

The Progressive Thinker Enters on a New and Important Gycle, with a Divine Plan Fully Elucidated.

AROUND THE WORLD.

Dr. J. M. Peebles Furnishes Notes of Travel.

GOOD-BY TO MELBOURNE-"DI--SOME REFLECTIONS THEREON -PLEA FOR A MURDERER'S LIFE -AT CEYLON.

of my Melbourne friends and acquaintances was truly trying. It was my third trip to this great island Continent. Human life at best is a pilgrimage abounding in the marked contrasts of sunshine and shadow, joy and sorrow, greetings and partings. These were forcibly impressed upon me as I stood upon the deck of the Arcadia and looked into the friendly faces of sixty-one, by actual count, who had come down on the ears, or by trains to Port Melbourne to witness my departure. Mr. Dunlop, musical director, with over a dozen others unable to leave their business forwarded me letters and good cheer, and others still sent me from their gar dens bouquets of flowers with appre cintive letters half hidden away under the buds and blossoms-all of which so kindly meant only added, temporarily, sadness to my already surcharged hear of sorrow, incident to the farewells.

FAREWELL TO MELBOURNE. "All ashore?" shouted a steamer official. All was bustling, crowding. confusion for a few moments. Soon the officers and a number of the members of the V. A. Association; of the Children's Progressive Lyceum and others were standing on shore waving their handkerchiefs and making the air musical with good-byes and God bless you The lyceum choir with others, now struck in singing with enthusiasm: "A jolly good fellow is he;" etc.

I never heard this song in America; but as a change, it was literally, music mingled with tears! My own eyes were swimming; my voice choked and tremulous and my heart too full of fraternal and paternalemotions for speech. There is a subdued sadness in partings too deep for utterance.

The Progressive Lyceum which I had helped to organize on a previous visit, and now conducted by Mr. James Spriggs, gave me on the evening of my send-off, a beautifully illumined scroll, a very handsome leather writing case, the photographs of the officers. leaders and children of the Lyceum, some in groups others single, and framed. The V. C. Association presented me a scroll with approving resolutions, a mounted cane with inscription, a costly album of photographs, with such personal presents as mounted canes of Australian woods, black velvet dressing-gown, etc., all mementos of appreciation and util-

ATTENDING DIVINE SERVICE.

gest. And I came to the conclusion that the fact, the effect, must have had a cause, or causes adequate to produce those can be saved who accept the confessions of faith, accept the blod atonement, and become church com-municants; then Baron Von Humboldt, Darwin and Dickens; then Franklin,

Adams, Jefferson, and Abraham Lin-COD-BY TO MELBOURNE-"DI-VINE SERVICE" ON SHIP-BOARD coln, with the most distinguished sci-entists, philosophers and literati of the ages are in Hell-and where these great royal-souled worthies have gone there let une go. Logically summed up the matter stands thus. If heaven has Just as summer was fading away into autumn, March 20th, I sailed from Australia for Ceylon. The leave-taking

THE UTILITY OF SPIRITUALISM. Upon opening the "Magic Staff" of Dr. A. J. Davis awhile since my eyes fell upon this passage: "Spiritualism is useful as a living demonstration of a future existence. It abundantly proves this; but nothing else with certainty.' Without desiring to criticise friend Davis in the least; still, I must say that it does prove something else to a cer-tainty. It proves the identity of spirits over there. It proves the progression of spirits over there. It proves that at death or soon after spirits gravitate to that sphere of existence that character, that the moral conduct of this life has fitted them for; and it proves the di-versity of employments that obtains in the infinite Beyond. It is admitted that there is a demand for higher and more uniform teachings from the upper realms of immortality.

AUSTRALIA AND ITS POPULATION

The entire population of Australia at the close of 1896 was estimated by Cen-sus to have been 4, 325, 151. When the census was taken in 1891, the population of the seven colonies was 3, 809. 895. Sometimes New Zealand and Tas mania are included in the phrase, "the colonies." The above figures show that the increase during the past five years has been much less rapid than formerly. For some reason, there seems recently to have been a constant feeling of unrest-a desire with many for immigra-

tion. The excess of births over deaths for 1896 was 67, 159. The home-born are considered more desirable citizens than immigrants. By the time of the next census Australia will doubtless number over five million. Australians are rather an uneasy

and nomadic-inclined people. Last year 210,000 left Victoria-a few for South Africa, but the most of them for the gold-fields of Western Australia. Many have returned to Victoria and more will. These gold-fields are doubtless very rich; but is requires a mint of capital to successfully work them. The principal city is Coolgardie. It numbers about 30,000. This Western Colony has drawn largely from all of the other colonies. Tasmania, famous for its the Eddy Brothers' in Vermont. He has has drawn largely from all of the other fine climate, is fast increasing in numbers. Its last native died a generation ago. Of the colonies, all considered, the driven snow. I am inclined to ago. Of the colonies, all considered, the driven snow. I am inclined to New South Wales has excelled Victoria think that he must be a re-incarnation

the effect-murder. But the boy in a passion no doubt killed Brady. Now shall the great noble and royal-souled Victoria kill the young lad? Emphatically No! Among the

many reasons why, I submit the following: 1. No man, no town, no colony, has a moral right to take what it cannot give. 2. Putting a rope around Willie Phil-lip's neck and killing him will not bring Brady back to mortal life. 3. Hanging him will be a practical exhibition of the old repealed law of Moses-the law of retaliation-eye for

4. It is a direct violation of the divine commandment, "Thou shall not kill." 5. It will be in direct opposition to the teachings of Christ "return good for evil" and save life rather than destroy 6. It will only be adding legal and of-

ficially premeditated murder to the illegal passionate murder by a young lad. 7. It will be demoralizing to Colonial Society, because by parity of reasoning it has been proven in some of the American States that hanging for murder has numerically increased the number of murders. Crime legal or illegal is catching.

8. Hanging this young man by the neck will not kill him. It will only as unnaturally as ruthlessly force him out of his body before a ripening old age. Prematurely and unwillingly entering the spirit world and being an earth bound spirit he may if so disposed in-

cite to other murders. "What would you do with him?" do some say. Commute his sentence, as the Executive doubtless will, to imprisonment for life, and let him within these imprisoned walls labor for the public good! Let him have some advantage for culture and moral improvement Treat him as you would me treated under similar circumstances. And after discipline, after a long term of years, in he gives satisfactory evidence of re-form, of having become a better, truer man, freely pardon him. It is infinitely more humane and Christ-like to reform and free a man than to kill him.

REACHING CEYLON.

Physiology has demonstrated that ev-On the morning of the 5th of April out stenmer the Arcadia reached Colambo. the capital of Ceylon. The city numbers 130,000. 0,000 of these are whites. The city has improved wonderfully since I saw it about twenty years ago I am stopping in the Cinnamon gardens with the proprietors of the Musaeus Buddhistic school for girls. On Satur day last I lectured in the Ananda Col lege upon "Buddhism and Christianity face to face," Colonel H. S. Olcott being the chairman. He is now in Cevlon. I surely grown old gracefully, his beard

DEATH.

Considered from the Standpoint of a Physician.

H. V. SWERINGEN, A. M., M.D., PRE-SENTS HIS VIEWS OF THE SUB-JEOT.

orain, produce coma which, if not re How often have we heard the minislieved by nature or art, or both, results in death. Loss of general and special ter of the gospel dwell upon what he considered the "King of Terrors," in a sensation, of voluntary motion and of manner calculated to invite the "grim consciousness, follows the action of any monster" among his purishioners. He would gravely inform us that probably of these causes, but not always in the same order. In apoplexy all the func-tions of the brain are suddenly abolthe tree was now standing in the forest ished. Rev. Henry Ward Beecher thus from which the lumber would be taken died, but lived for some hours after the for our casket; that the goods were now stroke, although he was to all appear shelved in the stores, which would be ance, dead. The reason of this is that utilized for our shrouds and that yonder sexton would be employed perhaps the movements of the organs of breathing and of the heart, which sustain or to-morrow to dig our graves, etc., thus ganic life, depend less upon the integ-rity of the brain than upon that of the making use of every known phraseology of his art to harrow up our feelings and scare us into the cliurch.

medulla at its base. And so, material birth and death is A Spiritualistic and scientific view of the order of nature. Nature's poet death divests it of all such terrors. Sci-ence teaches us that as we advance to William Cullen Bryant, in his immortal "Thanatopsis," beautifully illustrates the natural limit of our earthly existthe cellular pathology, as well as evoluence, we lose one after another of our means of material intercourse with this tion, as follows:

"See how.

world; one by one all the avenues of sense are closed, the eye grows dim, Upon the faltering footsteps of decay, the ear dull, and taste, tact and smellouth presses." ing are blunted; the mind, but feebly

pulse and breath have ceased; in fact, i molecular death may precede for some

hours or days what is called somatic or

absolute death, as in cases of gangrene

of the extremities. Typhoid cases often terminate fatally by necroemia.

Compression by depression of the

We are strongly inclined to think that impressed with the objects and events around us, lies dormant, or is moved only by the recollections of days long this order of nature was in operation ages before Adam's fall? and was in no way influenced by it. Science has dem-onstrated the fact that it is as natural past; the tottering gait, the shrivelled and horny skin, the yearning for the fireside and the genial, warmth of the to die as it is to be born. Death there sun, show how languidly the great fore, cannot be regarded as the direct functions of the circulation are per-formed; by degrees the digestion beresult of Adam's escapade in the gar den of Eden, granting that there ever comes impaired and then the utter dewas such a garden, or such an escapade cline proceeds more capidly; enervation, calorification, absorption and secretion Spiritualism has demonstrated the

ruth of Paul's assertion, however, that all become embarrassed as the capillary circulation languishes; sooner or later there is a spiritual as well as a natural this function ceases, and finally the heart dies. Rigidity of the whole body, or physical body." Spiritualism has il ustrated the truth of the immortal caused by the coaggilation of its albuines of Longfellow: men, then speedily becomes established. Death, indeed, is as natural as life.

"Life is real, life is earnest, And the grave is not its goal, Dust thou art, to dust returnest, Was not written of the soul."

ery part of the human body has its own definite term of vinility, and that the destruction of old cells and the forma-This spiritual body may be com posed of matter so subtile, so delicate, so fine as to be entirely unrecognizable tion of new ones is continuous in all tissues, especially in those in which the most active vital changes, are going on, by any of the senses in our present as in the nervous and muscular tissues. Even the bones and the teeth are un-dergoing constant, although slower change, and throughout the whole body state of being, and thus prove the truth of immortality from the materialistic standpoint, from the materialist's own there is a constantly progressive shed-ding or exfoliation of effete matter or worn-put tissues, and a corresponding sense only, that of smell; the more we deposit of new matter; Every thought we think, every move we make is acdestroy the integrity of the flower, its materiality, its organic structure by companied by the death and breaking crushing, etc., the greater is the manidown of muscular or nervous tissue as festation of its perfume. By which one its necessary physiological and patho- of our senses let us inquire, do we rec-New South Wales has excelled Victoria think that he must be a re-incarnation logical condition. Every action of our ognize our own mentality, conscious free to use or refuse. I believe that to and not normalize to me, Americans universally a very commanding appearance, and is close, occurs at the expense of the vi- bition, our own general intelligent ex-

THINGS TO CONSIDER. Errors to Carefully Guard Against.

skull, or by a tumor of the meninges, or by an effusion of serum, blood or pus, in or upon the brain, or by excessive engorgement of the blood-vessels of the SEDE ONE'S OWN JUDGMENT. To the Editor:-My observation has taught me that Spiritualists can ac

quire a bad condition of mind, includ-ing hallucinations and superstition, and that they should be more carefully educated to guard them against these errors. That quality of the human mind that impels people to think of a Creator and try and comprehend their relations to him, is as much the heritage of Spir-itualists as of other people. This human sentiment is all right in itself, but is exceedingly liable to be perverted, and when it is perverted it makes one gullible and superstitious. There are certain people who are par

ticularly prone to these aberrations, and to such Spiritualism is no safe guard against the malady. When one gets a communication from the spirit world and regards it with a kind of awe-as something that should not be criticised or questioned-he is under a superstition as real as is one who does not dare to seek out the clashes and un-

reasonable passages in the Bible. They are neither of them in a condition of mind to favor progress. I always feel a pity for one who talks of his guides in spirit life. Our intellect was given us for a guide, and woe to him who does not recognize it. In the duties and avocations of life there is no guide for any person so high as his own consciousness, and he should never move in lines that conflict with it. It cannot be too strongly impressed on the minds of Spiritualists, that if one is going to have a guide to supersede his own judgment and knowledge it, it may as well-yes, better-be an acquaintance he can always identify In a spirit communication it is gen-

mortal form does not appear to improve the judgment relative to mundane affairs. For these reasons we should consider any advice purporting to come from the spirit world with care and

caution. I have been interested in the controversy going on in your paper as to whether they should adopt the forms of the churches at their meetings, and point of view. The portume of a flower also whether they should take on the we do not see, hear, taste or feel, being name of Christian. I see no objection we do not see, hear, taste or feel, being name of Christian. I see no objection conscious of its presence by a single to adopting any form that is innocent in itself, and that can add interest and impressiveness to the occasion. Be-cause Christians have music it is no reason why Spiritualists should decline its benign influence. As for invoca-tions, the lecturer should feel entirely and Mr. Thompson who has a leather

settle it for me. The simple term Spir-itualist is simply sufficient. Our friend, R. Neely, appears to take a great deal of stock in Bible prophecy, and explanations that twist the English language all out of its nor-mal meaning. (There is where he and B

mal meaning. There is where he and L

SPIRITUALISTS LIABLE TO BE SU-PERSTITIOUS-GUIDES SHOULD NOT BE ALLOWED TO SUPERdiffer. I do not believe anything about nothing better than a nonsensical farce. The Jews knew what kind of a Messiah was promised them, and Jesus did not fill the bill. Prophecies in all countries and in all ages have been mixed up, the false with the true, and the prophets spoken of in the Bible were no more reliable than the prophets of other nations, and the prophecies concerning a Jewish Messiah were false. No such a personage has ever appeared.

Prof. Bimbleby muy talk about "Bible time" and the "time produced by the magnificent clock-work of the heavens," and prove a mess of stuff by nine different methods, but I am not

caught with such. I remember that the Second Adventists had several different ways of proving that the world would come to an end in 1843. It was to them a plain matter of mathematical calculation-but the world persisted in living, and let the figures of the deluded continue to lie. Prof. Bimbleby may be as sincere in hts bellef as were the old Millerites, but we have no reason to suppose the things recorded will take place at the times specified, if we may suppose they may, come at all.

The Bible is not "the book of religion," and never will be. It is a conglomeration of writings full of selfcontradictions and inharmonies which render it valueless as a guide in the affairs of life. I am not prejudiced against the Bible; I am simply not prejudiced enough for it to swallow it in a mass without stopping to taste and learn by actual test the ingredients of which it is composed. And I find it has no element in it that renders it worthy of special regard. At least one-half of it is not worth reading. It is an excellent text book, for one can find any erally more or less uncertain from whom it comes. And laying down the

sentiment in it that he desires, from which to sermonize SAMUEL BLODGETT.

A VILE TRICKSTER

EXCITEMENT AT A SPIRITUAL ISTIC SEANCE-AJA JOBOE, WHO CLAIMS TO BE A HINDOO WAS GIVING A SEANCE AND THOMP-SON CAUGHT THE FOREIGNER'S MANAGER PLAYING A VIOLIN. Muncle Spiritualists are in a state of excitement and are congratulating themselves over the exposure of a traud. The expose occurred last night at a test scance held at a private house free to use or refuse. I believe that to and notion store on South Walnut

> ago a tall, long haired swarthy looking man calling himself Aja Joboe and giving Calcutta as his

place of residence, arrived in Muncle

thought the following sounded very be pronounced by the priest alone the Infinite? Serpents crawl because and squat because they are savagesbut let man stand erect in the glory of a perfected manhood.

That part of one prayer which reads please thee. Ob. Lord. to illumi-"May nate all bishops, priests and deacons a with true knowledge and understanding," etc., I thought very appropriate in as much as the officiating "priest, was almost painfully dull and stupid. The three Roman Catholic priests aboard would not attend this "divine service," considering English church men-(Episcopalians). Schismatics, and heretics, whose unordained priests in the line of apostolic succession have no ecclesiastical right to minister in sacred

things. The cyth psalm was read at this sea son of "divine service" with the script ural lessons that God "turned their waters into blood" and there came all tanner of flies and lice in all their quarters, and grasshoppers came and caterpillars." etc., all of which seemed to me absolutely ugly, if not morosely malicious on the part of Jehovah. And then the priest prayed for Queen Vic toria, Prince of Wales and the Royal family; but. notwithstanding there was nearly a score of Americans aboard President McKinley's name was no mentioned to the Almighty-and still he lives!

Glancing at a Canticle in the prayer book I read. "O ye seas and floods, yo fowls of the air and ye fish of the deep and O. ye whales. bless ye the Lord. The old Scotch psalm-maker in putting praises of the fish and whales into metrical psalmody for singing rendered them thus: ~

"Ye monsters of the deep Your Maker's praises spout, Up from the deep, ye coddlings peep And wag your tails about."

Just how the wagging of fishes tails could praise the Almighty is a mystery -a church mystery! During this Sunday's "divine service"

the following hymn was sung, as memory serves me. The prayer-book was English.

"Just as I am, without one plea But that thy blood was shed for me And that thou bidst me come to Thee O Lamb of God, I come.'

JUST AS YOU ARE. And, in an old English Methodist hymn-book, not very classically arranged, there may be found, so the Turbull, pastor of the Church of our Father, informed me a hymn containing the same idea as the one above, two times of which read:

"Come filthy, come nasty, come dirty; come bare-You can't come too nasty-come just

as you are." _ THE BEST SOCIETY.

"Divine service" over, I retired to my mbin to read, reflect and inwardly di-

prefer Melbourne to Sydney for resi-Sunday morning, 21st, I attended dences or business. The latter is more "divine service" aboard the ship. I conservative. New South Wales is the oldest of the colonies. It has free-trade like Roman Catholicism-"The It lost 842 more people last year than absolution and remission of sins is to it gained. It is given to boasting, The general land boom occurring sev

standing: the people still kneeling," I eral years ago, and after collapse, with did not kneel-joints too stiff, the will the failure of banks in Melbourne, detritoo obstinate, the manhood too inde- mentally affected the whole country pendent, and then what is attitude to Now, the people are regaining their no condition of prosperity, and the mal they are serpents, and savages kneel country its consequent attractiveness Booms are curses-and land speculators are the bane of society. Better be beggar, considering the long stretch of

years here and hereafter, than a clutching money-loaner or a city-lot specu lator. If for no other reason, hell is a necessity to adjudicate and equalize the inequalities of this life. Hell, is the invisible realm of discipline-the realm of revealings-realm where preys the un

dying worm of remorse. AUSTRALIAN FEDERATION.

This great island continent is just now in the throes of a new birth-a union birth-a federation birth of all the colonies into one, constituting the United States of Australia. Such feder ation is considered indespensable for self-protection and internal improve ment alike. A single stick as is said s easily broken; a compact bundle of them defies the giant. These colonies now have each its governor, sent from England; each too has its imposing House of Parliament, and each make its own local laws. New South Wales as aforesaid is free-trade; while Vic

toria has a protective tariff. Each is jealous of the other. In traveling by railway from Sydney to Melbourne when crossing the line that divides the two colonies, all luggage is overhauled and carefully examined custom-house ashion. What a nuisance! It is time certainly time for the federation of lese colonies.

The elected Federators are nov March 24) in session in Adelaide, the capital of the South Australian colony. Stepping into their Parliament building had the pleasure of seeing this august body in council and of hearing the dress of the Hon. Mr. Barton. The reso utions commenced as follows: 1. That in order to enlarge the now ers of self-government of the people of Australia, it is desirable to create a Federal Government which shall exer ise authority throughout the federated colonies, subject to the following prin cipal conditions:

Among this body of men elected by the popular vote, was the tall manly form of Alfred Deakin, M. P. and for merly so well known in the spiritualisti. circles of Melbourne. His soul at pres ent is re-incarnated in politics-a' pur suit that God knows needs just such honest and honorable men. PLEA FOR A BOY MURDERER'S LIFE.

Seldom do I read newspaper reports of crimes, and especially of the ever-re-curring murders. Reading them, thinking about them is morally degrading. because thoughts, being spiritual sub-stances, often crystallize, through the will into action. Phillips in a passion took life. Now suppose that - young Phillips, not ninicen years of age, did put two bullets into the head of a business accountant in Elizabeth street, Melbourne. The fact is not dened-but

India. He has done and is doing a ganized structure. great work in education in these Asiatic countries. On the 16th I'll meet him at Rambukkana and listen to his lectures in the Buddhist schools. On Sunday I heard him give an address at a large Buddhist funeral, which was to me exceedingly interesting.

The Prince of Siam is now in Colamoo, having renounced the throne and taken the yellow robe, of the Buddhist priest. The King of Siam is to be in Ceylon on the 19th and my friends have secured me a seat upon the platform of the King's reception. I leave bere about the 21st for Madras, India. Then I go to Calcutta, Thibet and down thro' India, unless the famine and the plague present insurmountable difficul-J. M. PEEBLES, M. D.

TWO WATCHERS BY THE DEAD

THE CURTAIN FALLS. The curtain falls across the open door.

Between the watcher and the bier than this

tering kiss of the flickering waxen tapers; ne'er

shore-

the abyss

The still white face, with the mocking smile it wore,

amiss. Yet gaunt fear sits with the watcher.

The awful kiss of death, when the play is o'er-

TO RISE AGAIN.

'Tis but a change of scene; With specialties—a joy—a pain, Close interspersed between.

Life's dramas o'er from age to age,

In evolution's grind;

To.rise again before the throng In other worlds than this: The curtain falls, and still the song

No man upon earth can have the least spark of love for a God who holds in eserve eternal, hard, and violent chasisoments for ninety-nine hundredths of Some one inquired of a colored man who was just beginning to read, what progress he was haking. "Oh," he ex-claimed, "I am out of the Bible, and

exceedingly popular both in Ceylon and | tallty of an inappreciable amount of or-This is called molecular death, and

and health of the whole b

tles of mind. It may be said in reply within proper pathological or physio-logical limits, is necessary to the life that we do feel them but this is not true in the usual sense of the term as here | good Catholics refuse it. employed, or in the material sense of

The tripod upon which life principally touch. We are conscious of them but depends, are the heart, brain and lungs. do not feel them by tactile sense, by By the deranged functions of any one palpation, by touch

or more of these organis, the liability to An argument much relied upon by death is made manifest. These organs materialists to prove that death ends are so dependent upon each other, that all, is the fact that any interference f one becomes diseased the malady with the function of the brain, any semay lead to death and yet the method rious damage done to its structure or of dying may be 'expressed chiefly integrity, results in the prompt arrest of its mentality.

hrough the functions of another. When an individual faints from los Cases are cited of fracture of the of blood, if the hemorrhage be not arskull resulting in compression from depressed fragments of bone upon the rested the condition of fainting or syncope continues, and finally the heart's brain, producing an absolute loss of iction ceases. Death is here produced consciousness or coma. To my mind not because the heart is unable to func however, this argument and its accomionate, but because the blood which panying illustration is by no means stimulates it to the performance of its conclusive. As well conclude that beoffice, does not enter it in sufficient cause the batteries, wires and instruamount to keep it going. This mode of ments of a telegraph line were unable death is known as andemia. When the to transmit intelligence, the Intellisupply of blood to the heart is normal gence was not there to be transmitted. the heart having lost its power of have observed a number of cases of utilizing it by contraction and dilatafracture of the skull with resulting tion, then death ensues by what is coma from compression, in every case termed asthenia, or as the conventional wherein the damage done to the brain phrase goes, "heart failure." La grippe, especially when complicated with pneuwas not too great, the elevation of the depressed pieces of bone by the operamonia, cholera, shock, sufficiently proion known as trephining, was fol-

found, cause death in this manner lowed promptly by the return of con-Death commencing in the lungs, or by clousness, the mind, the soul, the mentality, the conscious ego, the spiritual suffocation or asphyxia, is caused by insufficient or a total cessation of bacbody, the spirit again resuming the use of its tool-the brain. The mere fact acter, bronchitis, any cause which in-terfers with the entrance of air through that the expression of mentality was entirely suspended during the period of the larynx or trachea; are examples ressure upon the organ through which death by asphyxia. In these cases the that mentality expresses itself in this venous blood, instead of acquiring, in life is no evidence at all that when the its circuit through the lungs, the qualbrain dies the mind or soul dies also. ties of arterial blood, is returned to the How shall we account for the return left side of the heart, and then distribof consciousness when the brain (the tool) by which it is expressed, is reuted over the body, still ladened with debris which should have been exhaled paired? What was the condition of or revived by, contact with the air. When blood of this cliaracter circulates the mind or soul during the period injury and the relief of the pressure? It and he did not deny the charge. Again the is reported to have said: "No man through the brain it destroys general sensibility, voluntary motion, and in-duces coina; it fails to excite the moveexist, else it would not have manifested itself by returning consciousness. ments of the breathing muscles and, as a result, the lungs, the pulmonary ar-tery and the right side of the heart be-Now, suppose nothing had been done for the relief of a curable case of this come goyged with blood. The heart recharacter, and death of the whole body ceives its supply of blood through the had supervened. If death ends all, at coronary arteries and when the quality what time did the mind or intelligence of that blood deforiorates it loses its die? Immediately after coma superthe heart to the vened, or not until the whole body died performance of its function and death twelve, twenty-four or forty-eight hours the necessary result. This is the after? Is it not just as philosophical to say that the mind uses the brain as a he became a moderate drinker. usual or most common cause of death

tool, as it is to say that the brain uses Another cause of death may be the mind as a tool, or that the brain secrefes thought as the liver does raced to blood-poisoning, called technically, necroemia. In this method of dissolution the blood, the natural source Is it not just as rational to conclude that the brain is a battery in the employ of the spiritual body, and subject to the environments of the physical body, its imperfections, accidents, etc., until it is no longer fit for use? Is it the brain or is it the spirit that uses the eye | in the New Testament against moderate to see, the ear to hear, the nose to Does the destruction of the eye | tian nations have always been notorismell? destroy also the mental capacity to see? Does the loss of hearing necessarily involve the mental capacity to hear? Does the ear secrete hearing as the liver secretes bile? Does the eve secrete. sight as the liver secretes bile? If not then why should a total destruction of organs of the body we, and take on the the, material brain totall process of decomposition as soon as the thought, mind or mentality? the, material brain totally destroy and I do not want to be considered a

sary restraints on one's personality, 1 istence? We certainly do not see, hear, taste, feel nor smell any of these qual- am as far from being a Catholic as any one, but I never feel compelled to ear meat on Fridays on the ground that

drinking

ing stimulant.

take a little when he was sick and dis-

when he was sick for his ailments:

We may hunt as carefully as

ous for their bad drinking habits.

trade mark.

hile?

and secured apartments at the Hotel National. With him was his manager, I once knew a woman doing house named McMullen and two women work for another party, who would seems that Joboe, who poses as a Hinmake it a point to never do just as sh doo magician and hypnotist, gave out was told-for fear if she did, she would that he was a Spiritualist and his manlose her individuality. There is such a thing as carrying the idea of indepenager made partial arrangements with the executive board of the First Spiritdence too far for our own good and ualist church to give a seance at the comfort. I seriously object to anychurch Sunday night. He claimed, so thing like prefixing the word Christian it is understood, that he could produce to Spiritualist. I object to it because spirit forms, while securely confined in it is a misnomer. Spiritualists being no an iron cage. Last night he was to give an exhibition of his work to the more Christians in any sense than they are Mohammedans, Brahmans or Budd members of the board, for the purpose hists. It would be as appropriate to add

of showing them that he could do it, but the title prefix of any other religion to for some reason backed out. He agreed our faith as that of Christian. There is to give a dark circle and it was held at nothing in the teachings of Jesus that a private house. we want to appropriate that is not also In the circle was Joboe. McMullen, taught by the founders of other great his manager, one of the women who I look at it that the Spiritualreligions. ist who still desires to cling to the name

came here with the Hindoo, W. A. McDonald, President of the church, A. Christian is in a very undeveloped stage A. Barker, vice-president, and Mr. and of the new dispensation. There is one Mrs. John Andrews, Mr. and Mrs. W. J. cogent reason why we should prefer Thompson and Mr. and Mrs. Harry, any of the other great religions to the Griffin. Musical instruments were Christian system. All the other great placed on a stand in the center of the systems of religion command abstinence com, Joboe was placed between two from intoxicating drinks, while the Spiritualists, the people in the circle Christian religion favors moderate oined hands and the room was darkened. Suddenly a violin was heard

The first miracle recorded of Jesus an instant later Mr. Thompson and s that of manufacturing wine to aid cried out: "Strike a light: I have an impostor." The lights were turned on in the drinking revels of a marriage feast. If he had made the wine into und revealing Mr. Thompson holding water and made it the occasion of a McMullen tightly by the arm. There temperance lesson, it would have saved was great confusion for a time and the Christian world an untold amount then Mr. Thompson stated that he had of misery and horror, besides placing caught McMullen playing the violin. himself in harmony with modern sci-The circle was broken up and it was deence. It is folly to talk about its having cided at once that Joboe and his manbeen unfermented wine, because that ager were not wanted at the church. was not the kind used at their marriage loboe was seen at the National by a feasts, and they drank it expressly t Herald representative this aftern be under the influence of an intoxicatn a reply to a question he said: "I don't Again be said of himself that be came know whether McMullen touched the violin or not. If he did I suppose he "eating and drinking," so that he was thought I was not working fast enough. He should have told me he was going

to do something but he didn't and he having drunk old wine straightway degave me the worst of the deal. The Hindoo seemed worried about McMulsireth new, for he saith the old is bet en's action. He told the reporter he ter." indicating clearly that it was the could work Spiritualism by wine that is intoxicating that he valued most. Then we have Paul's advice to Timothy: "Drink no longer water only. and also said that he was a magician and hypnotist. He was recently ronsted to a queen's taste by the Indianapolis but take a little wine for thy stomach' Sentinel.-Muncie (Ind.) Herald. sake, and often infirmities." It would appear that Timothy had been a total

abstainer from intoxicating beverages, and Paul thought he would do better if AN IMPORTANT DISCOVERY. By deepest thinking we have found This fact we here declarehave no reason to believe Timothy was The world goes round and round and

sick at that time, and at any rate, to round Because it can't go square. continue when he was well was not in-

-L.A.W. Bulletin.

imated but to take it all the time, when he was well; for his stomach's sake, and Let us not be too liarsh in our judgment of men, for but very few of them are as bad as they would like to be. please, and we shall not find anything The average man is very conscienregarding the behavior of his tions drinking., It is no wonder the Chrisneighbors.

