#### NO. 391

# SOUL AND STARS.

the Soul and the Stars.

THE HIGHEST GOAL OF HUMAN ATTAINMENT.

There is a science that has been known from time immemorial, a science that is shrouded in the obscurity of the ages; it is the science of the stars. There is a religion that has thrilled the hearts of men in every nation and in every period, a religion that was praised by those who built the pyra-mids of Egypt's plains; it is the religion of the soul and the stars. There is a bible that was read by the first parents of our race, when they began their pil-grimage on Earth; a bible that will control the destiny of nations yet unborn, and sing their funeral requiem when die: it is written in the heavens, and bound in the blue of ethereal space. where countless millions of suns speak to you in living letters of fire.

The planets of the solar system re volving in space, and throbbing with energy and life, continually change the magnetic effect of the macrocosmic currents, and are the instruments by which the different streams are concentrated into individuality of existence-producing the diversity of forms in nature, and difference of individual character. A special vibration, or magnetic polarity, is stamped upon the plastic nature of the child when the lungs become in-flated with the first magnetic breath of life, charged with vibrations of power according to the influx of the stellar rays at that time, which it will retain during its earthly existence, or until it gains the knowledge and power of will to rule the stars instead of blindly

In the still hours of night, go if you will to some silent place, where no sound is heard save the voice of the stillness broken by your own heartthrobs, then gaze at the innumerable stars moving with magical equilibrium through endless space, and in the ten-der light shed from those distant orbs. seek the ray that binds your soul to them, and you will find the way that leads to God and immortality. It is with the mystic key or the starry heavens that we unlock the door of the inner temple of our existence, learn how the circle of being is kept in endless motion through all the depths of measspace, ascertain our true rela-

hidden secrets of life and death. Born of flame and clothed with the soil of earth, you are tossed like a reed by the converging rays of rushing worlds. But those who know and understand the planetary waves as they ebb and flow in the astral sea, can rise with the cyclic wave as it nears the those enslaved with selfish thoughts will fall with each receding wave-some to rise no more, and some to grove about until another wave of light flows in to free their souls from bonds of sense and waft them on to golden

tion to the universal law, and find the

shores of peace. The unity of Infinity is impenetrable and unknowable. We comprehend the first emanation of this inconceivable state as Vibration. The outflowing pulsations of creative spirit, descending currents of Involution from the realm of unmanifested being into successive grades of objective conditions known as animate and inanimate existence; and again the inflowing pulsations ascending in currents of Evolution, up through all the stages of manifester being, returning again to the formless One, constitute the dual motions of vibration whereby the pulseless silence breaks into electro-magnetic waves of eternal tone. Converging rays of the great positive and negative force of In create finite sparks, whereupor the silent, formless void scintillates with light, and the universe is filled with countless suns and worlds that unlsate through the sea of love the music of the spheres.

Flashed from the bosom of Infinitude, refracted rays-implanted in the womb of time-are robed in finite forms These embodied rays, by circling spirals through the varied states of life, are slowly polarized; and on the human of consciousness the rays converge around the central flame, where for the first time the vibrations produce in the finite soul the prophetic instinct of its divinity. As a finite unity the Divine Ego in man bears the same re lation to the positive and negative ele ments of his microcosmic existence, as the unity of Infinity is related to the involution and evolution of the macrocosm. The dual currents of creation are brought to a focus at the central ray of his being, and when the positiv and negative elements exactly blend in | that through the super-mundane belo divine equipoise he becomes the finite expression of the masculine and feminine rays, and such is a divine expression of Love and Wisdom. This is At one-ment with the Father. The finite being and is in conscious rapport with Deific vibration. The center governs all. In the Macrocosm it is God, the universal will, the spirit and source of All. In the Microcosm it is Man, the will, an influx from the universal fount of life. As the will of the Macrocosm is creative, so the will of the Microcosm, by controlling the dual forces of existence may create from the luminous rays of Deific light a crete form whose external polarity will correspond exactly to the vibrations of the indwelling life. When there is a perfect polarity of all the individual parts of the soul, vibrating in unisor with the inner will, the soul (form) and spirit (te) are united as one in the image of Rod-a deathless Ego, conscious of individual immortality.

From the one Deific center of Celestial Love there emanates all the wondrous manifestations of the boundless universe, and from the secret denths of every human soul there rays forth the same creative life, flashing upon the objective plane of thought a con-scious recognition of Divine Truth. But this Deific light shines through the unwakened soul in broken rays, dividing as the sunlight reflected through the (Continued on page 7.)

PROF. EDMUNDS AGAIN IN THE FIELD - SPIRITUALISM GROW-ING IN THE SOUTH-NORTH AND SOUTH COMPARED.

Land of Magnolias

and Roses.

SOUTHLAND ECHOES.

Thinking a few words from my pen might be acceptable, and that my old friends, who know of my love and devotion for the cause of Truth, would more entered the arena of ideas. I

send you these scattered thoughts. First, let me say to the readers of The Progressive Thinker, living in other portions of the Union, that Spiritualism is growing in the South. And "under the spreading vine and figtree" of knowledge and wisdom, the seeds of spirituality are growing and thriving. as they never have before.

In the second place, it is an encouraging omen, that minds who have become restless and dissatisfied with reeds and dogmas, with time-worn, custom and ceremonials, are seeking here as elsewhere the gems of truth and consolation that Spiritualism presents, and more than this, they realize the abnormal condition of former teachlugs, as methods of soul-growth, and readily and freely grasp the thoughts which our grand science, profound phi-lesophy, and ever beautiful religion, offers to creed-bound, priest-ridden, hungry souls.

In the third and last point of presentation, let us notice the peculiar phases of organic and psychal development of the Southern mind as contrasted with that of the borean climes. Having lived in the South upwards of three years, and studied somewhat the characteristics of the people, I can speak scientifically of what I have observed. The warm and hot-house nature of our climate follows the emotional; and in this as is well known, the religious phases of life and being are strongly developed. As a fact, I know the Southern people to be warm-hearted, hospitable and well-meaning, and not withstanding the cream of the intelligence, and social fervor of this geographical point of God's universe laid upon the altar of the "Lost Cause, precious lives-which, according to organization, heredity, acquisitions, and environments, was as natural as was the desire of the North, with its "conquering legions," to re-establish the old "Stars and Stripes." and stamp forever under her feet the writhing form of "barter in human flesh"the New South, like Phoenix from his ashes, has arisen, rejuvenated and revivified-not for a thousand years, but for historic ages to come.

Into this new blood has been infused the electrical currents of a higher thought and more divine wisdom. The 'sons and daughters" of the "Lost Cause," are becoming unfolded in mind, and soul-growth-with its powers of expansion is bursting the shell of creedalism. The emotional of the human is taking on conditions of diviner motives and purposes; and hence Spiritualism as time grows on apace, it finds its entrance into open souls. Its grand and truthful revelations never fail to bring their commensurate proofs of the life

Once more I have entered the field of labor-have left wife and home, and come to the beautiful city of Atlanta, I have engaged with the Society of Spiritual Science, for the coming summer, and hope to do a good work here. The people are open-hearted and free to express their opinions, and whether

in praise or denunciation it is the outflow of the rising spirit of the time. It will be remembered that from this historic city Gen. Sherman began his memorable "March to the Sen." Upwards of a quartér of a century has developed new hopes and aspirations. Our society, though small in numbers having received its charter from the N. S. A. only about twelve months ago. is increasing in size and strength, and many of the best people of the city are becoming convinced of the "life beyond that "death does not end all." I inclose a copy of our "Constitution and By-Laws," also one of our weekly pro grams

We occupy the K. of P. Hall, corner of Alabama and Forsythe streets, central and easily accessible by the excellent street-car system of rapid transit In coming to this vineyard of labor, feel the exceeding weight of responsi bility, devolving upon me; but know ers, who are ever ready to inspire with words of wisdom and encouragement

that we will succeed. A number of mediums are in process of development, who carry in their or soul is polarized to its divine center of ganisms, the prophecy of grand unfoldment. Thus, with the philosophy to point out and teach, and the phenomens to demonstrate, there can be no such thing as failure.

Dear readers of "The Progressive Thinker"--"The Statue of Liberty Enlightening the World"-we ask you to send out your good thoughts for the growth of Spiritualism in the South, And any-who may be drawn to the 'land of magnolias and roses," either through social or business relations. will find welcome hearts to greet them and the right hand of fellowship extended to receive them into this great Brotherhood of Man, and the Kingdom of heaven, we are trying to establish

iere on earth. 😘 Mrs. Prior, whom I succeed, did good work here, and it should not pass unnoticed. Brother Rowland E. Weh ster, a kind-hearted, affable gentleman and a thorough-going Spiritualist is a the wheel, with notable supporters, equally as interested in the cause From time to time we shall write of our work, and shall endeavor to increase the circulation of the matchless Progressive Thinker in this growing city of Truth and Religion. Yours for

the Cause of Man. PROF. SILAS W. EDMUNDS

EASTER AT LILY DALE. Thoughts on the Science of Thoughts and Notes from the Mrs. Clara Watson Rises to the Occasion.

> EXCERPTS FROM HER FINE DIS-COURSES-A FITTING SPIRITUAL CELEBRATION OF EASTER. There has probably been no religious

observance of private community import, in years, that has created among our usually placid, easy-going citizens, such universal interest and comment as the Easter service held in this valley of the "sacred white lotus." To be sure, be pleased to know that I have once some years ago, on the occasion of Lily Dale's first public anniversary of Modern Spiritualism, there was considerable ebullition in the kettle of expectation, and a much graver seething in the cauldron of fruition, due to a misapprehension of individual status with some who participated in the exercises and adornments of that occasion; but differences of opinion and schisms of unity were gradually bridged over by Time's assuaging hand, and the regular Anniversary of Modern Spiritualism at he Dale has become a recognized instiution, a landmark along the road of spiritualistic faith to which the longing eyes of our maidens and matrons, our youths and patriarchs turn with-exsectant, hopeful glances. And not ourelves alone, but very many of our appreclative neighbors from adjoining towns are learning that the "feast of reason and flow of soul" that abounds upon our broad platform on these and similar occasions, is something to be looked forward to with interest, and enloyed much in the participation.

But the presentation of this matter of Easter service, recognized as such which was promulgated and chaperoned by a few of our elderly but mirth-loving citizens, who were supposed to be more filled with the enthusiasm of earthly pleasure than the fervor of ecclesi-astical piety, was a sort of conundrum to many, especially when it was learned that the able but practical Mrs. Clara Watson of Jamestown had been chosen to be the exponent of that occasion; for t is well known that this worthy lady s very inconoclastic concerning clerica rites, canonical creeds, and ecclesiastical dogmas in general.

In her anniversary address here of March 28th, referring to the present endency of many Spiritualists to follow in the wake of orthodox forms and cus toms, she expressed herself with a meaning smile, and naive glance toward an ex-minister who sat at the rear of the hall, as puzzled and somewhat disturbed at the tendency of many Spiritualists to run in orthodox grooves After working strenuously for nearly fifty years to keep the orthodox God out of the Constitution, and get the old, cramping Calvinistic creeds of straighticed Christianity out of the hearts and beliefs of the people, it seemed singular to her that on the eye of this Fiftieth Jubilee so many of our representatives vere struggling so earnestly to tug all the old insignia of the church back into the homes and heads of our commonwealth. She seemed to feel that it was metaphorical bramble-bush

'Mother Goose" order. And so, on this Easter day, tiny rib ons of curiosity persisted in inserting themselves teasingly among the ruf fles of our devotional caus, as we filed i singly and in groups, till the hall was filled to over-flowing; for we were all curious to know how she would deal with this canonical babe of the resurrection, this paschal feast day of an cient Semitic origin. We are told that the lady herself was non-plussed for a moment upon receiving the invitation to give this Easter address, and wondered at first what she would do with the subject, but finally decided to trust to her inspiration, which proved very happy and equal to the emergency of this occasion, as it seems to be in all others where she has been called to act. She offered a most fervent and eloquent prayer that included all the people and nations of the earth. prayer that seemed to throb and pulsate with the cosmic breath and blessings of the universe, and then return o nestle in the heart of each listener, and whisper of peace and good will to all God's creatures.

She opened her address by saying This is the glad Easter-tide when many of earth's vast multitudes rejoice. We are glad to meet you here in this bower of beauty. We rejoice, not ilone that ages ago, one called Jesus arose from the dead; but because through his and others' resurrection, we know past all doubting, that immortal life is the birthright of every

She referred to the springtime awakening of bud, blossom and stream, and said: "All nature rejoices in gladnesswhy should not we? for Spiritualists be lieve in resurrection. Death is the inevitable law, that life may be evolved Earth has its seed-time and harvest Out of death comes life. Night dies and brings the resurrection of the gold en, glowing day. The dirge of the old year blends with hallelujahs of praise for the new. All physical bodies have heir time of unfoldment, ripeness and decay, returning to the elements from they sprang, thence through hemical changes again to resurrection in manifested life; but not in the old

"Spiritualism does not recognize the esurrection of old physical forms. We believe death to be the living splendor of the unfolding universe, budding of the blossom that unfolds in the resurrection morn of its perfected life. "It was the province of Modern Spir

itualism to resurrect and bring the mind of man the methods of the law of inspiration. While popular opinion teaches that there is but one inspired volume, the Bible, Spiritualism produces many inspirel volumes of lofty truth God-like import and revelation Not only through intuitive minds comes the knowledge of immortality, but down rom angelic hosts glad messages of love are borne to weary, waiting ones

"There never has been a time in the world's history when mankind could enjoy communion with the spirit world

strates that inspiration, clairvoyance, clairaudience; healing, and all the so-called miracles of olden times are the gifts and inheritance of this day and age of man.

"Spiritualism has resurrected many important truths, foremost among them being the lesson of labor, which is the price that nature, ever active from age to age in bearing the fruits of Infinite law, demands for her jewels ere we can

Thus did this gifted speaker talk to us for more than an hour, finally asking that Lily Dale be made a great center to radiate through the darkened condi tions of earth-life with its many fossil reeds, a more glorious Easter-tide than Old Mother Earth has yet known

We wonder no longer how Mrs. Watson will deal with an orthodox Easter. She closed with the following poem, of her own inspiration: ...

Life and death are ever interblended; Death does not come when earth's brief life is ended: Tis but the freedom of spirit ascended,

The body again with earth elements Our fair faith teaches that life over

Is the product of this, and if every-You've been true to the God or good that's within, It matters not what your past faith

may have been O, Christian, Spirituálist, Pagan or Jew, You'll find joy and peace awaiting you; But if unger and hatred, envy and strife Have embittered your own or another's

We care not how great your faith may have been. That another will carry your burden of

You'll find over there that you must atone For the wrong in your life, and the evil you've done.

Then welcome, O, friends, to your home and your lives,
These God-given blessings proclaimed

from the skies. And welcome the message which unto you saith Glad Life is the victor, the king over

At the close of the address, President Gaston of the C. L. T. A. being called to the rostium, gave a few, timely, well chosen words of good cheer and encouragement, and expressed a wish that the yearly observance of leaster become an established custom at the Dale. Our local quartette with B; H. Bowen, the C. L. T. A. camp basso, as director, rendered a most pleasing song service. one selection of which "White Lilies of Easter," was especially noteworthy for its harmony and fine rendering. It was

arranged and prepared by Mr. Bowen, time. The hall was carefully decorated with everything which thought could suggest make it attractive. Spirit-Artist Campbell, who is here for the season, contributing many beautiful specimens of fine art for the occasion. Rare flowers, potted and cut, in vases graced the iostrum. The cut flowers were especially fine, consisting of superb Easter

illes, hyacinths, roses, tulips and daf-

fodils. They were sent from Cleveland, a donation of Mrs. A. L. Pettingill, who is now at the Dale."
MRS. J. E. HYDE.

BALLADE OF GREEN THINGS. [SPRING.] The sun-wind drifts through the forest

(Lovingly, softly, sun-winds blow). Each star-rayed hand on the gum tree And the birch leaves glint in the eddying flow;

And down in the bollow the fern plumes grow In a mist of lace o'er the cozing springs O, the leaves are thoughts of the

Lord, I trow-Green little thoughts from the soul of things!

[SUMMER.]

The green light sifts through the maple (Quiver good leaflets, thrill and glow!) As the sunshine slides with its weight Of love and life to the earth below.

The crinkled leaves of the elm trees know The secret word that the summer

And the burdened boughs of the for-Green little thoughts from the soul of

things! [AUTUMN.]

The seed-down swifts through the bramble rifts (Brown little seeds that the sun-winds sow), Where the mullelas fades and the

sumach lifts \*...
Its garnered wealth for the storms to But the buried suns of the long ago

And the mother sod and the root that Will shape from the dreams of the sleeping snow Green little thoughts from the soul of

[ENZOY.] spirit of springtime. Hapture and woe, Hintings and beckonlings and whisper-ings, Breath from the gifts that thy hands

things!

bestow; A. Freen little thoughts from the soul of things! -WILLIAM SAMUEL JOHNSON. REWARD.

Fate served me measily! but I looked at her and laughed, That none might know how bitter was the cup I quaffed, long came Joy, and paused beside me

Saying, "I came to see what you were ELLA WHEELER WILCOX. More later.

MEDIUMSHIP.

Its Blessings and Dangers From an Old Worker in the Portrayed. SOME INSTRUCTIVE CHAPTERS OF EXPERIENCE-A FORTRESS

OF PROTECTION - THINKING PURE THOUGHTS AND LIVING PURE LIVES. To the Editor:-What a privilege it is

to be seated at home penning one's thoughts for a paper through whose columns one may commune with thousands of people all over the coun-try. Such were my reflections after reading The Progressive Thinker of April 3, 1897. I was especially interested in Mr. Dawbarn's article, and another under the caption, "Sensing the Infinite," by Mr. H. Denmark. Both f these gentlemen related experiences have so often encountered that is pleasing to me to see them expressed my mind of some things very like to those Mr. Dawbarn relates.

First, "Mediumship and its blessings and dangers." My life has been checkered by varied experiences. I have had visitations from very high, bright spirits, and a band of this class have controlled my development and taught me with regard to man's wonderful composition, unfoldment and relation to God and Nature. I have also had bad experiences as a result of what Mr. Dawbarn calls the foe. These, however, did not assail me directly, but acted upon and through those with whom I was, of necessity, associated; yet the troubles and perplexities thus caused were just as real, nevertheless. I have learned that the only way to cope with these invisible foes in whatever way they trouble us, is to be pure in our thoughts and lives, and then the bright spirits weave about us, from their own shades of purity, a fortress of protection. This, no crude or ill-disposed spir

t can enter.

Second: "Imitations and persona tions." I am sure there are mischiefloving spirits who will do this if they can, but they may be detected every time if questioned. The lower cannot imitate the higher successfully, for they have no knowledge of things in the upper spheres. I will cite one experience that may be explanatory of many instances in the experiences of others be

side myself. But first, I wish to say, that when those bright spirits come to us in per-son they generally do so for the purconnecting our souls' highest fibrous output, so that they can control us, from a distance if they so desire because on those lines or fibres, our thoughts when pure vibrate in harmony with themselves, and inspiration be-comes easy and natural. But they frequently use spirits nearer our own level of development, to deliver messages for them, when care presses upon us and we are so engrossed with things of an earthly nature, that our finer vibrations are silenced; and moreover, it is not at all times agreeable to those bright spirits to come in person-and here is the experience to which I referred.

It occurred some twenty-seven years uously clairvoyant so that I saw any and all spirits who came near me or tried to do so. Moreover I sensed them as crude spirits always had an odor offensive to me, and I could not tolerate them. At this particular time I was in serious trouble, and called on my higher guide to show me the way out of it i possible. A few seconds only claused when a spirit appeared with a message. refused to receive it, thinking him one of those intruders whom Mr. Dawbarn calls threshold spirits, and I felt keenly disappointed: when, like a flash of lightning this high spirit upon whom had called appeared, and in his kindliest way explained the message and then said: "My dear charge, when I or any member of the band send a messenger, pray accept the message as though we had come ourselves, as it is preciative people. not always possible for us to come in

Errand spirits do useful service for mankind. Third: "Several consciousnesses

On these lines I have been taught by hese bright spirits, as a pupil at school have witnessed the whole process from incipient life, through the of form and brain-building and development, to that state which Mr. Dawbarn designates fourth consciousness. There are still higher grades of con-

clousness, but my instructors speak of being graduated through sense activities and experiences out of the lower into the higher grades of conscious life. Each advancing grade reveals to man more of his own powers and possibilities, but it is one consciousness into which these tributaries merge. These several stages-animal, intellectual, psychical, merge into the spiritual, at which time one realizes—as did the Brother when, as he says, he unfolded his higher consciousness—that one is filled with the love of God. A new and superior state is reached, one's subconscious deeps are stirred by an induction | the society had never spent a more enof that love and life which flows freely to all if they but put themselves into a the mind and lowers the vibrations. This theory of vibration and fibrous

and in hearing others' expressions thereof and although thoughts and experiences are crowding me for expression, will close by saying that it is also true that we who have such experiences are need my exhortation so much. Those but channels through which they can words are these flow. The demand of the spirit is: Yet one must bide his time, to give it when the parts of great truths are eady to be put forth by the separate individuals serving God and man in such ways. The time has come at last for removing the obstacles to progress, ov uniting the output of thought from igher spiritual planes, say from the Christ plane, to bar out the trouble. causing element.

system is wonderful. I delight therein i

I am sure it can and will be done MBS. M. KLEIN.

## WAYSIDE JOTTINGS.

Cause.

THE TRAINING SCHOOL AND OTHER SPIRITUALISTIC METH-Of course, Mr. Editor, I do not intend

that the term "old worker," shall apply to age, for I really am feeling young, and I am almost led to imagine once in a while in these latter days that the wheels of Time are turning backward; however when I see myself in a mirror and note an occasional new line on my face, or two grey hairs where there was but one a few days since, I am convinced that the hurrying days are leaving their mark upon the house I live in, but the tenant, too and solemn consideration of every busy to note little changes that come to the external, enjoys the house and all that pertains to the interior living, by others, and if I may trespass ou more and more as the seasons come and your valuable space, I will unburden go. I do not suppose I have more opportunities for enjoyment than fall to the common lot of mortals, nor that the path I tread is more even or sunny than he path of many of my co-travelers, but I am learning much of the trouble in this world is caused by "crossing bridges we never see," and by living over and over the sorrows that come incidentally to our lives. How much more prone we are to report our sad, ill feelings, than our glad, healthful ones. Hours are sometimes spent in the rela tion of a terrible sickness--its every detail, after it is all over; the one who habitually does this, lives, to a certain extent, those conditions over again when relating them; the effect is bad

and such habits should not be allowed But I have not the time to write a ser-known as "Indian hemp." This was in mon nor do the readers of the Thinker December, '96, and since then she has need one from me.

I took my pencil to jot down a few events connected with the work as re- an Omaha hospital (supposed death) gards the writer, during the past two are well known and undisputed facts, weeks. I feel that whatever can be That he das dead, for two days, padded written or said in the way of encour-agement along the line of spiritualistic Minn., for burial; that his grief-stricken work, should be given to the friends of the Cause, knowing as do all the tollers in the field that there are many discouraging features connected with the abor at present.

I am happy to report that every point have visited since leaving Massachuetts, has been one of interest as far as the spiritualistic work is concerned. My first work was in Findlay, O., where there is a young society, active, and in splendid working order. Mr. Hull reached Findlay three days before my arrival, and when I joined him I found he had awakened a genuine revival. I lectured on the night of my arrival, (Friday), supposed 1 was to remain over Sunday, but arrangements had me dead and my body was turned over been made between the Findlay and to M. Maul's undertaking establishment. Lima Spiritualists, that Mr. Hull and myself should change off on Sunday; accordingly he remained in Findlay and I went to Lima. Mr. Hull has been in Lima nearly a month, and the interest manifested on behalf of Spiritualism in that thriving town, reminds one of the "good old times" when Spiritualists were united in the work-one brotherhood. The Lima society is comparatively young, it has a good record, that is, it has employed the best talent

and up to this point of time, worked in perfect harmony. The Lima Spiritualists have a newly organized Lyceum, it is under the leadership of C. M. Chown, an efficient worker in that line. He was at one time assistant where I was connected with a similar organization, and took Mt. Pleasant Park, (Clinton, Ia..) Camp. Of course I could not have felt I had done my duty if I had not attended the Children's meeting and taken part in their work. In addition to this, I delivered two addresses Sunday; the weather was inclement, but the hall was filled on each occasion and I never met a seemingly more interested or ap-

The Spiritualists in Lima have another organization which is by no means the least among the others, it is "The Ladies' Aid;" this society meets every week. One afternoon is devoted to visitors, and many who have attended as guests, have become deeply interested in Spiritualism and turned their attention (as far as Society work is concerned) in that line.

During the week I spent so delightfully in Lima, Mr. Hull and myself were tendered one of the pleasantest receptions it ever has been our privilege to all of it as individual evolution and as enjoy. Between sixty and seventy were present; it seemed at one time as though Brother and Sister Chown's apartments would scarcely accommodate the friends, but the affair was so well arranged that one felt absolutely crowded. An impromtu program was arranged, consisting of songs, speeches and recitations. Refreshments were served in a charming wanner, after which the rooms were put in order for dancing. Moses among others of his age "tripped the toe," (there were no old people present.) and when the

iovable evening. receptive condition by thinking pure the work in Findlay and Lima, more thoughts and living pure lives. It is than I would have done, were it not true that each unkind thought beclouds that such doleful reports have reached than I would have done, were it not me of late concerning the work in other quarters.

friends separated it was decided that

I desire to say a few words to those who are interested in the management of meetings. I wish I could get their ears as close to my pencil-point as pos sible, as the outside world may

Don't parade your society troubles before the world; don't get jealous of the work of some other; don't resort to scheming and intrigue to carry some point that cannot be carreld in a legitimate, way; don't alk over and enlarge upon the shortcomings of cour co-laborrs; don't make an effort to put ob stacles in the way of other workers, for e who does this is liable to hindrances, more than he whom he seeks to hinder don't expect the spirit world to give its

(Continued on page 7.)

### HIS SPIRIT RETURNS.

A FUTURE LIFE-AFTER THIRTY-EIGHT HOURS, W. A. LAUFMAN COMES BACK INTO THE "OLD SHELL," AND RELATES HOW HE SAW HIS BODY PADDED IN ICE, AND HIS BEREAVED BROTHER GRIEVE OVER HIS DEATH-A MARVELOUS, BUT TRUE STORY-EVIDENCE OF IMMORTALITY.

To the Editor:-W. A. Laufman, a rominent Mason and Odd Fellow, and well known traveling man in this whole northwest country, who for a number of years last past has resided at Mankato, Minn., and who is now in the employment of the Warder, Bushnell and Glessner Co., of Chicago, has had an experience worthy of the sober thoughtful student upon the question of immortality.

