### HIGHER SPIRITUAL LIFE.

#### Spiritualists Need Conversion and Uplifting

PROF. DAWBARN, STRUCK THE RIGHT CHORD - UNFOLDMENT OF THE HIGHER CONSCIOUS-

for their quality of fabric. Improvement is indispensable to progress-and it does seem as though the majority of avowed Spiritualists have no use for progression. The kind, good spirits will look out for them and their interests, both here and hereafter, and they rest easy, shirking the responsibility of the full duty of the present hour, waiting for the assistance of those perhaps no better prepared than themselves for the mission.

seems to the writer of this tirade that Prof. Chas. Dawbarn in The Progressive Thinker of April 3rd, struck the right chord to awaken, and stir up the hearts and minds of all those who spiritually inclined—all those who are not living on the animal plane where grand symphonies are ignored. If Spiritualists generally would not only read but carefully study the experiences and the knowledge gained thereby, as offered so forcibly and plainly in that ar ticle; and then accept the same intellectually and spiritually, they cannot but be uplifted by the knowledge thus nequired of the possibility of, through thought alone, being able individually to rise to a higher state of conscious

How plain and comprehensive he the four states of consciousnesses; how easy to understand are the vibrations necessary to uplift the soul from the lower plane to the higher one; and how we can then appreciate the condition of our fellow mortals when we understand their ignorance of cause and effect.

First, he describes the present unsat isfactory condition as to the phenomena of spirit return; then he points to the higher condition attainable to all, where individual conscious ness can pierce the "veil" and find peace of mind, and conviction of truth, in its sublime purity—"the pearl of great price." The influx of spirit now pouring in upon us, and made manifest by the advance guard of the Great Spiritual Dispensation, admonishes us to be prepared to each take his or her place in the ranks of the Army of Progress now mustering its forces all over the earth for the spiritual millenium now im-Does any one doubt it? Those who will not be warned, or lag behind for help from the loved ones gone before, waiting for somebody else to share be burden and responsibility, will surely find themselves left behind in the darkness and solitude where long years of sorrow will find them struggling togression can only be made through individual effort, and this principle alone, faithfully and conscientiously followed, would in a short time redeem

Justice! is the motto and watchword to be inscribed upon the banners, upon the towers that line the roadway leadman." Perfect justice to every living creature; a careful consideration being made before each action, that it be freighted with justice (as represented by the pair of scales), then in waves of pure ether would the reaction come to each individual thus ruling his life, as surely as life produces life, or love produces love. And now just here a few earnest

words to the brothers and sisters who dislike so much the idea of anything hinging upon orthodoxy or its observances. Truth is truth, and when we can demonstrate it for ourselves within our own personality, by a process of evolution through a perfect law, where nelief becomes to us a knowledge, then let us strive individually, each for himself or herself, to find truth where only it is to be found, by earnestly and hon estly seeking it aright. Our stores of gold, diamonds, and other precious products must be sought for and gained only by great labor; and as the most precious of all things to mankind is spir itual wisdom, so also must it be acquired through effort and desire, just as we gain anything of value to us. And only through the acknowledgment of the Supreme Deity; the Infinite Intelli gence: the Great Spiritual Principle: or God! anything you choose to name Him. only through Him, can we reach the center of spiritual thought and desire which contains the force necessary for our development. When Spiritualists learn that it is not at all necessary to carry the old Hebrew and Greek His tory, called the Bible; with its prophets for good and evil, and its imperfect translations, like a pack upon our shoulders, forever like a snail with its shell upon its back; when they put bias and prejudice aside and with sincere ear nestness go to work to investigate the stores of treasure lying dormant within each human being, awaiting un foldment through lack of power to start the dynamic force necessary to illumi nate the whole, and learn that this power is all their own, in individual effort, and earnest desire; when they ar awakened thus to a true sense of the ultimate to be gained and the way to reach it, then we shall have alive wideawake Spiritualists, instead of those who are one-third Spiritualist and twothirds Materialists, yet holding on to that one-third with a tenacious grip, for is their only assurance of immortality, and in order to keep secure that precious assurance, it is vitally necessary to renew the faith by tests each | nizant of, in or around us, as He really week or month as the case demands. God is free, and we His children should | nize His presence. be equally free and untrammeled in our idea of Him. It has taken centuries of come sufficiently refined to individually sense the Infinite-to become capable of

they may also sense the ultimate to be adoration, or thanksgiving. We cannot gained and the way to reach it. To possibly think of anything without a realize that each life is a part of His life, and that we want life, and that we may so conduct that life given us, that we may consciously

commune with Him!
"God is manifested in all His works," but He is expressed only in Intuition, and through Inspiration! This inspiration may be voiced to the external senses, or it may be mute, appealing to the finer interior senses of the soul Even thus does He express inspiration they have spun the web of truth as they sensed if, without the necessary improvement in the woof—until the supply of material is being exhausted to the forest. How do we know? Why we feel it—our spirit responds to tude of the forest. How do we know?

Whence come our immortalized poets and writers? Even a dumb brute shows forth at times this inspiration, in a look a motion, or an action. In this true expression of the living Omniscient Delty ways. Here is the reason why the old can be made till we lift the anchor, un-Bible holds such power over generation furl the sails, and joyfully make for the after generation, the precious wealth of expressed in substance, living thought, imperishable, through writers, who in through the Spirit Divine. God was expressed through them, and the immortal melodies are the testimony that keeps the Bible near the hearts of all people who can recognize the Divine. Could we have this treasure removed from the dross that accompanies it, separated from the historical portions and grouped together understandingly, hen indeed, would our Bible become precious treasure for all time, and all humanity.

In the life of Jesus of Nazareth we behold the personal expression of Deity, no longer unknown since He was manfested in the fiesh. Others there have been also, who have manifested Him each according to his degree of finite ability for the outward manifestation

of the Infinite expression. And the angel said unto Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins." So the name Jesus means "saving," and the Word Christ, means "Absolute," and as truth is absolute, so Christ is

Jesus, a carpenter, and the son of a carpenter, a human man, born under natural law, of humble parentage, yet endowed from his birth with true spiritual perception, or discernment of the truths of life, living a simple holy life, while angelic spirits ministered unto him, was, at the age of thirty years. consecrated by the Supreme Power of the Spirit, at the hour of baptism, when the full unfoldment within, was consummated, with all its divine power of healing, teaching, prophecy, etc. Then he began his work of saving, which the angel foretold before his birth. He was still the same Jesus of Nazareth, but now his works expressed the Father in personal manifestation. Then was Christ, by his disciples and followers, thus distinguishing him from his fellow mortals by the attributes manifested in his life and experiences. And this condition he bequeathed to the world. He said: "Nevertheless 1 tell you the truth: it is expedient for you that I go away: but if I depart, I will send him unto you \* \* \* howbeit when he the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall ing to "Peace on earth, good will to hear, that shall he speak; and he shall show you things to come, etc." John 14th chap. Here is clearly defined the spirit which is to find personal expression in man. As the Christ in Jesus was the living, acting presence of the Divine, here made personal, so each individual entity in human form is to-day endowed with the attributes and capabilities for this expression, awaiting the unfoldment, and special baptism of the spirit, whenever he or she puts forth the necessary effort, or assumes the reonired attitude for its acceptance and emonstration in their lives.

The life and character of Jesus must be true, notwithstanding so much evilence to the contrary, for we really can prove so much of his teaching in our lives to-day and can reach such sublime heights by following his example. So many there are who now are witnesses to the truth of the spirit, and who gain neavenly wisdom through this method. This Spirit, the Comforter, bequeathed us by Jesus, is not to be confounded with individual disembodied spirits; we are taught interiorly by the heavenly messenger of Peace, from the Fount of all Wisdom. This Spirit now represents fest in man in Jesus of Nazareth, and ours consciously to-day, if we give our selves up to the proper unfoldment for the Spirit to express Himself through our spirit which is the part of God inberent in man as the immortal life-force

animating the body.

This, O, my brothers and sisters, is no orthodox Christ. All Spiritualists can accept this divine idea or conception of the true Christ, for he is ours already. always has been for nineteen centurie nearly. There is no atonement made for us, only a saving which is here and now, and, an at-one-ment with the whole universe without, and with God within, expressed in the Christ Principle, or Spirit Divine given us from Jesus who recognized the Universal God-power

thus to be bestowed upon mankind. When we reach the ultimate Jesus reached by the interior supreme knowledge and grace youchsafed to all those who will meet God on the level Jesus did, when we realize Him, as God, in our hearts, and try to live Him in every action of our lives, then also will come into living expression the Christ within, and the Holy Spirit, which means "Whole" will come to us filling each with its sublime gifts. And when this is realized we shall recognize God, or the Deity, in everything we are cogis, if we were sensitive enough to recog-

One thing more seems necessary to speak of in connection with this subject. evolution for the brain of man to be- God is really impersonal, at least to our finite minds. He must be impersonal if He be omnipresent, and yet. He be conceiving a proper self-conscious defi- comes personal to each one of us the nition of the word God as personally re- moment we approach Him in thought, a good mind than to do nothing.—Bishop | more highly than they do a clear conlated to His earthly children, and where or draw near His presence in prayer, Hall.

visible presence of it being mirrored upon the mind at once. Everything we read, think or hear about, be it a picture, a person, a landscape, a scene, it becomes objective to our imagination as fast as the mind grasps it, and un-

consciously is pictured there in form. So it is that we cannot think of God for a moment without bringing Him into personality. As we are the highest in expression of anything of which we have any conception, so we give to the man the image of God, and aside from what the scriptures tell us concerning it, to us God is in human shape and we clothe Hun with Majesty as supreme as the mind is capable of

To the human mind, the materialistic thought is like the ship at anchor-it drags along, no motive for action, no we may meet and recognize Him al- future to look forward to; no headway furl the sails, and joyfully make for the peaceful harbor where our loved ones inspiration within its lids cannot be are awaiting us. We know they are destroyed nor put aside, for it is God | there, it is more than through faith or belief, this knowledge to us.

Now, it is not hard for a Spiritualis their day were filled with inspiration to become truly spiritual, if he will sink through the Spirit Divine. God was exual prejudice of the orthodox doctrines, and seek truth from his own level, and never give up till he finds and proves it all in his own experience.

Oh! the gain is so great it well pays the effort even here on earth, while the upper spheres await our advent into the higher life, where the undeveloped of the human species who are earth-bound can never terment nor prey upon us, but to whom we can minister at once, from our vantage ground of spiritual devel-

Prof. Dawbarn tells us of his experience where his advent into spirit con-sciousness released him from all tornenting influences, and a happy release it was. Then think for a moment of the torture of the newly arisen one who must run the gauntlet of these earth bound creatures, with the loved ones near but unable to protect them fully, for the arisen one was not ready for the condition placing him or her beyond the reach of those miserable, weak and ignorant beings. Seek spirituality my oved friends, seek it earnestly through desire and thought, constantly, till you find it.

A good practice to incite the necessary awakening leading to the consciousness, are the words: "O, God, manifest Thyself in me," or, "O, Father, lift me up to Thee." Keep repeating, with earnest desire to find the truth which is just inside the door upon which you knock, and you know Christ promised if we knocked it should be opened, and his promises are sure. But we must be per sistent without discouragement, and with faith in Him and ourselves, for what others have gained is equally accessible

The second and third chapters of Cor. give good instruction. Of course, much of the teaching of Jesus and his disciples was immediately to, and for, the people of that day-but the spiritual teaching is applicable to all time, and all humanity. Jesus gave many beautiful lessons, only to be fully comprehended when we have reached the higher consciousness with its deep spiritual discernment. His answer to the taunting Pharisees was: "behold, the kingdom of God is within you." And St. Paul repeats the glorious truth when he says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

The writer of this appeal has herself gone over all the ground treated of in this article. Being an earnest, enthusiastic Spiritualist over half of her life of sixty years; suffering persecution from the loved ones in the home circle, and abuse and contempt from those of the social circle, but never faltering in faith nor work. Being a psychic, the hree planes of consciousness were open to her, and the last three years have been devoted to earnest effort, for to her progression is imperative; so in study, in constant burning desire, from the depth of her whole being, for spiritual wisdom, has brought a gradual unfoldment into the spirit consciousness, where at times the spirit is able to transmit messages. This blessed condition added to the knowledge acquired through the spiritual philosophy has opened a floodgate of feeling, an intense yearning for he conversion of Spiritualists to Light of True Spiritual-ism. And her work now must be to assist her fellow elievers, and workers in the cause she has loved so lone MRS. MARTHA J. POLLOCK.

VERBAL JUGGLES.

've seen the rope-walk down the lane The sheep-run in the vale; 've seen the dog-watch on the ship, The cow-slip in the dale;

've seen the sea-foam at the mouth, The horse-fly in the air; know the bul-wark on the deck. And the fire-works many a scare. ve seen a-bun-dance on the plate,

The lamp light on the floor; And a hat-stand by the door: 're known the mill-race in the glen. The heart-burn in the breast; 've seen a door-step on the street, And a watch-spring in my vest.

NO FAVORITISM.

The present secretary of war, Mr. Alger, to carry out the policy of his pre ecessor, who granted the privilege of chapel on the military academy reser vation, at West Point, to the Catholics has opened that privilege to the world and states that "any other denomina tion wishing to build a chapel on the grounds upon the same conditions will be given an equally advantages site for the building. No favoritism will be shown to any denomination, and others will be accorded a site equally as good as that of the Catholic chanel. is an opportunity for Spiritualists to as sert themselves by building a "chapel," as a "denomination" on a military reservation, and convert the warriors to the army of Spiritualism.

There is nothing more troublesome to

### A SPIRITUAL VISION.

IT RELATES TO THIS PRESENT FROM THE EARTH TO THE SKIES YEAR, 1897, AND PRESAGES UN-USUAL SPIRIT POWER AND AC-TIVITY.

The new year dawned rosy-bright with gleams of hope and faith and holy promise. The old year faded—slipped away with all its treasures—its joys and sorrows gone forever, except as de-tained in memory's chalice or in the

harvest of its sowing.

And the coming days—what will they bring? what have they in store? what of blessing? what of sorrow?

I stood at the temple door where oft

lave prayed for light, and waited, and listened for the voice of the oracle that has failed me never. What would it reveal for me, and for thee, dear friend. Soon the mists of earth parted, disolved away, a soft light fell around me growing in brightness, and then a group of happy beings came responding to my

Tenderly they greeted me with their silvern speech; and wiled me with their song of songs, and gave me to drink of o cup richer than fragrant wine. All their glad revealings I may no

tell. Gazing up toward starry heights, a vision was unfolding with a meaning, with a promise of helping this old earth. Not for me alone came the bright picture-not for my poor personality as I had asked-but for all the wide, wide world.

A congregated arch of good and gifted spirits like the bow of divine promise in the sky-I followed it on and on till it circled unbroken this green earth

There they were-the loved and honored ones; the sainted ones and the forgotten ones, organized into a body for the humanizing of the human family. There the lowly, patient worker has found his place. There the gifted child of genius who died despairing finds his blighted hopes just blooming to beauty. The child that perished all too soon in he chill damps of earth, there unfolds o his mission.

The mourned ones, the brightest and the best, whom earth could not afford to spare, with their untainted loves are here "about the Father's business." And the martyred ones who lived before their time, returning good for evil, here consecrate their souls for the good of all.

And thus that glorlous arch, complete in its love and power seeined to embody the wisdom of the universe, the palpable Power of God.

Delegations seem ever going and coming from its regal portals. Messengers carry its mandates to circles near the earth. When the home circle is in doubt, or worn and faint in vain endeavor, there is the fount that will replenish. Groups below are earth's immediate workers. They may change and divide, form and reform, leave the turtle synagogue. "Grandpa," said he, "do you believe in holier places, but this bright band changeth not. Its foundations are laid in strong aspiring souls on earth, without which, this divine superstructure could not have been reared, towering in majesty, fed by the forces of the universe. The delegation visiting me does not say this is simply the slow normal growth of spirit in the spheres—it is largely the work of special endeavor. Seeing mortals waking from dark superstition to independent thought, it sounds to their finer ear like the cry to God for light, and ardently they re-

Their white feet may not tread the soil of this blood-stained earth; their pure heart-beats may not mingle here with bigotry and intogerance, as must ours, but in their own realm they unite to illuminate our darkness and aid our

kindred spirits. For eighteen hundred ninety-seven their reinforcements have been great. Stronger and more determined spirits are panoplied for the work. In distant places, in isolated homes, the light will burst out where no mortal has been to tell of its coming. Lips will sing that never sang before: cures will be performed with no human agency; music will be heard with no instrument in sight. The spirit of truth will walk abroad as never before since the morning stars sang together, though greed and warfare may be raging near.

All above is encouragement. gods of olden times have fitted themselves for this great work Spirits who have spoken the sacred language of the spheres till they have forgotten their mother tongue, have been learning a modern one to aid their work. They tarry not nor waste their energy. If one instrument fail, quickly they test other. They themselves have found the key to untold mysteries, and the treasures they gather are for us who watch NELLIE M. SMITH.

#### SCORES METHODISM.

"The Methodist church is not wise in pursuing the bicycle as a form of Sun-day recreation. A sensible sympathy with the young people in all such matters as bicycles is not only, more helpful, but it is absolutely necessary to the life and continued influence of the church. The church cannot narrow its membership by making useless rules and regulations. Require men and women to be religious, but leave the minor matters of conduct to their own consciences. If they cannot be how can rules improve them? All churches have from thus to time injured themselves by such useless regulations."-Des 'Moines (Ia.) Regis-

A few years ago, no secular paper would have dared efficies the methods of Methodism. A boycot would have been instituted instanter for the sacrilege—the brazen impudence—but nowwell, if Christ were in the form to-day he would don the kniegerbockers, mount a bicycle, and ride into Jerusalem with out ever thinking of a cornfield or a hungry ass. Verily how things have changed.

There are women in this world, so it is said, who prize in clear complexion science.

### PROGRESSION.

- AN ALLEGORY - A LESSON VEILED IN THE PHRASE OF SIMILITUDE— BY LEON LEWIS. Once upon a time there lived a turtle. This turtle lived far down in the depths of a mud-hole, as all orthodox turtles still do, and have ever done from the beginning. He had lived there so long, in fact, that we may call him a mudturtle. All he knew, and all his family

urally everything was "as clear as mud" to them. The creed of Turtleville was a short one, and this is the way in which it read: In the beginning was mud, and in the end was mud, and mud is all there is and likewise all that ever will be, and

if any turtle isn't satisfied with mud,

and friends knew, was-Mud, and nat

t dog-goned heretic!" The particular turtle of which I am speaking had his doubts, however, in regard to the claims that were made for mud and turtles, and these doubts kep getting bigger and bigger, and more and

more numerous. The longer he looked around Turtle ville, and the closer he contemplated he spectacle of his fellow turtles crawi ing around in the mud, never daring to raise their eyes out of it, the more clear ly did he realize that there is a better place than a mud-hole to live in—some where-if he could only find it.

He even had the audacity to think and to say that there are living creatures higher in the scale of being than turtles and that the place of abode of these reatures is far superior to a mud-hole It is needless to say that this aspiring and progressive turtle was mobbed be cause he entertained these radical and subversive views, and came near being devoured, shell and all, by his fellow

Nevertheless. Mr. Turtle continued to loubt and inquire, and firmer and firmer became his conviction that there was something above and beyond the mud in which he had so long been imbedded. One day, while he was in this mood,

he encountered a mediumistic turtle who told him a very extraordinary story. She told him of a strange sphere idjoining the mud-hole in which he chanced to have been born, and informed him that the name of this new ohere is water.

"It is something higher and better than mud," she explained—"something vastly superior. Mud is water and earth mixed, but above this mixture is t sphere where the water is spread out done, in all its beauty and purity, and it is a realm millions of times greater than your native mud-hole."

Startled by this information, the turtle hastened to consult his family and friends, beginning with his grandfather. who happened to be the chief scribe of

there is any such thing as water?" "No, my son-no," answered the patri-"Water? I never heard the word before. There's no such thing-nothing but mud! You've been consulting some 'mejum,' or you wouldn't be asking

such foolish questions." "Do you believe, grandpa," continued the grandson, "that it is possible for anything except mud and turtles to exist anywhere or at any time?

"Certainly not, my son," replied the grandfather, "and I'll tell you why such is the case. When the Great Turtle finished making mud and turtles, or turtles and mud-nobody knows which came first-he was so tired that he had to go to bed, and he has been asleen, in the great central mud-hole of the universe ever since. Under these circumstances my boy, can't you see, with one eve shut, that nothing whatever has been added to the original creation since mud and turtles first came into being? You must stop these inquirles, my son, or your feet will soon be found straying it the paths of perdition!"

Nevertheless, the leaven of doubt centinued to work in the turtle's mind. and he returned to his medium for further particulars of the wonderful

sphere called water. she assured him, "there is such a place, and it's just the nicest place to be found anywhere; a place where the sunlight can reach you, and where you can see a long distance; a place to be found anywhere; a place and rapidly, instead of being stuck in the mud eternally: in a word, a far better region to live in than the mud-hol in which you have so long floundered And not only is there a sphere called Water, but this sphere is inhabited by curious creatures called fishes, some o them bright blue and golden, others sil very and speckled, and all of them able to dart here and there without effort. or turn in any direction by the simple movement of a fin."

Well, to be candid, Mr. Turtle thought the finny world thus revealed was a very funny world, but he had been in the mud long enough, and could do no less than pursue his inquiries and investigations.

The first thing he did was to raise hi nose out of the mud, and, sure enough there was the water, bright, clear, and sparkling-a new sort of world responding in every way to his ideas and aspirations. And not only did our turtle find water,

but he found fishes also, and was literally dazzled by their bright colors and graceful motions, as they darted about in their limpid homes. "How nice this world of water is!"

he exclaimed, in the wildest delight. will be a turtle no longer! I will longer live in the mud. I am going to become an inhabitant of this new ele ment. I shall at once give Turtleville the grand bounce, and become a fish among fishes!" To resolve was to act.

Getting his head out of the mud, and the mud out of his mouth and ears, the turtle began undergoing a great change, in accordance with that divine which ever makes us become what we wish to be, and in due course he devel oped into a full-finned fish.

Surprised and delighted with this change. Mr. Fish left his native mudhole and went down the Wisconsin Fiver with a small proportion of water.—Ex.

to the Mississippi. Next he descended the Mississippi to the Gulf of Mexico. From the Gulf of Mexico he proceeded through the Caribbean Sea to the Atlantle Ocean and so on to the Indian Ocean, and around the world. Need I tell you how true he found all

his medium had told him about the water and its inhabitants? As a simple matter of fact, he found that there are oceans of water, and that every square inch of it is teeming with

How contented the fish was for a tim in his new being and in his new element, need not be stated. For many years he remained one of the happiest of

At length, however, Mr. Fish began to grow weary again, he had traveled so far and seen so much. He began to wonder if there isn't somewhere a bet ter country than the one he was occupy ing, and so he hied him to a noted medium.

and even perfectly in love with it, he's dear madam," he said, "I am tired of being a fish and living in the water. Can you tell me of a better

"I can," replied the medium, "of a place as superior to water as water is superior to a mud-hole. It is situated it pretty easily at that), of all these above both of them, and is known as the controls use language that is not only un-Air, or Atmosphere. It is a country of such ethereal character that you can't proper and indecent. I have probably Air, or Atmosphere. It is a country of even see it, and hence it seems to be attended as many meetings, during the an open space all around you. It is an last five years, as any one in the State, ocean thousands of times greater than going three times on Sunday, and twice any of the seas and oceans in which you or three times during the week, attendhave been traveling. All sorts of beau- ing camp-meeting all summer. I attend tiful things are to be seen in it—flowers, the first societies in this city, and have trees, and countless other forms of regetation-and more kinds of inhabitants than there are scales on your

The emotion of the fish at these deels rations was so great that he couldn't open his mouth, and the medium con inued:

"Among the other inhabitants of the Air, Mr. Fish, there is a creature called a bird, with limbs to stand and walk upon, and with wings to carry it wherever it wishes to go. If you were a bird, you could sail up into the treetops, and even to the tops of the highest mountains, at a rate of speed exceeding a mile a minute. You could build yourself and Mrs. Bird a lovely home in the crest of the tallest pine, far removed from all the toils and dangers which be long to the lower conditions"—

"Hold on, madam," interrupted the "There is no necessity of saying another word to decide me. I will be a fish no longer! I am coming out of the water into the air, and am going to be a bird.'