A Christian isn't really much of a Christian, unless he's a Christian when I have another objection to adopting there is nobody watching him. the name Christian. The churches do

Don't hide your light under a bushel not want us to have it, and I do not f vou can hide it just as completely, think we have any right to steal their under a collar box.

I do not desire to wrong Christians, Your heart will be happy if its in the right place, and is the right kind of a Christian and these considerations heart.

of life to the entire system, is itself dead, accros 4 and spreads death throughout by while body. As a natural result, the liear, loses its power; the vessels, the capitaries, lose their tone, and the various, organs, of the body become engenged with impure blood; the medulla from which the chief breathing netros arise, is obtaind-ed or torpid; the powers of breathing fail; voluntary motion is nearly sus-pended; molecular apartition ceases, and is specific followed by general molecalar death; the general structures and

power of stimulatin

in disease.

Did silence smite him with the sullen

Of waves that break upon some distant

shore unseen, for 'twixt him and matosis. Pneumonia, group of any char-

The curtain falls.

in there, the black pall trailing on the floor.

The silence and the tapers. Naught's

Ah, the kiss,

-John-a-Dreams.

To rise again upon a stage Where souls eternal play.

In nature's endless way. To rise again through every act

Through every scene in this great fact Of life and humankind.

Of life is in death's kiss. DR. T. WILKINS.

his children.-Jean Meslier.

into the newspaper."

A purple pall of swaying plush; no more but

Brief barrier; he can hear the splut-

before

roar

The curtain falls.

The curtain falls to rise again;

PNOTIC SUGGESTION Scholastic Review of Dr. Ber-

illon, of Paris.

QUESTIONS OF GREAT IMPORT. ANCE REGARDING THIS PHE-NOMENON EXHAUSTIVELY ELU-CIDATED BY A SCIENTIFIC MIND Dr. Berillon, who directs a clinical hospital in Paris, for the treatment of pervous disorders, on the lines of the Nancy school, has given a series of lectures recently at the Paris School of Medicine, on psycho-therapeutic treat-ment by hypnotism, which have already been referred to in part in a previous account. Dr. Berillon is also secretary of the Societe d'Hypnologie et Psychologie and editor of the Revue de l'Hypnotisme.

This question constitutes a most important branch in the psychical domain. The consideration of its phenomena as carefully studied by modern psycholo gists, cannot fail to suggest important elucidations with regard to similar phenomena appearing in the mediumistic field of nsychology.

Emotional people, said the lecturer are very susceptible to suggestion, as is seen from the fact that they are carried away by the contagion of feeling in a public audience, as in a revival meeting or theatre, etc. People become some-times almost dramatic with excitement, especially among the Latin races. Some individuals, such as lovers of the drama and artists are more susceptible to visual suggestion; others, such as musiclans, to auditive suggestion; others, such as sportsmen and primitive peoples, to motor suggestion.

from

The senses react on each other in different combinations in different people, according to the development of the several senses in them. Impressions thus produce compound reactions. Movement excites movement, as ideas excite ideas, by psychical induction.

Emotion implies association of the memories of past sensations. Its intensity is correlative with the development of sensibility therefore. People with poor sensibility are unemotional, lethargic, dull. Professor William James has said that where there is no sensation there can be no emotion. The strong emotional reactions induced in sensitive people, is shown by the effect in them of shocks or fright, which have been known in such people, to cause their hair to turn white suddenly, or induce paralysis, etc. The presence of regions of insensibility is always sympof neuropathic disorder Hysterical patients always present patches or zones of insensibility; their sensibility also transfers itself from one side to the other of their organisms. It is therefore probable that the witches whom our ancestors tortured to death were hysterical patients. The same would apply with regard to many nuns and mystle visionaries; subject to stig-

mata, etc. But is has been discovered by experimental research in the army, public schools, etc., that large numbers of strong men present insensible spots, where they do not feel when pricked with a pin. Cramp is another neuropathic symptom, resembling hysterical or hypnotically induced contracture. Cutaneous insensibility is always produced in the first stages of hypnotic sleep, therefore to prick the subject with a pin is the recognized test of discovering whether the subject is asleep. As it exists spontaneously in hysterical patients and as all the subjects experimented on there are hysterical, the Salpetriere school, that is, Char cot, Janet, etc., claim that hysterical subjects make the best hypnotic subjects and only they present complete experimental suggestion. The Nancy school, that is, Bernheim, Liebeault, Liegeois, etc., on the contrary claim that the fact that hypnotism can induce, artificially, symptoms which are similar to those appearing spontaneously in hysteria, shows that hypnotism presents

tive power, as on other occasions it may be used to stimulate it, in undeveloped subjects. Automatie habits, such as the biting of nails, the tendency to plifer, etc., may be checked by suggestion; by the artificial psychic creation of a mechanical arresting movement neutralizing the primitive impulse and awakening attention, thereby facilitating the overcoming of the habit. Timidity, fibtelling, nightmare may be similarly dealt with, Pessimism, melancholia, the conception of personal bad luck, may be cured by psychic stimulation. The personality of the subject may be temporarily altered by suggestion. A cultivated man may be made to assume the personality of a carter, when he will surprise his friends by pouring forth all the repulsive slang vocabulary peculiar to the occupation, while slash ing at his imaginary horses, with an imaginary whip, swearing and perspiring in the efforts entailed. A man may be made to believe himself to be a doc-

tor, a priest,, an officer, an actor, a miser, etc. The attitudes, postures, expression, voice, language, and even handwriting, will alter in each case, expressing the peculiarities pertaining

to the several occupations. If the handwritings written under such circumstances are submitted to a graphologist he will distinguish the profession per sonified.

The description of an imaginary scene will cause the subject to image the ideas objectively in his own mind. The experience is so real to him, that subsequently he cannot distinguish it from "actual" experiences. A subject may thus be induced to give testimony ually. with regard to circumstances which were purely subjective and imaginary, as if they had pertained to reactions with the external world and without

distinguishing the difference. The evidence advanced in the above lectures shows that the subjective visions presented in trance mediums, must be induced by thought-transference from invisible discarnate operators, in the same way as so-called hallucinatory visions are induced in the perception of hypnotic subjects by the "suggestions" of the operator. The mediumistic sleep to the senses, by a process which ma-gicians cannot effect, but which astral

or trance is evidently equivalent to the deep stage of hypnotic sleep called som-nambulism (Charcot's third state) in which the subject's sense relations are re-established, after being inhibited in the preliminary, superficial states of lethargy and catalepsy. The superficial of the psychical researchers, with the mediumistic state of the Spiritualists cutaneous insensibility, evidently resembles that of the fakirs and dervishes ists.

rather than that of so-called trance mediums, that is, mediums for subjective phenomena. Yet there are mediums in whom cutaneous insensibility is induced and who handle fire as the assowiahs do: in whom consequently the superficial sleep called lethargy by the Salpetriere school, with accompanying insensibility, is induced. Otherwise the state of mediumistic control, trance speaking, etc., is evidently equivalent to the third hypnotic state, called somthe human astral double. ambulism by Charcot, Janet, etc.

If the presence of an object in selfconsciousness constitutes its reality, as is taught in modern metaphysics, then one fails to see why the visions of a hypnotic or mediumistic subject should styled hallucinations, as has been done. In some cases such visions are nore vivid and real to the subject than the perceptions of external things. Thus a subject may be made to see an imaginary hat, on a real man's head. The perception of the man may then be inhibited, while the hat remains in the subject's perception. Either the metaphysicians' definition of reality is wrong consequently, or such perceptions are.

not hallncinations. The alteration of personality which occurs in trance mediums when under 'control," is evidently similar to the personifications induced by hypnotic suggestions. It is thought-transference which is the cause of the phenomena The spirit represented is not present in the medium as generally supposed, but his transmitted thought reacts in and through her, entailing the more or less

impulses into actions, about be for particular of vital sufficient rather than tered and developed in children. Hyp-notism may here be used to inhibit mo-Nancy school of suggestionists, with the theories of the old school of magne tizers or vital emanationists, now reviving again under De Rochas, Professo Boviac, Dr. Barety, Professor Del-boeuf, Dr. Moutin, Dr. Baraduc, is only possible in the recognition of of the lual unity of the processes of the universal, as embracing both consciousness (idea) and vitality. When this basic

dual unity is realized then it becomes evident that suggestion entails vitalizng, as magnetizing carries implicit suggestion. Dr. Berillon indeed uncon clously approaches this position in his definition of will as an expansion or dilation, which implies radiation or outreach The obsession or haunting of the subject entailed by ideas transferred by

suggestion and not exteriorized, explains the process of mediumistic obsession. All such phenomena are subjective and are evidently determined by ideas transmitted from discarnate entities, that is, thought-transference or suggestion, to the medium, entailing reaction and realization or representation through her organism. The haunting by ghosts is also of a

similar character apparently; determined by fixed ideas in the discarnate leeping self. But the dreaming, or somnambulic representation is accompanied by astral projection of a thought-form r double objectified in vitality, of a similar character to that exteriorized through Eusapia and other subjects. The fixed idea in these cases does not originate in suggestion, but in a shock or fright or strong impression, which

effaces others and re-emerges contin-Objective phenomena or materialized phenomena are determined by ideas, in similar manner but accompanied by supplemental transference of vitality and are exteriorized through the melium. The ideas or suggestions are en veloped in astral vitality, thus constituting what are equivalent to the occultists or self-styled magicians' thought-forms. When exteriorized they are further densified and made visible

operators can. The above considerations show that the secondary state, hypnotically or mesmerically induced, is identical with the subconsciousness of the psychologists; with the subliminal consciousness

The Charcot-Janet school have shown that this secondary state includes three stages-lethargic, cataleptic and somnambulic. But Professor Delboeuf affirms that this classification is not in variably confirmed in experimentation. Professor Boirac and Dr. Bremaux have added the stage of exteriorization of sensibility (which traverses solids) as obtainable in this state, while De Rochas has carried this yet further, concentrating the exteriorization into

The physiological relation of this subconscious or secondary self, has not been dealt with by the psychologists. It is evident that our normal, waking consciousness is associated with the cerebral nervous system. Deleuze taught that the secondary state magnetically induced was associated with the sympathetic nervous system and solar plexus; that lucidity or clairvoyance was the result of the mixture of the nervous currents of the latter with those of the former. It is well known that the sensor-motor functions pertain to the cerebro-spinal system, and that emotion is involuntary and reacts in the sympathetic system. It is also now known that the fixed ideas which con-

stitute somnambulism, etc., are emotional phenomena and emerge from the subconscious self. Consequently we may conclude that we are not far from the time when psychologists will recognize the secondary state as pertaining, to the sympathetic ganglionary system.

The Progressive Thinker. GOOD WORDS. ALL SHOULD READ IT.

Good, Honest, Wholesome, An Enigma That Cannot Be The Goodrich and Langdon Moral Influences. Solved.

MRS. BULLENE AND THE BROCK-WAY FAMILY THEY ARE HIGH-LY COMMENDED.

The Brockway family are with us and t is a real pleasure to have such clean, wholesome influences as they bring us, as contrasted with about all the socalled mediums jwho have defiled Pueblo these latter, years. As a forerunner to these good people we for-tunately had Mrs, Bullene, who so deservedly bears the name of a good reputable woman and lecturer. We feel hopeful now that disgraceful defilement of dark circle frauds and ."materializing" tricksters is at an end in our city, and that decency, intelligence and gen-uine mediumship will obtain in the future. A few such mediums as Charles Brockway and his estimable mother will remove the scales from the eyes of those deluded Spiritualists who really seem to fear any demand for test conditions for fear the medlum may be exposed and Spiritualism suffer. They influx.

can see that truth needs no mask, fears no test. The slate-writing of Mrs. Brockway is done without any of the usual acces-sories of fraud and humbug. Everything is open, plain, right before your eyes. You know you cannot be deelved. You are not harangued about "fraud bringing fraud." If you want to examine anything Mrs. Brockway will give every facility. You can't come away with any doubt of the gennineness of the manifestations.

The flowers drawn by spirits are not he monstrosities of the fake mediums, but are exquisite bits of art. Charles Brockway doesn't go through the usual ortune-telling formula. The "darkhaired man" who is "not very stout," but "not so very thin"—the fair-haired ady who says her name is "Mary" but "I can't just gatch the other name"—and the little child that is "a girl-no-a little boy" are conspicuous by their utter absence. Charley will say: "If I cannot give you the full name, I will give you none," "Frank P.

Arbuckle comes to Judge Frank H. Shrock"-and then gives the message. "Walker Louther comes to William E. Marvin and says he is his maternal grandfather," and then gave a personal message which was instantly recognized. These two were given in a pub lic meeting the other evening. One came to me in response to a question I had in my pocket, sealed up in one of my own envelopes. Charley had never een the envelope, and I had said nothing about having them. He came from the rostrum and said: "You have an envelope in your pocket, let me take it." He took it and held it above his head in full view and read the five questions correctly and gave answers to all, giving full names in every case. This is only one of all the cases. No failures, end no mistake.

This family is composed of father, mother and son-a wholesome, moral, honest family.; One feels that a healthy tmosphere pervades their apartments You can invite your intelligent friends to investigate the phenomena through these medium's, without apologies for their lack of thorals, as is so often the case. I feel glad to meet mediums I can endorse as good moral individuals and honest, straight-forward genuine mediums-sudi are the Brockwa FRANK H. SHROCK. Pueblo, Col.

TORONTO BECOMES SENSIBLE.

A good city says the Chicago Chronicle, as defined by many professional reformers claiming to hold commissions from on high is a city controlled in its municipal affairs by religious fanatics. Toronto was in the opinion of the uncommon good an exemplary city. No street cars were permitted to operate on Sundays. The subbatarian held full sway. Therefore, the city, in the view Subjective phenomena react in the of certain narrow-minded ministers, brain, as is well known. Objective phewas a city of the elect and all other

FRAUDS EXPOSED.

Combine Again.

CAMP-MEETING AT CHESTER-CAUGHT BY STAUNCH SPIRITUAL-FIELD, IND .- WHAT THE LADIES ISTS-MEN AND WOMEN ABOVE ARE DOING. REPROACH.

Solved.

The Progressive Thinker has become I have noticed the attention which one of the necessary fixtures in our home; in fact, we don't feel that we has been given to this matter in a recent number of your paper, and I should like would be keeping house if it did not to make a few remarks relative to the gladden our hearts every week with its same, particularly on the letter which timely appearance, freighted as it is appeared in your last issue in which May Goodrich says she writes in selfwith its abundance of good things. How any true Spiritualist, who has any indefense, as there are several statements terest in our cause or who feels any dein that letter which are not correct. sire to keep in touch with this progress-She says that Mr. Langdon never ive age, can hope to do so and not peruse its rich-laden pages weekly is an tried for any phase of mediumship except independent slate-writing, and that he never sat for materialization. enigma that we strive in vain to solve. There is not a single issue that is not

This is not true. I have attended the worth ten times the price of a yearly seances which Mr. Langdon and herself subscription, to anyone who seeks to gave three or four consecutive weeks and whilst he always gave exhibitions comprehend more of the grandeur and beauty of this divine philosophy of life which it so ably elucidates through the of what was understood to be independent slate-writing, we always got more inspired articles from the brightest minds of this wondrous age of spiritual or less of what was purported to be

materialization. At first we only got lights. Soon we got outstretched arms I want to thank Brother Dawbarn, and hands. Parties were called from the California philosopher, for that the circle during the progress of the seance, to the cabinet to receive mesgrand article published in the issue of April 3rd. It will doubly pay anyone to read and re-read that article and ages from alleged departed friends. At the last seance held, and one at which the study it long and well, for many of the expose was made, we had the first exhistumbling-blocks and breakers the inbition of what was supposed to be a full materialized form. I was called to vestigator meets with along his line of research and experiment are accounted for in such a way as to be of great practhe cabinet to meet what was said to be my mother. You will see from this tical utility to one who is beset with that her statement that Mr. Langdon doubts and fears and apparently innever sat for materialization, must be comprehensible mysteries while explorfalse. At this seance I occupied the ing-to himself-new, and unfamilian fields in life experiences. And your own seat nearest to the cabinet, which was not more than two feet from the same, article entitled "Hell, Heaven," and for that reason was in an excellent of the 15th inst., to my mind voices a position to see what took place at the grand truth in nature, that man is an epitome of the universe possessin May Goodrich, in her letter, says that within himself all the elements of angel

due examination of the cabinet after the and demon, every conceivable condition raid showed that everything was found in life which environments evolve: that the same as they were when the seance the demon or the angel but represent commenced. a degree of unfoldment of the immortal

This is not correct. Mr. Langdon soul. This being true, the declaration was placed in the cabinet with his hands tied to the back of his chair. (made by one of the early inspired teachers ofour philosophy) that the de-mon of hate, the goblin of despair, the When he was seized he was loose and standing up with a quantity of white grim spectre of vice and the hydra drapery around him that was not to be headed monster of sin are no less God's seen in the cabinet when he was put divinely appointed messengers than are there, although the cabinet was mercy, love and joy, is true to nature searched. There are several therefore all punishment inflicted by people whom I know, who can testify to the man or man-made laws are but a mani truth of this statement. festation of revenge and malice and but In her letter she also speaks of the mark the undeveloped condition of the men who made the raid as "Rufflans." individual or nation; and that the idea (whether first enunciated by Jesus or All the men, to my personal knowledge, are holding good positions with the not) "Judge not" is truly expressive of Wood Manufacturing Company, and the highest possible condition of human havedoneso for seven or eight years, and society, and such condition if ever at Mr. Toole, who was the principal organtained, would but mark the dawn of the izer of the raid, has been with that firm millennial age. If that age is ever for sixteen years, and now holds a very reached, The Progressive Thinker will esponsible position with that firm. not be accounted the least factor in Anyone who knows him would not bringing about that much-to-be-desired hink of applying the name of "ruffian"

As the camping season is drawing to him. In her letter she tries to account for near, I am reminded the opening of our the report in the Gazette by the usual State Association camp at Chesterfield, hostility of the secular press to Spirit-Ind., is but little more than sixty days ualism. I beg to state that the account hence. Much is being done by all conwas a mild and unexaggerated report nected therewith to make it the most successful session of its existence. New of what actually took place, and the reporter who wrote the account is an old cottages are being erected and all is Spiritualist, and if the seance had come looking hopeful. By special solicitation off according to program, instead of having the mild account of the exposure I am requested by the ladies to say they will run a bazaar upon the grounds I have no doubt we should have had a during the entire camping season, in glowing account of the wonderful matewhich will be offered for sale all kinds rializing seance eulogizing the marvelof useful and ornamental articles, souous powers of the young local medium, venirs, etc., and through the columns of thus giving a gratuitous advertisement The Progressive Thinker they extend an invitation to all kindly disposed perto fraud and imposition. I also think she tries to impute to Mr. and Mrs. sons who may desire to assist in the Magoon false motives for the action good work of building up a camp of they have taken in this matter. Mr. and Mrs. Magoon seem to have the which all may feel proud, to send as donations all kinds of articles, notions, cause of Spiritualism at heart, and also sundries, etc., to Mrs. Morris, Camp Ground, Chesterfield, Ind., who will seem to have an uncompromising hostil ity to fraudulent mediumship of all gratefully acknowledge receipt of the descriptions. If they denounce fraud at same and deliver to the bazaar. This Omaha, they denounced it here in St. article has already grown to too great Joseph before they went there, and the length, and I must close. Again wishfirst time I met Mr. Magoon, and seving you abundant success, and wishing



DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hunds of thousands of persons has proved its superiority over the Plan-chette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means or developing mediumelin. Do you wish to investigate Spiritualismy Do you wish to develop Mediumship? Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

of Mcdiumship with every instrument. Many who wore not sware of their mediumistic git, have, efter a few sittings, been able to receive delightful messages. A volume might be filed with commendatory letters. Many who began with it as an amosing toy, found that the intelligence controlling it knew more than them-selves, and became coverts to Spiritualism. Capt. D. B. Edwards Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose grave-sions are mose-grown in the old yard. They have been highly satisfactory, sud proved to me that Spir-itualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother." Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psy-clograph. It is very simple in principle and constru-tion, and I am sure must be far more scusitive to apir-tinal power than the one now in use. I belive it will generative supersede the latter whon its superior merits become known." Becurely packed, and sent postage patd from Securely packed, and sent postage paid from

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WAS

ABRAHAM LINCOLN A SPIRITUALIST?

-OR-Curious Revelations from the Life

of a Trance Medium. -BY-

MRS. NETTLE COLBURN MAYNARD Together with Portraits, Letters and Poems. Illustrated with Engravings and Frontispiece of Lin-

coln, from Carpenter's Portrait from Life.

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THE GOSPEL OF NATURE, IT IS A MOST EXCEL-LENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Herecofore it has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and instruct. It contains \$60 pages, and is full of suggestive thoughts. Dr. Sher-man was a medium of rare qualities, and his work is a reflection from the celesial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal h reflection from the celesial spheres. It treats of the Soul of Things; Inteiligence in Substance; Animal In-tellects; Purity; Saivation; Discords; Good and Evil; Unnatural Ideas; Church Ristory; Progression; Inher-ent in Substance; The Nebulous Theory; Particles are Entities; Justice; Impregnation of the Virgin; The Science of Desth; Spiritual Death; Immortality; Mourning; The Confounding of Language; The Spirit Abodes; Matter and Spirit; Size and Distance; Spiritu-al Organisms; Born Again; The Key; Spirit Biogra-phy; Goez to Heaven; A Biave Master; etc. etc. The author says: "Each individual partakes of boto physical and mental or spiritual aliment for bin-self. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nour-ishment of which 1 individually partake and digest. Afy soul must expand by virtue of the stoul essence which individually gather and comprehend or digest." For sale at this office.

the most natural medication for hys teria, as it can banish as well as produce these symptoms.

The alsowiahs, dervishes and fakirs produce a similar state of insensibility by vivid auto-suggestion, assisted by exciting rhythmical music, singing, rotary movements which may induce similar effects to the revolving mirror of They can then cut and burn Luys. their bodies, as similarly surgical operations have been accomplished in deeply induced hypnotic states, with complete painlessness. The fakirs suspend hunger, etc., by internal auto-suggestion, as occurs similarly among hysterical patients, whose stomachs lose all sensation and who have to be stimulated to eat by suggestion. In bysterical subjects sensibility is dissociated. suppressed or transferred to other parts of the body. The fakirs similarly produce local insensibility. The same phenómena may be hypnotically induced. The fakirs self induce sleep, accompanied by insensibility, by incantations or monotonous sounds. Their sleep is the some as that of the secondary state induced by hypnotism. The phenomena they produce could consequently no doubt be reproduced by experimental suggestion.

Ideas are presented to perception by sense impressions from the external world, which react in the sensorium of the brain and entail realization in action. An idea is therefore a principle of movement and while an idea entails action, so will action induce an idea. Ideas are revealed by unconscious movements. This occurs also in sleep and in the secondary and somnambulic states (whether spontaneous or inin automatism as also in the alcoholic state. The non-realization of an accepted suggestion, that is, its non-expression into act or movement, entails obsession or automatism. The subject is haunted by the idea till it is exteriorized in an action.

Movement or voluntary action is thus the realization of an idea, that is, of a reaction set up by a sense impression. Consequently in modern psychology. will is considered as the result of a series of reflex reactions, of which the senses constitute the door of entrance. Nothing is lost in the universe; what is received is reacted and given off again. Will is an effect consequently, and not a cause, as is generally supposed.

But will, or volitional effort is depend ent on physical strength and nourishment for its dynamic intensity. Other wise it will be deficient. Professor Ri bot says that the absence of will power is caused by disease mental or physical, or by hereditary malformation. Thus Idiots have no will. Melancholia is always accompanied by incapacity of will; it is a state of constriction; while excitement and joy produce dilation, expansion or augmentation of will power. The influence and dominion of strong people over weaker ones, is therefore a sort of bewitchment, a natural sorcery.

The highest expression of individuallence. ity among civilized people, is the power to curb the spontaneous conversion of impulses into actions. peripheric Among children, primitive peoples, enileptics, hysterical patients, alcoholic pasense impulse is immediately

imperfect reproductions in actions, of his expression, attitude, voice and handwriting. the two poles of our system referred to

The fact that somewhat similar personations may be induced by suggestion, explains why psychologists tend to consider mediumistic control as mere auto-suggestion, or as a reflection from the subconscious self; or as a presentation of a secondary aspect of the self (called secondary selves) such as have appeared in some well-known cases at Havre, Bordeaux, etc., when the sommmbulic state is hypnotically induced. Mollie Fancher indeed presents five such subdivisions of her normal personand life into living thoughts; thoughts ality every night, spontaneously, each objectified in astral vitality. This is of which have assumed different names. the process of the magician's produc-But it appears clearly from these contion of thought-forms, and of the siderations that the so-called subcondouble; it is also the process by which scions or secondary self is identical with mediumistic objective phenomena are the mediumistic or astral self and that it may be made the ground for recepproduced. tion of suggestions (thought-transfer eversible. The occultists make similar ence) entailing realization from discarstatements. In our normal waking life. nate operators, as well as from hypnoizers. This was shown in the case of Eusapia Paladino, who was mesmerspiritual lunar self as the occultists deized experimentally by M. de Rochas and found to be suggestible. He also

exteriorized her vital sensibility, and was told that it was therewith that the pho nomena were constituted by conscious self, or double, lives an act-"John King," the astral operator. In fact it is evident that the somnambulic statemay be induced in subjects by invisible opregistered in the cerebrum. erators, as well as by hypnotizers or fected by magnetization or hypnotizamesmerists. This is further confirmed by the fact that subjects in whom that tion, entails a temporary union of the state has been mesmerically induced of the cerebro-spinal system with the sympathetic system. The successive have then been taken into control by invisible operators, as has been described by Cahagnet, Garcia, Charpignon, De Rochas. The writer has himself seen several such instances.

The same applies with regard to automatic writing which psychologists at tribute to the action of the subconscious elf. The automatic writing produced by the secondary self, hypnotically induced is of a similar character to the sug gestions which are developed, unfolded and added to, by the subject's imagina tion. Consequently it is a representation of the subject's previous experi ences, in new combinations. But while mediumistic automatic writing is due to action exerted on the same stratum of the subject, it is maintained by continued transmission of thought-trans ference from an invisible operator. This action from without, from invis ible sources, is of course difficult to prove. Consequently psychologists prefer to attribute all such phenome the previous experience recorded in the subject's secondary, that is, subcon scious stratum. In the case of the Eu sapia experiments at Choisy, however, clairvoyant who was present, de

Primarily the sensor-motor currents are rendered subservient; with accompany ing cutaneous insensibility and sub serviency of the subject's will and motive effort to that of the operator pro ducing lethargy and catalepsy. In the deeper somnambulic stage, however, the currents from the sympathetic sys tem unite with those of the sensor-mo tor system and act through the brain. Consequently sensibility returns, as also external relations; but on an inner or higher, that is, astral level, produc ing lucidity, etc. Thus the action of the sympathetic currents on the brain pro-

subjective astral phenomena: while the action of the brain currents on the sympathetic produces objective astral phenomena, that is, the projection of the double QUAESTOR VITAE. "The Strike of a Sex." By George N Miller. A novel with a purpose-and

that purpose the great and needed one of lifting from woman the burden of scribed the astral operator who deterundesired maternity-and that in a mined the phenomena through the memanner that will result in the betterdium. Yet until the scientific experiment and increased happiness of man menters can have their own astral, that and woman alike. For sale at this ofis, secondary perception, or lucidity of vision, unfolded into functioning, they fice. Paper. Price 25 cents.

will not admit such statements as evi-The therapeutic healing effected by suggestion, so largely practiced in the Nancy schools and now in Dr. Berillon's clinique, explains in part the healing effected by many mediums. But the and the best and highest physical, men latter phenomena resemble more the tal and spiritual development, by proper converted into an act. The faculty of cures effected by mesmerists or magne-softing on the brake, of checking and tizers such as Ochorowicz, Dr. Barety, sale a pressing the conversion of natural Professor Delboeuf, etc., that is, the cents. sale at this office, Paper, Price 25

nomena are constituted by the sympacities were so many Sodoms and Gothetic, vital system. These constitute morrahs. Yet Toronto in all its sabbatarianism

was not strictly guided by the Mosaic by Mesmer and by the occultists under he symbols of the sun and moon al-That the sabbatarians did not inchemical. Usually they function sepsist that a city of brick and marble in the nineteenth century should be sub arately, externalizing thought and life respectively, because men in this state ject to the same rules that were preare divided. incomplete, partial beings scribed by a law-giver to a nomadic peo ple dwelling in tents and possessing the perfect, complete state being dua unity). But they may interact unitedly, the semi-savagery of the people of a or react in unison, the one being pos litive, spiritual, voluntary, masculine thousand years prior to the Christian era is one of the inconsistencies of sabelectric, and the other negative, psychic, batarlan. The sabbatarian claims that sabbatarianism may be relaxed, but he involuntary, feminine, magnetic, thus alone must do the relaxing. unifying the externalization of thought

The people of Toronto, suffering from the bigotry and religious intolerance which has been a conspicuous feature of municipal life in that city, have at last voted, though by a very narrow majority that street cars may be run on Sundays. It is a marvel that the re-

Mesmer stated that these poles are ligious bigotry of Toronto would have permitted them to run at all. When the Israelites were passing from the land of Goshen to the promised land, t is the cerebral self that is active: the long tarrying on the way, they had no street cars, there were no telephones, no ine it. In normal sleep the solar plexus locomotives; there was a simple, primindraws its vital radiation from its itive, pastoral condition which do a not lunar brain, which becomes eclipsed, so to say, and the soular, secondary, subobtain in the citles of the American continent if anywhere thereon. If Moses is to be the great exemplar why ive life of its own, in a secondary state shall we not follow Moses throughout? and of which the memory chain is not If we are to have for a guide of human conduct a literal interpretation of the The supplementation of sensibility efcommand concerning the Sabbath day, then we must have no half holiday on Saturday and no summer vacation of voluntary with the involuntary powers; any kind, for it is written with just as much emphasis as that the Lord's day shall be kept holy, "Six days shalt thou stages differ according to the intensity

labor.' or depth to which the union is effected Though their majority is small, being less than 500, yet the enlightened, the progressive, the rational people of To ronto are in a majority. They believe with the Nazarene that the Sabbath was made for man; not man for the Sab bath. And they do"not propose that their municipal affairs shall be longer run by a bigoted lot of holy hullaba-looers. Toronto is to be congratulated on its emancipation.