Mr. Laufman is a modest, plain and quiet man. And like the average travelng salesman gives very little thought to religion, politics or any social ques-tions, and I do not know that he ever conversed or even thought of the subject of Spiritualism, or any other ism, for ten minutes in his whole life. The story which he relates, and which has just been given with great reluctance,comes from a grieved and broken heart. It is creating a great sensation in this whole northwest. Mr. Laufman was carrying \$19,000 life insurance, and his beneficiary was his young, handsome, and gaudy wife, who had decided that she would rather have the said \$19,000 than the husband who was freely lavishing his entire salary upon the childless and ungrateful wife. So Mrs. Lauf-man while at Council Bluffs, Iowa, gave her husband a dose of deadly poison, not been heard from in these parts. Mr. Laufman's sickness and death in brother from Des Moines, lowa, was telegraphed for, and went to accompany the remains to their burial in Mankato, Minn., and his long, slow months of recovery are undisputed facts, as I understand. Here is a small portion of Mr. Laufman's own story as given to a reporter, for the Minneapolis

Daily Times: "I took sick and was removed to the hospital in Omaha. There I had an experience which few men bave lived to tell about. Under the influence of the drag I sank into a condition which was called death by the physicians. This was on December 26 1896, at 11 o'clock in the morning. The doctors pronounced It was given out that I had died of heart disease. My brother, C. H. Laufman, of Des Moines, lown, was telegraphed for and came on to take charge of my remains.

"My experiences at the time of my death have never been told except to the physicians who published an account of them in one of the medical journals. On that fatal morning I was suddenly aware of an indescribable sensation, beginning at my feet and snapping clear through my frame and out the top of my head. I was conscious of something like a ball of cotton released and spreading out inform the size of a non at least three feet taller than myself. I was standing in the center of the room and plainly saw my dead bedy lying on the cot. started to leave the room and met one of the doctors. I wendered that he did not say something to me, but as he made no effort to stop me I went out on the street. I walked down Fourteenth street to the corner towards California avenue, and there met an old acquaintance from Mitchell, S. D., named Milt, Blose, I attempted to strike him on the back by way of saintation, but my arm passed right through him. I did not speak to him, but struck at him again with the same result. I utterly failed to attract his attention, although I followed him at least a block. I distinctly saw him walk across the street and gaze at a miniature Ferris wheel

in one of the store windows. It may be stated that Mr. Laufman has letters and telegrams showing that Mr. Blose was in Omaha on the date mentioned and walked on the street and saw the Ferris wheel exactly as described by Mr. Laufman,

Continuing with his narrative, Mr. Laufman said: "After leaving Blose I went up to the hospital to see the body. I found the door closed but as I could see into the room I passed through the door and gazed at myself for a while, I then went out and found the doctors and heard them discussing my case. I hung around with them until the arrival of my brother. I went in with anguish as he looked at my dead face. He remained at the hospital that night as it was very late and I went into the room with him and watched him until

"I forgot to mention that I saw my body packed in ice by the undertakers. and was much interested in the washing of the body.

"I was laid out dead exactly thirtyseven hours and fifty-eight minutes. I stayed around with the doctors and my brother during all of this time, and ieard and remembered every word spoken by them. The doctors wanted to make a post-mortem, but my brother objected.

"Of course you want to know how I not back into my shell, and it happened in this way: One of the specialists wanted to try some experiment with a new electric apparatus, My brother consented to it, and I accompanied them to my death bed to watch the operation. The instruments were attached to my feet, and I distinctly felt the sensation while standing out in the center of the room. The moment I felt the shock, I was curious to know how if would affect my head, and I walked around to the head of the bed to see My body was quite black in places, and

(Continued on page 7.)

### MISCHIEVOUS SPIRITS AT WORK

Unconsciously a Trustee of Thieves,

AMAZING IMPUDENCE OF SPIRITS AT A WED DING-AN OGRE WITH AN INTERMINABLE OF ONE OF THEMSELVES.

comprehended by the ordinary man, says the Cincinnati tongue dripping with froth, and tied it around the neck centric. Among superstitious persons he is thought to that preluded the grand demonstration, for after strutor first half of the eighteenth century. He is patiently waist encircled, and from the bow depending there a

couraged me to talk on the subject till one day I described a hideous spook which menaced me with gestures. She program, "Tired at length of these visits, I told the clergyman "Tired at length of these visits, I told the clergyman all shout their tell her nothing more about such appearances.

"But, after, she looked at me pityingly, imploringly,

I seem to be indentified. "For several of my younger years my life was so guish that the creatures which sought the in solitude and of adverse influence. vanished at the approach of others, which played hide and seek with me in dark corners and secluded places, remote from sunlight, and jeered at all my attempts to catch them, which played thousands of antics for which ding of an old schoolmate. My original specters, who there are no descriptive words in any dictionary, were not exactly like the specimens of humanity with whom I at- night hour and shattered my boyish nerves, were there tended church, school and an occasional picnic, and the among the company, unseen by any but myself, and in difference grew more and more marked as the years ad- the most comical way they imitated the marriage cere-

#### DETAILS ARE DIFFICULT

to select from the great mass of phenomenal manifestations I have witnessed, but a few which left the most withdrew. lasting impression may be related to indicate the tendency assailed my face, and I arose to close a window at the nearly three hours behind schedule time. I saw at last side of the bed. Looking out upon the night I noticed the laggard engine far down the track, and when it was that the atmosphere was calm. When I turned to the some fifty feet from the platform, slowing for a stop, bed again it was surrounded by tall, gaunt and ungainly there came out of the darkness from the opposite side upon a chair to rest, also to gather my wits. How was I and found nothing-not the least sign of that which had to break through that cordon of frightful things and re-appeared to my senses as a horrible tragedy. Subseturn to my sleep? Why were they agitating the atmos- quently I learned that seven people had lost their lives phere above my bed? Was there a hidden meaning in in the accident which delayed our train. this demonstration of constituents I had never before met?

around the couch, crooning sadly in time with the slow cating the nice points in a comedy. I asked acquaintthey answed in the negative I held my peace for fear of now it appears to him in dreams. derision. Those fearful apparitions remained till breath left my father's body, and then, with indications of glee, single trip over a line where he served faithfully for they tripped away.

tened a scance for the materialization of spirits. I went engine had crossed a bridge some forty feet above the into it unknowing what I believed on the subject, and water, the great structure fell with the train, and more unwilling to declare for or against it. Startling manifestations were witnessed in the materialization of my and was instrumental in saving some from drowning, father and an old neighbor long deceased, the latter leading the former and directing his steps in true guardian- timbers, crushed and dead, he saw by the dim light was ship. Next night this act was repeated in my chamber and when I asked.

#### TATHER, IS THAT REALLY YOU?

He bowed his head in affirmation. Then materialization was possible. Since that moment I have never for an instant doubted it, although much fraud has been practiced in its name. Many years afterward I was enabled to enjoy the testimony of a friend as to the existence of this original band of spooks. At the funeral of a lady to his mind. He recovered his health, but refused to rewhom I was distantly related a cousin sat by my side and saw as I did an independent funeral in pantomime by these intruders. They had a semi-transparent casket through the side of which a semi-transparent personage the attendants kept themselves busy in pouring down the throat of the encased person a never-ending stream of very transparent liquid. The recipient of this wholeto greater speed, and laughingly they renewed their efforts to appease his thirst. When the real funeral moved from the church these pantomimists followed with their casket, but the whole scene was dissolved as soon as it

struck the outer air. "In recounting the features of this strange manifesta tion my cousin's observations agreed with mine in every detail, and glad indeed was I to find a friend with vision ver epergne. I said no, but we had that article in silver like my own. We compared notes on many subsequent plate. He requested that he might see it, to which I, of occasions, with like result, and especially one night when course, assented. Turning it bottom up he pointed to his Cousin Will occupied part of my bed. I was awakened by a fierce light thrown suddenly upon my face. Look- my possession. Naturally I was taken aback. My ing up to discover the source of illumination, I saw a throat grew suddenly dry and I could not articulate a head that appeared inwardly aflame, and fire darted from word. When I found my voice, Mr. Johnson had left, careyes, nose and mouth as if moved by a heavy propelling rying his property away from the man he had good force. I noticed that Will had partly arisen, and was grounds to regard as a thief. But I knew I was not a propped up by his elbow, as I was. Both transfixed with thief, and that for years I had been the owner of a plated terror, and unable to speak, and the subsequent proceed-epergne of exactly that pattern, upon which Johnson's inings did not improve our condition.

"In a few words I will try to describe this hideous thing, For a little time it was inexplicable, and then I thought and what it did in our sight. The head was round, the of our ghostly visitors as having a finger in the business. mouth triangular, and the eyes and nostrils were diamond They have played upon me other embarrassing pranks, shaped. The general complexion was a bright copper and why not this? color, but around the eyes was a broad band of snowy "I sought neighbor Johnson next day and gave him my for the purpose of studying the plag thite, as if painted there, and around the mouth a band view of the matter, at which he laughed incredulously, tends making extensive experiments.

light which gave the effect of a lamp behind a sheet of room when circumstances put restraint upon conversa parchment. All his proportions were

FRIGHTFULLY GIGANTIC

WHITE TONGUE-TRAGIC VISIONS OF TWO and awe-inspiring, and both his spectators felt relieved RAILWAY ENGINEERS—SPIRITS THAT RAISE when he quit expanding. More fire came from eyes and nostrils, and as it darted down toward our faces the mon-A BREEZE AND CELEBRATE THE FUNERAL ster laughed at our trepidation. In the fore-front of battle afterward I never experienced anything like the terror Clint Zahner is by reputation a crank, because he sees of that moment, and it was by no means modified when things not visible to common eyes and says things not through the crimson lips the ogre ran out a snow-white Enquirer. Undoubtedly he is a seer-certainly an ec- in a wide-flaring bow! This was merely the 'voluntary' be a wizard, and as such would have been persecuted, pos-ting a moment in pride over this strange bedizenment sevsibly burnt at the stake, had he lived in the seventeenth eral additional yards of tongue were pulled out and the endured by all who know his honesty of purpose and head like that of a serpent was darting within an inch of steadfast adherence to that which appears to him truth, my face. When it recoiled it darted beneath the feet of although many of his statements of fact are astounding. Its owner, and, immediately used the tongue as a skipping Some corrections of phraseology have been made in the appended narrative, but it is Zahner's in fact and effort: raged, the ogre seized upon the great tongue with either

"When very young I saw apparitions," he began, "and hand, and, bracing with both feet, pulled with herculean they seemed natural and common enough till I found strength till that lively member was dislocated from the that my playmates did not see them. Previously I had mouth, whereupon it escaped and went flying about the told my mother about them, and was so pleased when my room like a furious python. It encircled the apartment stories made her laugh that for some time thereafter I several times and then all was still. When we looked for described to her everything I saw of this kind. She en- the monster it had disappeared; but thereafter for a long couraged me to talk on the subject till one day I described time it came frequently and always enacted the same

answered 'yes' to her inquiry if he had a bad crooked eye, of whose congregation I was a member all about their much larger than any I ever saw, she commanded that I persecuting influences, and he said they were either dreams or freaks of my youthful imagination. Upon the hall, up stairs, all the way up to the attic, and there, this arraignment I invited him to spend a night with me in a contracted catch-all, under the eaves, they vanished yearningly, as if she thought I needed the sympathy she and see things under guidance of his more equably Evidently they were run to cover. did not dare to afford or I to ask, and right she was if she balanced mind. He came, and, as if to give him a faso thought. I was in great need, though, of the-con- vorably opportunity for observation, the ogre came, too, fidence of some appreciative soul into which I could pour and awakened us by a display of its fiery attributes. My my griefs and the long story of that mystery with which clerical friend did not wait till the close of the ceremonies, but when the head began to rise in the air to display gigantic proportions he quietly slipped out of the strangely associated with real and shadowy personages opposite side of the bed, gathered up his clothing and that it is impossible to separate the events which trans- conveyed it to the hall, where he dressed and left the pired at an early time into duly classified departments, house with all possible speed. As if its work was done and I can do this only partially by analysis with experi- for that occasion, the apparition immediately collapsed ences at a later date. As consciousness responds to real- and disappeared, and I had a malicious hope that it would ities alone, it puzzles me to find terms in which to de- pursue and stampede my reverend companion, but this scribe my first introduction to things hidden from the did not happen. Thereafter the good man avoided as multitude, but to me as real as flesh and blood, and there- much as possible all conversation with me on this subject. fore I will not try to detail first impressions of these phe- and never again did I see him under my father's roof. nomena. At the age of twelve I began to clearly distin- Evidently he was impotent to battle with some grades

#### GHOSTLY TRAGEDIES.

"Three years ago I attended in Pennsylvania the wedlong before had fanned me into wakefulness at the midmony from beginning to end. They all kissed the bride, who, unconscious of the liberty, must have had some idea of the grewsome act, for at each salute she shivered as if from cold and looked much troubled. The spooks soon

"Standing upon the station platform next night wait I was awakened one night by a strong breeze that ing for a train that had been detained by an accident till figures in white robes, with great flapping sleeves, and seven spectral figures, which I recognized as having apmoving their arms up and down with concerted motion, peared among the kissing spooks, and one after another they were intent upon fanning the air. That was the they laid their heads before the all-crushing wheels of breeze which awoke me. I would sooner it hadn't. The the engine and seemed to be ground to pulp. I ran to sight was not good for a boy's nerves, and I sat down the track where this act of self-immolation had appeared

"I returned to the West by way of Cleveland, having business there. At the station I incidentally heard that an "Soon those indescribable objects began a dance accident had happened on the Buffalo and Erie line, but particulars were not known. When the train for which movement, and one leaped upon the spot where a few I waited steamed into the station I saw four figures ster moments before I had lain and uttered a shocking howl, out of the darkness and throw themselves under the whereupon the whole crowd instantly vanished. It wheels of the locomotive, and then I felt that four other seemed they had only then noticed my absence from the lives had gone out at the behest of railroad carelessness. bed, and were astounded at the discovery. I did not see Such proved to be the fact. Not long ago I told this them again for more than a year, and then it was in my story to a retired locomotive engineer. He not only father's room on the night of his death. They stood credited it, but said that one reason why he quit the runaround his bed in apparent rejoicing, and called my at- ning of trains was because the ghost of a man he had run tention to his sufferings by motions and winks as if indi-down and killed always came out and threw itself under the engine wheels when he passed the locality of the ances if they saw anything unusual in the room, and when tragedy! It almost drove him out of his mind, and even

"Another ex-engineer told me he would not make a twenty-seven years on any account-not even for all the "Shortly following this second manifestation I at- money the strongest train could haul. Once, after his than a score of lives were lost. He went to the rescue, but at length one man he found wedged between heavy his only brother, whose presence among the passengers was before unknown to him, and he fainted and fell into the raging torrent and with great difficulty was rescued. While lying upon his bed recovering from the physical and mental injuries of that grim experience, it was reenacted before his eyes scores of times, interspersed with all the fatal disasters by rail in which he had ever been a participant, and their reproduction in these visions was so appalling that for the time being they drove him out of sume railroading."

#### RECEIVER OF STOLEN GOODS.

"There is a story about a receiver of stolen goods in was discovered, in whose mouth a funnel was seen, and your neighborhood. Do you know anything about him?" "Yes, I am the receiver referred to," said Mr. Zahner. "The story will bear telling. Nine or ten years ago a neighbor missed from his house many little things apsale libation occasionally drew up his feet and kicked parently by theft, and so frequently were these depredaagainst the end of the casket, as if to drive his servitors tions repeated that they grew to be very annoying. Some of the articles were valuable, and others not easy to replace at any cost—souvenirs and heirlooms. A beautiful silver epergne, an important memento, was especially mourned, and the gentleman, whom for this occasion will call Johnson, spoke to me about it.

"On several following days he repeated to me his lamentations, and finally asked if I was the owner of a silown intitials there inscribed, and asked how it came into tials were not inscribed. Whence came the confusion?

colored blood red. There was a strange expression upon the features, a compromise between a smile and a sneer, have faith in the existence of good and bad spirits he ought to afford me an opportunity to clear myself by any went through many contortions in the effort to show means I could command, and this appeal had an effect himself in body and continuations, and at length was suc-upon him. He consented to watch with me next night cessful, thus raising himself to an attitude of not less in his own house, and collecting a lot of trinkets at the than seven feet, the whole mass illumined by an inner appointed time we sat down to watch. In a dimly lighted A Lecture Delivered at Lowell, Mass., by tion my friend soon fell into a nap, but only for a little time. I aroused him with a nudge, when the form of a man entered and with stealthy movement approached the sideboard.

"The intruder helped himself to a few articles, among which was the prized epergne, just as another form, similar to the first, appeared bearing gifts, and among them we saw an epergne of the same pattern as Johnson's. I read the riddle at a glance and restrained Johnson from interfering, begging him to keep quiet till the end of the manifestation. When the apparitions had withdrawn we found that my silver-plated epergne had been left and Johnson's solid silver had been taken. Immediately we crossed over to my house, and there upon my sideboard as before, was my neighbor's stolen property, except some trinkets had been left with a larger piece; and returning with Johnson to his residence we found several additional articles belonging to me.

"Not many days had elapsed when my wife complained of missing several household articles, and Johnson informed me that thieving was still in progress at his home. I suggested that we watch one night at my house and learn what it was possible to discover, and Johnson consented to join me in the vigil. Well paid were we for the effort. An hour past midnight we saw two marauders in my dining room. One carried a

#### LARGE BUNDLE OF PLUNDER

and the other helped himself liberally from the little temptations I had collected upon my sideboard to attract the attention of pickers-up of unconsidered trifles. When they were ready to depart we followed them into

Early next morning Johnson and I overhauled their place of retreat. We found more than 100 articles, some of considerable value, many that had not been missed, a few whose ownership we did not know, but more than ninety were the property of Johnson and myself, hidden in that catch-as-can. My neighbor was convinced that unconsciously I had acquired a reputation to which I was not entitled, and thereafter we were cordial friends. At

about this time the thievish demons ceased to annoy us. "I have seen in visions that which proved to be premonitory of history, political changes, tragic events, tornadoes, conflagrations, murders and robberies. Once I gave a detective a clew to a crime, and at first glance he said it was impossible. When I insisted that it was right he followed it and found his man, but with difficulty I escaped arrest. It was claimed that I knew too much to be wholly innocent. Explanation did not sufficiently explain to that astute servant of the law, but I took him to sleep with me one night, and my big-headed demon with the interminable snow white tongue came and put in the finishing argument. Less than a month ago I had a and breadth of this continent, in the enjoyment of peace such a consummation it is worth while to pray." T. P.

CLOSE TO NATURE. Close to nature, hold thine ear: Close and closer, draw thou near; She will speak, and thou wilt hear. Treasures rare she'll give to thee, Gams and jewels fair to see, -Crowning life eternally. Tales of birds and flowers and trees, Songs of streams and summer seas, Bursting blooms and honey-bees. Enter in through open door, Nature welcomes to her store-Gives thee answer evermore. She will lead thee on thy way, Through the night and through the day, Through her glories' bright array. Loving, kind, and full of cheer, Knowing nought of doubt or fear, She will speak, and thou wilt hear. Touching, too, thine own soul's need. She will teach thee, she will lead, Safely, till thy soul is freed. To thy being's centered source, To thy being's ruling force, Nature brings thee in her course Piercing through the shadowed mist, Till the darkness is light-kissed, Nature, faithful, keeps her tryst. Mother, teacher, friend and guide, Guard of forces glorified, Nature does with thee abide.

Nature waits thee. Draw thou near. She will answer. Thou wilt hear. She will make her secrets clear. Oak Park, Ill. ELLA. DARE.

#### ONLY A DREAM.

It was only a dream, but O, how glad My heart in pleasure sped, Mingling again with those I had Thought were lost and dead. Their forms and faces were The same expression true, Familiar as in days of vore-In days of youth I knew.

The summer air with breathless ease Filled our sail's silken folds, As our bark on sun-lit seas, Scattered foam-wreaths like marigolds, Where eddies shied in sparkling glee, Through isles and shady glen, And warm hearts came and greeted me As though time had never been.

The dawn sped athwart the sky In langes light as noon, And over all there seemed to lie The dews of early June; And soft the air, with music sweet, Dropped incense from above, And earth and heaven seemed to meet-And life; was one of love.

We watched the day fade into night And paint the sky and sea With golden hues of crimson light, 'As we salled dreamily Adown the western sun-lit land Mid fairy scenes and throngs, Guided by angel loving hands And the echoes of their songs Summerland, Cal. BISHOP A. BEALS.

Swinburne is quoted as saying, "James I. was a knave

# RESTATED

Theodore F. Price,

WHO WAS SO BADLY PERSECUTED IN PHILA DELPHIA-PRIMARY LESSONS AND PRIN-CIPLES - DIVERSIONS THEREFROM ARE NOTED.

The near approach of another anniversary of Modern Spiritualism impels the mind to institute a comparison between its principles as primarily announced, and the philosophy as it stands to-day after being subjected to many and various modifying influences. The forty-nine years that have passed since its advent have brought within its ranks many orders of minds, each from its original environment; and which colors more or less the conception imbibed of these new and startling truths. Without considering any well defined lines of demarkation, for the purpose of illustration, I may question in a general way the Theosophic conception, or Blavatskian creation, which is largely of East Indian origin; the Kardeckian or French system; the Christian Spiritualist, who finds it difficult to eradicate entirely the inborn doctrines of his church; and the veteran who adheres staunchly to first principles-of which the trance utterances of Andrew Jackson Davis and the Hydesville rappings were the original exponents—and who stands firmly on the foundations established by scientific demonstration. Besides these there are the multitudinous psychic schools, the Christian scientists, etc., the outgrowth of the spiritual phenomena, whose chief purpose appears to be, "how not to do it," or how not to believe it, and those who "touchand-go" at the commands of Mother Grundy.

#### PRIMARY PRINCIPLES.

It may therefore be well to refer to some of the primary lessons and principles laid down by the first spirit teachers who had charge of the movement, and observe how far some of us have drifted from the original course; and take a few bearings in order to see if we are still in the microproperty of the author. For sale at this office. right "psychic" latitude.

The pioneer communications and discourses given by the spirit world through the media that were rapidly developed from every department of life, all over the land, clearly indicated that the trend intended by the projectors of the movement was adverse to all the present The To-Morrow of Death popular forms of theological teaching. It was uniformly declared that transcendental gods and partial and exclusive divinities vested with power to institute and remit Future Life According to Science, penalties for infractions of any form of law, cut no figure in their then startling, novel-and when examined and understood-fascinating and satisfying system.

NATURE'S SYSTEM OF EVOLUTION

A sympathetic philosophy was substituted for cold and A sympathetic philosophy was substituted for cold and empty pageantry; dogmatism was swept away by the principle of enlightened teaching; and the simple demonstrated facts of the present were made to take the place of the misty and musty traditions of the past. One of the very first lessons taught was, that of Nature's system of cosmic Evolution as opposed to the orthodox theory of creation, along with that of spiritual development through culture and experience, subject to the unvarying law of eternal progression, the lines of which bore equally upon the conditions of both the material and spiritual-worlds, which were shown to be acting and reacting upon each other.

A VERY FASCINATING WORK.

This fine volume might well have been entitled spiritualism bemostrated by Science. It is writter excell when they would popularize sclenting writers excel when they would be precised and supplied to the processor. The author theorem writers excel when they would be precised and supplied to the popularize sclenting writers excel when they would writers excel when they would be precised on the precise of a new suppermentance of the "doc. etc., in which he mantiests as "dev vision of our country spreading over the entire length misty and musty traditions of the past. One of the very and unprecedented prosperity, and I feel sure this grand Evolution as opposed to the orthodox theory of creation, premonition is to be at some time happily realized. For along with that of spiritual development through cul-

#### THE GOD IDEA.

The God-idea was shown to have originated in tree, serpent, and ancestor worship, and in various other ways common to the puerile conceptions of the untutored published. The book contains 66 pages, and is beautifully bound, with likeness of author on title page. mind. It was also deduced that the idea of a satanic personality owed its existence to the fear of man of the acsonality owed its existence to the fear of man of the action of the destructive forces of Nature, and ignorance of Mahomet, the Illustricus. their governing laws. While man now recognized the creative power, and the universal prevalence of natural tributes of a typical god than were our unschooled ancestors ten thousand years ago. Every individual who assumes to cherish some conception of deity, forms his god, materially or mentally, according to a standard hours. by his greater or lesser degree of enlightenment, and embracing the qualities of the human personalities with which he is familiar.

#### SACRED BOOKS.

There was no acknowledgment, nor is, by the spirit teachers of the existence of any special divinely-inspired A Collection of Vocal Music for the work, Bible, Koran, compilation or code of laws, in any form emanating from an infallible source. It was shown that the so-called sacred books upon which rest the various and multidinous religions of the world were and are but records of tradition, folk-lore, superstition and special providences, national and personal, strung upon a thread of more or less authentic history. It was proven by reference to the demonstrations of science, that Nature's governing forceshad never varied one jot or tittle for form emanating from an infallible source. It was shown ture's governing forceshad never varied one jot or tittle for the special benefit of any individual, tribe or nation; and INCERSOLL'S ADDRESS that such an occurrence would have jangled the chords of the whole universe, and jostled in their paths the countless myriads of solar systems—suns with their families of planets and satellites—in their ceaseless circum—the paths the paths and satellites—in their ceaseless circum—the paths the paths the continuous applause from beginning to end. The pamphlet contains 12 pages, beautifully printed. Price 6 cents: ambient procession through boundless space. All miracles were relegated to the realms of myth and fable. as being but the result of exaggeration, mendacious statements, and ignorance of the operation of Nature's subtile elements.

#### TOUCHSTONE OF REASON.

On the foundations laid by the material scientists, the teachers of the spirit-world builded their enduring structure whose shining dome pierces the realms of immortal life, and which is illuminated by the lambent radiance of imperishable suns. The corner-stone of this angel-built structure is Truth, and no element is incorporated in its system that does not bear the touch-stone of Reason.

Walking hand in hand with science, Spiritualism demonstrates that all ideas inculcating special creations are fallacies, originating through a belief in miracles wrought by and through some personification of Supreme power not amenable to the control of natural law. It teaches that througout all the countless cons of time, from the most finite beginnings, there has been a ceaseless unfoldment from within through all departments of life; simpler cells and forms combining to produce more complicated and higher aspects; and that the evolution of spiritual and intellectual has kept even pace and has correlated with the physical through the ceaseless harmonious workings of the law of eternal development.

Through the phenomena of Spiritualism is demonstrated spirit-communion and the continuity of life after strated spirit-communion and the continuity of life after the only treatise ever offered the reading and the change called death; proving that man in becoming thinking public in the interest of modern Spiritualism that is absolutely free from the theories of superimmortal, loses none of his mental acquisitions, and that immortal, loses none of his mental acquisitions, and that he is distinguished in spirit-life by the same attributes of mind that united to form his individuality in earth from the data of modern physical and physicological of mind that united to form all individuality in carrier from the data of modern physical and physical formulation of the other side of the grave just where he laid it down scientific data and verified facts.

