. It universally accepted as true. But whether or not his existence ends with leath is a question upon which even Bishop Foster has expressed his ignorance. It is therefore absolutely necessary that some knowledge beacquired to satisfy the craving intellectual hunger upon this great question. I assert most positively that some knowledge has been acquired upon it, and that I have shared in the acquisition of that

knowledge to such an extent as to enable me to declare most emphatically that death does not end all. This is not the time or place to give you that knowledge. Suffice that knowledge is pased upon evidence which appeals to my natural senses for the proof of its reality. I may be damned for believing my senses, but I'll be damned if I can

help it. Death is a delusion. It is the most collossal scarecrow of the ages. It is our warmest friend in the disguise of a most malicious enemy, of the "king of terrors," of a "grim monster." I have no more fear of death than I have of going to sleep. I have in common with humanity a natural fear and dread of physical pain and suffering which often precedes death, but for the articulo mortis or death itself, I have no dread whatever. This is something I could aot have said a few years ago, and is the result of what investigation I have been able to make of the subject. With Bryant I can now sing:

"Beside the massive gateway, built up in years goue by, Upon whose top the clouds of eternal shadows lie.

While streams the evening sunshine or quiet wood and lea, I stand and calmly wait until the

hinges turn for me. "I mark the joy, the terrors; yet these

within my heart, Can neither wake the dread nor the longing to depart;

And in the sunshine streaming o'er quiet wood and lea,

I stand and calmly wait until the hinges turn for me."

Heretofore, between the spiritual and material realms the gate had not been left even "ajar" and "faith" and "hope" were our only consolation. But now the knowledge of a future existence is reaching the man of science in his labpratory or study, and he is ready for the demonstration of immortality.

It has walked into the churches of all denominations, religious and tongues; has stood beside the clergyman or priest or ministrant, and has whispered the message of immortal life. It is proving itself a solvent of all religious and philosophies by correcting crroncous ideas born of imperfect hu-

tions and shadows fade gradually y surely before its all potent light. The whole world touched, awakened. thrilled, aroused from the lethargy of material propositions and dogmatic as-

sertions, from charnel houses of the senses, the tombs of death and despair. from sepulchers wherein their hope and faith and highest love were well-nigh buried, turns toward this new day-dawn saying, "Is not this the light that light every man that cometh into the world?"

GEMS OF THOUGHT.

If will is force, and thoughts ar hings, thoughts must be made up of thought individualities: as all things congealed are aggregations of units visible or unvisible; these individualities of thought substance must sustain the same relationship to us, as our individuality relates to God's higher personality of mind as a whole. That is thought, or magnetism, made up of units or atoms of mind, without destroying the one personality of mind as the originator, of thought force, or will.

Thoughts are things! and each particle of that thought substance, atoms of thought, which are our thought children; shaped in impressions by the form of thoughts we may express. Let our thoughts be good thoughts then, that we may witness the harvest of growth, in after life, with impressions our mind has made upon them, with tendencies of growth toward goodness and beauty

Every re-incarnation of the atoms in physical forms adds to them mental impressions that designates their after life tendencies of mental growth, when their individuality takes on larger personal form, and a physical body of their own. Every atom has a central force within it moving in love towards some atoms and hate for others by moving away from them, must possess an atom of mind, as love and hate are mind attributes.

If all worlds and solar systems in this universe are revolving around some central force of love and attraction then all things must be governed by the law of love. And as love is a mind power, thus all things are moved by God's Omnipotent mind of love, as a dominant force and we but atoms of Its infinite mind. LAURA A. SUNDERLIN NOURSE.

Moline, III.

WHY REMAIN IN IGNORANCE. You should read Col. Ingersoll's mast erly address. You should read Mrs. L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should "Tie road about the Roman Octopus and The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists. For full particulars read the announcement on the 5th page headed 'Fifteen Cents."

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises hree brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status at last comes through death and non-of Woman in the Bible; The Christian existence. Pessimism is the product of Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

real science of mind-that it has nothing to do with the rational faculty, which is something extremely modern-that it is blind impulse, the dynamic basis of mind, and as much older than intellect proner as the Eocene period is older than the glacial epoch. In "Dynamic Sociology" he treats the Wille as a phantom, consigning it to the limbo of paradoxical myths, and sees no reason for clinging to what is shown to be only a will-o'the-wisp. And in his "Psychic Factors" he closes the chapter on

Schopenhauer as follows: "The pre-eminent service which Schopenhauer has rendered to philoso-phy has been that of turning the current of thought out of the old and hopeess channels of objectivepsychology into the new and promising channels of subjective psychology. Here and here

alone, is there hope for the science of mind." Professor Ward's refutation of Pessimism is briefly as follows: .

Pessimism is the negation of pleasure. The satisfaction of a desire terminates it. Is the painful state called desire continuous up to the time when it

cases? To say it is not is to deny the existence of pleasure, relegate happl-bess to the limbo of delusions and make Pessimism the only true philosophy. The answer comes from psychometry All psychic phenomena consume time If the act of gratifying a desire were absolutely instantaneous there would

> would be a struggle with no reward but that of putting an end, one after an other, from childhood to old age, to the intolerable scourges that successively beset us. No one is capable of balancing the profits and losses of life. The reality of pleasure and happiness must

be proved by the senses, the highest criteria of truth, if simple sensation cannot be relied upon, there is no certainty anywhere. I put a lump of sugar on my tongue. I declare the sensation agreeable. Who can gainsay it? If 1 do not know it myself, then there is nothing I can claim to know. Now the pleasurable sensation is not instantane

ous nor brief; it lasts as long as the sugar lasts, though diminishing in force from an apparent gradual exhaustion of the capacity of the nerve to respond to the stimulus. Now what is true of the lower senses is certainly true of the higher. The mental state is a continuous one, and in the higher emotions the duration of the pleasurable state is greater than in the lower ones. While n the primary physical form of satisfying love it is only momentary, in the

secondary, spiritual form it seems to be indefinite in time, or so long as the ob ject is present. And what is true of love is true of all other permanent pleasures and enjoyments. And this h the refutation of Pessimism. The de spairing view that Schopenhauer and Hartmann take, borrowed from the philosophy of India, is based upon the supposed necessity of the existing woes of life. With them it is the Will perpetually driving its victims on loward some goal of relief which is never attained, or if attained in the sense of the pain being simply ended, another and a

new scourge is applied, and so on in-definitely. Therefore they see no hope except in denying the Will, resisting its power, abandoning all hope of happiness, refusing every proffered good, and letting every function cease until relief a hostile social state. Its answer is the substitution of a friendly social state. If this can be done it will disappear.

of Bible meanings, 1 5 A noted Bibliolater quite recently as erted that the Bible has withstood the ssaults of criticism.

Yes-and the way it has done it, has een by its theological defenders' trans ferring their position behind the ram parts of a new interpretation-and when driven from that, they will continue the same tactics. In this manner the Bible will ever be

11 14 X-RAY.

"Commentaries on Hebrew and Christian Mythology.²⁵ By Judge Farish B. Ladd, LL.B., of the San Francisco Bar. This book is of mbre than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just

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

may not be affected by any words of ours, we know they are by our thoughts. In one sense, "Prayer may not avail among our Spirit Friends," but the outpouring of our aspirations affects usmakes us receptive to the inspiration of the higher powers. In other words, our earnest prayers open the doors of our souls, and puts us in a condition to receive the grander light.

There is another reason why invocation, is sometimes desirable in an audience. In order to secure good results. it is highly important there should be harmony between the speaker and his listeners, that there should be a concen-

tration of thought, a unity of purpose; sometimes the reading of a poem will produce the needful-condition, at other limes the expression of the uplifting thought of the lecturer or some one in the audience. .There are some people

who recommend "a few moments of silent communion," claiming that the expressing of an "entreaty" is a form esembling the church. If all who at tend our meetings were united in thought, consequently in spirit, a few moments of so-called "silent prayer' might accomplish the result. But we know there are persons of all kinds of thinking in our audiences, and in many instances the chatter that is kept up in the hall until the moment the meeting is opened is bewildering, especially to a sensitive. There are persons who cannot "concentrate" their mental forces only as they are led by some other. A lady, whose business was that of trim-

ming hats, once said to me, "I make up several designs of hats from those I Old Records." Told by Paul Carus. This book is heartily commended to stusee in the audience during the period of silent communion." I have frequent-ly heard persons say: "I always think of everything I don't want to, when I try to concentrate my thought." Words Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit, are often necessary to lead the mind and as thought through words becomes Price \$1. For sale at this office. united, a perfect rhythm is created in the atmosphere, and the result is harmony.

If my critics do not feel the need "of such nonsense" as the rendering of an invocation at the opening of the service (they may object to that word as sounding "too much like the churches,") it is their privilege to dispense with it. As stated in the beginning, it is as natural to pray as to breathe, to sleep and to Why not object to these because the church-people breathe, eat and sleep? Why not object to singing and preaching in our Spiritualistic meet-ings? Why hold meetings on Sunday it all, as it is the day for church gatherings? I cannot understand why we should eschew any good thing because it is in vogue with church-people.' Are and Laws of Creation." By Hudsonwe not in danger of becoming a little Tuttle. A well-known and most pro-

churches?

on Spiritualism, I am known as one who has no sympathy with hypocrisy, also as one who never caters to the church When I poetize or sing, I do so because my nature com lels me to do so; when enabled to ex ress something of the harmony and sthim I feel within, I am assisted intermental conditions. When gratil | | and aspiration well up

every detail as to be practically beyond within my soul, it is breathed forth a the reach of adverse criticism. Price naturally as the birds sing, without any 25 cents. For sale at this office, hought of what is done in the church Even if such expression benefited no one else, I am always better for il With all deference to my friends who think I have "so much nonsense mixed even tenor of my way, "with malice to 1 pages. Price \$1. For sale at this office. three books at cost. with Spiritualism," I shall go on in the

Bear in mind that by New subscriber they never heard, was the cause of we mean one who has not been on our their endless misfortune and misery list for at least three months. Those of Millions for hell and that, too, of the no our present subscribers who wish to buy blest and best men and women who these two papers can have them both have ever lived, while a select few of now for five cents. All of our regular the John Calvin and Torquemada type subscribers have read their contents. are enjoying the transcendent beati-Send The Progressive Thinker three tudes of a seven-by-nine heaven. The months to some friend, and thus get latter few were ignorant and mean him interested in the cause. Stamps enough to embrace the popular faith, taken on small orders.