Acting upon this resolve, and receiving the favor of that sacred law of progression from which even the humblest ish is not debarred, our aspiring hero at length emerged from the Water into the Air, becoming one of the brightest and most beautiful birds ever seen cleaving the limpid depths of the ica veus.

built a nest for Mrs. Bird and himself far up in the branches of a giant oak which occupied the crest of a mountain, and from these serene altitudes the happy pair can benceforth look down in eace and contentment upon the strifes and tempests raging in the realm of

#### THE END. RELIGIOUS EPIDEMIC.

The religious epidemic is reported to be raging all over Iowa, at present, and threatens to spread into other States unless the afflicted State is thoroughly quarantined. The malady must be growing serious. All the commercial salesmen, known as "drummers," in the northwestern part of lowa, including Sioux City are compelled to carry tracts trade. The godless drummer is probibly not much affected in reality, but he fully realizes the advantage from a business standpoint, of the ability to talk religion with his newly converted customer. In the language of the drummer him-

"We have to do it. It's the actual fact that I carry a catechism, a copy of Baxtor's 'Everlasting Saint's Rest' and an edition of Moody's sermons in my valise. I read up on them at odd times so I can talk intelligently with the religiously inclined among my customers. I can talk politics and hoss and base ball and poker to the unregenerate without much trouble, but this religious gag is new to mc.

"You'd be surprised to hear the amount of religious chat that has characterized the meetings around stoves in groceries and dry goods stores during the past winter. I'm not very old, but I don't remember anything like it before. I suppose when people see banks failing and all kinds of business going to smash they fly to religion for couso

It is true that, from a business standpoint, religion is very much like politics. mers, in order to carry favor with peo-ple and "work up a good trade," are obliged to ascertain the politics of customers and desired patrons, study their pose or coincide with them, and when the religious fever is high-at about 100 -nothing will gain custom for these men so much as to "love the Lord" and 'praise His hely name." ligion is as much a matter of business to-day as is politics.

PRECIOUS STONES FADE. The powerful chemical effects of the sun are felt by precious stones. The

ruby, sapplire and emerald suffer less than other colored stones in this respect, but it has been shown by experiment that a ruby lying in a shop win- tian Science, Theosophist or Unitarian dow for two years became much lighter | speakers? in tint than its mate kept in a dark place during that period. Garnets and topazes are more easily affected. Pearls are said to show deterioration with age. but if they are not worn constantly they will recuperate wonderfully during brief vacations spent in quiet and darkness. The only species of unluck which the practical person believes the opal will bring to its owner is that of loss if the stone is exposed carelessly to heat." It is liable to crack, being composed principally of silicic acid.

### SPIRIT CONTROL.

#### Is It of Any Value to Spiritualism?

IGNORANT CONTROLS SHOULD BE EDUCATED-NOT PERMITTED TO USE VULGAR LANGUAGE-IN-DECENT AND IMPROPER LAN-GUAGE A DETRIMENT TO OUR CAUSE:

To the Editor:—If your space is not go valuable I should like to enter a few lines in regard to spirit control, one of the most important branches of Spiritualism. Is it of any value to Spiritual-

It is in one sense of great value-it has been one of the pricipal means of conveying the grand truth of immortal-ity to mortals; but in another way, it has been a source of disgrace and dishonor to the cause. Every medium, or nearly every one, has a control, and generally an Indian; many have Negroes, Italian or some other nationality. Now, eight-tenths (I think I am going controls use language that is not only unwitnessed a sufficient majority of mediums on which to base my facts. I have been actually ashamed, when oft-times in a meeting a medium would stand upon the platform and often going through a series of contortions, utter such words as would make him or her the laughing stock of the assembly and cause any intellectual person, especially a Spiritualist, to shrink in disgust. It s then I say: And this is what spirit

control is doing to aid our cause.

If a child was to get upon the platform and say half the improper expressions some controls do, we should instantly demand that the child be rebuked and silenced, but an older, welleducated person may stand up and give such vulgar and improper sentences that we should hear otherwise only in the streets among the lower classes, and we appland and laugh, and swallow it all down, think it most wonderful that a person with sense at all should allow their mouth to use such language or their ears to hear t. Of course many spirits are uneducated, and have controlled the medium out a few times; this is no excuse; let them be educated in the home, so when they speak in public, they can at least ne decent. For those spirits (if they are such) that have been coming for rears and still use the same improper language, except to add a few more popular expressions of slang, there is

The spirit control of my annt (Mrs. M. r. Longley) whose name is Lotela, when she first controlled her medium she was an ignorant Indian girl. Did she go out into public work and display her ignorance? No, she came only in the home, and there received her lessons, learning how to read and write. and to use good language, and now she is a well-educated spirit who goes about doing good, and aiding the advancement of Spiritualism. All spirits could do this if they or their mediums so chose. I have never as yet been controlled, but if the time ever comes, when my organism is taken possession of, if the spirit or spirits so doing cannot use proper language, such as I myself would use, as when speaking to my dearest friends, then let them keep away, or accept such edification in language as I or my friends shall be able to give them. Rather than stand upon a platform and allow such words as I lips. I would lock myself in a room, and there demand that the spirits change

their mode of language, or leave me. Then there are idiotic prayers and bendictions; instead of allowing such nonsense as these prayers to be offered for us, we should use our utmost power to improve, or stop the spirit from doing such. It is only a detriment to our enemy, and we as Spiritualists should overcome this enemy. You will not have to look for it-it seeks you, wherever you go you will meet it in some debe stopped, and until it is done away. with and pure and righteous thoughts put in its place. Spiritualism will not advance as rapidly as it should. If you are a Spiritualist, then make Spiritualism free from this poisoning and de-

grading nonsense. EDWARD WARREN HATCH. Member of the Boston Spiritual Ly-

WANTED-AN EXPLANATION. Will some good brother or sister who understands the following questions, and understands how to answer them from personal experience, please speak out in meetin' or through the columns of The Progressive Thinker, and give us an explanation?

1st. How is it that the vast majority of Spiritualists in our large cities and many small ones, too, will attend regularly and contribute financial support to the Unitarian churches, the Christian Science, Theosophist and Psychical Research societies, and let their own meetings die for want of support? 2d. How is it that the majority of Spiritualists consider tests absolutely necessary after a spiritual lecture when

3d. Have Spiritualists no duty to perform towards those who give up their lives for the cause they love, and have they no duty to perform towards their fellow human beings who are living in the quagmires of superstition? 4th. Have Spiritualists no duty to perform in educating the young, or

hould we leave this work for other societles? A PUZZLED WORKER.

Who breathes must suffer, and who thinks must mourn.-Mathew Prior.

conditions.

#### A REMARKABLE CASE.

For several years I was intimately acquainted with a gentleman remarkable for an even and unexcitable temperament. He was a man of rigid honor, singularly unselfish, and free from the almost universal greed for riches. I have never known a man more manly in every respect. He had the esteem of all who knew him, and was, I believe, without an enemy in the world. As an employer of labor he was both just and kind, never allowing himself to say an angry word, even under extreme provocation. Slow in speech and deliberate in movement, his life, whether public or private seemed almost without a flaw. I am very glad to be able to use so manly a man for the purpose of this article because his life offered to my study one of the great problems of life.

He was a married man, and a most affectionate huswife almost every night by exhibiting a manhood with a temperament very different from that of his daily life. He would utter loud threats against some enemy, or perhaps against one of his workmen who had offended him during the day, and he would strike angry and fierce blows that occasionally have fallen on his wife. Sometimes he would make so fierce an attempt to reach the foe that he would fall out of bed and awake severely bruised. Again he would laugh long and loud with the sneer of

FIENDISH SATISFACTION

daily life. And this change was not born of either indi- ence in phenomena. gestion or nightmare, for he was rigidly temperate in both cating and drinking. His health was excellent. Animals and children loved him. But that was after he got up in the morning, and before he went to bed at night. The rest of the time he seemed to brood over vengeance and cruelty. He was then almost always quarreling with some one, and for years, as I have said, these were almost nightly scenes and sounds for his poor wife, who idolized her husband in the daytime. So here were two quite distinct personalities using one body, and it is most likely there are many such cases, although usually suppressed as too painful for discussion outside the family. I have been told of such instances that were only occasional; but it is in its permanence that this case proves so valuable to the student of humanity. And such a student will at once note that it offers a possible solution of some of the mysteries of Spiritualism.

Suppose this man to have been charged with some any lite would be taken as proof of his innocence before rible accident to the sweet young school girl Mollie learned to look upon it as did the Puritans, who projury in some night attack, such a man would only be in her organism, each averaging a different intelligence. for a time placed under medical supervision. Here is a in her organism, each expressing a different intelligence, rather startling fact. We judge a man by his average manifestation in what we call his waking hours. Yet who was the other man who exhibited his nature as both angry and quarrelsome almost every night? Let us remember that it is not the deed, but the thought that precedes the deed, for which a man is really accountable, although our crude jurisprudence has never grasped that man I have described, may have produced similar conditruth. This man has one class of thoughts in the daytime quite another class at night. Before the sun sets he is manifestation when its daily will-power was withdrawn. developing a progressive manhood such as we are taught is the outcome and justification of the creation of human their chief interest. Whe know too well that the man who instant it was shivered into little bits and the frightened ity. In the dark hours he is indulging feelings of hate and revengethat becloud a soul, and at best hold it as an earthbound spirit.

right. And on account of the day goodness, the night badness would never have been punished by our courts. But suppose the case reversed; and I know no reason it should not be. May there not be men and women bad by day, and good in the night? Loving and kind after sunlows in home and mart. Such would be held to their meated by intelligence, although on a low level, I can down, but vicious and ugly in the day time to their feldaylight character in our courts, and probably hanged ac-death, when conditions are favorable, and claim, honestly cordingly, if such were adjudged the penalty of their offind ourselves wondering what all this means in its effect the true ego may have rapidly reached conditions where scribed how he was taken by surprise. My laugh was the return to earth life would become painful, or perhaps im- signal for a guina which filed the room with a variety of voices, and they wandered away into the distance like humanity, I want to follow it yet a little further on this possible. side, before we venture out on that sea which, at best, has so far been but poorly charted for the navigator.

#### COMPOUND PERSONALITIES.

Is man really a compound personality here? We know indwelling Divinity, it thereby becomes immortal. so little of ourselves, and for that matter of others, that Otherwise there can be nothing of which we can surmise, to study manhood we are obliged to take the unusual, and to save it from the law of destructive change that seems to apparently abnormal cases which have aroused the atten- dominate creation. But these entities, as evolved by man' tion of the medical and scientific world. For instance the mortal, seem each to live amidst vibrations that must there is the now celebrated case of Mollie Fancher. In mean dissolution, sooner or later. ical or scientific purposes.

esting. For instance, one personality after another has our old friend? And these have not been cases of so-called obsession or or claim to be my actual friend? I think it probable that imagination. But is was not so, as proved in the sequel. one body to apparently gather experiences that may be es- the reasonable possibility of spirit return. sential to spirit growth.

will act wisely if we seek to apply the lesson to the cases of against spirit return, or rather against Modern Spiritual in its silvery frost, the emblazonment of infinite purity, rol, and that none of the men was giving him the least at-

CONSCIOUS THOUGHT ENTITIES.

"Spirit return" which are the foundation of Modern Spiritualism.

"Spirit return" which are the foundation of Modern Spiritualism.

"When a mortal has disappeared in death, we know what has become of his old body. And if he still exists, but he beyond our normal sense, we know he is living amidst which in making a second our normal sense, we know he is living amidst which in making a second our normal sense, we know he is living amidst which in making a second our normal sense, we know he is living amidst which in making a second our normal sense, we know he is living amidst which in making a second our normal sense, we know he is living amidst which in making a second our normal sense, we know he is living amidst which in making a second our normal sense, we know he is living amidst which in making a second our normal sense, we know he is living amidst which in making a second our normal sense, we know he is living amidst which in making a second our normal sense, we know he is living amidst which in making a second our normal sense, we know he is living amidst which in making present de should make us anxious to part to seek the first to speak, I finally managed to ask:

"What can I do for you?"

"PECULIAR CASES CITED—WHY AND WHERE FORE?—UNIQUE EXPLANATION—CHARLES the less refined will be the matter of which his body is implying that our dear ones do not return in their own it was diazed." Knowing I must be the first to speak, I finally managed to ask:

"What can I do for you?"

"Our dear one "goir before."

I would alk the reader to kindly notice that I am not implying that our dear ones do not return in their own in managed to ask:

"Who are they—whom did they murder?"

HISTORY OF A TRAGEDY.

"Is it possible you do not know? Long has it been in verifable each which his body is premit and especially." DAWBARN, THE GREAT CALIFORNIA PHILOSOPHER TO THE FRONT, WITH IDEAS TO

EXCUSE THANKING — CHARLES the less than the latter of which is body is the latter of the shape such matter may assume for veritable eggs what conditions permit, and especially him, we can only say that if it be ever visible to mortal when recently "passed over." I am neither denying nor eye the appearance must be of a form with which we affirming the liability to "hocus pocus" by elementals and EXCITE THOUGHT.

To my Brother and Sister "Thinkers."—If it be true, that manhood embodies differing states of consciousness, that manhood embodies differing states of consciousness, there may be nothing that compels adherence to the old many of the "short comings" exhibited in spirit return. So I propose to offer reasonable proof that such states of consciousness may become entities, and communicate, for would ask the reader to remember that, while I am with which with which will have a consciousness may become entities, and communicate, for would ask the reader to remember that, while I am with which will many of the "short comings" exhibited in spirit return. So I propose to offer reasonable proof that such states of would ask the reader to remember that, while I am with which will make we already to "nocus pocus" by elementaris and elementaries of short I know nothing. I am simply pointing to the natural fact that certain thought forces can be elaborated during earth life which will have a probable exhibited in spirit return. If the most pocus pocus pocus of the many of the natural fact that certain thought forces can be elaborated during earth life which will have a probable exhibited in spirit return. If the most pocus poc o time, after the real Ego has gained too high a level for ing for those who have proved human immortality, I ably in all of the more material phenomena. I believe personal intercourse, except under the most favorable must decline to accept, for my present purpose the statements of any abnormal voice or inspiration that comes such intelligences are deadly foes to spiritual growth, and The contradictions on every possible theme from such tain the consciousness of the "God within." I do not source should impel a wise mortal to make his own in- know that that would at once annihilate a form we had ferences from the facts around him. So when Tesla has shown us that although two thousand volts of electricity will inflict capital punishment, he can allow one hundred thousand of such volts to play around and through him with impunity, we see that vibrations do not follow our with those on the same plane in the world of the invisible. conception of their laws, but laugh at our multiplication table as soon as outside our sense perception.

We can understand that the nearer a spirit is to earth life, by so much is he living amidst vibrations similar to ours. And the further he is from mortal life the greater the change in the vibration of the matter around him. We can also assume, without fear of contradiction, that RETURNED ACCORDING TO COMPACT-A SPIRthe coarse and sensual have bodies less refined than those living lives of purity and love. But it is not matter that pelled to express himself amid vibrations in harmony with his thought. With this as our logical basis, and the knowledge of "multiple personality," we find that "spirit return" has not the sweet simplicity that endears it to the average believer. For instance, when Mollie Fancher passes over which of her personalities will be used to demonstrate spirit return? And above all, which will be Mollie Fancher? We have seen that our law would hold the daylight Mollie Fancher to account in this life. but that cannot be either justice or spirit law. And it seems that gloats over misery or humiliation. He was thus to me that herein is a truth that has remained unthought exhibiting a very different personality from that of his of by the average Spiritualist, who has sought his experi-

#### THOUGHT ENTITIES.

If purity necessitates living amidst one refinement of matter, and sensuality demands quite another, there will be and must be different forms for such differing personalities. So that what appears but one person in earth death, and each may be capable of spirit return, but always on its own plane. And yet I am not assuming or suggesting that there is more than one ego to that mortal reaches consciousness of the "God within." But it begins to seem as if the usual effect of earth life must be

#### TO CREATE "THOUGHT ENTITIES"

and therefore known and named as distinct individuals by her attendants. The foundation of the French "Leonie" seems to be the changes induced by her hysterical suffering and made permanent by the long series of hypnotic experiments. I venture to suppose that the lifelong use of tobacco, his one bad habit, by the gentle-

their chief interest. Whe know too well that theman who has evolved a higher manhood in this life is still battling with his lower nature as a foc to be mastered. If he has at one "Our original locum tenens, Robbie, of the gigantic man in question has created a thought form that is perenough, the entire manhood of the earth life. And yet

It is difficult in an article to elaborate this thought, and differing intelligences, but not, necessarily, more than one ego. And if that ego can reach the consciousness of an

ther biography, as written by her friend Judge Daily, we Now let us make direct application of this truth to are told that nightly there are a series of personalities spirit return. How often have we felt something lackusing her organism in regular and orderly sequence. ing in the manifestation of our spirit friend. So-called And by "personalities" I mean intelligent beings with tests in abundance have been offered, and yet it seemed distinct experiences and memories, so that while we see as if he were not all there. And on the lower plane of flash the whitest object he ever saw intercepted his prothem making use of one body it is absolutely impossible manifestation, where juggling with matter rather than gress. It was in the form of a woman, appareled in robes for us to think of them as one mind. There are very the manifestation of intelligence seems the rule, is it not of pearly white, and face and hands were so blanched as different degrees of spiritual growth manifested by these at least probable that we are face to face with lower man- to make it impossible to distinguish where the fabric terintelligences, and almost as striking changes of disposi-lifestations of spirits who are themselves beyond our minated and the neck and wrists began. Her hair was ation and character as exhibited by the gentleman whose reach in such audiences? In the light of such facts as phenomenally long, abundant and white as milk, as were experiences I have been using as the text for this article. have been adduced, is it not most reasonable to suppose And since most such experiences are hidden in the sanctity that the personation of our spirit friend who fails to here was in the blue of her swimming eyes. She rung of private life, we necessarily must, for the most part, make connection with our memory, or with a certain fact her hands and mouned. Carrol managed to stammer out gather such facts as are occasionally published for med- of his earth life, is really but one of his states of con- the question: sciousness, embodied for a brief life after death? Should The experiments in hypnotism by talented French we not assume that such entity never realized the parphysicians have been extensively copied, as specially inter-ticular experience we are demanding as a proof that it is

been uncovered by these doctors in an uneducated peasant I do not believe that so-called "mind-reading" is a true woman, each apparently as distinct in taste, temperament explanation of much given as "test." I had a friend who and habits of thought, as well as of disposition, as are passed over about fifteen years ago after a solemn promise the mortals we meet in daily intercourse. In one to return. For years he was an expected visitor-through member of the family. I answered negatively, but memorable case, that of "Leonic," four distinct intelli- every medium who set the "gate ajar" for me. But al- thought I could manage to identify her in a few days and gences appear that never blend, but remain absolutely though my mind was usually all ready to greet him, I learn her history. The matter was not so easily resolved. distinct, and therefore must stand to every careful stu- have never heard even his name up to this hour. Instead I questioned all the shadowy people I saw without result, dent who believes in human immortality, as separate of the test being "mind reading," I am inclined to believe and tried to make Robbie understand that he must bring minds. Many such cases have already been observed and that its absence in this case demands quite another ex- me some information, but he either did not comprehend recorded, so that we seem justified in assuming "multiple planation. May it not be that the good old man did not or was indifferent to my wishes, and really I began to fear personality" as a fact in human existence in earth life. leave behind an evolved entity which might believe itself, that Carrol had fallen a victim to an overwrought spirit return, but apparently of individuals who are not his eighty or more well lived years of earth life had gained trespassing on each other's rights in thus making use of him a spirit development that placed him at once beyond light in the room brought my eyes open with a snap.

This, then, seems to be our position. We have ap- when evolved, each believe themselves the veritable ego, ical lady was then standing beside my bed. There had parently clear evidence that distinct minds use one body although they can really have had but a partial and been no exaggeration of her blanched pallor. If there in certain well attested cases. While we are not justified limited experience of the whole life. Thus, without any could be a whiter white than the pure driven snow it was in assuming this to be a fact in all mortal life, it is ap- intended fraud or deception, may we not have a probable hers.

to us, directly or indirectly, from the "great unknown." can only be overcome and left behind as we ourselves atourselves created in past life, but I trust it would at least make him an invalid on the way to extinction. And for ourselves such a consciousness brings immediate proof of our own glorious immortality, and delightful intercourse San Leandro, Cal. CHAS. DAWBARN.

# Spirits Appear and Disappear.

IT PROVES THE REALITY OF A FUTURE LIFE -REMARKABLE REQUEST OF A LADY IN WHITE - MYSTERIOUS ELEVATION OF HARDY CARROL BY INVISIBLE HANDS-VIS-IONS INEXPLICABLE, PATHETIC, SENTI-INCIDENT.

"There was a radical change in the style of incidents in our dwelling shortly after Hardy Carrol came back to us," resumed Mr. Portman, "and some of the happenings were indeed unique," says the Cincinnati Enquirer. "Here is one of this kind:

"My mother stood before a mirror one Sunday morning making herself presentable for religious services to be that day celebrated by a clergyman at Halcyon Green, when she caught the reflection of a hideous object peering over her shoulder, making insane grimaces. Oblique eyes, a long, pointed nose, wide mouth and projecting chin enabled the ogre to make his features specially frightful with little effort, and he improved the opportunlife may thus have several distinct manifestations after ity. Turning quickly to confront the intruder the good mother found no one there, but when she again surveyed herself in the mirror the same image returned her gaze and 'made damnable faces.' She went to another dresslife. I have already said in a previous article that I now er and had a similar experience, whereupon she fell sick believe that no ego becomes truly immortal until he and went to bed instead of to church. Many weeks the first glance, she screamed and fell in a faint, and from | in her countenance was an expression of contentment. that time forward forever desisted from viewing her reflection in that way. What she saw sickened her soul and with necessarily an ephemeral existence, although the made her heart bleed, and never again could she endure true ego may have quickly advanced and gained the the presence of a mirror in her room. She would have the last remnant of those fiends who found a comfortable higher life. The process of creating such entities may banished the article from the house had her natural indaily life would be taken as proof of his innocence before vary, yet the result be the same. For instance, the hor-

#### ANOTHER MIRROR TRICK.

"My sisters were frequently annoyed while using the mirror by an overcast of mist which came upon its surface without apparent cause, and remained while the occasion for its use continued, when it would go away as mysteriously as it came. Many a time the elder of the two girls, Katie, was compelled to go to the parlor to receive comtions, compelling his own intelligence to quite another pany without that final look in the glass, which is so grateful to the feminine heart, and on one of these occasions she forgot the rules of maiden propriety and

time thought and lived to the sensual, and who has not, physique, curly hair and red blanket, had now become physique, curly hair and red blanket, had now become "Our original locum tenens, Robbie, of the gigantic Defore we follow this thought into the life after death it will be well to study a little further what it means for the life of to-day. I am taking this rather striking case as an illustration, because I happened to be personally familiar with this man who was good by day, and bad by might. And on account of the day goodness, the night hadness would never have been punished by our courts. enough of the true ego to exist, at least for a time, after himself caught by resistless hands and immediately the mortal form has ceased to be its home. If the gentlemounted upon a cross timber, called by the family, 'the high beam," eleven feet from the floor, were he swung helpless, without the least glimpse of the agency which thus elevated him—and screamed. I went to his relief and got him down by means of a ladder, when he designal for a guffaw which filled the room with a variety the echoes from spritely lungs upon the evening breeze. apply it universally. But in such cases as named we see sequent invitations to visit the attic, even going so far as Carrol had enough of masquerading and declined all subto call it 'a h- of a place.'