LIZETTE.

Lizette, Lizette, can I forget The cottage on th' hill; Th' sunlight playing in your eyes? Methinks I see_it still. Th' grapes in purple clusters hang, Whose vines their weight bends o'er While in and out in merry rout Th' eave-hatched swallows soar,

A web of grief around each spot Where thou wert wont to be. I look upon th' vale below; And watch the quiet stream; Upon whose brink the cattle drink,

Thine eyes peep thro' the vine; Tho' jealous angels from their world Have stolen thee from mine. Tho' Time with felt-shod feet steals by,

When death's surcease grants me release,

A man must be a pretty good orator to make his troubles sound interesting

the subscription list to the ever faithful Progressive Thinker may grow to a big round million, I will subscribe myself, BEN F. HAYDEN.

Indianapolis, Ind.

BEYOND THE GLOOM. That hovers round the lonely tomb Beyond the dark and cheerless gloo There is a region fair and bright: 'The "Spirit Home" of saints in light. There love enthroped forever reigns, And glory robes the hills and plains, And beautiful the shining band That roams around the spirit-land.

Those happy spirits sometimes come To me in blissful dreams; Their robes are spotless white, and lo! Each form with beauty beams. They seem to call me far away From friends and those I love To join them in their blest abode, Their heavenly home above.

Yes, I see beyond the clouds That bright and joyous sphere, And many loved ones gone before Await my coming there. Oh! Joy untold, when we shall meet In that bright realm above, When loving ones shall say to me: "This is the fruit of love."

And as I gaze in wond'ring awe, New beauties I behold; see before me gates of pearl. And far beyond all gold. Then let us live a life of love As brothers and sisters dear That when for us earth's work is done, A welcome will 'wait us there MRS. B. S. PARK. Sheboygan, Wis.

THE FAKIRS.

There are fellows in the business with the pride of lusty youth. Who have lost their sense of honor and

forgotten what is truth; When they strike a likely item they just wink the other eye

And elaborate, with fancies till it is a perfect lie.

Since the days of Ananias

There was never such a lie as They can make

When they fake.

They are usually clever, and an eighteen-carat gall

As stupendous in its way as every other trait is small; And they whiz right through the busi-

ness like a comet through the sky; For a paper has no use for men who always write a lie.

Like the first old Ananias, They will have as big a try as

They can make At a fake.

They are lost beyond redemption, they are angels black and tan, And their fate is to bunko just as often

as they can, They drop to deep perdition, be their

progress fast or slow, And they end by writing fiction as press

agenf for a show. While the real old Ananias Thinks that he himself is plous,

When he reads Their fake screeds .- Pittsburgh News.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00; For sale at this office.

eral times during his stay here. I heard him express his determination of exposing the doings of May Goodrich and Langdon. For that reason their action could not be due as, May Goodrich suggests, to envy and jealously engendered

luring their stay in Omaha. When May Goodrich exultingly writes, just think of the fake medium holding the field and disgustingly appealing to God and the angel world for help, and when she further unblushingly advertises herself as ready for engagements at camp-meetings or elsewhere, it is time that Spiritualists think a little also, and see if they cannot make it impossible for such to hold the field against those who are honest and true, and who are doing their best to uphold the cause in its purity and truth, and are ready, if necessary, to do the unpleasant duty of inform ing the public of the doings of those whom they know to be practicing fraud and deceit. This, I believe, is the sole motive of Mr. and Mrs. Magoon's action, and to help them to expos those who, for the good of Spiritualism I know should be exposed, is mine also

THOS. FARTHING. 1631 Frederick Ave., St. Joseph, Mo.

REPLETE WITH SOUL-CHEERING MATTER.

To the Edivor:--I am ever anxious to see and read the Thinker; not a word or line escapes my eyes. It is always to me replete with good soul-cheering matter. I am interested in the correspondence pages; it keeps one posted on the movements of local and traveling mediums in the cause. The growth of the cause is phenomenal to me, both in numbers of mediums and converts also in new phenomena. I read of the many mediums scattered about over th country, both local and traveling, and the wonderful development and new phases of mediumship. In reading o what is new and encouraging, I breathe a silent wish to be there, forgetting, it would seem, that I am being blessed in my own home with equally as wonder ful exhibitions of spirit power as ar taking place elsewhere;.

We are furnishing our time and the good spirits their powers to all who come, to fully satisfy them of the con-

tinuity of life and the great benefits to be gained in spirit communion. Our medium, my son, has so many phases of phenomena that changes of program at each sitting seem to be the order

and desire of the spirits, never forget ting to write us soul-cheering independent messages on slates or tables, interspersed with playing on and maniplating musical instruments as accom paniments to my violin-playing. What more could any one ask, unless it be some one to come to us and give us some good lectures and organize us for more extended work-for in union and or

ganization there is strength. Our beau tiful philosophy should be taught and lectured on in connection with the physical of which we have the most convincing, with only one desire to do all the good we can while here on this mundane sphere for the betterment of the condition of those who are paupers spiritually and materially, and in the

final end to know that we have accomplished good for fallen humanity, we can rest from our labors in peace. M. Y. THOMPSON.

Ashadelphia, Ark.

HELEN HARLOW'S VOW: Or Self-Justice.

By Lois Waisbrocker. Many have read this book, many have re-read it, and many others out to read it. It should be read by every man and woman in the land. It shows the failtide rauspant in society in matters of moral and social import, and the wrongs that flow therefrom to innocent viotims of social ostracism. It contains a fine likeness of the author. Fine cloth, 280 nages. Price \$1.00

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The methods of growth for each human being. The methods of growth for each human being. The domains from which companions, husbands and wive be selected. The characteristics of children born in different do-mains, and the conditions to be observed in their caro and education.

id education. The personal ability and talent of the individual ith reference to domestic, social and business suc-

ress. This work is the result of profound research, and in its proparation the author has been largely assisted by J. C. Street, A. B. N.

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As silent as a dream. Lizette, Lizette, I see thee vel

Or heav'ly drags the years;

I'll greet thee thro' my tears.

C. NEVINS.

"After the Sex Struck, or Zugassent's

Discovery." By George N. Miller, au-thor of "The Strike of a Sex." In the form of pleasing fiction, in part, the author treats of the important subjects of the marriage relation and the bes means to secure enduring marital love

self-control of natural functions.

to others.

Lizette, Lizette, my angel pet, Sad memory knits for me

TALE PAGE OF PROGRESSIVE THINKER. be treated by Mys. Dr. Clark, who is a famous and very successful magnetic healer. Under this treatment Mrs. THE HIGHER ASPECT. MRS. LONGLEY'S LETTER

Unique California Festival,

LA FIESTA-NOTES OF WORKERS AND SOCIETIES.

To the Editor and Friends:-The anual gala time of Los Angeles for 1897 bas departed. La Fiesta has come and gone. A four days' carnival of non-sense and fun, in which the entire city participated. The decorations on the public buildings, stores, business houses, and hundreds of private residences were very beautiful, the Fiesta colors of red, green and yellow brightening up the city beyond description, while the electric lights of the same brilliant hues that illuminated the streets and buildings at night gave a beauty to the scene that seemed more like fairyland than the prosaic haunts of a hustling town.

The population of Los Angeles is about hundred thousand-during the one Fiesta it must have accommodated twice that number, out of town visitors and tourists were in evidence in all quarters. Hotels, cafes and street cars did an immense business. The parades during the day and the illuminated pageants at night were beautiful in the extreme and cannot be adequately described. The floral parade on Friday, April 23, displayed such a profusion of flowers of every hue as only Southern California, the region of flowers, can afford, Barges, floats, tandems, tallyhos, carriages, bicycles and so on, rolling by, one after the other, each a mass of scarlet, or purple, or golden or pink bloom which cannot be surpassed, all of which elicited storms of applause

from the enchanted spectators all along the ronte. La Fiesta has a new queen every year. She is chosen for her beauty and graciousness from the elite of the city. On the opening night, she attends a grand masque ball, given in her honor, and there, the mayor in a neat little speech delivers to her majesty the keys of the city. The queen and her retinue -a number of lovely young ladies-ride in the street parade. Their costumes are in keeping with their temporary station—those of the queen are magnificent. The conches of this royal party are a mass of white pampas, dainty enough for a veritable queen. festivities closed on Saturday night with a display of maskers in the public streets which were given up to their revelry, there were thousands of them, in all sorts of characters and costumes. Noise and good-natured frolic abounded-one looking in upon Los Angeles on that occasion from puritan New England or staid Philadelphia, would have thought the city had gone mad. But not so, everybody was merry and sane, and Flesta is over, while the sound of the marching feet and of stirring music has given way to the usual tones of the sober and industrious traf-

fic of city life. The festival of flowers reveals the wealth and fragrance of Nature's gifts in this favored spot of earth. Glorious He first holds a light scance under strict are the blooms of roses and lilles that test conditions which is a marvel to indisplay their beauty from gardens and parks. Roses, roses everywhere are climbing over houses, running riotous up into the very branches of the trees, and falling in cascades from heights to which they have mounted. It is a lovely time of year, and yet all the year is sweet with flowers and fruitage in such a clime as this.

Strawberries are now selling at five cents a box, the markets are flooded with them; peas and asparagus, with all sorts of vegetables are plenty and cheap, the only trouble is, we get tired of them and wish for something else as the epicure who grows weary of gorging on the dainties of the land, finds relish in bread and cheese.

In my recent writings of the marvel ous roses of this Golden State, I have made extracts from the writings of a the city are regular visitors to these gifted correspondent in one of our New York journals. These extracts I have known every day. put into my letters to various spiritual | fournals, because they depict

and other

Chamberlain has been able to lay aside ier crutch, and has also been restored to a fair degree of health. She blesses the angels and their instrument, who

have done so much for her. Her mediumship is still good, she has given great satisfaction with it to investiga tors in San Diego, in Pomona, and other places. We were with her at Dr. Parsons' in North Pomona, a couple of days and had the pleasure of receiving greetng from Belle Wide-Awake, the faithful guide of the medium, through her rappings at the family table.

Dr. Parsons is a Spiritualist staunch and true, he has just passed his seventy-first birthday, but he seems ten years younger, his soul is full of earnestness and truth. Genuine Spiritualists never grow old-they never wither or decaythey only mellow as the years go by, and ripen for the kingdom. The doctor is one of these. Mrs. Kelty, formerly of Lynn, Mass., presides over his home with motherly grace and kindness. We had a delightful time while on our visit to them. The doctor has a large orange ranche, the fruit from which is de-

licious. Editor Lunt, of this city, has changed the form of his weekly Spiritualistic journal to that of a magazine and added a question and answer department to "The Medium" deserves success; us editor is a staunch defender of truth and a denouncer of shams. That gifted author and musician, Carlyle Petersilea, has just opened a new serial in its pages.

"The poet and singer for the people" James G. Clark, is very ill; we are in-formed that he is patiently and cheerfully waiting for the hour of transition. He has been a sufferer for several months, but his brain is clear and his soul at rest-such as he glide naturally into the heavenly land, there is no wrenching apart of spirit and body, but only a gentle, tender loosening of the bonds when the moment of deliverance comes. The mundane world mourns when a poet and singer dies, but the heavens refoice that one of their own has soared to the heights of his celestial home

The Ladies' Independent Aid Society, of which the writer of these lines is president, has received its charter from the commonwealth. We are starting out with fair prospects for good work -the angels are ever ready to aid in all efforts that are for human advancement and blessing.

We send our greeting of love to all friends. Eva Cassell's article in a recent issue of the Thinker strikes the keynote of warning and of reform in our ranks. We must expunge spurious elements from them. Los Angeles, Cal. M.T. LONGLEY.

THE CAUSE IN KANSAS CITY AND

OTHER POINTS.

To the Editor:-The cause of Spiritualism is coming to the front here of late. We have had a visit from Dr. A. W. S. Rothermel, who has held several of his very convincing physical seances. test conditions which is a marvel to investigators. It is a regular knock-down and drag-out seance, convincing the most skeptical, knocking down all opposing arguments about sleight-of-hand, collusion with other parties, etc., and drags the investigator out of the mazes of orthodoxy and materialism into the

clear sunlight of Spiritualism. His materializations after the light seance is over are equally wonderful and convincing and a source of unbounded comfort to those who receive demonstration of this kind from their loved ones who have gone before,

Mr. C. W. Steward, our resident trumpet and materializing medium, is holding splendid seances at his home every Sunday evening, and awakening a great deal of interest in this work. Some of the most prominent persons in seauces, and they are becoming better

His materializations are wonderful two, three and four ich are too personal to be parade

Larger Meaning and Uses of

Spiritualism. ITS APPLICATION TO THE PRES ENT LIFE AND THE LIFE BE-YOND-REASONS WHY PHENOM-ENAL MANIFESTATIONS SHOULD BE EXCLUDED FROM THE PUB-

MEDIUMSHIP CONSIDERED. That the present is a crucial period, a urning point in the history of the spiritualistic movement is seen by nearly if not all of the careful observers in our ranks. The causes which have led to his critical situation are not so clear as to be seen by all. Many think the existence of so much fraud and trickery is esponsible for the condition. But they need to go one step farther back and show the reasons for so much pretense and dishonesty. In so doing, we shall find that the ex-

isting social and financial conditions of our times have been potential reasons for the dilemma in which we find our selves at the present day. Commercial Mediumship is the blighting curse of our movement, and yet it seems almost an unescapable one in our present so-cial system. And though we cannot deny that many have sought medium ship power for the sole purpose of pecuniary gain, yet we are compelled to affirm that the general spiritual pubic has been the principal agent in creat ing and fostering the commercial sys-

tem upon us. In our early history wealthy men took mediums into their families for months or years and invited their acquaintances to witness the henomena. Had the Spiritualists as a body followed a similar method we should have been saved from the present system. But one of the worst features of our

Commercial Mediumship has been the transference of the phenomena from the private circle to the public platform. The purpose of this article is to show why they should be excluded. I do not wish to say that there are no circumstances when phenomena may not be proper on the platform, but they will e very special and phenomenal cases. 1. In the first place the best conditions for spirit phenomena cannot be commanded on the public platform. Anyone familiar with the ordinary conditions of mediumship well knows that the unrest, the mental clashing of a public audience are anything but favorable conditions for a favorable seance

and hence the increased danger of mis take. And so great is the ignorance of both mediums and people of the true philosophy of mediumship, that neither can point out the cause of the mistake. Persons receiving messages cannot be sure that there is no trick in the case. and when they are ignorant of the power of the imponderable energies they are not prepared to intelligently decide whether they are receiving intelli-

gence from spirit persons, or from a deceiving mortal in the flesh. And, unless mediums understand the subject they will not know whether their manifestations are from spirits, or whether they are exercising their own psychic powers.

2. Platform phenomena do not complish the ostensible purpose of their presentation, which is the conviction of skeptical persons. I think it is safe to say that nine-tenths of all the platform messages are to professed Spiritualists instead of to unbelievers. 1 do not say that no one is ever convinced by these public performances, but I have seen thousands of these so-called tests and I have never seen one single person converted to Spiritualism thereby. No one will dispute that there are many dismal failures, and one failure on the public platform does more harm to the cause than a hundred successes will accomplish of good. The failure is put down to fraud, and the successes in the same category, only they did not see the method. There are things

higher-the soul, mediumehip. Every one can come into soul fellowship with the concept of Brotherhood. We can

love our neighbor. We can see the possible angel, sure to unfold in the future. We can ascend the heights of philosophic thought, where the fluity of humanity

becomes as clear as the shining stars of a cloudless sky. We can fathom some of the depths of our own being and find there the living, struggling attribute of universal love, and consciously realize that in that most glorious, most divine feature of our being we have found the LIC PLATFORM - COMMERCIAL reflected image of every other human MEDIUMSHIP CONSIDERED. being. We are the hunge of humanity Hence, we can practicalize the concept of Brotherhood. The ego is the image of the collective wholeness in esse it is that wholeness in quality, hot quantity. But the ego is dependent upon the wholeness, and the wholeness upon the ego. Let the one perish and the other disappears. The dependence and the inter-dependence is absolute. The being of the one is the being of the other. Hence, the joy, the perfectness of the one is that of the other. The universal human lives in the individual ego. Therefore, the bliss and the woe of humanity is mine. The pulsations of humanitary feeling vibrate my personal nature. The light of the highest heaven radiates my intellect, and its divinest love sweetens the cup of my purest joy. As the vibrations of the Sun stir every particle of the atmosphere, so the vibrations of the heavens stir the depths of every soul of man. From this medium-

hin none can be excluded. It is open to all and is level to every nature. This mediumship, from its very na-ture, leads man to work for man. His

fellow is himself. His interest, his hap niness is his own. He cannot, he does not wish to separate them. The prim any forms of mediumship are valuable only as they lead to the higher. They should do that, and they would do it were they not, as shown before, prostituted to mere money-getting, selfish

purposes The continuous contemplation of phe nomena, without penetrating to their causes and deducing their intended pur-pose, is a waste of energy, a creation of dle curiosity, a distaste for philosophic thought, and the development of a friv olous and useless life. But the percep tion of the purpose of the Higher Cir cle of Snirit Life in this new advent and acceptance thereof, will relegate the primary phenomena to the private circle and bring the Higher Mediumship to the platform for philosophic disquisi-tion, and to the legislatures and congress for the legal establishment of jus tice in all the acts and institutions of J. S. L. our land.

A MOTHER'S AFFECTION.

Alas! how little do we appreciate nother's tenderness while living; how heedless in youth of all her anxietie and kindness. But when she is dead and gone; when the cares and coldness of the world come withering to our own hearts; when we know how hard it is to find true sympathy; how few love us for ourselves; how few will befriend us in our misfortunes; then it is that we think of the mother that we have

It is true, I had, always loved my mother, even in my most heedless days of childhood, when I was, led by a mother's hand and rocked to sleep in a

mother's arms, and was without care or sorrow. "Oh, my mother," ex-claimed I, burying my face in my hands, "Oh, that I were once more by your side, sleeping, never to awake again on the cares and troubles of this world. The affection of a sister or the devotedness of a wife-the remem-brance of such things cheers and comforts the dreariest hours of life, yet a mother's love far!'expeeds them in strength, in disinterestedness and in purity. The child of hers bosom may have forsaken and left her; he may have disregarded all her instructions and warnings; he may have become an outcast from society, and none may ente for or notice him; yet his mother changes not, nor is her love weakened. Oh, there is an enduring tenderness

ROSTRUM PHENOMENA.

Sound Logic from an Earnest Worker and Profound Thinker.

J. H. MENDENHALL ASKS A FEW PUBLIC MEETINGS.

To the Editor:--In continuing my subject of Spiritualism in its two phases-phenomenal and philosophical-I call attention to a late paper from the pen of Mrs. Mattie E. Hull, speaking approvingly of the two papers of Mrs. Lillie and Mrs. Britten to which I alluded in my last. This dear, good little woman, like Martha of old, seems to be "careful edge and troubled about many things." Sister Mattle is an inspirational medium of the highest type. She, too, like all intelligent Spiritualists, admits the great utility of spiritual phenomena, and says: "I admit that all we know of Spiritualism has come to us directly and the wretched: or that he is sur-prised that they will deliver their messages of love through unpurified brains. or indirectly through phenomena. It If I am correct in this view of it, then must always be so. one might have grounds for censuring

Well, everybody knows that Sister the Nazarene for feasting with sinners Mattie is not only poetic, but equally But I have known pure, beautiful lilies philosophic; that her thoughts are deep, broad and high, and her words like "golden apples in silver baskets." She is, in short, one of the "few chosen" out meetings! our meetings! Our "test me-diums," "phenomena hunters," etc. of the "many called." But I feel that she is impulsive, quick and earnestand like Hercules, wants to carry all the world on her shoulders. And I know that dear old Moses will not feel that he, like "Poor Tray," has fallen ill toward me, if I say to her, "I know into bad company, and has himself bethy works, and thy labors, and how come one of the phenomena, or "wonthou canst not bear them that are evil." der hunters." Whatever the facts in the etc. But with all this, "I have some what against thee." Sister Mattie thinks somebody is to

phenomena per se is all right if treated right. But I want to say right here, "blame" among the leaders, and asks, "Does it not seem that the leaders of that the custom into which many "professed" Spiritualists have fallen-I the management in towns and cities mean the custom or practice of speak where such conditions are apparent (the ing abusively of our meetings, our people), leaving public meetings for dlums, and of one another, and publishing these tryial things to the world, no want of intellectual attraction, having circles at home to meet their require matter how good their intentions may ments," etc., "ought to pause and see if be, are productive of more harm to, and something cannot be done to place the retard more the progress of our cause cause before the people in such a manthan all the revilings of the outside ner, that the meetings will not only atworld. Yes, writing abusively of things tract the old Spiritualists, but the canbecause of their imperfection; calling did investigators along the lines." phenomena investigators (en masse) by

Knowest thou not, Mattie, that the "candid investigator" will always be ound at his place, if practical, and that his place is always where he finds his demands supplied? As for the old Spiritualists, too many of them are like the present writer, they spent their sub-stance in earlier days in search of the

grand truths of Spiritualism, and pioneering in other' reformatory movements, such as the Anti-Slavery, temperance, and woman-suffrage movements, and now, under the strong financial pressure of political "General Cussedness," they have about all they can do to keep the wolf from the door. But, Sister Mattie, "The world do move," "for a' that." Never since the dawn of history has there been so many souls hungry for the knowledge of truth as now, right now. But howbeit, "that

which is natural is first, afterward that which is spiritual." Many are ready for the phenomena alone; a large number will drink "milk" freely, but comparatively few are ready for "strong meat." We must deal with men and women as we find them-as they are Supply the present demands wisely, and greater ones will come. We can't push the seasons; nor put adult heads on children's shoulders and make them work-they don't fit. Thou under standest.

As to the fact of spiritual meetings Cain to the world. His sins will then "find him out." Then if you have failed minus "tests" and other phenomena having been made successful in earlier in you first attempt, try again. But days, "cuts no ice." The world to-day like Davy Crocket, first "be sure you're wants what it wants-that which its right, then go ahead." general mental adaptation calls for. Now, in conclusion, brother Nevins Irue, we have to-day, even in the said some good things. He said, "There United States, such giant intellects as the Richmonds, the Hulls, a Lockwood,

the cause; an honor to themselves; and Howe, Wright, French, Barrett, Tuttle, an honor to heaven." It is this class Babbitt, Buchanan, and scores of of mediums 1 defend. They constitute others, with Mother Luther at the helm, the golden links that hridge time and lden links that

more than the "Sun and moon went backward to accommodate Joshua, one of Jehovah's vicegerents. Spiritualism t too vast and grand a thing to be judged of its nature and merits by a few trivial events and transitory ap pearances. Nor is there a Spiritualist to-day that ever was a Spiritualist from a clear understanding of, and practical

unfoldment of his or her spiritual na ture or powers within, that is on the PERTINENT QUESTIONS OF THE down grade, True, it is possible for SPIRITUALISTS REGARDING OUR one to appear to be that which he is not. But a truth never becomes a falsehood Whether Brother Nevins is a pessimist or not, the world of Mind will even move forward; and as Spiritualism is o-day, the result of all the living genius of the mighty energies of the vast foun tain of life immortal, so it too will move ever onward, gathering into its ever broadening sweep souls hungering for the manna of truth and spiritual knowl

Brother Nevins, it seems, is a modern

Jeremiah. I feel that he means well

but can harldly refrain from thinking

case may be, let me say, brother, that

the low title of "wonder hunters,"

ing frequently of partially dev

ply because they are not yet ready for

philosophy or logical argument; speak

mediums as frauds, tricksters and liars

even in a public way, and omitting

their names when so charged, for fear

of exciting unpleasant sensations will

never reform the world. There is but

the one way to deal with mediums, and

that is to deal justly. First, the investi-

gator should be honest himself. If he

is ignorant of the law of conditions re

quired for the producing of the phenom

ena sought, let him inquire and learn of

some experienced manager and then

obey orders. Lay all prejudice aside

ere entering the seance-room. Use your

senses and best judgment on what you

see, hear and touch; for in these con

sists the strength of the "test." If all

appears fair and honest, and your com

mon sense tells you it is true, accent i

like a man, nor fear what the world

But if you find the posing medium to

be a fraud-if you know that you know

oriage

may think or say of you for so doing.

I don't clearly perceive what the brother means by the words, "Mingling angels and filth," unless he doesn't like

for angels to visit the huts of the tramp

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GLEANINGS FROM THE ROSTRUM. BY A. B. FRENCH,

This work is one that every one should read. It beams throughout with rare genus of thought, prac-tical as well as profound. There is suusinne and beauty in every scattered. The work is dedi-cated to the author's favorite sister, Bargh Franch Farr, now passed to Spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an interesting sketch of the suthor's life.

CONTENTS:

Dedication.

William Denton,

to grow in filthy ground. And I myself Legends of the Buddha. have traveled unpleasant paths to accomplish good ends. But he cries: Our

in any two letters so that my readers papers do not find the same matter giv-tion in her readings. en again and again. 1 am sure the Mrs. Dr. M. R. Hutcheson has re-Eastern readers of The Progressive Thinker would like to see the wonderful floral products of this region, such gigantic bushes running over with blossoms of brilliant hue; the tints here are rich and vivid, they cannot be described, it is as true of the sunset or sunrise dyes as it is of the floral kingdom, and as true with the lights and shades resting upon the mountains, as it | treatments. is of the glorious hues of the ocean waves that shimmer and scintillate in the sun. All things are beautiful that Nature has adorned.

Among the beautiful floral treasures of California are the rose trees that offer hundreds and thousands of blossoms to the willing hand of the gardener, or to the tourist who feasts his eyes upon them. The following extract from the writer referred to will convey an idea to my readers of what these rose trees are:

"Every winter there come to southern California tourists, who are surprised find that the rose tree is not a fancy of the poets, that there are tens of thousands of literal rose trees in this semitropic land. The rose tree is an achievement of the florist. It is made by budding a rosebud on the stock of a dogwood bush. The stock becomes the trunk of the rose tree. Arv rosebud may be easily grafted or budded on dog wood, and in regions where there is no freezing weather a plant so budded thrives with very little care. Dogwood bushes are natives of the island of Jamaica, and their wood is very hard. There are a few rose trees in the old Spanish villages of southern California, as Cucamonga, San Fernando, and San Bernardino, that have trunks nine and ten inches in diameter and ten feet high. Mme. Mojeska says she knows of nothing in floriculture more gorgeous than one of these large rose trees when in full bloom. She has several large ones at her home in Santiago canon, for which she paid \$30 each and then had them transported there, earth and all about the roots, from localities miles away. It is a frequent thing for tourists in this region to sit grouped in pic-

nic fashion under this large rose tree in full blossom, and to be puotographed. The very largest rose tree is one near the famous old Franciscan mission at San Diego. It is fully thirty years old, and has a trunk twelve inches in diameter, and a head as large as a big load of hay, for it has been pruned many limes to keep it from tearing away at the trunk. It looks, when in bloom, like an enormous bouquet of thousands of pink roses amid a mass of green. The Princess Louise sent a branch from the old monarch of the rose world to a roy al friend in Spain when she was in California in 1884."

The friends of that grand medlumwho in the earlier days of Spiritualism did so much for the cause of Truth-Annie Lord Chamberlain, will be interested to know, that on the invitation of a friend, she came to this coast a year ago and has since then, for most of the time been staying at the pretty town of 'Azusa, about twenty-five miles from this city. Mrs. Chamberlin up to last winter had to go about with a crutch. In the winter she went to San Diego to

well what the California roses are, pearing at the same time, materializing but I have not given the same extract and dematerializing in full sight of the sitters, Mrs. Steward is a splendid vince who may read my letters in different | trance medium and gives great satisfac-

turned from her visit to Fort Wayne, Indiana, and Chicago: she reports having had a splendid time with the society in Fort Wayne, and also with the friends of Mrs. Cora L. V. Richmond's hurch in Chicago. She can be found at 809 East 8th street, where she hopes to meet all her old friends and many new ones for readings and magnetic

William E. Bonney and wife are con Sunday evening. A conference is held from 7:15 till 8 o'clock, at which all are invited to take part in building up the cause of truth in this city. The regular meeting commences at 8 sharp, which consists of a lecture followed usually with tests or descriptions.

The Spiritualists of Kansas City would do well to support this meeting so that it may be kent up all summer

Mrs. Jennie B. H. Jackson held meet ings here on two Sundays, under the auspices of the First Society; her meetings were well attended and as usual gave general satisfaction. Mrs. Jack son is now in St. Louis.

CORRESPONDENT.

HYPNOTIZED BY MUSIC.

Mrs. Annie Belden Gage of New York guest at the Park Hotel, Mount lemens, Mich., is attracting much at tention by her wonderful vocal powers. When in a hypnotic state she sings in Italian and French songs written 100 years ago, though she cannot speak the languages when in a natural condition. She goes into a hypnotic state when playing a piano and is then under the control of Clotille, a great vocalist, who died a century ago. She is about forty years of age, and developed this power ten years ago.

She does not give public exhibitions Her husband is Omar F. Gage, a busi- of spirit life-a rapport with the ener ness man of New York, who is said to gies be a cousin of Lyman J. Gage, secretary of the treasury.

Mrs. Gage was quite ill to-day, but is expected to sing at a concert to be given preme consecration to duty they know by the guests of the Park Hotel to-morrow night.

The above dispatch in the Times-Herald, of this city, gives us a case of self-induced mediumship in "high life" where it is more likely to attract public attention than through the usual course, under the title of "A spirit medium." The truth knows no high nor low; no blinded orthodox Christian nor sci entist; no rich nor poor.

Our enemies speak of us as they hear: we judge of ourselves as we feel.-Hannah More.



Away, By its time; , , is thousands of apparent-ly hopeless cases have been permanently circal. So proof-positive am I of its power to cure, I will send FRES to anyone afflicted, THREB BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.