To the materialist and skeptic, a revelation of the formula of the spide, and continues with those pursuits which are to the spiritualist, an impregnable foundation of the science. To the materialist and skeptic, a revelation of the formula of the spide, and continues with those pursuits which are to reduct the spide of the spiritualist. congenial to his mind and necessary for his development.

To the ecclesiastic, a new heaven and a new entries the line of and consonant with the law of eternal produced volume of scientific information for 22 cml address your orders to gression.

The primary fact that the intelligences manifesting through rap, trance, writing, or any other phase of the THE STREEUAL BIRTH. Swinburne is quoted as saying, "James 1. was a knave, a fool, a tyrant, a liar and a coward, but I love him because he slit the throat of that blackguard Raleigh, who invented smoking."

The spiritual Idea of Death, Reaven and Hell. By vironment with all departments of human life—halling instance invented smoking."

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"The great mystery of existence consists in perpetual and uninterrupted change. Everything is immortal and indestructible—the smallest worm as well as the most enormous of the relestial bodies,—the sand prain or the water drop as well as the highest being in creation, man and his thoughts. Only the forms in which being manifests itself are changing; but Being self remains eternally the same and imperishable when we die wed not lose ourselves, but only our crossal consciousness. We live on in nature, in our tree, in our children, in our deeds, in our thoughts—short, in the entire material and physical contributions which, during our short personal existence, we furnished to the substatence of mankind and of

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ronment of spirititual influences,

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the dreadful day of Judgment. There seemed to be against the former, until to-day it is gasping in its exgreat equanimity of mind as to consequences among those piring thross. Then why should Spiritualism adopt the who were eventually to take their places among the war-cry of the enemy it has defeated? sheep or the goats to be exalted or condemned at the com- In the larger cities Christian church edifices are offered ing of that "great and terrible day of the Lord," when he should judge the quick and the dead and when the gold- The reason is obvious. If orthodox church stock conpaved streets of heaven, or the suphurous flames of hell tinues to depreciate during the next twenty years as it has monstrated that all its assumptions were false, thereby tions of a great number of the popular denominations are destroying its power—the church was forced to assume a in principle Spiritualists already! hostile attitude for sheer self-preservation.

In its methods of operation, the widely diversified stratas of society, and the departments of life from which its instruments were chosen, and its total disregard for shams and all manmade religious institutions, demonstrated conclusively that the spiritual philosophy was entirely at variance with, and antagonistic to all theological establishments. In the selection of its teachers, the occupants of pulpits—the sanctified exponents of creeds all those who assumed the distinctive garb of superior sanctity, were entirely ignored. Its agents were chosen from the shoemaker's bench, the lowly cottage, the factory, the field of the agriculturist and the home-circle; and quite frequently they were children entirely unschooled, whose marvelous utterances confounded the reason; leads him into the realms of thought, where he most erudite sages. The theological schools were passed by, and their entire curriculum ignored; then why should Spiritualists show a hankering after the flesh-pots of the Egyptians, by borrowing the nomenclature of orthodoxy?

PRIMITIVE CHRISTIANITY WAS SPIRITUALISM Since the extinction of primitive Christianity, which occurred soon after its introduction, and which then of spirit communion; demonstrates the existence and nameant Spiritualism from the very nature of its phenomena, there has been no such character as a Christian Spiritualist. The term is an anomaly from the fact of the innate natural processes of evolution. It arrogates to its teachantagonism of the modern form of its dogmas to the basic principles of the doctrine from which it borrowed its halo that pertains to the pulpit; its exponents being sus

bodies the idea that Christ is an incarnation of orthodox clesiastical caste. divinity, and that his crucifixion was an atonement for primitive sin; while Spiritualism ignores the "fall of man," rendering "redemption" unnecessary by proving that every individual is his own Savior.

Man's environments in earth-life make him what he is here, and what he primarily will be hereafter; and his spirit bears the impress of all his acts, small and great, both good and bad; and the results can only be effaced by growth, and the education of experience. Man is responsible to himself alone, thus precluding the possibility of a deathbed repentance, and the utility of a scapegoat to carry away the fruits of wrong-doing. Scars on the spirit can only be eradicated by man's own exertions in an antipodal direction.

#### MODERN CHRISTIANITY SPURIOUS.

solute ignorance at that time of natural law, and the excharacteristic of the first few years of the Christian dis-with mortals through media. pensation. In its later forms Christianity is entirely relatter only a modification of the former, and neither em- manifest! bracing aught but the merest shadow of the precepts

too course and materially minded to comprehended any- real conditions of spirit life is that the teachers and misoriginal Spiritualism was incontinently smothered be- rant minds from earth, that they could not be educated and glitter of Roman pageantry. In like manner it these spirits newly born from the mortal form, were so would frequently appear that the tendency crops out for crude and the earth earthy—so unspiritual, that they modern Spiritualists to get away from first principles and can be reached only from the mortal side amid the conthe dear familiar landmarks of the spiritual philosophy ditions to which they are attached. It is therefore propleasing and sugar-coated forms and guises. There aladvanced, ambitions to rule cults and sects of their own: of such was the tartar Blavatsky; some of them have come thodox churches. in contact with the un-American aristocracies of the old world, and imbibed a conception of some peculiar and incongruous form of caste; verily these shall find a lengthening train of followers!

MODERN SPIRITUALISM IS RADICAL.

Modern Spiritualism, per se, is radical, and makes no compromise with error, no matter how attractive and compromise with error, no matter how attractive and show they still retain every human attribute, howbeit popular its garb. It began nearly forty-nine years ago divested of much of the selfishness developed by earthly on an entirely new and original foundation; borrowing nothing from tradition, faith or superstition, basing its assumptions and all its phenomena on scientifically demonstrated facts; and it is not now to be warped from its foundations by any form of creedalism, or mysticism that at intervals beats about its foundation.

It is needless to reiterate what is known to all who are acquainted with its history, that when Modern Spiritualism first came before the world seeking recognition, it found no home or abiding place; was christened a child of the devil, and persecuted by every Christian church in teachers, their artisans and philosophers, their musicians Christendom. No religious establishment opened its doors to it and gave to this beneficent offspring of Truth our spirit guides, guardians and inspirers strive in every and Science a welcome to its altars, The thunders from way to guard, warn and assist us, who are still on the every pulpit in the land were fulminated against it, and its mediums and exponents were subjected to every form of humiliation, and made outcasts from society. Yet, notwithstanding all this it numbers its followers by millions, and has made more converts in the fifty years since its advent than any faith or religion has done in many cen-

### CONVERTED BY EVIDENCE.

Its converts have become convinced of the truth of its principles through the evidence of their five senses; the bridge is burned behind them, and they cannot turn back without doing violence to their reason. This philosophy has fully demonstrated its truth, beauty and power, and has well proven that it is no longer a weakling, being endorsed and its principles sustained by the staunchest and best scientific minds of the age. It stands on its own merits, and is capable of demonstrating its position in every detail, and is armed at all points to resist the attacks of sophistry and shams of which it is the implacable destroyer.

#### RELIGION AND SCIENCE.

However much we may love, fondle and cherish the term religion, it has usually been found associating with ding. very bad company, and in its general acceptance means creedalistic theology. It was applied originally to the incognito. Whenever he finds it possible to go to Engearly monkish establishments which were the homes of land unaccompanied he strolls around the streets like an the lowest orders of superstition and the most debasiry humble tourist.

had ever seen the Old Testament Jehovah, the New demonstrated truth. Looking back through the vistas estament Jesus, or any other orthodox form of God, or of past ages, the hill-sides of time are seen whitening with id joined in the procession about the great white through the heads. had joined in the procession about the great white throne, the bones, and the valleys are flowing red with the blood of millions who have been slain in order that religious There appeared to be a very careless disregard for that might live! Between religion and science there has been day, the thought of which was in earth-life so fearful, in progress a struggle to the death, with the odds terribly

should be their portion. Therefore, toward this icono- in the same time in the past, church buildings will be of-clastic and radical intruder that so mercilessly and irre- fered at a much lower price; in fact, it may then be good verently denounced all its so-called sacred dogmas and policy to let spiritual societies take possession on paying traditions—and by irrefragable scientific evidence, de-trunning expenses! A large proportion of the congrega-

#### SPIRITUALISM AND SCIENCE.

Spiritualism-from its inherent elements, the manner in which it manifests its truths, showing the action of mind upon matter by means of the magnetic connecting link between the two, and dealing with the imponderable forces, by means of which its phenomena is produced is placed distinctly in the realm of science. Religion deals with gods and priests and creeds, with faiths and forms and ceremonies, and refuses to be tried or tested by the process of reasoning, but illogically forces the acceptance of its dogmas, though opposed to every conception of justice and the action of natural law. Scientific Spiritualism—and there is no other—calls on man to use his is taught to compare, to weigh and analyze, and to learn all that the mind can grasp and assimulate in the successive stages of enlightenment.

In the philosophy of Spiritualism can be found the only solution of the problem of creation, and therein lies the only reasonable hypothesis for the existence of all things. It conclusively demonstrates the immortality of the soul, through the countless indubitable proofs which it offers ture of the sublimated matter of the spirit-body, and enunciates the actuality of the origin of life through the ers no peculiar sanctity, who are without the theological tained by their own merits and skill as expounders of Christianity, the term to-day in any connection, em- truth and it entirely repudiates all conceptions of ec-

ASTRAL SHELLS, HOOT-KOOMI, ETC.

made known to the world, directed by the group of immortal scientists, headed by Franklin, nothing was said about "astral shells," "bodies of desire," the Blavatskan creation of the "Hoot-Koomi," or the "adepts," whose mysterious habitations are supposed to exist in the shadowy caves of the Himalayas. Nothing was said about the transmigration of souls, or any modifications of the idea; or any other of the nauseous weeds that have been transplated from the Jewish Caballa and the traditions of India, some of which have become popular fads, and are being acclimated in order that they may take root in the beautiful gardens of Spiritualism, and transform it into a tangled jungle of the Orient.

It has been well said, that in the period embraced in The intelligences communicating through the earlier thirty-three years of primitive Christianity, after and later mediums announce that they were and are our making all due allowance for environment, and the ab- fathers and mothers, sisters and brothers, children and friends, as well as the wise and foolish, known and unistence of certain potent imponderable forces underlying known, from every nation, kindred, tongue and people. the spiritual manifestations of that day, as they do those These were, and are still, distinguished as spirits by the of this, and of which we now have comparatively, some traits and personal idiosyncrasies that marked them while knowledge, the records show that the leading features denizens of the material world, and by means of which embraced in the phenomena of Modern Spiritualism were they are known and recognized when communicating

The Blavatskan Theosophist tells us that we have been moved from its original base, and it is now actively en- deluded all these years; that we have been communicating gaged in endeavoring to destroy the later spiritual edifice only with "astral shells," "bodies of desire," etc., etc. builded upon its original foundations. The church of that these queer things have been the controls of all the to-day is but an aggregation of old pagan forms and cere-| mediums—modern at least—from Andrew Jackson Davis monics, both branches, Catholic and Protestant alike; the to the latest developed sensitive through whom spirits

enunciated by the medium its founder.

The pagan nations that combined to form the communion, are indeed prominent factors in the move-stantine in the beginning of the fourth century, were too coarse and materially minded to comprehended any-too coarse and materially minded to comprehend the coarse and th It is declared from spirit source, that while the spread thing other than what appealed to the outward senses; sionary agencies there are being so over-crowded with the consequently what little may have remained of the constantly arriving millions of darkly and densely ignoneath a load of ceremonial and covered with the gaud as rapidly as was desirable; and that a large proportion of with all its consolations and natural simplicity, and to posed by the spirit teachers that as much as possible of adopt other and more popular modifications and off-this primary education, necessary for the spirit beginning shoots from the parent stem, which are offered in various progression should be accomplished while in the earthlife, by removing erroneous ideas relating to the condition ways have existed high and mighty exclusives, the ultra of the soul and spirit after the change called death, as commonly enunciated from the pulpits of the popular or-

> It is a state of mind that greatly conduces to their spiritual advancement for mortals to be informed previous to transition, that the conditions of spirit-life are, in the fullest measure, sufficient for the full and complete unfoldment of all the faculties of the human soul. The comforting fact that our immortal friends are about us, mingling in our affairs and partaking of our enjoyments, conditions, and the love principle is expanded and develpped a thousand fold.

> It is demonstrated by the spiritual philosophy that the spirit form increases in stature when cut off from further material growth, in childhood, in the world beyond; and after the lapse of corresponding periods of time, our loved ones show themselves as progressing through all the various changes and stages of man and womanhood. They tell us of their "homes over there," of their schools and colleges, and wonderful inventions, their physicians and and players, their friends mortal and immortal; and how earth-plane; and as well as the limited means of communication will admit, convey to us an understanding of what constitutes the experiences of actual spirit life.

Sir Isaac Pitman, the shorthand man, and vegetarian, who died a short time ago, was peculiar in his habits. He arose every morning at 4 o'clock and went to his desk, where he worked with short pauses only for his simple meals, until 10 at night. On Sundays he preached in the Swedenborgian Church.

Archbishop Martinelli, the apostolic delegate and representative of the Pope in the United States, has just sustained a severe loss by the death of his only surviving brother, the Augustinian monk, Father Aurelius Martinelli. The Archbishop's other brother, Cardinal Martinelli, died two or three years ago.

Mrs. McKinley presented to each of the young ladies in her party who attended the inaugural ball a handsome fan and lace handkerchief as a souvenir of her love.

Mrs. John Sherman is exceedingly well read and deeply interested in current events. Next year she and Secretary Sherman will be able to celebrate their golden wed-

NEW IDEA—HE SHES THE SHAFTS MOVE— MICROSCOPIO PHOTOGRAPHS TELL THE STORY WITH EXACTNESS—HISTORIAN TO WRITE A TREATISE.

To the Editor:—As set forth by the Chicago Tribune, Edward von Holst hardessor of history in the University of Chicago, has startled the world of science by the announcement that he is about to prepare an illustrated treatise on the discovery anade by Prof. von Schroen of Naples that crystals are living entities.

This sudden declaration that the matter hitherto supposed to be inert really teems with active life in all its phases flashes upon humanity one of the most astonishing démonstrations of modern times. It is classed with the great discovery of Darwin, which set the world wondering a half century ago. The Chicago historian, while guarding the minute details of the new idea, declares with vehemence that it is not a dream, nor a theory, but a fact. To demonstrate it to the world, as the discoverer demonstrated it to him recently in Italy, is one object of the forthcoming pamphlet. 🦠

Prof. von Holst also seeks to raise by the sale of his brochure some of the \$500,000 needed to elaborate the discovery and profusely illustrate it. He desires that America be a sharer in the honor of giving new light to the world of science by contributing to this expense fund.

MEDICINE MAY BENEFIT GREATLY.

The possibilities of the new discovery are yet vague as to Chicago. far as their application is concerned, but it is expected that medicine will benefit greatly by it and that the hitherto accepted system of philosophy will have to undergo remodeling.

Prof. von Schroen occupies the chair of pathological anatomy in the University of Naples. He also is a consulting physician. During his recent vacation Prof. von Holst spent much time in Naples and became acquainted with Prof. von Schroen. As they grew to be closer friends the discoverer, little by little, imparted the secret of the crystals to his companion.

Prof. von Holst learned that Von Schroen, believing so-called inanimate matter really was alive, conducted experiments to demonstrate the fact. He used powerful magnifying glasses made expressly for this purpose. He was delighted to find mortal loves and tragedies enacted When this philosophy, in its modern form, was first by parts of what to the naked eye were dead or inorganic

PHOTOGRAPHS THE LIVING CRYSTAL.

By the aid of a camera co-operating with his magnifyng glasses he was able to photograph these living crysals. He made fourteen pictures of separate entities. By repeating the photographic process at different times he was able to show the progressive development of each of his examples.

Among the wonderful processes shown was the birth of a baby crystal. The gradual separation of the infant from the mother crystal was shown.

Prof. von Schroen also discovered that crystals are ellicose. It is wan to the death among them. They clash savagely with each other. They fight in twos, the old-time hand-to-hand combat of the ancients. There is no cessation until one expires. A singular fact, however, is that crystals born of the same mother never combat. Their relations are those of amity and love.

VON HOLST EXPECTS GREAT THINGS. These phases of crystal life are shown in the photo-

"Of course, I am a historian and not an expert in science," said Prof. von Holst, "but I saw these things with my own eyes, so L-cannot doubt them. And when so eminent an investigator as Spencer has studied my friend's views and becomes converted to them I do not see how there can be any question as to their genuine-

"There are hundreds of the photographs and besides

want for distribution. We expect to make thousands of them and distribute them through the world for scientific men to examine.

"I have no interest in the matter except as a lover of truth and a friend of the discoverer."

SEEKS AID FROM GOVERNMENTS.

Prof. von Schroen has applied to the Governments of Germany, Austria, and Italy for financial aid in carrying out his researches and laying the result before the world in as perfect and complete a form as possible. He would prefer the assistance to come from Italy, because his labors are centered there.

Prof. von Holst hopes to begin work on his treatise on crystal life soon, and, if his health will permit it, to finish the pamphlet during the summer. As he said, he brought back with him from Naples a large number of Von Schroen's photographs. He has guarded them with faithful zeal. He believes the new light will revolutionize philosophy, because it strikes at the very base of creation. When the germ was discovered it shed a flood

facts at the present time. The power of one crystal to annihilate unother may be focused in a winning battle on diseases that now are held to be incurable.

Prof. von Schroen has spent thirty years of his sixty n work on the vital crystal theory. He was born in Bavaria. He has two sons in the German army. large part of his life has been passed in Italy.

ROMANTIC COLOR IN THE WORK,

Romantic color is given to Prof. von Holst's meager disclosures and promised labors in the manner by which Dr. Von Schroen's secret was imparted to him.

All Chicagoans remember how the venerable historian was given a leave of absence about a year ago on account of ill-health, and how he went to Naples hoping for benefit from the mild clinate.

Arrived in the Italian city, the story goes, Prof von Holst met Prof. von Schroen and asked him to become his physician. The doctor long before had given up practice, but he grew attached to the historian and agreed to look after his case. It was during the chats of physician and patient that the secret gradually came out. Prof. von Holst is not well now, and finds that his duties in the University of Chicago tax his strength to the utmost. But so strong is his gratitude to his physician and friend that he soon will address himself to the task

of elaborating the crystal discovery. And during the hot summer months, while most col lege instructors are taking needed recreation, the friend of Von Schroen will address himself to writing a treatise on the evolution theory as applied to "inanimate" sub-

The above statement is most astounding, and should set every Spiritualist to thinking thinking to some pur-King Leopold of Belgium is very fond of going about) pose. Why has this discovery been left to mortals? Why have not wise spirits presented these facts? Simply be cause material laws and the peculiarities of matter must be studied from the material side of life, and not from

When trying to explain the laws peculiar to matter.
They have not sense enough to realize that they know as They have not sense enough to realize that they know as and its laws. It makes one sick to hear some spirits talk "learnedly" of matter and its laws. PROF. VON HOLST ANNOUNCES A STARTLING talk "learnedly" of matter and its laws, when they are DISCOVERY VITAL SPARK IN CRYSTALS only capable of dealing with spirit and its laws. When VON SCHROEN'S RESEARCH DEVELOPS A Spiritualists learn to think to some purpose, then and not till then will they advance to a higher mental plane. DIVÎNE WRIGHT.

### ANN ODELIA DISS DEBAR.

THIS NOTORIOUS BARNACLE WHO POSED AS A MEDIUM IN NEW YORK AND CHICAGO, IS NOW TRYING TO JOIN THE THEOSOPHISTS.

It appears from the Wisconsin, a paper published at Milwaukee, that the Theosophists of that city have scored a good deal of triumph in their discovery recently that a woman who came here, professing to be one of their number and calling herself Mrs. Gilbert, is in reality the notorious Ann Odelia Diss Debar, known to New York and Chicago, and for various reasons to most of the general public. She was such a well known character that her indentification was easy, and only shortly after her coming it was suggested that Mrs. Gilbert was the woman who had stirred other than theosophical circles in New York years ago by her indentification with a number of swindles in which some prominent lawyers and others were concerned. She was promptly sent notice to leave town, and was escorted one afternoon this week as far as South Milwaukee by two members of the Theosophical society, who were determined that she should be no further indentified with them. She went from here

Miss Debar came to Milwankee several weeks ago and engaged board at one of the best boarding-houses in the city, appearing to the landlady a quiet, middle-aged woman, with light, wavy hair and not particularly well dressed. She began at once attending the meetings of the Theosophical society and speaking there and with members at other times, and apparently deeply interested in the teachings in which she professed belief. She was so enthusiastic about the sciences that she talked of it incessantly in the house where she boarded, and before long every day saw a procession of visitors at the place to see Soul of Things; or Psychometric Mrs. Gilbert and to talk with her about Karma. To do the woman justice she was well up on all the teachings and well informed about all the teachers representing the modern school of philosophy, and she talked well and at length to eager listeners about her professed belief and theirs.

Before long however suspicion was aroused by parious.

Before long however suspicion was aroused by parious.

Before long, however, suspicion was aroused by various actions on her part that her interest in the doctrine was not so real as she had made apparent, and the members bestirred themselves to identify Mrs. Gilbert with their recollections of Miss Debar. A letter was written by O.

Soul of Things—Vol. III.

Postage 10 cents.

Postage 10 cents.

Postage 10 cents. the society in New York, asking for a description of the woman, and it was mailed back with no delay, giving a pen picture and declaring ignorance of her present whereabouts Meanwhile it chanced that a picture of Miss Debar, published in most of the newspapers throughout the country at the time of the New York story, was obtainable here in the city, and Mrs. Gilbert was promptly confronted with the overwhelming statement that she was no other than Miss Ann Odelia Diss Debar. Whatever objection she had to concurrence with this firm be lief was speedily silenced by the unavoidable recognition of her own features in the picture with which she was confronted, and to the request that she leave the city im mediately she had no response except acquiescence. To make quite sure that her departure was bona fide, she was seen safely outside the city limits and with a ticket in her possession warranted to take her to Chicago.

In Chicago Miss Debar is a well known figure, too, only there she will be recognized by the name she fancied for that locality some years ago-that of Vera Ava. As Vera Ava she went one day into one of the large churches there, and through an organ door or a choir exit she achieved a disappearance and had it given out promptly to the interested world that she had been what no other one possesses."—Cousin. kidnapped. This was the accepted version for some give place to the theory, easily proved, that she was Diss Debar.

It is extremely fortunate for the local society that he identity was so soon discovered, as she had done a good deal of harm elsewhere by those who did not learn that her belief in theosophy was only assumed to suit her pur-

#### MISSOURI STATE ASSOCIATION.

At the annual delegate meeting of this association, recently held in Springfield, the following persons were chosen as its Executive Board during the ensuing year:

J. M. Bell, president; J. M. Allen, secretary: E. R. Huxley, treasurer; John T. Shank, 1st vice-president; S. C. Mills of Monett, 2nd vice-president; Mrs. Amelia I. Andrews, of Liberal, and Miss Cora M. Carpenter, of Hannider Cloth £1.25. Because 150. drews, of Liberal, and Miss Cora M. Carpenter, of Hannibal, trustees for one year; J. M. Mitchell and F. J. Underwood, trustees for two years; and Mrs. L. N. Eckas and AN EXCELLENT WORK. Mrs. L. C. Hawkins, trustees for three years.

creation. When the germ was discovered it shed a flood of new light on science that benefited humanity incalculably and marked one of the most notable strides in the advance of medical science.

MAY CURE "INCURABLE DISEASES.

Prof. von Holst is sanguine that the Von Schroen discovery will be many times greater in importance than the germ discovery. In the domain of hygiene practical results are looked for that may overturn medical theories as foots at the wresent time. The power of one crystal to a representation in the National Conventions, without the necessity of procuring a charter from the N. S. A.

It is desired to canvass the State thoroughly; to organize and charter additional branch societies; to maintain a Bureau of Information, between places desiring speakers and speakers desiring places; to develop an adequate missionary fund; to accomplish a complete spiritual census of the State, and do various other work, by co-operation of those specially concerned and interested. All Spiritualists and friends throughout the State, feeling an interest in developing the cause and bringing it to the front in Missouri, should put themselves into immediate communication with the State Secretary, enclosing stamp. Springfield, Mo. J. MADISON ALLEN, Sec.

> LA BELLE FRANCE TO COLUMBIA. Oh, Queen of Freedom, hear the cry Which wounded Cuba sends to thee; Thou canst not, must not let her die: One smile of thine would set her free.

Pay now to Freedom of her due-How vast, how very vast thy debt; Thy blood would bound with strength anew, And brighter gleam thy Coronet. What! Silent? Listen, thou shalt hear

The cry of Cuba to be free: What damned spirit dulls thine car, As now she kneels and pleads to thee? Awake Columbia! speak the word.

Ere yonder passing sun shall set; Unshcathe, if it must be, thy sword; Remember France and Lafayette! -CHARLES WESLEY KYLE. In San Francisco Call.

R. L. Stevenson, Prof. Henry Drummond and "Tan immorality. To the student and historian, to all who exists at the Edinburgh University amine its records, the term is too suggestive of all that is '78 has been elected Speaker of the Japanese Parliament. Pretentious spirits generally make fools of themselves and not one of the three won distinction as a student. Maclaren" were classmates at the Edinburgh University,

LIFE WORK

COMPILED AND EDITED BY HARRISON D. BARRETT,

With portraits representing Mrs. Richmond (1) 1857, in 1876, and in 1894.

OUTLINE OF CONTENTS:

INTEGRATION.
CHAPPER I. Parentage—Place of Birth—Childhood—School Experiences—First Mediumistic Work, etc.
CHAPPER II. Hopedale—Mr. Scott in Massachusetts—Removal to Wisconsin—The Ballou Family—Adis Ballou's Work—Work of Spirit Adin Augustus Ballou.

CHAPTER 111. Oning-Her Earthly Life and Tragic Death-Her Mission in Spirit-Life. Death—Her Mission in Spirit-Life.

CHAPTER IV. Other Controls—The Guides.

CHAPTER V. Work in Cubs, N. Y.—Buffalo Pastorate

— Workers in Buffalo—Thomas Gaics Forster—Sarah

Brooks—Horace II. Day—Removal to New York

City, 1856—Philadelphia—Buston—Baltimore.

CHAPTER VI. Work in New York City.

CHAPTER VI. Work in New York City.

CHAPTER VII. New York City (continued). Prof. J.

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York Editors and Glergy—Cither Places in the East
—Meadville, Pa., 1864—Hon. A. B. Richmond.

- McGaville, Pa., 1861—Hon. A. B. Richmond, CHAPTER VIII. Washington, D. C.—Reconstruction— Senator J. M. Howard—George J. W. Julien—Geo. N. P. Banks—Nettie Colbern Maynard—Statement of Geo. A. Bacon. CHAPTER IX. England—Robert Dale Owen—George Thompson—Countess of Caithness—Mrs. Straw-bridge—Mr. and Mrs. Tebb—Mrs. Nosworthy—J. C. Ward—Mrs. Slater—Andrew Cross. CHAPTER X. Work in England (Continued in Three Subsequent Visits.)