"Next day I met Robbie. He smiled gleefully and pointed at the cross beam. I asked if he elevated Carrol on the high seat, and he answered with almost countless affirmative nods, each emphasized by a smile. From that moment Rob and I were on confidential terms.

#### THE WHITE SPECTER.

"One of the most frightful apparitions ever seen in our home came first to Hardy Carrol. He had returned from a social gathering at a late hour and was passing through the upper hall to his room, carrying a lamp, when like a also her eyelashes, and the only color discernable about

"'What d'ye want?"

"'Revenge,' in a piercing whisper.
"'For what? "Supon whom?'

faded from sight. "The man awoke me and told his story. At the end he asked if this white lady had ever been seen by any After a hard day's work I was sleeping soundly, when a This occurred five or six months after the appearance of On the other hand let us remember that such entities, the white lady to Carroll, and I felt sure that that ident-

"Is it possible you do not know? Long has it been in history and in the minds of men a distressful thing unavenged, and now a young man of your culture and promise pleading ignorance?"

"There are so many murders-?"

"'None to compare with this,' she interrupted; 'this feast of blood at Portnedown Bridge in 1642. There were 178 men, women and children who fell victims to the devil's agents on that occasion in the name of-what do you think they call it? Religion; by all that is holy they committed these murders in its name, as if they were doing God's work instead of Satan's, and slaughtered old men, weak women and prattling babes for opinion's sake -or something they imagined to be opinion's as if the victims were common pests, vermin to be destroyed.'

'Yes, lady, what you say is true, but these enormities were committed in the seventeenth century, almost 250 years ago, and the murderers and their victims have long gone to their reward. In this world there is no revenge, no retribution, no rehabilitation for them, but all these things will be adjudicated by the Judge of the universe.'

"It is not so. I speak from a knowledge that no one can dispute, for I and my infants were victims of the Portnedown tragedy, and while our blood lies there unavenged we cannot tear ourselves from earth. Vengeance for such an outrage must be instituted by man, and here under this roof a score of the murderers now find refuge. You must become an avenger of blood by driving them forth, or, failing in this after the warning I have given, you must evermore carry a taint from their guilt." "'How am I to know them?"

"'An easy matter; every one is afraid of you, and runs at your approach. You have courted their confidence and in some measure allayed their fears, but they will go at MENTAL AND GROTESQUE, REPLETE WITH your command, and find no abiding place but the caves and swamps. The unfearful ones are not guilty.' "'But about Robbie--'

"He has been made fearful by example. Trust him for a weak, but faithful, friend. Will you do as I request?

"'Yes.'

"Then begin immediately, and heaven will bless you." "The vision passed and I was left in the darkness. Next day I met some of the well known forms among the shadowy people, and they were unusually perturbed. Making my visage severe I asked if they were murderers, and many shrunk away with a low wail of despair, never | Soul or Things-Vol. L. by me to be seen again. Repeating this process daily for by me to be seen again. Repeating this process daily for Postage 10 cents. about a week apparently cleared the place of all objection- Soul of Things.-Vol II. able spooks, and at this juncture I was treated to

#### A MORE ACCEPTABLE VISION.

"I had not slept that night when a brilliant illumination beautified my room, and my conjecture as to the cause was justified when the white lady suddenly appeared, not mouning as before, but wearing a happy smile clapsed before she again looked into a mirror, when, at She was equally pale with her flowing robes and hair, but

" 'You look satisfied.' I said. "That is my feeling,' she answered, 'and for it I am indebted to you. The miscreant horde you drove out is in a state of existence equally repulsive to man and ghosts, without an abiding place, a burden to themselves and a horror to all whom they may encounter. Many good souls are released from the bondage of blood by your act, and they were compelled to rely upon your good of-

"'Why upon me more than another?"

"Because in you there is consanguinity with some who vere murdered-in you more evident than in any other being through form and feature—and thus you were the most appropriate agent for the performance already exacted and complete. I came first to find you and encountered another, one who had no claim to the honor you have attained, and the shock I received through this error came near causing defeat of my purpose. But persevered, and all is well.

"I wanted an explanation of these puzzling declarations, but before I could interpose the lady and her light were gone. Never did I see her again, nor did any of the demons return whom, at her bidding, I had driven away.

"Hardy Carrol was visited at about this time by a vision that was quite to his faste. At 1 o'clock in the morning of an August day, while he was wakeful in bed, the door of his room opened and three young ladies entered. They circled twice around the room, going close to the bed in each circuit, then stopped and sang beautifully half a dozen or more quaint songs, none of which he had ever heard before, and doubtless they were very ancient. When they finally stopped he asked them to sing 'Bonnie Doon,' at which they shook their heads, but instead two sang 'The Breeze That Bends the Barley O.' and the third kept time to the measure with twinkling feet. Hardy averred it was the prettiest dance he ever witnessed, and of that sort of thing he was an excellent judge. They made two additional circuits of the room, and as they passed the bed in the last each of the lasses hit Carrol's bare arm softly with a cool, dry hand and bade him goodnight. He never tired of relating this vision, nor was he unfruitful in the way of embellishment when the boys begged for more details.

### EXTRAORDINARY PHENOMENA.

"That which I have related will afford a sufficient idea of the phenomena witnessed in our household, and I will pass to an incident more real and exact. What Carrol and I had seen led to frequent discussions between us of the doctrine of a future life, both having independent ideas on the subject, while we agreed upon the general proposition, and we made and signed a compact that whichever should first pass away would return and set the other right upon any points in dispute. This agreement was frequently referred to in conversation and impressed upon the mind of each as too solemn an undertaking to treat lightly.

"Carrol had now been with us more than three years when he decided to visit a cousin in Cuba. He was popular with all our family, a whole-souled, genial gentleman, always ready for fun and adventure, and we tried to persuade him to remain with us, but he had decided adversely to our preference and sailed away one fine morning to the land of sugar and dark-browed senoritas. He corresponded faithfully with me, and related many romantic incidents in which he was more or less an actor, and he wrote eloquently of the Spanish girls and their "'Oh, oh, oh!' and wailing in a heartrending tone she affectionate welcome for American gentlemen. He was doing nothing when he chose, sometimes assisting in the superintendence of his cousin's estate for variety, and occasionally he visited Havana for a week to keep in touch with the busy world. It was the life of an idler, and all went merrily.

"At the end of a year he wrote vaguely about returning at no distant day, having a business project in mind. On the day following the receipt of this letter I was taken ill in the harvest field, and was obliged to have help to reach the house. Next morning, however, I felt as well as usual, and went to the field again to engage in stacking wheat. After two or three hours' work at the top of a stack, the sun beating heavily upon my head, I fainted, and narrowly missed tumbling to the ground. I was promptly revived, and then a ladder was raised to enable me to reach terra firma.

"As I was being assisted to descend I saw a man standing at the foot of the ladder with blood upon his face, and a second look discovered that he was bleeding copiously from a wound on the head. This second look disclosed something else—that the wounded man was Hardy Carrol, and that none of the men was giving him the least atin the harvest field, and was obliged to have help to reach

parently by no means an uncommon experience. So that we explanation of many of the shortcomings now charged "All comparisons fail to give a proper idea of the argent something else—that the wounded man was Hardy Car-

### CORA L. V. RICHMOND

COMPILED AND EDITED BY HARRISON D. BARRETT.

With portraits representing Mrs. Richmondis) 1887, in 1876, and in 1894,

OUTLINE OF CONTENTS:

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

Hallou.

CHAPTER III. Onina-Her Earthly Life and Tragic Death-Her Mission in Spirit-Life.

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CHAPTER IV. Other Controls—The Guides.

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#### \*\*\*THE \*\*\* World's Sixteen Saviors,

-OR-CHRISTIANITY BEFORE CHRIST.

BY KERSEY CRAVES.

dention: He gesticulated to me as if to urge haste, and young man named Brooks, and did not then dream of 40 anxious was I to get to him that I made a misstep and Mr. Boyce, who became my husband." fell between the rungs. I was on my feet before anyone came to pick me up, and grasping Hardy's hand, asked how he had been hurt and by what means he had so suddealy appeared in our midst. Drawing me hastily aside, man whose love she had half a century ago. Speaking of while the others were asserting that I must go immediate- his mental qualities, she said: "He was too changeable ly to the liouse—the workmen not seeing Hardy at all he said that he had returned to keep to the letter of the stability. compact between us; that on the morning of that day he him violently to the ground and trampled upon his head, tial, and would doubtless prove much better worth living than the mortal condition; but as yet he had not seen enough to give me definite information. He would come again soon.

"So he did, again and again, and many times since has he brought me the assurance that if a man die he shall live again and enjoy a state of existence so much superior to that endured by mortals that he will never wish to return to the earth. He says he is always near his friends, ever ready to do them any favor in his power, and he does not know that he is yet really absent from the earth plane, but the atmosphere seems clearer than ever before, his sight further reaching, his enjoyments more intellectual and the moral man infinitely enlarged, and that humanity has nothing to fear, but much to hope for, in the

### About America's Martyred President.

ABRAHAM LINCOLN'S LOST LOVE-STORY OF THE WOMAN WHO WAS HIS FIRST SWEET-HEART-REFUSED THE AWKWARD RAIL-SPLITTER-MRS. SUSAN BOYCE OF CALISTO-GA TELLS OF THE COURTSHIP OF 1836-

An interesting story of Abraham Lincoln's first and most ardent courtship has just come to light in this little mountain town of Calistoga, says the San Francisco Call, where the martyred President's early love dwells, a sweet old lady of eighty-four.

Mrs. Susan Boyce is the name of the charming octogenarian, who, as Miss Susan Reid of New Salem, on the Sangamon River, in Illinois, refused to marry the immortal war President in 1836. She dwells in a humble little cottage with her widowed sister, who is but a few years her junior. Her husband has been dead for many years Our good of Elder Hombleton he said he thought I ought reasons of injuries her husband received in the famous He said I had sich nateral capacities of mind Blawk Hawk war while fighting side by side with Lincoln, whose friend he was.

Mrs. Boyce is an unusually bright woman, whose mental and physical powers are well preserved, and there is character in every expression, in all she says and does, even to the slightest nod or gesture. She is about such a woman as one familiar with Lincoln's early life might suppose he could have loved, for she still has a rugged beauty in spite of the snows of age, and it requires little effort to imagine that she was a remarkably handsome girl in 1836—not a doll-faced creature, but a woman of marked character. She is tall and stately in appearance, and her eyes are a gravish blue.

Mrs. Boyce's estimate of the man who offered her his heart and hand sixty-one years ago is a little disappointing to hero-worshipers, for she does not consider that he was so great as he was honest, and says: "He is not to be I've thought more thoughts, out here to work; I've mentioned in the same class with Washington and Jefferson. I think Jefferson was the greatest of them all, because he wrote the Declaration of Independence."

Sitting on the front porch of her humble home to-day, Lincoln's first sweetheart was a beautiful picture of screne old age. Her speech flows gently and without a tremor as she recalls events of her girlhood thoughtfully, yet without hesitation.

Clad in a plain black dress, with a becoming white cap, she folded her arms and gazed toward the mountains that rise gently a few hundred feet beyond the front yard, and

"I can truthfully say that I have never been sorry that I married Mr. Boyce rather than Abraham Lincoln. You ask why, perhaps? Well I'll tell you why. I have always been a believer in love, in romance, in idealism. I have been a novel-reader and a lover of poetry. I believe, too, in fate. It was not fated for me to marry Lincoln. He was an honest young man, but I did not love him. Why? I don't know, but I do know this, love is a thing that you can't force. In the first place he was homely very awkward and very superstitious. He was a Spiritualist and believed in dreams. He often told me his dreams were prophetic. I did not like this very well. He was only a common rail-splitter when I knew him, but he studied hard in his little cabin, and he was very entertaining. I never saw him after 1837, and I never Wy, I could tell 'em twice as quick, an' forty times as heard him make a speech.

seemed to me a very queer fellow. I was only a girl when I knew him, for I was born in 1815 in Kentucky, and I first met Mr. Lincoln in 1836 at the home of a neighbor named Able. We were both guests at the house for the day. There were many young folks there, and I remember that Lincoln was very bashful. My father was at that time one of Lincoln's best friends. His name was Lewis C. Reid, and he took Lincoln to Springfield and introduced him to William E. Seward, from whom he borrowed the first law books he ever read. He and my father were of the same political faith, and they often talked politics by the hour.

"But the smooth-faced and awkward young man whose memory the nation has long revered soon began to pay me more attention that he did my father, and this pleased my father more than it did me. In those days there were no buggies to speak of, and the way young folks courted very often was to go out on a horseback ride together Mr. Lincoln often took me out horseback riding, and though he was not as ardent a wooer as I've seen since, he kept his case going pretty lively and pressed me hard for an answer. He pretended that he never loved a girl before and would never love anybody as he loved me, and I think he meant what he said; but I did not want to marry him, much as I liked his common-sense, his absence of 'airs' and his great honesty, so I invented a story.

"I told him I was engaged to a young man in Kentucky, but he did not give up for this, though it cooled his ardor a little for a time. Finally he told my father he would call one day for his final answer, but I made it a point to be away from home and he never got over it it. My father lectured me severely for my conduct. He wanted me to marry Lincoln and he afterwards told me what a little dunce I'd made of myself, but my mother took my part, for she believed love was a thing for each individual to settle in his or her own heart. I can say that I have never for one moment regretted that I did not marry Mr. Lincoln, for if I could not give a man my whole heart I'd never marry him for money or position.

Mrs. Boyce tells of an interesting incident that occurred at a party one night, where a dozen young folks outer edge-a golden dove in the center, with an olive were trying to tell their fortunes with the aid of a common doorkey and a Bible.

"Mr. Lincoln was always interested in such things,

A strange illustration of the Emersonian saving that the gods come in low guises-Odin in a liut, Jesus in a manger—is seen in Mrs. Boyce's estimate of the great and easily influenced by other men, and he lacked

"He did not have the education he ought to have had was riding a spirited horse in one of the fields of his to be President, but I believe he was as honest as any cousin's estate, when the animal took fright and threw man who ever lived. I knew Miss Todd, whom Lincoln married, and I have heard on good authority that his marcausing life to leave the body, and, according to a natural riage was largely influenced by outside advice. That is law, his spirit was wafted to the spot where his hest af- one of the reasons I say what I do about his lack of stafections centered. Yes, the spirit life was real, substan- bility. Anyhow, as a young man he struck me as being moved by his dreams and by outside advice."

Mrs. Boyce says Lincoln's ardent courtship forced her to marry sooner than she would otherwise have done, for when her father scolded her for not accepting Abraham's offer, she married to escape unpleasant lectures at home. "Mr. Boyce might have been very rich if he had not got to gambling," she said, "but we went to Texas in 1849 and came to California in 1852, and there were plenty of temptations for gamblers. I knew Sam Houston well. He was not a bit like Lincoln. Houston loved to dance, while Lincoln never danced. That I can remember, but he often took me to singing-school and church."

Mrs. Boyce says she has often felt proud in a way that she knew so good a man as Lincoln and had his love and esteem, but she says such a thing as worrying over what "might have been" has never crossed her mind for a mo-

ment, as she is a fatalist pure and simple.
"I believe that whatever way I'm to die I will die," she said, "and I believe marriage and all the events of life are ruled largely in the same way. Regrets are useless and day dreams are a waste of time, but I do believe in romance and love. If love is not a fact then I have lived and reared my family in vain. After more than threescore years I can say that Lincoln was one of the best friends I ever had and one of the squarest men I ever knew. If he were alive to-day I'd be getting a bigger pension from the Government by reason of what my WOULD NOT MARRY A MAN SHE DID NOT father and husband did for their country in the Black Hawk war.'

The remarkable old woman who enjoys the distinction of having jilted Abraham Lincoln has blue eyes and silvery hair, though it was once raven black. She is five feet seven inches tall, and is still active on her feet. The only defection from perfect health is an eczema that troubles her face and head, for which reason she always muffles her head and neck.

### A THINKER ON THINKERS.

and her principal income is a pension which she draws by To git acquainted with the lords an' emperors of thought That I ought to git familiar with the thinkers of man

An' so he fetched me Shakespeare's plays an' Milton's

poems, too, ol' George Eliot's novels next for me to waller through.

An' so I wallered through 'em all, read through the whole long shelf: An' all the more I read their stuff the more I loved my

W'y, now jest look at Shakespeare! poof! that foolish peo

He made a terrible mistake to go to writin' plays. The man couldn't think, he rambles on and jumps from

this to that, An' I dunno, an' he dunno, jest w'at he's drivin' at.

thought more in one day, More genuine thoughts than he could stick in one whole rambling play.

There might be good plays written, sir; plays number on an' prime-

But I must carry on my farm, an' I hain't got the time. Now there's John Milton's poetry that makes sich hulla-"Tain't sense, 'tain't rhyme, 'tain't argiment, an' I don't

believe it's true. They call him a great thinker, hey? His thoughts are

If he's a thinker, Lord alive! Good gracious! w'at am I? He's got some gift for words, I know; but he can't string 'em. See?

Can't string 'em so they'll make a thought that holds up an idec. There might be poetry written, sir, chockful of thought

sublime. But I must carry on my farm, an' I hain't got the time. Now, there's George Eliot's novels, wall, I never saw the

man. An' I wouldn't hurt his feelin's, but the stuff he writ, 1 swan!

He tries to tell us stories, but he hain't got none to tell, well,

"He used to talk of the stars a great deal, and he But I've jest wallered through 'em all, read through the whole long shelf, An' all the more I've read that stuff the more I've loved

> myself. But there might be novels written that would be first class and prime;

But I must carry on my farm, an' I hain't got the time. -Sam Walter Foss in New York Sun.

#### LIFE'S MIRROR.

There are loyal hearts, there are spirits brave. There are souls that are pure and true! Then give to the world the best you have And the best will come back to you.

Give love, and love to your life will flow, A strength in your utmost need; Have faith, and a score of hearts will show Their faith in your word and deed.

Give truth, and your gifts will be paid in kind, And honor will honor meet, And a smile that is sweet will surely find

A smile that is just as sweet! Give pity and sorrow to those who mourn, You will gather in flowers again The scattered seeds from your thought outhorne,

For life is the mirror of king and slave, 'Tis just what we are and do, Then give to the world the best you have, And the best will come back to you. From Demorest's Magazine.

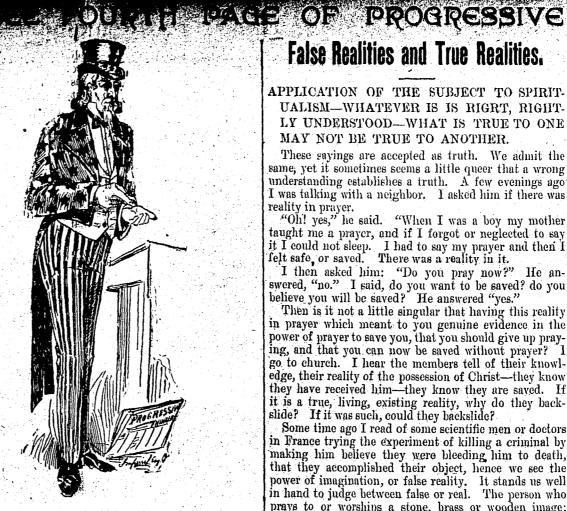
Though the sowing seemed but vain.

### A BEAUTIFUL BANNER.

The spiritual banner of the universal republic of the oming Brother and Sisterhood of Humanity on Earth. A white banner, with sky-blue borders all around the branch in its beak, with the word, PEACE-in golden letters—under the dove.

The above described banner was materialized and she said, "and at once wanted to know all about the game, shown to me in the daytime, as the banner chosen by the so somebody explained it. It was this: The key was spiritual congress, where delegates met, from the various placed on a verse of an open Bible and when questions nations in the spiritual world, to counsel in regard to were asked the key was supposed to turn by supernatural establishing peace on earth, between all nations. All power. I remember Lincoln asked, 'Will Susic marry a spiritually unfolded people, of all creeds and nationalities, man whose name begins with L?' and the key did not are requested to unite as one brother and sisterhood of humove. Then he asked, Will she marry a man whose manity, to bring about peace on earth, under the above name begins with B? and the key whirled. I have often described banner.

A. C. DOANE. thought that a strange thing. I was then going with a Summerland, Cal.



### GRANT'S LOYAL SISTERS.

THEY DECLINED TO BE PRESENT AT THE DEDICATION OF THEIR BROTHER'S TOMB IF ARCHBISHOP MIKE CORRIGAN OR ANY OTHER PAPAL PRELATE WAS ALLOWED TO TAKE PART IN THE SERVICES.

Two weeks before Grant day the official program of the day was published by the New York papers. Particular stress was laid upon the part which Michael Augustus Corrigan was to play. The grand finale of all was to be a solemn benediction by the Roman Catholic archbishop.

When we saw this heralded in the press of the land we felt indignant that popery was to be introduced so glar-ingly upon an occasion which gave not the slightest possible reason for such action.

The crypt in the mausoleum was not part of a Romish cemetery, the people that were gathered for the dedication were a strictly American congregation, which in no conceivable way could refer even in the slightest manner to the necessity of a pontifical blessing indicated by ceremonies forever distasteful to a free people of a free state. We could see nothing in the pre-arranged part which

Archbishop Corrigan was detailed to perforin but another intrigue of the Romish body of ecclesiastics to push Romanism to the front. We felt incensed at the utter want of principle, at the

criminal ignorance of constitutional usage among the weak-kneed politicians and public men, to whom had been assigned the task of planning the ceremonies of that great day. We felt shamed and humiliated as we pictured to our-

selves the representatives of our people in the midst of that great assemblage of Americans, and representatives of the various foreign nations paying homage to the hireling of a foreign tyrant and howing the knee to Baal. Not a voice was raised against this contemplated outrage.

The American people are so accustomed to swallow all sorts of insults from Rome and its propagators, that they are ready for almost anything coming from that direction. But lo and behold, at was left to two brave women, to

vindicate honor and save the good sense of the American people from becoming stultified by the subtle onslaught of un-American Rome. From insulting the memory of the great man whom Americans love so dearly and whom they sought to honor on that day.