Always sincerely yours, T. A. SLOCUM, M.C., 183 Pearl St., New York, When writing the Doctor, please mention this paper.

before the multitude which, given in private, are the very things which con-

3. They do not, as a rule, produce a salutary influence. There are cases which are exceptions, but generally they do not induce a nobler, grander life in those who witness them. They are largely in the line of shows and sport. People go to them to be amused, they go to a circus or theater. And we advertise our meetings in the same sen sational style as other shows. They do not induce a grander and nobler life on the part of the mediums. There is no reason why the continual repetition of phenomenalism, involving physical and partially mental conditions, should induce moral development. They stim

ulate and gratify a senseless curiosity. They create fun instead of evolving serious and benefiting thought. They induce a shallow credulity, or an equalgives no opportunity for a cautious, scientific test of the phenomena, and their significance is in accord with the intelligence or the ignorance of the observer 4. They produce an unfavorable of antagonistic influence or feeling toward genuine Spiritualism on the part of many thinking, earnest people. Per sons unacquainted with spiritistic phenomena are prone to regard the idea of spirit existence as a very serious or

solemn thing; and, to make it a matter of sport or joviality shocks them beyond measure. To them it is no trifling mat ter; and to have it thus treated repels them from the people who do it. "Fam iliarity breeds contempt" is an old adage, and it seems to find illustration in the manner in which some mediums treat their so-called controls. Apparently they are on the level with the saloon.

5. They prevent the development of the Higher Mediumship.

With very many there is no conception of any other mediumship than the test or phenomenal phase. Of that me diumship which means a felt fellowship and communion with the higher sphere which control the universe-of real ized unity with the infinite life, and a "peace which passeth all understand ing" they have no conception. Of su nothing. In the performance of me

diumistic work the dollar is the grand pcentive, it is the primary motive to action. To make use of mediumistic powers for the purpose of inner, soulgrowth in themselves, or to stimulate t in those who consult them is foreign to their thought. The reading of pen-

knives, rings and other objects-the discussion of the future price of stocks or grain-the success of intended speculations or business, while they may cultivate the clairvoyant and psychometric faculties, will not lead to the perfecting of an altruistic life. As part of the scilific culture of the day they have their place, and in that place are of immense importance, yet, when they are made to upersede the culture of the Higher Self they are preparing us for a sad repentance in the life to come. But they gratify our pride-they "put money in

our purse," and too often rob us of the garments of beauty which we shall ueed on "the other side." The world can be saved only by the

ship, but every one can attain the first make mad."

in the love of a mother to her child that transcends all other affections of the heart. She will still love and cherish him and if all the world beside cast him off, she will be all the world to him. Even in our old age we look back to that object of our filial love and remember with deep regret how often we have violated her commands and neglected her affectionate counsels and nothing but memory remains. MRS. ELIZA JANE ROSE.

IS LIFE SPIRIT, OR IS IT NOT? The question of the continuity of animal life is one that since the publication of my work entitled "The Discovered Country," which was written by the spirit of my father through my hand, has been more or less agitated by the spiritual press throughout the world. I believe that we are all instruments guided by higher powers to do our work according to our best ability, and ly baseless skepticism. The platform I listen respectfully to any one who expounds truthful principles without resorting to ridicule and personal abuse. A writer in The Progressive Thinker of May 1st says: "All feeling, in fact, centers in the conscious spirit," That is precisely my opinion, and answers in the affirmative the question, is life spir-it, or is it not? If feeling is the conscious spirit in a man, what is feeling in an animal?

When we are willing to acknowledge the grand truth that all life springs from the invisible spiritual germ which always has existed within the atmos phere, and is clothed upon by the material-each germ according to its own kind-and that, when the germ has performed its mission on the earthly plane it discards its material covering, and ascends to its spiritual home, there to go through various stages of development, we will just as readily admit the grand truth that all life from the human down to the tiniest blade of grass is continuous, as that we are forced to

admit that all the various forms of life are upon earth to-day, or have existed in the past. The mistake that our would-be

teachers make is in supposing that life or spirit is propagated down through generations men. On the contrary each spirit has its own identity, and there is no such relationship in the famly ties. The only felationship is the material part-not the spiritual.

CARLYLE PETERSILEA.

"A DEVILISH LIE."

Rev. Dr. Stocking, pastor of the Uni-versalist Church, Galesburg, Ill., in a recent sermon replied with vigor to a certain declaration by Rev. Dr. Henson of Chicago before a Sunday school gathering to the effect thint the doctrine of the universal fatherhood of God "is a devilish lie." Dr. Stocking contended that Jesus

taught continually the fatherhood of God, and that the gospel argues in the terms of the father. He then said: "A man like Dr. Henson, who has dogmatic ends to serve, may say that God is not a universal father. Shame on such a man! Think of restricting God to a special sect, to a few disciples. Jesus spoke to the multitude, saying, 'one is your father in heaven.' No, I say that the fatherhood of God is not a lie, but an eternal truth. Dr. Henson might

well have called a devilish lie his doc-"Higher Mediumship." Not every one trine of the fall of man through Adam." "An attain the lower-the test medium."

who, as a peerless band grasping crea eternity and thus unite earth and tion in a span, see a world in an atom, heaven. The phenomena given through bask in the silvery light of the stars, all such mediums have laid the founda and in silent thought compute and write tion for new thought, broader science and a higher and grander philosophy of their history both in prose and song. and as if to cap the climax, take a peep life By them events or occurrences at man and see in him both god and once thought to be the works of chance goddess, speak his praise in song and in or what is still worse- miracle, caused hought follow him into his future by some unknown but very accommo home—"the ever-green shore," and a dating god or devil, are now known to housand and one other things not to be be the results of natural law. Elements mentioned now: I say, with all these and forces once unknown, or if known grand intellectual achievements now in thought to be useless to man, are now our possession, with the comparative understood and made the obedient serfew, however; cut off, to-day, the phevants to do his will, and, directed by nomenal phase of Spiritualism in all its wisdom are made conducive to his high multifarious forms, and at the close of est enjoyments. By virtue of these phe nomena presented to our senses, not the next generation there would not be a Spiritualist to tell what his grandonly is our immortality proven, but father really believed, unless, per their effects have touched the springs chance, he find it in print. of our inward being, and awakened in

This may seem a sad story to tell, but to consciousness powers and possibil it is better to speak the truth than to ities inherent with us, hitherto un speak falsely. But it is sadder still, if true, that intelligent old Spiritualists known, until we are brought in touch with the realm of the finer forces, and "leave public meetings for want of inthe grand, central, formative principle tellectual attractions." It has not been itself made almost subject to our will the case, as I remember, in any of the or at least, we comprehend something large gatherings where I have attended. of its divine methods of operating, and Let us be natient. can see how atoms are formed into

thinks

molecules, molecules into organisms, or Well, I thought I was ready to close ganisms into conscious thinking beings. my piece, but to-day's Progressive Thinker is just received, and on scanning and these into angels. I don't know about the gods. So let us be patient its pages, I find under the caption, "A Clarion Cry," and over the signature of Charles Nevins some funny and strange sayings. This good brother labor and wait, and by and by we will be able to make a long pull, a pull and a pull altogether, and the vie tory will be ours. Fraternally "Spiritualism is on the down J. H. MENDENHALL. grade," and he wants "the brakes put on." And the first thing to which he Muncle, Ind. calls attention is, the "Desecration of

the Sabbath." Well, this does,I admit, MRS. A. H. LUTHER-THE NOBLE look a little as if there was a "screw loose," somewhere; but I do not see that WORKER.

То the Editor:-In reading the it belongs to Spiritualism. I had said thoughts, ideas and facts which are all I thought necessary on this special point ere I saw his article: but now I published in your "best paper on earth." t occurs to me that Muncie writers must recapitulate and say that, as the language carries with it the idea that have been neglecting their duty and slighting the people at large, by not rethe Sabbath-so-called-is peculiarly a porting to them of the (to us) "Mother of Spiritualism," Mrs. A. H. Luther sacred day, another thought is needed for the brother's instruction. I don't While Mrs. Luther, physically speak knowfrom what source of knowledge he reaches the conclusion. Surely it is not ing, is still weak, her mental force is a most restored, if not quite. Our people the result of logical thinking, nor from oblistened in rapt attention to her guides on the subject, "What is Demanded of servation of any manifestations coming under the laws of nature. And I am Spiritualists," proving that there is de quite sure that a careful reading of the manded of us a higher state of moralworld's religious history will show, as ity, culture, etc., demonstrating to an before stated, that every day of the uncontrovertible fact that the religion

week from Monday to Sunday, incluof Spiritualism is reforming in its very sive, is set apart by some one or other nature, and character. of the seven great religions, as being "The Lord's Day." They each and all, Muncie Society in a body visited Anderson society, Sunday. May 9, and to save one, were so made by ancient pasay they were not entertained would be gan cult, and were set apart for Sun worship. The excepted day-the Chris-tians' "Sabbath," commonly called a slur in good nature; it was your writ ers misfortune to not be there. Those who were there are enthusiastic in their "Sunday," was selected and so-named praise of the Anderson society, and or by Constantine, the blackest-hearted the able discourse of Mr. Perkins, of villain, in all probability, that ever lived Chicago.

on earth, and it was chosen for the one Our society is growing nicely in spin identical purpose as were the other so called "holy days." He called it Sunituality and also in numbers. Our lyceum picnics, Sunday, June 13, day because he was a worshiper of the at Chesterfield Camp grounds, joining Sun, and dedicated it to that great cen-Anderson Lyceum at grounds. tral orb. The whole institution of "Sab-Mrs. (Seery) Hibbitts has returned

H. E. CROSSFIELD,

Statistician, M. S. S.

bath days," "holy days," and "The Lord's days," as viewed in the light of home from a six weeks solourn in the East, Washington, D. C.; Pittsburgh, Christian cult, is but the child of superetc., giving sittings for nearly 2,000 perstitition and crass ignorance. sons, showing that people are seeking And now, as for Spiritualism being on after knowledge and the only issue that demonstrates that life always exists.

the "down grade," allow me to say in kindest feeling that I cannot see how such can be so realized except by those whose brain vibrates in the same direc-

tion. No, my brother, the wheels of No subject can be too sacred to be unevolution do not run backward; any derstood.-Ingersoll.

LIFE IN TWO SPHERES. A Fascinating Work.

The readers of THE PROGRESSIVE THINKER will re-member the slory under the above titlé, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been grafifed. If makes a public ages, in a vise and form like the

time, constant inquiries were made as to its appearing in book form. This wile has now been graifed. In makes a volume of 248 pages, in style and form like the "Convent of the Sacred Heart," with a final-engraved likeness of the surfor on the cover. The scenes of the story alternately shift from earth to the spirit spheres, and the philosophy of Spiritualism, the occupation and modes of life of spiritual beings, are presented in the piessing form of narrative. The following are the chapter litles: Introduction; The following are the chapter litles: Introduction; The House of the Sage; Houngot the Miser; The Low Societies; Hadec; Christmastide in the Spheres of, Light; Christmastide and the Golden Gate; The Un-happy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light: The Society Again Visit Earth; The Forsaken and Despised; Discussion; A Visit to a Distant Globe; Reunion in the Spirit-world; Contentchess Not Goodness; Address of the Sage. It is a book the Spiritualits will be delighted with; a book in which the Investigator will find answers to ever-recuring questions; a book which will interest; the church member, nor repet the most prejudiced. the church member, nor repel the most prejudiced The price in paper is 50 cents; muslin \$1; postpaid



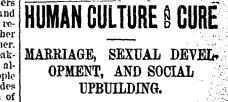
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EATURDAY, JUNE 5, 1897

ECCENTRIC STEPHEN GIRARD. Says an exchange: "A statue of the eccentric Stephen Girard, founder of Girard College, is to be dedicated in Philadelphia during this month [May] His exclusion of the clergy from the college by his will is said to have been vears.' made when he was eighty years of age, during the time of a feud among the Quakers and riots between Catholic factions.'

The clergy want us to believe that the action of the great millionaire, in founding that school for orphans, said now to be worth twenty millions of dollars. and denying to clergymen the privilege made than in the past. of crossing its threshold, was evidence of his eccentricity. It is just as well our readers should know the secret motive which inspired Stephen Girard to exclude the priestly class, whether Protestant or Catholic, from his school

for boys. Girard was born of Catholic parents. at Bordeaux, France, and settled in Philadelphia, where he amassed a forand humiliating." He tells these awful tune. He married a Miss Polly Lum, facts, which it is well enough to think the ceremony, at the instance of his of when churchmen tell of the wonderwife, was performed by an Episcopalful outpourings of the holy spirit: ian clergyman. Business called Girard to cross the ocean and detained him "As for conversions, they were very few, and far less in number than the eighteen months in France, his wife rereports indicated. Out of a certain one maining in charge of the home. It is hundred who signed cards signifying said on his return he learned his wife their desire to lead Christian lives, etc. had been unfaithful to him, and had sixty-four were found to be already been intimate with the clergyman. Of members of white churches, and of the course unhappiness followed and the wife became insane and died in that remaining thirty-six some were members of colored churches, others gave as condition. This experience taught him that a priest could not be trusted howtheir addresses what proved to be va cant lots, while others lived so far from ever high his position, or great his oblithe city they could not be visited; so that, out of the one hundred sought for gations, if a pretty woman was in his reach. Donating much of his wealth to found a college for the education of become a member of any church. Takorphans only, he labored to protect his wards from the blandishments of the ing the whole number who signed the cards, not one in a hundred, it is said. clerical profession; but churchmen, to will become a member of any church.' their eternal shame, have resorted to all sorts of mean expedients to defeat Now what is true of New York, in all the ends of the worthy testator. They probability is equally true of Boston, began by introducing into the college a chaplain who had not been ordained to the ministry, to discharge the prohibited exercises. Then they erected a chapel on the campus, where they hold regular church service, and thus by a pious fraud peculiar to the church they technically fancy they evade the force of the will. Guilty of such damnable iniquities as hese, the gay deceivers inquire: Where are the institutions of learning these. which have been founded by disbe lievers?" The only reply needed: They have been stolen by the church, to carry out that basic principle of their faith mentioned by that distinguished church historian, Mosheim, book 2, chap. 3. spe 16: "It was an act of virtue, to deceive and lie, when by that means the interests of the church might be promoted."

Rev. John Henry Barrows, D. D., of he World's Parliament of Religions, held in Chicago during the great exposition, has just returned from a tour of the world. He gave an address in Rockford, Ilk, on the evening of the 20th ult., on the subject of his extended had the ring of real genius. His "Leravels. The Register-Gazette gave an extended notice of the Doctor's lecture. Here is the substance of one para-

RETURNED FROM INDIA.

twelve large editions in a single year. "You probably know that in India It was he, in the latter work, who gave he cow is a sacred animal. This form to the gifted Thomas Paine the pseudoof idolatry as well as others was amusnym of "Author-Hero of the Revolung at times. I asked one of the learned tion," a title well merited, if we take men what could be worse than crawlinto account the fact that his "Common ing through filth to kiss the tail of a Sense." and his "Crisis" paved the way cow. He said it was a thousand times worse to kill the cow and eat her. They to the Declaration of Independence, and consider the eating of beef as great a his pen it was that first wrote the imsin as we would the breaking of the enmortal words, "The United States of tre ten commandments."

All life is sacred with the Brahman, America." George Lippard was born of Quaker ind we own to an admiration of a people who would rather kiss the tail of a parents in Philadelphia, and though left an orphan in early youth, yet he inherow than murder her. But this love of ited the tenets of his parents, and these gave character to all his voluminous life, even in its lowly forms, because it s an emanation of Deity, is worthy of writings, now mostly out of print. His The Doctor asked how he could behatred of priestcraft and its tyranny is

come a Hindoo, and was told in reply constantly cropping out in his writings. it could not be done; that to be a Hin The following will be found on page 435 of "Washington and His Generals' doo it was necessary to be born a Hin-"Remember-wherever Bigotry has doo. The man of creeds said a Hindoo could become a Christian by being born reared her temples, there has the name again. Such teaching needs a world of faith to make it practical. of God been polluted by the foul lips of Priests. The Hindoo Mother gives her Dr. Barrows gave a home thrust at child to the Gauges in the name of God!

the missionaries in words following: "In a single war-a war that swept "It does not now seem strange to me over Germany and Bohemia—nine million souls went down to one bloody that some of these people have been grave, because their King and his backward about accepting Christianity Priests quarrelled in relation to this when the creeds are made more of than the gospels. The red-faced, bullying Church great question-whether a teacher has not much influence with should have a cross, whether a Preachthese people in teaching the beatitudes which he often does not illustrate. The er should say his prayers in Latin or Dutch! And then, after the war was eachers go from this country and Engover, booted Priests and gowned troop land and meet men of a milder nature, ers, shouted the holy name of God over of a finer fibre and the latter can say with some truth that the Buddhism of a land which could show no fruits other than the graves of nine million the past or the asceticism of the present

is more preferable than the teachings of Christianity, When our missionaries go to the Hindoo they enter a jungle... "In this fair land of the New World the children of the forest were hunted and butchered in the name of God Missionaries are working more and more upon the principle expressed by That name mingled with the blood hound's yell! In this land, helpless wo Bishop Taylor that the "world will be men and aged men were scourged and Christianized if it takes a thousand burnt to death by grim sectarians, who calmly gazed upon the writhing and It is claimed that nearly two thoublackened flesh of their victims, and sand years of continuous effort has shouted Glory to the name of God! Christianized about one-fourth of the "In this name, earth has been deso

GOD.

race. The Buddhists alone are to-day lated ten thousand times, and ten thou more numerous than Christians, and sand times again. In this name the gardens of the world have been transthe Mohammedans are more numerous than either Catholics or Protestants. With these facts a thousand years formed into howling deserts; the heart of man changed into the heart of a won't go very far towards Christianiz-Devil-in this name home has been ing the world unless greater progress is made a Hell: "These things have been done in the

name of God! You may say that they were the work of ignorance, of super stition, of fanaticism, but still that blis-Dr. MacArthur is pastor of the Caltering fact stands out from the brow of vary Baptist Church, New York, and a correspondent of "The Watchman," listory-These things were done in the name of God!. . . Multiply the vic-tims of the French Revolution by ten Boston. In a late letter to his paper he myriads, and they will not make a mole reviewed the grand result of the Moody hill, beside the mountain of victims of revivals in New York during the last Religious bigotry, who have been murwinter. He found them "disappointing dered in the name of GOD."

PHILOSOPHICAL FACTS.

"A coarse, rude man must have coarse, rude conceptions of his Deity, and of all the works of Deity," wrote Rev. C. Chauncey Burr, half a century ago. He added: "The gods of Creetons and Hottentots are fashioned out of the loathsome indolence of their own souls.'

If the postulate is correct, then the converse is true. Learning of the repenting, vascillating, life-destroying and bloody God of the Jews, then we are made acquainted with the savage character of that people. Coming down there was not one who was likely to qualited with the terrible cruelty of on a modified platform of action. Christians during the Middle Ages, and

we are not disappointed to learn of the has survived all the opposition to its shiped. Civilization, to some extent, continually a measurable degree of has reformed the church, but the same prosperity. It seems to be its destiny to



Progressive Thinker.

THE DIVINE PLAN AS INTER- | clined. Conducted along these lines it PRETED AND PUT IN PRACTICE has proved the only successful dollar BY THE PROGRESSIVE THINKER Spiritualist paper-the largest, the most -AN EXCEEDINGLY VALUABLE comprehensive, and the most varied in its make up of reading matter, and can BOOK TO BE GIVEN TO EACH crowd any two of the other dollar Spir-FORTHCOMING SUBSCRIBER itualist papers into its columns. Such THE WAY POINTED OUT TO REa paper cannot from the very nature of things maintain one unylelding LIEVE THE WORLD OF POVERTY status all the time. It has got to be -THE EVILS OF CONTRADICTpliant, ready to adopt new plans, and ORY SPIRIT MESSAGES POINTED be far-reaching and far-seeing in its OUT-THE WAY THE GRANDEST methods and the objects to be attained OF ALL TRUTHS IS CURSED. JOIN IN THE PROCESSION-AN AD-The Progressive Thinker has been dis-VANCE MOVEMENT.

tinguished for its numerous innovations A paper that has met with such un-paralleled success as The Progressive on established usages ever since it was started. In fact, its first issue was an hinker, belongs in a measure to those innovation, announcing that the paper who have contributed to its success. The co-operative plan is here foreshadwould be furnished at one dollar pe year. Editors of papers already estab-lished drew a lopg breath-solemn in its owed. Let the people have benefit to a certain degree, of all enternature-as if sounding the death knell prises which they make a success of the new enterprise. They make the merchant rich; they Its birth was a surprise to everyone

make the publisher prosperous, if he Its very existence from week to week, understands his business; they enrich continued to be a surprise, and the the railroads, and every corporation startling fact that it survived the first owes its entire success to them, and year of its existence proved the greatthey, the people should be considered est surprise of all.

IN THE PROFITS THAT HAVE By and by old established papers, as tonished at the tenacity of life maniaccrued. That is the plan of The Pro fested by The Progressive Thinker, angressive Thinker-to give its readers nounced that they would henceforth follow suit, and be furnished at one dolthose who have contributed to its support, as well as others who wish to join the procession, the benefit of its pros lar per year. But they have either been compelled to reduce their dimensions to perity, thus calling together a grand diminutive size-infantile in proportion army of liberal thinkers who get an or else lose thousands of dollars in the actual profit in what they invest in the

vain effort to keep up with the proces-sion-we started. This is too bad, of WES course, but Spiritualist papers must conform to the strict rules of business. and if had ninnagement at the helm a reduction in size or the loss of money must take place.

LARGEST SPIRITUALIST PAPER. ent editor while temporarily sojourn-From time to time The Progressive ing on the spirit side of life, and its Thinker has made various changes. career in the then future foreshadowed. With only four pages at first, it soon and every prognostication then made broadened into eight magnificent pages, has been fulfilled to the letter. The and is now the largest Spiritualist paper prosperity that has accompanied us is published in the world. Such a paper simply the legitimate result of the patcannot standistill; 'It must continue to ronage we have received from earnest character of that people. Coming down progress along new lines, evolve new to more modern times, and made ac-projects, and place itself occasionally more than given to each one "value re-THE PROGRESSIVE THINKER

target of considerable vituperation.

Our duty is made plain to us

judging of the future by the past."

solutely refused to receive any gifts of

come.

ligation to them, to give-them certain benefits in return for the prosperity character of the God that people wor- very life and existence, and has had which they may, in a measure, have imparted to us. This is one manifestation of the

from the far West through its mighty rivers to the ocean, and then spreads an asylum for some waif, for some poor unfortunate child stranded, and left without any means of support, and thus we could begin with the masses, to ele-vate them to a higher plane, and thus relieve the world of the great tendency to crime now prevailing.

EVOLVE NEW LINES OF WORK. A prosperous Spiritualist paper, in order to keep at the head of the procession, and maintain its position there, must ingeniously devise new lines of work, in order that those who assist in producing its prosperity may receive substantial benefit in more ways than one, and thus feel especially interested in its welfare. But there is always dauger in devising new lines of work, as they may signally fail in striking a responsive chord. The musician introduced to an untried instrument cannot predict with absolute certainty what the note may be when he touches a certain chord, so an experiment along un-tried lines of business, may fail to strike a well merited response.

THE PROGRESSIVE THINKER has arrived at a prominent point in its career-a depot, for example-and in starting therefrom, an untried line of work, for the especial benefit of its subscribers, must be adopted. It proposes as it starts out at the head of the pro cession to distribute to each of its subscribers a most valuable book which has never been sold for less than two dollars. This book will be an actual gift.

A REWARD FOR OUR PROSPERITY As The Progressive Thinker changed the whole status of the Spiritualist press when it was first established compelling other papers to fall to One dollar per year, so now it proposes to lead in another revolution-in another innovation-in another thoroughly well defined plan to benefit Spiritualists and promote the welfare of our glorious cause. We do this as the well merited reward for our prosperity, as a thankoffering, and at the same time with the paramount object in view of enlighten ing the minds of the people.

of Modern Spiritualism is spirit communion. That is its superstructure alone. What is revealed by spirit comthe full munion is quite another subject for discussion and calm consideration. One spirit says re-incarnation is true: another positively denies it.

One spirit says there are animals in spirit life; another emphatically denies the statement.

One spirit says Jupiter is inhabited by an advanced class of people; another says it is a molten mass, and not yet prepared for the advent of the human family. One Spirit says the sun is an electro-

magnet, sending forth its electro-magnetic vibrations to impart warmth to the planets; another says it is in a state f incandescence.

THE STATUS OF THE MOON. When two spirits come to the earth, both apparently wise, one declaring that WE SHARE WITH YOU OUR PROS the moon has passed through the multifarious stages of evolution and is now The Progressive Thinker, as stated bedead, while the other asserts that it is fore, has been measurably prosperous. in the primordial condition, just emerg-The very date of its birth was in a sin ing into a state to adapt it for the adgular manner figured out by the presvent of the human family, it is then

that the scientific mind looks around for an avenue in which to express its pent-up feelings, its longing for the absolute truth, and its disgust at statements so varied and contradictory. THE FABLE OF A HOLLOW EARTH Even one spirit declared through Dr. Sherman that the earth is hollow, and Spiritualists; and though we have that the climate is genial and the soil productive, with cattle and fruit ceived." there still rests upon us an obabundance, and that there is a hole leading thereto from the North Polt. He issued one large book on the subject called the "Hollow Globe." It was fascinating throughout, with a dim show

great reform in the world. Nature's | idea to express the feeling-that silent processes are reciprocal in their action, sensing of the spirit of mortal-of the as illustrated in the water that flows presence of an immortal spirit. Words are but explosions or soundings of thought-vibrations that reach us and over the earth as mist, and is then pre-cipitated as refreshing showers. In carrying out this Divine Plan, every house (owned and paid for) should be higher life through the true medium, and talk to us, tell us of the limitlessness of life, of love, of heaven-that we must earn and merit to possess-this is all in the Divine Plan and can only be sensed.

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Spiritualists are often called upon to answer the question; "Granting all this to be true, what is the good of it?" If naught but the truth had been presented for all these past centuries, regarding the communion with the departed spirits, instead of being smothered down by the dominant power of the animal in man, the advanced condition of the present generation would certainly have been greatly improved on from a spirit-

ual and moral point of view. If all this be true and presented to the world as it is and not as it is "faked" to be; if it could only be presented to the world in its true light, and by moral, intellectual, spiritual mediums, the better and nobler part of humanity would see what good Spiritual-ism is doing. They must see it from their own sphere. On the other hand it comes-in truth-shorn of all semblance of fraud to the lowly, the poor, the out-

cast, the unfortunate, the mother whose sweet and innocent babe has gone on and she sees it not, and tells her it is not dead and in hell because she sinned, but out there where she will soon be, and where she will again clasp its spirit form to her own. Are not these beautiful illuminations grandeur? Are they not good? Are they not emanations from the Great Divine? Are they not in the Divine Plan. Such being the case it is the imperative duty of each one to seriously and with painstaking care try to solve the cause of the gigantic evils in our own ranks and which confront us on all sides, and particulary should it take into consideration one great obstacle in the way of progress, as alluded to above, the startling and uncalled for

CONTRADICTIONS.

The explanation given for these con-tractions is this: "A mere difference of opinion, etc., etc.-a mere difference of opinions as to their being animals in spirit life, when even any intelligent spirit in the spirit realms ought to be able to tell whether animals can be seen there or not! If a million puny mortals visit Lake Michigan, every one will agree that it is a body of water, and there will be positively no difference of opinion thereon. In like manner there should be a unanimity over certain trival matter on the spirit side of life,

but there is not. We might keep on quoting the sayings of the foremost mediums, one contradicting the other, making a medley of assertions for bewildered mortals to dwell upon. Thus we have had the sad spectacle of two mediums in leading positions-both respected and highly esteemed—one at the head of the innerlife department of the Banner of Light and the other at the head of a like de-partment of the Light of Truth, both claiming to be controlled by the spirit, John Pierpont, and each one claiming to be exclusively controlled by him. This was a most pitiable object lesson to every calm reflecting Spiritualist, We allude to these facts, these pitiable contradictions, in order to put in a request for broader and more comprehensive views on the part of Spiritualists to the claims put forth by certain investigations made by adepts in occult subjects. While spiritual communion is grandly true, the endless contradictions stare one in the face and an earnest cry for more light is breathed forth ardently by every thoughtful Spiritualist who has the capacity to see the actual status of our cause. More light! more light! comes from inquiring minds everywhere. Hence The Progressive Thinker, stauding at the head of the procession, as it were, sends forth this signal light, announcing that it will in its attempts to illuminate the minds of Spiritualists, and in harmony with

THE BASIC PRINCIPLE

FIRST INSANE ASYLUMS. "The very first provision in Christian England for the custody and care of lunatics, was made in the Vagrant Act enacted in 1774." So says Rev. R. B. Westbrook, D. D., in his "Girard's Will," p. 124. He continues:

"Official records show that a constable charged 8s. 6d for watching and whip ping a distracted woman."

The same author says: "The first asylum for the insane was established by Mohammedans in the 7th century, and it was seven hundred years later before Christians followed the example through the influence of a plous monk in Spain. It is well to remember these facts and where to find the evidence, when the preachers set up the claim, as they often do that Christianity made the first provision for the insane. Oh, the cheats.

REASON.

'Said John Bovee Dods, in a lecture upwards of fifty years ago on Animal Magnetism, which he said ought to be called "Spiritualism, or Mental Electricity," nublished by Fowlers & Wells. New York, in 1847, a year before the **Rochester knockings:**

"He who cannot reason is a fool: he who dare not reason, is a coward; he who will not reason, is a bigot; but he who can and dare reason is a MAN." The quotation is commended to the consideration of all that class of religionists, in the language of Rev. Warren Skinner, of Vermont, upwards of sixty years ago, "who reason against reason. and give a very good reason why reason is good for nothing."

HOW IS THIS?

An interesting delegate to the postal congress, now in session at Washington, is the postmaster-general of Egypt. He calls himself a Syrian Catholic, says the Chronicle, and was pleased to find in New York City a church of his own faith, and that the service was con

ducted in Arabic, the language his mother had taught him. He says, however, that, although a Christian, he has the greatest respect for the Mohammereligion, and that if the Turks are cruel and fanatical they must be unlike the followers of the same religion in Egypt.

of Chicago, of St. Louis, and of every barbarian God survives. Worse than "Pentecostal season." Rev. Dr. MacArthur does not stop

with these facts, but he continues at length to show that the prosperity of the church is greatly retarded by these emotional exercises.

WELL TO THINK OF.