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We sincerely hope that no Spiritual-

ionorable, as to take advantage of this

offer, by continuing his paper when the

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VERILY, WHAT NEXT?

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like the Indian's tree, so straight that we lean just a little the other way, in our effort to get away from the

Wherever I am known as a lecturer

iŁ

"are always willing to come?" They that failure to l while countless myriads of the former

Hi:36.

In floods and whirlwind of tempestuous

Glorious gospel!"

Smith's Fork, Tenn.

eth forever!"

The damned shall groan, fire of all kind and forms.

In rain and hall, in hurricanes and storms. Liquid and solid, livid red and pale,

Such is the description given by a dis-

tinguished Christian clergyman, of the houndless inferno propared by the Christian's "Heavenly father" for the eternal dwelling-place of ninety-nine hundredths of his earthly children. "Glad tidings! 'Let the bells in gladness ring!' 'Praise the Lord, for his mercy endur-"Selah!" Oh! Chris-

tianity, where is thy shame! WARREN SMITH. paper-one dellar. "The Gospel of Buddha, According to

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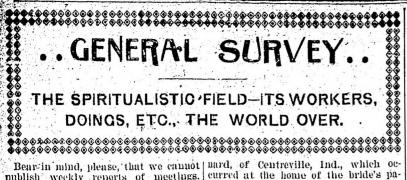
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THE PROGRESSIVE THINKER.



publish weekly reports of meetings, curred at the home of the bride's pa-Whenever a change is made in speak- rents, near this place, on March 17. The ers, or anything of special interest, send wedding was somewhat novel from the as a brief item, please. A great deal fact that the groom is an Episcopalian, can be expressed in a dozen lines; but and the bride a Methodist, and a min-long reports will not be used. Meetings ister of the gospel of Spiritualism perare of local interest only. We extend a formed the ceremony. We have suc-certial invitation to all speakers to send ceeded in creating much interest in our in their appointments to lecture, and beautiful philosophy in this. vicinity, general movements, which will be read and some of the most beautiful develop by at least 40,000. We go to press early ments are following. We are pleased to Monday morning, and items must reach note the wonderful progress our cause us as early as Friday or Saturday in is making in all parts of the country where we have visited during the last order to have immediate insertion. Communications must always be ac- autumn and winter."

addressed.

stage, standing room.

chemists."

companied by the full name and address M. B. Welcher writes from Marcellus of the writer, or no attention will be Mich.: "Dr. A. B. Spinney, of Reed Daid to them.

6

J. E. Ferris writes from Lincoln, Ne- betures on physiology and hygiene at We are doing what we can this place, which were very interesting braska: here to advance the cause of Spiritual and instructive, and those that failed to ism, and are succeeding admirably. The society is under the management of have been added to their stock of knowl-Mrs. C. L. Johns, who is one of the best test mediums that has yet visited Lin-ney also gave three lectures on human coln. The G. A. R. hall is crowded ev- tality and Spiritualism, which were of ery Sunday evening to witness her won- the highest order, and were highly comderful tests, and the people of this city of universities are becoming awake to the great truths of a future life and the great truths of a future life and the speaker, and can do full justice to spirit return. We hope to keep the light any subject that may be assigned him." burning until spiritual truths become known to all and appreciated 'as they should he."

A. Markley writes from Topeka, Kan.: "There will be a spiritual camp-meeting held in Garfield Park, Topeka, Kan., commencing September 4, and continuing over three Sundays. The best speakers and mediums will be secured." F. F. N. writes from San Jose, Cal.: "1 desire to write of the most excellent believers and non-believers allke, grand work that is being done here by Dr. and beautiful. We know a great deal work that is being done nere by the new of good has been done, and all who are Coonley. He is organizing the new of good has been done, and all who are Spiritual Church and his labors are well Spiritual Church and his labors are well Spiritual Spiritualism will be satisfied by having taken in Spiritualism. He is a young man and his lectures are of a higher order than those commonly heard on the spiritual platform, and he is a very Spiritualist." forcible and logical speaker as well, and to hear the wonderfully sweet music

given while he is in trance condition, is an Inspiration indeed. His control uses two instruments at one time, and to say the music is grand don't begin to express it. It is the maryel of all who hear it. He also gives tests at the close of the lectures, and they are as hold our thoughts in association with fine as any 1 have ever heard, often giv-ing full names and dates. I enjoy a good lecture, and Dr. Coonley's address part of April, and may be addressed at on last Sunday was all that the most critical could desire. The subject was Knowledge vs. Superstition,' and he us, forwarded, when en route." held the crowded hall almost breathless for an hour. I only wish the cause had more workers as thoroughly in touch ley, and as ready to assist others to the city united to hold Sunday evening light. Long may such laborers live to services in a theater during February. break down the barriers of ignorance

and superstition." the East where he has been lecturing Rapids, Mich.: "This city has had a B. F. Underwood has returned from to full houses in New York, Brooklyn, Boston and other cities. He will make another trip East in April. Those who wish lectures by him should address him at once at 2653 Evansion avenue, Chicago, Ill.

Mrs Minnle Wood writes the follow-Ing appeal, to Spiritualists: "I wish to dematerialization, a profusion of volces, appeal to your generosity. On my way from California to Massachusetts, 1 stopped off here to visit a Spiritualist made and demade right before you, the friend. While here the house was burned down and I lost all my personal

per. His literary work alone is worth \$50 a year to each Spiritualist. May he continue among us through a long au-tumn that will merge into a spring in which there will be a sweet Easter to

him and us, without any winter." P. Miller writes: "Mr. G. W. Runion, from near Muncle, Ind., made us a visit and gave us a grand trumpet scance, April 1. All got messages from their loved ones from the other side. Two trumpets were used. There were independent voices, singing and talking at the same time, playing musical instru-

ments and ringing bells." The First Spiritual Temple Society meets at 7820 Hawthorne avenue (Auburn Park), every Sunday evening at 7:30 o'clock, J. C. F. Grumbine is the permanent speaker. The school in metaphysics, psychometry, inspiration, psycopathy and clairvoyance convenes at the same place during the week. Friends in the city and strangers out of town are most cordially invited.

May F. Ayres, State Secretary, writes: "The Michigan State Spiritual Association has engaged G. H. Brooks, of Wheaton, Ill., as its State missionary to commence his labors at once. All societies chartered or not can secure him by corresponding with him or the

State secretary, at Lansing, Michigan. Wherever he works he is expected to be furnished hall and entertainment. He will also organize lyccums. Also wherever grove meetings are desired, his services can be secured." H. S. Mitchell writes: "In your issue of April 3, Divine Wright, in the com-munication headed "A Fragment of Old Superstitions and Intolerance,' has

plimented by all that heard him.. Bro, made some mistake as to dates, if I un-Spinney is a very deep thinker and a derstand him rightly, viz.: Second column, line four, he says: "It may be protested by some delvers into deep and A. B. Severance, the well-known psycurious records that the statutes of chometrist, has taken up his residence James I., passed in 1603, was repealed under Henry VIII. in 1730; also line at North Chicago, Ill., where he can be twenty-two, he speaks of the 'repealing statute of Henry in 1736.' The facts are that Henry VIII. reigned from 1509 A. D. Perry writes from Tomah, Wis.: "We had Mrs. Clara L, Stewart, a trance and inspirational speaker, from to 1547, nearly one hundred years be-

Stevens Point, Wis., with us for ten fore the time of James I. The king who days in January, There were four lec-tures given, which were pronounced by ruled England in 1736 was George II., who ruled from 1727 to 1760." The Band of Harmony will meet Thursday, April 8, with Mrs. Lhomme-dicu, 7748 South Peoria street. Take

South Halsted street electric or Wentworth avenue electric. her come and give a few lectures. Her E. W. Sprague, missionary for the N. charges are reasonable, and you will S. A., and now working in the State of also find her a grand, noble and true New York in the interest of a State association, has open time for the coming Ella Gibson Magoon writes from camp-meeting season, and can be en-Kansas City, Mo.: "After a trip of some gaged to lecture and give platform weeks, extending from Louisiana tests. Address him as follows until through Texas localities, we are turning June 1: 965 Grove street, Meadville, Pa.

our faces once more northward, and are E. Summers writes: "Meetings at 151 glad to meet old friends and familiar East Randolph street, Sunday afterfaces once more, though many new noons, under the auspices of the Indefound friends in the Southland will pendent Students of Nature, and direction of Mrs. M. Summers, continue to increase in interest. Dr. Hasenclever and Mr. Grubb have recently added great enthusiasm by their lectures and any time at 1012 New York Life Buildreadings. Attendants are surprised at ing, from which place mail will reach the revelations they receive from these three medlums."

A trend of the times. In unity is Mrs. Cora L. V. Richmond, vice-presstrength. In Taunton, Mass., pastors of ident of the N. S. A., goes on to Washall the Protestant denominations in the ington to attend the quarterly meeting of the board, which occurs on the 5th. A convention is arranged in Washing-The people filled the theater, seats, ton for the 6th, with all the speakers on the board to help.

H. W. Boozer writes from Grand J. J. Jones writes from Philadelphia Pa.: "I have no special words of praise spiritual feast. Perhaps one hundred to offer The Progressive. Thinker, each persons have seen the full flower of phenumber being a self-evident fact of its own merits. On the same principle nomenal manifestation in the materializations from Mrs. Tripp, of Chicago. I never 'praise God,' he not seeming to We had exceptional conditions in a be in any particular need or want of my 'holy of holles'-h place used for the one adulation."

purpose alone, the production of physi-Geo. H. Brooks returned from St. Jo cal phenomena. Materialization and seph, Mo., last week. The society there is by far in a better state than when he recognitions, faces without vells, lace went there. They had had sad expemade and demade right before you, the riences with some who had been there. and the society was greatly weakened; realization culminating in beautiful but they are united now, and in time work. They celebrate

Items Suggested Dy, or Gleaned From, Spiningalist Exchanges. 4

The World's Advanced Thought of Portland, Oregon, shys: "The Pro-gressive Thinker, has sleadily improved since its first alfpearance, and it is now one of the chelfpest, most popular and widely circulated of the Spiritualist papers. It is offly one dollar per year." Dr. E. D. Babblit enys: "We know from countless facts that we have a more interior vision, ba more spiritual

ear and a greatly quickened power of feeling, all of which can be brought into action by the psychic ethers when not smothered by the coarser animal ethers which we use in the oldinary conscious ness of every May life. With this refined vision we can see a more glorious phase of all the universe around us inluding spiritual beings, for the psychic lights and colors are immensely penetrating." Dr. Babbitt is now a resident of California. He is the author of several popular works and knows whereof he speaks.