Mrs. Virginia Grant Corbin of Newark, and Mrs. J.

any Roman Catholic prelate should be called upon to clothes on. bless the sarcophagus and utter any of his benedictions.

Then the great men of Washington and New York, the was all of no avail.

Those two American women held out; no compromise with their resolute stand that they had taken.

The committee was obliged to concede the palm of victory to them and avert a national scandal, consisting of stead of being founded upon old traditions which origidead soldier, against his family and against the nation at

Michael Augustus Corrigan therefore was stricken off the program and was relegated to the confines of his own periphery. There has not been one paper in New York that has dared to give publicity to this matter.

Not one even has commented upon the dropping out act of Archbishop Corrigan. The word has been passed around to keep muzzled tight and all the great independent newspapers in New York have faithfully crawled into their hole. So much for a press ruled by Rome.

But all honor and glory to General Grant's two sisters: we pray that the Lord may reward them for their courageous stand, and we pray that the Lord may give us more women like them to relieve this part of the world of the fakes and wrecks of debauched manhood that stalk around in patriotic garb, and with words of patriotism upon their defiled lips and hearts, to the utter disgrace of American civilization .- C. P. D., in The Primitive

REGRET.

They come to us in the shadows That cover the dying day, They take their forms and substance Out of the twilight gray; They have no tangible features, Nor any form of speech, But they point their misty fingers To heights I can never reach. They bring up out of the darkness Old-time liopes and fears, Till the shadow faces are fainter Behind a mist of tears. The saddest things of a lifetime Are these shades of old regret— For the dear ideals that missed us And the joys, that we didn't get. The prayer That, never was answered. The prize that never was won, Beautiful thoughts unspoken, Work that was left undone,

All lift repreachful faces Out of the gathering night. And the finished work seems nothing Beside the work undone, And the given victory small and weak To that which I might have won. They fill me with vague longings, These sad ghosts of regret, For the only joys worth holding

The help that never was offered,

The letter I didn't write—

Are those I didn't get.

### False Realities and True Realities.

APPLICATION OF THE SUBJECT TO SPIRIT UALISM-WHATEVER IS IS RIGRT, RIGHT-LY UNDERSTOOD—WHAT IS TRUE TO ONE MAY NOT BE TRUE TO ANOTHER.

These sayings are accepted as truth. We admit the same, yet it sometimes seems a little queer that a wrong understanding establishes a truth. A few evenings ago I was talking with a neighbor. I asked him if there was

"Oh! yes," he said. "When I was a boy my mother taught me a prayer, and if I forgot or neglected to say it I could not sleep. I had to say my prayer and then I felt safe, or saved. There was a reality in it.

I then asked him: "Do you pray now?" He answered, "no." I said, do you want to be saved? do you believe you will be saved? He answered "yes."

Then is it not a little singular that having this reality in prayer which meant to you genuine evidence in the power of prayer to save you, that you should give up praying, and that you can now be saved without prayer? go to church. I hear the members tell of their knowledge, their reality of the possession of Christ-they know they have received him-they know they are saved. It it is a true, living, existing reality, why do they back slide? If it was such, could they backslide?

Some time ago I read of some scientific men or doctors in France trying the experiment of killing a criminal by making him believe they were bleeding him to death that they accomplished their object, hence we see the power of imagination, or false reality. It stands us well in hand to judge between false or real. The person who prays to or worships a stone, brass or wooden image knocks out a tooth; inflicts cuts or bruises upon the body, or sacrifices burnt offerings, or throws a child into the water for reptiles to devour, does it with just as mucl sincerity, honesty-truth and reality, as the person does to-day, who falls upon his bended knees, closes his eyes bows down his head, raises up his voice to his god and master, to guide and protect him.

What is the matter with God? Think for one moment of the idea of a little insignificant human being asking favor or interceding with an all-wise God-could he make a mistake? Mrs. Mattie Hull in The Progressive Thinker says that prayer is as natural to human beings as sleep, thirst or hunger. We admit it. Is it not also natural for the strong to oppress the weak? Are there not nat ural-born drunkards, criminals, fools, misers and thieves? Is it not time that naturalists or Spiritualists began to correct the evils of nature? The rites, forms and ceremonies of theology are as much the natural inheritance of our ancestors as many other propensities we possess. I am a farmer and raised a few calves this last winter. After feeding them their milk, with the pail, they would suck each others' ears, and then being wet they would easily freeze and they would suffer. It was a natural inherited law which caused them to do so, but had they had reason and judgement; would it not have been better for them to have overcome that habit?

As believers in freedom and liberty is it not time we began to leave off the rites, forms and ceremonies of old theology? Some think, and I used to think, that mixing a little theology with Spiritualism made it easier for the skeptic to take, but it was a false reality. I gave it up. I have been attending Spiritual meetings for the last seven or eight years, and I thought I would try and figure up how many converts there had been made that way. At the foot of the column there was a large cipher.

Theology is dying to-day-why? Because they are mixing Spiritualism with it. If they want theology to live and exist, they must be honest, keep it pure, not mix it with liberalism, or it will surely die. How about mixing the other way? I fear the same re-

sult. If Spiritualism is any higher, truer or better than theology, then let us not mix it with something not so high, not so true, not so good. We should overcome evil with good; not overcome good with evil.

Myself and family attended church on Easter. The little children were told and taught how Christ ascended into heaven, how the stone was rolled away from the grave, how he left his coffin and clothes there, and ascended bodily into heaven. Is that not intelligent and Cramer of Orange, N.J., both sisters of the General Grant, moral teaching? If he went to heaven bodily, it would refused most emphatically to attend the ceremonies, if have been more proper-reasonable to have kept his

I am raising a family of children and I don't want any such stories, rites and ceremonies taught them. Such generals and the patriots composing the committee on teaching instilled into them is hard to overcome and outceremonies, exercised much diplomacy and cunning, ani- grow; that is the reason there is so much of it in our Spirmated into activity on account of their cringing fear of itualism to-day. Mankind is full of it. Their systems offending the popish politicians and their master, but it are saturated with it—our religious systems and government systems also.

Theology, or our present Christianity, is weak and unable to check human greed, it is time that Christianity was founded upon human justice and common sense, ina most flagrant breach of trust, against the memory of the nated by men only just emerging out of animalism. Darc we say that our present theology or Christianity of today is the highest, the truest, the best? Dare we say that the religious spirit of to-day is in favor of equity-human justice to all? Dare we say that it has not tried to check every scientific work, every progressive thought or word which could be detrimental to its power? Dare we say that if ignorance, superstition and the dollar-the three strongest pillars which support it-were knocked out from under it, it could stand for one moment? No we dare not-we all know better; there is a deeper truth, a living reality.

We all know that human justice, love and generosity have been choked and smothered by ignorance, superstition and greed, until it is dwarfed and blighted nearly out of existence; while under better conditions with more freedom and unfoldment of the mind, there might have been beautiful paths blazed out for us to walk in along life's journey, which now will not be discovered for thousands of years to come.

I am not satisfied with the old, the past, entirely. I am not entirely satisfied with the thought and unfoldment of yesterday. There is always a newer, a later inspiration being given to man, if he was only in a condition to receive it. I do not believe it right for Spiritualists to use the word God—law is a much better word to express our meaning and much more educational. The orthodox hearing us use the word God, they apply their interpretation to the word, and it means to them just whatever their education and teaching have caused them to believe God to be, whether it be a personal or a spirit God.

I believe that if it were possible for mankind to drop the ignorance, and superstition, which theology has established to-day, there might exist beauties and harmonies of life which our present language and words could not express. Whether the customs, or the education, or inherited laws may have established this condition of things to-day, it matters not; there is a deeper truth, a living reality, a higher inspiration. Let us search and find then preach and protect it. Yours for truth and humanity. F. G. WHITE. Dayton, Wis.

#### MANSION IN THE SKIES.

Arouse, thou slumbering soul; thy fetters cast away, Nor longer find a resting-place in this polluted clay. Lo, I who bid thee wake, enable thee to rise; The hand that smites hath builded thee a mansion in the .. 0

NEW LACE MADE TO LOOK OLD.

To make lace turn yellow and look as if it came from grandmamma's treasure-box, fold it away in white tissue paper, a layer of the paper under each fold of lace. This not only adds the desired creamy tone, but keeps the lace in good condition for future use.—New York Journal.

# Bubblestor Medals.

THINKER.

think of it how contradictory that term is. For there can be only one best in anything — one best sarsapa-rilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is -?... There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do you need to test it?

The World's Fair Committee tested it, —and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair except Ayer's. So it was that Ayer's was the only sarsapa-rilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsa-parilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's,

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SATURDAY, JUNE 12, 1897

#### BLASPHEMOUS.

That terrible fire in Paris a few weeks ago, in which some two hundred lives were lost, the best people of the city, who had assembled intent on a great charity purpose, was a calamity liable to occur in any large city at any time. But it was the priest, obedient to his calling of deceit, who attempted to divert this holocaust to business account. Pere Olliver, in his Notre Dame pulpit, said the burning of the charity bazaar, with the loss of a multitude of lives, was a visitation of Divine Provifor the vices of the city. He warned his heavers that other dangers awaited them, and urged them to fly into the loving arms of the church for protection.

If blasphemy can be committed by mortals by attributing damnable atroci ties to Deity, this was the occasion and the scheming priest was the shameful and irreverent reviler. Fixed and immutable law governs all matter. Volcanic eruptions, earthquake upheavals and depressions, floods and flame are obedient to natural causes, as are all the processes of change. This law is never set aside for purposes of punishment or revenge. It is an insult to high heaven to intimate to the contrary. The babbling priest knows that the rain falls alike on the just and the unjust; that the sun shines as brilliantly and diffuses its heat as generously on sin ner as saint: that the seasons come and go alike for all; that in the dispensations of Providence calamities fall as heavily on churchmen, and even on priests who minister at the altar, as on

the most hardened transgressor. Human governments punish crime, and eternal justice has its own inflictions; but it will not torture the innocent for the sins of the guilty, nor curse the child for the misdeeds of its parents, though inherent law may

The London Times ascribes the defeat of the arbitration treaty with the United States, to the anti-Puritan element, In this it is clearly mistaken. They who led in the opposition to the treaty in the Senate were churchmen. It was they who were unwilling to establish a period of universal peace. The Liberals of America, the "anti-Puritans" as the Times designates them, were to a man in favor of arbitration. They have advocated such a measure for many years; it was they who organized the first peace societies, and the church threw obstacles in their way. Hostility to England is of priestly and Puritanic parentage. Though professedly in favor of neace, their voice is ever for war. An eye to Greece, to Crete, to Spain, to Cuba, to the Phillipine Islands will furnish living evidence of this fact.

#### JUST CONVERTED.

Yelling like a madman, hatless, a Bible in his left hand, his eyes bulging from their sockets in ecstasy, wildly rode through the streets of Kansas City Mo., on the back of a bridleless horse. on the 23d ult., John Jacob Altergott, who had just got religion. The horse was attached to a furniture wagon, but John plunged on, pummeling the horse with the Bible, and digging his heels in the animal's sides, while the wagon careened from side to side, the new convert shouting to the unsaved, "Get out of the way." John, just converted. had joined a band of religious workers. With an excess of hallelujah in stock, he was working it off on a stolen rig to show the power of the gospel. Oh there is a peace and satisfaction guaranteed to the believer that the world knows not of.

THE SULTAN INTERVIEWED. A British statesman who recently visited the Sultan found him a mild-mannered man, of acute intellect, and thoroughly imbued with the sense of responsibility for the maintenance of the affairs of his empire. When reminded by his visitor that the Greek government could not do as it pleased, but was obliged to move as public opinion forced it, the Sultan wished the other nations to understand his government was also directed on behalf of the peo nie, who were jealous of their rights and suspicious of the attitude of the Western powers. He did not think Christendom could arrive at a just idea of the situation without taking all these facts to account.-Ex.

#### THE ECHOES OF CIVILIZATION.

A railroad from Jaffu, on the Mediterranean, to Jerusalem and the Valley of Hinnom-the Gehenna or Hell of the New Testament-and a steamer on the Jordan, making five-hour trips between Jericho and Tiberias on the Lake of Galilee, must soon infuse life and activits into those sterile and desolate re-The screech of the locomotive echoing through the Lebanon mountains, and the puffing of the steamboat making its winding passage down the most crooked river in the world, possibly descending to the Dead Sea on occasional trips, are marvels of modern science.

SHE THE THE THE THE PARTY OF TH TTEMPTED SELF-DESTRUCTION.

And nownews comes that Crown Prince Constantine, because of his shameful defeat by the Turks, attempted suicide the other day, and was only prevented with much difficulty. He who has kept careful lookout on current events in Crete and Greece, cannot have failed to observe that the Crown Prince was the marplot responsible for all the troubles in that quarter. In defiance of the ex-... 1.00 pressed wish, and even command of the great powers, he led the Greeian forces to Crete, to assist the Christian insurgents, who were some three times as numerous as the Mohammedans, in their determination to overthrow the Ottoman rule. It was he who incited the invasions and the destruction of life and property in Turkey, probably to detain the Turkish forces at home, so he could be the more successful with his revolution in Crete. And it was he who returned to his own country when Turkey was compelled to declare "war exists by acts of Greece;" and it was he who proclaimed he would make a final stand at Larissa, and dle if needs be in the last ditch in defense of Grecian honor, who fled like a worthless polfroon with his forces, without attempting a defense, where that strong point was besieged, the straggling populace following his retreat frightened out of their senses. If the Prince had committed felo-de-se before he involved his country and kingdom in an inextricable onfusion he would have done a merito dous act.

Later:—As a fitting finale to this atempt at self-destruction by upstart am oition, a disputch from London, on May 29. said:

'King George of Greece, is practically parricaded in the palace at Athens. He is reported to be preparing to take flight to evade the fury of the populace. The foreign ministers in Athens report the position of the royal family as extremely critical."

#### OPPOSES THE TITLE.

The Banner of Light very sensibly opposes the ordination of mediums whether healers or lecturers. The title of "Reverend," for the purpose of getting half-fare rates on railroads, and right to celebrate marriages, it deems an aping of the churches for filthy lucre. It favors the enactment of laws forbidding special privileges to the ciergy, or their copyists, and making marriage a civil contract, just such as common sense teaches it is, and just what the courts have confirmed by their verdicts. Marriages made in heaven have proved great failures. As we are all of earth, earthy, and amenable to earthly laws, let those laws have full control of all matters pertaining to marriage and its incidents. The result cannot be worse than now. Formerly the ec desiastical courts exercised exclusiv inrisdiction over marriages, divorces and the settlement of the estates of the dead. This franchise was wrested from them with great difficulty and is still incomplete. If the clergy wish to continue their control of heaven and hell they will do well to abandon their claim on secular affairs, else in trying to save part they may lose all.

#### A RIGHTEOUS DECISION.

The Attorney General of the United States has just rendered an opinion that the grant to erect a Catholic chape on the government reservation at West Point, is in violation of the Constitution. This is certainly cause for gratulation. The Attorney General himself s a Catholic and the decision is of the more value on that account. It was only a few weeks ago the War Depart ment, responding to objections to the erections of a Catholic chapel at West Point, replied that any or all other de nominations who wanted to build chapels there, and could command the requisite means, would be granted the same privileges awarded to Rome. But device to sectarianize military purposes is now put to rest.

or churc

ANTI-BICYCLE RELIGION. "If I were an employer," said Rev. Wm. M. Lawrence, pastor of the Second Baptist church, Morgan and Monroe streets, this city, the other Sunday, "and one of my clerks should make a practice of spending his Sundays in this sort of recreation [riding a wheel], I would conclude that a man who could thus rob God would rob his employer. and I would discharge him so quick it would make his head swim."

A preacher so narrow in his conceptions of the rights of others, as these few words fully demonstrate, will never e engaged in business life, so no one need feel uneasy because of his vaporings, And more: Such foolish courses in the interest of the priest's day will not fill the pews of deserted

#### WISHED HIM LOTS.

Perry, Okla., May 28.-James Howling, one of the most noted Osage Indians, died this week. At the grave the Indians looked toward the sun, and prayed:

"Jesus, give him a fine woman and nany ponies; give him plenty of trinkets and a good gun; give him lots of fun, and no bad recollections. Jesus, give him all the good in your country." As "Lo, the poor Indians" asked in faith, nothing doubting, it is hoped their prayer will be fully answered, according to promise.

#### HERE TO STAY.

Rev. Robert MacDonald, of Boston, in discussing Sunday newspapers in his Sunday sermon, said: "The idea that a wide-awake public ought not to be interested in the world's doings on Sunday as well as Monday is preposterous. The Sunday paper has come to stay, and its reformation is almost wholly the people's duty. It will give what the people demand and pay for. Popular self-respect and godly reverence must guide here as elsewhere.'

GRAND MASS AND DELEGATE CONVENTION. For various reasons it is deemed advisable to postpone the Convention of Spiritualists to be held in Chicago, June

18, 19 and 20th, until later in the Due announcements will be given of the time and place. "Social Upbuilding, Including Co-operative Systems and the Happiness Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises

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#### TOO RICH FOR ANYTHING.

The Progressive Thinker is just delighted at the new device of the clergy to save the day of the sun, ordinarily written Sunday, from desecration. They have been laboring for centuries to concoct a scheme by which to force the people to abandon every form of secular duties, and compel them to turn their ears only to God's representatives for instruction on their sacred day. Pudding and milk for dinner, and Boston pork and beans for supper, were originally inventions to supply the table with food, cooked the day before, to avoid the need of a fire for culinary purposes on Sunday. The newspaper, the opening of the postoffice; the carrying of the mails; the travel, other than to church; mirth and song; every imagined duty that had not an eye to worship, was a sin, and under priestly ban. The boys, and we are afraid the dear girls, too, would occasionally steal away to some secluded nook, and after posting sentinels to prevent intrusion, would enjoy the luxury of a cool bath, so enjoyable on a hot day in summer, perchance learn to float on the surface of the water, so as to save their own or other precious lives in after years from accidental drowning. The poor dears did not seem to comprehend the awful wickedness of such acts. If not the unpardenable sin, it was closely allied to it. We see in fancy as we write, the lovely creatures in frolicsome mood sporting on the waves, and indulging in the luxury of an open air bath, the sun looking on in joyous glee, while the playful fairies have little thought of priestly de nunciation, or of heaven's frown. Well, that thing is to end, and now!

It is said the old Egyptians worshiped the crocodile, cousin-german to the American alligator. The reason of love for that brutal beast is said to have come from his inhabiting the fens and marshes along the Nile, and protecting the country from invasion by wandering Bedouins, who then as now loved to intrude on civilization, plundering, destroying and murdering at will, with no

regard for the rights of others. Possibly catching the idea from the crocodile—the Devil of Egypt—and its protector, and knowing of the love the illigator has for juveniles, and particularly for pickaniunies, the clergy propose to use them to keep the boys, and the water nymphs as well, from bathing on Sunday. We quote from a press

telegram:
"Alligators for Moral Purposes—They Will Aid in Keeping the Sabbath Day Holy in New Castle, Ind. "Jacksonville, Fla., May 25.—Buck &

Swain, of Welaka, Fla., received a unique order for a car load of alligators, young and old, from a New Castle, Ind., firm to-day. It is said the minis ters there have ordered them put in the ponds to keep bad boys from bathing Sundays.'

A painful dilemma already arises: What is to be done with the saurians on week days? And on what are they to subsist in the absence of the irreligious youth? It is said all animals partake of the characteristics of the food on which they feed. If this is true the 'gator should not be nurtured on priests. for the animal is sufficiently ferocious

### IN A TERRIBLE DECLINE.

The Progressive Thinker has insisted for several years that the churches were in the throes of dissolution; that their prolongation of life was a sort of galvanic action on the part of the cler gy which ultimately must give out, to be followed by a relapse and final extinction. A reconstruction of their creeds may save them for awhile; but disintegration is going on at a fearful rate. Any movement at revision will only hasten the end.

When the whole truth shall be known it will appear that Christianity was a reconstruction of Roman mythology. THE THUNDERER IS MISTAKEN. students, and steal government lands | With growing intelligence the old system failed to meet the approval of the learned; so Constantine, with the priests ministering in the Pagan Temples. known as Bishop or, in simple English overseers, assembled at Nice, in Bithynia, in the year 325 and reconstructed their system. That it was Pagan assem blage is evidenced by the fact that the Supreme Pontiff of the Pagan system, o-wit: Constantine, who held that position by virtue of his office, presided in royal pomp, and, as such Supreme Pontiff, issued his decree, declaring that what three hundred Bishops alias overseers, had declared was the will of neaven, and should be received as such. To show that we are sustained in the pinion that the church is hastening to ts close we have given of late many quotations from learned ecclesiastics vho have furnished evidence of its decline. But here is a clincher from an

hodox pulpit which is certainly reshing. It is clipped from the reguar press dispatches: New York, May 23 .- Rev. Thomas Dixon, Jr., preached this morning in the Academy of Music, taking as his subtect. "The Larger Church Life."  $\mathbf{H}\mathbf{e}$ contended that church organism is a failure. "People who profess to be religious." he said, "have asked me if loses Monteflore went to hell. I re

plied that I would rather be in hell with

him than in heaven with some of the good people whom I know.
"The organized church is rapidly disappearing. It has been a human organ ism purely, invented by man's genius to further the interests of religion. The churches that are not reorganizing are perishing rapidly. This breaking down of the ecclesiastical machine does not mean the failure of religion: it may mean that a larger and sweeter religious force has taken the place of this church organism. A host of illumined minds are rising outside the religious machine with a larger religious spirit than that which dominates those with in. I venture to say that not one of the churches now existing will survive 200

Two hundred years is a great while in this fast age, though it is possible the dying agonies of a false system of religion dating from the earliest historic ages, changing with the advancement of knowledge, may manage to protract a sort of existence during two centuries, but it will be so modified in seven ty-five years as to be hardly recognizable as the usurping, aggressive tyrant of to-day.

"Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., LL.D. A most excellent and very valu able 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. For sale at this office

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

### SEARCHING FOR TRUTH.

AMONG THE RELIGIOUS SYSTEMS OF THE WORLD—AN HONEST TALK FOR EARNEST, THOUGHT-

FUL MEN. When all time shall have served its full purpose, when material life shall have coased, then from the standpoint of life, as the spirit knows it, shall be measured, the results, the fruits of life upon this sphere. Man has vaguely tried to solve the problem of destiny and has only thus far sagely concluded "that he does not know"—"that he does not understand what we are or whither we are tolding. His trying has mostly

been in vain.

His finite mind will not, cannot comprehend, except very faintly, the plan, the reason that lies behind all the varied phenomena we call life. If he could see as plainly as he will, some sweet day, he would know that certain causes are infinite, certain effects are without end, and when we begin to inquire we enter an ocean of speculation without even a compass to guide these finite minds of ours to even a reasonable conclusion, and we might as well not attempt to comprehend infinity; but there are things that may be learned by even the humblest soul who honestly seeks to know enough to satisfy himself, as to what we are. He certainly can very clearly know, when he shall have lived out the next step of our continued existence.