WIRDD.
CHAPTER XII. Chicago Work, 1876 to 1895—First Society Charicred, 1869—Complete Account of Work in Letters and Statements of Members of the Society. CHAPTER XIII. Camp Meeting Work-Cassadaga-Lake Pleasant-Onset Bay-Lake Brady-Lookous Mountain atc

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Orphs E. Tousey; from Lady Cathness, and others
—Appreciation of the Work from Those Hest Qualfied to Judge—Frederick F. Cook—Wendell C.
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#### **EATURDAY, MAY 22, 1897.**

#### PARALLELS.

Dr. Nansen, the Arctic explorer, has just published an account of his adventures on his late trip towards the North Pole, under the title "Furthest North." The religious press is in great agony, because, they say, "In all his hundreds of pages God is shut out. Only once is God mentioned in all the book."

An old lady kept a hotel years ago, and one of her fads was to refuse to entertain a Universalist. That she might act wisely in the premises she interro gated each applicant for entertainment to his ideas of future punishment A traveler had learned of the host's pe culiarities, and though opposing the eternal hell theory, yet it was necessary he should tarry at that place for the tion whether he believed they who re jected Jesus as a Savior would be damned, replied, that he had given the subject much thought, and had come t conclusion that one or two would be damned, if not they ought to be. The good woman did not like the answer, but concluded she could not re ject him under her own rule, even the belief that one or two would be damned was proof he was not a Universalist and was better than none, hence he was permitted to remain for the night.

Churchmen should be equally gener ous with Dr. Nansen. If he has men tioned the God of the Jews, without as sociating him with the crimes of those ancient savages, he should be tolerated. Rev. Reynolds, in the Christian Com-"Dr. Nanseu is full of admiration of

Nature, and some of his descriptions of the scenery of the Polar realm is matestic in their diction and poetic in their style. Only once is God alluded to. That is something, of course, better than absolute atheism, but no Christian can read the book without a consciousness that the writer seems to be utterly regardless of a Creator, as well

Had the explorer graciously referred to the junior God it is probable no exception would have been taken to his ing neglect of fools these mortals be."

GOD'S GENUINE REVELATIONS. The New York Herald of the 2d inst., under the head of the "Deepest Hole in American, a detailed account of a boring in the earth searching for gold, near Rybrick, Upper Silecia, a province of Prussia, of 6.571 feet, almost one and one-fourth miles in depth. The work was only stonged because of the breaking of the boring-rod which became entaugled in the tubing, and could not be extracted. Incidental to this narration mention is made of a boring in Leipzig, Saxony, in search of coal, where the earth was penetrated 5,733 feet-over a mile. In this boring eighty-three separate and distinct seams of coal, some considerable thickness, were passed through.

that coal is of vegetable origin; that each formation separated by rock, shale, gravel or sand, denotes a period when the earth was above the sea line: mergence had followed, chemical action had transformed the woody fiber into coal; then, covered with marine deposits of varying thickness, it had slowly emerged; again been adapted to vegetable and animal life; had again descended, and thus on through the eightythree periods marked by Nature's own device, each oscillation probadbly indicating millions of years.

This was the work of God's unerring hand, and doubtless indicates in the aggregate many hundred millions of years. Were the earth penetrated to still greater depths additional evidences of its antiquity would be found perhaps more numerous than have already been reached.

With such revelations as to the eter nity of time, matter, and organized life, and of the unveiling of the Creator's handiwork, it seems absolutely shameful for sectaries to limit the du ration of this earth to less than 6,000 years, and denounce as Infidels and Atheists all who cannot contract their conceptions of Divinity into the narrow limits of some concelted priest who knew as little of the true origin of the world as the bats flitting back and forth in dark caverns, prototypes of man in his primeval ignorance.

JUST REVISED. A new revision of the Index Librorun Prohibitorum has just been published by Pope Leo XIII. There are fortynine paragraphs, and they point out the literature good Catholics must not read. After looking over the long description of books the faithful are forbidden to buy, have in possession, read, recommend others to read. or to publish, few are left save those which have been written or compiled by Catholics in the interest of the church, and have received the approval of the Apostolic

See. Article 2 declares
"All books written by apostates, here-Article 2 declares tics, schismatics, and those who promulgate heresy or schism, or attack the fundamentals of religion are strictly

Buch devise is well calculated to make

TOURNAL OF A RETROPOLITAN The New York Tribune under its present management, 4s intensely Christian, and yet it has dared at last to tell the truth about the troubles with Turkey. We commend the following from its editorial columns of a late date, to the careful consideration of such of our renders, if any, who questioned the correctness of the position of The Progressive Thinker, that the Christians were the aggressors, not only as to the pending war in Greece, but in Crete as well. We have listened to the exaggerated and false reports from Christian sources in regard to the wicked doings of the Turks until vexation has taken the place of disgust. The great crime of the Mussulmans has been, 1st, In rejecting belief in a virgin-born God; 2d, In not quietly submitting to be slaughtered by those in rebellion without offering any resistance, or retaliating in kind. But to the Tribune article:

"While it is both natural and right that the sympathy of Christian people should be with the Greeks against the Turks, if would be a mistake to base that sympathy on the assumption that the Christians of the East are necessarily less cruel and relentless than the Turks. The world does not need to be old that the Turk is capable of barbarous cruelty. The Armenian massacres are a proof of that. But Christians also have been and are to-day barbarously The savage treatment of Jews by Christians in the Middle Ages is a matter of history, and even in modern times men who worship the Prince of Peace have not scrupled to torture and kill men of an alien race and faith.
"In this present difficulty between

Greece and Turkey instances have already occurred that show how cruel a Christian can be in spite of his faith. And doubtless if a war between the two countries should take place, [as it has now done] each side would be equally guilty of unspeakable atrocities. A Greek journal of recent date gave the names of sixty-six men. thirty-two wo men, and seventy-one children who were murdered not long ago in the village of Sivan. A few weeks ago the massacre of two thousand Turks by Christians in Crete was reported, and though the report has never been contradicted there have been no indigna-tion meetings of Christians to protest against the savage deed. Nor so far as the Christians of Crete are concerned would it be possible to get up such meeting. From their point of view the only good Turk is the dead Turk. Among the Turks who escaped the re cent massacre of Mohammedans in the Cretan villages of Sivan, Dothnes Athania, Episcopi, and Kaunioni was a little girl whose ears had been cut off by some champion of the Cross against the Crescent, and another little girl who was horribly cut in the neck.

"A woman living in Canea, in a letter to the Berlin Tageblatt, tells how six Turkish soldiers who had surrendered to the Cretan insurgents were burned alive. A detachment of Turkish sol diers who were compelled by hunger to lay down their arms, were promptly poisoned by their captors, in spite of a promise that their lives would be spared. No wonder this woman, herself a Christian, asks: 'Shall the Mohammedan have no right which a Greek must respect? Can a heart remain unmoved in the face of sufferings among these persecuted people? It is fair inference from such deeds as these that if the adherents of the faith of Islam were as completely in the power of Christians of the East as the Armenians are in the power of the Tunks the latter would be outraged and murdered just as have been the Ar-

The Truth Seeker suggests that barbarism and fanaticism will continue to characterize Mohammedans and Christians so long as they are only taught the respective creeds of their faith, but, it says in substance: "Let science teach all of them that races are a common blood; that each individual is a product of environment, and that religion is a delusion, then race prejudice will disily assent.

#### THE SEPTUAGINT.

Prof. Wilder, in his letter from which we made several extracts two weeks the World," copied from the Scientific ago, ventured to question the genuineness of the Septuagint translation of the Hebrew Scriptures. He is by no means alone in his position. The whole account of that translation, as given by Josephus in chapter 2, book 12, of his Antiquities of the Jews, is wholly fictitious, as are the statements of Aristeus and Philo from whom it is claimed he borrowed. Christian critics now concede there was no such translation. Without entering into detail, and citing numerous learned authorities which are already marshaled for use, in confirmation of this assertion, we are content at this time to copy two sentences, the first by Rev. Chas. Blgg, D. D., Chap-lain of Corpus Christi College, Oxford, England, in his "Christian Platonists," note on page 4:

"It is certain that the Septuagint Version was made at different times, by different hands.

Dr. Bigg, in the same note, cites with approbation a learned German Christian author, saying: "Schurer regards it as clear that the translation was originally a private

work, and gradually acquired official

recognition. There is so much known to be false in Josephus, scholars have failed to place confidence in any of his unsupported statements. Indeed some of them go so far as to assert with great firmness, that the whole production is a monkish forgery, to which first forgery interpolations have been made from time to time as the great needs of the church have required. The legal maxim "False in one thing, false in all things," is as applicable to books as to

#### PRIVATE MALICE VS. PUBLIC IN-

parole evidence

TEREST The defeat of the arbitration treaty with Great Britain in the United States Senate on the 5th inst., shows that party feeling and personal hate have more influence in that body than has love of country. President McKinley well said of that treaty in his inaugural:

"The importance and moral influence of the ratification of such a treaty can hardly be overestimated in the cause of advancing civilization. It may wel engage the best thought of the states men and people of every country and I cannot but consider it fortunate that it was reserved to the United States to have the leadership in s

But the treaty was framed under the auspices of President Cleveland and Secretary Olney, and there was a classof Senators who could not rise above their dislikes of these gentlemen, s they caused its defeat on the final vote. failing a two-thirds majority as re quired by the Constitution.

Many claim to be praying for the conversion of the world who are not doing any thing else.

### Rolling the Car of Progression Onward.

ALCOHOLD AND AND AND ADDRESS.

high in the rigging of his ship, when

something is about to fall on deck, eu-

dangering the seamen. "Stand from

under" should be the distressing cry of

the lovers of the church, who, if they

have ordinary discernment, must note

the constant weakening of the hold sec

tarianism has on the people, and the

breaking away of the masses from

The Progressive Thinker, from its ele

vated position, commands a superior

view of the ever-changing religious ka-

eidoscope, and it is more certain as the

days go by that the people are ripe for

a change, and that the revolution is

nearer to hand than is generally sup-

noed. The clergy are ever sounding the

alarm to their flocks, but are powerless

New York, May 2.- "Men have re-

decadence; women are the only support-

has lost its hold on the public mind.

ones who hold steadfastly to the church

organizations of the day. There are not 35,000 men in the city of New York to-

"It is an awful fact. This is true also

of the Roman Catholic church, Accord-

ng to the last statistics it is estimated

that 385,000 persons attend the Catholic

churches, but it must be understood

that out of that number there are many

who go to church once or twice a year

and some who never go unless they

think they are about to die. Within

the last 100 years they have lost from

their organic union 600,000 persons

er great factor in the decay of the eccle-

instical machinery. If there is a runt

preacher out of him. There are 1.000

preachers in the city out of a job. There is not only a glut of preachers in the

market, but there is a perfect cyclone of

preachers walking about without jobs.

the State a short time ago, and the pul

nit committee received 400 letters writ-

ten by 400 hungry preachers. You can

make up your mind that when a preach

er is out of a job there was something

the matter with him before he went

"If men of brains get into the minis

try and begin to think and give expres

sion to their thoughts they have got to

get out mighty quick or stand trial on

charge of heresy. Dr. Briggs, the brain

lest man the Presbyterian church ever

had, was put out when he began to

"Old forms," continued Mr. Dixon

have had power, not because they were

forms, but because the people believed

they had power. The ministry of the

future must be of the independent sort.

creeds united under one grand church.

ANOTHER VICTIM OF RELIGION

Williams, a colored Baptist preacher,

residing in the negro settlement three

miles from that town, went daft lately

over the story of Abraham and Isaac,

which was his favorite text and which

he held as his pattern of faith. The ne-

groes thought little of his idiosyncrasy.

which developed into his having vis-

morning with his two-year-old son,

the crazy man's conception, no one sus-

and neighbors rushed to the woods. In

the heart of a thicket they discovered

the boy strapped to a log and the old

man standing over him with a bloody

knife in his hand. The boy died soon

ASTRAL BODY COMES FORTH.

To the Editor:-With your permission

would like to give the readers of your

valuable paper a little of my experience

with the astral body, in my own home

in this city. My wife and I are sitting

for materialization. At this time we

were alone. She went into the cabinet,

and after a short time the curtains

parted and a form stepped out of the

cabinet. I thought it was my wife, as

she was dressed just the same, and I should have always thought it was her,

had I not had an impression to look in-

side of the cabinet. There sat my wife

in her chair, in a deep trance. The form

walked across the room and stood for

a moment, and then returned to the cab-

inet, without saying anything to me.

In a moment I looked into the cabinet

again, but no one was to be seen but

my wife. In a moment she came to the

curtains, and the guides gave an ex-

planation of the manifestation, saying

that it was the astral body of my wife

(the medium) that came from the cab-

Now to me it seems clear that this is

what is seen at the materialization

seances, and the people who attend

these seances not understanding the

laws that govern these manifestations,

cry fraud, when it is all right, the spirit

wishing to manifest itself using the astral body, which certainly must look

like the medium. I am of the opinion

that if the manager of the medium

would explain to the audience or the

friends to whom the manifestation was

being given that this was a personation

or materialization, whatever it might

be, there would be much better satis-

faction and not so much cry of fraud.

I would like to hear from some one who

is posted on this matter, as I feel there

cannot be too much said on this subject.

THE BANNER OF LIGHT SOUNDS

THE ALARM AGAINST FRAUDS!

The good people of Buffalo, N. Y.,

are now suffering from a visit from the

unmitigated fraud, against whom we

warned our readers a few weeks since.

Our Buffalo friends should be on their

guard, and warn all investigators to

keep away from this prince of rascals.

as he, and the sooner Spiritualists take

a firm stand against all frauds and pre-

Spiritualism has no place for such

Minneapolis, Minn.

DR. B. VAUGHN.

of religion.

God and the brotherhood of man.

and the new theology will embrace all

into the business.

run across a dozen of them every day.

"There was a vacancy in a pulpit un

900,000 communicants in this city,

day who go into Protestant churches,

the truths of heaven.

priestoraft.

THE CAUSE LOOKING UP-UNDER THE EFFORTS OF WORKERS-PUTTING SHOULDERS TO THE WHEEL

To the Editor:- I promised my friends some time ago that I would write for your paper a short synopsis of the work the Spiritualist field here in the South as I see it.
I find a great desire on the part of the

Southern people to gain all the knowledge they can of Spiritualism in its philosophy, religion and science, but we have not as a Spiritualistic hody sent many mediums into this section of the country, hence what work has been done is more or less pioneer.

to arrest the onward, incoming tide, In Chattanooga, Tenn., at one time which is bearing on its crested waves was a large spiritual society, but today it is disbanded; there are many Here is a telegram to the Chicago Spiritualists there, but only a few who Chronicle, published in its issue of the openly acknowledge themselves to be

In some of the homes private circles are held every week and spiritual comnounced religion; the ministry is in its munication received therefrom. development of mediumship is going rs of the church." Thus Rev. Thomas Dixon, Jr. [Baptist] declared himself in the Academy of Music to-day. steadily forward, but no organization has been effected thus far. Mrs. Ella R. Williams is at the present time in "The organic church," said Mr. Dixon, that city endeavoring to bring about such results, and from reports we know The decay of the organic life has be-come assured. Women are the only she will succeed.

Messrs. Albert and White, State Agents for the N. S. A., are anxious hat a society should be formed.

In Atlanta, Ga., we find two societies one known as the Society of Spiritua Science, which has a membership of eighteen strong, reliable men and wogood of all, without any hope of selfaggrandizement. There is also a Spiritual lyceum. The little ones take much interest in the work. In connection with this society is a Ladies' Auxiliary of sixteen recorded members, which has done a great deal of good, socially and financially, bringing the member whereas to-day they ought to have of the society together to know each other, and adding many dollars to its "The decline of the ministry is anothcoffers. The aim of the Ladies' Auxil lary is to have a temple of their own Prof. S. W. Edmunds is now filling in the family, who is of no earthly use for anything else, the parents make a their rostrum,

The old society has been revived which was organized many years ago and at the present time is holding Sun day meetings. This society is known as the First Spiritual Church of Atlanta. Mrs Gebauer is ministering to them, doing good and efficient work.

The mass-meeting which convened in Atlanta the 12th of March, closing the evening of the 14th, did great good, holding two sessions daily. The press of the city gave fair, reports of the work. Our last meeting was attended by over 700 people, nearly 200 being turned away, as there was not even standing-room. Rev. J. S. Vail, of the Unitarian church, ably assisted in these meetings. In his remarks he said that he was only too glad to render any assistance he could to those who were trying to aid hunianity. He could not truthfully say he was a Spiritualist, but he had seen many things which led him to believe the truth of the Spirit ualists' claim

Prof. H. Di Barrett presided over the meetings. Mrs. E. R. Williams aided much in the entertainment, and all fell in love with her kindly manner. Mr. R. E. Webster, president of the society. aided by other members, entertained Prof. Barrett; and did all they could to make the meetings the success they

Going south from Atlanta, Ga., we eached the town of Cordele, known as A dispatch form Elba, Ala., to the the "Magic City of the Plues." Here Chronicle of this city, says that Oscar we found a number of self-made Spirtualists, brought into the light by one W. W. Shipp, who a few years ago received the benediction of the spiritual world, and became a great instrument in the hands of the spirit people who have since never forsaken him. aided by Mrs. Hyde and M. L. Welch. of that city, has done much to aid our ions, in which he said he had been comcause. We visited there some weeks missioned from on high to repeat Abraago, succeeded in chartering a society the old man started into the woods one dele are anxious to have some good speaker to come to them for six months whose name, Isaac, belped to carry out or one year, hoping by having a resident medium to be able to build a temnour's time terrific screams were heard

Seventy-five miles west from Atlanta we reached Tallapoosa, Ga., where we found a number of Spiritualists, and many readers of The Progressive loor to much spiritual knowledge.

after the neighbors arrived, the old man They are as yet but standing in the having cut his throat. The old man outer court, but hope, by the aid of said he had obeyed the Lord, who had some worker who will come that way commanded the sacrifice and did not to gain more, and perhaps stand after while within the "holy of holies." Thus once more is shown the effects Here Mr. R. M. Williams and Mrs. Gil nack do all they can to keep the light

ever burning.
At Fruithurst, Ala., only sixteen miles distance, we found a number perhaps thirty, who are all anxious for some of the spiritual food. Then going to Macon, Ga., Dalton, Crawfordville and Griffin, we are met by inquirers who are anxious to know more of Spiritual-We have received letters from Florida, Louisiana, Mississippi and Alabama, all inquiring if at any time lecturers of Spiritualism would visit these

different States. Yes, the South is a broad field. We hope that some of our mediums and speakers will find it advisable to visit here before long. We will have to lay the work down in Georgia for a time, coming to Nashville, Tenn., where we hope to have a large mass-meeting in September. All of our energies will be for the next two or three months put forward to make this work a success. We are ably assisted by Col. C. H. Stockell and others, who are using all of their influence and strength, hoping thereby to present to the people Cennessee and other States of the South he claims and beauties of Spiritualism. With our shoulder to the wheel, we hope to help roll the car of Progression LOE F. PRIOR. Nashville, Tenn.

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# UNIQUE CHURGH

### The Church of Divine Fragments.

A CHURCH THAT ONLY ADMITTED SINNERS A CHURCH THAT HAD MORE MEMBERS THAN ALL OTHER CHURCHES COMBINED-A CHURCH THAT EXPELLED THE GOOD, AND ONLY DIRECTED ITS ATTENTION TO THE BAD-A CHURCH WITH ITS SEETHING, BOIL ING SIN THAT POINTED OUT THE TRUE ROAD TO HEAVEN.

Humanity seems to be as prolific in the production of heologies (based on some particular bible) as the earth is of pernicious weeds, noxious insects, and poisonous serpents. Which has been the greatest curse to the world-productive of the most evil-the theologians, weeds, insects or serpents? This is a question that has never been answered to the satisfaction of the calm, reflecting mind. If the bite of the loathsome cobra or hissprecious human life have been various theologies that lic affairs and determination to control the consciences and belief of mankind generally.

The head of a vicious reptile is no more hideous and lisgusting in its general appearance and make up, than a certain law that, in a ghastly manner, disfigures the statute books of the District of Columbia, and reminds heartless theology reigned supreme.

That law sets forth the monstrous penalty, a fine of twenty pounds sterling, and as a supplement thereto, a hole must actually be bored through the tongue-and for no other offense than expressing a belief that Jesus is not the son of God! That law, like a grim, ghastly They were formed but they did not grow, nor proceed skeleton, still confronts the world, reminding one of the hatefulness, intolerance, cruelty, barbarity, and domineering spirit of those in authority, who determined that those who expressed a simple belief with reference to the narender it so disgusting in appearance; and so this law, Washington, and which through the instrumentality of living successors. an enlightened public sentiment, is held completely in abeyance, and is perfectly powerless, yet it presents a no less hideous aspect. This outrageous law is the legitimate outgrowth of a false theology and is an excellent rein former times.

It has been demonstrated, however, in this 19th century, that a church can be evolved, a simple creed formu- ferent environment in order that their slumbering vitallated, a minister ordained and members be received, independent entirely of any "theology" whatever. A from Egyptian tombs, whose life, which had been latent church of this character, in the midst of the different the- for thousands of years, suddenly became an active prinologies formed through the ingenuity and cunning of ciple when they were restored to the sunshine and the man, must of course present an anomalous appearance, soil, so that they sprouted and brought forth living and be the subject of incisive criticism on the part of those plants. who dislike to see any innovation in the established re- Suppose it should be established that there is life in the sanctimonious prayers, no established hymns, no devil, which we dwell! The phrase "mother earth" would no savior, and with a recognition of no God that any hu-have a new significance. Think of the barren rocks man being can understand, may certainly be regarded as filled with life neither vegetable nor animal in its nature,

seek to establish a church entirely independent of those that of the rolling globe. lieved that world must be reclaimed, made purer and bet- whose very brilliance was a source of radiant light. ter, entirely independent of their efforts, for, as God, if every one must admit God has failed in accomplishingthat is, to so reconstruct the world that evil cannot exist. In this respect, then, "The Church of Divine Fragments" were well taken.

Ignoring the methods adopted by the churches of serways; husbands who beat and otherwise maltreated their green, almost white." no time on the good man; he would not consent under any those which create living forms were swept away. circumstances to preach a sermon to those exclusively

It is a well known fact the orthodox churches expel a man the moment he sins, and only those supposed to be things else than it has hitherto been supposed to be. of immaculate purity are retained. This, of course, is righteons to repentance. The very ones that need the than any that have borne it before. 'gospel" are from the very nature of things deprived of it, by the exclusive dividing line between what is denominated good and that which is regarded as evil. Would church be the exclusive asylum for those who desire to be growing stout, his voice is weak and high. healed morally, and so strengthened that they can resist temptation. .

If Jesus has a healing balm, he would be regarded as an imbecile, if he should apply it only to those who are well; and uncermonously kick from his presence the sick and infirm! Acting on this principle Mr. Harter with scrupulous care organized "The Church of the Divine Fragments," located wherever there was an unfortunate or sinsick soul. The moment he succeeded in reconstructing that he contemplates matrimony. the moral nature of the criminal, he unceremoniously ex-

This method, so quaintly adopted by Mr. Harter, is President McKinley attended lectures at the Albany

reverse the whole system of religion as practiced at the present time. He was earnest in his efforts, was practical and eloquent as a speaker, and was constantly working for the elevation of humanity. His aim was a good one, and he was much nearer to God and the angels than any of the orthodox churches,

Mr. Harter passed to spirit life several years ago, leaving the Church of Divine Fragments without a pastor. Is there no one on whom his mantle can fall? We hope J. R. FRANCIS.

# SOME STARTLING ASSUMPTIONS.

ters

IS THE EARTH A LIVING BREATHING THING? -AMAZING DISCOVERY OF PROF. VON SCHROEN.

A story as telegraphed from Chicago, says the New York Daily World, containing the statement, attributed to the well known German professor of history, Prof. Von Holst, of the Chicago University, that his friend, Prof. Edouard Von Schroen, of Naples, has discovered that crystals are living things and that consequently the rocks and the great globe itself are alive. If only a part of this astounding statement should prove to be founded on fact it would be the beginning of a revolution in science.

The idea that our globe is a sentient creature and that ing rattlesnake produces death, no less destructive of we are mere parasites, dwelling and feeding upon a gigantic living organism, very much as microscopic forms have afflicted the world with their adminstration of publof life derive their nourishment from the animals whose blood and tissues they infect, is not new. It has hung dimly in the background of human thought from very ancient times, although in modern days the progress of science has tended to drive it out of consideration. Science divides all visible and tangible things on the earth into three great classes or kingdoms of nature, viz., anione of that dark age of the world when an arbitrary, mal, vegetable and mineral. The first two are manifestly endowed with life, but the third appears to be devoid of that mysterious quality. To quote Prof. Asa Gray:
"The earth itself, with the air that surrounds it and all

things naturally belonging to them, which are destitute of life, make up the mineral kindom, or organic world. from previous bodies like themselves, nor have they the power of producing other similar bodies, that is, of reproducing their kind."