"Health is not merely a luxury, it is a necessity," and Col. Ingersoll would have "good health" catching, thus reversing the usual methods of epidemic diseases.

Our good Brother Newman has had right royal reception in San Francisco. Everything that was said in his favor was decidely sweet, refreshing and cheering, and ought to have increased his height six inches at least and made him in that proportion more weighty But did it increase his subscription list? J. C. F. Grumbine says: "Whether such an institution as the N. S. A., shall

exist is at the discretion of those who are interested in its behalf. It does its work when it discharges dis business obligations; it exceeds its office when it enters the field as an exponent of Spiritualism."

"The powers of the soul are so various and countless in number, that one may lesignate the forces that emanate from it, and yet have to invent new ones. The world, generally, is disputing about the names given to these forces. Some | Kingdom with great bitterness of spirit. maintain that hypnotism comprises the powers of the soul; others, magnetism;

others again, auto-suggestion, and so on. None of these disputants know. what the powers of the soul really are, and what it is that heals. They per-ceive that certain manifestations follow the observance of certain rules, and give it a name, and then quarrel with all who give it a different name. Until men cultivate and practice Love and Wisdom they will continue to quarrel about names." So says the World's So says the World's Advanced Thought.

"A heaven-born soul will not, even in his dreams, play the Sensualist." Of course not, for he has never tasted of the "forbidden fruit."

"The Universe is only Man written large," says S. A. Merrill. Quite anthropomorphic that, including both God and the Devil. What next? Mrs. R. S. Lillie is still in California

where she seems, to the doing a good work. Referring to the statement that the Fox sisters at one time denied their mediumship, Mrs. Lillie in an address. in San Francisco, Cal., said that the Fox family were all church members and the mother a praying woman. Spiritualism was of the Devil, why did not God answer, that, good woman's prayers and suppress those early manifestations instead of permitting them to spread like prairie fires all over the civilized world? Referring again to the exposure of Spiritualism by the Fox girls the speaker said that Christianliy had its Judas and Peter, and Spiritualism had its Maggie and Kate."

"Resistance to tyrants is obedience to The greatest of all tyrants is the God.' Catholic church in Spain, in some sections of South America, and in various localities of the United States. In opposing that church, one demonstrates his obedience to God.

"When we realize the God in us-that we are God-that we are infinite, death will indeed have lost its sting, and the grave its victory. Then, in fact, there will be no death. Man will be so spiritual that, like Ellijah, he will be seen to So says Moses Hull. That exascend." pression is broad enough to include the-fourth dimension of Prof. Crooke; in

to himself he remembers nothing of MOSES HULL'S BOOKS, From Light, London, Eng. AT WINDSOR CASTLE, ENG.

From The Spiritual Review, A List of His Noted Works. I cannot guite understand why the English papers (as far as my very limited London, Eng. PAVED WITH GOOD INTENTIONS. knowledge of them goes) have made no reference to the above subject. I and indepted for my knowledge of the report to a paragraph in the "Petit Journal" for January 18, which I translate. It is headed "The Windsor Ghost."

QUEEN ELIZABETH.

At the present moment the one great subject of conversation at the English Court is that of the supernatural phenomena of which for some time Windsor Castle has been the theater. This royal residence, it seems, is haunted and it is even affirmed that every night Oneen Elizabeth or her shade walks its corridors, All the inhabitants of the castle are in a state of terror, and the Princess Beatrice has been obliged to change her apartment on account of the strange and unaccountable noises which have disturbed it.

TERRIFIED ENGLISH.

At all events, these apparently supernatural occurrences have made such an impression on the inhabitants of the castle that recruiting of the night guard has become a matter of great difficulty The terrified English refuse the service and the authorities are obliged to have recourse to the Irish, who show themselves less timid, and perhaps consider themselves, as Catholics, better armed for combat with the daughter of Henry VIII.

GROANS.

It is declared that the nightly prome-

nade of the Windsor ghost is accompanied by the sound of groans, the burden of the complaint being, "You have destroyed my work."

THE ENGLISH CATHOLICS

conclude (not without a certain amount exhaust the vocabulary of names to of satisfaction) that the Queen, who was the nursing mother of the Reforma tion in England, watches the Catholic movement now at work in the United THE VALENCE-EN-BRIE "HAUNT-INGS.

have naturally much helped to bring

the subject thus prominently before the public. The inmates of the house in question, one an invalid lady, were greatly distressed at the disturbances. Furniture was thrown about, windows were broken, and a voice, indulging in odious language, was heard. All this lasted for some weeks. The doctors, the parish priest, and certain strong-minded neighbors tried in vain to solve the mystery, until one Abbe Schnebelln did something which seems to have put a

stop to the demonstrations, though no one seems to be any the wiser as to the cause of the disturbances, or the means by which they were made to cease, if indeed they were made to cease at all. THE PHOTOGRAPHIC EXPERI-MENTS

of Dr. Baraduc, if verifiable, are unspeakably important. His conclusion is that every person has a "fluidic" exist-ence,--what we should call a life-prinskill, but we are quite sure their ciple or spirit-self. This fluidic or spirit-self, he maintains, sends forth emanathat awful place of torment ever deterred men from sin-nor ever will, tions corresponding to every thought or emotion (a notion familiar enough to The great Ghibeline's hell was both a our readers), and he asserts that he has religious and political place of punishproved it, by actually photographing hese emanations. The photographic plate is placed under the hand or on the forehead, and the mental or emotional condition is made visible upon it. more terrible personage than the noble Florentine's, both the Divína Comedia

A PHOTOGRAPHIC PLATE,

ninced on the forehead of a woman praying, showed something like a flame. Certain plates revealed swirls as of a snow storm; others showed only mist; on others there were forms. We have heard from other directions, that the emotions of anger or affection produce strangly dissimilar and curiously symbolical pictures. In some cases, says

of clairvoyant revelations. The minds of both poets were strongly imbued with their peculiar religious beliefs. In the writings of Dante we perceive the inquisitorial gloom and severity. In Milton's, the puritanical rigidness coloring the entire poem.

Hell, 'tis said is paved with good in-Wayside Jottings. tentions. It is a good guess, but"paved" is not the word. "Peopled" is the word. Gathered from the Highways, By-ways and Hedges of Life. By MATTIE E. HULL. This is a maty clously -neat book of selections from Mrs. Hulls beet poems, sermons and essays, and contains a splendid portrait of the author, also a portrait of Moses Hall. Price, neatly bound in English cloth, \$1. When we are in hell, we see our good. intentions in palpable shape all around us. They touch us now and then, to

For Sale at the Office of The Pro-

gressive Thinker.

The Spiritual Alps and How We Ascend Them.

Child Livic We Ascena Inext. Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. With portrait. By Moses HULL. Just the book to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper.cover, 25 cents. cents. New Thought.

Volume I, Nicely bound in cloth, 579 large, beauti-fully printed pages. Portraits of several of the bear speakers and mediums. The matter all original and presenting in an attractive form the highest phase of the Spiritual Philosophy. Price, only \$1.50.

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Or, the Inspired Heroine of Oricans. Spiritualism, as a Leader of Armies. By Moses Hull. This is at once the most truthful history of Joan of Arc, and one of the most convincing arguments on Spiritualism evor written. No movel was over more thrillingly in-teresting; no history more true. Price in cloth, 40 cents; paper cover, 25 cents.

your fiesh creep? Well, when the spirit The Real Issue. creeps it is worse. When one of these ghosts comes nigh, it makes one's spir-

By Moszs Hulz. A compound of th? two pamph-lets. "The Irrepressible Conflict," and "Your Answer or Your Life;" with important additions, making a book of 160 pages all for 25 cents. This book contains statistics, facts and documents, on the tendencies of the times, that overy one should have.

There are many sad women here in All About Devils. hell-aye, and men too, who are haunted

Or, an Inquiry as to whether Modern Spiritualism and other Great Reforms come from His Satanic Majesiy and His Subordinates in the Kingdom of Darkness. 60 pages. By Mosrs Hull. Price, 15 cents. Jesus and the Mediums,

or Christ and Mediumship.

or Christ and Mediumship. Careful comparison of some of the Spiritualism and Mediumship of the Bible with that of to-day. By Mosza HULL. An invincible argument proving that Jesus was only a medium, subject to all the condi-tions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testa-ment were under the same conditions that mediums require to day; and that the conding of Christ is the re-turn of re-undulp to the world. 48 pages. Price, 10 cents.

by white fire. But immeasurably worse, for the spirit is the "quick" of The Spiritual Birth,

or Death and Its To-Morrow. The Spiritual Idea of Death, Heaven and Hell, By Moses HULL. This pamphlet besides giving the Spir-itualistic interpretation of many things in the Hible-interpretations never before given, explains the heavens and hells believed in by Spiritualists. Frice, Hecens.

The Quarantine Raised.

Or the Tweety Years Battle Against a Worker Ended. Price 10 cents. SpiritualoSongster.

By MATTIE E. HULL. Thirty-eight of Mrs. Hull's weetest songe, adapted to popular music, for the use of congregations, circles and families. Trice, 10 cts., or 66 per hundred.

The Mediumistic Experience

of John Brown. The Medium of the Rockies, with introduction by J. S. Loveland. This is the history of one of the most wonderful mediums that ever lived. 167 large pages. Price, 60 cents.

The Devil and the Adventists. An Adventist attack on Spiritualism repulsed. By Moses HULL, Price, 5 cents,

Was John Calvin a Murderer? Price, 5 cents.



the tortured spirits writhe in agony. From Two Worlds, London, England. THE HELLS OF DANTE AND

traved there.



call our attention, and we cannot choose

but look. It is a part of our punish-

GOOD RESOLUTIONS.