It really seems as if every system of religious teaching only adds more mystery to this subject. It not only loes not satisfactorily answer one honest question, but delights itself by adding myth, legend, vivid imaginings, anything but a literal plain explanation. You may receive almost any account you may please, from a gorgeous pict ure of a city whose streets are paved with pure gold, to a place of nonentity vhere we in some way continue to live only to endure the most intense suffer

But whether this future state be named Heaven or Nirvana, whether only the good or rather the recipients of certain teaching are blessed with the smile of the particular deity who is supposed to preside over his own system to the utter exclusion of all else, there is one and the same condition: "You must believe one system and be assured of reward and a paradise, or reject and

e punished eternally." We have only to ask, to be assured by some devotee who has learned well his catechism and is in a position to mete out reward or punishment in advance, to all those who doubt or reject. We have already learned that only

those who live in accordance with certain teachings have any certain knowldge of our future. May we ask each system a few plain

queries? If we are clearly answered nd not called heretics it will be a mark of the civilization of the present time for "the divine command is not to be questioned," say they each and every

Now may we ask first-Why do all men lives upon earth only to be destroyed? What is the reason that men live at all?' Why is birth an accldent-as it is in the great majority of cases? Why are men given such varied portions of time, and what will be done with those who cannot honestly believ all the teachings of any given system? These are not really leading questions but here—How came this earth to be the abode of man? How was it ere ated? when? what may be expected to happen in course of time to this planet those living thereon?

We are only wanting to listen to what these seversheystems have to say about our planet and their reasons for its existence.

The Christian system has the most graphic explanation-by whom spoken, no man knows-that in six days God created the earth and every living thing. Upon the seventh He rested. We should think he would need to rest for an indefinite period after such a week of work. Then He made man out of the lust of the ground and breathed into his nostrils the breath of life; then He borrowed a spare rib of Adam and made out of it a companion for him-a sidering the material at hand.

remarkably good piece of work con-Now the Buddhist system is a little older in its chronological order, but not | phy have a right to be so interested, and nearly so explicit; but the manner of creating a world is about as well told, means of personal guidance to the end also the subsequent life of this first in view. When used by officers of socouple is not quite so interesting for, cleties, both should be so used as to "that man tempted the woman to com-mit disobedience, she parleyed but ena or all philosophy may be impracmit disobedience, she parleyed but ena or all philosophy may be impractinally yielded: thus because they ate tical as part philosophy and phenoman apple that they were ordered not to ena, and the needs of the public should eat came the curse upon us all, of banshment from the smile and presence of the divinity who created everything for inspiration or phenomena may be that was made.

These two accounts are quite similar n general plan and execution. They both prescribe a life of conciliation, that ve may, by being real good, find favor, after a time, with our heavenly father who was mortally angry with Adam and Eve, and so caused us all to share in their punishment, because he was so

nfinitely just and righteous. For several hundreds of thousands of years, the time is not exactly stated. pen multiplied: traveled, lived, as best they could we presume: then there must be a way to redeem the race from Adam's fall, so this wondrous just and pure power sent his son down here to live and die, to bear the sins of the whole race. "He died that we might live," is the account; but certainly about The trouble with a few societies seems the same kind of a man continued to live and has ever since, with only the additional fortune of his sins being for- own and the society's financial needs. given him with some one else to suffer the penalty. How did the people fare and dissolution. If a society wishes to who lived between the time of the creation and the year of our Lord 1, and how will it be with them hereafter? Oh stupendous farce!! Is it possible for one man to live for another? Can one man, however good and great, bear the results of his brother's crime? Can a pure woman live and suffer the penalty for the reckless conduct of her hus hand or her son? My gentle reader!

Where is the justice, the reason in all If the ten commandments for the guidance of the Israelites were divine they, at least, bear the stamp of right because it is right. These commands were just and true: they prescribed a life of straight, upright living. Whether they originated in the divine mind, or were an emanation from that theological enigma called Moses, they are good and true, and we accept them as such. Considering those ancient, ignorant people, the legends surrounding their reception, they teach no error and are right altogether as a guide and a law. We must learn to know truth wherever seen, from the stamp of right upon its beautiful face; so we say that whether Moses saw the stone tables or not, the teaching was all right, and as such we receive it, with the additional fact that several far older systems taught substantially the same thing. We say older, because in point of age the Chris-

tian system is far younger. These older systems had what corresponded to a Christ in the Christian system, and the Jews had learned to expect such an one, so in obedience to the general expectation came the humblest reformer, who made large preten tions, performed miracles to prove his

#### Populariano Characte valore and Exchange by the Prosperous Progressive Chinker. divine character, to teach an improve LYCEUM WORK. ment upon the old system, to be a sort of second edition, and instead of the "Thou shalt" and "thou shalt not" he

pentance and belief in his personality

to pay for the very kind act of the in

We have seen in the nearly two thou-

sand years that have followed, that the

cased with almost everything in the

has given to his earnest, honest son

who is patiently trying to find what he

may to enlighten him, while he gropes

along among the masses of superstition

and error that have been so many cen-

structure religious, whose foundation

we would so much like to find, to see if

its rocky walls are built upon anything

resembling a command from Him who

waters under the earth; that we may learn whether the only intelligent

emanations from divinity are stored in

We would like to learn for our own

satisfaction whether the word of God

is only to be read and known from the

canonized teaching of the Orient, or if

it may not be read in the lily whose

beauty of form would almost cause a

polluted soul to stand away as unfit.

to be learned, and what is the way of

understanding, so that we may earnestly strive to be worthy to find and pre-

serve one gem of priceless beautiful truth. A PROGRESSIVE THINKER.

HOW TO SUCCEED.

Good Advice, Freely Given

THE PHILOSOPHY, PHENOMENA

FOR THEIR PROMULGATION.

AND SUCCESSFUL SOCIETIES

The recent controversy in The Pro-

gressive Thinker as to the value and use of the phenomena and philosophy

of Spiritualism is an interesting al

though endless one and no doubt will

never be settled by a mutual agreement

never been a question of doubt in my

mind as to the value and use of both,

is helpful and neither availing where

they are made ends rather than means.

Phenomena and tests will be in de

mand as long as men and women must

be awakened from all forms of material-

ism, agnosticism and creedanity, while

the philosophy will be received by those

These twofold phases or features of

gandizing the world, and because such

Spiritualist is not necessarily a phenom-

enalist, although he may accept phe-

power and identity. Those who are in-

terested in the phenomena or philoso-

no one should condemn either as a

be considered when yearly programs of

propaganda are made out, that media

wisely selected. In some places all phe-

nomena may be the one means to the

one end, and in other places the reverse

may be true; or it may be wise to ar

To have both a speaker and a test

medium, unless local talent is employed

experiment which will end in financial

be too ambitious, and go beyond their

means, as bad and uncollected debts

show. To blow a horn in the public

prints about local successes, and com-

pel speakers or medla to leave the

town or city unpaid, is a crime which should be remedied. All speakers have

to be, to hire speakers and media and

compel them by door fees to meet their

Hence the inevitable deficit, bankruptey

succeed, let it not expect the public to

pay for what it is not yet interested

in, and let it meet all financial contracts

with a good bank account or subscrip-

tions from individual members, and not

hire talent unless it knows that it can

pay for it and pay for it at the time it

LAKE BRADY CAMP, OHIO.

To the Editor:-I take it upon myself

to give you a few lines as to what is be-

ing done here, at Lake Brady. The

prospects are good, for a profitable sea-

thing is being done by the management

to make everything pleasant and com-

fortable for the guests this season

The hotel has been thoroughly reno

vated from top to bottom; the grounds

are also being gone over for the purpose of making them look their best; the

boats are all newly painted, and a gen-

eral clearing up time is in process. The

cottagers come dropping in one after an-

other, opening their cottages and pre-

paring to stay for the summer. This is

one of the lovellest spots I ever visited

Nature has been most bountiful in her

gifts to these grounds. The associa-

tion's farm is being worked by a com-petent farmer, and hotel and campers

will be furnished with all kinds of fresh

regetables, which is something very de-

sirable. On the whole, the financial

prospects of Lake Brady were never

better, nor were the intentions of the

management to have everything done

for the pleasure of all who come here

more sincere and in earnest. C. C. B.

Lake Brady, O.

on, all round, for this camp. Every-

J. C. F. GRUMBINE.

is due, and in cash.

failure. Many of our societies seem to

range the talent alternatively.

for a very nominal sum, may

nomena as facts evidencing

either one serving a purpose where it

of all persons interested. There has

monasteries, or are the property of any

church or ecclesiastical school.

the

turies gathering to themselves

teachings of Christ have become en

tercessor.

can climb a little

proposed to take upon his individual shoulders the sins of the race, taking The British Spiritualists' Lythe penitent thief home to Paradise the ceum Union. same day with only the condition of re-

NTERESTING LETTER FROM THE SECRETARY-THE TWELFTH AN-NUAL CONFERENCE—THE WORK DONE, PROSPECTS, AND SUG-GESTIONS.

The above organization held its

shape of a story that was then current; Pwelfth Annual Conference in Milton we have seen how Christ was crucified. Hall, Bradford, Yorkshire, on May 9th. dead, and buried, and how he rose again President: Mr. William Mason, of Burnthe third day and ascended into heaven ley. A Delegates Welcome" Meeting where he will become the judge of the was held in the Temperance Hall, Bradquick and the dead. We have seen the ford, on the 8th, when a grand entertainment was given by the Halifax teaching of this reformer incorporated. after long lapse of time, into the old Spiritualist Dramatic Society, interteaching of Moses, or rather added spersed with speeches of welcome, etc., hereto, and we have seen that for about which were appropriately responded to.
On the Sunday morning seventy delefourteen hundred years there was only one church that grew wealthy and gates and a host of friends, assembled powerful. Then its abuses caused a promptly for 10 a.m. Copies of the Ly revolution in its midst. Then the ecceum Banner containing all the reports clesiastical schism widened, finally a reand motions for the agenda were hanvolt, a breaking away-men were just ded to each delegate. The Secretary's beginning to think. Thus has it conreport showed that sixteen lyceums had tinued unto this day, so that now we joined the Union during the year. Five eminence to get a had temporarily closed for the lack of bird's-eye view of the whole religious workers. The total membership being life of this world, and we are willing to eighty-four, as against seventy-three leave it to you, each individual reader. last year, And one honorary member, as to how much of the imprint of divine the San Francisco, (Cal.) Lyceum. authority does the very best of these Twenty lyceums had been opened dursystems show. How much of inspiraing the year. The present number of ion? We will not attempt to trace it lyceums were ninety-seven, as against this time but soon we will look earnestly for the finger of Divine Providence eighty-four last year. and search carefully for any light he

The statistics showed an average total of 903 officers, and 5,038 members. Ten lengthy reports from District Visitors showed a detailed account of lyceums visited and help rendered during the past year, not including similar work done by the president and secretary. The District Visitors promises to strength of the warp and woof that become a mighty power for good in the make up the fabric of any particular work, as they impart energy, and courage, and advice to the lyceums in their several Districts, and are close at hand to render effective assistance to new ly ceums as they are opened. formed the heavens, the earth, or the The accounts of the General Fund

showed a balance on the credit side of £9. 9s. 21/2d. The accounts of the Publishing Department were even better, showing a balance of £71, 13s. 7½d. in the hands of the treasurer.

The report on the sales of the Lyceum Manual showed that 1,054 copies had been sold during the year; bringing the total of the 4th edition to 4,433 cop Spiritual Songster-the sales of this splendid collection of tunes were 116 copies, making the total sold, 1,07 We would only ask where is wisdom copies. 300 fresh copies had been bound during the year leaving 700 in

> S. S. Hymn Book showed a sale of 649 copies during the year, making the total sold 4.034 copies. Outlines of Spiritualism showed a sale of 160 cloth, and 19 gilt; making total

sheets still to bind.

sold of the second edition 925. All the reports were favorably received. The only demur the conference made was at the secretary's action in making a donation of £7 to the General Fund out of his salary of £12. It finally decided to refer the balance sheet back to the auditors for the correction of the said item. Among the more important business the conference accomplished may be mentioned the instruction to the Executive Committee to draft a new list of calisthenics and marching exercises; draft copies of the same are to be sent to all federated lyceums previous to the next conference, so that the delegates may come prepared to vote on them. This will give all a voice in deciding

what is most appropriate. A motion passed in 1892 on the tem perance question was re-affirmed. The said motion runs as follows: this Conference recommends the importance of teaching in our lyceums the principles of abstinence from all intoxicants and tobacco, and to have this group lessons, or short discussions on it. diums. who wish to unfold in the divine life. And, where it can be conveniently done. to work a Band of Hope in connection Spiritualism form a convincing and with the lyceum." The temperance onto be successfully contradicted. Every question is a most important one as it time "a trickster" is exposed, I cry powerful agency or means of propaaffects all modes and methods of re s the case they are in demand; but a forms.

The proper naming of groups has been a vexed question for some time, there being no one system, or method agreed upon. And as the lyceum movement is gaining ground year by year it was advisable to have some uniform system. and to this end the following resolution | view the ideal sphere of perfection was passed: "That the Executive Committee be instructed to inquire into the present system of naming groups in our yeeums and to draw up a suitable sys em for British lyceums, and to present the same to the next conference in order that the officers' edition of the Ly colors from one central depot which will and lent their assistance. Dr. Magoon greatly facilitate their equipment, and help to spread the Lyccum Cause still

more. A "Children's Effort" is being pushed Grand National Bazaar to be held in 1898 to raise funds for propaganda purposes. In order to give a greater impetus to the "Effort" the Conference passed the following resolutions: That this Lyceum conference urge upon all lyceums to take up the matter of the Children's Effort, and that copies of this motion be sent to all lyceums, to make this Effort a great success. is far better than sending our children to orthodox Sunday schools and engaging them to raise funds for missionar purposes to preach in foreign lands what we deplore, and disbelieve at

home. Seeing that the next year will be the first Jubilee of Modern Spiritualism, and that it was inaugurated through two girls, the advisability of having a special medal struck to commemorate the event and each Lyceum member presented with one was discussed. question was finally referred to the Executive Committee to consider and carry out if found practicable. I may bere state that £10 was privately subscribed in the conference towards the project. I have no doubt that the Spiritualists National Federation will take the matter up at its July Conference and co-operate with us, as it will be as appropriate for them as us. Could not some steps be taken to make the Cele-bration of the Jubilee an International success? I shall be pleased to receive correspondence on the matter and will lay same before the Executive Commit-

tee, and report to you on the same.

There being a keenly felt need for a greater variety and more suitable literature for the use of Lyceums, the Publishing Committee gave instructions to Mr. Thomas Olman Todd, of Sunderland, to write same. In support of this most important step the follow ing resolution was passed: "That this Conference endorses the action of the Publishing Committee in arranging with Mr. Todd to write some up-to-date and bright little Manuals on Spiritualism, Philosophy, Psychology, Religion. Morals, Reform, Science, etc., for use in our lyceums; and that they proceed to publish such when ready." It will thus be seen the lyceums are alive as to their needs and requirements, and bethan wait many weary years for the loffice.

popular tide to turn in our favor, which will induce private firms to cater for our wants and necessities. We fully recognize that this good time is a long way off in the dim future; and the wisest course to pursue was to raise a publishing fund and publish our own needful literature. This is a practical ap-

plication of "self-help." The San Francisco (Cal.) Lyceum has joined us as an honorary member. The subscription being 25 c. per annum to cover postage, etc. Chart of Membership, etc., sent free. This is the first step taken towards an International re-

lationship.

I shall be pleased to receive further. application from American Lyceums for honorary membership, and thus try to establish fraternal relations which shall ultimately bind all together in one common band of Brotherhood and Sister-

Mrs. Jessy Greenwood, of Sowerley Bridge, Yorkshire, was unanimously elected president for the Jubilee Year, such being deemed most appropriate for such an important occasion.

In the evening a grand public demonstration was held in the St. George's Hall (seating capacity 5,000). The children of the united Bradford Lyceums filled the large orchestra, and sang special hymns, assisted by an efficient orchestral band. Vocal solos were rendered by young artists, between the brief, bright and brotherly speeches delivered by the following eminent speakers: Messrs. S. S. Chiswell, of Liver-pool; W. Johnson, of Hyde; Thos. O. Todd, of Sunderland; J. J. Morse, of London; J. Armitage, of Batley Carr; Mrs. Greenwood, the president elect; and your humble recorder. Great enthusiasm prevailed throughout the vast assembly. A few lukewarm hearts were fired to glowing fervor and caused to declare themselves as workers in the Children's Progressive Lyceums!

ALFRED KITSON, General Secretary, Bromley Road, Hanging Heaton, near Dewsbury, Yorkshire, Eng.

IT DOES NOT BELIE ITS TITLE. The Progressive Thinker is for thinkers. I do not find any editor but that fails to suit some people.

The Progressive Thinker stands out

prominently and distinctly as an original instructor of the people.

An able and honest teacher considers the needs of his pupils rather than their likes and dislikes

'Tis not a very pleasing duty, or particularly encouraging outlook to an enthusiastic reformer along the religious ines of thought to continue to publish both sides and all views regardless of the personal opinion of the editor, and much more of an herculean task is it to make this method pay its own bills-the which miraculous feat the Editor of this paper has accomplished. I notice that the varying articles in point of opinion -are looked upon with mistrust by some good people who dislike arguments and controversies.

But how can we progress unless we hear the "other side?" Do we not all learn by the law of comparison?

Is it not an age of "cut and try?" I appreciate harmony and long for it, at times; but one thing I have noticed. which is, that the old-time religious rulers observed the law of harmony with a vengeance.

They would not allow anything written, printed or spoken that disagreed with the head mogul.

The Turks still adhere to that rigid rule. The outcome of one-sided literature and orations can easily be seen. I am in a position to see much good in all the articles published in this paper, no matter whether I agree with them or

I think Dr. Peebles' articles are magnificent. I also admire the philosophical Hudson Tuttle. I clap my hand at the article upon "Catholicism," as quoted from "Tom Watson," I say, "I colneide with your views," when Mrs. Hull question discussed occasionally in writes upon the "Educating of Me-

I shout, "sick 'em," when Mrs. Eva Cassell comes down with facts that canwhat a shame, but its a fact, I knew it long ago." and so on through the long list of useful and educative articles that are given to the Spiritualists for that paltry sum of \$1 per year. Many years of experience have taught me to make use of all possible means of

obtaining knowledge always keeping in G F PERKINS. 587 N. Clark St, Chicago, Ili.

### THE CAUSE AT PEORIA, ILL.

To the Editor:-The First Spiritualist Church observed Memorial Day Sunlay afternoon at 3 p. m. Dr. Alvarado seum Manual may be completed, and favored us with a fine lecture on "Our the Union enabled to contract for the American Soldier." Dr. Alvarado is a supply of insignia." By this means ly- man of rare intellectual attainments ceums will be able to purchase banners, and an honor to our cause. Dr. and badges, etc., of uniform designs and Mrs. Magoon were traveling through in a short but pithy talk on True Spiritualism Mrs. Magoon and myself gave recitations appropriate to the oc casion; Leah Scovell, Mabel Berwick briskly forward in aid of the Jubilee and Edward Berwick sang patriotic songs. In the evening the regular lecture and tests. I spoke from the insuiration given by the guides, from the subject, "The Sphynx, Modern Spiritnalism.

> The increase in our audiences proves that our work is appreciated, and the congratulations from strangers as well as friends cheer us and enable us to work on in hopes of still larger audiences, and now that the city have for the first time spoken favorably of our work we expect that Spiritualism will be appreciated at its full value, Peoria is suffering like many other places, under the shame of work done by fakes, and the papers are chary of giving a good word to any society, but we are glad to say the past few weeks work has counteracted that idea, "that all mediums are fakes" and the papers speak of a "revival in Spiritualism" very kindly. And yet-how hard this pioneering against untruth and its slimy results. Dr. Benton, regular pastor of this church, has done a good work here and now that his time is fully occupled in camp work and the church work falls upon Mr. Scovell and myself, as in temporary charge, we hope the pathway will be made smooth for him when he again takes up his charge at our going away after camp closes the

1st of September. There are a number of true Spiritualsts who have united with the People's Church who will again enter the Spiritualist ranks when it is purged of unruth, and mediums representing its philosophy and phenomena can be relied upon in private as well as public life. We cannot blame honest people

for withdrawing their young men and women from our ranks when so many mediums (so-called) leave the trail of the serpent behind them wherever they SALLIE C. SCOVELL.

Peoria, Ill.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish E. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper. lieve it is better to provide the same 75 cents. Cloth, \$1.50. For sale at this

# PAPER.

# GHOST-LAND, SPIRITUALISM, OCCULTISM," IS THE TITLE OF THE VALUABLE WORK TO BE GIVEN TO FORTHCOMING SUBSCRIBERS TO THE PROGRESSIVE THINKER The Progressive Thinker Enters on a New and Important Gycle, with a Divine Plan Fully Elucidated.



# THE DIVINE PLAN

# Fully Illustrated and Applied.

### A New Cycle in the Life of The Progressive Thinker.

VANCE MOVEMENT.

who have contributed to its success.

IN THE PROFITS THAT HAVE

gressive Thinker-to give its readers,

those who have contributed to its sup-

PERITY.

The Progressive Thinker, as stated be-

HIGHER ANGELIC LIFE,

THIS CO-OPERATIVE PLAN.

complished.

wealth, their commanding social in-

pay the interest on their bonds. The

Divine Plan demands a return to the

THIS DIVINE PLAN.

paper.

paper that has met with such un-

THE DIVINE PLAN AS INTERPRETED AND PUT IN PRACTICE stock. It was started on purely business principles, as a person would start a dry goods or grocery store, and absolutely refused to receive any gifts of the property of BOOK TO BE GIVEN TO EACH money from those benevolently in-FORTHCOMING SUBSCRIBER - clined. Conducted along these lines it THE WAY POINTED OUT TO RE-LIEVE THE WORLD OF POVERTY Spiritualist paper—the largest, the most -THE EVILS OF CONTRADICT. | comprehensive, and the most varied in ORY SPIRIT MESSAGES POINTED crowd any two of the other dollar Spir-OUT-THE WAY THE GRANDEST itualist papers into its columns. Such

OF ALL TRUTHS IS CURSED.

The Progressive Thinker has been distinguished for its numerous innovations on established usages ever since it was started. In fact, its first issue was an innovation, announcing that the paper methods and the objects to be attained. Would be furnished at one dollar per the content of things maintain one unyielding status all the time. It has got to be pliant, ready to adopt new plans, and be far-reaching and far-seeing in its innovation, announcing that the paper methods and the objects to be attained. would be furnished at one dollar per JOIN IN THE PROCESSION-AN ADyear. Editors of papers already estabished drew a long breath-solemn in its nature-as if sounding the death knell of the new enterprise.

Its birth was a surprise to everyone. Its very existence from week to week, continued to be a surprise, and the starting fact that it survived the first year of its existence proved the great-

By and by old established papers, astonished at the tenacity of life manifested by The Progressive Thinker, announced that they would beneeforth follow suit, and be furnished at one dollar nevers. But they have either been lar per year. But they have either been compelled to reduce their dimensions to diminutive size—infantile in proportion—or else lose thousands of dollars in the vain effort to keep up with the procession we started. This is too bad, of course, but Spiritualist papers must the procession, the benefit of its pros-conform to the strict rules of business, and if bad management at the belm a army of liberal thinkers who get an reduction in size or the loss of money actual profit in what they invest in the must take place.