These assertions, which certainly accord with ordinary tivity and birth of Jesus, should be cruelly subject to the human experience, as well as with the prevailing dochorrible torture of having a hole bored through the trines of science, are flatly contradicted by the alleged tongue. A cobra deprived of its poisonous fangs is harm- discovery of Prof. Von Schroen. He is represented as less, though it has lost none of the hideous qualities which having observed not only that crystals possess life, but that they reproduce their kind, giving birth to smaller resting like an insatiate fiend on the statute books at crystals which, in turn, grow and develop and generate

Such an announcement may well be called incredible. What!. Is a diamond a living thing, and can it produce other diamonds? Could a necklace of brilliants give birth to a litter of similar gems? Or, according to Prof. minder of the condition of certain sections of this country | Von Schroen, are cut and set diamonds, dead crystals, mere glittering skeletons, which once were the abode of life. Possibly he would say that they must be placed in a difity may be awakened; that they are like those seeds taken

ligions of the world. A church entirely without any the- mineral world, what an astounding change would instantology in it, entirely destitute of a bible, with no system of ly occur in our mental attitude towards the planet on a nondescript production, and cannot fail to excite sus- and yet akin to both of these forms! The old idea of the earth a living creature would be revived with new A church in order to be popular must have a God, potency. In one sense we should be belittled and desavior, devil, hell, heaven, angels with wings, and other graded in our own opinion, although we could never fail things too numerous to mention, and that man must be of the consciousness that, parasites though we were, we a bold innovator on old established usages who shall yet, belonged to a higher order of animate existence than

accessories. That very thing the Rev. J. H. Harter, of But we could not stop with the earth. Jupiter, Saturn, Auburn, N. Y., not only attempted to do, but he fully ac- Venus, Mars and all the wandering planets must be livcomplished it—his "Church of the Divine Fragments" ing if the earth lives. Even the sun and its fellows, the was a living entity—an acknowledged fact—and he per- distant stars, would have to be regarded as animate things formed a most excellent work in a quiet, unobtrusive in this new and broad sense of the word. This recalls a way. When we say that the church evolved through Mr. remark once made by Sir John Herschel, the astronomer, Harter's instrumentality had no God, no devil, no savior, which seemed to intimate that some of the dazzling no winged angels, and no houses in which to worship, we shapes seen on the sun suggested to his mind the idea of do not wish to convey the idea that he did not recognize gigantic living things dwelling there amid the blaze, the existence of the one true God and Savior; but he be-creatures whose bodies were instinct with vital fire, and

Take the well known phosphorescent property of diahe rules at all, and carefully supervises the affairs of man, monds. When these gems are exposed to the sunlight and is ever mindful of his welfare, has never succeeded and then removed into a dark place they shine with a in placing the world on a strictly moral basis, then those faint luminosity, recalling the manner in which a glow who are sufficiently advanced should endeavor to do what worm renders itself visible at night. Would Prof. You Schroen's alleged discovery throw light upon this mystery? Only a short time ago the celebrated Prof. William Crookes, the original inventor of the tubes by was decidedly unique, and its points in many respects means of which the X rays were discovered, said in a lecture before the Imperial Institute in London:

"Many diamonds after exposure for some time to the monizing twice each Sunday, Mr. Harter went directly to sun give out light when viewed in a dark room. Some the root and foundation of all evils, and thereby saved a diamonds are fluorescent, appearing milky in sunlight. great deal of precious time. He reversed, in a most sys- In a vacuum exposed to a high tension current of electematic and orderly way, the prevalent customs and rules tricity, diamonds phosphoresee of different colors. In of the various churches. If a man steals, murders, these circumstances most South African diamonds shine drinks to excess, or commits any of the numerous crimes with a bluish light. Diamonds from other localities that are prevalent, and is expelled from an orthodox or shine with different colors, such as bright blue, apricot. liberal church organization for so doing, they at once pale blue, red, yellowish green, orange and pale green. became an honored member of Brother Harter's "Church | The most phosphorescent diamonds are those which of the Divine Fragments," where they were treated with are fluorescent in the sun. One beautiful green diamond the greatest kindness and consideration. Those who had in my collection, when phosphoreseing in a good vacuum, been in prison and still persisted in their dark and evil gives almost as much light as a candle. The light is pale

wives and children; those who were licentious in habit | Crystallization has always been a puzzling thing and full and thought, and those corrupt and villainous politicians of wonders. Watched under a microscope the formation who disgraced this country, were members of his large of crystals from a simple solution of common salt is a procongregation of unscrupulous sinners. His parishioners ceeding that suggests to the eye the operation of laws as in this country alone numbered at least 40,000,000, for, definite as those of life. Naturalists no longer think from the peculiar nature and mechanism of his church, they can recognize any fundamental difference between all sinners gravitated directly to it, and must inevitably vegetable life and animal life, and it would apparently be remain there until reformed, and by no method what-only another step in the same direction if the supposed ever could they escape therefrom until then. He wasted difference between the forces which form crystals and

Only if that were done it would have to be shown. good, unless it be to ordain them as ministers of his either that the so-called "physical basis of life" protoplasm, which is found in plants and animals alike, belongs also to crystals, or that the real basis of life is some-

It is the beauty of science that it never objects to havwrong and unchristian-like in every respect-for it is ing its conclusions upset, or displaced, provided only that well known that Jesus came to call the sinners-not the it can hand on its torch to a swifter and stronger runner

New York. LUCRETIUS.

Zola, busy as he is supposed to be, works only three not a hospital for the well, healthy and sound, be a cari- hours a day, and the first hour hardly counts. It is usualcature on common sense and charity? Should not a ly between 10 and 1 in the day that he writes. He is

A prize of \$5,000 has been offered by King Leopold II. of Belgium for the best treatise to be written before 1901 on "The Military History of the Belgians from the Roman Invasion Until the Present Day."

The Archduke Franz Ferdinand, heir apparent to the Austro-Hungarian crown, intends to build a magnificent palace in Vienna, which fact is taken as an indication

The bronze statue of Stephen Girard, which will be pelled him from his church—that is by virtue of his ref- unveiled in Philadelphia next month, is of heroic size, ormation he ceased to be a member, and on the ground and will rest upon a pedestal of gray granite nine feet that only the sick need a physician, he was administered high, making the total height of the monument eighteen

certainly founded on sound principles, though it does Law School before he was admitted to the bar.

PRESENTED. This question continues to be agitated by some who endorse, and have taken a prominent part in the spiritualistic movement, and it is astonishing how tenaciously they stick to the myths of by-gone ages. They hug the fetters that bind them, conceived and forged in remote antiquity, with all the ardor and earnestness of the unthinking devotee of the church.

Being people of education, it cannot be ascribed to a lack of intelligence, and I know not how to account for it, unless it is by reason of pre-natal conditions, or sensitive minds being dominated by spirit intelligences, who desire to still propagate on the Earth Plane, the religious teachings that dominated their minds in mortal life. This class of spirits seem bent upon holding the mind in bondage, by means of chains whose links were forged from the legends in existence, while humanity was in its childhood state.

My attention was recently called to a pamphlet compiled 1 presume by Dr. J. M. Peebles, who, with his opportunities ought to have outgrown his early theological teachings; however with him they are evidently dyed in the wool. The title of the book is "Did Jesus Christ Exist?" in which no new evidence is offered, to sustain the affirmative side of this much-discussed question. The old ground is worked over with no new results, all of his conclusions are based upon the New Testament, a few disputed passages in history, and the opinions of individuals who are dominated by their religious education. In view of what is being exposed by the searchlight of knowledge, in the hands of independent scholars and scientists, as well as the continual discovery of relies of antiquity, bearing upon this question, to say nothing of what comes from the spirit side, it would seem that even Dr. Peebles, or his colleagues could not have the audacity to offer to the thinkers and investigators of the present time as evidence, such a mass of absurdities, worn threadbare by the manipulations of the priesthood, and Christian writers, to fit and serve their selfish ends—the purpose being that they may be continued in power, to still hold the mind in bondage. In view of the situation, the records of the New Testament cannot be accepted as proving the existence of the historical Jesus. When these sticklers for Jesus leave the main track and switch off on a side track, by claiming that he was not literally the Son of God as presented, and was not born of the Virgin Mary, suffered and died on the cross to atone for the sins of mankind, but was simply a man and a medium, they have no case. The cunningly devised fabric of the Christian religion must be accepted as a whole if at all; there is no dividing line, or middle ground.

Dr. Peebles alludes to what the spirits say as to this formidable question, and only quotes what one says in a communication through a medium. The message was indefinite and unimportant. But there are others, who lived contemporaneous with the beginning of the Christian era, who rightfully demand a hearing, to which they

From ten to fifteen years ago, J. M. Roberts then editor of "Mind and Matter" received a long series of communications from the spirit world, bearing upon the existence of the historical Jesus and the origin of Christianity. While these sticklers for the antiquity of the Christian Jesus, the central figure of the Christian religion, hold Mr. Roberts and his researches to ridicule, as well as the spirit messages, they cannot let the subject alone, but lose no opportunity to express their opposition by methods not calculated to convince the candid investigator. Though Mr. Roberts in his travels had not encircled our globe, neither was he a member of the American Oriental Society, or R. A. S. of Great Britain, etc., he was an upto-date scholar, the voice of whose pen silenced these adherents to ancient myths and legends, before he passed the boundaries of mortal life. Like many others he left his work unfinished, at the touch of the silent messenger, but it stands thus far impregnable. The only attacks that have been made upon the great and important work to which Mr. Roberts devoted the last years of his mortal life, have been through ridicule and mud-throwing.

No attempt has been made by these knowing ones to meet his logic and prove the spirit testimony false, or the results of his researches and conclusions untrue. Ridicular and flippant pen pictures readily affect the superficial been represented to have been, had lived at that time, I cule and flippant pen pictures readily affect the superficial mind, but fall powerless upon those who think, reason and analyze. It requires vastly more than these futile efforts to set aside the light and truth brought to the surface through the tireless efforts of this fearless investigator. Like many others, his work will be understood and appreciated, as mankind outgrow their old religious garments, and become clothed with the effulgent spirit light of to-day.

Following, we call the readers' attention to some extracts from communications received by Mr. Roberts, bearing upon this question.

#### PONTIUS PILATE.

Many men were brought before me on all kinds of charges, for these Jews were the most bitter sectarian bigots, in regard to their religious views that I ever met with as a mortal or a spirit. There was never brought before me a man, or so-called God, as the present Christian system claims. There was a Jesus Onanias, who was tried before me for highway robbery and crucified by my soldiers; but of the now renowned Jesus I know nothing whatever. As I hope for a happy spirit life, I can say that I know nothing of any Jesus, Jew or Gentile, excepting the one mentioned. I am Pontius Pilate.

#### CYRILLUS LUCHAR, A GREEK PATRIARCH.

No more ardent follower of Jesus Christ ever appeared upon this planet than I was, but my hopes, my prospects, and my realizations as a spirit, have all been blasted, by what? By the non-realization of what I expected. If I had to-day a thousand tongues and as many transmigrations as Buddha of old, I would ever aim to teach the truth and realities of spirit life as I know them. Christianity is a combination of the Platonic and Alexandrian doctrines, with the doctrines of Apollonius of Tyana, who was the Syrian Christ. Out of these, together with the forged letter to the Emperor Trajan, from Pliny the younger, A. D. 103, has grown Christianity. Deny this who can. - Cyrillus Luchar, Patriarch of Constaninople.

### QUINTALIAN, A LATIN SCHOLAR.

When in mortal life I lived in Rome from about A. D. 40 to 90, I was master and teacher of Pliny the Younger; and it was by his invitation that I am here today. I am glad to bear witness to the truth. In regard to that personage whom the Christians claim once lived in Judea. there was no such a personage in my day; nor have I been able to find a single honest unbiased spirit in his, or her, religious views, who knows aught of Jesus Christ. Another thing that occurs to me in relation to the story of Jesus. It is my clear and positive conviction, that the real Jesus was Apollonius of Tyana. While in mortal life I heard Apollonius preach the very same, or nearly the same that is called Christ's sermon on the Mount. These spirit voices will make all false religions bow at the shrine of truth.—Quintalian.

JULIUS LUCIUS FLORAS, A ROMAN HISTORIAN.

My mortal life came to an end about A. D. 130. The spirit of progress was strong, but it afterwards became buried beneath Christianity. To that religion we owe the long dark night of slavery. I think I can affirm from what I positively know, that not only did the man called Jesus Christ never live, but none of his Apostles was engaged in writing a history of the Roman Emperors at that time, and all sources of information were open to ple who live and think under the light and truth that is of Russia and the Queen Regent of the Netherlands, all me, so that I could investigate all evidence and write a dawning upon us at the present time, to believe testimony occupy the position of Honorary Colonel in the German correct history of what I had taken in hand. The so- of the character of that offered by these Ancient army.

sains actions that was not known to the Angients before that time. There are millions of spirits in spirit life, many in the way of reforming these spirits is, that you in earth ife are constantly sending fresh additions to swell their ranks. So long as this state of affairs continues, you must not wonder at the spiritual darkness that overshadows mankind. The enemies of truth you meet here on the earth plane, are as nothing compared to the infinite number of spirits, who are contending against it on this side of

#### VESPASIAN, EMPEROR OF ROME.

I commanded the forces at the taking of Jerusalem. was afterwards an Emperor. Amongst the Jews at that time there was no account of such a person as Jesus of Nazareth. But there were several Jesuses commanding the mutineers; yet neither Greek, Roman or Jew, knew aught of what is known as the Christian Savior.

SATURNINAS, THE FOUNDER OF GNOSTICISM

I lived and taught at Antioch from about A. D. 60 to 125. I met, conversed and exchanged philosophies with Apollonius of Tyana and Damis his disciple. We were Communists, and all you find set down as the teachings of Jesus of Nazareth, were taught by me. They were obtained from Apollonius, who gave them in exchange for what I knew of the Gymnosophists. This was about A. D. 65. I knew of no Jesus who lived at that time and was killed, with the exception of one, who was run through with Roman javelins for being a bandit, and I am certain that he knew nothing of philosophy. Jesus and his Apostles I never met. If they had existed at that period I certainly should have met them.

#### ARBGARUS, A GRECIAN PRIEST.

I lived at the exact time it is claimed that Jesus lived, not only that but it is claimed that I had a correspondence with Christ. Now for the facts. I was a Priest in Abdera, afterwards in Rome, in the reign of Tiberius Caesar. I held correspondence with a Jewish Priest in Jerusalem whose name was Jesus Malathiel. This correspondence was taken advantage of by Felix, Bishop of here to-day to throw what light I could upon this subject. I departed this life about A. D. 60.

PAULINUS, FIRST ARCHBISHOP OF YORK, ENG-LAND.

I think it was A. D. 645, that I entered spirit life, and from that day until 1700, I endeavored with all my perseverence to find Jesus Christ. But these centuries of searching ended in finding the man I ignored on earth, Apollonius of Tyana. I was one of the first translators of scriptures from the Gallic into the Saxon tongue. I substituted as did Eusebius, Jesus Christ of Judea for Apollonius of Tyana, and made the versions correspond with Eusebius' versions."

Now we come to those historical characters to which Dr. Peebles in his book refers as witnesses to prove the authenticity of the historical Jesus. He and others point to the mutilated histories of these celebrated characters for proof, but they now speak to us off-hand from spirit life. This I consider direct testimony, therefore it should take precedence of all book testimony that has been manipulated by priestcraft.

Dr. Peebles refers to, Josephus, Tacitus, Pliny the Younger, Porphyry, Ignatius and Origen. The following in what they say as spirits concerning the question at

#### FLAVIUS JOSEPHUS, JEWISH HISTORIAN.

I am here to-day to testify in regard to a question, which is of vital importance to humanity, and to millions of spirits also. It is in relation to the correctness of the doctrine of salvation through a Savior. At the time when I wrote my histories there was no such man as Jesus of Nazareth-a doer of wonderful works: and any person of ordinary comprehension can see that the passage in which it is said that I referred historically to such a person. was fraudulenty interpolated by some Christian copier of my history. First, it interrupts the narrative I was writing at the time: and in the second place, I alwould have given a full description of him. There were no Christians at the time of my retirement from public life, in the year of 100, in the reign of Trajan. Christianity was the outgrowth of all the mystical religions systems previously existing.

#### TACITUS, ROMAN HISTORIAN.

My object in coming here is to speak in relation to a passage in my works, that the Christians wish to make out, refers to the Nazarene. I lived from A. D. 52, to the beginning of the Second Century. During that time I knew almost everything that was taking place, especially in Judea, but I never heard of the Christian Jesus, nor Christianity. I have heard, however of the Nazarite sect, who changed their name A. D. 66, to that of the Essenian brotherhood. My name was Cornelius Tacitus.

#### PLINY THE YOUNGER.

I am an important witness in the settlement of the dis pute, concerning the reality of Jesus Christ. One of the greatest proofs they bring forward to establish the authenticity of Jesus, is my letter to Trajan. I did write such a letter but the name of Christian was not in it. That word was a forgery. The word I used was Essenes, not Christians. I had no knowledge whatever of the socalled Christian religion. I do not come here in malice to give this communication, but I do come because I wish to testify to the truth. As I hope for future happiness, I affirm that what I have stated here is the positive truth. Sign me Pliny The Younger.

Many persons may say: These spirits have deprived me of my Lord what have I left? Oh foolish mortals; to rely so implicitly on that which never existed. The first question to be answered is, did Jesus Christ so-called ever have a personal existence? to which I answer he did not. I come to set forth such facts as I know to be absolutely correct. None of the early Fathers were Christians. They never thought of establishing such a gigantic system of fraud as is practiced by the Christian priesthood to-day. In all the earliest books and manuscripts of the so-called Christian era, there was no mention of this Jesus, except as a kind of Sun-God. There are writings of Suetonius and the Emperor Trajan, in possession of the Papal Church, that would settle forever the question as to the personal existence of Jesus. It has also the possession of the letters of mine, in which they have altered the word Gnosticism to Catholicism and on the strength of that, have claimed me as a Christian. This voice of mine is a spirit voice, that Priests do mightily fear. I am not done with them yet. They will be made to hear me.

So much for spirit testimony upon this question. The last six spirits who gave the foregoing testimony, are the very individuals to whose ancient writings Dr. Peebles refers to prove the authenticity of Jesus, but they most emphatically deny the allegation, as intelligences who are in position to know the truth, as to the question at issue. These passages referred to by the Doctor as evidence, have been repudiated by independent scholars who are not dominated by church influence. They are about all that he and all others who are nursing Ancient Myths, instead of accepting the truth that comes to us to-day, can refer to, in attempting to prove their claim, even so-called were known at Rome when I lived there. I from unreliable history, changed and mutilated as it has been. Does the Doctor and his colleagues expect the peo-

epirits, responsing the history of the times in which they lived on earth, could be made up by a dissipated ignoramus? He quotes from one of his colleagues to that of them know their religion is a fraud, and yet will not effect. An intelligent public cannot be expected to swalacknowledge it to be so. They seek to keep up that mental low such a dose as that, for it is more absurd if possible, slavery which they maintained when here. The difficulty than the story of the mythical Jesus itself. The reader will bear in mind one important fact: This spirit testimony was not copied from books containing incorrect and mutilated history, that has been written and re-writ-ten, as well as radically changed from time to time, all and mutilated history, that has been written and re-writ-ten, as well as radically changed from time to time, all down through the centuries, even unto the present day, under the direction of Christian copiers and a vandal priesthood. It comes to us direct, by the voice of the spirit, or spirits, who lived at the period in which it is There were many of the best people of Denver present sive Thinker concerning the subjectsaid that the Christian Jesus lived and died to redeem anxious to witness the truth of these phenomena. mankind from sift. When these spirit witnesses lived in the mortal form, they were important factors in the history of their times. In view of this fact, to what source could we look, and from whom could we expect to obtain skeptical. He requested to be examined by a committee who did so He part had his cabinet examined. The if not from these same spirits, who have testified in the

they persist in this course. Some say that it is immaterial whether Jesus existed or not. This is an entirely they persist in this course. Some say that it is immaterial whether Jesus existed or not. This is an entirely one-sided and selfish view of the matter. It may be immaterial to some who have outgrown the effect of these mythical doctrines, but there are millions in both worlds, to whom it makes a vast difference, as they are in a deplorable state of mental bondage, resulting from teachings based upon the existence of Jesus Christ. If they are freed from these bonds, by the belief in the non-existence of this central figure of the Christian religion, they go forth no longer slaves, for the truth has made them free. Looking at the subject from this point of view, it makes a radical difference whether the Gospel view, it makes a radical difference whether the Gospel | ful force. hero is a fact or a fancy.

reforming this class of spirits is, that you of earth life ers, knowing that in the future success will crown him as be handed to the world that will make Urgal, in Spain, in the Eighth Century, and was used by Christians after that time, to prove the existence of Lesus Christ, when no such person ever existed. I came here to-day to throw what light I could upon this subject. whether the Christian Scheme of Salvation is a fact or a ceived. fallacy. Again, it makes a difference whether our children in the helpless state of gestation, are branded with the impression of this infamous dogma of salvation through the blood of Jesus Christ. It makes a difference here and in yonder life whether we send our children to orthodox Sunday schools, where these doctrines are taught to innocent unsuspecting minds, who depend upon Y., where he has been for some little time. those more advanced in life for direction in matters

ethical and religious. Many Spiritualists might pause and think of this, with

profit to their children as well as themselves. One more suggestion before closing. This spirit testimony, with what has come to us from independent investigators in the past, in my opinion, is enough to prove to any unprejudiced mind, that not a scrap of veritable evidence, can be brought forward to establish the report, that Jesus Christ was a living character, or aught else but an ideal, formulated from the lives and characters of others, real or mythical, whose history dates back to the period when man perused the Bible of Nature, and read his destiny in the stars."

In closing I would say, that these communications with many others are published in a volume entitled, "Antiquity Unveiled" with comments thereon by J. M. Roberts, against which Dr. Peebles and others seem to have a spite. All should read this work, which may be found with many other valuable books on the shelves at The Progressive Thinker Office. Philadelphia, Pa. ".

Crooning a song such as babies love When they drift away into slumber land,
The soft lide falling o'er sleepy eyes,
And his playthings dropped from the tiny

hand. One baby safe in the mother arms here, Slumbers and dreams in the twilight gray; And holding him close the mother heart

keeps Another, the baby in Heaven alway.

One so tender and warm in her arms, The other unseen, yet close to her heart-Lullaby song for the one who is here, Song for the one with the angels apart; And bending over the little form, She whispers softly at close of day, "A kiss for the baby safe in my arms, And one for the baby in Heaven alway."

Darker the shadows of evening fall, Mother lids droop o'er the babe on her

Wander the dear ones in dreamland fair, Mother heart lonely in joy knowledge rest; One baby sleeps in your sheltering arms, The other but waits o'er the shining way; Love from the baby on earth, dear heart, And love from the baby in Heaven alway. -CALLIE BONNEY MARBLE.

#### THE GOLDEN RULE.

I have often wondered why it was that the "Golden Rule" was not as applicable to nations, denominations, sects and societies as it is to individuals. Why the different religious sects did not practice it among themselves. As Spiritualists our platform is a privileged one to the representatives of all creeds and religions, to all shades and grades of thought. We extend to all religions, no matter how antagonistic to our own, the courtesy of a hearing upon our own platform. But is this courtesy reciprocated? Do the varied religious denominations extend to us the courtesies we extend to them? I noticed in The Progressive Thinker some time ago, that in the State of Michigan a Spiritualistic funeral was held in a Methodist church, and methought that the fact was encouraging and prophetic of the dawn of a more liberal feeling among our brethren in the near future.

Such instances are, however, yet far too rare. I do not believe there is a church of any denomination in my city that would open its boors to the funeral of a Spiritualist, nor do I believe that there is a Spiritualist church or temple in the world that would close its doors to the funeral of any man, woman or child, rich or poor, bond or free, learned or unlearned, white or black, Catholic or Protestant, Atheist; Infidel or Agnostic. The evangelical churches do not affiliate with one another; each trying to outdo and surpass the other or them all. While there are Spiritualists in all the churches, Catholic and Protestant, it seems strange that a purely distinctive Spiritualistic funeral cannot be held in any of them. H. V. SWERINGEN.

Count Albert De Mun, the leader of the Catholic party n the French Chamber of Deputies, who has just been elected to fill Jules Simon's seat in the French academy, is a great-grandson of Helvetius, the revolutionary philosopher, and a grandson of Mme. De Stael.

The Queen of England, the Duchess of Connaught, the Princesses Charles and Albert of Prussia, the Empress and Empress Dowager of Germany, the Empress Dowager

### MOST EXCELLENT RESULTS.

A TEST SEANCE BY CHARLES ALFRED CAMP-BELL, OF THE CAMPBELL BROTHERS, SPIRIT ARTISTS AND SLATE-WRITERS.

On the evening of April 21st, 1897, at his parlors on 16th street, Denver, Col., Mr. Chas. A. Campbell, the

At 8 o'clock the room being full of people, Mr. Campbell stepped forward and gave a short address, stating on tain opinions pro and con concerning this occasion he would endeavor to satisfy the most the school. It is evident that those who did so. He next had his cabinet examined. The committee reported everything correct. Mr. Campbell foregoing communications.

Some individuals will ask, why keep up this agitation as to the existence of Jesus? Ask Dr. Peebles, W. E. Coleman, Dr. J. R. Buchanan and other prominent writers on Spiritualism, to say nothing of the Church, why they persist in this course. Some say that it is immately the present in this course. Some say that it is immately the present in the cabinet and held by the companied with the placed lates, type-writer, bells, and tambourines on a table within the cabinet, and drew the curtain. He then the cabinet same five feet from the cabinet and held his hands, and while standing thus, five feet from the cabinet and held by the companied writers: "It seems that the height of folly to languarate schools for mediums. The spirit world can educate its ministers better than any mortals can in schools." The writer continues: "Mediums are not thus, five feet from the cabinet and held by the companied of the placed lates, type-writer, bells, and tambourines on a table within the cabinet, and drew the curtain. He then the cabinet are defined any mortals can in schools." The writer continues: "Mediums are not made, they are born." Every intelligent part of the placed lates, type-writer, bells, and tambourines on a table within the cabinet, and drew the curtain. He then the placed lates, type-writer, bells, and tambourines on a table within the cabinet, and drew the curtain. He then the height of folly to maigurate schools for mediums. The spirit world can educate its ministers better than any mortals can in schools." The writer continues: "Mediums are not made, they are born." Every intelligence and held by the companied of the placed lates, type-writer, bells, and tambourines on a table within the cabinet, and drew the curtain. He then the placed lates, type-writer, bells, and tambourines on a table within the cabinet and lates and held by the companied of the placed lates, type-writer, bells, and tambourines on a table within the cabinet and held by the companied of the placed lates, type-write

A testimonial of satisfaction was proposed and hailed I wish to call the readers' special attention to what Julius Lucius Floras said in his communication upon this point, in speaking of the millions of spirits in spirit life that are in bondage. He says: "The difficulty in reforming this class of spirits is that you of earth life are knowing that the first same proposed and hailed by all as only just, for the manifestations received were beyond doubt produced by an unseen force entirely independent of Mr. Campbell, and we, the undersigned, do pending always upon the organization recommend him to all skeptics, investigators and believed that well make the world that well make the manifestations received were be developed. The development of mediumship is a process of evolution, depending always upon the organization recommend him to all skeptics, investigators and believed that well make the manifestations received were be developed. The development of mediumship is a process of evolution, depending always upon the organization was proposed and hailed great body of mediumship is a process of evolution, depending always upon the organization was proposed and hailed by all as only just, for the manifestations received were be developed. The development of mediumship is a process of evolution, depending always upon the organization was proposed and hailed great body of mediumship is a process of evolution, depending always upon the organization was proposed and hailed by all as only just, for the manifestations received were be developed. The development of mediumship is a process of evolution, depending always upon the organization was proposed and hailed by all as only just, for the manifestations received were between the process of evolution and the

> Mr. Campbell leaves for his home at Lily Dale in a few days, but we have the promise that himself and brother mediums; they have had an extended (Mr. A. Campbell), that well known psychic, will return experience in private and public work to Denver sometime in the coming year. The Campbells are test mediums of great power. Mr. A. Campbell has returned from Florida to his home in Lily Dale, N.

The Campbells are always pleased to hear from all friends and inquiring minds. They have made many good and true friends here and it is the wish of all that hey will return at an early date.

We the undersigned attest to the above. Signed by Madame C. Winslow, and many others.