And when we look, we see a long

vista, the happy consequences of some

good resolution, had we kept it; the benefits we missed by turning aside

from the right track; the bliss we lost

by rejecting some choice of good that was offered us. And the sudden real-

ization of what we have missed burns

us as with white fire. Yet we cannot

IT IS ALL GRAY-DARK IN HELL,

excepting when we gaze steadily into

the gloom. Then we see what does not

make us happy. And there are white

chosts floating about-light withered

things. You know what it is to have

SAD WOMEN IN HELL.

by little white ghosts of babes. And the little wizened things peer into the faces

of their mothers and fathers that might

have been. "Oh, why did you not bear me?" they wail woefully to the one;

"Oh, why did you not beget me?" to the

other. And those thus accosted have to

look, and they see the happiness they

have-missed by not doing as God bade

them: and the vision gives them pangs

like those of one's body being consumed

the human entity, and it is laid bare in

WHY DID YOU NOT WED ME?

Then there are the ghosts, that visit

those of either sex who chose celibacy

on earth. Ghosts of wives and hus-

bands that should have been. "Why

did you not wed me," they cry. "See what might have been." And vistas of

the bliss of twin-souls happily mated

appear: but it is too late, too late, and

MILTON

were painted with terrible force and

descriptions never proved a deterrent to

evil doers. In fact, no description of

ment; friends and foes are alike por-

CLAIRVOYANT REVELATIONS.

Although John Milton's Devil is a far

of Dante and the "Paradise Lost" of

Milton bear the unmistakable impress

ment.

choose but look.

it creep.

hell

effects, money and ticket, and had my hands so badly burned in trying to save my five-years-old orphan child, that I can do nothing. Will you each help me a little so I can get to Boston, then I can get business, as I am a clairvoyant and magnetic healer. Send what you can and I will give you a test from your writing. Address Mrs. Minnie Wood, Caledonia, Ohio.'

Dr. and Mrs. Noyes would like engagements with societies for months of May, June and July. Inspirational lecturers, psychometrists and test medi-Charges reasonable. Are open ums. for camp-meeting dates of 1897. Address Dr. Noyes, 2016 Olive street, St. Louis, Mo.

James L. Moore writes from Brookville, Pa., that many of the best citizens there were favorably inclined toward Spiritualism, but through the blunder of an over-zealous convert, one D. B. Jemison was brought there and gave several seances-with such results that he was threatened with arrest unless he left the town immediately-and he left. Chas. D. Knight writes from Seattle,

Wash .: "In my short experience of some six years I have to my astonishment ones." found out that a great deal of our op-

position comes from so-called Spiritual-Now with your permission I spirational lecturer. would suggest that all sincere sphritual people will do all they can to discounnance anything approaching to fraud, and to stay away from those meetings wherein everything and anything is to Bachman. he given to the public. A move has been

The Commercial Tribune says: "Jas made by the doctors and ministers of Brittingham, an enthusiast on Spiritthis city against mediums. I think the time has come when the Spiritualists of ualism, of West Union, Ohio, received every city, in fact, all over the country an anonymous letter warning him that unless he ceased talking on the subject should impress the authorities with the he would be treated to a coat of tar and strength of their power as voters. These politicians will bow the knee to feathers." Verily, the days of bigotry the voting power; therefore, let all Spir- and intolerance are not yet over. A fragment of the 16th century still sur itualists who are voters show their strength, and make it understood that vives.

J. M. White writes from Unionville, if this opposition continues they will feel themselves called upon to act as Mo.: "On Sunday, April 4, 1 leave here voters. This is the only power which for Bonaparte, Iowa, and mail adwill bring these people to time-at least dressed to me there will reach me at I have found it so in my experience."

that point. Through this month I wish to only make two changes of location W. H. L. writes from West Potsdam, and would much prefer only one. I am N. Y .: "Your highly prized paper comes open to engagements for the campto our little hamlet each week. freightmeeting season. Those desiring to know ed with gems of thought that must glad my phase of mediumship will receive den the souls of many. I do not often prompt replies to all letters addressed see anything from this place, and for me at Bonaparte. I wish steady work fear you will think we are dead; will through May and June, so when the say the cause of Spiritualism here is not wholly neglected. We have been havcamp-meeting season comes on I will be prepared financially to fill engageing a rare feast. Mrs. Hannah Morse ments. Work in Iowa and Minnesota Baker was with us during February preferred, though if I can get work in and gave us lectures of a very high or-Lincoln, Neb., on sufficient guarantee, it will be acceptable. All parties writwould cheerfully recommend her to all societies. Our society expects ing me for engagements will please to have her with us again in the near bear in mind that when I am sent for I We have a small society of bear no expenses of hall rent, or printthirty-two members that meets every

Sunday evening. Our officers are: E J. C. F. Grumbine, the well-known E. Blood, president; Mrs. D. E. Paine speaker, writes: "All honor to our esvice-president; F. S. Burnham, treaseemed co-worker, Hudson Tuttle! I urer, and Elizabeth P. Lewis, secretary, have long since been tempted to write We also have a very acceptable choir. my cordial appreciation of the brilliant

Charles Carter writes from Lancasand forceful work of Hudson Tuttle for ter, O.: "I have had some wonderful The Progressive Thinker. He is indeed tests. I think the Psyche helped me a man of rare gifts, one who is erudite, develop. I am using my gift free of profound and balanced, a seer and mecharge in order that I may make condium of unmistakable power, of insight weits, and develop rapidly. I under-stand that we are to have a better time cinted, although I congratulate the edthan ever this summer at the National itor for calling him to an editorial work Summerland Beach Camp-meeting, at for which he is eminently qualified. While we honor the so-called dead, let Millersport, O."

Dr. E. H. Denslow writes from Cen-bor by our side. A man like our great who la-from Matter Through Organic Pro-te at the marriage of W. R. Sturgis, of teemed co-worker, Hudson Tuttle, bould give an added value to your pa-termine for a from Matter Through Organic Pro-bor by sur side brings with it a kind of prophetic teemed co-worker, Hudson Tuttle, bould give an added value to your pa-termine for sale at this office.

voice and sentiment from the extem-pore full form; twenty to forty forms lo a better the Forty-ninth Anniversary, and Mr. in an evening, very much individuals Brooks was assisted in the work by ized, and the indescribable and almost Doctor and Mrs. Magoon, who are to recontinuous humor of the child control, main there for the month of April. Mrs. were among the features of interest T. J. Mullen is now president. Mr. presented by the operating spirits and Brooks will respond to calls to lecture,

to officiate at funerals and weddings. India Hill writes from Decatur, Ill.: Address him by letter or telegram at "Never was our city so thoroughly Wheaton, 111. aroused to the investigation of Spirit-L. D. Putnam writes from Pennsyl ualism as at the present time, as was proven by the fact of so many being

vania: " The book, "The Next World Interviewed,' received in good order. My present at the materializing seances daughter and myself have read it and given by C. E. Winans, at the home of to say we have enjoyed it, is not the Mrs. India Hill. It was proven to the half. We have always been Spiritual entire satisfaction of all present that ists, and had our own views upon these the spirits of loved ones do return. subjects. This meets our views. It is There appieared before the audience not so natural. We are doing what we can less than twenty-five or more different for Spiritualism by living and teaching spirits in full form, two or three at a its higher truths to the best of our time, in almost every instance walking out into the room and reaching out knowledge, and the help of the dear ones gone before, and are glad to lov their hands to their friends and leading ingly stand by what we believe. We them up to the aperture in the cabinet, come in close touch with the unseen as if to the brink of the great river, and world. We have received more educathere seat them. Soon they would appear tion and loving care than from any othagain, with renewed strength, and er sourse. Always so truthful, I go to there hold converse in an audible and them for advice, and receive it as natu-rally as from this side of life, with this intelligent manner with their loved exception. I can trust it better. If peo-Rolla Stubbs, of Minneapolis, speaks ple would reach out for the highest and in high terms of John Eouzet, as an inbest, keeping their own thoughts pure

and good, they would receive the truth. The First Spiritual Church of Cincin-The highest, best and purest-thoughts. nati, Ohio, has been incorporated by F. W. Nye, Hatfield Pettibone, J. E. Bruwith love divine, will find more of the same in all mankind, and making our ner, Theophelus Frantz and G. W. own dwelling a fit place for angel visitants. Then we are made able to lift others up." -

> NEW YORK STATE SPIRITUALISTS This is the last appeal to you through the columns of the press to come to the State convention, to be held at Syracuse, April 13, 14, and 15, to organize a State Association. We need it and you need

Remember, if there be seven in a community they can elect a delegate, whether they are organized as a society or not; therefore, don't delay, but stir about it at once.

We will have business sessions and the evenings and the last day for music, speeches and messages. Come! Come! Come! Let there be such an awakening that those outside will know that we are aroused to action. H. D. Barrett. Cora L. V. Richmond, L. V. Moulton, of the N. S. A., Lyman C. Howe, Dr. Fred L. H. Willis, Carrie E. S. Twing, Judge Dalley, Mary Pepper, Maggie Gaule, Dr. W. B. Mills, W. J. Colville, Mrs. Clara Watson, E. W. Sprague, Mrs. C. A. Sprague, and other eminent speakers and mediums are expected to be present. as well as Prof. Whitelaw, violinist, and other first-class musical talent. Special railroad rates. Headquarters at "The Vanderbilt." For particulars address

FRANK WALKER, Hamburg, N. Y. "The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann.

It is good reading, and should be widely distributed, that people may be enlight ened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"Origin of Life, or Where Man Comes From."

fact it exalts the mortal to a high plane act it exaits the mortal to a high plane and who will object to occupy it? Chicago has the largest of everything even the largest Spiritualist paper. The camp-meeting season is just beginning to bud.

But I shall endeavor, says Enos, to show that the social evils of the time are something against which we should take a stand, not only individually, but collectively. To do, this I must lay

down certain premises, as follows: 1. Spiritualism claims to be a religious movement, therefore Spiritualists must be religious men.

2. Every movement claiming to be a religious movement, must also concern tself with Social Reform.

3. Any movement claiming to be a religious movement, and not taking an active part in the progressive lives of the people, is neither logical nor sincere. and is, therefore, unworthy of support. 4. Spiritualism claims to be superior to all other systems of worship; therefore the superiority of Spiritualism must be demonstrated.

5. If Spiritualism is not superior to other systems it has no claim upon the people, therefore we must consider in what respects Spiritualism is superior to other systems, and why the other systems have failed.