LARGEST SPIRITUALIST PAPER. WE SHARE WITH YOU OUR PROS-From time to time The Progressive Thinker has made various changes. With only four pages at first, it soon broadened into eight magnificent pages. The very date of its birth was in a sin-and is now the largest Spiritualist paper published in the world. Such a paper ent editor while temporarily sojourncannot stand still; it must continue to ing on the spirit side of life, and its tried lines of business, may fail to progress along new lines, evolve projects, and place itself occasionally and every prognostication then made on a modified platform of action. THE PROGRESSIVE THINKER

has survived all the opposition to its very me and existence, and has had continually a measurable degree of Spiritualists; and though we have work, for the especial benefit of its subprosperity. It seems to be its destiny to make Spiritualists "boil" occasionally. knowing that stagnation means death. When it exposed the "inwardness" or When it exposed the "inwardness" or benefits in return for the prosperity bad management of the camp-meeting which they may, in a measure, have held here, what a "howl" was raised imparted to us. This is one manifestaagainst it, the indebtedness would be paid, it was assured; but bills amounting to over \$4,000 are still floating and which if adopted in every branch around. Workmen were cheated out of of business would introduce the millentheir just dues; goods bought were nium dawn into the world. never paid for, and the whole thing presented a disgraceful object lesson, which Spiritualists should keep in mind. Threatening letters were written us: denunciations long and loud were hurled against us. Notwithstanding all this we still survive, and every thoughtful Spiritualist now endorses the course sive Thinker. Its present status makes reward for our prosperity, as a thank-

fined as our plain duty; but what of from time to time with the material rethat? Every public man who does his quired for that purpose. So if a paper duty fearlessly, conscientiously and is to continue in its benign purpose of unvarnished truth, that brings peace, candidly has that to contend with. Our doing good, its coffers, too, must be re- satisfaction and harmony to many seekcongressman or senator who receives no plenished, and in being replenished a ing souls. Spirit communion is true. criticism or censure from his constituents is a mere ninny. A mayor or a governor who is not favored by the twoedged swords of political, religious and ized. social reformers is unworthy of the ex- THE DIVINE PLAN ELUCIDATED, tal life more alted position. Much less can an independent conscientious editor please all his constituents, his thousands of philosophical readers, by a straightforward, unswerving course, in the pursuit of even the highest aim by which man was ever inspired-that of working the greatest possible good to the greatest number of his fellows-receiv ing and dispensing the most ennobling, most uplifting and spiritually advance ing knowledge of this grand world of ours and not become the receptacle or target of considerable vituperation.

Our duty is made plain to us by vine Plan. The Vanderbilts owe their "judging of the future by the past." It unparalleled prosperity, their immense the right will eventually win, and that alone inspires us to push forward in the advancement of the highest impulses of play that are call in the accessories to display that are called the accessories to display the called the accessories to display man—education into right living, right thinking here, and to the best aims for the highest possibilities in the life to

FRIEND OF HONEST MEDIUMS. The Progressive Thinker has been all fit, of at least one-half of their collossal the time the friend of honest mediums, fortunes. This Divine Plan is inaugubut always opposed to shams, tricksters rated only in a small way by us at presand frauds. Had it not been for its ent by furnishing a few whom luck has persistent, unswerving influence there not favored, with temporary assistance would have been a law on the statute books of this State abridging the rights of every medium living within its limits. It was mainly instrumental in defeating another odious law in Observable of the statute from day to day; by adopting one homeless little girl and educating her, and developing her into beautiful womanhood, and making her as happy as one can well be. This is the Divine Plan

#### A STARTLING INNOVATION.

As stated above the starting of The no homeless walfs, no suffering among Progressive Thinker was an innovation the poor, no beggars and the millenon established usages. The Spiritualist nium dawn would commence at once. into existence of The Progressive : It did not beg.

know us will tell you that we are a busy man, ever at work, ever arranging our business so that the Divine Plan can be brought into play. The lazy man has never any tendency to be a philanthropist, and from the very nature of his make-up he could not adopt the Divine Plan in his methods of life. Ceaseless activity during the time not devoted to sleep, seems to be absolutely essential

activity during the time not devoted to sleep seems to be absolutely essential sleep sleep



to those who are inaugurating any great reform in the world. Nature's processes are reciprocal in their action, paralleled success as The Progressive as illustrated in the water that flows Thinker, belongs in a measure to those from the far West through its mighty rivers to the ocean, and then spreads The co-operative plan is here foreshadowed. Let the people have the full over the earth as mist, and is then precipitated as refreshing showers. In carrying out this Divine Plan, every benefit to a certain degree, of all enter-prises which they make a success. house (owned and paid for) should be an asylum for some waif, for some poor They make the merchant rich; they an asylum for some waif, for some poor make the publisher prosperous, if he understands his business; they enrich without any means of support, and thus the railroads, and every corporation owes its entire success to them, and we could begin with the masses, to elevate them to a higher plane, and thus relieve the world of the great tendency they, the people should be considered to crime now prevailing.

accrued. That is the plan of The Pro-EVOLVE NEW LINES OF WORK. A prosperous Spiritualist paper, in order to keep at the head of the procesport, as well as others who wish to join sion, 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 danger in devising new lines of work as they may signally fail in striking a responsive chord. The musician intro-duced to an untried instrument cannot fore, has been measurably prosperous. predict with absolute certainty what the note may be when he touches a cer-

simply the legitimate result of the patronage we have received from earnest starting therefrom, an untried line of more than given to each one "value rescribers, must be adopted. It proposes ceived," there still rests upon us an obas it starts out at the head of the procession to distribute to each of its subligation to them, to give them certain scribers a most valuable book which has never been sold for less than two dollars. This book will be an actual

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 THIS CO-OPERATIVE PLAN, dollar per year, so now it proposes to or in other words, the plan by which lead in another revolution—in another the one prospered returns assistance to innovation-in another thoroughly well those who made his prosperity possible defined plan to benefit Spiritualists and by their patronage, now receives full promote the welfare of our glorious recognition on the part of The Progressicause. We do this as the well merited its power for good, if directed in the offering, and at the same time with the WHO CAN ESCAPE BLAME OR right channel, very far-reaching and paramount object in view of enlightencomprehensive, and promotive of most ing the minds of the people.

latanry in Spiritualism,

re-actionary influence blesses those The loving messages that come through who participate in the act, by a return the well developed medium are a beneof a certain part of the prosperity real-diction, a blessing, a never-ending ized. fully to light. It dispels The Divine Plan is to do all that is possible for others: and though your of that great change. It comes as a generosity may be imparted to the ingrate, and though you may warm a hu-man screen by your fireside, who may Words are inadequate to clothe the man serpent by your fireside, who may when restored to full life turn and blte you, yet the principle actuating you is sensing of the spirit of mortal—of the principle actuating you is resence of an immortal spirit. no less divine, no less noble, with an presence of an immortal spirit. Words impulse in it to raise the race to a higher plane, if it be possible to be accomplished.

The masses can only be elevated are human; but the sweet thrill sensed through the instrumentality of this Di- when our dear ones come to us from the vine Plan. The Vanderbilts ove their higher life through the true medium, and talk to us, tell us of the limitless-ness of life, of love, of heaven—that we answer the question: "Granting all this to be true, what is the good of it?" If of scientific discovery and invention naught but the truth had been presented now being fulfilled. What the author

> in man, the advanced condition of the truth of the poet's line: 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 meput in operation in a small way, with by moral, intellectual, spiritual me-limited means, and which if carried out dlums, the better and nobler part of huby others, there would be no tramps, at one dollar per could not have been inaugurated even sweet and innocent babe has gone on ceptive minds receive the impress of not try to foist tain degree of prosperity accompany. In dead and in hell because she sinned, thus enabled to bring forth into this

ranks; hence directs all in the right path, making each one a more critical thinker.

"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 ornament 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

The dangers and evils liable to result from unwise or improper uses of occult

THE BOOK.

Remit to this office your yearly subscription, and eight two cent stamps to pay for postage and mailing, and also have some one (and more if you can get them-the more the better of course) unite-with you on the same terms. This book will only be given to clubs of two or more. There must be a slight recognition of our services in your behalf, in the inauguration of this plan to give away to each subscriber a valuable book each year, thus in a measure giving each subscriber the advantage of our position and prosperity. This is to us a costly experiment, and is based on the thought that our subscription list will increase to an extent to prother come to me while looking country. will increase to an extent to partly compensate us for the great expense we will incur, and enable us to carry out will incur, and enable us to carry out the same method each year, thus instituting the Divine Plan, heretofore alfind in these pages. I would not give much for a book which merely and only my own ideas—my own idea

VESTED.

In order to carry out this Divine Plan. instituted by us, giving our readers the benefit of our prosperity and position, many thousands of dollars will be required. Whether the experiment will prove a success, depends on our sub-scribers, for they must slightly recipro no book man ever wrote is entitled to cate, thus enabling us to carry the stu-pendous burden, and make the plan devised a permanent success. Only a great increase in our subscription list will enable us to carry out the plan devised successfully, and perpetuate it from year to year.

### "GHOST LAND."

#### A Study in Occult and Spiritual Forces,

BOOK OF PROPERETIC INTIMA-TIONS-RICH IN "INSTRUCTION INTO THE FINER REALMS OF THOUGHT - UTTERS NEEDED WORDS OF WARNING-IS OF IN- HOW TO PROCURE IT. TENSE INTEREST.

To the Editor:-Next to the advent of and every prognostication then made has been fulfilled to the letter. The prosperity that has accompanied us is has arrived at a prominent point in its company of the high ratio 20 th has a prominent point in its control of an old one. Ghost Land has been before the public quite a number of years, in its English edition, but on accompanied us is has arrived at a prominent point in its control of the high ratio 20 th has a prominent point in its control of the high ratio 20 th has been before the public quite a number of years, in its English edition, but on accompanied us is the republishing which you can obtain this recareer—a depot, for example—and in starting therefrom, an untried line of but a limited number of readers in our sent forth as a gift to clubs had in virtue of its real worth.

Spiritualist readers as well as others, for postage and mailing-Ghost Land is a new book; in fact, with Spiritual literature, this book will lead them into nooks and corners, shady dells and groves, deep valleys, and higher Alpine summits of spiritual re search than ever before have they

traversed in their experience. This is not to say that all that may be found in this book will meet with full acceptance by the general Spiritnalist mind. In truth, there are things therein which will strike the mind a extremely visionary - the veritable thought-children of wildest imagina

tion. Wild, however, as they may appeareven as freaks of untamed fantasy run riot-no reader will fail to become CENSURE.

We have been criticised, and even cursed for doing what conscience decidary, it certainly must be replenished

CENSURE.

We have been criticised, and even deeply interested even in that which may appear most improbable and even outside of the fraudulent and characteristics.

Outside of the fraudulent and characteristics. deeply interested even in that which

Throughout the whole, too, runs THREAD OF INSTRUCTION

in deep spiritual things and matters of vital import to all searchers into the realm of spiritual and occult forces whether they be adepts, or unlearned and unskilled in these matters.

Some minds will assuredly meet with that which will present itself as the product of a mind given to free soaring speculation, rollicking in unhampered mental gymnastics over the broad meadows of spiritual-transcendental thought. Well, so be it-but even through all this will be found a rich vein of spiritual truth and knowledge which the spiritual mind will gather into its garners of most precious

GEMS AND DIAMONDS.

The skilled reader will find much "be tween the lines." to burnish and brighten the mind; for the book possesses in unusual degree the valuable quality of a thought-inciter—it makes one not only read, but think, question and ponder. It may seem strange, but some of the imaginings—as they may be called—of this remarkable book, have proved to be PROPHETIC ANTICIPATIONS

for all these past centuries, regarding states as an occult of psychic happen-the communion with the departed spiring seems now to be realized as a conthe communion with the departed spiring seems now to the realized as a conits, instead of being smothered down crete fact—twenty, and more years since by the dominant power of the animal it was written. Once more is proven the

"Coming events cast their shadows be

It may be cited as an instance and proof of spirit prevision. That the sciwith the scientific discoveries of our present world is an idea by no means new to Spiritualists. The minds of men manity would see what good Spiritual- are impressed with thoughts of those bonds upon a lo. suffering public; it ing us. The residents of Chicago who but out there where she will soon be, material plane of existence, things that is carrying out the Divine Plan.

from unwise or improper uses of occult forces are set forth in such manner as TERMS ON WHICH YOU CAN HAVE reader in the absorbing account, but fasten the terrible lesson of warning in

every mind.

The spiritual realm of goodness and of light has its counterpart

OF EVIL AND OF DARKNESS: and the same forces that may work to uplift and beautify humanity, may be perverted to the soul's debasement moral defacement and spiritual loss.
Of such absorbing interest has been this yolume, which is complete in itself, one can but wonder why another and supplementary volume, suggested by

come to me while looking over advance sheets of the book as about to be issued

echoed my own ideas—my own thoughts. Such a book would not in struct nor benefit me. Rather would l have something to pique thought, ever antagonistic thought, and lead the mind into fields untrod before, even though not all should commend itself to my judgment as the veritable "inspired and infallible word of God." To me such precedence.

Weirdly fuscinating in many parts, of

more than romantic interest, and with passages and scenes of intense dramatic and even tragic effect, together with deep and instructive thought along occult and Spiritualistic lines, the com bination of characteristics make up book of unusual qualities, that will hold the reader's interest all through. excite thought, enliven the element of ideality and cultivate spiritual aspira-

tion.
The style of binding is tasty and beautiful in design and effect.
J. C. UNDERHILL.
Hammond, Ind.

### AND SPIRITUAL TRUTH-SOARS A BEAUTIFUL SOUVENIR

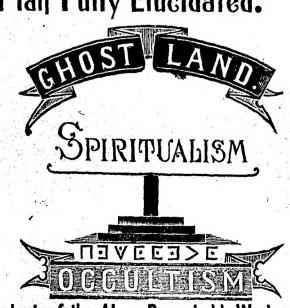
Don't forget the terms on Virtually—to the vast majority of scribers, with stamps to pay most readers, however well-versed in eight two-cents stamps for each book,



in order to make clearer thinkers of Spiritualists; in order to make investigators more careful; in order to put the too self-confiding on their guard; in order to beat back the tidal wave of fraud from both sides of life; in order to advance the cause of truth. and place our glorious philosophy on a higher plane where it will be commended by all classes, we shall occasionally present our readers with certain glaring evils in connection with Spiritual-

#### THE DIVINE PLAN.

It should enter into every life, and be prominent factor in dealing with ism is doing. They must see it from in the spirit spheres, and thus led by their own sphere. On the other hand it spirit influence or inspiration to the percentage of the comes—in truth—shorn of all semblance ception, discovery or invention of great extent, and there, of course, the of fraud to the lowly, the poor, the out-things of great importance to mankind greatest degree of happiness exists. In cast, the unfortunate, the mother whose on the material plane. Sensitive, regions our subscribers this book. The giving our subscribers this book The Progressive Thinker ascends nearer to the angel world, because in so doing it



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DEVOTION-FAREWELL TO LOUIS. . . .

CLOSE OF THE LIFE EPISODE-THE CHEVALIER'S RECON-

CILIATION WITH THE SPIRITS—THE PRISON—EDITOR'S NOTES IN CONCLUSION.

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.

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 travestied by fic-tional representations. Truth appeals to the consciousness of true natures with much more earnestness than fiction; and Spiritualistic parratives 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 suppressing 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

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 India 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 title, and substituted for the rank which he had once held in his 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 extraor. THE SPIRITUALISTIC FIELD-ITS WORKERS DOINGS, ETC., THE WORLD OVER.

city, Mo.: "We have been favored with goon will lecture, assisted by his wife. eight valuable discourses by Wm. E. Lecture will be followed by tests. Bonney which were listened to with be- Good music will be had. coming attention by good audiences. The occasions were enlivened with good has the following: "Mr. and Mrs. Carvocal and instrumental music by Mrs. lyle Petersilea, who are stopping at the of the age, and well calculated to uplift Opera House on Sunday evening, May wards the infinite truth. He is open for of the most prominent musicians before camp-meeting engagements or work for the public, besides being an author\_of

Ohio, has been engaged at the same place from August 13 to August 30, 1807. His lectures Sundays will be on the Religion and Philosophy of Spiritualism. During week-days and evenings he will give a series of lectures on chemistry, biology, and anatomy in such plain language that all who hear will understand the fundamental principles of these branches of science as related to the maintenance of good health. The Doctor will make other engagements where desired. Address dates and places can be determined, for him: People's Institute, Chicago, Ill.

Mrs. Clara Watson; the gifted lec-

Mrs. C. T. Lyons writes: "E. W.

outside of the churches. I find again ers, while abundant refreshments are and again Christians who love prayer served by the ladies, making this a very and their Bibles who have no church popular place of resort. home. The trouble generally is that limits of church-membership."

Lake-Camp Grounds, Brighton, Mich: I would be thankful if you would also strikingly original and interesting pre-low me to say to your readers who are sentation of a subject, which forms the heretofore done by me has been delegated to Mr. Ewell, and he is better qualified to explain his own work than

Secretary writes from Minneapolis, Minn.: "The Northwestern Spiritualon the Interurban Electric line step difor transportation by transfer to other single copy, ten cents. From present appearances, the such number as may be desired.

that their home circle held a "Memo- recitations; improvisations, etc. rinl Circle." on Sunday night, May 30th and received many friends from spirit life and communications of greetings to their earth-friends. The circle reports. copies of The Progressive Thinker to only one lecture given, the result help make more. In other words, to make the new converts spiritual philosophers and missionaries.

Sundays, the subjects of discussion pecuniary sense. taken from questions suggested by the were held, March 28th. Among the Phese original media for modern manipleasure had attracted a large gatherwas a review of the whole movement. and the effects resulting in religious, philosophic and scientific fields of thought. Names of many pioneer workers were given as being present, among whom were Prof Manes. Judge Edmonds, Dr. S. B. Brittan, and Chas. Partridge, all of New York; Prof. Robt. Hare, of Phil., and the Fox sisters, of Hydesville, N. Y. When this instructive discourse was finished the medium was controlled by Mrs. Leah Fox Underhill-the elder of the Fox sisters, who gave a beautiful address full of pathos, announcing herself as guardian still of the younger sisters, Margarette and Katie Fox. She related wonderful honors, and tender regard showered upon them in spirit life. from multitudes of grateful beings who recognized them as the heavenly instruments used to prove immortality and restore them to communion with their own ascended loved ones. It was a delightful occasion, and many tearful eyes in that large assembly attested the deep sympathy awakened. The spirit closed with a fine address to all media present. This meeting marked in Pueblo one of the most interesting anniversary days

I have known among Spiritualists." Spiritual services will be held in erable balance remaining in the treas-Washington Hall, corner Washington oulevard and Ogden avenue, Sunday

Dr. T. J. Gile writes from Kansas at 11 a. m. and 7:30 p. m. Dr J. N. Ma-

The Outlook of Santa Monica, Cal., Bonney and others. Mr. Bonney's lec- Hilton, will give a grand spiritual and tures are up to the present development musical entertainment at the Steere humanity in their onward march to 30th. Mr. Petersilea is known as one societies as a regular speaker. Ad- distinction on Occultism. The program dress him at 301 E. 11th street, Kansas consists of grand high-class piano and vocal music, readings from Petersilea's Dr. J. H. Randall having served the Inspirational Spiritual books and the Spiritualist Camp-meeting Association discerning of spirits spoken of in the with satisfaction last year at Ashley, Bible by the Apostle, St. Paul. Mrs. Petersilea is one of the most nowerful exponents of this phase of mediumship. Mr. and Mrs. Petersilea expect to remain here a month and will give a few piano and vocal lessons."

C. H. Horine writes: "Mrs. Elsie Reynolds, the California full-form materializing medium, will remain several days in Chicago, while on her jour ney to the Northwestern Camp, about the 20th of this month, and will advertise definitely in this paper as soon as

holding several scances. Mrs. Clara Watson, the gifted lecturer, is now in England. Her address "The 'Lynn Spiritualist Association, is as follows: 8 Ashburnam Terrace, Lynn, Mass., J. M. Kelty, president, Southwood Road, S. Lawrence, Rams held the closing meeting of the season, gate, Kent County, Eng.

May 30th, at its hall, 38 Market street, and nowithstanding the many Sprague supplied the rostrum very ac- services incident to memorial day large sprague supplied the rostrain very her ceptubly for the Progressive Spiritual audiences manifested their interest in ist Association of Waverly, N. Y., May 2d, afternoon and evening. His subject closes, The remarks of our president for the afternoon was The Evolution of and speakers, recitations and original and speakers, recitations and original Religion.' His illustrations were thor and other poems were all oppropriate oughly appreciated, as was also the to the occasion. The exercises were ineyening lecture upon "The Unseen terspersed with choice vocal and instru-World.' Although the hall was large, mental selections by Prof. Tyler and perfect quiet maintained during wife of the Jubilee Singers, and each lecture showed the interest of the Thomas' Orchestra, who kindly volunlisteners. Mrs. Sprague gave tests trered their services for the occasion. after the afternoon lecture, and Mr. The ladies prepared a bountiful repast. Sprague after the evening lecture, which | Our meetings now stand adjourned unwere recognized and acknowledged in til October, when they will be resumed, almost every instance. The speaker many engagements being already made improvised poems after each lecture with some of the best talent upon our from subjects taken from the audience, platform. The Lynn friends of our which were fine. Mr. E. W. Sprague is cause with those of our neighboring city a noble, energetic worker and will do of Salem, unite in holding open air great good to the cause wherever he is meetings on Sundays during the sumcalled to labor. They may ever be as mer months, in a beautiful grove known sured of a hearty welcome in Waverly," as Camp Progress, located between the Rey. Milton Merle Smith, D. D., pas-two cities and upon the line of electric tor of the Central Presbyterian Church cars. They are ably presided over by of New York, writes as follows in his Brother D. M. Milliken. Being near defense of Dwight L. Moody, whom the Boston and other adjacent cities, vast Rev. Dr. MacArthur has recently se- crowds congregate here each pleasant verely criticised: "In my busy parish Sunday enjoying the beauties of nature work I am surprised every day by the and the inspired utterances of some of evidences of noble Christian Character our finest speakers, mediums and sing-

Treasurer writes that spiritual meet our churches are too expensive. Many ings have been started in Orient Hall, feel that they have too little money or Portland, Me., by the ladies, and from dress too shabbily to enter them. If the first everything betokens success, there is one thing I thank God for more Mrs. C. H. Clark, of Boston, Mass., dethan another it is evidence that the livered the opening and instituting adkingdom of God is far wider than the dress. They would like correspondence with mediums and speakers. Address Effic F. Josselyn writes from Island Mrs. M. E. Brackett, secretary. "Bodily Immortality" is the title of a

interested that the programs of the Is- first number of The Temple, a monthly land Lake Camp are out, and are in the hands of S. H. Ewell, Romeo, Mich., Publishing Company, Denver, Colorado. who has had the entire charge of them The author of the article is Paul Tyner, and of all the details of the camp whose lectures on "The Living Christ," work for this season. Therefore all let- in New York last spring, attracted ters of inquiry must be addressed to Mr. Ewell, the president, as I am not in a position to answer the questions likely to be asked, for the usual work in the present publication. The argument for the immortalization of the body of flesh, presented so fully in Mr. Tyner's lectures, is, in the present publication. summed up in a way which cannot fail to attract and hold the attention of thoughtful readers. This magazine will contain, each month, a complete ture, sermon, essay or story, dealing with some one particular phase of the ist Camp-Meeting opens at Merriam new spiritual and scientific thought Park Transfer, on the 3rd Sunday (the which is re-making the world. Its size 20th) of the present month. Passengers is convenient, and it is printed in large, clear type on handsome paper and rectly from the car on to the grounds, bound in a cover of artistic design. Thus obvinting the necessity of waiting Subscription price, one dollar per year

This office is in receipt of a program attendance is going to be phenomenally of and personal invitation to an enterlarge. Those-wherever located-who inlimient to be given at the residence desire programs will please address the and for the benefit of Mrs. L. Holton Secretary, 2017 5th avenue S Minneapolis, who will immediately forward 18th. The program indicates a very interesting and entertaining affair, con-L. D. L. writes from St. Louis, Mo., sisting of vocal and instrumental music

Secretary writes from Hornellsville, N. Y.: "Mr. and Mrs. E. W. Sprague visited our town two weeks ago, and gave us a spiritual and scientific treat several converts and asks for extra although their time was limited and shown by the fact of an organized society of twenty working members, and the prospect of many more joining with Mrs. Clara Watson sailed for Eng- us in the near future. Our society is land, June 2. Friends wishing to write called the First Society of Spiritualists to her will address as follows: Mrs. of Hornellsville, N. Y., and we wish to Clara Watson, 8 Ashburnam Terrace, invite through the columns of your Southwood Road, S. Lawrence, Rams-paper, all Spiritualists and mediums gate, Kent County, Eng. B. writes from Pueblo, Colo.: "From over and visit us. We will try and Feb. 14th to April 18th, on successive make it interesting both in a social and

Miss Annie Kingdon writes from audience, until anniversary exercises Mansfield, Ohio: "Dear readers of The Progressive Thinker-I am in need. I tributes in flowers, was a cluster of three Easter Lilies within a wreath of and I have been sick three months, and green, in memory of the Fox Sisters the few Spiritualists here have kept us. and their work in proof of immortality. If those that have plenty will send me These original media for modern mani-festations, had promised to participate in our services and the anticipated over the next two months it will be a great help. We can refer to hundreds as to our standing in society. To all ing. The lecture given by Mrs. Bullene who will send lock of hair I will give reading of past, present, and future Now for the love of suffering humanity send what little you can spare."