#### THE SWEET NOW AND NOW.

As Set Forth by Rev. S. S. Bartlett, of Painesville, Ohio, A Recent Convert to Spiritualism-Reported by Dr. H. V. Sweringen.

> The friends that are with us to-day Come from the bright golden shore; They dwell in those mansions above, And bid us to sorrow no more.

Oh the sweet now, the sweet now and now, It is better to-day than before; Oh the sweet now, the sweet now and now, Shall fill us with joy evermore.

Their sorrows have all passed away; They walk in the sunshine above; Being free from this cumbersome clay They touch all our hearts with their love.

They tell us to be of good cheer While we dwell in these temples below, For we need every hour while we're here, That our souls into fullness may grow.

### CALIFORNIA NOTES,

# Some Account of Workers and Work—The Camp-Meeting at Trestle Clen. Some Account of Workers and Work—The a writer on Spiritualism and kindred themes as they have appeared from time to time in the Spiritualist papers,

To the Editor:-We give an outline of the work being drawn into "narrow grooves." He has done in Oakland, Cal., under the management of the refused time and time again to preach Union Spiritual Society. Mrs. R. Cowell, of East Oakland, labored for us in March and April. She is one of the best test mediums on this Coast. It is simply miraculous to investigators to observe how carefully she tells cepting as a remuneration for his serthem their life's secrets. By her generous co-operation vices what the friends felt to give as a member of our society, she has been largely instrumental to its success. Through the month of May, at spiritualistic press than Mr. Weaver. 2:30 p. m., Mrs. Maud L. Von Freitag, the accomplished young ballot test medium of California, will give remark- that knows of his work on behalf of able exhibitions of the work of her spirit guides. She has Spiritualism, need have fears that he an honest, straight-forward way of producing the phenomena that is astounding to investigators and highly he uses the Bible in defense of Spiritsatisfactory to Spiritualists. She leaves no opening for unlish that the objection is urged? Perhaps so, as one correspondent asks:

In the evening of May 2nd, Prof. Fred Evans, the renowned independent slate-writer occupied the rostrum. question I will say, as many have said, After a short instructive address he proceeded to produce the phenomena of psychography. In plain view of the audience and in full gas-light he took up some dry slates, rubbed them vigorously with a handkerchief, then made large figures and crosses upon them with chalk. There is the property of the propert These he bound together with rubber-bands giving one short range into the camp of the enemy, pair to our president, Mr. Van Luven, to hold up in full view of the people. The other was held by an old lady on the rostrum. In a few minutes after, the slates were the did not spike it; he loaded it with opened and on the surface of two of them appeared sixtytwo short messages to people in the audience, signed by
full names and some of them appeared to have been written in various colors of chalk; some in fine pencil marks
and all written over the chalk marks which the Professor
They understand every attack the had previously made on the slates. From a seat near the rostrum I was sure the manifestations were genuine and very satisfactory and yet many were disappointed because more messages did not appear in the audience. Is instances have our speakers been instances have our speakers been it not infinitely better that short messages appear under criticised, and justly too, because of strictly test conditions, than to see a dozen or more strangers rise out of a promiscuous audience with long endearing messages claimed to have been written in the churches to combat Spiritualism, there seance? Who could tell but what they were all consists of some understanding federates? Knowing this demand for messages is the very loop-hole for fakirs to creep in and give a large.

The curriculum of the prospective quantity of bogus phenomena to satisfy the test-seekers school will in no way interfere with mefor the time being, who are sure to learn afterward that diumship; nothing will be introduced that they have been badly duped.

the topic for talk among the Spiritualists in this part of the State. There will be a number of the finest mediums and speakers in spiritual work, who will script in the correspondent. and speakers in spiritual work, who will assist in making do not must any education mixed up in a grand success. Of course everybody is invited to at- with my Spiritualism." I presume what tend the meetings, with a special invitation to all eastern she says is true, for nearly every line talent who may journey westward to the land of fruit and flowers in the delightful month of June.

M. E. VAN LUVEN.

Admiral Canevaro, in command of the fleets of the to this is, that we ought to consider powers off the coast of Crete, is a South American by that we have abundant "proof" that birth, having been born in Peru, of a Genoese father, the angels are with us if the ignorance His brother is Peruvian Minister to Italy and France.

MATTIE E. HULL PRESENTS HER VIEWS IN REGARD TO THE EDU-CATION OF MEDIUMS - THE SCHOOL TO BE ESTABLISHED IN OHIO.

that has raised not a little controversy, "The Education of our Workers." The

movement. One correspondent writes: "It seems

duced in the school do not assume that "rules" can be laid down by which the contributions, on the Board of Managers, are persons who have worked as and have enlisted in the movement because they deem it of the utmost im-portance. I am unable to understand in what manner an instrument in the hands of the spirit-world can be injured by cultivation. A good musician cannot express his genius or skill while performing on a poor instrument. The mechanic who would produce a plece of work that might be a credit to himself, would not make the attempt without the proper tools.

One of the objectors to Spiritualists' schools writes: "You and I know of many who have been successful as lecturers that were not educated." Granted, and such have done a grand work, but I would ask, if so much can be accomplished without self-cultivation, might not more have been accom-plished if, in addition to the inspiration that was so fine, they could have united culture, and an individual knowledge of subjects they presented so ably?

I cannot go into details in the way of

replying to every objection urged in the letters under review. A few must suffice: One writer expresses himself thus: "It seems a little strange that teachers cannot be found outside of ministers to work in the Mantua school. This feature alone, will cause many to think the school will be run in "narrow grooves." I would say in reply, teachers can be found without searching for them; numerous applications have been made by worthy persons for positions in the school, but outside of those who are engaged, I do not know of any who could have been secured on the terms agreed upon between the managers and hose who will serve the coming term, The movement is an experiment, and those who are to be indentified the coming season, consider their work for the reater part, is a missionary one. But this is not the point under consideration. Objections offered on the ground "ministers are to be in charge." strike me as being absurd. Who are the ministers? Rev. A. J. Weaver and Moses Hull. Mr. Weaver's record as ought to convince his readers that he is a broad-gauge man and cannot be in so-called liberal pulpits because he was denied the freedom to express his honest convictions. He has served spiritualistic societies many times, achim. I know of no Spiritualist who is more liberal in the patronage of the As far as Mr. Hull is concerned, who

"What do we want of a Bible in a Spir-"we de not need the old book in this The curriculum of the prospective

can be anything but helpful in every

of the letter gives evidence she is not troubled with the article to which she bjects. She further says: "An ignorant person is a more convincing proof of spirit power when an angel world controls them than one who is edu-All I have to say in reference cated."

(Contluted on page 8.)

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

Geo. H. Brooks is now at work in is that Mrs. Besant did not air her Michigan in the missionary line. He knowledge of our aural surroundings stopped on his way into that State, at until several months or years after South Bend, Ind., for two Sundays and Professor Baraduc had demonstrated it gave six lectures. He stopped at Mar- hypothetically upon the physical plane cellus but held no meeting; then on to However, this seems to accord exactly Vicksburg where he held two meetings; with the Theosophical Society's implied then to Horton where he lectured four claims to the custody of mystical sometimes. He goes to Holt, Lansing, things that others are compelled to Owosso, Shepherd, Mancelona, and materialize to human mental vision. Ithaca. Then he expects to return home. He has had good audiences in every tled up again and undergoing one of place and reports our cause as growing

The Record of Allegheny, Pa., speaks of a Spiritualist meeting lately held there: The discussion was opened by Cyclone Kirkland, who expressed more varied thought in ten minutes than can be by some of our would-be-wise-acres in a week. Closing his advanced ideas with a prediction of aerial navigation and its grand results on civilization in the near future, with much information that was new. To say he is a prophet is correct, but he is a scientist and phiand intelligence.

Societies and camp-meetings wishing the services of A. E. Tisdale may address him at 547 Bank street, New London. Conn.

Dr. Theo. Hansmann writes: "I have been too busy to miss The Progressive Thinker at the right time just as I have not missed my meals many times, when should have eaten. Enclosed please find, I am sorry to say but one dollar for renewal of my subscription-I gladwould send one hundred dollars, if The Progressive Thinker into every American home."

E. J. Bowtell will speak at Freeville, Y. camp-meeting July 24, 25, and 26. Has open time for other camp-meetings dates and in the month of June and early part of July. Would be glad to engage for lectures and psychometry on the road to Freeville. Can also make engagements for season of 07-98 Address 900 Marion St., Canton, O.

Dr. Noyes writes from Evansville, Ind., to show what home talent is doing for the cause. The mediums of that city gave their labor to the society, and day it does not pay rent, but owns o fine temple.

Moses Hull is speaking this month at Lima, Ohio. His Spiritualist Workers Training School opens on the campground at Mantua Station, Ohio, with Rev. A. J. Weaver, Mattle E. Hull, Prof. D. M. King and Mrs. Alfa Jahnke as assistants, on June 1. He attends and 13, and opens the camp at Brady as soon as we have a meeting of the Lake, June 27. The other Sundays of directors. We shall have President June he speaks on the Maple Dell camp- Barrett, and probably Mrs. Helen ground, at Mantua. Meetings on the Richings; also Mrs. J. Hagan Jackson, Maple Dell camp-grounds every Sun- and Mrs. Annie E. Thomas and other

H. D. Simons sends us a large list of subscribers from Cambridgeport, Mass. He says The Progressive Thinker "is the best of papers." He has our thanks for his earnest efforts in behalf of the

T. D. Kayner writes: "Have worked in Burlington, here at New Boston, and go this evening to Mannon, and back here for two meetings, Sunday. We expect to go from here to Aurora and then to Elgin for a short time."

J. C. F. Grumbine, instructor in psy chometry, clairvoyance, inspiration and psychopathy, also inspirational speaker, lectures and holds classes for development, at Princeton, Mo., May 16 to 30. Out of town friends are invited. will be the guest of Dr. J. C. McKiddy. He will lecture also in adjoining towns any evening during the week. Address him Princeton, Mo., care Dr. J. C. McKiddy. He returns to Chicago June

1 to be again at his home college. F. H. Parker writes from Beatrice, "Mr. Pathard, the speaker at present, is a young man born, raised There were eighteen persons present, and schooled in this community, and mostly skeptics. They were given comes of a family who were pioneers. The rapid flow of language and the way any subject is handled by his controls, is to say the least astonishing the "na-

W. F. H. Smith writes: "I enjoy your yet on the planet to continue the good

D. Fothergill writes form Houston. "We have had the pleasure of listening to our esteemed Brother R. H. lings. All other evenings are engaged." Kneeshaw, from Montreal, Canada, for about five months. He is an inspirational speaker of fine ability, and has been the means of augmenting our sotic worker, and an honor to the cause. stay with us. He is also a very strong magnetic healer, has done some remarkable cures, since he has been in Hous-

F. Platto, M. D., writes: "I scatter them, and am auxious to do missionary work for the cause. The reading matter of no liberal minded person can be complete without a good paper like source of joy to me. From day to day it supports me by furnishing the sniritual food which I need, and truly, many times the amount of its subscription price, would be but a poor exchange for the pleasure and profit which I derive from its careful perusal; and could I speak with a clarion voice and reach every Spiritualist and liberal thinker in the country, I would say: 'Why don't business meeting of the St. Paul (Minn.) you take The Progressive Thinker, read spiritual Alliance, the following officers and study it carefully? How can you afford to be without it? Life here is too short to neglect such an opportunity. week, and a continual feast of the best spiritual food to be obtained, and besides it is our duty to support such a paper, and we can help the cause in no way more than by continually trying to increase its circulation. It converted me out of the orthodox. out of the orthodox church, Brother Titus Merritt writes from Yonkers, Francis, and I am glad to say that I am N. Y.: "The Yonkers Spiritual Society thankful for it, even without the phenomena, and there are thousands of others only waiting for The Progressive Thinker, or some other good paper of like kind, to be placed in their hands to also become converts to true religion. Long may it continue in the good work. Long may it continue in the good work, llay meeting, in the absence of a pub-ever increasing in what works for the lie speaker, and also President Anthe best, with an ever widening and

more extended infinence." W. W. Hawkins of Lima, Ohlo, writes: "What seems so strange to me

but I suppose her Mahatmas were bot-

Rutherford's repottings, a la Blavatsky's now transpiring Indian Experience. It brought under my attention, and of is evident that they will need refitting these I purpose writing. for eye-glasses when they come out, or they would not so sadly mix the vibra tions of Gladstone and Stead with Emperor William's erratic lucubrations. To me it looks doubtful whether or not

Will C. Hodge is now at Syracuse, N Y. He is open for engagements with cyclopedia it is the will working on the societies and for grove-meetings in any losopher as well. He is a man of brain part of the State, and for the camping scason of 1897. Terms reasonable. Is engaged for the month of September at the Topeka, Kas., camp-meeting. He solicits correspondence from any parties or person desiring the services of an nspirational speaker on the lines of a practical Spiritualism. Address, 314 West Willow St., Syracuse, N. Y.

this precaution will have the necessary

and desirable effect until after at least

one more re-jugging."

Dr. D. P. Kayner writes from Sax Jose, Cal.: "I have now in a great measure regained my health and clairvoyant powers which have for some time been nearly suppressed, and am able to do so. If I could I would send preparing to leave for Prescott, Arizona within a week. For the Sundays of May the Spiritual Union has Mrs. Cowell, of Oakland, a remarkable plat form test medium. The San Francisco Police are putting detectives on track of the fake mediums (?), and this Garrison has taken time by the forelock and come to San Jose to ply his trade here."

E. W. Sprague writes from Cortland. "We have organized a number of good societies in this vicinity, and next fall they will be able to employ speakers and hold meetings. Some of them are where there never was a meeting held before we went there. I know it will work good for our cause and I wish we could put missionaries into every State. All hail the day when we can see the grand truths of Spiritualism given to every town and hamlet in the United States as it yet will be if we unite our forces."

Jerry Robinson writes from Swan Lake, Miss.: Our camp-meeting time June picnic at Cassadaga, June 12 at Lookout Mountain will be given out mediums.'

Annie Wagner writes from Omaha. Neb.: "Dr. Mugoon closed a series of lectures in the Arcaneum Hall last night. The doctor handled his subject, 'Mediums, and Fake Mediums,' in fearless and forcible manner, convincing the most of an intelligent and appreciative audience, that all Spiritualists are neither dupes nor knaves. He closed his address with an appeal to Spiritualists to raise the premium off fraud, by demanding honest, intelligent work, and standing firm by the prin ciple of truth and honesty, and uniting themselves by an organization that will be governed by true spiritual principle. Mrs. Magoon followed the lecture with poem. Mrs. Annie Wagner gave tests. We all hope to welcome the Doctor and his wife back again in the near future." John L. Kelley, 162 Dearborn Ave., this city, writes: "Thinking it would be a matter of interest to your readers, scance given by Dr. Willis Edwards at the home of Mrs. Woodstock, 310 West Chicago Ave., last Thursday evening. mostly skeptics. They were given names in full of relatives and friends who had passed away. Slate-writing was given under strict test conditions: also a beautiful porcelain painting to a tives," skeptics and all of his many lady who held her own slates and porcelain all the time. All the manifestations were given in a brightly lighted paper greatly. It has done me worlds of room. Etherenlized forms were plain-good. May you be spared many years by visible and recognized. Dr. Edwards has been given those seances at different residences throughout the city, and will consider propositions for his ser-

J. O. Patterson writes from New Orleans, La.: "Some days ago, one of our 'Jesuitical' aldermen introduced an ordinance before our city Fathers to stop ciety considerably, also of creating an the practice of mediums in this city earnest inquiry into the philosophy of Under that ordinance no medium could Spiritualism. He is an honest ener- give seances and accept money for services, under a penulty or fine, or in case His controls are of a high order of intel- the fine be not paid they go to jail at the discretion of the Recorder-and besides structive and logical manner, the Hous- the ordinance allowed all informers to ton society was very sorry to part with participate in the fines, they receiving him, and hope to have him return and one-half of same. A few of us were before the committee to which the ordinance was referred and succeeded in having the ordinance amended so that it would not interfere with any 'Spiritualistic gathering at their halls: my Progressive Thinkers after I read churches or meeting rooms,' and also to entirely eliminate the clause that offers a bribe for dishonest persons to be come informers and participate in the complete without a good paper like money that might be mulcted out of the Progressive Thinker, bringing as it does from week to week the glad tidbill claims that he intended it to drive ings of immortality, and furnishing spiritual food which is as necessary to a healthy soul as material food is to the physical body. These are the views of a new forms of the physical body. nhysical body. These are the views of a new convert from orthodoxy. The Progressive Thinker is a continual source of tay to me. From day to day that we hope to kill the bill outright, as we have caused the chairman of the committee to ask to have it given over to the city attorney and ask his opinion as to the advisability of passing it-and it is now in the hands of the city at

vices, on Monday or Thursday even-

torney, where we will attack still harder." F. E. Irvine, secretary writes: "At : business meeting of the St. Paul (Minn.) were elected, W. C. Edwards, president: S. Grant Harris, vice-president; F. E. Irvine, secretary; John Sauer, treasurer, The Alliance will hold grove meetings

Titus Merritt writes from Yonkers, tlay meeting, in the absence of a pub drews. Miss C. F. Youmans, for the instruction of the audience, read from The Progressive Thinker of the 8th inst

(Continued on page 8.)

SPIRITS WITH BODILY DEFECTS. The spirit on awakening to consciousress after death finds, as a general rule, its personal appearance the same as it was on earth, except that defects are not continued. Thus the person whose limb has been amputated finds himself whole again; the blind have got their sight; the sick are well. The young are still young; those who died in full man and womanhood are just the same; the aged are still aged, though after a time the wrinkles and appearances of age subside, and the spirit takes on a likeness of full and perfect maturity. There are, however,

EXCEPTIONS TO THIS RULE. and all such are indeed dwellers in the

Valley of the Shadow of Death. Sev-eral peculiar instances have been

OUR POWERS OF CONCEPTION have much to do with our surroundings in the spirit life. According as we have cultivated our intellect and our spirituality so are our conditions hereafter. Imagination may be defined as the part of the whole-which is conception; according to the Edinburgh Enmaterials of memory, and it may form a whole more pleasing, more terrible, more awful than has ever been pre sented in the ordinary course of nature. This is just what those spirits do, who as exceptions to the rule above mentioned, find themselves with mal-formed spirit bodies; they are not really malformed they only appear so to them-

BLOOD-STAINS. There was once flashed before me the picture of a man whose hand was all loody, and I was told to speak to him. I addressed my thoughts to him, found ie could hear me and, in answer to my query as to what ailed him? he said, "Oh! my hand is all bloody." "Then "Oh! my hand is all bloody." "Then why don't you wash it?" I replied. "I have done, but it won't come off." 'Did you do much evil when on earth?" asked. "Yes," he said, "I can't help thinking of what this hand has done. I induced him to ask God's forgiveness and to remove the blood-stains. Almost immediately after he had uttered his prayer, he exclaimed "Why, it is all gone. Oh! that is good," and similar rejoicing exclamations.

THE BLOODY HAND.

Doubtless this man's conscience when on earth had been much troubled as he constantly thought how much evil this hand had done; there was blood upon it and this was his engrossing thought. Now on his arrival in spirit life this engross ing thought would still be dominant and the bloody hand would be to him an actuality. His perverted imagination acting on the memory of his evil earth life had conceived a whole more terrible than the reality, and it was not until his mind had grasped the idea that through asking God's forgiveness his hand would become clean, that it could be so. In other words, immediately be thought it could be clean it was so.

DIRTIED HER HAND. Other instances that have occurred to me have been: A female who spent her time washing her hands, imagining they were dirty. This female told me she had led an impure life when on earth and it had "dirtied her hands." I in duced her to pray for forgiveness and that her hands might come clean, and

they immediately were so. THE IMAGINATION.

Again, a young man was shown to me who had across his face a terrible cut as if done by a sword. This spirit told me that when on earth he had received just such a gash and it had disfigured him for life. This evidently had troubled his mind so much that in the spirit he had this disfigurement still, open. He was not an ignorant man. the ranks of the shining ones. I desire to send you an account of a II told him his disflowrement was solely the result of his morbid imagination. 'Now," I said, "It has gone," and he immediately replied "So it has. How glad I am, thank you." "Thank God," I said, 'It is He who has helped you.'

IMAGINARY DISFIGUREMENT. In all the above instances (and in others brought under my notice) the morbid imaginations encouraged on earth have resulted in this imaginary disferenent of the spirit body, but in one instance that occurred to me I am completely at a loss to account for the cause of it. The circumstance occurred a few years ago so the details of my conversation have escaped my memory but the picture presented to me never will. It was that of a male spirit with a face like a dog. I remember he was in great distress in consequence, but in response to his prayer, to his intense delight his dog's face vanished. What could have induced him to imagine he had such a face is incomprehensible. The circumstance made me think that there may possibly be some foundation for the old invthological fables and pictures of the human form having heads or parts of animals.

THE ANIMAL SHAPE, It occurred to me while writing this naper, to ask my controls whether it is possible for a powerful-minded spirit to so impress another as to lead this one to imagine him or herself to be the form of an animal, such as we see so often recorded in our histories of myth-ology? The reply I got was "No. Such engrossment can only result from the morbid imagination of the spirit itself. and we do not know of any instance of such imagination going so far as to lead the spirit to think he has assumed the whole animal shape." "But," I replied, "in our studies of the so-called supernatural we find many instances of spirits being seen in the form of cats, dogs wolves and other animals, and these instances are too numerous and too well authenticated to be entirely ignored. 'True," was the reply, "but such appearances are not actual spirit bodie they are simply thought creations caused by the will-power of a spirit."

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

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# ..GENERAL SURVEY... Melbourne, Australia. don, Edgland.

It is curious to see how the Theosophists cut up chrodology to suit their own purposes. Madame Blavatsky taught, and Mrs. Besant after her (for the latter is original in nothing), that after death the soulgoes into Devachan, which seems to be a good, solid sleep, lasting, in some cases, for thousands of rears. Twelve hundred years, we believe, was the shortest period. Yet here is Madame Bjavatsky's soul incarnated again within six years! Evidently the Theosophists like other imaginative believers, make, up their theory as they go A Boston paper says: "Throughout

abandoned churches. Over the door of one Western church is the inscription, This is the Gate of Heaven,' and beneath it is this notice, 'Closed by the order of the American Loan Company.' The New York Observer, an Evangel ical organ, says: "If we are not very much mistaken, one outstanding fact challenges attention at the present time, which is full of very serious suggestion as to the spiritual future of America. It is the widespread denial of the super natural. At the idea of the supernat-ural, which underlies the whole of the Christian religion, the drive of criticism is tremendous and constant. Never was hat idea more uncongenial than it is at present." It is hardly likely to become less so, unless science takes a By the way, I was in a 'bus on Sun-

the Western States; there are scores of

lay about church time. Opposite to me sat a very stout dame, who held in her podgy hands a portly prayer-book bound in rich purple. I myself was immersed in a newspaper, but my attention was presently attracted by a gurgle, and, looking up, what do you think I saw?-a furtive thumb and finger screwing round a golden stopper which was let into the end of the purple volume Of course, I discreetly buried myself in my paper again. But what a revelation! I should say that the lady and I were the only passengers, and the conductor was on In his last sermon Dr. Abbott spoke of Solomon as a half-pagan, and intimated that effort was necessary in or der to find in the Old Testament a reference to the coming of Jesus upon the earth. At a point where Dr. Abbott was especially earnest in defending his position there was an outburst of applause. Dr. Abbott checked the demon stration by raising his hand, and then exclaimed, "I thank you!"

"I was brought up," Dr. Abbott said "in the traditional school. For years I endeavored to satisfy myself and get rid of the constant difficulties that were presented to me in the way of under standing the Bible. When I finally got this truth into my hands, when I learned that the Bible is a human book, the difficulties which had before stood in my way slipped out from my vision." Railway companies seem fond of cultivating religion among their employees probably because it has a tendency to keep them contented with low wages and long hours of Jabor. Tract contributors are apparently allowed free scope in the Companies' workshops and some of the productions they circulate are so idiotic that only a religious propagandist would eyer think of using

## From Light, London, Eng.

NARRATIVE OF A SPIRIT, "When my spirit awoke to conscious ness of the etemal life and its surround ings, I found myself in company with bright and blessed angels, the ministers to me of the abounding mercy of my God. The shock which severed me from earth had been so sudden that at first I was not conscious that I was in the world of spirit. But my dear father made himself known, and convinced me and his imagination made it appear as that it was no dream which deceived if recently done and all bleeding and me, but that I was indeed alive amongst sons of Zerulah, why are ye this day be-

PHILANTHROPIC SOULS. With him was my dear mother, and they were joined afterwards by pure spirits of K. and philanthropic souls who delight to gather around him who on earth was as chief amongst men in philanthropy and deeds of love. By them I was conducted to the home where my guardians rest. From them I learn that which is requisite for me and am taught to put aside much that I once thought of vital moment.

PASSED THROUGH THE FIRST SPHERE.

Already, under the guidance of my guardians, I have passed through the first spheres where are gathered those who are bound to earth by the affections or are unable to rise as yet. There I saw some whom I had known in the body, and learned from them and know. My work will be of similar sort doctrines make Ahriman the continual till I reach my appointed sphere. I adversary of Ormuzd, the author of have come to give you this brief word of comfort and consolation. Be of good

MOBIDS

In every way similar. It is only the ference. Flowers and fruits, and pleasant landscapes, and animals, and birds, are with us, as with you. Only the material conditions are changed. We do not crave for food as you, nor do we kill to live. Matter, in your sense, is done with, and we have no need of sustenance save that which we can draw in with the air we breathe. Nor are we impeded in our movement by matter, as you are. We move freely and by volition. I learn by degrees, and as a newborn babe, to accustom myself to the new conditions of my being.

bedience. HOW IS THE SPIRIT CLOTHED? "It is my desire that you should have a view of my spirit form, but I fear it may not be yet. I could not appear in any photographic picture, nor should I wish to do so. Our robes are symbolical, but real torus. This, I feel, I cannot make clear to you. I remember sufficiently my ideas of matter to know that you cannot understand how that matter to us is as real as it is to you: but that our material objects would be imperceptible to vour senses, while your grosser material objects under certain conditions form no barrier to us. My robes to me are as clear and real as ours to you. But they are not perceptible to mortal sense even as the spiritpreparatory process of which I am ignorant has made it so. My robes are full, and such as those which you associate with the spirit. They were at first of a dull gray, but they are growing lighter as I grow more used to my life, They are now of what you would call a light grey, with at times a green tinge. They vary according to my position and surroundings. They and I are impalpable to you, and you in like manner are imperceptible. This is to me as strange as it is to you. I thought it strange, passing strange, at first to see

souther he wears a vesture of sapphire blue, and on his head is a crown of glory, set in a crimson circlet. The circlet indicates his love; the vesture of the circlet indicates his love; the vesture of the property of the ture of blue his wisdom; and the brilllant robe his exalted state of purity and

TOWNS, HOW GOVERNED?