6. The chief reasons why the old systems no longer claim the affection of the people are-(1) Because they have proclaimed so many things as facts which could not be demonstrated; and (2) because they were no longer actively concerned in the welfare of the people

7. The Religious Philosophy of the future must be able to denionstrate its facts of a spiritual nature (if any), and must supersede all others in its ardor and activity for public weal.

MEDICAL BILL DEFEATED.

To the Editor:-The bill introduced by Senator Lee, to mend the present existing medical law has been defeated. Had it become a law Nebraska would have exceeded any State in the Union in medical monopoly. The M. Ds. are not at all satisfied with their present law now upon the statutes of this State. Hon. C. T. Muffly, senator from Madison county, should be compliment-ed by every Spiritualist in this country for being instrumental in defeating this measure. I wish that every Spiritualist who can spare the time would write a letter of congratulation to the Senator for his determination to crush out this monopoly. Address him as follows: Hon. C. T. Mufily, Meadow Grove, Neb. Mr. Muffly is a Methodist in faith, and has been for many years. He is 62 years old. Shower him with letters; it may be the means of electing him to the

same place two years hence. I expect to be better prepared at the next session of our law-makers to defeat and repeal all laws that have a tendency to enslave or infringe upon the rights of

any class of people of this commonn of Life, or Where Man Comes wealth. During the present session I "The Evolution of the Spirit have fought the battle lone handed.

The "Standard's" correspondent Dr Baraduc discovered in the blurred cloudy photograph the forms of either the persons whose "fluidic soul" had produced the impression, or of the persons or things which those persons were thinking of at the moment.

> London, England. THOUGHT AWAKENERS.

"Tis the wounded bird that flutters, and whispered to each other, "See, the and 'tis a foolish bird that goes where it will be wounded.

I did not begin to live until I died to the world. As I want nothing that the world can give, I am looking for nothing but I still see man fall before the tempter. .

There are some men who will never forgive another. if they perpetrate a crime, to them, of knowing more than they do. If we would find perfect happiness,

we must live for others (contentment) and not for another (selfishness).

It is not necessary for innocence to prove its own existence. Innocence is of the spirit and not of the flesh, A guilty conscience stands self con-demned, while the ficsh may be innocent.

To live and to work for one's self will by no means promote happiness, but is a source of eternal misery. A spiritually shallow person should

never venture into the deep waters of occult science.

Egotists always mistake honest, positive expression in another as egotism. Knowledge always asserts itself, and cever quotes another as authority for the truth uttered.

We cannot avert a trouble when we have brought it into existence, but we can meet it, and thus destroy much of its power to injure us.

We must become Truth before Truth can find itself in us.

MYSTICAL MADNESS.

The number of cases of mystical madness in France is increasing daily. They are caused by visions and visionaries, not only in distant and benighted provinces, but in Paris and the larger towns. The French bishops are endeavoring to cope with this craze of fanaticism, which appears to be as political as it is religious. Tircuse, a village near Moulins, is, says the Chronicle, the new center of attraction for the credulous.

MME. JEANE TULLE

is a young married woman of ethereal appearance, who is supposed to have had certain visions. The periods of ecstacy are very striking. The "voyecstacy are very striking. ante" is raised from her bed and her eves become fixed. She recites pravers and appears to be quoting some ascetic work. The husband of Mme. Tulle declares that these phenomena have been going on for nearly two years.

prophecy." A dose of it produces sleep similar in all respects to the hypnotic state. The subject answers with closed eyes questions that are put to him, and completely insensible. The pathologic

SWEDENBORG'S VIEWS. It is a strange fact that the clairvoyant revelations of Swedenborg re sembled both the descriptions of Dante and Milton. Whether the philosopher's mind was colored by reading their two great dramatic works, or whether he really saw with his own eyes all that he describes in his visits to the Nethermost, will ever remain an unsettled question, just as will that other question, i.e., whether Dante really visited Hell, in company with Virgil, in clairvoyant vision. True, the children in the streets of Florence plucked his gown,

man who has beheld the flames of Hell." DISCORDANT NOISES.

Swedenborg gives us more local details in description of Hell. He tells us of "stluking pits," of other places full of dreadful discordant noises; also, like

the Florentine and England's blind old man, he describes abodes of darkness. where the extremes of heat and cold meet and blend to torture the damned

therein. BURNING BRIMSTONE.

The lake of burning brimstone, so dear to the Calvinistic mind, must have originated in seeing some volcanic eruption, such as the Solfaterso Stromiboli Vesuvius, and that other more terrible crater in America-the Cotopaxi, a place all ready made to hand, above the

earth in broad daylight, where there is "unquenchable fire." Probably some highly-imaginative individual among the churchmen of the first or second centuries took these actual and natural phenomena to illustrate his ideas of future punishment, and produce a sen-

sational effect among his flock. INTERMEDIATE CONDITION. The Protestant Party eliminated pur-

gatory from their states of punishments. just to be different from their Roman Catholic brethren, whom, we think, were nearer the mark in having an intermediate condition for the ordinary

rank and file of sinners, while for the positively bad-those who smashed the Decalogue wholesale-hell was their portion. For those negatively good people. Limbo was a kind of neutral state very appropriate for their neutrality. Altogether the Roman Catholic idea o degrees or conditions is nearer the truth and common sense, for whether in our conception of God, Heaven, Purgatory or Hell, we must be reasonable, and exercise our common sense, which is the most uncommon sense of all our senses.

HELL ONLY A CONDITION.

Hell is a condition which we make for ourselves here and hereafter. The de linquent born here, if not cured in this time-sphere will certainly be cured after he, or she, "crosses the Bar." Entrance into the Eternal Port will perhaps not be triumphant nor jubilant for them, but there they will be cured, educated. improved, perfected to their highest capacities. In the Father's home there are many mansions. For the greatest sinner there is also a place at the

Father's table when that tost one is fit to appear among the guests. Progres-sion is the creed for the enfranchised souls. We are none of us wholly responsible for actions. We inherit from our ancestors defects of organism and character which color our lives and mould our respective destinics, "roughhew them as we will."

(Continued on page 7.)

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cences.

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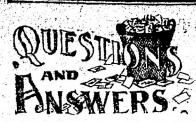
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L. L. E: Q. Where can I get a medal or charm that I can wear and thus restore myself to health and strength? A. All medals, charms, belts, magnets, of whatever form or name, depend on mental impression for their ellicacy. Aside from this they have no value The best of all "charms" to wear is light and healthful clothing; garments that do not in any way bind or fetter the free movement of every muscle and organ. To this "charm" add healthful food, pure, fresh air, generous exercise and if health and strength are not restored, they will be looked for else where in vain.

H. Trombly: Q. If, as we read, spir its are condemned by their own conscience, do you suppose they condemn themselves to miserable, dark places? And who keeps a record of their conduct?

A. The condemnation of conscience affects the spirit, just as it would in the earth-life. It is not necessary for the troubled conscience to seek a lonely isle or a reeking cavern. There are tortures of the mind, which physical pain relieves. Wherever the suffering spirit, it may be said to be in darkness. It cannot go away from itself, and although it stood in the midst of a group of radiant angels, it would be lonely, with the gloom of night environing it, The records of life are kept on the ineffaceable tablets of memory. The recording angel is always present, for it is the spirit's self.

J. Steadman: Q. (1) If the wrong is in the act, is not the same act as wrong when committed by church or State as by an individual?

out of good?

A. If absolute right be considered, then the collective rights of a community of individuals cannot be different from the rights of each individual composing it. But all government less than the perfect organization controlling a perfect people must be expediency and choice of the better for a worse. Thus an individual has no right to deprive another of liberty or life. If the individual were allowed to decide, and become a law unto himself, there would be a relapse to barbarism. The community by its laws makes decisions for the interests of all, for every one feels the necessity of security of his life and possessions.

This high power of the community over its component individuals, should not exceed absolute necessities. If it is found by experience that a lower de gree of punishment protects the community, that lower should be used. Neither justice nor right justifies cruel punishments; as tortures and loathsome dungeons, or sentences not looking to the reform of the criminal as well as protection of society. Capital punishment should not be resorted to, if it is found that imprisonment equally well protects the community.

It is now becoming an open question whether government has a right to exceed measures of reform of its criminal individual members. The old method of vindictive, retaliatory punishment has borne bitter fruits, and is now well understood to be not only debasing to the criminal, but to the community.

of the church As for the power

ly visit such people. Then why this complaint, as though it were argument? One good medium and a lecturer would convert any such place in three months' time into a stronghold of the cause. If this is not acceptable; if there is fear of popular sentiment, or the mind is not fully convinced as to the status of Spiritualism, there is always open to all the family circle, which is the Spiritualists' prayer-meeting. Gather those who are interested around the family table, select with care a few friends Have them promise to meet for at least

six seances, and with an earnest desire and purpose do all that is possible to allow the friends on the other side to communicate. In the circle thus formed there is sure

o be some spirit in unison with at least ne member.

If any live and die without a single pportunity to know the truths of Spirtualism, it is their own fault, for the ountain flows for all.

"B": Q. (1) Is it possible for a human body to be formed and no soul take possession of it, as in lowest idiots? (2) When the dual germs are divided and one half is incarnated, does the other half have to incarnate in the same race, at nearly the same time, and does each germ have the same rate of progress?

A. (1) It is not necessary for the germ to be taken possession of by a soul or spirit, for its growth. Nor is it true that because it grows, whatever impels its growth is a spirit and immortal. Until it has reached a certain perfection of growth it cannot be said to have an individualized spirit. The study of pathology will convince anyone that this statement is true. It is because this growth is not observed that such théories are entertained; drawn from the "internal consciousness," in utter ignorance of facts. A germ may start in its growth and become a monstrosity without scarce a resemblance to a hu-

man being. It may develop into a tumor of strangely agglomerated parts; it may become a body without a brain, or only an apology for that organ. No spirit has "taken possession," or more correctly, the attempt to evolve a spirit has been a failure, as well as to create

(2) We infer from the question that "B" has in mind the very ancient idea that there were two halves which journeyed into and through mortal life, and true marriage was when these came to-(2) Is not God the personification of gether. Hence it was oblightry that these should enter this life at the same gether. Hence it was obligatory that time and place or they would not find each other. At least, "B" thinks that the soul-germ is double, and hence the query.

a body.