Mr. Moody is unquestionably a firstclass Mesmerizer. In that department he would excel all others, because of his enrnestness and his powerful physique, and he ought to turn his attention in that direction, and show how the human mind can be manipulated through the action of a more vigorous mind. It may be the evangelist is ignorant of the source of his power, hence credits it to the "Holy Ghost," as did the Fathers to the same influence in the primitive days of the church.

Lovers of the circus, and of athletic sports always enjoy the visits of Moody and others of a like character, to the There is but one drawback to eity. their enjoyment-they cannot give way to that boisterous mirth which the say ings and doings of the clown in the ring always provoke, because custom has the place around as sacred where the antics of the revivalist are performed.

AN OLD-TIME REVIVAL MEETING. Mrs. Frances Trollope, an English

traveler and author, visited this country in 1827. She ascended the Mississippi and Ohio to Cincinnati, and there described an old-time revival meeting, which she witnessed. Of the preacher she wrote:

"His prayer was extravagantly ve hement and offensively familiar in expression. The sermon had considerable eloquence, but of a frightful kind. The preacher described, with ghastly minuteness, the last feeble, failing moments of human life, and then the gradual progress of decay after death, which he followed loathsomely. Suddenly changing his tone, which had been that of sober, accurate description. into the shrill voice of horror, he bent forward his head as if to gaze on some object beneath the pulpit. The preacher made known to us what he saw in the nit that seemed to open before him. No mage that fire, flame, brimstone, molt en lead or red hot pincers could supply, with flesh, nerves and sinews quivering

under them was omitted. The perspira tion ran in streams from his face, his eyes rolled, his lips were covered with foam. Every upturned face was white and horror-struck."

And so on through a ranting, shriek-ing scene full of emotion wrought to the highest pitch. It impressed this English woman deeply and unpleasant. ly. In another place in her book she describes a camp-meeting in the backwoods of Indiana, away back in the early '30s, which beats the "revival" as a piece of description of emotions wrought to a high pitch by religion.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office. For sale at this office.

make Spiritualists "boil" occasionally, other city wherein Moody labored for a all, that God who required the sacrifice knowing that stagnation means death. and which if adopted in every branch When it exposed the "inwardness" or of business would introduce the millenof his own Son as an atonement for the

sins of the people, is still worshiped as bad management of the camp-meeting nium dawn into the world. the ever-living Father of all humanity. held here, what a "howl" was raised The clergy, some of them at least, against it, the indebtedness would be are trying to give us better conceptions haid, it was assured; but bills amountof the Infinite; but the church generally ing to over \$4,000 are still floating

around. Workmen were cheated out of cling to the old Jew God who converted the rivers of Egypt and all its waters their just dues; goods bought were never paid for, and the whole thing into blood; covered all the land, houses, bed-chambers and beds with frogs; con presented a disgraceful object lesson, which Sniritualists should keep in verted all the dust into lice: let loose innumerable swarms of flies; destroyed mind. Threatening letters were written all the cattle; afflicted the people with us; denunciations long and loud were bolls: rained down hail upon man and hurled against us. Notwithstanding all beast and herb; then mingled fire with this we still survive, and every thoughtthe hail, and destroyed all vegetation; ful Spiritualist now endorses the cours afterwards let loose his locusts; turned we pursued. on his darkness; then slew all the first WHO CAN ESCAPE BLAME OR CENSURE.

born in the land, and all this after the manner of a rude boy who had the pow er, to annoy Pharaoh and his people. We need in this age a God less nuerile than was the one Moses is alleged to hat? Every public man who does his have made known to the Jews. The duty fearlessly, conscientiously and ized. best and most learned of our race must necessarily form but a feeble concepcongressman or senator who receives no

tion of Infinite Wisdom, Power and Goodness. THREE MONTHS FOR 15 CENTS. The standing offer we have had in The Progressive Thinker to send the



And Delegate Convention

Of the Spiritualists of Illinois, Will be held in Chicago, June 18th, 19th and 20th, under the auspices of the National Spiritualists' Association (place of meeting in next week's paper). Local societies will please take notice and send representatives: whether they belong to the N. S. A. or not they will be welcome. Let Illinois fall into line along with California, Texas, New York, Ohlo, and other States. Let us make this the grandest meeting ever held in the West in our Glorious Cause. Address all communications to Cora L. V Richmond, vice-president, National Spiritualists' Association, 3802 Ridge ave-

nue, Rogers Park, Chicago, Ill. Mrs. Cora L. V. Richmond closed the regular services of the Church of the Soul Sunday, May 30th; she will speak in Sturgis, Mich., June 12 and 13, on the

occasion of the Fortieth Anniversay of the society in that place. She was present at the opening of the Church in that place on that year (one of the first dedicated to Spiritualism and Liberal Thought). Mrs. Richmond will remain in and around Chicago until about June 30th, as she takes charge of the Grand Mass Meeting to be held in this city, June 18. 19 and 20.

"Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other im portant volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. HIGHER ANGELIC LIFE.

PERITY.

or in other words, the plan by which the one prospered returns assistance to those who made his prosperity possible by their patronage, now receives full recognition on the part of The Progres sive Thinker. Its present status makes its power for good, if directed in the right channel, very far-reaching and comprehensive, and promotive of most beneficial results. True, if the fire is to continue to warm you on a very cold day, it certainly must be replenished from time to time with the material re quired for that purpose. So if a paper s to continue in its benign purpose of doing good, its coffers, too, must be re-We have been criticised, and even plenished, and in being replenished a cursed for doing what conscience de re-actionary influence blesses those fined as our plain duty; but what of who participate in the act, by a return

of a certain part of the prosperity realcandidly has that to contend with. Our THE DIVINE PLAN ELUCIDATED. The Divine Plan is to do all that criticism or censure from his constitus possible for others: and though your ents is a mere ninny. A mayor or a generosity may be imparted to the incovernor who is not favored by the twograte, and though you may warm a huedged swords of political, religious and man serpent by your fireside, who may social reformers is unworthy of the exwhen restored to full life turn and bite alted position. Much less can an indeyou, yet the principle actuating you is pendent conscientious editor please all no less divine, no less noble, with an impulse in it to raise the race to a his constituents, his thousands of philosophical readers, by a straightforhigher plane, if it be possible to be acward, unswerving course, in the purcomplished.

suit of even the highest aim by which The masses can only be elevated man was ever inspired-that of workthrough the instrumentality of this Diing the greatest possible good to the greatest number of his fellows-receivvine Plan. The Vanderbilts owe their unparalleled prosperity, their immense ing and dispensing the most ennobling, wealth, their commanding social most uplifting and spiritually advanc-ing knowledge of this grand world of fluence, their ability to have palatial residences, the magnificent sailing yachts, and all the accessories to dis ours and not become the receptacle or play that art can invent, to the people whose money has flowed into their coffers as they ride on their railroads or has long been our pride to know that pay the interest on their bonds. The the right will eventually win, and that Divine Plan demands a return to the alone inspires us to push forward in the people, in some manner, for their beneadvancement of the highest impulses of fit, of at least one-half of their collossal man-education into right living, right fortunes. This Divine Plan is inaugu thinking here, and to the best aims for rated only in a small way by us at presthe highest possibilities in the life to ent by furnishing a few whom luck has not favored, with temporary assistance

FRIEND OF HONEST MEDIUMS. from day to day; by adopting one home The Progressive Thinker has been all less little girl and educating her, and the time the friend of honest mediums, developing her into beautiful womanbut always opposed to shams, tricksters hood, and making her as happy as one and frauds. Had it not been for its can well be. This is the Divine Plan but always opposed to shams, tricksters

persistent, unswerving influence there put in operation in a small way, with would have been a law on the statute limited means, and which if carried out books of this State abridging the by others, there would be no tramps. no homeless waifs, no suffering among rights of every medium living within ts limits. It was mainly instrumental the poor, no beggars and the millenin defeating another odious law in nium dawn would commence at once. Ohio. THIS DIVINE PLAN.

A STARTLING INNOVATION. could not have been inaugurated even

As stated above the starting of The on this diminutive scale, without a certain degree of prosperity accompany-ing us. The residents of Chicago who Progressive Thinker was an innovation on established usages. The Spiritualist papers were furnished at \$2.50 a year, know us will tell you that we are a busy and the ushering into existence of The man, ever at work, ever arranging our Progressive Thinker at one dollar per business so that the Divine Plan can be year was a great surprise to everybody more fully inaugurated, more fully be It did not beg; it did not try to foist brought into play. The lazy man has bonds upon a long-suffering public; it never any tendency to be a philanthrodid not try to raise money by selling pist, and from the very nature of his make-up he could not adopt the Divine stock. It was started on purely business principles, as a person would start Plan in his methods of life. Ceaseless a dry goods or grocery store, and ab activity during the time not devoted to

THIS CO-OPERATIVE PLAN, him, and it was not until lying on his dying bed that he realized the most stupendous falsehoods that had ever been fabricated, and he passed away a broken-hearted man-a poor deluded mortal, animated by a heartless illusion. JESUS OF NAZARETH.

Take, for example, Jesus of Nazareth and see how the spirits engage in bitter altercations over his very existence some denying it, others affirming it while others claim to have Jesus as a controlling guide. Here we have a medley indeed; even worse than an orlinary medley, it is, confusion confused!—bewilderingly so in every sense of the word! The fact that a spirit who talked eloquently, beautifully, pathetcally through a physical medium of this city, and by virtue thereof swindled an

estimable lady out of \$2,000; the fact that hundreds have been misled in like manner, affords an object lesson for advanced Spiritualists to consider. But it is useless to go further in pointing out the perversions of a grand truth which are coming through the very portals of heaven

There are several lives of Jesus, already written under the instruction of spirits, and which are contradictory in almost every respect, and hence wholly worthless as authority and in no wis do they subserve the truth. Not only that but to top the climax of extreme absurdity and folly, advanced spirits come to earth and deny that such a per-

son as Jesus ever existed. Here we stand as Spiritualists, the custodian of in. a grand truth, yet perverted in a hundred different ways by tricksters and frauds among mortals, and by the multitude of contradictions on simple minor things by spirits claiming to be ad-vanced. Thus it has come to that point amidst this endless contradiction and confusion that a work dictated by spirits cannot under any circumstances be considered as absolute authority.

DR. NASON'S WORK. Dr. Nason of this city was regarded

as a most remarkable medium. The spirits wrote a book through him in an unknown language, and it was trans-lated by Dr. Cooper of Ohio. It is chockful of glaring absurdities, contra dicting every other spiritualistic writer on the theories of Evolution. It is in parallel with the Arabian Nights and other fictions, and is the broad guaged road that leads to confusion and griev-ous perplexities. We have had various inquiries for this book, but have invariably returned an answer: "It i simply genuine trash-nothing else!"

THE GRANDEUR OF SPIRITUALISM Outside of these plain and palpable facts enumerated, there is a residuum of unvarnished truth, that brings peace satisfaction and harmony to many seel ing souls. Spirit communion is true. The loving messages that come through the well developed medium are a bene-diction, a blessing, a never-ending source of joy, and they bring immor-tal life more fully to light. It display the fear of death; it removes the dread of that great change. It comes as a healing balm to weary souls seeking for the presence of spirit friends. sleep seems to be absolutely essential Words are inadequate to clothe the giving each subscriber the advantage of money from those benevolently in to those who are inaugurating any

Divine Plan heretofore allu plausibility. Prof. Lyon, of Adrian give to its readers an exceedingly Michigan, a very intelligent gentleman,

SUGGESTIVE OCCULT WORK was to lead the way to this beautiful undiscovered world, and to keep his -actually give it to them on conditions spirits up, marvelous tales were told that each one can easily comply with. Realizing the above bold contradictions we assert that we stand on the very THRESHOLD OF A GREAT MYS-TERY.

a great mystery explained in so many different ways that it becomes more mysterious until the human mind cries plaintively for more light! more light! Under these deplorable circumstances are you still intending to go it blindlyto move along in a thoughtless manner without any regard for these immense stumbling blocks which confront you, which stand in the way of every honest investigator, indicating impending danger at every movement!

Only the imbecile will close his eyes to these dangers, so nobly pointed out by Charles Dawbarn, one of the leading philosophical minds in these United States, and published in The Progressive Thinker of late date.

BUT WHAT THE REMEDY?

It lies partly in occult investigation outside of what may be considered technically as the spiritual domain, as well as within our own ranks Great truths come from the spirit-world in fragments. The adepts of India, the Dervishes, remote African tribes, the Indians, and other sources too numerous to mention, convey fragments of great truths to the mortals of earth. With these facts in view we got permission from that great author, seer and lecturer.

MRS. EMMA HARDINGE BRITTEN, of England to republish "Ghost Land." a most remarkable occult work that impinges at all times on Spiritualism, and presents an explanation of many of the difficult problems that now confront the thinking, painstaking investigating mind. Mrs. Britten vonches most emphatically for its entire truthfulness, and coming with her full endorsement, it should have, and will have, a wide circulation. It will be sent forth as a gift, on conditions hereafter named to every subscriber of The Progressive Thinker.

DESCRIPTION OF THE BOOK.

"Ghost Land," contains about 400 pages. It is neatly printed on first-class quality of paper, and bound in cloth in exquisite style; in fact but very few books to-day are so neatly and substantially gotten up, and yet it is to be sent forth as a gift. It will be an orna-ment to any center table, and its contents will be perused with avidity by all reflective minds, however much they may dissent from some of the opinions presented.

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sailing

LOVE.

purpose.

find them.

Christ."

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Scripture.

our position and prosperity. This is to a costly experiment, and is based on the thought that our subscription list will increase to an extent to partly compensate us for the great expense we will incur, and enable us to carry out same method each year, thus instituting the Divine Plan, heretofore alluded to in our business.

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NEW BOOKS.

After Her Death. The Story of a Summer. By the author of "The World Beautiful," and "From Dreamland Sent."

If one were to characterize this as th beautiful memento of a beautiful spirit, written by another beautiful spirit, it would not improperly express the spir-itual quality of this beautiful offering to the memory of Kate Field, by her friend, Lilian Whiting. These kindred spirits met andmingled

on the finer spiritual plane ere Miss Field passed beyond the grosser envi-ronments of the fleshly habitation, and as spirits they meet and mingle still, and hold sweet communion and enjoy their wonted interchange of beautifu spiritual thought on the planes of spir itual exaltation.

To the spiritual-minded there is an intense and pure satisfaction and enjoy-ment in following Miss Whiting in her spiritual flights; her fine, clear, intuitive perception of the finer truths that fleck heavens of spiritual science, seems, indeed-and undoubtedly is-the blessed result of high inspiration co-working harmoniously with her own native gift of spirituality, cultivated as it has been by her own habits, mental leanings and choices. Her delight-her life-is to walk in the fields and gardens of spiritual existence, move lovingly among the flowers, inhale and exhale their fragrance, and impart to the world that is ready to receive thereof, the riches of her spiritual discoverings.

Blessed indeed are those who are able to receive and appreciate and spiritual-ly appropriate the fragrant blessings she gathers and offers with profuse generosity to all.

A more beautiful votive offering to an arisen friend could hardly be imagined than this volume. The reader, the author and the arisen spirit-are to be congratulated.

The price of this work is \$1, and it is for sale at the office of The Progressive Thinker.

LAKE PLEASANT, MASS. The circulars for the season of 1897 owing to a delay in furnishing the cut for the first page, were not printed till May 31, but are now ready for distribution, and will be mailed to friends as rapidly as possible. We are pleased to announce that the N. Y. N. H. & H. R R. will issue round trip excursion tickets to Lake Pleasant from New York City for \$5.55. These tickets will go on sale July 10, and can be used for return trip till September 10. The excursion



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A SPIRITUAL VIEW. Where there is no vision the people perish," One of the best things ever said by

the Apostle Paul was in his defense be-With Marked Passages of fore King Agrippa; after his conver-sion: When he had told how Jesus appeared to him and commissioned him to preach in his name, he said: "Wherefore, O King Agrippa, I was not dis-THE BIBLEGOD-JESUS VS. MOSES obedient unto the heavenly vision." -KILLING WITCHES-GOD IS I will close with another marked pas-

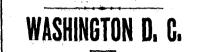
sage in an epistle of this same Apostle Paul: "Quench not the spirit. Despise To the Editor:-It may be that I favor not prophesyings. Prove all things; the Bible more than Spiritualists gen-erally and your learned correspondents hold fast that which is good. Abstain from all appearance of evil. And the in particular do. The reason of this will very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless be found in the fact that while I was taught to receive the whole book as a transcript of the will of God, as the rule of life for mankind; yet being constituunto the coming of our Lord Jesus tionally eclectic I selected those pas-sages that suited my religious ideas, Christ.'

leaving everything which I considered local or provincial to their legitimate and loving disciple John, without which this journal would not be complete. He says: "Beloved, let us love one onother; for love is of God; and every one that The ceremonial law is not suited to this age, and is therefore obsolete. If loveth is born of God and knoweth God. you saw my well-thumbed old volume containing the Old and New Testament, He that loveth not knoweth not God

you would see many a beautiful pas-sage marked for ready reference, be-cause they contain excellent moral and This is my God whom I love and worspiritual lessons, not excelled any-where; and it was because of their inmother when I was gestated in her womb, as he did over the mother of Jesus. Therefore He is my Father, and Jesus is my brother, and my savior, trinsic moral and spiritual excellence, too, because he taught me these truths. Fear was a prominent factor in the worship of the Bible God, and his serv-

ant David said: "The fear of the Lord is the beginning of wisdom." But fear had no place in the higher spiritual religion taught by John, for he says: "There is no fear in love, for perfect love casteth out fear, because fear hath

torment. He that feareth is not made perfect in love." And Paul says: "Now abideth Faith, Hope, Love; but the greatest of these is Love." Here is progress. Here is true Spiritualismthe religion to which I have devoted my life and expect to carry with me to the great beyond where love is the supreme R. NEELY. law.



exalt no class of human beings above another, therefore want no reverends to fear, nor bow to in humble submission

MARK TWAIN'S MUMMY-ENCOUR-AGING PROSPECTS.

seeth him not neither knoweth him; but Mrs. Hibbits, the trumpet medium, ve know him for he dwelleth with you has convinced a host of people of the fact of spirit return, during the past All true Spiritualists realize this blessing and know the truthfulness of year in this town. Mr. P. L. O. A. Keeler is in town for this other marked passage "The fruit of

the spirit is love, joy, peace, long suf-fering, gentleness, goodness, faith, meckness, temperance." a few weeks. He will go from here to Lily Dale sometime in June. Mr. McCreery, the well known poet, These with numerous other similar

These with numerous other similar recently delivered a new lecture to a passages which were to me the savor large audience, on "An Hour with a Tramp," of life are what makes me love the Hon. Warren Smith, of Nashville,

I confess I do not sympathize with Tenn., has accomplished a good work those who try to argue Jesus the Christ out of history into the realm of mytholhere recently; he has delivered some vigorous addresses. He is a sturdy Spiritualist and should be given a ogy. The spiritual principles, which I could quote to any extent, are enough to satisfy me regardless of a personalchance to be heard in other places. Every one regretted that Mrs. Colby ity; yet perhaps it was well that I, too, Luther did not sufficiently recover her health to respond to a unauimous call passed through an ordeal of doubt on account of the naucity of evidence outfor her to speak in Washington the Sun-

side of the New "Testament, that I might rely more on the principles. Let days of May. Rev. Hugh Johnson, of the Metropolme quote another, passage which I itan M. E. Church, relieved his mind marked as bearing on private and per-sonal judgment, where Jesus says: recently by preaching a sermon on Spir itualism. I trust the said sermon did "Why even of yourselves judge ye not what is right?" This is a predicate of not leave a bad taste in his mouth; should suppose, however, that he would the fact that our own reason is the final have to use a tooth brush and "Qt. Sf." judge of right and wrong Having stated my respect for the of castile soap often for several days, or a solution of carbolic acid, to eradi-Bible and my reason found, I will not cate the effect of using such language be suspected of unfriendliness to it as he used to express his views. This when I ask: Who was the God of the | was an evening sermon; on the morning Bible, more particularly the Old Testa-ment? and why did he command that witches, and all who had familiar spir-gentleman is respectfully submitted to

ligious gown. Why should a well-paid clergyman travel upon half-fare, when a half-paid working man or woman must pay full fare? It is our duty to live the ethics of Spiritualism, and de-mand "equal rights for all and special its, and Sabbath-breakers and vile per- the Theosophists as antiquated enough snould be put to death? And why have quarlan societies are hereby notified Christians differentiated witchcraft that Mark Twain's Mummy is no longer from the rest of these crimes and exe-cuted the old Ribbe lawseners in the second state of the s sons guilty of certain obscene practices, to be investigated by them. All antiprivileges for none." It is urged that so long all orthodox ministers receive halftualist speakers and rates cuted the old Bible law against it longer than against the other criminals con-Hugh Johnson. Brother Johnson "bediums should also receive them. The question at once arises should Spiritualleves in the Book from kiver to kiver, ists be a party to a wrong because orbut he must fight Spiritualism." thodox ministers are? This question The Annual Meeting of the First Aswould settle itself if Spiritualists would be more just to their sporters, and give them living wages, with long term en-gagements. Under the present starvasociation was held on the evening of the 18th. Election of officers resulted as follows: President, F. A. Wood; vice-president, it comprehended all life, power, truth, President, F. A. Wood; vice-president, justice, goodness, love and wisdom; and J. V. McIutyre; secretary, Linus Squire; tion system a spiritualistic worker feels quite justified in accepting half-fare

ORDINATION. THE BANNER OF LIGHT IS IN

In our last issue, the President and

Secretary of the National Spiritualists

Association gave notice that the sub-

ect of ordination had again come to

visers, and exempted them from jury

duty. Under these reservations a long

train of evils has grown up through the

influence of this privileged class. Some

Spiritualist speakers and mediums have

begun to yearn for the perquisites sup-

posed to be attached to the position of

a minister of the gospel. We deplore

this tendency, and enter our solemn

protest against it. The title "Rev." has many attractions

for some of our Spiritualists, but we fail to see why it should. It has abso-

lutely no meaning under existing con

ditions, and is, therefore, entirely su

perfluous. Under ecclesiastical law i

indicated something, and made the indi

This invidious distinction on the part

of the law has done more to foster the

development of the caste system in this

country than any other one cause, with the possible exception of class legisla-

protest against every tendency in so-ciety to make caste distinctions between

human beings of equal intelligence and

Many speakers and mediums desire

ordination for the sole object of obtain-

ing half-rates upon railroads. The rail

road authorities recognize this fact.

and have tried to obviate it by the

adoption of a series of stringent, yet

eminently just rules, that guard them

from all kinds of imposition in this di-

rection. The fact of ordination carries

with it no right to half-rates whatever.

The ordained party must present evi

dence of such a character as will prove

him or her to be a regular settled

speaker, or recognized missionary, un

der salary from some State or National

body. Other safeguards are also placed around the privilege of half-rates that

serve to protect railroads from imposi-

tion on the part of those who feel that it is morally right to get the best of a

corporation under any circumstances.

The Banner fails to see why one per

son should travel at a lesser rate of

fare than another simply because he

has a title, or wears a clerical or re-

sade to this end should be at once in

nent of laws forbidding special privi

the rite of ordination in all denomina

should be overthrown, and ordination

is one of its main props. Abolish it, and

A SONG.

Which first had bathed a bank o

-Banner of Light.

humanity will be greatly blessed

ers,

song

flowers.

As Spiritualists, it is our duty to

to their religious wills.

tion.

moral worth.

LED TO THE LIGHT. LINE WITH THE PROGRESSIVE THINKER IN RESISTING THE EN-CROACHMENT OF FRAUD.

A Thrilling, Psychological Story of Evangelia zation and Free Thought. It is to Protesta antism what the "Scorets of the Con-vent" is to Catholicism.

HERESY,

BY HUDSON TUTTLE.

Dif hours of the revision of the contrast of the contrast of the contrast of the revision of the revision of the contrast of the contrast of the revision of the contrast of t

THE MEDIUMISTIC

Experiences of John Brown, The Medium of the Rockies, with an introduction by

PROF. J. S. LOVELAND. This book should be in the hands of every one inter ted in Spiritualism. This book should be in the hands of every one inter ested in Spiritualism. Chapter I, Notoricity; Early Mediumship. Chapter 2, The Heavenly Mansion. Chapter 3, Removal 6 California; Return of His Guide. Chapter 4, Remark able Tests. Chapter 5, His Work as a Healer. Chapter et e, Leaves the Body. Chapter 7, Visit to the Spirit Land. Chapter 8, Methods Used by Spirits to Commu-nicate; How to Conduct a Circle. Chapter 9, Miscol inanous Articles. Chapter 10, A. Strange Experience, thapter 11, Remarkable Manifestation of Spirit Poy-er. Chapter 12, New Experiences—Illustrative of Prophetic Visions. Chapter 13, The First Bresk in the Atlantic Cable Shown to John Brown. Chapter 14, Unseen Opposition. Chapter 14, Ola-podrida. For sale at this office. Heavy paper cover, price 56 conts.



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BIBLICAL SPIRITUALISM ... OR ...

A CONCORDANCE

To the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism;

Together with a brief history of the origin of many of the important books of the Bible

BY MOSES HULL.

Much that is in this book appeared in an abridged form in a series of bins full pages of Tug Pinogarss; ivx Tillxkgh. These articles were prepared at the call of hundreds of Spiritualists who feit the need of some kind of document for ready reference. They only seemed to what the appetite for more; hence the publication of this work. The author, Moses Hull, has written many volumes on Spiritualisticit and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says: "Hoping that this book will serve to lead the people out of the wilderness of doubt and despir; and that when Spiritualism shall have wrested the Bibbe from its 'sanctified' enemies, it will not 'enk's' it, but will use it to batter down the will of Christian supersi-tion and ignorance. I send it out on its errad of en-lightenment with the humble prayer that it will prove a divine benediction to every reader." The Royclo.Dignl. or Biblical Spiritualism contains 839 pages, beautifully printed on good paper. contains a full-page portrail of the author and is handsomely bound in cloth. Every Spiritualist should have this work. PRICE \$1. FOR SALE AT THIS OFFICE, PRICE SI. FOR SALE AT THIS OFFICE.

the front, and was demanding the attention of the executive officers of the national body. Our readers will re-member that the National Spiritualists' Association ordains no one to the ministry of Spiritualism. This is one of the wisest provisions in its rules, and it would be a good thing for Spiritualism f every State and local society would follow its praiseworthy example. Or-dination has become a serious menace to the progress of pure Spiritualism, and summary measures are necessary

Let me add another from the beloved to check a practice at once dangerous in itself and pernicious in its influence. The separation of Church and State

for GOD IS LOVE." endered all ecclesiastical ordination obship. I did not make him, either. He was before me. He brooded over my solete, but the civil law did not go far enough in dealing with this question. It divested the Church of all authority in the affairs of State, yet reserved to the clergy the right to solemnize marriage, to attend funerals, to enter pris-ons and reformatories as spiritual ad-

and not because they were in the Bible, that I loved them, for I do the same with all similar passages wherever I I like Jesus better than Moses because his precepts are more spiritual and better adapted to this age of the world. "The law was given by Moses,

but grace and truth came by Jesus I remember the first passage I marked was: "Seek first the kingdom of God

and his righteousness," etc. I was young and starting out in life at that time, and made this my motto. I knew then intuitively what our philosophy teaches now, that the kingdom of God is a condition, not a locality; therefore

I believed this precept to be practicable. My limits will allow me only to refer to a few of these passages. Jesus says: "Ye shall know the truth Again, "The kingdom of God is within you." And, "If ye love me, keep my commandments, and I will pray the Father and he shall give you another comforter that he may abide with you

Interesting Items of Spiritualistic News.

ticket from Boston to Lake Pleasant and return on the Fitchburg R. R. are now on sale for \$3.75. The grounds have been cleaned, the

boats have been put in thorough repair, painted, and are on the lake. The band stand, speaker's stand, swings pavilion and station are being newly painted, and the water is being pumped daily for use of the forty families alon the grounds. ready

On June 5, a union picnic will be held at the lake by the Sunday Schools of Greenfield. The dancing pavilion has been rented to Prof. E. A. Gibson of Malboro. Many arrivals have opened their cot-

tages and are busy in beautifying their grounds. The noise of hammer and saw is heard every where. Mrs. Reed has bought and thoroughly repaired the Johnson cottage on 9th avenue. Mrs. B. F. Brown has built a new cottage on Montague street, and two new cottages are being put up on the Highlands. Mr. Hammond has erected a new cottage on one of the Smith lots. I am receiving calls daily for cottages, and it is hard to supply the demand. If those desiring to let their cottages will communicate with me as to prices, etc., I will assist them. The Directors met at Greenfield June 15, and directed D. P. Barber to make all necessary repairs on the grounds and buildings of the association and under his renovations they are assuming a handsome appearance. For circulars or information as to cottages, tents, etc., address the clerk with stamp. The New England Spiritualists Camp-Meeting Association wishes to thank those papers which have assisted it so materially in publishing its notices. ALBERT P. BLINN, Clerk.

JOSH DISCUSSES RAYS.

Jeewhilikee! What's this I hear Abaout a new machine As takes a picter right thro' wood. Er anythin' 'atween! Jumpin' beeswax! If that's so We'll fool 'em green goods chaps, 'N' photygraf their satchels while They's playin' us fer yaps.

Jeewhilikee! From all I hear Abaout them there X-rays. 'Ain't no excuse no more for folks Say as how we's jays-Fer when th' bunco gent comes round All dressed up in his best, We press the butin' 'n,' b'gosh! Them X-rays does th' rest.

Jeewhilikee! Expect to see 'Fore very many days Th' summer boarders, one an' all, 'L have them goldarn rays; 'N' if they do- 'tarnation cats! 'N' photygraf the pie-Jewhilikee, b'gosh! not one 'L stop to say good-bye!

George V. Hobart, AN ELECTRIC-LIGHT POLE.

O boughless tree, that bars the sky, All naked, grim, and stark, Your blossoms, in a hundred homes, Bloom out and light the dark! -Ann Devoore,

"Human Culture and Cure. Part First. The Philosophy of Cure. (In-cluding Methods and Instruments)." By E. D. Babbitt, M. D.; LL. D. A very in-structive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

THE ANGEL OF MORNING-ENVIRONED IN AN ATMOSPHERE OF FIRE-MIST-THE POTENTIAL TOUCH OF FORCE. 283-296

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۰. ...

What the Author Says of Himselfand Ghost Land,

We herewith append a few paragraphs from the author's own pen as a mere sample of the beginning of this grand work and to assist our readers in prejudging, or psychometrization. This is a book that in every way will speak for itself-will commend itself to the careful study of the student in the many and varied phases of spiritual philosophy.