"We have gatherings as you have We are banded together and live under the government of wiser and higher spirits, even as you are governed. Our regime is analogous to what you understand as the patriarchal or commune government. All is in common; all acts are governed by a spirit of universal love; and disobedience of the laws which regulate existence is punished by the higher intelligences, not by what you understand as punishment, but by pointing out the had results, and by a course of instruction. The punishment comes from the fault itself, and it is the business of the guides to point out faults and show remedies. Reneated error causes removal to a lower plane until experience has fitted the spirit to rise."

I, IMPERATOR, SPEAK TO YOU. Our friend gives only his impressions of what he has seen in the lower spheres. There spirits live in community, and are prepared under the guid-ance of higher intelligences for a state of superior existence, in which may act on the information which has been imparted to them. He says rightly that such spheres are states of probation and preparation where spirits are in training for higher work. When prepared in knowledge and wisdom, and in what you call moral state, they progress. All is governed by invariable conditions of fitness. It is impossible for a spirit to be in a condition or sphere for which it is not fit.

WHERE ARE THOSE SPHERES? They are states. Our friend has not yet left the immediate neighborhood of the earth. But there are similar planes in other localities, near other planets. Spheres are conditions, and similar condtious may exist and do exist in many places, as you understand it. Your error arises from confounding conditions with localities.

### From Two Worlds, London, England.

UNPOPULAR REFORMATION. This cry has ever been a handy one to denounceall unpopular Reformations. According to Bishop Hutchinson, the same was said of Jesus, the same was said of the early Protestants; and those who have been charged with this should be the last to charge others who are shead of them in the world's reformation, as they were ahead of the Roman Catholics. There has been a great deal of priestly capital made out of the Devil. The tide is turning. People are beginning to question the existence of a personal Devil, as being incompatible with the Omnipotent and Omniscient character of God.

THE "HIGHER CRITICISM" ends to prove that the Jewish idea of Satan and good and bad angels was derived from the Zoroastrian doctrines during their Babylonish captivity.

THE GREEK DIABOLIS. On referring to Cruden's Concordance we are informed that "the word Devil comes from the Greek Diabolis, which means à calumiator or accuser.'

BELIAL, SATAN.

"Belial" is a Hebrew word, and signifles one who is good for nothing, a libertine. Satan is derived from Sathan, or Sathanas (Hebrew), and means an adversary, an enemy, an accuser. Bearing the signification of these terms in mind, we can better understand the Bible. The lords of the Philistines would not suffer David to go with them, for fear lest in the battle he should prove Satan, or an enemy. In the second book of Samuel, David uses the same word of his own brethren, "Ye viner melodies? Satan (or Jesus calls his disciple Peter, Satan: "Get thee behind me, Satan."

THE WORD DEVIL.

So with regard to the word Devil, in its proper sense. It signifies only Slanderer or false accuser. "Have I not chosen you twelve, and one of you is a Devil?" John vi. 7. "Know this, that in the last days perflous times shall come: for men shall be lovers of their own selves, covetous, without affection, truce-breakers, Diabolis (Devils), false accusers," Tim. iv. 1-3. Again, "Speak thou the things that become sound doctrine; that the aged women be in behavior as becomes knowledge, not Diabolis (Devils), not false accusers. nor given to much wine," Titus ii. 3.

SPIRITUAL ADVERSARY.

There is no doubt that in time the Jews conceived a spiritual adversary from others much that I needed to in common with the Persians, whose light, life, and all good. But is such a conception tenable to-day? Certainly not: the most advanced minds reject it ARE THE SPHERES LIKE THIS as being a relic of undeveloped intellect.

EVIL TO-DAY. instead of being attributed to a personal hanging condition that makes the dif- devil, is traceable to two causes: selfishness and ignorance. The true remedy is not a vicarious atonement for sin. but the spread of knowledge, and the practice of doing unto others as we would like them to do to us. And when that is done, the devil will be dead and done with forever. Until then it will be used as a scare-crow by priests, who love ignorance and superstition rather than knowledge and truth, to frighten big babies into doctrinal obedience and submission, much the same as foolish mothers use the "bogey-man" to frighten chauren into submission and

MAKES FOR RIGHTEOUSNESS Spiritualism makes for righteousness t is sterner in its moral tone than any other religion; it warns us against wrong-doing and sins in all their places both commission and omission, and tells us we shall have to bear the consequences of the same, without any delusive hope of any one to save us or suffer in our stead; it backs this warning up with personal descriptions of the aw ful consequences of sin. These statements are not mere word pictures, exist ing only in the imagination of the religious fanatic, with a well-planned de-sign to frighten the timid, but actual experiences of those who have suffered. who are anxious to warn those they love of a similar fate. This is the tenor of all spirit messages where morals are concerned. This is the very opposite of what is popularly believed to be the Devil's nature and character; and so the charge falls to the ground.

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# London, England.

When we give, we should give in secret. Then the act would not beget imprincipled beggars to be refused, turning within ourselves that principle which should bring happiness into un-

merited pain. If we destroy a murderer, we also become murderers; but we may destroy destroyer before he has destroyed his victim. The first is revenge, while the second is the first law of nature-self-

preservation. Never mind giving me your "opinion" of this book. An opinion is but wasted effort. Seek the God within you; then

you will know. Thousands of bigots can be found bemoaning the fact that the Jews crucified Christ 1800 years ago, and these people care not to aid the millions who are suffering crucifixion near them.

"Seek and ye shall find;" not with a

candle guiding the senses, but with the light of Truth, which will expand until all the worlds are brought before your The Catholic Church originally was a

scheme to bring about universal ec-clesiastical republicanism, but men who love power prostituted the original in-He who has a knowledge of God knows men and all things. He knows

We can never reach a divine condi tion through the physical senses. The animal can never enter heaven.

### POETRY.

#### The Value of Poetry as a Spiritual Educator.

TRUE POETRY IS PROPHETIC-SUBLIMITY OF POETIC CONDI TIONS.

True poetry is the crown of literature. he song eloquence of inspired brains. It opens a mystical realm of visions to the reader's mind, and pours upon his

heart a melody whose strains echo through the depths of his being. But the poetry must be real with real music in its strains, and a fervor of sen timent in its tones which, like the peal of a mighty organ, will send its vibrating chords to the inmost recesses of our souls; no rhythm of words, however harmonious, can ever touch a human heart or awake a thrill of pleasure in its emotions; there must be divine affintus in the poet's brain and ideal love in his soul to quicken pure sentiment in his readers; mere jingle of rhyme measure is as void of music as the discordant strings of a broken harp-the

spirit of melody is not there. Poesy is not an acquired art, education cannot produce it, mental culture can never compass its flights unless the wings of inborn inspiration are folded in the breast; it is a ravishment of mind which nothing less ethereal than the imagery of thought can satisfy, nothing less sublime express. Only the poet with his far-seeing in-

tellect, can fathom the wealth of imaguation and picture its beatitudes. To him it is the immutable foundation which supports the entrancing structure of his dreams, and who shall charge him with hallucination? Who accuse him of metaphorical extravagance or inpugn his conceptions as Quixotic ilusions?

Every one who reads the rhythmic measure of inspired verse, and feels his soul thrill with delight as its rare suggestions dawn upon his consciousness, must know that such conceptions are prophetic, and must realize, deep within his own nature, the sublimity of po etic conditions.

Who that has felt his heart quiver under the melodious cadence of a far-off symphony, or has thrilled in unison with some magnificent anthem, does not believe that heaven is glorified by di-

Who cannot quicken his yearnings by the contemplation of majestic scenery. or stir his inner being with unspeak able longings by the perusal of ideal thoughts? Who has yielded to the enchanting in

fluence of a balmy summer day, and allowed his sentiments to be swayed by the ineffable sweetness of natural forces, without experiencing a pang that such pleasures are transitor; Who that has loved supremely, has not felt his soul expand, his mind ennoble, and his heart purify as though benediction had been poured upon

him from above? And what do all these emotions mean what can they mean but that futurity is the treasury where every conceivable

happiness awaits us? If a vibrant chord has been touched in our souls; if melody has evoked an ethereal response in our hearts; if our minds have been entranced by supernal dreams, it is because we are endowed with faculties for such enjoyment, and a just providence is educating us here for a life of beatitude beyond the horizons of time.

The human mind cannot conceive impossibilities. Aspirations are previsionings of actual conditions awaiting us somewhere, or they are reminiscences of vanished realities Our lives extend backward and forward; time is but a passing incident in man's career. Life is ublaultous, immortal, infinite; aspiration and memory are complements in the soul's expres sion of being; one grasps the future the other holds the past; the two com plete a circuit in the scale of evolution Every strain that evokes a rapture it our souls is an echo from realms-every desire that exalts our minds is a reaching out for something in existence there; every vague yearn ing that lifts our hearts toward an undying love is a pledge that such a lov-

This is the land of illusions; that the land of realities; and the fleeting joys which allure us here are but a mirage of that imperishable bliss awaiting us

there. Down the areades of infinitude these entrancing whispers float-through the cerulean abyss they drift, bearing the music of supernal souls. The solitudes throb with mysterious voices of the unseen; the sky gleams with its purity the air breathes its harmony, and hu man hearts intuitively read its secret promises-for in every heart slumbers germ of the All-an all-pregnant, all mbracing, all-revealing, ever-vitaliz ing spark.

Nature is the mirror of God, and the poet catches her ideal images; he, of all the world, can define her impressions and imprison them in rhapsodies of elo quence; his is the clear-seeing eve, the penetrating thought, the tongue. Oracular truth is transfixed by his pen, and his heart resounds to the enchanting melodies he sings PAUL AVENEI.

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

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The Immaculate Conception of the Virgin Mary.
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-The Bishop Forbids Mc to Distribute the Bible,
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Mr. Spink again to send me to Gaol, and he faffs
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Light and my Counselor.

CHAPTER LVII

me—My dear Bible necomies more than ever my Light and my Counseior.

CHAPTER LVII.

Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them cut when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has luterdicted me—My People send a Deputation to the Bishop—His Auswers—The Sham Excommunication by three drunken Priests.

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3.32ccss from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's maxiety about the Isano of the Prosecution—My Distress—The Rescue—Miss Philomena Moffat sent by God to save me—Le-Beile's Confression and Distress—My insucence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.

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braham Lincoln a true man of God, and a true Dis-ciple of the Gospei-The Assassination by Booth -The tool of the Priests-John Surratt's house-The Rendezvous and Dwelling Place of the Priests -John Surratt Secreted by the Priests after the murder of Lincoln-The Assassination of Lincoln known and published in the town three hours be-fore its occurrence.

fore its occurrence.

CHAPTER LXII.

Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop-The Deputies acknowledge publicly that the Bishop is wrong and that we are right-For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies-One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Colony-My last interview with him and Mr. Brassard.

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CHAPTER LXIII.

Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon. CHAPTER LXIV.
I write to the Pope Pius IX. and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan-Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—i go to Dubuque to offer my submission to the Bishop—The peace scaled and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1838.

Grand Vicar Dunn the 28th of March, 1206.

CHAPTER LXV.

Excellent testimonial from my Bishop—My Retreat
—Grand Vicar Baurin and his assistant, Rev. M
Granger—Grand Vicar Dunn writes me about new storm prepared by the Jesuita—Vision—Christ
offers Himself as a Gift—I am forgiven, rich, happy

and saved-Back to my people. and saved—Back to my people.

CHAPTEN LXVI.

The Solema Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholic—Dismay of the Roman Catholic Bishops—My Lord Duggan, Coedjutor et St. Louis, hurried to Chicago—He cones to Sr. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.

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E. H., (age 14) Portland, Ore.: "Are birds and animals immortal? A. Our little friend undoubtedly has lost her pets and hopes to meet them on the other side. As this question has been discussed several times in this column, it can only be answered here in the negative.

T. L. MacDonald: Q. Would you be kind enough to give for myself and the readers of The Progressive Thinker a brief history of a work entitled "Oalispe," and your opinion as to the merits of that book? Is it reliable, as you think, as to spiritual things?,

A. It is not possible in this limited space to enter into an analysis of this book, and extended argument. The results of such can only be given. Oahspe may have been written by spirit influence, that does not add to its truthfulness or value. The stories related of its writing are evidently unreliable, and the style of the writing, the old-fashioned style, thought to be religious style because old-fashioned, is the condemnation of the book. It has no more value than the long-spun-out stories of novelists.

P. T. O., Denton, Tex: Q. Is it true that the New York Herald has a standing offer of twenty thousand dollars for a full form materialization? If so, why does not some materializing medium accept the challenge?

A. I have not seen such an offer in the New York Herald, and do not think it has been made. From what I have seen of the so-called materializations, if such an offer has been made, it will not soon be accepted. If Spiritualists would think more how to spiritualize men, instead of how to materialize spirits, it strikes us that the cause would be greatly benefited. That kind of Spir-Itualism which is satisfied only with the "test" of the tarletan-draped "spirit," pressing the scale beam down to 150 pounds, and having "real feeling flesh," and a bad breath, gives a grossly material conception of the form and life of spirit. There is as much difference between the etherealizations which come to the great medium, Home, and to others, and these "materializations," as between light and darkness.

E. M. B., Mt. Pleasant, Iowa: Q. (1) I would like to receive a reliable communication from my parents who have been dead many years. Can you suggest how it may be done? (2) What has become of A. J. Davis.

and why has he dropped out of Spiritualist literature? A. (1) The most reliable way is that constantly recommended, of forming a circle of a few interested friends.

(2) A. J. Davis studied and graduated as a physician, that he might legally practice his wonderful faculties of clairvoyance, and is now a successful practitioner in Boston, Mass. Although he does not write, his time being taken in other directions, his voluminous works are for sale by all the leading spiritual bookstores.

Z. G. Johnson: Q. What was the cause of the Glacier Period, or Ice Age? A. The most satisfactory explanation is that furnished by the eccentricity of the earth's orbit. By this means through vast periods reaching over millions of years, the summer lengthens and winter shortens, until there is thirdays difference, then the process is reversed, and the winter lengthens and cold increases, until the temperate zones become arctic. This change is now on the side of summer, and it will be a million of years before the return of the cold season. For the greatest of cold this period must occur in aphelion, and this is not certain. There was a glacial period following the carboniferous age, or coal period, and the next was the glacial age which, according to mathematical calculations, could not have been less than 11,000,000 years afterwards.

W. H. Ward: Q. In talking with a minister in this place. I made the assertion there is no historical proof outside of the Bible, that there is not any thing in history to prove there was such a man as Christ and that he was crucified except what Josephus says about it, and he claims both Tertullian and Mosheim prove it, and that there is a papyrus held at the Vatican in Rome other than the Bible, written at the time of Christ's crucifixion, that proves

A. The spuriousness of all such historical proofs, even to the often-repeated passage of Josephus, has already been shown in this department. There is not a scrap of authentic evidence in all contemporary pagan history of the existence of Christ. There is great probability that Prof. Johnson is right in his declaration that the writings of the so-called church fathers whose chronicles are so ostentatiously brought forward—as Tertullian and others-are forgeries of monks and priests and do not date beyond the sixteenth century.

"papyrus held at the Vatican" which as a last resort is appealed to has been so closely kept that no one has seen it, and never will. If such a MS. existed, it would have long ago been published and skepticism con-

L. A. Austin: Q. Are spirits nearly always subject to the channels through which they manifest or express themselves?

A. They are always limited by the capacity and capabilities of the medium. Thus although the control be so perfect that the spirit is able to talk in a lauguage the medium is unacquainted with, which would be a crucial test, the spirit could not as readily express its thoughts as though the medium knew the language in the normal condition. Only when the medium and spirit are in sympathetic accord, interested in the same ideas, and morally and intellect ually refined and equal, is the nearest approach made to perfect impressions.

A. J. J. R. T., Butte, Mont: Q. I'am fleeply interested in the questions and answers, and ask this question: Is it possible for the spirit to leave the body of a sick person, and that person to live on with all the manifestations of life

A. The force of this question come from the fact that this correspondent states that he was told through a medi-um that this was possible, and in the rase under observation the patient lived although the spirit had gone out of the body. Really this is a revival of an old theory, and is utterly baseless. The body has no life, activity or power.

When the spirit, which is its moving | dawning of the life regenerate thrills force, departs, it is dead, and at once every cell with conscious life, commences by the process of decay to O children of Earth, if you would commences by the process of decay to return to the elements. The acceptance of everything purporting to come from spirit intelligences, as infallible, is a constant stumbling-block, and the first lesson should be to never receive any thing as true, contrary to fundamental

"Talent," Oregon: Q. I became a writing medium, then able to hear mes not audible sounds but the sages, mind's ideas of the sound as a person can notes of music without sound From a materialist, I was thoroughly convinced of a life beyond. But my experience has been such that I have resolved to leave all further investigation until I go to the spirit-world. I was so thoroughly hypnotized that I had to do everything I was bidden to do, which I did not want to do. For instance, I was kept at home all day when I ought to have been at my work; made to curse my wife, and was one night in a trance and she thought me dving, and when illowed to come to my work was made to act so funny that my friends took me home and a dozen kept watch of me for fear I would injure my family. All this while I fully knew everything, and saw the suffering of my family, could not help it. I was told, and beleve that if I resisted, I would be made hopelessly insane. It is needless to tell you what horrors I suffered. Now what

lo you advise? A. This instance clearly shows the danger of mediumship when the subject is unprepared and does not understand its laws and conditions. Had he prepared himself by a series of sittings, and learned the necessities which guard he medium, he would not have become the subject of such serious complications. He being exceedingly sensitive, was taken possession of by an unsernpulous spirit, and unwittingly surrenlered his selfhood. There are a great many cases of insanity having this origin. The unfortunate victims are so completely under control that they are not themselves, and when confined in an asylum, the insane atmosphere formed of the emanations of the unfortunate inmates, becomes the most favorable means of further control, and

often real insanity results. As the spirit controls by means of mesmerism, in such cases, as well as the similar ones which are sent to the asylum, hypnotism or mesmerism is the most potent corrective. If the magnet-izer can gain control, he can hold it against the spirit until the will become strengthened and able to sustain itself. If this is not practicable, it is best for the medium to engage in active pursuits, and refrain from seances. After he has learned to have control over himself and thus avoid undesirable influences, he may again allow of spirit

W. H. Haman: Q. Did the owners of the lost ship Chicora ever find the place where it sunk, and if so did they find it through the clairvoyant revela tion of a clairwoyant who agreed to locate it with the assistance of the dead sailors who went down with it, as given in The Progressive Thinker last fall? A. I have met with no account of the fulfillment of this promise, and presume that it has not been done.

H. Child wishes the explanation of bright colors which appear for a few seconds and disappear.

A. The seeing of colors is the first indication of clairvoyance, but in the case of this correspondent it indicates an overstrained eyesight, which should be carefully guarded against if sight is preserved.

Mrs. G. Tell: Q. (1) Is it true that there are soul mates in the spirit-world? (2) What is the experience of a medium in the development of automatic writing?

A. (1) This question has received answer in a recent number of The Progressive Thinker, in the negative: that is in the sense that there are two halves which must be united to make a perfect union. This idea, descending from ancient times, is untrue and mischievous, for such perfect unions are rare, and all who believe them possible become discontented. It was responsible for the doctrine of affinities and free love. That those who are in sympathy are joined together is true, and in that sense there is matchood in the spiritworld

(2) There is no especial experience If the hand is moved to write, allowing it to be thus used increases its facility and this marks out the methods to be pursued for improvement.

### SOUL AND STARS.

(Continued from page 1.) prism. The influx of love, light and life produce in the material form vibrations that may be regenerated by the awakened will and polarized to God. whereby the form and life are one: but if the involution does not result in regeneration, love becomes passion, light as darkuess, and life is worse than death. Then like the hot winds of an African desert, the raging fires of unre-strained animalism sweep with the scourge of moral death the nations of Earth, poisoning the fairest flowers of creation with a foul miasma that is far more terrible in its effect than the lava of Dante's Seventh Hell. Not until the conscience of the sleeping millions is aroused from the drugged lethargy of sensual indulgence, and the triumph of regeneration a common heritage of humanity, need we expect to rise above

the law of carnal creation. It is not easy to overcome the karma that has been produced by the mistakes of an unawakened soul. Every misdlrected action of the past—every vibra-tion produced upon the harp of life, that does not create a tone of love and pass in music from the chord of self according to the law of Use-will unerringly recoil upon the actor and stamp its at tributes upon the soul. If you would gain access to the source of life and hold perfect and ceaseless communion with the spirit of God, you must bathe in the healing waters of the sea of Love, and be regenerated by the cleans

ing fire of Light and Life. The selfwill must sacrifice all the conditions of limitation, characteristic of the unregenerate soul—cast out the gross animal instincts and passions, which go to make up the image of the earthly—and in trustful peace and quiet receptive ness let the spirit within expand unti it comes in conscious contact with the will of God, and gains a force that will evivify the fading spark and clothe it with a form imperishable. Day by day as you control your thoughts, words acts, the soul begins to feel the

spiritual inspiration within the grasp

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know the secrets of nature and feel the pulsations of her hidden life, you must live lives of purity, and be so polarized to unity of vibration on the spiritual plane that every pulsation of the hear vibrates obedient to the law of Universal Love. This is a world of exceeding oveliness; young spring, that brings the feathered throng to echo in music through verdant bowers; bright sumner, with its fragrant blooms; autumu's solemn form, with sparkling streams that flow through fertile vales adorned with golden grain, and winter with its aged locks to captivate the whole with arctic splendor. Bewitching are its changing scenes; yet beautiful as it is, sweet as is the song of birds, lovely as are its flowers, sublime as are its lofty hills-whose plumed heads are crowned with azure blue-all this and more shines forth in each awakened soul. As step by step the student treads the hidden pathway of Nature's mysteries, the awakened intuition begins to feel and know that beyond the veil that external sense has woven are to be found be eternal laws and verities of the spir itual universe, and that every manifestation upon the objective plane of life is but a concrete symbol of an indwel-

l ling idea. As the artist paints on canvas the per fect image of his mental ideal, God paints on the canvas of time the sympolic expressions of his creative will When the vision is entranced with the beauty of the waving grass, the gorgeous tint of fragrant flowers, or the gay plumage of birds, we do but see in all, reflections of the mind of God; and the Infinite power that adorns the earth with graceful foliage, paints the rose with every tint that adds to the beauty of its coloring, and gives to the birds their beauteous forms—to fill the forest and fields with song-when im aged in the human form will calm the troubled soul, give hope and courage to the saddened heart, luster to clouded eye, and color to the fading

The spiral chord of nature vibrates throughout the universe of manifested peing, and when the mists of ignorance and passion are cleared away, and the soul comes into a conscious recognition of its divine heritage—a progressive conscious immortality—love proclaims the deathless union of the soul and the stars, and, attuned to the music of the spiritual spheres, the soul is thrilled with life, and peace, and love, such as the earth has seldom known. Then, when tossed by the surging spherewaves that roll through the electric sea and dash upon our earth deck, the regenerate soul can say to the troubled waters: "Peace, be still!" and sail for ever through the azure sea of love, conscious of eternal life and guided by the star of Truth, from which proceedeth the ray that leadeth ever on and on. URIEL BUCHANAN.

#### WAYSIDE JOTTINGS. (Continued from page 1.)

best demonstrations unless it is granted the best of conditions.

At present writing, I am filling a five Sundays' engagement with the Lincoln Hall Spiritualists of this city, (Grand Rapids, Mich.), I was accorded a good reception last Sunday night. Will report the work latter. My home while here, is at 178 N. Ionia street, I know I am in good company, as The Progressive Thinker was handed in at the door this morning-mine host and hostess Mr. and Mrs. Johston, are Spiritualists.

From here I go directly to the "Spirit-ualists' Training School," Mantua, Ohio. We are receiving much encouragement in reference to the enterprise, and when the prejudice against an "Educated Lectureship" shall have worn away, we are sure the movement will be supported. It is not the aim of the managers of that school to supplant "Mediumship," but to introduce methods by which it may be better understood, and assist those who desire to present our philosophy from the platform to do so in the

most attractive manner. The importance of building up a good physical, and how to care for the same. will be the leading features of the school. Physical Culture, Voice Training, etc., will be taught by one of the pupils of the Emerson School of Or atory. Many points can be suggested and much learned in this direction during the forty-five days of study. This in connection with instructions in construction of language, the Science of Reasoning, and Bible Exegetics will af ford grand opportunities to the aspi rant for public work.

With best wishes for The Thinker and its corps of workers, I am yours in the Bonds of Spiritualism,
MATTIE E. HULL.

Grand Rapids, May 4, 1897.

#### HIS SPIRIT RETURNS. (Continued from page 1.)

I heard the doctor say to my brother 'You see how the blood has settled.' I was next conscious of exernelating pains all through me, and the first thing I knew I was in my body again."

I give the above, to the readers of The Progressive Thinker, because of the high standing, the integrity, honesty, and business ability of Mr. Laufman. The motives which have induced Mr. Laufman to tell of his unhappy experience can only be understood and apsuffered deeply, and who have felt the full significance of those immortal lines from "The Ancient Mariner:"

"Since then at an uncertain hour My malady returns, And till my horrid tale I teach,

This soul within me burns. THERON S. FISK. Fairmont, Minn.

THE WIND IN THE CHIMNEY. Over the chimney the night wind sang And chanted a melody no one knew; And the woman stopped as her babe she

And thought of the one she had long since lost. And said, an her teardrops back she

forced: "I hate the wind in the chimney." Over the chimney the night wind sang And chanted a melody no one knew; And the children said, as they closer drew:

"'Tis some witch that is cleaving the black night through And we fearthe wind in the chimney." Over the chimney the night wind sang And chanted a melody no one knew: And the man, as he sat on his hearth

Said to himself: "It will surely snow, And the fuel is dear and wages low, And I'll stop the leak in the chimney. Over the chimney the night wind sang And chanted a melody no one knew; But the poet listened and smiled, for he Was man and woman and child, all

three. And he said: "It is God's own har-This wind that sings in the chimney.' -BRET HARTE.