Again we have to meet an idea which came as an explanation of phenomena, before these were carefully observed, or observed at all; ideas which were dreams of childhood. The study of embryology proves that the germ is single. and as for the soul-germ, we know nothing, and it is only a fancy unsupported by the least evidence, and entirely needless to explain the facts. Up to a certain time the germ develops into the composite organization of both male and female, and then follows in one or the other direction. In rare instances there is an imperfect physical develop

ment of both. The full discussion of this subject leads to grounds which have been by the feelings of delicacy left to the treatment of medical science. We can only briefly reply that before we theorize on the incarnation of "dual germs" we must first prove that there are such germs, and they are required to explain the phenomena attending the genesis of life.

UNCLE JOSH AN' THE DEACON. I wus talkin' with er deagon down in

town the other day, Erbout the style of churches an' religion of terday,

he kinder sighed an' grunted way down inter himself

That "All the true religion wus upon an upper shelf.

An' the victims of perdition aroun' the

When BRORDS SIND THINK BR.

attache of the vatican, and has the full

confidence of the Pope and Rampola,

Archbishop Begin, of Quebec, as re-

gent. The latter has been very radical

in his opposition to the policy of the

learned the mission of Solicitor-General

Fitzpatrick, but it is not believed that

vestigation and report.

liberal party.

The

the cardinal secretary of State.

LYCEUM LESSONS INTERMEDDLING.

As Presented by Hudson Tuttle.

GOLDEN THOUGHT. One great soul comprehending and un-selfishly devoted to its duty is stronger

than the combined forces of the world. SUBJECT: What shall we do to be saved? For the older groups: If you had committed a grave crime and were sen-tenced to death by torture, and a friend should offer to die, that you might go free, would you accept the sacrifice? If not, why? No. No one honorable

could do so. No one can thus suffer for another. for every one must answer for himself. We are like swimmers in a stream where no friendly hand can support us. We have to rely on ourselves, or drown. We are not to look without for assist-

ance, but within. Courage, reason, will-these are the forces of the soul which win the battle. To convert is to turn about, and as all men are from ignorance constantly get-

ting into wrong ways, they have to turn about, as constantly. Hence conversion cannot be sudden. 1 man cannot be saved in a moment.

He is being saved all the time. Every time he turns from error to the right he s saved from the consequences of wrong-doing. Hence it takes a whole lifetime for salvation, as it takes a life time to fashion the character.

What are we to save ourselves from? From ignorance-by gaining knowldge; From disease-by observing the laws

of health: From the control of the appetites and

passions-by the cultivation of the spirtual. For the younger groups: Leaders may in their own language tell the story of the building of a beautiful house. The bricks are bought, the mortar tempered, the foundation stones laid, the naterial for the roof, and the windows, doors, and finishing material, all brought together. Each brick or hod of mortar is a little thing, of itself, but when all is put together by the builder,

the whole is a stately edifice, beautiful in all its lines. So our characters are formed by the little deeds and passing thoughts, which

alone are scarcely noticeable, but put together make our characters, and as they are, so the total will be. It may be thought little things to speak respectfully to the aged; to confess our error; to be faithful in common cares; yet all these go to the formation of our

characters. The boy who, when asked to kindle a fire, does it faithfully, and is not satisfied until it burns brightly, is larly in the province of Quebec, which qualifying himself for high responsibil- is very largely Catholic. Not only are ities when he becomes a man. The girl the faithful forbidden to vote for libwho does not forget the wants of her eral candidates, but the liberal papers pet canary and leave its care to others, are interdicted, and the parish priests is cultivating that thoughtfulness for himself, but to his wife and children. others which will bring her blesssings. (The members may relate incidents in their daily lives; the leaders adding commentaries thereon, showing how momentous the smallest actions become closing with some story showing the ne

essity of attending to details. MEMORY GEMS. Religion, if it mean anything, means reliance on the absolute supremacy of law.

We should love truth for its own sake better than anything else in the world. To gain the truth is the constant effort of mankind. Love is the divine power which re-

veals itself in obedience to the laws of the physical and spiritual world. Its justice is merciful; it has infinite

charity and benevolence. Let us not depend on another, but our We do not want a staff, but to be mas

ter of our own strength. SILVER CHAIN.

tion,

fraternity.

tion.

WITH HIS OWN RETARD.

of Jonah and the Whale

now than it was during the former con-

Conductor-What should be our first care in seeking salvation?

FROM TWO WORLDS (Continued from page 6.)

The well-informed correspondent of the Ohicago Record, Mr. Wm. E. Cur-tis, furnishes the following instructive THE PHYSICAL ORGANIZATION is an evolution of the objective concrete, and tangible, from the subjective, causaccount of Romish intermeddling with ative, sublimate, and ethereal. The expolitical affairs in Canada; It is learned at the Catholic legation periences of life tend to arouse the mental, liberate the spirit, and enable it to here that his holiness determined to send Mgr. Merry del Val, who sailed express its innate powers.

THE HIGHER MAN EVOLVES

from London yesterday, as an apostolic the less capable are the physical senses delegate to the church in Canada in to take cognizance of, and register, his compliance with the request of Mr. activities; but a higher range of trans-Laurier, the prime minister, who sent Charles Fitzpatrick, solicitor-general of cendental powers, and realms of activity adapted thereto, have awakened his Canada, and Mr. Russell, of Manitoba, latent consciousness from sensuous as special envoys to,Rome to explain the lethargy, and these intuitive faculties correspond as the blossom to the bud, situation and the causes and possible consequences of the struggle that is now compared, with man's primitive mategoing on there between the hierarchy GAL FORTY-EIGHT and the government. Mgr del Val is an

rial powers, and their radiance is likened unto the perfume of the rose in full bloom.

MATERIALIZATION IS EFFECTED mission of the legate is to straighten by the exercise of knowledge acquired, out matters among the hierarchy and arrange for peace between the governfirstly, in the earth life; secondly, in ment and the church. Cardinal Tasspirit life, by communication with and chereau is living, but is out of his through earthly surroundings. Occa-sionally spirits meet with persons of mind, and governs the church through distinct physical and magnetic constitutions, who shed an emanation of vital magentism, or the superfine particles of material substances, infinitesimally small, yet possessed of distinctive qualliberal party in Canada, and active in his interference with political affairs. He started for Rome as soon as he itles and potencies, by which the various phases of these phenomena can be produced. AMAN MAY, BY DILIGENT STUDY, produced.

he made much impression there. He appealed to the holy father not to interand self-culture, exercise the same cafere with Canadian affairs, and demandpability as a disembodied spirit, even in the direction of materialization, overed his support for the sixteen bishops who are opposing the liberal party. But come the physical impediments, leave after hearing his arguments and ex-planations the Pope decided that it was the body, and travel to distant regions previously unknown, and find practically unlimited scope for the exercise of not only expedient but necessary to his spiritual energies, send an impartial legate to make an in-

THE SPIRIT BY EXERCISING

Before his departure for Rome, Archits will and creative abilities, can ments to fulfill its desires with much bishop Begin sent to the clergy of Canada a circular letter, to be read from the pulpit, commanding all Catholics to vote at the coming election for those candidates only who have the religious and moral interest of the country at sculpture perfectly representing the wish and the thought and fancy heart, and warning them that to support the enemies of the church is a sin of the thinker. The very gar-ments are embodiments of thoughtgarwhich cannot be condoned. By the "enemies of the church" he means the good, had, or indifferent, and hopes, aspirations, and wishes urged into mo-Archbishop Langevin has gone still

in his diocese that Catholics guilty of the "sin" of voting for liberal candidates will be refused the sacrament and absolution and cannot be buried in consecrated ground. All spiritual penaltles are imposed upon those who "sin" by supporting the liberal party. The interference of the church in politics has become a political issue, particu-

The Church of the Soul, at Room 412 A similar war occurrell in Canada Masonic Temple, at 8 o'clock in the about twenty-five years ugo. , Liberal Catholics fear that" this "contest will evening. Mrs. Cora L. V. Richmond pastor. break up the church' before it will break

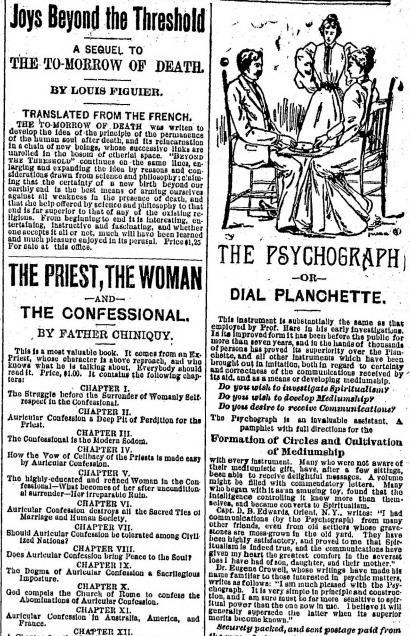
The First Spiritual Socitey of the South Side, New Masonic Temple, 3120 up the liberal party. In the former contest the church got the upper hand. Forest avenue. Services at 2:30 and The parliament adopted a law, a copy 7:30. Mrs. Ada Foye lectures and gives of an English act, prohibiting the use

of spiritual influence at elections. The clergy refused to recognize the right of Clark street, near Burton Place. Servparliament to pass such a statute and ices at 2:30 and 7:45 p. m., conducted refused to obey #. The Supreme Court of Canada sustained the statute,

however, and the Pope sent over Archman's Hall, 13th street and Ashland avbishop Couroy, a veherable and distin-

uished nitil, to arrange a conpromise. The Spiritual Endeavor Society meets The present fight is dir the same lines, and has grown out of the school question. In Manitoba the trouble has been Mrs. Sarah E. Bromwell, pastor. practically settled by allowing the cler-

> lina street. Services at 2:30 and 7:30 p. m. Home Spiritualist Society, 11 Ada



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France. CHAPTER XII. Chapter for the Consideration of Legislators, Hus-bands and Fathers-Some of the nutters on which the Prices of Romenust Question his Penitenc. tives leave their indelible impress further, and has instructed the clergy therein. Spiritualist Meetings in Chicago. We would call the attention of the aldermen of Chicago, to the following list of meetings held in this city. These THE LAW OF NATURE. meetings are conducted by mediums who are regularly ordained ministers of the gospel, and you might as well im-Volney's Answer to Dr. Priestly, a Biographical Notice pose a license on every pastor of the other churches in the city, whether Catholic, Presbyterian, Methodist or Also, a Map of the Astrological Heavens o any other so-called Christian denomination, as to inflict the burden on mediums, and thus restrict religious freerefuse absolution not only to the voter dom.