THE AUTHOR'S DISLIKE FOR FICTION. . 4 . 11

For many reasons unnecessary to detail, I have a special dislike to tales of fiction. Life is all too real, too thoroughly momentous, to be travestled by fictional representations. Truth appeals to the consciousness of true natures with much more earnestness than fletion; and Spiritualistic narratives in particular, as pointing the way on a new path of discovery, and one wherein the eternal interests of the race are concerned, are simply degraded by fictional contrivances. Even the too common tendency to exaggerate the marvels of Spiritualistic phenomena should be carefully avoided, for the sake of arriving at the heart of truths so important and unfamiliar as those which relate to the spiritual side of man's nature.

It is with these reverential views that I enter upon the task of narrating my singular and exceptional experiences. The only departure I have permitted myself to make from the line of/stern and ungarbled fact is in relation to my own identity and that of the persons associated with me. My reasons for sup-pressing my real name, and in every possible way veiling the identity of those connected with me, are imperative, and if fully understood would be fully appreciated. In all other respects I am about to enter upon a candid history of myself, so far as I am connected with the incidents I am required to detail.

My father was a Hungarian nobleman, but having deemed himself wronged by the ruling government of his country, he virtually renounced it, and being connected on the mother's side with the most powerful native princes of In-dia, from whom he received tempting offers of military and official distinction, he determined to prepare himself for his new career by the requisite course of study in England; hence, the belief very generally prevailed that he was an English officer, an opinion strengthened by the fact that for many years he abandoned his tille, and substituted for the rank which he had once held in his retire counter that which was to him far more honorable. Namely, a military native country that which was to him far more honorable, namely, a military distinction won on the battle-fields of India by services of the most extraordinary gallantry.

than against the other criminals condemned by the same law? My first idea of God was that of a great being resembling man in a moral and spiritual sense, but infinite in all the attributes of his nature. This Idea grew with my growth until

forever; even the spirit of truth whom the world cannot receive because it

and that shall be in you."

Bible.

with Emerson, I called him "the Soul of the Universe.' But I feel astonished that the greater the minds I inquire of for a definition of what God is, the less they claim to know about him. And yet to not know

God, is, according to the Bible, the worst thing one can be guilty of. In a previous study I came to the con-clusion that my ideal God would not command all that the God of the Bible commanded. In answer to my question a friend said: "God is to you whatever you think he is." Then I began to think we were no better than the heathen who made their gods, unless we made ours better. Apropos of this subject, some one reverses the poet's words:

"An honest man's the noblest work of God."

to make them read: "An honest God's the noblest work of man.

Jesus shows his superior wisdom in speaking of the little ones who beleved in him, giving as a reason why they should not be offended: "For I say unto you that in heaven their angels do always behold the face of my Father." These angels are none other than the familiar spirits or guardian angels who go with every individual through life; generally unperceived except in the case of prophets and spirit mediums, who by the help of these spirit guides do their spiritual work.

The error of the Mosaic law, as it ap-pears to me, was putting all who had familiar spirits on a level with those called witches who used their hypnotic power for evil purposes; and killing them indiscriminately. The woman of Endor had a familiar spirit and was liable to death under the law, yet she was a good, honest woman and gave Spirit Samuel's message to Saul as

truthfully and well as Samuel himself did in earth-life. The God of Abraham, Isaac and Jacob was their spirit guardian, for Jacob calls him "God, and the angel who redeemed him from all evil." If I cannot gain any more light on this subject by this inquiry, I hope to have impressed some minds with a higher sense of the importance of the Bible as a factor in the religious liter-

ature of the world. I do not claim perfection for the Bible, for no book coming through hu-man instrumentality, as it did, could be bsolutely true and perfect. Neither do think it unworthy of notice, as the assages I have quoted fully prove to the satisfaction of any spirituallyninded person.

If I have any hobby, it is growth and rogress, in accordance with the law of olution. .

Wherever there is life there is rowth; and if the divine life is allowed Stanton's usual trenchant style. For sale at this office. Price 10 cents. rowth; and if the divine life is allowed heavenly vision, I see no reason why man may not outgrow and render obso-

treasurer, Henry Steinberg. Directors Miss M. Flagler, Mr. G. S. Clendaniel tickets. But he will gladly yield them when the people employing him give Mrs. M. L. Willis, Mr. Haddaway, Mr. him enough to eat, and cash enough to decently clothe himself. Another feature of the ordination question is its indiscriminate applica-Hamilton. Delegates, N. S. A. Conven-tion: T. J. Mayer, M. C. Edson, J. V.

McIntyre, Alternates: F. A. Wood, Walter Clendaniel, Miss Bertha Julibn. Washington Social and Parliamentary tion to all classes of people. Some societies have ordained hundreds of peo-Club will close its successful season's ple, many of whom could neither read work with a social at the residence of nor write, while others are graduates Mr. J. V. McIntyre, President I C. 1. of the penitentiary or on their way Evans is receiving many congratula there. Keepers of houses of ill-fame, of tions on his efficient management of this liquor saloons and brothels have also been "ordained" to the Spiritualist mininstitution. If every society would have an auxiliary for the study of parlia-mentary law, the methods of conductistry, and sent out to reform (?) the world! Is it not time to cry a halt upon this pernicious and criminal practice? ing the business meetings of some of these societies would change for the Is it not time that professional black better. Nothing attracts business peolegs are given to understand that they cannot by any legal hocus-pocus be-

ple to an association more than digni-fied, polite, business-like methods of come spiritual ministers, and be recogconducting business meetings. nized by the law or by self-respecting

The Ladies' Aid is about concluding Spiritualists? The Banner feels that a i successful season's work also. The radical departure must be made, and Lyceum and Ladies' Aid recently united page turned in the history of Spiritualin giving an entertainment in aid of the ism in the direction of progress. National Association. Miss Estelle There is but one way to deal with the Steinberg, a talented young actress, ar-ranged the entertainment, which was question of ordination. It should be abolished by the might of law. No clergyman of any denomination should very excellent in every particular. The prospect for Spiritualism in

be permitted to perform marriage cere-Washington never was more encouragmonies nor receive privileges because of ing than at the present time. The de-sire to do more and efficient work is his priestly offices. We stand for the total separation of Church and State, manifest on every hand, and the result therefore would refer the marriage question to the civil authorities, where will no doubt be a strong and united

Rev. Wm. Parsons, having noticed that Spiritualism was being investigated by members of his flock, threshed a lot of old straw in a sermon on Spiritualism last Sunday morning. Keep it up, dear Christian brethren: the more you advertise Spiritualism, the more additions to our ranks we receive.

Mrs. Lawrence, of Herndon, Va., passed to spirit life recently. Her funeral services were conducted by the writer of this article, assisted by Rev. Alex. Kent of the People's Church, Washington, and the choir of the Herndon Congregational Church. Mrs. Law rence was a faithful and consistent Spiritualist and formerly lived in Da-

Bring me the juice of the honey fruit, The large, translucent, amber-bued; Rare grapes of Southern isles to suit kota. The Children's Lyceum has not dis-The luxury that fills my mood. continued its services yet. Under the management of Mrs. M. J. Stephens And bring me only such as grew Conductor, it has had a successful sea Where fairest maidens tend the bow son. A very enjoyable picnic was held under its auspices on Saturday the 22nd. And only fed by rain and dew

inst. at Marshall Hall. FRANCIS B. WOODBURY.

They must have hung on spicy trees "Bible and Church Degrade Woman." In airs of far enchanted vales, And all night heard the ecstasies By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Of noble-throated nightingales. Woman Suffrage on Questions of Mor-So that the virtues which belong als and Religion; The Degraded Status of Woman in the Bible; The Christian To flowers may therein tasted be, Church and Woman; written in Mrs. Anh that which hath been thrilled with May give a thrill of song to me.

"The Fountain of Life, or The Three-For I would wake that string for thee fold Power of Sex." By Lois Wais-Which hath too long in silence hung lete all these old writings except the brooker. One of the author's most use-divine and eternal verities. But an-other passage I-have marked, says: man and woman. Price 50 cents. And sweeter than all else should be The song which in thy praise is sung THOMAS BUCHANAN REED.



BY BURTON AMES HUNTINGTON.

This excellent book is written in the interest of hu-manity, of liberty, and of patriotism-a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more espe-cially to the boathe attitude and the insidious wiles of uangers tast ueset us on every side, and more espi-cially to the hostific attitude and the insidious wites of an ever-present, though secret, unscruppions foc--the Catholics. Washington's words of warning, Lincoln's apprehension and the prophecy of General Grant are all included in the volume. Archolishop Rvan, of Philadeiphia, in a recent scrinon said: "The church tolerates hereites where she is obliged to do so, but sho hates therm with a deady haired, and uses all her power to aunitilate them. Our enculies know how she treated hereites in the Middle Arcs, and how she treats them today where she has the power. We no more think of denying these listoric facts than we do of hiaming the Holy Ghost and the princes of the cancel for what they have thought it to do.". Every one should read this work. Paper, 300 pages. It will be sent, postpaid, for fifty cents, For sale at this office.

WHITE MACIO

Taught in "Tiree Sevens." a book of 271 pages. It is really a very interesting and suggestive work. Price \$1.25. For sale at this office.



WITH EPHEMIERIS. This Planetarium is not only the latest, but the best, most simple and complete arrangement for showing in a practicat meaner the daily position of all the Planets and Moon. Any child who can read figures can adjust the Planets in their proper places for any day in the year (same being morable when desired). Every man with a family should have one, thus en-abling his children to become familiar with the mas-nitude, grandeur and subline mojesty of the many worlds around us, while older people will be deeply interested in their occult or philosophical meanings. The Planetarium gives the diameter of the Sun, the Planets and the Moon, also their mean distarcesfrom the Sun, their relocity in orbit, and their siderial pe-riod in days. We have two styles—one Satin, the other Civiti, size, 14:18; handsomely mounted and framed; the planets are made of tin, with enameled forces. properly belongs. We believe a cruaugurated. Let us work for the enactleges to the few, and strive to abolish tions, by taking away the perquisites that go with it. The rule of the priest

Every member of the Temple of the Magi should have this Planetarium.

Prices With Ephemeris: SATIN - - - \$9.50 each. CLOTH - - - \$2.50 each. Will be sent to any address ou receipt of price and S2 cents for express charges. Address THE PEO-GENESSIVE THINKER, 40 Loomis Street, Chicago, IL



Author of "Helen Harlow's Yow," "The Occult Forces of Sex," "Perfect Matherhood," and many other works. Price 25 cents. For sale at this office.

THE

EVERLASTING GOSPEL.

A COMPILATION OF THE LEC-A COMPILATION OF THE LEC-tures given by the Spirit Band through the me-diumship of Mrs. Magdialena Kilne. This volume con-sists of a series of lectures, messages and poems, written and delivered in public through the mentil or-ganism of Mrs. Magdialena Kilne, a trance, clairyor-satt and inspirational medium. Their tone is excetlent, and their spirit good; and erren though one may find some ideas that differ from those he has keld, yet he will find much to please, benefit and ferdrat. The revenues with which deems is mentioned will please many, although the ideas advanced concerning Jesus and Christianity are not siter the orthodox standard. The bock contains 48 large paces, and will be sent postnait. for \$1.50. For sate at this office.

ALL ABOUT DEVILS.

(§

Or, an Inquiry as to whether Modern Spiritualism and other Great Reforms come from His Satanie Majesty and His Subordinates in the Kingdom of Darkness, 60 pages. By Moses HULL, Price, 15 cents For "ale at this office.

GHOST-LAND, SPIRITUALISM, OPCOLITISM," IS THE TITLE OF THE VALUABLE WHAT, TO DE OFTEN TO THE MODIFIESSIVE THINKER. Items Suggested by, or Gleaned

.. GENERAL SURVEY ..

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

Wm, P. Allen, secretary, writes: "In to Sept 1st, at Peoria, Ill. Until that your list of Spiritualist camp-meetings date she will hold seances on Wednes to be held this year, please to include day evenings, and give private sittings that to be held at Summerland, Cal., on Tuesday and Fridays, at 164 North from July 18 to August 8, 1897." Harding avenue, near W 40th street.

Scribe writes from Bradford,

impetus here in this city during the first

few months, by and through the earnes

'We have had the pleasure of having

Mr

Mrs. L. A. Roberts has changed heri residence from Chicago to 181 Fourth street, flat 2, floor 1, Milwaukee, Wis, where she will give readings and hold developing circles.

tests to a large audience with great suc Mrs, Lora Holton writes: "On the cess. Many who received messages evening of May 15th a few invited from their spirit friends were moved to guests met at the home Mrs. Dr. A tears and all the tests were recognized Lamon, on the South Side. Chicago, and as correct. Mrs. Atcheson made a very enjoyed a delightful communion with favorable impression and the large con invisibles. Spirit Emma Abbott, gregation were delighted with her wonand Queen Esther manifested their derful gift as a test medium. We also presence through the mediumship of had private circles Friday and Satur-Mrs. Lamon. Spirit Vedetro Banastrad day and all expressed their utmost satgave tests to those present in song, Isfaction with Mrs. Atcheson's mediumhrough Madame Lora Holton, while istic powers.", Prof. Georgia presided at the piano. Prof. Eddy writes from Rochester,

Mrs. Tapsfield also gave fine music and The Spanish Danseuse's gave music exhibitions of their skill, through Mrs. Lamon and Mrs. Holton, after which a fine collation was served and the company dispersed, having witnessed convincing proofs of spirit return."

and untiring efforts of two noble work ers. G. W. Kates and his estimable Dr. Isaac Lee writes from Little wife, who have not only expounded the Rock, Ark .: "The meetings have been truths and philosophy of Spiritualism, discontinued here until fall. Though but Mrs. Kates and her guides have the hall has been crowded Sunday given many demonstrated facts and inafter Sunday with the best of audidisputable evidences of spirit return to cheer friends in earth life. The tests ences, still it has been found necessary, much as I regret it, because of my conand descriptive readings have called tinnous illness and want of rest. For forth expressions of marvel and wonfive months I have labored here refusderment, because of their accuracy ing all salary, and seeking to prove by Their inspiration is of a high order, and my daily life that Spiritualism is the reelicited commendation from their audi finement of all philosophy, the purest ence. They are both active and effiand the best. The people, hungry for cient workers, for the advancement of the truth, have pleaded with me not to the truth, Through their efforts we quit the field, yet all can see how physhave organized a society here and a cally weak I am, and must go North 'Ladies' Helping Hand Society.' for the repose that I so sorely need. Kates is State organizer for the 'Fra-Had any one come to my help these ternity of Modern Spiritualists,' and has grand meetings could have been conestablished a cabinet here known finued, but none came, and for the sum-'Dawning Light.' The meetings of the mer there will be no more here. I have nothing but warm words of kindly local society, also the social gatherings of the Helping Hand Society have been blessings for the people of Little Rock." well attended and a good deal of inter-Mrs. Ida P. A. Whitlock is engaged to est manifested. Also, under the direcspeak at Salem, Mass., in October; Providence, R. I., November; Pittstion of Mr. Kates, a three days' anniversary service was held the last of Pa., in December, 1897. She burgh. March and proved a success, calling would like to arrange for one or two forth much public interest and high months' western work to follow the compliments from the daily press. month of December. Societies desiring her services next season may address Mrs. Mattie E. Hull concluded her labors in Grand Rapids, Mich., May her in care of the Banner of Light, Bos-30th. She goes from there to Mantua ton, Mass O. In company with Mr. Hull she goes

Secretary writes from Bolivar, N. Y .: from Mantua (at the close of their "I beg a little space in your most valschool work) to Winfield, Kan. Mr nable paper. The well known workers and Mrs. Hull are engaged in Topeka, and New York State organizers, Mr. Kan., July 27, 28, 29. From there they and Mrs. Sprague, just closed here a go directly to Clinton, Iowa. Will be in series of meetings in our little hamlet, attendance at Mt. Pleasant Park camp and organized a society of twenty memfrom August 1st until the 12th inclusive bers, all earnest workers for the cause. Mr. Hull goes from that point to Mich-The hall was crowded to over-flowing igan and Mrs. Hull to Maine. Mrs. Hull every night, and never before have our has a few open dates during August. people had opportunity to listen to such H. C. N. writes from Milwaukee, Wis, scientific reasoning. Each lecture was followed by Mr. and Mrs. Sprague with with us for the past two weeks, Mr. tests, which held the audience spellbound, and not one mistake." and Mrs. Benj. Foster, who are accom-

panied by F. N. Foster, the celebrated John E. Garvin writes from Duluth, spirit photographer. Mr. Benj. Foster gave one of his light seances before our "I feel it a pleasant duty to our Minn.: cause and people to say to them through society May 21st. The Fosters go from the columns of your very valuable here to the Northwestern camp where paper, that recently we have been they are engaged for the season. deased and profited by a week of work done in our city by Mrs. R. W. Barton, Mrs. A. L. Halferty writes: "I can't see how any one can bear to cut up The of 2804 Nicolet avenue, Minneapolis. Progressive Thinker to put in a scrap-By the expression of our people, withbook. I can't bear to see my paper out exception, to my knowledge, Mrs. torn or soiled in any way, and insist on Barton is regarded as one of the very hest mediums that ever visited our city.

people returning the papers I lend them." and many consider her the very best, in many respects that they ever heard. J. C. L. writes from Kansas City, Mo. Mrs. Barton gave two public discourses, "This city, for some time, has shown followed by tests from the platform, but little interest in the spiritualistic both of which were pronounced fine and line. Ever since the case of Mrs. Maud satisfactory. At a private circle given Lord Drake has been dragged into the court, much has been done by the w's hor tests read-Brother ings etc., were very satisfactory. She fathers of the city to prevent mediums seldom leaves Minnenpolis, where she from presenting their gifts, and they has been engaged in the work for sev-therefore hide themselves behind the eral years, including physical treatment, cloak of orthodoxy for protection have said this much about Mrs. Bar- against criticism. Still all are anxious ton, as a method of posting our people to learn of the hereafter, which food the as to good workers and in the lines of churches do not provide. Of late much co-operating with your paper in stamp- interest has been aroused in the city by ing out the fraudulent schemers who the coming of Dr. A. W. S. Rothermel are humiliating us by their dishonorable whose seances have stirred the dormant conduct in pretending to be of us. Let energies and caused a renewed demand us stand by those of our people whom for light. Two meetings are being held know to be worthy of our con- one in the afternoon and another in the evening, each increasing in numbers fidence.' and the home mediums are now doing T. P. H. writes from Kausas City, "The great and incomparable more than in the past. The work of one Mo. that Evangelist Wharton, preached his fare- good and true missionary, can save the well sermon in that city recently in seed in a great city like this in a re-which he said: "This world is had markably short time. The Doctor held well sermon in that city recently in his seances in various houses of private enough, but take Christianity out of it and what would it be?' To which he families. His lectures explain the laws under which phenomena take place, and replies that it would be a world of more his physical manifestations are given brotherly friendship and less wars; would wipe out some of the pulpit warin the light and under strict test conditions. Dr. Rothermel has gone to Hamfare between sects and much of the sham and hypocrisy of the race. In burg. Iowa, and from there we under fact he hits the Reverend gentleman stand he goes to Omaha, Neb., to arrange for his summer work in the and his blatant babblings real hard, mountains." and, although lack of space now for-

O. turbulent sea of skepticism! O, placid light of Spiritualism! Thy dual force stalks o'er the land. One says: "Prove all things before be-

From, Spiritualist Exchanges.

lieving;" The other: "Proof we are receiving;" The twain the world of thought com mand. Death is our Supreme benefactor who comes to release us from our peculiar lives of misfortunes to lead us to the spheres above. The spirits of all animate life en-

lowed with sensation live awaiting another destiny; their bodies fall to dust and mingle with the rest of earth. Pn. Spiritualists do not believe in God's "Mrs. A. Atcheson, of Buffalo, N. Y., shrouding man's intquities and delegat favored the First Spiritual Church of ing Joshua to do business for them.

this city with a visit, and on Sunday last after the devotional exercises gave For nature gives to those who rest their bodies in the clay, A life through all eternity that never knows decay.

Ah, what a relief we have found in Spiritualism, Spiritualism proclaims its purpose to be the reconstruction of all governments-the abolition of all forms of in-

equality and despotism. We cannot die nor can we stand still. The soul is ever ambitious to unfold more and more in its beauty and N. Y.: "I wish to state through your achievements all along the line of life. valuable paper, that the light and truth of Spiritualism has been given a great Dreams, like human souls, are of every sort. Some touch heaven; others

hear evidence of communication between hell and the dreamers. Could the spiritual vision of the pres ent man be unfolded but for a moment, to realize the mighty forces of nature that will one day be at his command, he would become dizzy at the contemplation of such wondrous possibilities.

The reason why Truth is ever naked is because Error steals her garb, and makes a mask of mystery of it, People look upon those who see "ghosts" as almost insane, but the real

ghosts-the old errors and had thoughts -in their own minds they will defend, even with their lives, as real and allpotent. Religion is emphasis on man's depen-

dence on that ceaseless Energy, to which all must submit. Theology personifies that emphasis with one or more ideal Gods. Our philosophy is so wide, so ex-

tended is its scope, that it is impossible to confine it to any one sect or organization.

If Spiritualism does not make man better it is a failure and will go down with the creeds.

Spiritualism and its speakers and mediums are objects of ridicule-by whom? Those whose theories and religion are opposed; whose opinions should be ignored, because in their ridicule is an acknowledgement of their weakness and the strength of Spiritualism.

The world is awakening to a realization of the light of a glorious day beyond the night of the tomb, and that old superstition is but the nightmare of the past or a hideous dream. We know that we have the greatest

truth ever given to mankind-the truth unto everlasting life. The phenomena are not Spiritualism,

but of Spiritualism-a demonstration of its truth-a proof of the deductions of its philosophy-a necessary corner stone in its foundation. Truth in all its modest simplicity is

mighty. The sack-cloth and ashes of past re-ligious sanctity and pretended piety have long since given way to a common tailor-made bicycle suit and the dust of the highway.

The principles of nature, of evolution, of phenomena know no moral code, no social ethics, but Spiritualism teaches that there is a moral side to this eternal expression of spirit in man, who, in per ectness is the acme of conscious life. Neither God nor spirits make us me-

diums. We are born such. The world has not been saved through

England.

MATERIAMZATIONS.

Three appeared to Abraham and two back to the most remote antiquity to Lot. Jesus appeared to his disciples. Our own sacred books tell us of the There was spirit-writing at Belshazzer's angels who visited Abraham and disfeast. There, were demonstrated power of spirit over, the action of fire, when cussed with him the question of the preservation of Sodom and Gomorrah the three were cast into the furnace. of the angels who were insulted in th The power of spirits to carry people was demonstrated several times with unclean city and who hurried Lot away from the confiagration; of the angel o Ezekiel. On one ograsion he was car-ried by a lock of hair (a very undig-nified mode of conveyance) from the banks of Chebar to the temple of Isaac, of Jacob, of Moses, and of Tobit; of the demon who slew the seven hus bands of Sarah; of the devil who tortured the body and the soul of Job; of Jerusalem, a distance of over 400 miles. Ezek the exterminating angel of the Egyptians in the time of Moses, and the Is-PHILIP WAS GAUGHT AWAY

by the spirit of the Lord after he had baptised the Ethiopian eunuch, and was found at Azotus, a distance of nearly 30 miles (Acts viii, 39, 40). Sim-John the Baptist and Jesus Christ. llar phenomena to these have been testitled to as taking place to-day, over and over again, by men of well known veracity and scientific attainments. And not only

ARE THESE SPIRITUAL GIFTS

enumerated, and outpouring of the spirit promised, but Jesus is reported to have said, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall them into good and bad. Empedocles recover." Mark xvi. 17. 18.

SPIRITUALISM HAS PASSED through two stages of persecution, A

of a malevolent nature set over thes -few manifestations were given, unsought for, which were veritable and spirits who have been driven out by the verified., which were rational, altruistic. and eclectic, and the unctuous scoffers had passed it by, saying, "There is nothing here." Again, there was the period well known. when it was under the scathing notice The whole

of the press, that mighty infallible organ; and Spiritualism was passing through a third stage, when, after men of respectability and capable mentally who had conquered in their various branches of the World's thought) had added their testimony in its regard, and the world had rung with it, to-day anything successful in poetry, the drama. in literature or in art, must of necessity have some tinge of that mysticism which the popular mind associated with the word-Spiritualism, "Spiritualism is devilish, not like

Christianity; the latter is superior.' Yes, Christianity is the superior in some ways; it is numerically. This is be-cause, in Spiritualism, there is no room for barnacles, no place for hangers-on; while, further, Christianity has had a longer start. It is superior to Spiritualism from the standpoint of professors; its salaries are more luxuriant. In the newer cause there are no Archbishops, Bishops, Canons, or Deans, or other murderous implements. Speaking apart from cant, apart, from making statements which are not based upon fact. is Spiritualism devilish? In the movement there are certain parts want elimination. It is inevitable, it should be heterogeneous, but time will level all up or level all down, and the crudities will disappear. For, while to-day, heterogeneity is inevitable as a conse quence, homogeneity is equally inevi-table to-morrow. This progression will become more clear with the spread of the movement towards restraining the emotional, while affording free scope to the intellectual, faculties. With the original system of "Christ- anity" none could quarrel, but there was a difference between it and Christianity. THE TWO STATEMENTS.

The Ohristian says that sometime in the past, about 6,000 years ago, man was a saint, and he has been falling ever since. To this the geologist, with small hammer, taps the rocks and gives the lie. The Spiritualist says that from all evidence which is credible and creditable, from all which deals with man, from all history man has been rising; that from the early inall the blood of the lamb that has been fantile experiences, when he was conspilled and drank-through all the fiesh tent to clothe himself in blue paint, and that has been devoured in solemn imita- huddle up in a cave with the animals mons-it is a practical as ancient as the hold it, to be credulous idiots fit only for warmth, until the progress, reform, belief in spirits themselves, and power of the nineteenth century, PAGAN ·SPIRITUALISM. sin, to-day, and applies to morals-to all has been progression, not retrogres-St. Cyprian explains thus the mys sion, and that to-day all tendencies lie towards development. teries of pagan Spiritualism: "The de advocate the abolition of phenomena from the rostrum. All that we have mons," says he, "introduce themselves problems of life all is evil, disastrous catastrophe, and defeat, because the the fibers of the bodies of the sacrifices, and who inspire with their breath the while from the Spiritualists' standpoint minds of the soothsavers who give voic it is not defeat but victory. To the to the oracles." In the Middle Ages mason's laborer the joists, beams, etc., and still later, jurisprudence-ecclesias of a building, in the construction of tical and civil-punished Spiritualist which he is engaged, are of no sigpractices under the names of sorcery nificance, but to the architect every magic, and witchcraft. small piece is pregnant with meaning, and before the first stone has been laid

From Two Worlds, London, From Light, London, Eng. From Harbinger of Light, Melbourne, Australia. THE BELIEF IN THE EXISTENCE of spirits and their intervention in the domain of human life, as well as the WHAT SPRIITUALISM IS.

practice of the invoking of spirits, goe Let us now consider what Spiritualsm is. It is, as I have observed, the science of sciences, the science of life here and hereafter, based not on mere belief or speculation, but on the demonstration of psychic phenomena which occur under certain conditions, not in one place but in every country under the Sun.

SCIENCE IS KNOWLEDGE based on demonstration, and such knowledge afterwards systematized. As physical science deals with material phenomena, so Spiritualism, or psyraelites in the time of King David; of chic science, deals with spiritual phethe invisible hand that wrote the sen nomena. Through the facts deduced tence on Belshazzer; and of the angel of by physical science philosophers have the Incarnation, who announced St. proceeded to speculate in regard to the cosmos, the origin and destiny of man

DEMONS ROAM AROUND US. PSYCHIC SCIENCE. What more than these instances is From the facts demonstrated by the needed to testify to the belief in the ex ohenomena of psychic science, istence of spirits, and in the intervenhigher philosophy is deduced-that is predicated upon the knowledge of what tion of spirits-good or evil-in the actions of human life? St Peter informs the cosmos is, from whence man came, us that the demons roam around u and what his future destiny will be. without ceasing as roaring llons, and St. SPIRITUAL PHENOMENA.

Paul, tempted by them, declares that the air is full of them, And Pagan trascientifically demonstrate that the individual survives the change called ditions are in complete with the Jewish and Christian traditions. According to death; that he is the same conscious personality as before that change; that he retains for a longer or shorter time, Thales and Pythagoras, the world i the same weakness, the same tendensays that demons are punished for the cies, the same mentality as when on the faults which they have committed, mundane stage of life; and that he enters spirit life with all his prejudices PLATO SPEAKS FOR A PRINCE

preconceived ideas, and peculiar views consciously in mind. Death neither causes the liar to become truthful nor gods and have fallen from Heaven vice versa. With Plato all antiquity speaks of the Through Spiritualism we learn that existence of spirits as of something MAN RISES IN THE SCALE OF

BEING

SCHOOL OF ALEXANDRIA. in ratio with his desire for such unfoldment and progress; that this physcalled Neoplatonic, formulates a body ical world is transitory in its nature and unenduring in its potentialities that the spirit world is real and enduring, having within it the possibilities of unfoldment and eternal progress for every human soul; that those emancipated from the thraldom of the flesh do not lose their love for those they have left on earth, or their interest in their moral and spiritual welfare. SPRITUALISM, IN FACT, OFFERS

TO ALL earnest investigators knowledge in place of belief or hope, and shows them

the larger light of the clearer truth that spirit life has for every sentient being. It is the illuminator and destroyer of all darkness, the remover of the yell of ig norance and fear, the giver of light and knowledge, the true sustaining friend in the hour of trial, the real comforter in the hour of death, the demonstrator

of a life hereafter, the emancipator sooner or latter from the serfdom of priestly creeds and dogmas. EXTINGUISHEROF SUPERSTITION

Instead of Spiritualism being a super stition as many suppose it to be, it is the extinguisher of superstition, for it proves that all occurrences, whether mundane or supermundane, take place through natural law, and that the terms miraculous and supernatural are merely words invented to cover men's ignorance of occult causes. Physical science has proved that this world is a domain of law, this being so there is no room for a miracle.