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

MAY GOODRICH EXPLAINS—SHE

WRITES A COMMUNICATION IN HER OWN DEFENSE. Now, dear readers of The Progressive Thinker, I think it is more than right that I should speake a few words for myself through their medium of this beautiful paper. It is not for me to condemn anyone working in the grand field of spiritual truth, unless I knew for a fact that it is right to do so. In the first place, I have been a Spiritualist and a medium from childhood up, never having any church creed to shake off. I am an ordained minister in the cause and have my papers with me at this time, and I could not fold my hands and keep quiet while Sister Magoon is trying to place me among that class of peo ple that are trying to drag our beautiful cause to the ground. Dear readers. I forgive them, but in justice to myself and my angel guides, I must answer her letter. The article which appeared in this paper last week was a copy of the piece as it was written up by a re-porter in St. Joseph. The secular press ever stand ready to exaggerate and make the most of the least thing which would tend to injure or reflect on our cause. The communication in question was a gross misrepresentation of the facts as they occurred. It does not tell how the four ruffians who made the assault, grabbed their hats and fled from the room, not waiting to see the result of their cowardly attack. An examina tion was immediately made of the cabinet and everything found just as it had been placed at first, Mr Langdon had never in his life tried for materialization or any other phase of mediumship, except independent slate-witing, and the seance in question was formed for that purpose, and no other manifestations were expected. Now in regard to Brother Magoon. Mr. Langdon and myself had been holding meetings every Sunday evening here in a hall, corner 17th and Farnum stareet, to large houses, for the people do like my little guide Lottie. She is well known in the New England States, and I have never been called a fraud in my life until Sister Magoon did so, and without any just cause whatsoever. Mr. Magoon and wife came here from St. Joseph some time ago and started another Sunday meeting directly opposite our hall. I was very glad to hear of it for the more workers the better. Well, the first Sunday night meeting Mr. Magoon held, all he did was to talk about the "fake" mediums across the way. The people were disgusted, and next Sunday a majority of them came to our hall. Well, friends seeing that this con-dition of affairs could do no good for the cause I called on Mr. Magoon to plead with him and tried to make him understand that we should not show any petty jealousies or spite against fellow workers, if they happened to have the gift of holding till audiences better than some others. To my astonishment he told me he hot said half he intended to say, and half just begun. Brother Magoon has left the city and

I hope he may have better success in some other place, We are still here, and have our hall full every Sunday evening. Just think of it, the fake mediums holding the field, and we will with the help of God and the angel would do not still for each state. world, do a good work for our cause before we leave for the camps this summer. It makes my heart sad to see well; dear renders at will close this letter and let it be known far and wide that I am a true believer and worker

in our beautiful cause and a mediun upheld by guides that will carry me safely through this life until at last I shall meet them in spirit. I-freely forgive Brother Magoon and wife. May they live long and be the means of doing much good to the world, and that they may develop more spirit power so that they can do more good in their meetings and above all let them be filled with charity, for that is the greatest of ill cifts.

Letters for engagements to camps and societies can be addressed to me at 418 North Seventeenth Street, Omaha, MAY GOODRICH.

### PURIFY THE CAUSE

BY DRIVING THE TRICKSTERS DRUNKARDS AND VILLAINS FROM OUR RANKS-MAY GOOD-RICH AND LANGDON.

To the Editor:-In your issue of May 15 I note an article written by Sister Ella G. Magoon, and also one which in effect contradicts the former by Dr. George. Feeling that a little additional information in regard to people under discussion-May Goodrich and W. F. Langdon-will not be amiss in establishing the truth of the charges made, and also feeling that Spiritualists of this city are being criticised rather too severely as being "lukewarm" to the cause, I venture to submit a few facts which may tend to serve the end sought in both instances. The exposure of May Goodrich and Langdon is truthful ly reported in the account furnished your paper by Mrs. Magoon, and the Spiritualists of St. Joseph stand ready to prove the charges beyond the slight-

May Goodrich is a good test medium, at times, and by such had worked her way to an engagement with the society here. She conducted herself properly for some two months or more, and was looked upon as an honest worker until a short time before the disgraceful fraud which was exposed almost with its beginning, and the woman tried be-fore our society and her engagement canceled, and her name stricken from the roll of lionest mediums. Shortly be-fore the attempted fraud Mrs. Goodrich was said to be a Catholic in belief, the writer hearing her assert at a public meeting that she was a "Christian Spiritualist," and that; she "believed spirit phenomena should be within the hurch. At this there was a consider able lessening in her support, financial ly, and this probably chad some weight in leading the poor woman into error. William Langdon was until they were compelled to leave the city, a resident of this place. He sprang from a "convert" to a "modium'b in a number of weeks that might be counted on one hand, and it is claimed was taught his alleged "mediumship" by another traveling "medium" for assisting him with information and other geonsiderations. Certain it is, however, ithat his "phe nomena." budded immediately after the leparture of the above mentioned dium." While these two people delivered to our organized society its final blow, they are not the half to cause the deplorable condition of affairs here. The beginning of our struggles came

with one Mrs. Cowing, of Washington, D. C., who came here uninvited and succeeded in pushing her way into the graces of some, and then created dissension by holding meetings in opposition to the societies—we had two. She was a splendid test medium, but was finally forced to leave after falling from the rostrum in a drunken condition. A "doctor" and his wife now appeared. but were unable to enthuse the people, who were becoming more and more disgusted as time went on. They left shortly after, leaving their board bill

unpaid, and taking with them a diamond pin belonging to one of the "doctor's" patients. The affair of Mrs Goodrich and Langdon caused a number of Spiritualists to lose their positions, and they were compelled to move elsewhere for a livelihood, among them the presi dent of the society here. This occurred after Brother Brooks had been engaged to come here, and he was allowed to come on, in the hope that his great work might be able to rebuild the great havoc done, but without avail. would take columns to elucidate the situation in St. Joseph, and I will not attempt it, but simply say, be patient, friends, for our load is weighty, and aithough we stumble and are pressed to the earth, we do not lose sight of our gulding star-Spiritualism-and will struggle bravely on till all obstacles are surmounted. B. E. BURNHAM. 2230 Jule street, St. Joseph, Mo.

### WHEREFORE?

WHY SEEK THE LIVING AMONG THE DEAD?

There has probably been no time since the days of Luther, when old ideas and belief were being forsaken as now. The throne of ecclesiastical sovereignty seems to be tottering into its deep and to-be-forgotten sepulchre. Theological tenets are being taken for what they are worth-for what they really are, no more.

It is true these old, musty doctrines have been precious to many, but the student of law and nature looks into their harsh and cruel depths, marks the fangs and venom in their mockery of faith, and wonders that anyone should mourn the end of these trage dies of the ages. It is a question in the minds of the world's best thinkers whether the exclusive dogmatic forces of Christianity have not been an injury to humanity rather than a blessing; that its scorching denunciations have withered more than they have promoted growth.

Why cling to the old and perishing, when the new and holier revelation strikes an answering chord in the cementing sympathies of humanity? Why insist that God sits enthroned as silent as the sphinx, when the lofty aspirations and beautiful developments of the hour demonstrate the fact that these truths are as sweet and tender and pure as ever throbbed on the heart of Moses, Isalah or Paul? Why grovel in backward journeys, when human highways are illumined with light as transcendent as that which flashed upon the Mount of Transfiguration? Why dweil among the moans of the dying? Why mingle your feasts with the blood of slain beasts? Why dwell in caves and caverns with the shattered altars of hope and love lying all around, when Godlike reason with the plastic hand of culture is molding glorious manhood and gracious womanhood in forms of inspired excellency, and endowing prophets and teachers as high and noble as ever touched the harpstrings of thought and duty?
Why tarry by the stagnant pools o

perishing theories, when the onrushing currents of discovery and invention are opening new and blessed conservatories every hour? In short, why be a clam and cling to the barren rocks of fear when the streams which make glad those multiplying cities of God may bear you into fields of everlasting joy? Why? C. H. ROGERS.

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#### GENERAL SURVEY. Continued from page 6.)

Spirituality, Analogy of Body, Soul and Spirit." Here is a suggestion for new societies just commencing and cannot obtain public speakers. They will always find in The Progressive Thinker good able lectures and reliable phenomena, and at the same time be an induce ment to subscribe for a paper that gives so much valuable instruction for so lit tle money. Miss Youmans is comparatively a recent investigator, but is fully convinced of the important truths presented by modern Spiritualism when the recipient makes a daily application of its glorious principles."

J. J. Macomber, secretary writes: "Chesterfield Camp, Chesterfield, Ind., opens July 22nd, and closes August 16th. Speakers engaged, J. Clegg Wright, Mrs. H. S. Lake, Mrs. A. H. Luther, Rev. J. C. F. Grumbine and Vocal music will be furnished by the Temple Choir of Anderson, Chas. Bolander, leader. Instrumental music by the Lapel Military Band. Children's Lyceum will be conducted by Mrs. L. QUICK E. Andrews of Indianapolis. All phases of mediumship will be represented at this meeting by good reliable mediums Socials and dances will be held weekly and every effort will be made to sur ply the demands of our visitors, spiritually, intellectually and socially. The official program will be ready in a short time, persons desiring same or further information address the secretary."

The First Spiritualists' Society of Fort Wayne, Texas, desires to cor-respond with a speaker and platform test medium. May address as below: A. A. Kunkle, acting secretary, 900

May I say to your readers and all who are interested in my system of development that the "Teachings on Clair voyance" issued in white cloth, will be published in June. As the book is sold only through subscription and not through the trade, address J. C. F. Grumbine, 78 South Hawthorn avenue, Chleago. The price of the book is five dollars.

Viccinia Ragrett is open for societies or camp engagements to lecture, or as musical director. She would like to cor-respond with persons in Canada, with a view to open spiritual camps. Address lier at 1449, N. Illinois St., Indianapolis, Indiana.

Mrs. W. C. Coffman writes from Grand Rapids, Mich.: "Mrs. Mattie E. Hull is serving our society, the Band of Harmeny, and she is doing a good work. Our audiences are increasing Her lectures are of a deep spiritual character and are delivered in a pleasing manner,"

Dr. V. Fell writes from Nashville, "Mrs. Loe F. Prior has been with us for the past three weeks, speaking and giving tests, to good and increasing audiences. In most phases of her psychic power, she is fully up to the old war horse, E. V. Wilson, whilst in some respects I think she is his sume I cannot particularize as to the many startling tests she has given. It is sufficient to say that in scarcely a single case thus far, has there been a failure in their complete identification in every particular. Her lectures, too, are superb, not only showing profound research, culture, and refinement, but a spirituality that lifts her audience from the low and sensual plains of Sodom to that of "Pisgah's heights," and what is more, makes them all feel their natural kinship, and the brotherhood of the race. In short the outlook for Spiritualism in Nashville,, through her ministrations and that of our dear Brother Barrett, in connection with the Contennial-now in full blast, is ex-

ceedingly cheering to the friends here." Ella Gibson Magoon writes from Des Moines, Iowa: "We did good work in Omaha; held a series of meetings, and got the people awakened some. We shall be in Des Moines for a fortnight's work, the Doctor giving Sunday evening lectures, at I. O. O. F. Building."

Frank T. Ripley lectured and gave

tests at Temperance Hall in Moravia. N. Y. He will speak and give tests, Sunday, May 16th, and will be at North Lansing, New York, Sunday the 23d. He can be engaged for the two last Sundays in May; also the Sundays of June in New York or Pennsylvania Our special correspondent, Dr. J. M. Peebles, writes to us from Kundy, Ceylon. He says: "I have met Colonel H. S. Olcott here and am going on the 16th to hear him lecture at the Buddhist schools. I wish that all Theosophists were as sensible, solid, tolerant, broadminded as Colonel Olcott-then there would be less friction between Theoso phists and Spiritualists. I want to get through the Eastern portion of India up to Thibet next month, but the plague and the terrible famine may pre-

vent my plans." F. Corden White, platform test me dium; has the month of October, 1897. I am quite well again, thanks to you and February and March of 1898 open I do not think I need further treatment; dium, has the month of October, 1897, for engagements. Societies wishing his services can address him at 3058 Calfor the way you have handled my case. umet Ave., Chicago, Ill.

John L. Kelley writes: "Dr. Willis Edwards will leave the city to attend camp-meetings during the months of June and July. The hall will be closed during the summer months. We will reopen in September with some of the ablest exponents of the philosophy and phenomena of Spiritualism assisting during the coming season. Our attendance has been large at every meeting, and on Anniversary day over a thousand persons attended the services. We have 350 regular members and our average attendance on Sundays has been between five and six hundred persons. During the absence of Mr. Edwards the members (who are in the city during the summer) and others will meet at the parlors of Dr. Edwards residence, 162 Dearborn Ave., and he extends a cordial invitation to local or visiting mediums to be present and assist Mrs. Edwards who will have charge of the meetings.'

J. W. R. writes from Galveston, Tex.: "The Spiritualist Society of Galveston elected the following officers for the ensuing year at its annual election, May 9: H. A. Landes, president; Mrs. G. E. Wilson, vice-president; John W. Ring, secretary and treasurer, and G. A. Wilson, A Olson and Mrs. J. E. Lyester completes the board of trustees. The Galveston Society is one of the several live band of workers for Spiritualism in the broad State of Texas. We own our piano, and have a choir that renders some of the most inspiring music that could be desired. A good sized audience of the city's best citizens and deepest thinkers gather each Sunday night for the instruction the inspirational lectures afford. The Progressive Lyceum at 9:30 a. m., proves a great in centive to spiritual unfoldment. Entertainments given by the ladies and young people are very pleasant and beneficial. A number of home circles are generating much good force to further the cause. A thought wave of best wishes goes to all toilers for right, truth

and justice." A. C. Priest writes from Spokane Wash .: "Last issue of The Progressive Thinker contains items with regard to animal life in spheres beyond. We can say that we have had them come repeatedly in our circles. My wife seeing them and giving most convincing tests through them to entire strangers. would also observe that we have be-Continued in third column.

DR. G. E. WATKINS -THE-

FAMOUS CHRONIST, OF AYER, MASS.

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Seud age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion, We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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some respects I think she is his superior. Of course, in the space allotted me I cannot particularize as to the G. E. WATKINS, M. D., AYER, MASS.

Dr. Watkins-Dear Sir:-I am pleased to say that I am still improving fast; stomach and back feel all right; all soreness and pain gone. May angels bless you. M. J. COLTING. bless you. Lynn, Mass.

remedies. My back is well; I can stoop now without a pain, and I have not had a discharge from my eye. Yours MRS. C. H. BOYNTON. kindly. Temple, N. H.

Dear Doctor:-I am feeling well; stomach and bowels all right at last. F. NEWCOMB. West Hampden, Me.

A Kind Word From a Brother M. D. Dr. C. E. Watkins-Dear Sir:-Please send me a copy of your paper, "Life and Health." I believe you are doing a grand work for humanity. E. A. DAVIDSON. Box 107, Lake Carlos, La.

A. J. Strouse, of Morrison, Colo., says: if I do will send to you. Many thanks A. J. STROUSE.

N. B.-If a testimonial would be of any benefit to you, I will send you one If you desire it .- A. J. S. (Thanks, Brother Strouse: we will just use this letter. Dr. C. E. Watkins.

He Renews His Youth.

Dear Doctor:-Four months ago I felt as if I was sixty or seventy years old, though only thirty-five. To-day I feel as if I was only iwenty-one years-full of life and vigor. When you diagnosed it as nervous weakness. I disliked to acknowledge you were right; and as you know. I insisted it was only a strain: but now I am cured, I wish to say you were right. Yours, S. M. B.

Dear Friend:-Still improving. Carney, Mich. A. F. SANFORD. Mr. Sanford is an ideal letter writerbrief and to the point. His letters are never any longer, and in each one is itual cause; that is a practical religion.

Doctor Watkins-Dear Sir:-Thanks for your commendation; it offsets the scoldings; but putting all jokes aside, you and your guides have been very patient and nice with me, and I fee that I have been restored to health, and permit me to thank you and them. I leave for my new home to-night. I hope you will find time to write me sometimes. MRS. MAGGIE TRASK, Allegheny, Pa.

My Dear Doctor:-Your kind letter and the last mouth's medicine received O. K. I feel so much better; I do not believe that I need further treatment. You are doing a noble work. Go on, and augel friends will bless you. WM. M. DORR.

Port Angeles, Wash.

We could fill The Progressive Thinker nue, for the benefit of the Society of each week with testimonials. We never Spirit Truth. A special feature of the have yet spoken ill of any other healer, programme was Little Miss Louise Daphysician or medium. God knows that vidson, of Joliet, Ill., the piano wonder, there is plenty of work for all. We do who is only ten years of age. Her pernot even know if we are more success- formance upon the instrument was marful than others. One thing we are sure velous, she being controlled by Mozart, of, and that is that there are none of us and being able to play any of his music too successful. We believe that the pa-tients, and they alone, should be the tainment was a grand success in every

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Any good medium can correctly diagnose your case; but very few of them know how to cure the diseased organs which they see. They must be acquainted with medicines and their action upon the system, or they will do great injury to your body.

### WE GUARANTEE A CURE

of every case which we pronounce curable. The following letter is like thousands of others which we receive

Biliver City, N. M., April 8, 1897,
Dear Docters—I write you to alight to let you know
how your little pattent is gettlur atong. As I write,
she is slitting up in bed, talking and feeting so much
better. I cannot find words to express myself to you.
The doctors here had given her up; had told me she
could not live 24 hours, when your box of medicine
came. But from the first dose of your medicine
there has been a steady improvement. She has a
good appetite and sleeps well now, especially after
your psychic treatment.

MRS. ARTIE GALLOWAY.

Do not endanger your life and throw away your money on uncertainties. Write us; give name, age, sex and a leading symptom and receive by return mail an absolutely correct diagnosis and medical advice free, No guess work, experiments or poisonous drugs.

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hard to cure every case taken, but we cannot guarantee a cure, for a great deal depends on the patients themselves—the care they bestow on their own cases. As hundreds of our patients know, we depend a great deal our psychic gift, and if a patient does not sit at the time appointed by us, and fails to take medicine half the time, how can a doctor be successful? I know of but four cases that I have failed to cure, or greatly benefit, in the last year. Yet, I honestly believe I we my success to the fact that the patients try to follow my instructions, and if this is the case, why shoud I feel that I, personally, have done more than any other physician could do if they only would enforce on their sick the import ance of their helping their doctor. We write our patients once a week, and they report once a week, and thus we keep in touch with them.
DR. C. E. WATKINS.

Ayer, Mass.

#### **GENERAL SURVEY.** come vegetarians, on principle and find ourselves benefitted spiritually, and are fully as strong physically as when ent-

ing meat. We make these few remarks

for others' encouragement." Secretary writes from Port Huron, Mich.: "We are still in a very prosper-ous condition here. Mrs. Anna L. Robinson has lectured to large and inter ested audiences all winter, and also after the close of her lectures given fine tests of the presence of spirit friends. The lyceum, too, under her management has steadily grown. Mr. Ripley was in the city all through the month of March, and volunteered his services on several Sunday evenings for giving tests, which were thankfully received. Mr. and Mrs. Hatfield Pettibone have

her engagement to lecture for this so-clety another year. She has already been with us four years, and each year we feel more, and more, the imperative necessity of her remaining if the work is to be carried on successfully." Mrs. J. W. Kratz, of Evansville, Ind. is now in Louisville, Ky., laboring in

been here the past week, and gave two public senness which were well at-

tended. Mrs. Robinson has renewed

the interest of Spiritualism. Charles Havee writes from Dr. C. E. Watkins:-Thanks for your | N. S. W., sending a goodly order to this office. Mr. Havee has been prominent is a great admirer of The Progressive Thinker.

H. Whitcomb writes from Grand continue my paper one year longer. I wish I could send you one hundred instead of one dollar."

A Cleveland (Ohio) paper says: "Dr Cooke, a well-known medium, who gained notoriety in England, will give seance in Spiritualism at the Cleve land theater, Sunday night. The manifestations will be produced in broad light on the stage. Materializations of spirit forms and faces. London opera light seance, blood writing on the arm spirit slate-writing, supernatural vision and a table suspended in midair without human agency will be given." There is no doubt whatever but what the above is a fraud throughout. The theater, with a boisterous crowd, is no place for the finer spirit forces to work. Ella Dare, whose poetry often graces the columns of The Progressive Thinkwrites: "Bravely The Progressive Thinker is broadening the way for asking souls, pointing out the paths that lead to sunlit heights of human achievement. May its mission be blessed with an ever-growing bounty, and an abundance of all that makes for happiness and for

G. W. S. writes from Anderson, Ind. 'The Anderson Spiritualists are having an intellectual and spiritual feast, with a musical dessert each Sunday, through the mediumship of G. F. Perkins, of your city. We enjoy the beautiful exmediumship as well as the accurate spirit tests given. Mr. Perkins entertains the audience with his remarkable singing of spiritual songs. He is a medium who will do lots of good, as he is entering on a different line of thought; that is, he is advocating, or his guides are, something most needful to the spir-He has given some of the best lectures here that I ever heard. Any associa tion of Spiritualists that could secure his services would certainly be greatly benefited."

Mrs. Ella Woodward writes from Toledo, Ohio: "In looking over the columns of your valuable paper, I find many accounts of spirit manifestations from different cities, and I feel like saying, do not leave us out, for we are favored with the mediumship of Mrs. Ursula C. Collins, of Indianapolis, a fine medium of not quite one year's control. Not only does she improvise poems rapidly from subjects given from the audience, but also gives tests of spirit return in a very accurate and satisfactory manner, aided by 'Thistle-down,' a very intelligent and pleasant Indian control."

Mrs. Lee Norie Claman, of this city, writes: "A musical and literary enter-Kenwood Hall, 4308 Cottage Grove avejudges—they alone should decide who way. The society is progressing rap. April 12th, 1897, aged twenty-nine years are successful. We know that we irv idly and is doing a grand work. Miss and thirteen days of consumption.

#### Mrs. 2. Jobson-Barker. AS A APIRAUAL HEALER

Rejoice and Be Glad! Herald Forth

the Tidings of Good Health!

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Healing powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

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of all diseases that flught its helr to, and will gire you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I horewith enclose \$1.15 for another month's remedies for my sister Euma, I can't tell you how much good these medicines do her and how thankful and grateful wo are for having applied for them. When she hegan taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her atlinents. We thank you sheerely for prompt. Poply, and wish you all the success you so well merit.

With affectionate regards, very truly, \$331 Laclede ave. St. Louis Mo.

8331 Laclede ave., St. Louis Mo

Davidson returns the second week in June where a benefit will be rendered her by the society."

#### THAT SCHOOL (Continued from page 5.)

of some of the representatives is the

test.

Persons who object to "An Educated Lectureship" on the ground that many of the older workers were successful, though illiterate, do not consider that the present demand on Spiritualism is vastly different from what it was when the world was looking simply for proof

of a continuity of life.

Some one asks, "What do you mean by 'an educated Ministry?' I do not like the term; it savors too much of the church," I would advise the interrogator to consult Webster and find out definition of the words. He may not have one at hand, so I will save him the trouble. Education is defined: "Properly, a drawing forth." Another definition: "to discipline, to cultivate." The meaning of the word "minister" is to act as a servant, attendant or agent. Every one who serves the cause in any direction is a minister, and would we not all prefer that every minister should bedisciplined-cultivated? That is what we mean by "an educated ministry."

How long would a Spiritualist paper live with an ignorant illiterate person as its editor-in-chief? Strange that education is right everywhere else except on the Spiritualistic rostrum.

A truly educated person is "broadened in soul" as well as in mind. An individual who burnishes the intellect, taking different stadies: from the impulse simply to "out-shine others," is not an educated person. The committal of lessons simply does not educate; the truly educated man is a generous and just man and represents the highest virtues. That is for what the higher education stands.

If some of our mediums were better educated along the physical lines, say ing nothing of the spiritual, would they continue slaves to habits-habits that destroy the best there is within them. sometimes rendering them so helpless and unfit for service? If our workers were better educated along the lines of psychological and impressional lines, would they not be able to withstand many conditions that operate so unfavorably upon them that they are constant sufferers and are retarded in their work? If the masses of those who call themselves Spiritualists were better cultivated in the spiritual (educated) would there not be less jealousy and

We claim we have the best religion in the world, and the grandest philosoas a worker in the cause of reform, and phy of any age. Is this true? Then ought we not to be careful of the man ner in which they are presented? It with better poised bodies, with brains cultivated so we could think better and Beach, Mich.: "I send you one dollar to souls unfolded that we might feel more deeply, could we not hope for better results in days to come in connection with the glorious cause of Spiritualism? I am constantly praying (and in this case prayer means individual effort). that success may crown every endeavor that will raise the altitude of spiritual istic work, thus adding honor to the workers and the movement.

MATTIE E. HULL. CATARRH INHALER FREE. I will for a short time mail any reader of The Progressive Thinker my new cientific Aerial Catarrh Inhaler, much improved, and medicine for one year, or three days' trial. If it gives satisfac tion, send me \$1; if not, return it in the original package. Catarrh, asthma, headache, partial deafness, roaring, colds or pain in the head immediately relieved and speedily cured. Address DR. E. J. WORST, Ashland, O.

PASSED TO SPIRIT-LIFE.

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

Olive A. Phelps passed to spirit life, Friday, May 7. Her husband, Augustus H. Phelps preceded her a few months. This old couple had been devout Spiritualists during the latter years of their planations of the different phases of life, and constant readers of The Progresssive Thinker, from which they derived a great deal of comfort. Neither feared death; on the contrary both were anxious to pass on and on and greet those who had gone before. One of the ast things Mr. Phelps said was: pleasantest thingal look forward to is the privilege of meeting in the other world, those who: I wronged in this, and being able to ask them to forgive me."

> Passed to spirit life., May 4th, from the home of his daughter, Mrs. Benden, Noah Warren, aged sixty-nine years The deceased was a life-long Spiritual His companion preceded him to spirit life a littlelover a year ago. He leaves his daughter, an only child, but she has the comforting assurance of our beautiful philosophy to comfort her, that her loved ones twatch over and love her still. Funeral services were conducted by the writer

MRSI AMANDA A. CATE. You can learn all about it Haverhill, Massil.

Passed to spirit life May 9th from Delavan, Wis., Milton L. Hollister, aged sixty-three years. He has for many years been a resident of Walworth County. He was an esteemed citizen, a prominent business man and a writes: "A musical and literary enter-staunch Spiritualist. A large containment was held Sunday, May 9, at course of friends and relations assembled to pay the last tribute of respect. Selections from the Spiritual Harp were beautifully rendered by a male quartette. Services were held at the home conducted by the writer, after which the tenement of clay was carried to East Delayan for interment, WILL C. HODGE.

> Mrs. Lillian E. Bancher passed to spirit life from her home in Chicago, April 12th, 1897, aged twenty-nine years

Her remains were brought to the home of her brother, Chas. Abbott, in this city on the 14th of April, where the funeral services were conducted by Mrs. Emma L. Whitney, being largely attended by sympathizing friends. Mrs. Brancher leaves a husband and two children. She was raised in this city a Spiritualist and was ready and willing to make the THOS. S. KISER.

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Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well tried remedy.

Valuable Books and Pamphlets. We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritual ist authors, for profundity in philosophic thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their deptaked clearness. These books and pamphlets constitute of themselves a noble Spiritual library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows; The Principles of Nature, as Discov-

ered in the Development and Structure of the Universe. Material and Spiritual Magnetic Forces. Laws of Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given inspirationally, by Mrs. Maria M. King. In three volumes, 8vo. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

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itualists Have a Creed? Two lectures. By Mrs. Maria M. King, Price reduced from 25 cents to 20 cents. Social Evils: Their Causes and Cure By Mrs. Marla M. King. Price reduced

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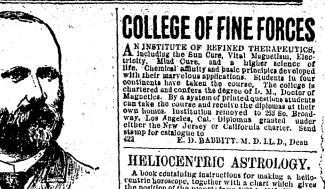
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