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Beacon Light Church, 617 North by Mr. and Mrs. Geo. F. Perkins.

German Spiritualist Society, Gartelenne. Services at 3 and 8 p. m.

at 1 South Hoyne avenue, 7:45 p. m. Spiritual Gospel Temple, Hygeia Hall, Washington boulevard and Pau-

gy of all denominations to enter the chools for one hour a day, three days of the week, to give religious instruc-The liberal party is much stronger

street, at 3 and 8 p. m. People's Home Association, Bricklay-

CHAPTER VII. Should Auricular Confession be tole ized Nations? more exactitude and delicacy than any of the most finished work of master minds on earth. The flowers thus evolved, the beautiful panoramas, and God compels the CHAPTER XI. Auricular Confession in Australia, America, and

governing power, it has no delegate right whatever. It can show none from a higher source, and when, as in the past, it has subjugated individual rights and punished disobedience, it has placed itself side by side with the outlaw, the robber, and pirate.

In passing, one thing cannot be too deeply impressed. The assumption of this high power by the community, or the majority, demands imperatively, for its just use, the thorough intellectual and moral culture of all. With ignorance comes abuse and intolerable tyranny.

(2) The confounding of good and God is of recent origin. In the Saxon, good and God were represented by the same word, god, which occurs in no other language. The words for God usually mean ruler, or lord, while good is primarily, strength, free, strong, advancingquite distinct from the idea of God While there has been a tendency from remote times to refer evil to a personal Devil, and all good tooa personal God, this has taken more tangible form by this chance resemblance of the words. The modern conception of God is the personification of all good, power and strength: the complete blending of the two meanings of the Saxon word god, which has been retained with many an other in English speech.

The God-Idea began with the concep tion of savage man, of a terrible being. like himself but vastly stronger, who ruled the world in an irresponsible manner, as pleased his own selfish whims. This idea has been evolving through the ages, and now has become man's highest ideal of power and goodness. Although this conception is held in abeyance by the Bible teachings which present the ideal God of 5,000 and 2.000 years ago.

.The end of the God-idea will be when man learns that beyond the laws and forces of nature he cannot know; that any worship he may give is an appeal to the unchangeable that asks not for. nor is benefited by such devotion. If it may be so called, the only service man can render to the Supreme, is obedience to the laws of his being.

Let man think less of God and more of himself. It is not bringing God to him, to bend to the voice of his prayer, but lifting himself up to the sphere of greatness, of love and spirituality, that is demanded. The most exalted ideas which can be formed of God mark the possible attainments of those who entertain them. The end. then, of the God-idea, is the perfection of man-a . Perfect man.

A. T., Lewick, Md.: Q. I live in a small town where spiritual mediums and lecturers are unknown. Now if this is such a grand knowledge for humanity, why are matters so that multitudes are not able to be convinced, and will live and die without a single op. portunity?

A. Our spirit friends are as anxions to communicate with us, as we are with them, and gladly avail themselves of every opportunity. But the majority shut the door in their faces, or at least refuse to open it, and then complain, as though their words were conclusive, that they cannot receive communications. There are speakers anxious to be heard, and mediums who would glad-

mourner's seat Wus only thar er learnin' just how ter health. lie an' cheat. He said he fit their notions an' he praved with all his might.

But in spite of all his prayin' truth is sinkin' out o' sight.

He pinted ter the spires an' his saddened, whitish face Told plain ter me the sorrow thet they

brought the human race. Here was whar he'd worshiped ever since he was a boy.

An' here was whar he married his boyish heart's own joy,

Whar the preachin' an' the prayin,' an' the singin' was so good, An' so simple, an' so common that it all

wus understood: An' it seemed ez though Jehovah he wus right amongst 'em then,

But he knowed with all these fashions thet He'd never come again.

But when he got done talkin' of the church of former years.

I give him some new logic thet soon brushed away the tears.

told him thet the children of the deacons of the past,

Hed worn their parent's clothin' till they wus gone at last An' thet styles an' tastes is changin' an'

advancin' every day, Till the church hed lost its devil an' its

hell hed blowed away; Till their Bible's picked ter pieces an'

their God is tempered down Ter the mercy of er human 'stead of demon with er crown.

Then the deacon sorter chuckled at the thoughts of changin' God

From er great an' mighty ruler on a throne, an' golden rod,

Ter a human an' a spirit with more mercy fer the bad;

An' yit there come er twinkle in his eye thet made me glad;

Then I showed him how the verses so long ago composed. An' so fondly sung by all could easy be

transposed. Then he commenced with me-"When I can read my title clear,"

"To truth's celestial skies," said I. The deacon shed a tear.

"I'll bid farewell ter every fear,"

tremblin' voice he sung, "An' wipe my joyful eyes," says I-an'

then more tears wus slung. I told him how ter pray fer things he

allers knowed he'd git, An' then he'd prove thet prayer wus right, an' right would allers hit.

in

An' when I read him from the Thinker an "Old Hymn Transposed."

He then an' thar wus made anew-content-fer he'd supposed

Thet God hed helped ter make thet song fer saints erione ter sing. Oh, how awful much of comfort these progressive minds do bring.

DR. WILKINS.

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Lyceum groups-To preserve our Con .-- How shall we do that? L. G.-By a knowledge of the laws of life and their implicit obeyance.

Con.-What should be held of fundanental importance? L. G.-A sound and healthy body as the temple of a pure spirit. Con.-What is your next step in sal

vation? L. G.-The cultivation of the spiritual faculties, including the moral and intellectual.

Con.-Who must think for us? L. G.-We must think for ourselves. Con.-On whom must we depend for dvice?

dian priests as they did formerly. L. G.-With careful attention to the legacy the world's thinkers have left for us, we must depend on ourselves. Con .- Where are we to find strength and consolation, when in need?

L. G.-In the reserved powers of our own souls. Con.-How shall we surely know that we are saved?

L. G.-By our faces being turned to ward the light, and the joy we feel in constant growth in right-doing.

QUOTATIONS. I do not wish to indulge in personalities, but I make the following quotations without comment, leaving the readers to form their own conclusions. "I never mix my morality with my re-

ligion, "I believe a clearer conception will be gained of both by holding them as entirely distinct from each other.

True, generous human freedom, free "Morality has relation to our dealings with our fellow creatures here in this from priestly rule and not subject to the tactics of churchly coercion, Rome never wants nor will ever accept-exlife, while religion has reference to our Creator. It is one of the mos! common cept in Jesuitical way, that it may se observations to see people very plous cretly undermine' and destroy what it and yet very immoral, and vice versa. cannot rule.

This fact is very puzzling to the mass of mankind that believe a truly re ligious person must of necessity be To the Rev. Dr. Lyman Abbott, editor of the Outlook, it must have caused a moral, for they are taught that morality is always included in true religion. The dictionary says religion is a system of faith and worship. I would omit the word 'system,' and say simply that religion is faith in a Creator and reverence for him or it, according as one be-

lieves in a person or a Creative energy."-Samuel Blodgett, in The Progressve Thinker, No. 383. "The true religious code and the moral are one. The most moral man is the

most religious. Every thing outside of a well-ordered life—a life devoted to the most perfect accomplishment of the object of being, under the name of whatever religion-is a sham. . . . Further-more, and a fact of great significance, religious feelings and observances be-come refined and elevated, and tend to disappear in morality, in exact ratio to

the advance of reason and knowledge." -Hudson Tuttle, Religion of Man, pages 53 and 56. "Religion, pure and simple, is the as-

piration of the soul to the source of its being, as the child to its parents, however crudely expressed, and the love element is what binds us to one another and to God. . . . Religion, in its last analysis, is a true life, embracing all

that is good, pure, honest, just, moral and spiritual. Live this life with all its work, and call it what you please. 'A rose by any other name smells as the last part sweet."-R. Neely, in The Progressive Thinker, No. 379. R. NEELY. at this office.

test, which is largely due to the influ-ence of the French Canadians in New er's Hall, 93 South Peoria street. ices at 7:30 p. m.

England, who number between 300,000 Brown's Hall. Forty-seventh and State and 400,000, and are constantly going Services at 8 p. m. Lecture streets. and coming between the United States and tests by Dr. Harry Abbott, of Caliand Canada. Every French Canadian fornia.

in the United States is a liberal, and there are fifteen liberal newspapers in Society of Spiritual Truth, 887 West Monroe street. Services at 8 p. m. New England, which are circulated by The First Society of Spiritual Unity the carload in Canada. The independwill meet Sundays at 11 a. m., 3 and ence and freedom enjoyed by the 30 p. m., in Washington Hall, 490 French Canadians in New England has Washington boulevard, corner of Ogled them to demand the same rights and liberties in Canada. The church den avenue. Mrs. Mary C. Lyman, speaker. has very much less power on this side

The Progressive Spiritual Church, of the border, and the French Canadi-Lakeside Hall, southeast corner Indiana ans who have lived for any time in the The Most Important Revelations avenue and Thirty-first street, G. V. United States decline to obey the Cana-Cordingley, pastor. Services at 3 and 7:30 p. m. Harry W. Miller, soloist. "hildren's lyceum at 1:30: Bible class It is the same old story of Romish inat 2:30.

termeddling in politics, always with the German Spiritual Society, Hanshman's Hall, 384 W. Division street. Services at 2:30 p. m. Mrs. Caroline same intent, which is not the interests of the people, nor the furtherance of the principles of popular liberty and men Drews, medium. MISS JUDSON'S BOOKS,

tal and religious freedom, but solely the The Church of the Star of Truth strengthening of the power of the Rommeets every Sunday evening, at Wicker ish hierarchy. In truth Rome is a po Park Building, in the large lodge hall. litical organization, instead of being in on North avenue, near corner Milwau-kee avenue, North avenue and Robey any proper sense a church or religious street. Services at 7:30 p. m. Easily And yet, in a country where the spirit reached from all parts of the city. Max of freedom is alive, how these Jesuit-Hoffman, pastor.

ical adherents of Romish politico-eccle Spiritual Church of Love, Faskin's siasticism prate of their love for the Hall, 3012 Archer avenue. Mrs. E. J. principles of human liberty! But, in Hanson. Children's lyceum, 2 p. m., followed by developing circle. 'Spirittheir hearts they mean always liberty bounded and circumscribed by Romish ual science at 7:30 p. m. Tests at all ideas and governed by priestly dictameetings.