ALL PHENOMENA

whether physical or spiritual are produced through the immutable and eternal law of cause and effect, every effect having its antecedent and adequate cause. Surely that which rests on scientific demonstration and which courts the strictest investigation cannot be a superstition? This is what Spiritualism or psychic science does, yet its prejudiced opponents stubbornly refuse to investigate it, though they, in universe directly; but relatively to the their total ignorance of the subject. have the effrontery to denounce it as a does by intermediaries." As to the evo- superstition, and to declare those who, for a lunatic asylum. As said of old, "He that answereth a matter before he heareth it, it is folly and shame unto him.

in the countries of Caesar's Roman Em. federated together-pre-figured by the ten-horned wild beast and ten-toed im age of a man."

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FINANCIAL CRISIS. We notice that the American Home Missionary Society, and the American Baptist Missionary Union, are facing a financial crists of great severity, the former being in debt to the extent of \$180,000, and the latter \$306,000, thus making the total debt of the two associated societies \$480,000.

FIFTY YEARS CHURCH or ROME. A Remarkable Book.

This is a remarkable work by FATHER CHINIUT. It exposes even to the minutest details the corruption that exists in the Church of Rome It is a work of 83 page, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents:

The Biblo and the Priest of Rome

CHAPTER II. My first School days at St. Thomas-The Monk and Celibacy. the CHAPTER III. She Confession of Children.

CHAPTER IV. The Shepherd whipped by his Sheep. CHAPTER V. The Priest, Purgatory, and the poor Widow's Cow.

CHAPTER VI. Festivities in a Pars CHAPTER VII. Preparation for the First Communion-Initiation to Idolatry.

CHAPTER VIII.

Lie First Communion. CHAPTER IX. Intellectual Education in the Roman Catholic College. Moral and Power CHAPTER X. Moral and Power CHAPTER X. Protestant Children in the Convents and Nunnerles of Rome.

Rome. CHAPTER XII. Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools? CHAPTER XIII. Theology of the Church of Rome: Its Anti-Social and Anti-Christian Character. CHAPTER XIV.

The Vow of Cellbacy. CHAPTER XIV. The Vow of Cellbacy. CHAPTER XV. The Impurities of the Theology of Rome.

The ring of the rate of the ra

ren lobard Calvine Arteneza, c. ern lobary. CHAPTER XVIII. line Consequences of the Dogma of Transubstantia-tion-The old Paganism under a Christian name.

CHAPTER XIX. Vicarage, and Life at St. Charles, Rivierre Boyer.

Papineau and the Patrices, fiftherre Boyer. CHAPTER XX. Papineau and the Patrices in 1833-The burning of "Le Canadien" by the Curate of St. Charles.

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

Rev. M. Perras. The Mainer Sheer of Rev. M. Perras. A second second second second and Perras. Disput to the Curate of Charlesbourgh and Perras.

and Perras. CHAPTER XXIII. The Cholera Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epidemic.

demic. CHAPTER XXIV. 1 am named a Vicar of St. Roch, Quebec City-The Rev. Mr. Tetu-Tertullian-General Cargo-The Scal Skins. CHAPTER XXV.

CHAPTER XXV. Simony-Strange and sacrilegious traffic in the so-called Body and Blood of Christ-Enormous sums of Money made by the sale of Masses.-The Society of Three Masses abolished and the Society of one Mass established. CHAPTER XX7I. Continuation of the trude in Masses.

CHAPTER XXVII. CHAPTER XXVII. Quebec Marine Hospital-The first time I carried the "Bon Dicu" (the wafer god) in my vest pocket -The Grand Oyster Soirce at Mr. Buteau's-The Rev. L. Farent and the "Bon Dicu" at the Oyster Soirce.

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

CHAPTER LIII. The Immaculate Conception of the Virgin Mary. CHAPTER LIV.

The Abomination of Auricular

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

The Bishop Forbids Me to Distribute the Bible. CHAPTER LVI. CHAPTER LVI. Public Acts of Simony-Thefts and Brigandsge of Bishop O'Regan-General Cry of Indignation-1 determine to result him to bis facc-He employs Mr. Spluk again to send me to Gaol, and he fails -Drags me as a Prisoner to Urbana in the Spring of 1856 and fails again-Abraham Llucoin defcuds me-My dear Bible becomes more than even my Light and my Cousselor. CHAPTER LVII.

 Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain-Ho determines to turn me out of my Colony and send me to Kahokia-He forgets it next day and pub- lishes that he has Interdicted mr-My Pople send a beputation to the Bishop-His Anwers-The Sham Excommunication by three ditusten Priests. CHAPTER LVIII.

Blam Excommunication by three dranken Pricets. CHAPTER LVIII.
 Shares from my People, saking me to remain-1 am again dragged as a prisoner by the Sheriff to Urbana-Abraham Lincoln's auxiety about the issue of the Prosecution-My Distress-The Rescue-Miss Philomena Montat sent by Godto saxe me-Le-Belle's Confession and Distress-My Innecenco acknowledged-Noble Words and Conduct of Abraham Lincoln-The Oath of Miss Philomena Montat. CHAPTER LIX.
 M moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my and Previsions about my defender. Abraham Lincoln-Way defe

oracles of the gods. The Romans have their responses, their auguries, their omens, like the Greeks. THE WORSHIP OF MITHRAS, widely extended in the age of the Em pire, is a vast laboratory of spiritual phenomena. In the Christian ages th writers, ecclesiastical and profane record examples without number. The Fathers of the Church on their side have admirably interpreted the doctrine of the Scriptures on the existence and intervention of spirits. St Gregory

posed by the invisible world." ST. AUGUSTINE STATES THAT "Every living being has in this world

an angel who guides him." St Gregory (de Naziance) says that "the angels are the ministers of the will of God. They have naturally and by communication an extraordinary power. They traverse all space, and are found everywhere Some are charged to watch over some part of the universe which is assigned to them by God, upon whom they pend in everything. Others guard the cities and churches. They help us in all our well-doing. God governs the execution, there are things which He

of public teaching by the mouths of it great men-Eunapus. Porphyry (233, 304), Plotenus (205-370), etc. Porphyry declares that all the souls which have for their origin the soul of the Univers govern the great countries situated un der the moon; these are the good de mons (spirits), and they only act in the interest of their individual department -whether is be in the care which the take of animals, whether they watch over the corn and the fruits of the earth, or whether they preside over the

wind, the rain, and the fine weather. ACCORDING TO PLATO, we must also range in the category o good demons those who are charged with bearing to the gods the prayers of

men, and who bring back to men the warnings, the exhortations, and

says; "There is nothing in the visible world which is not governed and dis

publishing the article entire, it India Hill writes from Lafayette hids shows his soul is enthusiastically in the Ind.: "I arrived in this city May 8, to fill an engagement to lecture for the cause.

W. E. S. writes from Agnews, Cal.: remainder of the month for the "I am pleased with the way you come Spiritual Society of Lafayette. This is out in denouncing the work of the de- a new society, organized February 20. ceitful mediums, with an open and 1897, with a membership of thirty-five clean explanation of their different pat-terns; also the advice which you give to son, secretary. There is a strong and all Spiritualists, to be honest in their interesting growth of spiritual develop work with their investigations with the ment in this city and surrounding country through the instrumentality of mediums."

H.P. writes from Russell, Mass., inclosing a clipping, an article from his own pen, upon the subject: "Does the Bible Teach and Support Spiritualism." Of course he takes the affirmative position. We haven't room for the article here, but suffice to say that he is teaching the truth in a manner that will go home to those old creed-bound fossils and make them think-think independently of priest, preacher or Bible. He is reaching their understanding through their own medium-through Jesus and the Bible.

celled, her tests are decided and ac-G. L. Fox writes of The Progressive curate and always recognized. I most Thinker, etc.: "Long may it wave over land and sea till mankind may gladly recommend them to all societies that need to be awakened with startling learn that they are more than finite Good angels speak in no certain tone of their company in our own home work at Decatur, Ill." trying to beat back the powers of Chris-

tian bigotry and superstition that have so long held the human soul in material bondage to unjust rule. Yea, defrauding the mind of that which perprivate readings and public work. My seances have been well attended from tains to their spiritual enlightenment tains to their spiritual emigreeneets seances have been wen attended trom Again we repeat: May The Progressive seances have been wen attended trom Thinker wave till truth and virtue the first of last January, and without egotism I may say that I or rather my

Bridgeport, Mich.: "I cannot be with-out The Progressive Thinker, and it is always as welcome a visitor of the state and the seed that has been sowed will to the bear good fruit. Last evening I held my last seance at Hotel Bristol, and the it friends at all times. I am heart and spacious parlors were well filled. Much soul in the cause as ever, and the grand nterest has been manifested all the spiritual truths are held as the most way through by all who have attended sacred of all things to me. I will anmy public work. But now the time has swer calls to lecture and give tests, and come for me to seek another field and will engage with societies east or west on the morrow I leave for New Orleans for the coming year. Correspondence there to remain for a few weeks and solicited." thence all things favoring to beautiful

(Continued on page 8.)

Madame Lora Holton, phenomenal Madame Lora Holton, phenomenal Lily Dale for the summer. After that, musical test medium, has been engaged where the guides direct. I hope to as musical director at the Illinois Spiritualist Camp-Meeting from only 15th

tion during the ages past, nor will it be saved without knowledge. Ignorance is motives-to ethics.

Advocates of a "Higher Spiritualism" and all that we are, have come through phenomena. Where can the line be drawn?

It is the pure, patient, generous and kind life that counts over in the beyond. It is not he who makes the loudest professions, who lives closest to the

spirit-world. True spirituality makes man's nature peaceful, sweet and angelic.

To know that Spiritualism is the greatest fact of the ages. is not enough: | structure, destined to excite the admirawe must teach it. Teach it in our actsin our lives. In our words and thoughts. or it is no better than any other religion. Communion with spirit brings to one that great abiding peace which is most enjoyed in silence and meditation, alone with the unseen ones.

In the Spirit-world, we are told, the same as in this, some think there is no higher plane than that in which they This is not strange if they enmove. ter that realm just as they leave this: First if that land borders on this. Spiritualism is a well established sci-

entific fact. The greatest thinkers, the brainiest men of the world are among its believers. There is always something to be said upon the great question of Spiritualism

in its application to our every-day lives. etc., it institutes Pleasant Sunday After-We get rest by being in harmony, we Mr. Fosnot, who is a very powerful get rest by doing things we love to do, trance medium and whose organism has evenings. we get rest because we are with those unfolded in such wonderful force as to we love-comes as a message from spirprove the continuity of life and the it life, and is as true of the spirit here reality of communion between the seen as of the spirit over there.

and the unseen, to the minds of a vast One says "There is no death," and an-other that "Death is a spectre, the last cnemy. But, after all, is not that dissonumber who were ready to receive this glorious truth; and the people here are now ready to come out and hear our lution called death, a real friend, whose philosophy, if we may judge from the large and attentive audiences. Mrs. calm and peaceful presence all must Josephine Ropp, the well known test sometime feel? Whose patient tread shall be heard in every door yard, and medium of Cincinnati, O., is with us. Bright Star, her control, cannot be exupon every threshold?

Each must learn his own lesson both of life and death-of living and of the changes of life.

The soul of a little child is the most facts, and hope I may have the pleasure beautiful thing earth can produce. How grave the mistake of the oldloved one? school Presbyterians in thinking this beautiful thing in hell-since "thoughts C. H. Figuers writes: "I have been in Jacksonville, Fla., for the last two are things" and nature is reciprocal. weeks and have been rather busy with What is and shall be their fate?

The vibrating echoes of weeping and wailing and gnashing of teeth that have gone out from the pulpit in imaginary pictures of the doomed in hell, come back from the silent past, to the pulpit to-day in mocking, inharmonic, discordant noises, with about the effect of the sounds of a midnight charivari upon the cultured, sensitive ear of the highest professor in music. A soul may be blighted in its attempt to fully and perfectly express in this world, but somewhere, sometime the unfoldment must be.

The gates that have ever been shut in faces of all but the chosen few are now standing wide open. Spiritualism found the combination and has en-graved it on the very air and earth and pray God send showers of diabolism to "Work out your own salvation,"

The Arabs called THE CHIEF OF THE DEMONS

he sees complete (mentally) the finished "Iba." The Chaldeans filled the air tion of thousands; to him everything is with them. Confucius teaches abso necessary, everything can be answered lutely the same doctrine. "How sub lime are the virtues of the spirits," says for. So to the Spiritualist, in the light of the larger knowledge, the mys-"We look at them and see then teries of life are mysterious no longer, not; we listen to them and we hear them not. Joined to the substance of but can be understood, and are reducthings, they cannot be separated from it. Because of them, all men in the ible to the same simple, sound philoso-

whole universe purify themselves and SPIRITUALISM VIEWS ALL THINGS put on festal attire to offer sacrifice. They are as widely extended as the from the standpoint of love; it reads the story of revelation as the return to incarnate persons of their excarnate friends, and it claims because of this floods of the ocean-beneath, on oui left, and on our right,"

LLAMAS AND BRAHMINS.

one central feature to answer the deep In India it is the Llamas and the insatiable cravings of the Nineteenth Brahmins who, in the most remote an Century, which is tired of Materialism, tiquity had the monopoly of these and tired of Theology. The latter is be-coming apologetic, it calls to its aid same evocations, which continue still "They enabled Heaven to communicate numerous temporal things as bazaars, with earth, man with Divinty"-exact ly like our mediums of to-day. The noons to overcome unpleasant Sunday origin of this privilege appears back to the very genesis of the Hindoos and to belong to the sacredotal caste o

these nations. Arrising from the brain You stand at a railway station, one of and to belong to the sacerdotal caste of necessarily remain nearer to the nature of that creator-god, and enter more easily into communication with him than the warrior caste, born from his arms, and with still more reason than the pariah caste, formed from the dust of his feet.

IN THE WORLD OF CULTURE

no one throws doubt on the spiritua phenomena which happened at Uoetet about the year 1550, described by Dr. Calmeil in his book, "Dictionnarium and waiting for a paper knife to care-fully cut it open? Does she not tear it asunder to obtain the message from her Scientiae Medicae." These phenomena were notorious at the time throughout the whole of Germany. Equally celebrated are phenomena of Loudun abou given to the nineicenth century to show the year 1630; of the Quakers in 1710 finally the phenomena of Cagliostro that love never forgets, that Death, the great separator, the destroyer of hopes, is dead; that the graye, which is deemed to contain the best of all, is empty; that Mesmer, and others, down to the mos recent magnetizers, whence arose th Spiritualism of to-day so much in vogu in Europe and America. To deny the existence of these facts would be

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

"Thomas Paine: Was He Junius? An interesting pamphlet by Wm. H. l office.



The Bolton Evening News, in an article on Easter-tide, speaks of Christmas and Easter as great Christian landmarks. If our pious contemporary were a little better informed, it would know that these two commemorations, in all but name, were ancient before Christianity was born. We are glad to note, however, that the News is aware of the "aggressive" character of the forces of irreligion and skepticism. We only laugh at its idea that the people at large are to be elevated by swear ing off holidays and going to church at these seasons of the year. Of course the editor of the News may like to hear how sinful he is, and to be warned against hell and damnation; but tastes differ, and people quite as good as himself prefer to hear the waves break up-

on the shore, or to see the blue sky and the green landscape melt into each other on the far horizon.

BISHOP SULLIVAN, OF TORONTO, censures Mr. Goldwin Smith's latest book as harmful, no doubt because lets the cat out of the bag, tail and all. The Bishop plays, the old game as a Christian controversialist. to go He says that Mr Goldwin Smith's objections were met two thousands years ago, which is a century at least before Jesus Christ was born. It is very interesting to read that Christianity was discussed before his nativity.

NOT ALLOWED TO RIDE. The New York Methodist Conference has just decided that no Methodist shall be allowed to ride to church-or else where—on Sundays. This is an excel-lent regulation for fat and lazy Methodists, who never walk when they can ride. It will give them a little healthy exercise on one day in the week. But suppose they jib, and patronize the street cars; how is their wickedness to be detected? Will an army of spies be appointed to dog them from their homes? Will every Methodist, before

entering church, be scrutinized to se whether he is perspiring? Or will he have to take his solemn oath that he has tramped to the House of God?

BLESSED BE YE POOR. Rev. Dr. Farrar has written for immediate publication a sketch of national progress during the Queen's reign. We hope he has devoted a page to his own share of progress, for he has got on remarkably well, and made a deal of money for a preacher of the glorious gospel of "Blessed be ye poor."

THE MORNING LEADER has been rubbing Prophet Baxter's nose into some of his own muck. It cites from his circular of ten years ago the following: "Great European wars and revolutions between 1888 and 1891 will

be the first leading prophetic event is-Burr. Price 15 cents. For sale at this suing in the formation of the now-existing twenty-three States or Kingdoms

were to be realized - Rome the Implacable Enemy of the United States.
 CHAPTER LX.
 The Fundamental Principles of the Constitution of the United States drawn from the Gospeid Christ-My Interview of the States drawn from the Gospeid Christ-My Interview is the Abraham Lincoin to warn him of the Pots is the weak against his Life-The Pricate circulate the news that Lincoin was born in the Church of Rome-Letter of the Pope to Jeff Davis-My last visit to the Fresident-His admirable reference to Moses-His willingness to die for his Nation's Sake.
 CHAPTER LXI.
 Abraham Lincoin a true man of God, and a true Disciple of the Gospei-The Assassination by Booth --The tool of the Priests-John Surrat's house-The Romes after the murder of Lincoin-The Assassination of Lincoin known and published in the town three hours befue its cocurrence.
 CHAPTER LXII.
 Deputation of two Priests and by the Priests after the bishops of Cannada to persuade us to submit to the will of the Bishop-The Deputies actnowledge wilbid; that the Bishop is wrong and that we are right-For peace aske, I consent to withdraw from the contest on certain conditions accepted by the Deputies-One of the Deputies turn faise to his prominac, and betrays us, to be put at the head of my Colony-My last Interview with him and Mr. Brassard.

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

forced, against his conscience, to conderm us-My answer to Mr. Brassard-He writes to beg my pardon. CHAPTER LXIV. Iwrite to the Pope Plus IX, and to Napoleon, Emperor of France, and send them the Legal and Public 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 sent to tell. MAPTER LXV. Excellent testimonial from niy Bishop-My Retreat -Grand Vicar Suriri and his assistant. Rev. M Granger-Grand Vicar Dunn writes me about the news storm prepared by the Jesuits-Vision-Christ offers Himself as a Giffer-i am forgiven, rich, happy and saved-Back to my reopie. CHAPTER LXVI. The Solemn Responsibilities of my New Poeltlon-We give up the name of Roman Catholic to cali our selves Christian Catholics-Dismay of the Roman Catholic Bishops-My Lord Duggan, Conditor et St. Louis, burried to Chicago-He comes to St. Anne to peruado the People to submit to his avangen the dids of the Criss of the People. CHAPTER LXVI. Bird's-eye View of the Principal Events from my Com-version to this day-My Narrow Escapes-The end of the Voyago through the Decert to the Prince, \$2.2.25, Post-Paid.

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The Development of the Spirit After Transition. By the late M. Faraday. The ori-gin of religions, and their influence upon the mental development of the human race. Transcribed at the request of a band of ancient philosophers. Price incents.

they all live;"there is no death; that love cannot die. 'Theological "angels" differ from spirits; they are said to be ridiculous absurdity. perfect, of a special construction, while the spirit has its idlosyncrasies, its absence of balance, its failures. Hence man, who cannot understand an angel. can call out to those who know his

weaknesses, who have, perhaps, fal-tered as he has faltered, "Brethren, come near me." If, then, to know there is continuity of existence, that near to us are our friends who have passed bepaid. yond, that they can aid us, can enter into loving communication and loving a waiting world.

the great termini, and a mother and her son stand by a train; the latter is going John. You will not forget to write, John. You will write soon," etc., etc., are the manifestation of love under difficulties. "You will not forget me, John." "Forget, you, mother!" With all the eloquence of love poured into John." these simple words. John satisfies his mother. Can love forget; can you understand the mother receiving her letter

CAN LOVE FORGET?

89.98

SO, THEN, WAS SPIRITUALISM

phy.

QUESTIN AND

This department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle. Address him at Berlin Heights, Ohio. material fields of science, until miracle

without law or order.

law, that is, a fixed and unchangeable NOTICE .- No attention will be given action of cause and effect-had been demonstrated to rule the physical unianonymous letters. Full name and adanonymous letters. If the name and ad-dress must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has verse. The miraculous yet took refuge in the spiritual, and the only effort made to explain its mysteries was the religions; the dogmatic and assertive, become excessively large, especially letters of inquiry requesting private an-swers, and while I freely give whatwhich required no evidence or demonstration, only faith, blind belief. The scientific mind that had conever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE. nected.

Joseph Carr, Boston: Q. I am in itual beings, or of anything beyond clined to believe from observation for matter as revealed by the senses, bethe last few presidential elections that came dominant. At this critical time. the spirit-world can direct the results. he rappings came claiming to demon-This being so, why should it allow the strate existence beyond the grave, in contradiction to the conclusions of victory to the party having the greatest antagonism to Spiritualism? physical science. Out of the rapidly multiplying manifestations there was We think this correspondent misinformed when he attributes antagoevolved a new psychology, the psychic nism to Spiritualism to one party more science, which extended the aegis of than the other. Surely there have been law, unerring and unchangeable, over and are a great many leading Republithe illimitable kingdom extending from cans active Spiritualists, and it is re-ported that McKinley, while Governor the threshold of the material. But it must be held as cardinal, that of Ohio, was desirous of having the Spiritualism in its broad expression has no local limitation as to place or time. It word "clairvoyant" struck out of the obnoxious bill against fortune-tellers, antedates authentic history, precedes myths and traditions, and in the geo-We never heard that Spiritualists had special political affiliations excep logical ages its beginnings are recordthat they endeavored to be on the side ed. In caves, before the Ice Age exof right and justice. Granting the theterminated primitive man from the ory of this correspondent, that the spirnorthern hemisphere, the funeral feast, and libations for the dead are found. it-world can influence in such a momentous affair as the elective franchise There the friends brought to the grave of a great nation, we must bear in mind of the dead chieftain the food that was that the "spirit-world" is not a unit to sustain his spirit on its journey to throwing its weight in one direction. It the great hunting grounds, and carefulis composed of a multitude of intellily placed the spear and arrow, and club gences, as diverse in opinions, and inwith which to pursue the fleet game tellectual and moral status as mankind. over its immortal fields. In one That the Catholic influence is strong, pulchral cave the bones of his faithful even predominant, shows the tremendog record his sacrifice that it, too, dous power of the most perfect organi-zation ever existing, which has so should attend the shade of its loved master. strongly in fluenced the minds of its The sacred books of all races of mandevotees that the impress continues in kind have Spiritualism for the shining the next life, and binds the millions of warp of their texture. The Bible would Catholic spirits in servile bondage to be a dry husk without it. The appearthe spiritual parliament of popes. If ance of Moses and Elias on the Mount the Liberalists of the world would have to the disciples, the appearances of Christ after his death; the opening of the transcendent spirits of advanced thought promulgate their plans, then must they give them that assistance that the organized, equipped and thoroughly trained army of Catholics, ten strong this belief was grounded. millions strong in the United States, gives to that section of the "spiritworld" pre-eminently its own. During the presidency of Abraham

Lincoln, the most eminent statesmen of freedom in spirit-life controlled to a great extent, and held him as their exponent. Under the past administration the spiritual forces of avarice have triumphed.

J. H. Visen: Q. (1) It is said this subjection of every manifestation to rigid investigation with the effort to delife is a preparatory school, as it were. In view of the millions who die in intermine the underlying laws of our own fancy and childhood, who are said to get along quite well, what is the good day. passing through the preparatory stage, with all its pains?

J. Horn: Q. (1) What effect, if any, (2) What sense in there in all this has cremation on the spirit? (2) Has the physical body any influmaudlin opposition to church practices and ceremonies? St. Paul was a wise man, if a mistaken one. It was his habit to be "all things to all men, that he might gain some;" and any concession to public prejudice that does not a sacrifice of principle, would involve

cult struggling for recognition. A. (1) The idea that this life is a after death, on the spirit, there is none

ALE AND THE WORLD OF POVERTY AND GRIME. origin, have been making a mistake, to its lasting injury. It would be as truthful to nail up a CHARACTER READING: SHAKER SPIRITUALISM. sign over the house occupied by Jeffer-son Davis, reading: "Here the Southern

The Science of Reading by Rebellion Originated," or over McKin-ley's Canton home: "Here the Dingley Tariff Originated." the Hair Quite Popular,

What may be distinctly called Mod-ern Spiritualism, came into being about KNOW EACH OTHER BETTER-KEEP IN TOUCH WITH MANthat time, and the rappings directed at-

KIND. tention to demonstrative methods. Be-The world is surely advancing, at fore that time the realm of spirit was east so far as concerns delineation of chaos. Ghosts came and went, and character. People are bound to be their existence was a shadowy realm, posted as to the character of each other, f not of themselves. In this art there Countless students have explored the can be no doubt of utility, especially in love-making-financiering-"doing oth-ers and preventing their doing you," had been completely driven out, and etc., and there are other phases of de lineation, all of which are very ac-curate. For instance, palmistry, phrenology, faceology, by the walk, by the finger nails, by the feet, by the skin, and deeper and more accurate than all others is psychometry. But this is more of a gift of the individual, in fact, wholly a birthright, and not a science or art, to be picked up or taught by al quered the physical realm, scorned the most anyone. A person may also posmethods of the old psychology, and a widespread skepticism, amounting to sess this nower and have no knowledge of it nor be able to use it as an art, and bsolute denial of the existence of spirstill use it in the commonest business

transactions. To be successful in accumulating wealth, a person must be a good judge of human nature and the possessor of n great deal of magnetic or psychologic force. Hence the desire for wealth is an incentive to a more accurate and reliable means of knowing mankind, of reading at sight the leading charactersinful lives here on earth. istics of those with whom we come in contact.

Financial success might not prove the ultimate success of the future man, or of man in what is called a future state, therefore, the possession and application of the art of character reading, by any science or cult, can be made a detriment instead of an advantage to per-sons. But as it appears the all-important aspiration of the mothers and fathers of to-day to educate their children into successful manhood and womanhood, the acme of which is to possess wealth, get married and float with or in touch with the great "400" in society, there is just now a mania for palmistry an epidemic of character reading and a tendency towards the cult, and all for commercial purposes. The secular papers have been full of

palmistry, some of them making a "drawing card" of the art by running column or two on the subject-readings-at regular dates of issue, and without knowing it, or perhaps caring except as to the increase of their assets, they are inspiring in the rising generation a yearning for the deep mysterics of knowing, by some method, the future, bother of self and their rison doors and loosing of chains for friends; and inquisitiveness regarding his followers; the very idea of inspirathe hidden, the invisible, the force or tion from a higher source, show how principle behind all matter. In a word, the future, both of self and their by being permitted to think, and the If any one is curious to read the full expression of this subject, he will find generations now lying in wait at the threshold of an earthly existence may t in "Primitive Christianity and Spiritualism," by Dr. Eugene Crowell, be counted on to spring some great where it is extensively treated. And revelations upon the world of dead and having read that work, he will be imburied superstitions, along the line of pressed with the remarkable similarity psychometry, mental telepathy and the between the inception of early Ohris-

flying soul. The following clipping is from the Chronicle of this city, of recent date tianity and Spiritualism. The distinction is in the reception of the phenom-ena, with the unquestioning faith of which appears to be only the outline of children in the earlier time, and the the art of

READING BY HAIR, It grows harder each day to conceal one's true character. A new fad is hair reading, and this is said to "give

us away" in an unpleasantly accurate manner. The new science is not fully manner. The new science is not fully treated for some reason infunown to us, developed yet, but its devotees have al-ready discovered many interesting facts her features, would bring the tears to ence on the spirit after separation and are constantly searching for more, therefrom? Fine hair is said to denote gentle birth, A. The same prejudices exist after and the amount of care the hair shows death as before, and a spirit desiring to will determine the mode of life. It is have its body repose by the side of also claimed that the closer the ends of those of friends, would regret not hav- the hair cling together, that is naturalappear to be quite legitimate from \mathbf{n} ing its wishes gratified. So far as any ly, without artificial force, the greater direct influence exerted by the body is the intellectuality the owner possesses. A tendency to curl denotes in-

ostrums and lecture, and all eyes should see, and all ears listen to the ruths of their heavenly teachings that SPIRIT MANIFEST ARIENS AMONG THE SHAKERS IN TIRINGHAM, AN INTERESTING AC-

in the form." FOX SISTERS, duty 8. They commenced in the year 1837.

ized in our midst. Only the clairvoy-"he writer was at that time eight years ant could see, but we doubted not, but enjoyed what was given through their

of age. There were that this eight years of age. There were then nearly two hundred members in the society. There were many mediums anolig the num-ber, and many different phases of the phenomena witnesseli by all, and by outsiders as well-for public meetings were bad, and sometimes two hundred agency, knowing them to be true and honest in their daily walk of life. These same manifestations occurred in all the other societies of Shakers, in contunction with our own, but I write were held, and sometimes two hundred spectators would be present; but finally became so disrespectful, ridiculing the spirit power, as well as scoffing at the only in testimony of what I was an eye witness in my own home. I was fifteen years of age at the time these gifts ceased in our midst. When they broke exercises, exhortations and general run forth outside we were prepared for the of the meetings, that for a time our doors were closed against them, and we news, for we had looked for it in some shape, from the fact that we believed enjoyed the spiritual offerings in peace. the afore mentioned prophecies. Among the mediums were several trance-goers, who would occasionally Inspired writings in the form of books

were printed by our people at that time be absent for hours at a time, taken (not our immediate society, but Mt. Lefrom the house of worship and carried banon and Canterbury) and abroad over to their homes by carriage, laid upon a bed where they would be like one dead, all the land-to the head of every nation

on earth-spiritual teachings, knowl save for the breathing, and perhaps a edge of things beyond, warnings and few words of message now and then to certain individuals. When they reprophecies, many of the latter having long since been fulfilled. And in these turned from their spirit travels they books were the names of many witwould relate many wonderful sights and scenes realized, mostly of a pleasnesses-mediums from every society of Shakers in the Union. urable character, but often they met

When Spiritualists talk of Modern with very painful experiences, spirits in darkness and in prisons, suffering great manifestations, I for one do not know what is meant by the phrase. Were distress in consequence of their past those which occurred in our midst from All they saw, both happifying and otherwise, were as real to them as any-1873 to 1844 ancient?

I often ask myself the question, and now I put it to the editor of The Progressive Thinker, or any one of his inelligent readers.