Prof. W. M. Lockwood, the scientific expounder and illustrator of the spiritual philosophy, whose valuable labors have been for the past few months confined to the far East, is now at home, 98 Ogden avenue, this city, for a needed rest for a few days. No one should go beyond their physical ability, but this grand philosopher should only be allowed the needed rest.

Mrs. Averill writes: "The Lynn Spiritualists' Association, of Lynn, Mass., J. M. Kelty, president, closed a very successful season's work on Sunday, June 30th. The management have endeavored to present the best talent obtainable, having had for speakers Moses Hull, Oscar A. Edgerly, Sarah Byrnes, Tillie Reynolds, Lizzie Harlow and many other first-class speakers The officers and members have worked together in harmony; a good degree of interest has been manifested, many new faces being seen at every meeting, and what is very essential, the financial prospects are very encouraging; all bills being promptly paid and quite a consid-

ury, besides having made a purchase of

(Continued on page 8.)

Items Suggested by, or Gleaned From, Spiritualist Exchanges.

When life's bowl is at last replete With all the bitter and the sweet Of experience-woe and weal-"Is then the soul steps out in space From earthly tomb to find its place

In evolutions busy wheel. That which is fame on earth is but the faintest shadow of the lasting re ward in that boundless realm of space where the waters have fied.

Death has no longer a sting and the grave is but the cradle of victory. He who laughs at a fallen foe

Himself may feel that brother's blow. The mind is the mirror of the soul in he external form of being.

The whole world is honest to an hon est man, and to a thief all are thieves. The soul now, as in the past, offers its own facts as proof of its reality, identity, indestructibility.

The death-sleep of earth is the waking life of eternity. The spheres are not permanent, but he temporary homes of those who pass through them.

Nature is ever a wonderful page of evelation. Death is but the open door to a life beyond.

Life is made dreary and desolate by

the mere thought that it must end if ife is sweet of itself. Death, as taught in the past, is a great terror to the human race. Man, fancying himself the epitome of

conscious spiritual life in the flesh, often falls into the error of thinking that nothing else has consciousness, or even a snirit: To sit and brood over affairs of life

calls to us the brooding hosts from that

other realm and endangers us to their obsessing influence. However much the intellect may do or man, however grandly it may enthrone him in the noble realm thought, there is a nature above the intellectual, that is tributary, and where science can only bend her knee in

sacred reverence.

Pure science wrests from nature her most beautiful secrets. Man is not the only sentient being on earth. But few of the feathery kingdom mingle and interpreed, and but few animals are attracted outside of their

own particular species. There is nothing combustible or perishable in spirit, therefore Spiritualism cannot be annihilated by any power, though her progress may be greatly impeded by the burdens she must carry All acts, all thoughts and feelings, springing as they do from the inner life have an everlasting effect.

The ills we breathe forth are poisonous and must live somewhere. The thoughts of our innermost selves are stamped upon our very spirits.

The wonderful X-ray may reveal the bullet in the flesh, or show the entire bony structure in man, but finer than this is the eve of the spirit, that sees even the designs and motives of the mind.

One of the greatest wrongs of old the ology toward the world is contained and summed up in the fact of their projecting this gloom into the world to come and lifting up the black flag of despair not only above so many tombs of earth, but over the eternities beyond.

The ethically sublime side of Spiritualism is governed by the measure of success attending its grappling with the profundities of psychic nature. Ornamentations external denote the

degree of taste, but to the soul the good thoughts and motives are the bright sparkling gems of eternal light. Spiritualism is willing, as stepping rungs in a ladder to higher knowledge, to profit, both by the experiences men, as individuals, and as associates in the body politic of society for either

Spiritualism is young, and sometimes crude, but her thoughts and purposes are pure and noble.

scientific, political or religious pur

Excessive selfishness is a hateful principle, and perhaps it is better to be too generous or benevolent than too selfish or greedy.

Every faculty of man is capable of being called forth, and therefore every human being, even the most degraded and fallen, is a child of infinite power, wisdom and love.

What a great and ennobling truth is revealed to us as a fact by Spiritualism.
One grand result of the spirit influence wherever it touches the real man, is in producing an abstemious disposition The real spiritual spirit always desires to rid humanity of unnecessary, dis gusting habits.

To understand the laws of spirit conrol is to become proof against the low and the vicious from that realm.

In the great fact of immortality there s a divine principle that knows no code of morals. Morals are human and be long to the realm of physical and intellectual association. Religion should be defined as the high-

est aspirations of the human being-a reaching out into the eternal for all that is high, good and grand.

Nothing but time and eternity can wipe from the fingers of past religion the blood stains of cruel butchery. If Christ or the Infinite Father could, jusice would be robbed of her mission.

The gardens of the Spirit-world are planted by good deeds, noble thoughts and aspirations, and destroyed by wrong actions, degrading and debasing

thoughts and habits.

Every thought or act here leaves its record imprinted upon the soul, to be read by every one there—a record that cannot be erased or hidden. Spiritualism is the first step toward

the breaking of the seals of that apocalyptic age—the death-warrant of materialism. The great, widespread idea of an im mortal life in the past without knowl

edge was but the shadow of the present event in its coming. -Man is a spirit, and from the time of his birth is of the spirit world, but not until he has laid aside this "muddy esture of decay" is he of the world of

spirits. Why not as well abolish spirit communications and acknowledgments of recognitions from the spiritualistic four nals as from the rostrum?

If the snake is not a conscious entity why is he ever conscious of the ap proach of man's entity, and conscious of a possible destruction, which he ex presses in the hasty plunge into a place of safety? Spiritualism reveals the great truth

that the divine life is inherent in man and each man has the attributes and capacities of every other human soul. No affection that has ever glowed in one human breast is ever wholly ab sent in any humanly organized being. Noble deeds, good thoughts and kind words are the spiritual stock-in-trade Money is a handy commodity here but will not purchase a ticket to the beauti

ful herenfter. Since the Christians have discovered That no infants are in hell. Every nose has been uncovered Every tongue now seeks to tell

How good the God is.

ANCIENT ORACLES.
Whoever reads the works of the anclent Greek philosophers understands that he has to do with profound thinkers, and can doubt neither the reality of the phenogena for their attribution by the philosophers, not to natural causes, but to spirits, good or bad. Everybody knows the immense number of ncient oracles, but many do not know how these outclest were given forth. Whoever questions history discovers

proceedings conforming absolutely to

those of Modern Spiritualism. THE PTTHIA OF DELPHI was a medium who operated by aid of the same means and under the same circumstances as the mediums of today, just the same as all the other priests and oracles of Egypt, Greece, Asia, and elsewhere. The learned are not ignorant of the question formerly debated between Fontenelle, the cele brated author of the "Dialogues of the Dead," of the "Discourses on the Plurality of Worlds," "History of the Oracles." etc.: and Van Dable on the one side, and the learned Jesuit Baltus on the other, as to the causes of the oracles. Fontenelle maintained that it was oure quackery, and Father Baltus, his "Reply to the History of the Oracles by Fontenelle" (Strasburg, 1708), refuted him so victoriously that Fontenelle confessed his error, saying, "The

Devil has won his case. THE DEMONS.

To Paganism succeeded the splendid civilization of Christianity, governed by ntelligences who left luminous trace in philosophy and every branch of science. Everyone knows that the Fathers of the Church taught as certain and many of the spirits communicating still known to all that magle, chiromancy necromancy, apparitions—in one word the innumerable spiritual phenomena common in their epoch-were to be attributed to the Demon, a proof that is was not more difficult in their days to discriminate between jugglery and nomena exceeding the forces of Nature

THE TRIALS OF WITCHCRAFT. sorcery, etc., conducted with the most able precautions by the learned judges of the Middle Ages have often made THE PRIESTLY SUPERSTITIONS. evident Spiritualistic facts inexplicable by natural causes. As for the most re-cent facts which in America and in Europe, amongst the most civilized na-tions, have acquired the name of Spirtualism, it must be recognized that one is overwhelmed by the number of narratives that one reads and hears every

PROFESSOR LODGE,

in his admirable address delivered to the members and friends of the London Spiritualist Alliance, referred to the remarkable phenomena that were reported in Light concerning the transport of goods, fruit, etc., from New York to the house of General Lorrison, n England. He thinks that if they did happen they were wasted for humanity, and that the favored person receiving such a manifestation accepts a serious such a manifestation accepts a serious responsibility if he lides his light under a bushel. As one of humanity, and having no wish to hide any light that I can give, I send you the notes of a seance which took place on the Sunday evening after the report of the above phenomena was published in Light.

MATTER THROUGH MATTER. For several years a few friends and myself have sat in a private circle at least once a week for spirit manifesta-tions and scientific investigation. Before sitting oil the above-named evening, as we like read the report about the eggs, etc. the question of matter passing through matter was the topic of our conversation. I said that I had seen a great deal of wonderful phe-, but I thought these eggs were

THE EXPERIMENTING CIRCLE. We then took our places, five of us, in which is situated on an upper floor, so that there is no possibility of using the window for passing things in, and the room is only accessible by the one door by which we entered. A very familiar voice presently said: "Put the light out. They are going to do something for you. Another time we will give you eggs." This showed that they had heard our conversation. Then a voice said: "Can you see the light under the door?" and rplled, "Yes." The room being dark, a light from the landing outside showed through the crack under the door. "You can see if the door is opened," said the voice. "Now take your chair, place its back close to the door and sit down." I did so, the door being locked from the inside. Then lights appeared about the room, and our friends spoke to us with many kind wishes.

Presently a large dish,

WITH A CHEESECAKE ON IT, came into my hands. Plates were brought from a closet, outside, and placed on the table, with knives and torks. The cheesecake was cut, and a piece given to each person. A bottle of ginger beer had its cork drawn, and was passed around. My wife's mantle, which she had placed in a room across the landing, was given to her, and most remarkably the lace trimming seemed to be affected, and in a few days a part of it turned as if it had been scorched.

A RUSHING WIND. My umbrella, which I had left outside in a corner of the landing, was given to me. A large picture, taken from the staircase wall, was put on the table, which was now completely covered with the things which had passed through the locked doors, the walls, or the ceiling. No light from outside showed in their transit—a noise was heard and a rushing wind was felt. No sort of trace as to where they had passed through could be discovered. By what unknown law of Nature these things were done I cannot tell, but that they were done, and that unseen intelligences were at work, I know. There are other phenomena which I shall report, which occurred lately in the light,

seen by four persons. MYSTERIOUS AGENCY. I have also witnessed several other instances of things appearing in a room which were positively known to be outside when the door was locked. I know one or two gentlemen who were desirous to investigate, and who saw the same phenomena, but they would not admit that it could be possible for matter to pass through matter, because it is contrary to all known science. Most stringent test conditions were used to avoid any possible deception, so that they could not say that the things were not brought into the room, but they conthat by some mysterious sidered agency, undiscoverable to them, the articles must have been somehow passed down the chimney!

SOME SCIENTIFIC MEN

seem able to agree to any explanation. however impossible-except the true The only advice that I can give to those who wish to know, and cannot or will not believe, is to take the counsel which was given me, and try in their own private circle, and they will

From Light, Lendon, Eng. From Harbinger of Light, Melbourne, Australia.

SPIRITUALISM AND RELIGION. It is the height of absurdity to call Spiritualism a religion, for the change called death, as I have observed, does not alter men's opinions all at once, it only alters the conditions under which they exist, consequently all phases of religious thought are represented in the spirit world.

A QUESTION. If Professor Rentoul, Archbishop Carr and Cauon Potter were to pass to the higher life to-morrow, do you think it likely that Rentoul would turn Romanist, Carr turn Wesleyan, or Potter turn Presbyterian? Not a bit, they would with that stubbornness engendered by prejudice, stick tenaciously to their particular paganized Christian system of superstition, until they allowed their reasoning faculties sway in regard to religion as they do in all other matters. SUPERSTITIONS.

Superstitions cannot stand a rational

nalysis-like mummies they crumble to dust with exposure to the light-they require the one thing needful, namely, ious credulity, while true religion is based on knowledge derived from ascertained facts. The popular systems of superstition need not a Celsus, a Voltaire, or a Paine to expose their absurdities, common sense condemns them as being, when unbiasedly considered, unworthy of credence and acceptance by rational beings. Priestly humbugs are their proper appellation. IN THE ACCOUNTS OF SEANCES held in all parts of the civilized world uphold the views of the particular sect to which they belonged when on the mundane plane of life. So if these divergent views were to constitute Spiritualism a religion, it would be an absurd medley of contradictions. In spirit life, as here, it is only when

men and women exercise their divine faculty of reason in regard to religion, as they do in every thing else, that they become aware of the falsity and absurd-

which they have been taught to look upon as religion. In consequence of this the innumerable sects in the spiritworld resemble so many lakes with a river constantly running into them at one end, a stream as constantly flowing from them at the other, as the individuals constituting the various sects there allow the light of truth and reason to lispel the darkness in which mentally they have been enshrouded by the superstitious falsities which they have peen accustomed to look upon, there as well as here, as being pure and undefiled religion.

PRIESTLY SUPERSTITION. It is not until one has got rid of these priestly superstitions of earth that real dvancement in spirit life can be at tained and true knowledge acquired for they act there as here as clogs to the understanding. The views only of those who have risen above the crampng influence of these superstitions, foolishly viewed as religious, are therefore worthy of the consideration of all who are truly animated by the love of truth.

From advanced spirits we learn a follows: namely, that religion IS A NATURAL INSTINCT

of the human mind which prompts to righteous action. That man being a freewill agent with, n the bonds of nature's laws, which are God's, he can either nourish and cherish this holy instinct and thereby be-

come worthy of being a son of his Spiritual Father, or he can ignore it and cultivate the degrading passions of his ower or animal nature, as unfortunately too many people do.

That religion consists of deeds not creeds, of action not professions. circumstances of their birth over which they have no control, while their

actions are their own, these forms their less individuality. That faith, which is a specious name for pious credulity, has nothing to do with true religion, except so far as it is the means of prompting to righteous action. That mankind, in spirit life as well as here, being finite beings cannot comprehend the infinite, and having only finite

vision cannot behold God, who, being omnipresent, filleth all space with His presence. That in spirit life as well as on earth God is only visible through His works. That the only service mankind can render to God in spirit life as well as here,

is by doing acts of kindness to those less fortunately situated than

### From The Freethinker, London, England.

A CURIOUS RITE

of fasting is described in the laws of Manu, which all true Hindus regard with veneration. It consists in taking fifteen mouthfuls of rice at the full moon, diminishing the consumption every day by one mouthful for the waning half of the lunar month, until the quantity is reduced to nil at the new moon, and then increasing it in like manner during the fortnight of the moon's increase. By so doing the devotee assimilates herself to Luna Mel-

ancholia. A MISSIONARY IN BURMAH. sick of the vegetarian hospitality with which he was received, became subject to a great meat hunger. He sought to buy a pig, but the inhabitants would not sell one to be made food of. One morning, in desperation, he shot one. His interpreter said: "You've done a rare morning's work." "Yes," said he; "I've provided myself with food for a week." "And." said the "you've killed all hope of introducing Christianity into this district for the rest of your life."

REVIVALIST SCHIVEREA has been soul-saving at Winnipeg. In one of his exhortations he denounced bicycling by ladies, and the reason he gave is so fifthy that we cannot pollute our pages with it. The wonder is that the fellow was allowed to leave the town without lynching. There is no dirt like that of a soul-saver when he gives his mind to the subject.

SARAH BERNHARDT, the great French actress, has been playing the part of the Woman of Samaria. They say she played it very naturally, but she has not the qualification of having had seven husbands.

THE REV. P. REYNOLDS. of the Strict Baptist persuasion, has published a lecture in which he complains that Nansen is godless. He observes that in all his account of Furthest North there is not a solitary rendering of thanks to God, and no men-

tion of immortality; after death being

spoken of as Nirvana. In old days the

Now-a-days godless travelers find no sign of his existence.

THE BISHOP OF BANGOR was selzed with a fainting fit while holding a confirmation service in Bangor Cathedral: and Mr. Alfred Augustus Allen, justice's clerk at Poole, died suddenly in Parkeston Congregational Church. The deceased was conducting the service, and was in the act of prayer, when he was observed to totter. fulling before the deacons could render assistance. Death, no doubt, was due to heart disease, and there is no such "judgment" in the matter as would be the case with the sudden death of an infldel.

INCITING MURDER.

Mrs. Viafora, an Italian woman of New York, who was about to become a mother, prayed that her child might never be born if her husband did no kill Rocco Di Sio, whom she disliked For the sake of the child, and under the stimulus of the prayer, Viafora murdered Di Sio.

### From Two Worlds, London, England.

"SEARCH AND YE SHALL FIND."

To gain knowledge should be one of the greatest pleasures of a healthy life. From infancy to old age, we are santly wanting to know the why and the wherefore of something or other. We are urged on in this quest for knowledge by an inward craving, which we cannot altogether understand-unless it be that the perfect Ego within is struggling to express itself more fully through the imperfect machine at it present command.

He who, because of conventional ideas of right and wrong, refuses to encourage or satisfy this hungry inquisitiveness-or any of Nature's demands -shall certainly reap the

PUNISHMENT OF DEVELOPMENT in the faculties so neglected or unnaturally restrained, and being stunted and undeveloped in any way, means being so much the less equipped for the real business. Life can be healthy only by bringing into use all our faculties to heir fullest possible extent, and not one or two only at the expense of the others.

THE END WILL COME.

It is said that of all the sciences, the most perfect is that of mathematics; for of two and two making four there is not the slightest shadow of a doubt or of a theory. But there is one other thing about which we are absolutely certain, and that is our life here upon earth, and, in comparison to many of the other in habitants, and our own aspirations, its near termination. We know not exactly the number of our days, but we do know with as much certainty as we know we live, that some day, sooner or later, and generally before we want to go, and long before we have done all we want to do, the end will come and we shall be changed.

THE CHANGE WE CALL DEATH Now, of all the important things in life's fretful day which we are so anxious about, and which to us seem so absolutely necessary we should know, can there be any thing of greater importance than to discover what the change we call death means? Does it mean an end to the incessant worry and care of this present day: "This strange disease called modern life, with its sick hurry, its divided aims, and palsied heart? or a plunge into a state more vexatious still? Is it a change from bondage to freedom? Does it end all? or does it give us greater life with "the glory of going on and still to be?"

If where we come from be as yet an unsolved riddle, where we are IMMEDIATELY GOING TO is no longer in doubt, for it has been solved. And, as go we must, surely it

is of the utmost importance for us to know beforehand all that can be known That men's beliefs, a rule, depend on about what awaits us when the change women, we should want to know how to prepare for the journey-what lug character which constitutes their death- gage we can or must take with us; and the character and state of life of the inhabitants among whom our lot will be cast.

LIGHT, MORE LIGHT.

The great majority of all the pass ages have been crying out, as the mul titudes are to-day, for "light, more ight" on that great question-that ques tion which has haunted men's minds like a nightmare "all down the steps of time"-if a man die shall he live again? THEY HAVE FAILED US.

Unfortunately, the search for an an swer to that question has been left to certain men who claimed to have spe-cial means of finding out—but they have failed us. Not because the question was beyond their reach, but that they have degraded the trust reposed in them-bartered their power to solve the riddle for purely material power and wealth, and kept the world as much as possible in the dark, or in doubt, for their own selfish ends. But their influence over the people is waning; and the old saying, "there is no end to the love of God or the greed of priests," being accepted as a proverb goes to prove it.

The Spiritualist has gained the knowledge for himself, and is preaching a

gospel which is fast killing the MONOPOLY IN SPIRITUAL GOODS. He is rousing the world from its dormant spiritual state-dormant and stagnant, and dangerous because of this monopoly-and is urging all men to find out about the next life for themselves; for every man, by searching, can find, and it is of the utmost importance to him that he should do so.

SPIRITUALISM IS IMPRESSING upon man the necessity of his finding out what he is, as well as being assured of where he is going. It is upon him the fact that he is now, in this life, making the conditions in which he must live when he migrates to that other state, the portals of which we call death. It is telling him, when this knowledge is gained, he will no longer be content to be labelled as a sport or plaything of the fates or of blind, unintelligent forces, but he will claim his true position as an immortal

—a spark of divinity's self—with the reward of all which that will bring him. "LIFE IS A JEST."

said the satirist, but Spiritualism is killing the satire by giving men a healthy hope, and showing that after all life is real and well worth living; and by creating within man a desire for a true knowledge of life, it is putting THE DEAD MAN'S MESSAGE. him in the way of gaining experience that will enable him to make it fuller and better; and by living his life well in this world—which is his main duty now. whatever the society punishments may be-he will be ready to take his true po sition in the world to come.

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### CASSADAGA.

WAR 19, 1617

THE CAMP IS OPENING WITH BRIGHT PROSPECTS.

The past week at this popular spiritualistic resort has been one of activity.
The preparations for the June picnic have gone steadily on and now all that is left is to put on the finishing touches to open ready for business. The auditorium has had its winter coat removed and looks bright and inviting, presaging an active campaign and giving promise of much cheer beneath its ample dome. Cottages are opening every day and all is activity.

We have four trains each day and

searcely one of them but brings some visitor to the grounds, many of whom are prepared to spend the season.