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Young Men's Christian Association of Philadelphia, where he proposed to de-liver a lecture. It must have been espe-cially painful to know that this action was explained by the statement that the association considers itself responwelcome. The Spiritualist Society, Students of Nature, meet every Sunday afternoon at 2:30 o'clock, at the first door from Hooley's Theatre, 151 Randolph street Mrs. Summers. pastor.

sible for what takes place in its building, and its portals are barred to Dr. Abbott on account of recent utterances of his on the subject of the story of The First Spiritual Temple Society neets at 7820 Hawthorne avenue, (Au-

burn Park), every Sunday evening at 7:30 o'clock. J. C. F. Grumbine is the While this is an exhibition of in-tolerance such as The World cannot permanent speaker.

The Church of the Spirit, Willis Ed. possibly approve, there is one circum-stance which throws around it the atwards, pastor, meets at 620 N. Clark street, at 3 and 8 p. m. Lyceum at 2 mosphere of poetical and retributive justice. Through the columns of the p. m.

Outlook Dr. Abbott has warmly applauded and endorsed the very policy After Truth." By Hattie J. Ray, A of exclusion and intolerance of which volume of genuine poems, of such fine he has been made the victim. The World would like to believe that this moral and spiritual tone that all will be

little dose of his own medicine may serve to cure the Doctor of his in-A new edition of "Three Sevens," by tolerance and lead him into the ways of the Phelons, is just issued. The May peace and liberalism .- New York World. Arena says: "The gist of such books as

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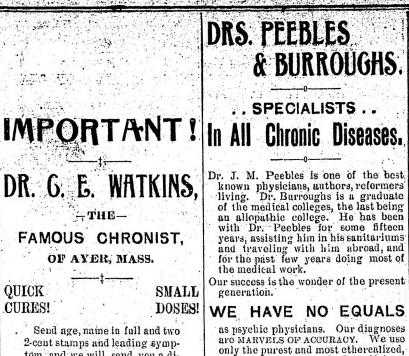
primitive purity. The wide variation between the primitive Christianity of Christ and the Apostles and the Christianity of the churches to-day, in doctrine and in practice, is set forth clearly. -The church of to-day is shown to be based upon the forged canonical gospels. The four evangelists had nothing to do with the production of the gospels of the New Testament. The church was founded in fraud, in defiance of the true principles of Christianity. The objective intent of the book may

be gathered from this sentence:

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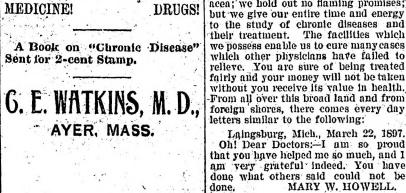
Philosophy of Phenomena. By Geo. M. Ramsey, M. D. Boston: Banner of Light Publishing Company.



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OHIO STATE ORGANIZATION-GOOD WORK BEING DONE. To the Editor:-Since the opening of

the campaign for State organization in Ohio, March 1st, there has been a steady increase to the interest favoring such organic action. The workers in the cause throughout the State have taken

up the work in a systematic and zealous DOES IT EXIST, OR IS IT A CHImanner. Mass-meetings have been held in Columbus, Canton, Springfield, Cleve-

land and Geneva. Everywhere the How few are perfectly well. What halls have been packed with crowds of numbers are still seeking the Fountain of Youth which is not found until we investigating people desiring to gather more of the truths of Spiritualism. cross the Crystal River. Those who are At Cincinnati, April 17 and 18th, a big ill and have tried the local and many of mass-meeting will be held. Prominent the distant reputable physicians with speakers and mediums will be present, ont success, apply to every new discovand an effort will be made to bring out erer of a so-called Elixir of Life, each the same spiritual enthusiasm that used time to be met with the same discourto charactrize the meetings held in that aging results. These should apply to city several years ago. Local societies Drs. Peebles & Burroughs, Indianapolis, are requested to appoint delegates for Ind. We do not claim to cure the inthe State Convention to be held in eurable; we possess no wonderful pan-acea; we hold out no flaming promises; Columbus about the first of May. One

delegate to every twenty-five members or fraction thereof is allowed. In communities where there is no society the Spiritualists can create a temporary organization, appoint delegates, and after the State Convention can further create their society by the aid of the State Association, through its bureau of speak ers and mediums. Special rates on railroads are expected, and an effort is be ing made by the Columbus society to entertain the delegates.

If Societies or committees desiring speakers for dates in April, on the extraordinary terms-traveling expenses and collections, will send in their appli cations at once, so that dates can be arranged, such talent as Hon L. V. Moulton, Moses Hull, W. J. Hull, and

Bradford, Vt., March 22, 1897. Maggie Gaule will be furnished. Ere two more moons have come and gone, Drs. Peebles & Burroughs-Dear Doc Ohio will have a State association that will reflect credit to the cause universally and render much good specifically. C. W. TAYLOR,

Special Agent N. S. A., Columbus, Ohio. PASSED TO SPIRIT-LIFE.

sacred precincts of her hospitable home

Passed to spirit-life, from her home

in Searsmont, Me., Mrs. Abba Morse aged 73 years and 8 months. -She was

one of the early pioneers, and for thir-ty-eight years held up the banner of

words of comfort and consolation to the

mourners at over two thousand funer

als. The funeral services were given

arisen one. MRS. L. D. SHOREY.

John M. Gay, uged 52 years, a soldier

in the late war, and Spiritualist for

many years, was born into the higher

life, March' 13, at his home in Flint,

Mich. His wife and one son are left in

the home, knowing well that the veil

is thin that separates him from them.

Hon. L. V. Moulton; of Grand Rapids

conducted the funeral services. The

burial service was read by the G. A. R.

Post, of which deceased was a member.

EFFIE M. POST.

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

My Dear Friends:-In compliance years, passed to higher life, from his home at Durhamville, N. Y., March 27, with your wishes, I will inform you 1897, at the age of 82 years. in body and spirit every day, which

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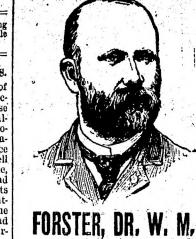
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AN EARNEST APPEAL FOR HELP. To all whom it may concern: F. L Hughes, of Wheatland, Hillsdale, county, Mich., was convicted of assault and battery in the circuit court of that county on complaint of one of a party who raided a seance in Hughes' house. Hughes appealed to the Michigan State Spiritual Association for aid in taking the case to the supreme court. and a partial fund was raised at the mid-winter convention.

From the transcript of the case, it appears to the satisfaction of the M. S. S. A Board and its counsel that the trial was unfair; that the verdict got by admitting evidence against the medium who was not on trial; by playing on the prejudice of the jury against Spiritualism; the admission of totally irrelevant evidence; and improper argument by the counsel; that no assault was made

by Hughes or proven against him; and that the raid on the scance and subsequent prosecution was the result of a conspiracy to persecute Mr. Hughes on account of his belief in Spiritualism. If allowed to succeed it establishes a precedent dangerous to the liberty of all Spiritualists. We need and must have more funds to assist Mr. Hughes who is a poor man and unable to bear

the entire expense of his litigation in which we should all be interested. We therefore issue this appeal pursuant to the following resolutions adopted by the board at Lansing, March 24th, 1897: Resolved, That in the opinion of this Board the Hughes case should be appealed to the supreme court, and that the president and secretary be instructed to make further effort to raise funds for that purpose.

Resolved. That when sufficient funds are faised the same is hereby appropriated for the purpose of taking such appeal.

Friends, if anything is done by you to help Mr. Huglies it must be done at once, as the court gives him until April 14th only to decide whether he will appeal this case and decision depends upon the financial aid he receives from the friends of Spiritualism. All funds are to be sent to the secretary.

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been blessed with another child. My wife, before it was born, told me if it was a boy it had to be named after your Now will you tell us what your initials stand for. Please send us your full name, so we can name the baby. Yours E. WORTH. Hickory Grove, S. C.

Dr. C. E. Watkins-Dear Sir:-I am glad to say that my shoulders are very much better, and I have one-half of the last medicine you sent on hand; so I don't think you need send any more this month, and perhaps I won't need any month, and pernaps 1 wor of first and more at all. Very respectfully yours, C. W. WOODWARD.

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Dr. C. E. Watkins-Dear Sir:-I am gaining very fast every day, and possibly may decide not to take another month's treatment of you. I shall, however, leave that to you. Don't you think I am all right to "go alone" now? Yours truly, LEONORA S. MELVON. Tilton, N. H.

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Dr. C. E. Watkins-Dear Friend:-Your kind letter was received after some delay, and I was glad of same. As to myself, I am better, and am im-proving all the time. I feel like a new person to what I did six months ago. I will follow your directions about exercise, cating and all as strictly as I can. I know your treatment has been of great value to me, and I can never feel grateful enough to you for your kindness to me. MARY E. MESSENGER. Adel, Iowa.

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G. D. YOUNGE. If you are suffering from any chronic disease, write to Drs. Peebles & Burroughs, Indianapolis, Indiana, .giving name, age, sex and one leading symp-tom and we will promptly send you an

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A COMPLATION OF THE LEC-A turesciven by the Spirit Band through the me-diumship of Mrz Magdalena Kilne. This volume can-sists of a series of lecture, messages and poems, writen and delivered in public through the mental or-ganism of Mrs. Magdalena Kilne, a trance, claivoy-rat and inspirational medium. Their tome is excellent and their spirit good; and even though one may find some ideas that diffic from those ho has ledd, yet he will find much to please; benefit- and frainer. The recremers with which Jesus is mentions will please many although the ideas advanced concerning Jesus and Christianity are not after the orthoder sizedant. The book contains f85 large pares, and will be sent portpuld for eis0. For sale at this office.

EVERLASTING GOSPEL.

the following Wednesday by Mrs. M. Summers, pastor of the Spiritualistic Church of the Students of Nature, at 1052 Milwaukee avenue, and Rev. M. E. Hulbert, of Kirkland Mission, 111 South Halsted street. The remains

were taken to Aurcra, Ill., for burial. W. SCHUMACHER, Sec.