JULIA H. JOHNSON, Summerland, Cal.



some of pure white, and others of varied beautiful fabric and colors. The Pabulum on Which It Thrives.

> THE CARE OF OTHER INFANTS READING FOR SPIRITUAL WET- Daily Tribune (Salt Lake City).

NURSES. To the Editor:-Thinking that your

privileged to witness were of such a many readers might be interested in hearing from this part of the "Lord's moral vineyard," I take my pen with a high order, that earthly scenes however bright seemed to them dark bevlew of telling of our society and its Angels and good spirits were conprogress.

stantly in our midst-not only at the The First Spiritual and Liberal Soappointed times of worship, but when ciety of Wichita, Kas., although quite about our household duties. We had young is a very well developed spiritual infant, with some very commendable traits of character. We (the infant) many clairvoyants, and clairaudients, who were daily in a condition to see and converse with the disembodied, and have a perfect horror of debt, hence we they seemed as real and familiar to all of us, through the agency of these mehave none. We (still the infant) like a good hall to meet in, and we have it. diums, as did those still in the flesh. In short, we have nearly all that we Many spirit communications were written, both for public hand private need (and paid for) except that our increasing congregation forcibly reminds benefit, many traile lectures were given, and several of our mediums had the gift of personification-would someus that more chairs are required-and with a good fund in our treasury, this want does not trouble us very much. times for days together seem to be an-other person-talk and act entirely foreign from themselves "twhen in a Our mode of furnishing speakers might be adopted by other societies, to their advantage. Instead of going out-side for such, we utilize home talentnormal condition, and when coming out of this state would be utterly ignorant of anything they had said or enacted. One personated a goung, woman of foreign birth—a princess it was thought, who had been imprisoned and brutally treated for some price and for some imprisoned and brutally short life (still the infant) we have come to the conclusion that mental growth is helped by hearing both sides of any question. Hence we have listened with our eyes. She looked likerone dyinginterest to those who think with us and

those who do not. eyes distorted, tearswrolling down her cheeks which seemed cold and rigid, The Unitarian minister of this place, the Rev. Mr. Todd, has spoken for us and white like a corpse, her mouth twice. Mr. Todd is a very talented drawn out of shape, and general apman and fluent speaker. Judge R. A. Sankey, one of the brightest legal lights pearance like one insterrible distress. She felt badly to be under this inin the State, spoke for us a few Sunfluence, but could not ward it off. It days ago. Mr. Hardy Sayre, a lawyer of would take days for her to recover from

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preparatory school, is quite distinct whatever. It is not the least conse-from the conclusion that it is a neces-quence to its welfare whether it be Straight hair is the sign of a firm, possity to pass through it before ascending buried in the earth, engulfed in the sea, higher. Under the exceedingly adverse or burned to ashes.

environments of the great majority, the burdens of poverty, deprivation and the desperate struggle for a meagre phys-Ical existence, the preparatory benefits of earth-life are questionable. Even under the best conditions it is not essential to the spirit's future advancement. The idea of reincarnation does not give a better solution, for if the conditions of life are bad, another trial may find them even worse.

To come into the earth-life, and pass through it, is the initiation of the individualized spirit to its immortal heritage, and in this light, the environments of its birth, the length of time it tarries is of small moment.

(2) Incidentally this correspondent in the last part of his question gives the answer. He says: "Any concession to public prejudice that does not involve a sacrifice of principle would appear to be quite legitimate from a cult struggling for recognition.'

It so happens that the demands made by the church does this very thing: de mands a complete sacrifice of every principle. "To be all things to all men," may have been wise in Paul, but a present to do so is to become a charac teristic coward. It may be "maudlin" to oppose the practices and ceremonie church, but he who has regard for truth cannot do otherwise. Such ceremonies are child's play, valuable perhaps, when expressing some once. living thought-now dead and meaningess. Spiritualism cannot concede any thing without being false to itself. It cannot admit that the doctrines of the church are true, for its teachings are diametrically opposed.

Why should it be asked or exnected to apologize for its being? If there is to be an apology it ought to come from the churches, who by their dogmas have dwarfed and blasted the minds of men for ages; from that system responsible for the night of the Dark Ages, in which we would yet remain had it not been for the influence of science; from that religion which boasted of coming to array brother against brother, and which is responsible for more bloody wars, infernal cruelty, selfish rascality unnamable tortures, and agony of soul than all other causes combined

That the sublime philosophy of Spiritnalism should truckle and shamefaced ly ask pardon for being, of such a system cannot be expected. Nor is it possible to remain silent, while doctrines are taught untrue in all relations to nature. God and man, for it is these doctrines Spiritualism comes to destroy.

"Inquirer," Pittsburg, Pa: Q. I notice in the Banner of Light that nearly all the writers take it for granted or exnlicitly state that Spiritualism dates from the rappings at Hydesville, N. Y. with the Fox family. In an illustration of the cottage over the door is a conspicuous sign, "Spiritualism Originated, March 31, 1848, in This House." The National Association seems to take this for granted, and is making the move for a great celebration on these grounds asking heavy contributions from Spiritualists to carry out the project. Now is this true?

A. I have been deeply impressed that Spiritualists who have urged this matter with such pertinacity, and held the great cause of Spiritualism to that local | For sale at this office.

OAHSPE-THE NEW BIBLE. To the Editor :-- In The Progressive Thinker Mr. T. L. Mac Donald asks Mr. Tuttle about Oahspe. Having known the man who was used by a spirit band to write Oahspe on a type-writer, while entranced, and having bought one of halr. the first copies issued, and having giv

en it a careful and critical reading from start to finish, I must say, I fully endorse a lawyer friend in Brooklyn. N. Y., who says: "Oahspe is a grand ooem of the spiritual universe. Advanced spirits have said that it will take 400 years for the world to evolute up to the spiritual plane of Oahspe. While it distinctly says it is not infallible, yet it comes nearer to it then any other revelations yet given to man. The writer being entranced, his personality could not affect the revelations given through the type-writer. Yet, the

fact remains that the spirits composing of ours: the hand were human, though they undoubtedly were spirits familiar with the w0e higher planes of the spiritual universe far in advance of spirits who ordinarily lostcommunicate through earthly mediums. No honest spiritually-minded man, can flow, fail to see this, if he will carefully and intelligently read and study Oahspe ish'd most-Its description of the different heavens

and the means used to raise up and educate the immense armies of low and ignorant spirits our earth and others are sending to the spirit world, are grand, and in full accord with reason, wisdom and love. While it confirms much of Swedenborg's philosophy and descrip tions of the spirit world, it goes far be yond him. They both, however, agree as to the danger of mortals depending upon unknown spirits for advice and

lirection. The Spiritualism or religion Oahspe demands the highest possible life of purity, truth and love. It demands that the human ego, mind or soul-whatever we may call it-shall. by a practical unselfish love for others above self, be brought in at-one-ment with the God within, which is the life of our life, the soul of our soul. Mere Spiritists and physical phenomena hunters, will not find much in Oahspe to interest them. I would be pleased t give a more extended review of it, but fear the editor would not give the space. I would not mind lending a copy to parties who would pay express charges back and forth-the book is tot large to send by mail. W. M. EVANS. Amherst, Va.

"Encyclopedia of Biblical Spiritual-

ism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible," By Moses Hull. The well-known talenter and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of infomation on the subject. Price \$1. For sale at this

office. "Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents,

tive and practical disposition. Such bad qualities as treachery and jealousy are generally found in people with black, lusterless hear. The lighter the hair the more sensitive and "touchy' he owner generally is. Red hair is a sign of honesty and cleverness. Nothng whatever is said about freaks of emper as an accompaniment to red

good

DR. T. WILKINS. BEREAVEMENT.

Nay, weep not, dearest, though the child

He lives again in heaven's unclouded life. With other angels that have early fled

From these dark scenes of sorrow, sin, and strife Nay, weep not, dearest, though thy yearning love Would fondly keep for earth its fair

est flowers. And e'en deny to brighter realms above The few that deck this dreary world

Though much it seems a wonder and That one so loved should be so early

And hallow'd tears may unforbidden

To mourn the blossom that we cher

Yet all is well: God's good design see, That where our treasure is, our hearts

> may be, -John G. Saxe.

A PLEASANT SURPRISE.

We have in our city of Grand Rapids, Mich., one of the best trumpet mediums t has been my fortune to meet, Mr. A. Finney. He is kept busy and is doing much good for the cause. Mr. Finney and family reside here, and on last Fri-day evening about thirty-five of his friends surprised him by calling with well filled baskets to help him celebrate the anniversary of his birth. The first part of the evening was spent in social interchange of thought Then Mr. Finney suggested a trumpe seance, and all were delighted. The manifestations were of a marked character, beside the trumpet and guitar that were put on the table for use, there were several other instruments played noon that were materialized for the occaslon. His control, Johnny Williams, lectured in good voice some moments. Our friends came with messages of love, giving names and incidents in life to prove immortality. Spirit lights floated around the room and all saw them. All seemed to realize that there is only a thin vell between us. After the seance a dainty collation was served. Mr. Finney was presented with a beautiful china cup and saucer and a gold watch-chain and charm. The

ing all wished him many returns of the day.

President Band of Harmony.

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

one of our teachers, full of love, liberality and sympathy, and it seemed that this suffering spirit was drawn to her for the purpose of relief.

thing here in earth life: They visited

beautiful mansions, and saw the in-

mates engaged in various kinds of oc-

cupation—and study, went into places of worship, and institutions of learn-ing, heard instructive discourses,

and sweet music both vocal and instru-

They described the lovely dresses worn by those in the higher circles

They also went sailing on silver

streams in fairy-like boats, with those

who had once been their companions

here in time, and were very sad at

times at being called upon to make

their earthward return journey in com-pany with the guides who had taken

hem away and shown to them the won-

ders of the life beyond. The beauties and glories which they had been

mental.

yond endurance.

There were many, who brought beautiful influences, and imparted to us much strength and blessing. We were visited by all the different nations-Kings and Queens came—some to be in structed, and others to administer for our benefit. Many of our mediums spoke in tongues of different kind, and

others would interpret. Songs were given in unknown language, and many were sung extemporaneously. The Indians were almost constantly in at-tendance and usually brought a very influence-loving, simple and is now with us. friendly-would always impart to us of their peculiar paraphernalla-beads

belts, blankets, moccasins and the like Songs in their own language were often sung in our meetings, and many were heir written communications given. Some had the ability of reading the mind and thought of others, with aswas convincing.

tonishing correctness. All manner of presents were brought us-beautiful robes, ornaments of gold and pearl, instruments of music, doves singing birds, and even little white lambs, flowers, fruits, manna, and water from the ever-living fountains above, gold cups to drink from, wine was often administered produced from the heav enly vineyards. Little angel mes-Some time ago a Mrs. Dilley came here with a flourish of trumpets and a sengers were given to be ours, and in-

numerable benefits, far beyond my apacity to recount. .Well these things were a comfort, and

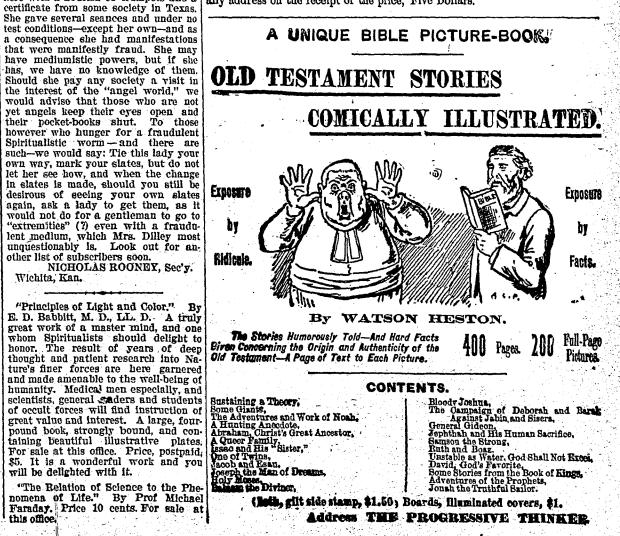
we partook of them as being the realof life. We gave more thought to the heavenly than otherwise, and for seven years there was an uninterrupted then a decided cessation, flow. which left us in a barren, and almost despondent condition of mind. There were prophetic mediums in our midst, and they had told us it would be so, and their pocket-books shut. that we must carefully cherish all these beautiful givings, for a famine would surely come, in which the least morsel from spiritual avenúes? would seem a blessed benediction.

The spirit of Mother³Ann Lee, founder of the order, said she should leave us for a time and go out thto the broad, working for the enlightenment of humanity at large-that earth's children were in a benighted state, and knew nothing of the higher life and the beauties beyond. She said, "The knowledge must be suread broadcast throughout the whole earth 'as the waters cover the sea'-that every tongue and nation must learn of the goodness of God, and the glories prepared for the upright and honest worker, when done with things of time." Many shed tears at her parting address, and the cessation of these beautiful manifestations made as it

were a sad blank in our lives. One spirit who came calling herself ture's finer forces are here Mother Wisdom said: "Many worlds beside this have I seen, some inhabited and others empty and void; of such I have nothing to say. But if you knew of the full beauty and glory which await in the upper realms for all the taining beautiful faithful, you would not be willing to remain and finish up your duties here-it s not best that you should know, only

will be delighted with it. in part, and such as you have realized must all earth's children be partakers "The Relation of Science to the Phe of before our mission is ended. nomena of Life." By Prof Michael Faraday. Price 10 cents. For sale at

These two large volumes, containing about 900 pages, will be sent to any address on the receipt of the price, Five Dollars.



writer made the presentation speech in behalf of the friends present. On leav

MRS. W. C. COFFMAN.

One of our mediums prophesied that The time would come when the de-

CENERAL SURVEY. (Continued from page 8.)

2

reach Chicago in September and will then take a hall and cast my lot in with the good people of Chicago, that is if the guides approve. In regard to the work here will say that good mediums are always welcomed by the good friends of our cause, but tricksters have no business any where in Florida,' C. W. Cook writes from Ogden. Utah "It is with the greatest interest that I

peruse your publication, and I consider the information contained therein is such that anybody wishing to investigate the cause of a future life, should be only be too pleased to become a subscriber at so nominal a sum, but, from what I can learn, there are a number of pcople who profess to be Spiritualists in-this city, that are too mean to spare even one dollar a year to assist the cause. I know of some who could, if they chose, well afford to subscribe five times the amount, notwithstanding the hard times, but, they would sooner borrow from a subscriber. I always lend my paper to any one who appears interested, with the hopes of their be-coming good subscribers. I think it is possible many would subscribe, if there was some occasional notice of the doings in Ogden: for instance there is now, here, a man by the name of Jorgenson, who advertises as a special medium, whom, however, none of the people know anything about. I suppose you are aware that there are a number of neonle here that are interested in Spiritualism, but they have no organization, consequently very few public meetings are held, there being only occasional private seances for the purpose of bringing in a dollar or two to the parties giving them, and no satisfactory resolts."

Chas, Carter writes from Lancaster, O.: "This winter I foresaw all the little particulars of a railroad accident in which the husband of the woman I foretold it to was killed some six weeks before it happened, and there are three of us who will swear to it. The churches teach that God knows the end from the beginning and 1 say we may know more or less of it psychometrically."

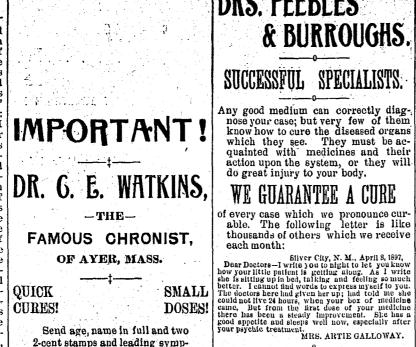
C. E. Hubbard writes from Glenwood Springs, Colo .: "We are thinking quite strongly of organizing a society and a lyceum here, but don't know how we will succeed. There are quite a number of Spiritualists and investigators here, but mediums are about as scarce as hen's teeth. Organizers seem to ignore us and good mediums seem to pass by the other side. We are often prone to wail: 'Oh, for a Moses Hull or a Leo Prior to bring order out of chaos.'

M. J. Briggs writes from Long Beach, Cal.: "We have had a regular feast in the last three months, by having Miss L. M. Cummings with us. We Spiritualists of Long Beach have enjoyed her teaching, and her lectures twice on Sunday cannot be beat. She has laid a foundation that will be lasting. She she has to go from among us. She expects to go East by way of Chicago. I hope you may be enabled to hear her. We expect to have others with us and our little society will grow until our in-fluence will be felt for good to all classes of humanity."

Thos. Collar writes from Sturgis, Mich.: "The Fortieth Anniversary of the Harmonial Society of Spiritualists, of Sturgis, Mich., is to be on Saturday and Sunday, June 12 and 13th, 1897. Mrs. Corn L. V. Richmond, of Chicago, and Mrs. Jennie Hagau Jackson, of Grand Rapids, are speakers for those two days. This is our annual meeting and has been observed each year for forty years past. A good time is expected, and a sordial invitation is extended to all interested in Spiritualism and freethought."

Societies and camps wishing the services of Fannie II: Spalding as speaker and psychometrist will please address her at 353 E Main street. Norwich, Ct. G. F. Perkins writes: "At the Bea-con Light Spiritual Church, 617 N.

Clark street, Sunday -2:30 and 8. Spe-

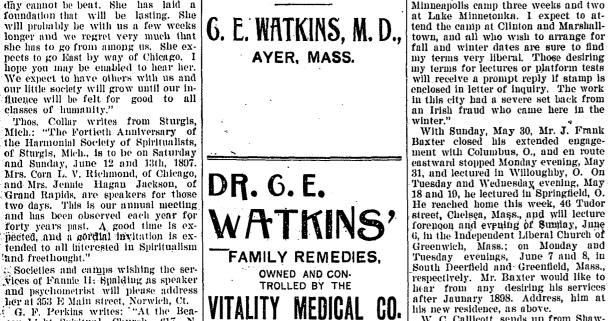


Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask 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.

izing seances. The manifestations were SPECIFIC NO DRASTIC highly satisfactory and very interesting, convincing several skeptics of the fact **MEDICINE!** DRUGS! that spirits can and do return to their earth friends,"

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INDIANAPOLIS, IND.

for a week evening lecture to address

him at 7820 Hawthorn avenue, (Station P.) Chicago, Ill. He will hold classes

for development while in Deadwood. Mr. Grumbine has only February open

G. F. Perkins writes: "In spite of the

reports to the contrary, the Beacon

Light Spiritual Church' is exceedingly

alive and will continue its missionary

work through the summer. Its found-

ers are alive to the needs of the hour.

and will still demonstrate true medium-

ship and the practicability of organized

effort on the part of those who are real-

reformation. Services as usual. Sun-day at 2:45 and 7:45; Thursday at 2:30."

W. L. B. writes from Otranto, Iowa:

"We have just been especially favored by prevailing on C. E. Winans to stop,

at this place and hold a few material-

J. M. White writes: "As I leave here"

on June 17th to attend the Northwestern

Camp at Minneapolis, I wish to state

that my intentions are to be at the

Minneapolis camp three weeks and two

tend the camp at Clinton and Marshall-

fall and winter dates are sure to find

will receive a prompt reply if stamp is

an Irish fraud who came here in the

With Sunday, May 30, Mr. J. Frank

eastward stopped Monday evening, May

31, and lectured in Willoughby, O. On

He reached home this week, 46 Tudor

forenoon and evening of Sumlay, June 6, in the Independent Liberal Church of

Greenwich, Mass.; on Monday and Tuesday evenings, June 7 and 8, in South Deerfield and Greenfield, Mass.,

respectively. Mr. Baxter would like to

hear from any desiring his services after Jaunary 1898. Address, him at

W. C. Callicott, sends up from Shaw-

his new residence, as above.

winter."

ly in earnest in the work of spiritual re-

With her Magnetized Herbs all diseases that fiesh is heir

wonders of spirit power by having her

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[Obituaries to the extent of ten lines

age of eighty years, happy in the knowl

edge of spiritual truth, and serenely

Dear Aunt Eliza! Kind, patient, loving, generous, whole-souled, sweet-

neighbors or her own kith and kin.

For forty years Aunt, Eliza was a pro

of Spiritualism. Her own life and char-

her tender forgiveness of others, her

Among her many spirit friends she

will continue to minister to those who

are left behind with missions vet un

fulfilled. May they be as fully and

beautifully prepared for the higher life as was dear Aunti-Eliza. E. A. R.

street, South Boston, Mass., aged 66

years, passed from his body by shooting through the heart, April 30th, at Marine

Park. He had been visiting a sister,

hoping to recover his health, and went

from her home early in the morning of

the 30th. In the evening previous, at

his daughter with a Southern lady and

her daughter, tried the use of the Ouija

his own home, several miles distant, STUDIES IN THE OUTLYING FIELDS OF

This work

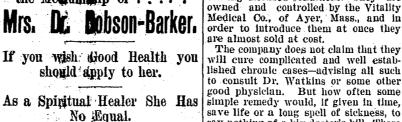
belief.

Englewood, 111.

confident of continued life.

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to consult Dr. Watkins or some other good physician. But how often some simple remedy would, if given in time, save life or a long spell of sickness, to say nothing of a big doctor's bill. These remedies are for such cases. We would advise all to write and secure these remedies that may need them.

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remedies are superior to any others

that can be bought. They are perfectly

safe to take and are wonderful in over-

coming diseased conditions. They are

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tures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philo-sophic thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field or natural science, are truly remarkable for their depthand clearness. These books and pamphlets constitute of themselves a noble Spirit-ual library, of sufficient intrinsic value

to worthily engage the study and thought of the wisest students in spir-Passed to spirit-life at his home in Franklin Grove, Ill., Chas B. Bill, aged itual science.

71 years, 11 months. Born in Vermont he lived at Franklin Grove since 1853. Although slightly shop-worn, they are His wife, who passed away some years ago, was a fine healing medium, and reduced rates, as follows:

our brother went peacefully and hope-The Principles of Nature, as Discov ered in the Development and Structure fully to meet her. There remains four of the Universe. Material and Spiritual daughters and one son, all Spiritualists. Magnetic Forces. Laws of Spiritual Manifestations and Mediumship. Spir-Services were conducted in the Methodist church of Franklin Grove, by the itual Planes and Spheres. Given inspi-rationally, by Mrs. Maria M. King. In writer. A full house and eager inquiry after the service bespoke the interest of many full hearts. three volumes, 8vo. A remarkable work; among the greatest in the liter-ature of Spiritualism. Price reduced EMMA N. WARNE. from \$1.75 to \$1.25 per volume. Post-On March 21, 1897, Eliza A. Mallory, age 12 cents. of Favette. O., passed away at the rin

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The Spiritual Philosophy versus Diabolism. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

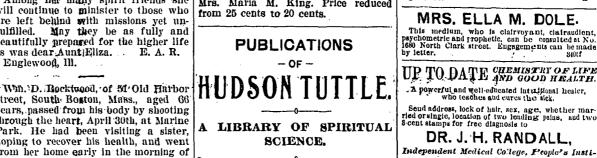
natured Aunt Eliza! What name more Mediumship. A chapter of Experi-ences, By Mrs. Maria M. King, Price reverent, more respectful, more ex-pressive of her hold upon the hearts of 10 cents. all who knew her! "Aunt Eliza" she

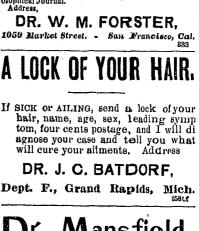
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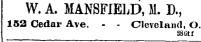
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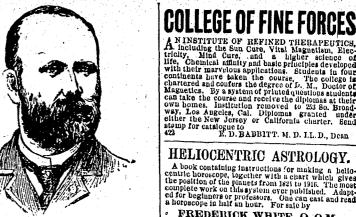
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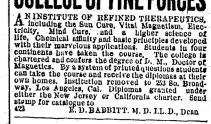
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cial Memorial Day services; christening or dedication of children. Meetings will continue through the summer."

Thos. S. Kizer writes: "H. F. Cates of Mattoon, Ill., held trumpet seances at my house three nights recently. There were thirty or more persons in attendance, several skeptics with them, and nearly all received something from friends on the other side. The trumpet was floated around against the ceiling of the room; spirit voice sang through the trumpet in a high tenor key heard above all other voices in the room. The guitar floated over head and played the spirits. Sketches were drawn on handkerchiefs with indelible pencil; messages and names were writ ton on tablets all under test conditions. the medium and all in circle holding hands. We think Mr. Cates an honest, true medium."

Dr. A. A. Davis writes from Los An geles, Cal.: "The cause is having quite -a growth here, but for want of unity of

action great possibilities are lost sight of, and while the watchman sleeps personal ambition leads some into egregious error, which ever opens the way for frands to enter and beguile the un wary investigator into bewildering and unsatisfying efforts to learn the truth of life immortal. But among the most indefatigable workers I find the Barnett Evangelists, Mr. E. Z. and little Zoe with soul-inspiring song, and Mrs. Bar-nett with her pleasant and quite effective talks followed by the most thor ough and clinching tests for which she is noted. Mrs. Barnett has only had some five or six years experience as a medium, and has few equals in accuracy of her work. I can see much in store for her which will be evolved with more favorable conditions. I find The Progressive Thinker highly prized here on the coast as well as nearer home but the great difficulty is the scarcity of money.'

M. H. Wefel, Chairman, writes from Fort Wayne, Ind.: "The First Spiritual Society of Fort Wayne has vested its Committee on ways and means with full power and authority in regard to the engagement of speakers and me diums to occupy the platform of the so ciety. The society binds itself to abide by the decision of the committee in all cases, whatever that decision may be The committee pledges itself not to engage any medium or speaker not known to it as worthy the confidence of the so ciety and the public, and to make in quiry of the Secretary of the National Association in all cases when a doubt exists as to the character and standing of applicants for engagements with the society. This action has become neces sary in order to protect the society and the public from being imposed upon by itinerant or tramp mediums and speak ers who are either not fully developed of are actual frauds, humbugs and im postors. And it is further agreed that no recommendations of the qualifica tions of any speaker of medium shall be made binding upon the society except by and through the committee on way and means in a regular, official manner By order of the Committee. Spiritual papers please copy."

J. C. F. Grumbine expects to visit Deadwood. S. D., sometime in June, and hence wishes any societies en route or near by who may wish his ministrations

(Continued in third column.)

1

EVERY HOME SHOULD HAVE A BOX OF THESE REMEDIES.

NO. PER BC
1-Tablet for Constitution. PER BC
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quently saved life. Every spiritual family should have a box of Dr. Watcins' Family Remedies in their home. Most all of these remedies were received through Dr. Watkins' psychic power or mediumship. Always mention the numbers you want.

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MELTED PEBBLE SPECTACLES. B. F. Poole, Clinton, Iowa-Dear Sir and Brother:-The Melted Pebble Spectacles came in fine order, and are exact ly right. I am very much pleased with them. A. N. LEATHERS. 35 Pleasaut St., Wäkefield, Mass.

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

neetown, Southwestern Illinois, a plaint to the effect that, because of the size of the towns, none of our good speakers and mediums favor that section with their presence, and he would like to correspond with some of them. This suggests to the mind of ye local scribe the idea that if Spiritualists could put more noney into employing good missionaries to make regular circuits to these remote districts, and toward presenting the genuine phenomena, and the philosophy, intelligently, instead of leaving said districts to the mercy of fakirs and ignorant would be inspirationalists, he cause could be pushed more advantagiously. A little of the old-time circuit-riding sacrifice would do great good in such localities. Also the free distribution of The Progressive Thinker

by a club of workers would do much for o the truth of Spiritualism. A summer resort and camp-meeting for Spiritualists (the first in Canada) will be open this summer from June, onward, in a beautiful situation on Clear Lake, Peterborough Co., Ontario. This is a central situation for Canadians and easily reached from Northern New York. Write to Major G. M. Bellases. Young's Point, P. O., Peterborough County, Ontario. The Elk Grove Association of Spirit-

ualists will hold their annual campneeting at Island Park Grove, Winfield. Kansas, July 10th to 26th inclusive. Speakers, Moses and Mattie Hull, of whom no comment is necessary. All phases of mediumship will be represented by the best mediums to be had. Finest camp grounds in Kansas, water, shade, auditorium, tents and bedding, for information write to, W. P. Sailing, president, Beaumont, Kansas. Geo. H. Brooks returned from Mich-

igan last/week, where he had been a month lecturing. During the time he delivered twenty-nine lectures. He organized a society at Mancelona. Mr. Brooks is now at his home, Wheaton, Ill., where he can be addressed for engagement. He has been again selected as chairman of the Cassadaga Camp where he seems to be very popular.

F. Corden White, platform test melium, is now enjoying the genial climate of Cassadaga. He will remain there during the camp meeting, and then return to Chicago.

"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

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated

in a way to interest and instruct all readers. For sale at this office. Paper, price 25c. "The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold. untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at

this office. Price, cloth, \$1.25; paper, 50 cents. "Science of the Soul," By L. A. Sherman. The price of the cloth-bound edicents. For sale at this office.

board. It spelled out "Your father will | ray of facts in its field of research by referring shoot himself early to-morrow morn-ing." The girl said, "Oh, don't tell us tion. Price, 75 cents. any falsehoods!" and they waited vain- RELICION OF MAN AND ETHICS OF SCIly for more, but nothing came, until they said, impatiently, "Well, if he is going to shoot himself, will he be in a bath-room?

'No," was answered. "Where will it be, then?" was asked. 'Walt and see." came as answer. "With whose pistol?" they asked. "With is own," was answered. Then they said: "We thought you were not telling the truth, for his pistol is in his drawer up stairs." And so they felt sure it was; but later, on going to his room and looking in the draw

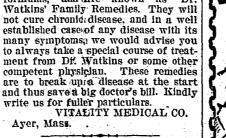
er, the pistol was not there. At 5 'clock next morning a policeman came with the sad news. Now we may ask, did he commit the

act himself, or was he controled by an earth-bound spirit? In either case, it was known beforehand, and if wrong for him to do it, or for another to cause him to do it, why could not some wise spirits prevent the act? He was a man highly respected in South Boston, and had been in a bank as clerk more than twenty years. His wife, Sarah Rock wood, whose funeral I attended eight years ago, was one of our very bes clairvoyants, and was associated with Mrs. James Pushee, on Springfield

street, Boston, many years. Their only child remains in the home at 51 Old Harbor street, and has the motherly love and sympathy of the writer. M. S. T. WOOD.

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