Among the arrivals of the past week are F. Corden White and wife, of Chicago; Mrs. Smith, of Indianapolis; Mr. Merritt, one of the directors of the camp, and his wife, Myra F. Paine, whose summer home is here, but who goes around in the field of Spiritualism during the winter; Chas. A. Campbell, whose work has always been appreciated here and who received such praise during his recent visit to Denver,

and many others.

Twice during the past week the angel of death has reached down and taken those whose life has been intimately connected with the work on these grounds. Last Sunday evening Brother E. B. Bonesteel walked over and viewed his cottage and planned for improvements. Monday morning he arose, ate his breakfast and then was taken sick. Dr. Hyde was called and did all that was possible for human skill to do, but the earthly tenement was no longer fitted for the spirit which yearned for immortality and within a few minutes he breathed his last upon this side, to awaken in the newer life with strength and vitality renewed. The funeral service was conducted by Lyman C. Howe at the request of the deceased. IIr. Howe had performed the same sad service for Mrs. Bonesteel, who passed to the higher life seventeen years ago. Spiritualism is good enough to die by, as well as to live by. One of his re-

His death illustrates the truth that quests to his physicians was that they should do nothing to retain life in the body, but to let him pass away in ease. Before he went he gave full instruc-tions as to disposition of his body, services, etc.; this, in the very face of death shows that he had no fear for the so-called "King of terrors." He had been a Spiritualist for many years and had been connected with this place since near its inception. He built two cottages on the grounds.

Early in the week it was reported that Mrs. Ida Worden Wheeler was very sick and liable to pass out; therefore we were not surprised to learn that she, too, had answered the roll-call to "come up higher." She had been connected with the grounds for some years as reported for the Buffalo Express and Courier, and created a furore by some of her reports of the alleged doings at the camp. Shortly after the great excitement of the camp of 1805 she was taken sick and has been in failing health ever since. She was a well-educated, bright lady, very observing and on account of her plain statements of what she thought to be the case aroused quite a factional interest in herself. To-day, with the earth resting o'er her casket, we can afford to withhold judgment and permit those higher powers whose decision will prevail in the end, no matter what our ideas may be, to decide as to the merit or demerit of the life which has gone out in its prime. She leaves some very interesting books and poems as her legacy to the world. The Leolyn hotel has opened and Mr. and Mrs. Smith are entering to the wants of the inner man. They already have a number of boarders. The Grand will be open for the plenic, also the restaurants and the South Park house

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By members of the Spirit-Band of Mirs M. T. Shelbamer, medium of the Banner of Light Public Free Circle. Cloth \$1.00. Postage to cend. For sale at this office. This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle. Address him at Berlin Heights, Ohio.

NOTICE.-No attention will be given anonymous letters. Full name and address 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 become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

W. W. Woolsey: Q. Your answers are a source of pleasure to us. I read carefully to see if I could improve the philosophy, to find myself unable to do so. I am curious to know your opinion

of the Order of the Magi.

A: Every method of advancing thought and making the truth known has a place and usefulness. There are many who enjoy rituals, secrecy, passwords, grips, symbols, etc. By such secret orders are sought, and the spirit of fraternity cultivated. I know nothing of the inner teachings of the order, not having been initiated, and confess that the reading of the literature which has been given to the public has surprised me by its commonplace and utter want of new thoughts. Inasmuch as its wisdom is held in secret, and restrained from those not admitted to its temple, it is opposed diametrically to Spiritualism, which sets the light of truth on the mountain top, and not behind locked doors which open only to the password of the chosen devotee,

I said I am not an initiate, and the only direct experience I have had, was the meeting with one high in the ascending degrees of the order. It was beneath the shade of a group of birch and hemlocks at Cassadaga. This disciple said he had been taught the art to bring whoever he desired, and that he was able to see the spirits when they came. He at once said that a mighty ancient was just over the tree-He had a great scroll in his hand and came to write. "It was Moses." It is no reason because I did not see the old author of the four books in which Ingersoll delights to find mistakes, and did not even feel his presence that he wasn't there. Yet it has a dreamy look! this supposition, granting there ever was a Moses, if he would dance at tendance on a Magi of the nineteenth century, and hover over a hemlock tree in a camp ground! Moses must be now 4,000 years old, and his fame depends on his writing four books a long time after he was dead. If he has not advanced beyond the "spell" of priest or "Magi" the spirit-world must be a dreary place. I don't say that all the knowledge of the order was condensed in being able to command spiritual intelligences. It is probable that my informant became aware that this was all I could bear at one time, and that standing face to face with this august patriarch would suffice for a beginning. Moses signified his desire to write, but I have not heard from him since that

day.
Science—absolute knowledge— has no liner courts, no secret orders, no passwords or signs. The truth has nothing to conceal; nor has it a price mark. It has no holy or holies, nor a select order of priests. We venture the statement that nine-tenths of all Magi are Spiritualists, and truths of the Magians are held in common with Spiritualism, and if stricks nothing valuable of that faith.

R. S. Arnold: Q. What is the spirits' thought in regard to arbitration, and

final settlement of war? A. Every lover of humanity will rejoice at the success of arbitration. by which the misunderstandings of nations can be peaceably adjusted. War belongs to the brutal past, is an anachronism when resorted to by civilized nations to-day. The invention of engines of destruction has robbed war of the glory of valor, and made it the endurance of butchery. It is appropriate for the gospel of peace to be first advo cated by the two great English-speaking nations. They are knit together by every tie of inter-relationship and their interests are the same. Prejudices once strong are disappearing, and those who look beneath the surface of things rec ognize the fact of a common destiny. There is not an English warship floating on the wide seas but protects American rights, nor one floating the Stars and Stripes which does not uphold the England. The occasional lurid rhetoric, which finshes on both sides, has no national significance. It is only the expressions of individuals who would thus gain momentary no

The great poets, historians, states men, scientists and inventors of England belong to the United States as much as they do to the Sea Girt Isles. They have written our early songs, our primal history, made our laws, and led us into the courts of nature by their discoveries. Our Morse made possible their telegraphs; our Edison their electric lights and tramways; our Fulton their ocean steamers; our Bessemer their steel rails and armor-clad war ships. The songs of Burns are sung by the banks of the Mississippi and on the western slope of the Sierras; the sweet cadence of Longfellow is recited by the children of Sheffield and Manchester No Englishman feels more honest pride in Tennyson or Gladstone than is felt by the citizens of these States.

Sometimes the small newspaper writer goes back thirty years to the aid England gave the rebellion; or to the outrages perpetrated at the beginning of the century, or even seeks to stir the embers of hatred by allusions to the time when the colonies sought to free themselves from the British yoke, for getful that the best men in England vere on the American side, and had they not been the revolution and rebel lion might have been decided quite dif

The English-speaking race is bound together as a unit with a common des tiny, and whatever affects any of its branches, affects all. The great tree whose roots drank up Saxon strength depends on its one great trunk for support. Arbitration is the beginning of consolidation, for mutual support and protection, which will extend until all civilized nations will join in a world's

confederation. This is the grand mission of Spiritualism, and it is significant that this national union for peace, never before dreamed of, has come in its time, and in direct following of its sublime teachings. Man as an immortal spirit is missioned to conserve, not destroy: as brothers with a common destiny, there should be no prejudice of race or na-

In its full application this will not

until it is learned by saddest experience that the means of destruction have become irresistible, and to meet them

s not bravery, but folly.

But with England and the United States there are no strained relations; no fear of dominancy, for whatever is gained by one redounds to the advantage of the other, and only by fraternal union can their great world-destiny be achieved. For writers or speakers to inflame the popular mind, and thus at-tempt to stay the tide of civilization which strongly sets in this direction, is little short of treason to humanity. Patriotism, the love of country, which

will give all, even life in its defense against oppression, is among the hoicest virtues, as its sham resemblance which shouts for country at the expense of other lands is the most contemptible. Better yet that patriotism which with its broad and living charity embraces the whole world, recognizing that to lift up one nation, all must be lifted up, and that the most barbarous savage on the confines of the remotest sea cannot suffer without all nations feeling the shock. We are brothers all; the world is our country, as the world of spirit is our heritage and final home.

J. J., Edinburg, Scotland: Q. I infer from many passages in your answers that you place investigations made in the home circle before those with public mediums. Would you confine all research to such circles?

A. I would not confine investigations to any one source or method, yet this correspondent is right in inferring that the family circle, or one composed of sympathetic friends, is my preference. write this not in disparagement of the many mediums who in various spheres are helping to solve the mysterles of spirit. Many are earnest, devoted, honest and self-sacrificing. The methods introduced and pursued are essentially vicious in tendency.

In no department of research does the investigator meet with greater difficulties than in that of spirit manifestations. The field is almost unknown, with scarcely a frail to guide the explorer, and the essential conditions on which success depends cannot with certainty be predicated. It has been ap proached by two classes, actuated by opposite motives, one prejudiced against everything claiming spirituality, with the case prejudged, and arrogantly blind to the facts that appear the other too easily satisfied with the partiality of credulity for the bizarre and incomprehensible. Then there is a middle class of students who discrimi nate, rejecting the false and accepting the true, and by so doing are distrusted by both extremes: the first regarding them as untrustworthy; the latter as suspicious allies, liable to desert the cause at any moment. As Confucius taught, the truth resides in the "golden mean," calm judgment and impartial reason having eliminated the sources of

The demands of a materialistic age for objective manifestations, has had a disastrous influence. It has gone on increasing its requirements until the most remarkable-if not impossiblehave been asked for, and answered, for never incredulity so great but fraud ould administer to its wants. Those who disclaimed materialization as gross and unworthy reduced Spiritualism itself to the crudest materialism, and were satisfied with nothing short of weighing their so-called spirit friends on platform scales and pocketing the yards of lace woven by their deft Spiritual phenomena must be essen

tially spiritual and only touch the physcal horizon. It was a blunder, fraught with disaster to the cause, when the purely spiritual phases were set aside for grosser forms of manifestation; the end being invariably the same. The rensitive or medium commences with an honest purpose. The manifestations are slight, occur at irregular times, and when least called for. If content to cultivate this sensitiveness and receive what is given, all is well. It may grow more and more, and have seasons of wonderful activity; but the possessor usually becomes a public vender of his or her gift. The enger public call at certain hours and pay a fixed price. Every inducement is made to increase the manifestations and make them more remarkable. These cannot be prediented, and the chances are always against their recurrence. The intense desire of those awaiting responses, acts hypnotically on the medium. If he is sensitive to the thoughts of spirits, he is equally so to the thoughts and wishes of mortals. Impelled by the latter influence and the desire to win money, the manifestations are simulated, and with more and more daring until at last the deception is too transparent to deceive the most credulous, and has brought its own cure.

CRYSTALS ARE LIVING THINGS. To the Editor:-Prof. Von Holst is right. Crystals and many if not all stones have life in them. I have now in my possession one-half peck of crystals. collected in Texas and Arkansas, on and in which I can prove to the naked eye the evidence of existent life.

Long years ago, in Texas, I became convinced of this fact, and sensitive, first from finding that certain that certain stones had in them properties causing unpleasant sensations in the human body. Close study revealed the presence of growth in expansion and contraction in a way clearly from palpitating life within, etc. This and many another strange, unheard-of-thing in nature, I have discovered, but long ago grown indifferent to all earthly things of fame, I have never cared to make these known to the world.

In 1888, E. A. Stevens, of Chicago, said of me, in the Truth Seeker, of N. Y .: "He (1) has from youth been an explorer in the domain of Nature." True and I only say this here, that I think that I did discover this life in crystals long, long before it was ever discovered by the Italian from whom Von Holst derived his information. But under stand me: I do not care to compete for this honor (?), if honor it is; let him have it who wants it. But nevertheless. I. a Spiritualist, did make that discovery long ago, in study of the rocks at Ft. Worth in Texas. The collection now in my possession, with marks, colorings-evidences from those transparent as the diamond, those smoky Onyx crystals-will reveal more than I care to claim. He is right—they are alive, as is everything in and on the ISAAC S. LEE.

Little Rock, Ark. "Janet, look at our neeber's bairns en joying themsel's on the Sabbath day

Go an' set the dog on their hens; the

Lord must have vengeance one way or

auither."-Illustrated Bits.

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SIOUNESS a literature of the study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address. Prof. W. H. PEEKE, F. B. , 4 Cedar St., New York

# PEN-FLASHES FROM OHIO! BY C. H. MATHEWS. STATIST CS OF RELIGION FIGURES DO NOT LIE—FACTS THAT RELIGIONISTS CANNOT DENY—TRUTHS WORTH MEMOR-

BY C. H. MATHEWS.

States Senator, now in private life, says: "The recent elections (April, 1897 were a rebuke to fanaticism and a triumph of liberalism in municipal affairs. The people are restless under needless consciousness [consciences] and un-reasonably regulate their daily individpetty prosecutions, etc."

ruth of these remarks. Civil and religious liberty has been imperiled many times in the last half-century, by polit ical and religious agitators, who mauaged to control parties and secure legislation hostile to the freedom of speech and the liberty of the press. Our mis sion is to preserve these safeguards of independence. Let us be American faithful to the trust.

TALKIN' OUT IN MEETIN'. Rev. A. S. Lightwalter, of New Phil-

adelphia, O., is a reformer. He edits a

Populist newspaper, The Common-wealth, and "talks out in meetin" " thus: "Private ownership and monopoles of public necessities and utilities and taxing our brothers for use of same. Oppressive legislation and unjust taxation. The capitalist reaping all the benefits of labor-saving machinery and inventions. Brethren, will we ever have a human brotherhood, a brotherhood in while we have millionaires and tramps? while large numbers of our brothers are forced to be idle? What are forced to be idle? What have you done to quicken public conscience on the wrongs I have hinted at? Is this community any better than when you commenced preaching in it? Are you championing equal rights and equal opportunities?"-A. S. L.

These pertinent questions are addressed to the members of "The Ministerial Association," of New Philadelphia, O., a pretentious so-called Christian organization, three members of which signalized their advent into our town by discharging their weak artillery against Spiritualism, of which they are totally ignorant. This was done to draw audiences.

"RAKED FROM FORE TO AFT." "Raked from fore to aft by this Methgave his reasons for withdrawing from the church. He announced, dramatically, that he would burn the signatures of Bishops Bowman and Walden from his ordination papers. He had been dismissed from the church once before: and this time it will probably stick. Great excitement followed this demonstration, which was made in the opera house before 800 people. As I have said before, all is not harmony among the followers of the meek and lowly Jesus Christ. All this April 12, 1897.

protests vigorously against any city ordinances preventing newsboys from advertising their stock in trade." there be light! and give the newsboys ence in the House of Commons. . . . a chance to live.

WISHED HIM PROSPERITY.

A little church in the suburbs of Chi cago, says the Tribune, was in debt \$600. A clergyman noted for his success in raising money had been sent for. Subscriptions rose rapidly until only \$100 was lacking. Then Brother P. a highly respected undertaker, who had already made a liberal subscrip-

tion, rose and said: "Brethren, this thing shan't fall through after it has got so far along as \$500. I believe in a man giving as the Lord has prospered him, and although I have given a pretty good-sized donation. I am ready to do more. I'll pay that last \$100 myself. Here's my check

for that amount." "I don't know your name, brother." shouted the visiting preacher, jumping to his feet with enthusiasm, "but I hope your business will double during the coming year, and I believe it will!

DON'T MENTION IT. Thos. Hewitt, at Hazelton, Ohio rushed into the telegraph office and said he wanted to send a message to J. Russell, a millennial dawn evangelist, and as all time ceased in an hour, he citement. The clergy, who are so ready to denounce Spiritualists as cranks. had better look after their own lunatics. The asylums are peopled with them;

but don't mention it. APPLIED CHRISTIANITY.

it must be admitted that it utters some said in December, 1896; sensible things. Here is a sample, un-

tion? Can we imagine that panics suffering for the necessaries of life imagine a panic in heaven? Would the Lord's coming," ac.ili ness world we would have no panics, knowledge, and yet he comes not. The In these fearful or panicky times a teachers of the Christian religion are Christian community would prevent a panic by the persons of wealth coming religious dupes. at once to the aid of any who might be in trouble or in need, and confidence in each other would be strengthened or es-

MERITED EULOGIUM. Hon. Daniel W. Voorhees, of Indiana,

"We do not take possession of our ion, where the names of the Abou Ben ideas, but are possessed by them. They Adhems of the race are written in the master us and force us into the arena, most exalted tablets, ithere must, withwhere like gladiators we must fight for out doubt, be a place for Dan Voorhees, them."—Helne. the Tall Sycamore of the Wabash." The eulogium is merited, as the writer A distinguished New York ex-United know. Honor to whom honor is due.

IZING.

To the Editor:-Ofttimes in some of

our local secular papers we notice gross

misstatements regarding the population

of the Earth, and also misstatements concerning the status of the different re-

ligions of the earth. A few days ago one of our Buffalo dailies came out with

the statement that there were 1,450,-

000,000 of Christians of different denominations upon the earth-while the

real truth of the matter is that there are

only about 1.450, 000 000 or 1.500,000,000

of people, good, bad or indifferent, upon

our earth to-day. So you can see how

easy it is for some addled pate of a

fanatic to rush into print with such a

foolish statement, and I have no doub

there are men on earth to-day that be-

lieve that most if not all the people on

this globe are of the Christian type;

but the real figures tell a far different

story, as I will show by actual esti-mates as follows:

The Earth's computed population to

are Brahmins; 180,000,000 are Moham-

classed as various; 175,000,000 are set

down as belonging to the Roman

Catholic Church; 110,000,000 are ac-

credited to belong to the Protestant

denominations; 90,000,000 are classed as

Greek Catholics, and are sometimes called the old Greek Armenian church—

and the religion, or the prevailing re-

ligion of Russia is of this Greek Armen

ian persuasion, and it is contemporane

ous with the old Roman Catholic church

which uses the same Bible; 25,000,000

are classed as various, again. So you

can really see that out of this 1,450,000

take the population of the United States

and Canadas: the population is esti-mated at 72,000,000, and in making up

the one-fourth and one-fourteenth as be-

ing Christians, this whole 72,000,000 is counted in, while the last estimate of

the Catholic church only claims between

9,000,000 and 10,000,000 of an actual

membership in the United States and

Protestants claim 12,000,000 to 15,000.

000, actual membership; so that actual

count only shows about one-third of our

home population as actual Christians

really does not make a favorable show-

ing for the Christian religion, and leaves but very few Christians among

us. The Spiritualists claim 20,000,000

of converts in the United States and

Canadas alone, and without any per-

manent organization, Spiritualism has

converted the world to the fact of a life

beyond this one of earth, and has made

it so plain to the whole world of man-kind that there is a higher life, that

but few deny this great fact. We have

given this fact to our converts through

demonstrations in natural law, and in

natural law alone. For I have never

known a man or woman of ordinary

good intelligence who, after thorough

investigation, denied the fact of anothe

that the Protestant Christians, or about one-fourteenth of our population ("nom-

inally") protestagainst spirit demonstra

tions through human media, yet they

Jesus and all of his twelve disciples

were media; St. Paul saw visions, as

well as did St. John the Baptist, and

Moses obtained splendid independent

slate-writing on the "tablets of stone.

The Buddhist, the Brahmin, the follow

ers of Confucius, the Mohammedan, the

Roman Catholic, the Greek Catholic, the

Taoist, and all the people that are classed as "various," have a thorough

knowledge of spirit communion and

our muddled Theosophists believe in

the great fact, and in fact none of th

through an ignorance of facts in the

very natural laws of the univers

Book or Bible, Jesus, St. Paul, St. John

Abraham, Jacob, Balaam, Joshua

Ezekiel, Amos, Daniel, Moses, and a

hundred more are mentioned as having

spirit demonstrations in their presence

while Buddha Gautama, Confucius,

Mohammed. Joan of Arc, are recorded

with hundreds of others as mediums,

and history has along the ages behind

us recorded facts in natural law that

forever beyond. J. W. DENNIS.

of thought in poetic diction in this hand-

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honor.

ture."

around us. In the Christians'

In making these estimates we find

RELIGIOUS TRANCE. The Ohio man is still ahead. This time it is John C. Ault, who fell into a trance while attending a protracted rerestraints, which fetter their personal ligitous meeting. He says he was transfreedom; which attempt to control their ported to the regions of hell, and everything seemed so natural that he could smell the smoke and heard a noise like ual conduct. . . . Protests about arbi-thunder. He saw three iskeletons; two trary arrests, puritanical ordinances, of them he recognized as Jackson and of them he recognized as Jackson and Walling. They were trying to get re-leased. Then he was transported to The people in Illinois, and particular-ly in the city of Chicago, will realize the heaven, where the scenery was entirely different. He brings two special messages, to be delivered at the proper time. He was in the trance for thirtysix hours, near Delphos, Ohio. What will the orthodox people do with John? Verily, wonders will never cease!

PRAYING FOR MCKINLEY.

The people who have been of the opinion that President McKinley is a good Methodist already, may be astonished to hear that away up in Portland, Me., recently, Rev. Dr. A. S. Ladd, of the East Maine conference, offered a special prayer for the conversion of the President to the Methodist belief: Methodist. If the President will only care à continental what his private religious views may be, or whether he has any at all.

A PREACHER GONE MAD. On Sunday, April 11th, Rev. Chas.

Brown was arrested in Cleveland, O., on the charge of insanity and arraigned before Judge White. He had gone to Oberlin and asked permission to preach in the Baptist church in the evening. He had said he was "going to break up the whole gang of unbelievers in Ober lin." When called upon to pray he fell upon his knees and prayed for twentyeight minutes; such a supplication for strength and wisdom as his amazed audience never before heard: the audience becoming so exhausted that it "Raked from fore to aft by this Methodist minister," is how they put it. Rev. Jas C. Hogan, of the M. E. church at Oneonta, N. Y., attacked Bishop Warren and called him "a whisky bishop." He drew a parallel between Dr. Clark, of the Christian Endeavor and Col. Robert G. Ingersoll, greatly to the advantage of the latter; said that Bishop Warren who presides over the conductive that it, is an obstacle to op Warren, who presides over the conference, votes "a whisky ticket;" then gave his reasons for withdrawing from that Brown had such influence over her husband that he was prepared to dis-card her because "she was an obstacle to his spiritual development." He was not a Spiritualist, but a Hard-shell Baptist. Brown, being a church man, and on terms of intimacy with "estimable ladies," they will quietly histle him off to the asylum and the matter will be hushed up. I find the facts in the Cleveland Plain Dealer, April 17, 1807.

CHRISTIAN AGGRESSORS. Jesus Christ. All this April 12, 1897.

LET THERE BE LIGHT.

The theocratic "Bureau of Reforms" at Washington, D. C., have forbid newsboys from selling Sunday papers.
Whereat the Secular League "condemns Whereat the Secular League "condemns which is now taken in Creet, Whereat the Secular League "condemns which is now taken in Creet, Whereat the Secular League "condemns which is now taken in Creet, Whereat the Secular League "condemns which is now taken in Creet, Whereat the Secular League "condemns which is now taken in Creet, Whereat the Secular League "condemns which is now taken in Creet, Whereat the Secular League "condemns which is now taken in Creet, Whereat the Secular League "condemns which is now taken in Creet, Whereat the Secular League "condemns which is now taken in Creet, Whereat the Secular League "condemns where it is an open secret, that the any attempt by the enemies of knowl- where it is an open secret that the edge to restrict its dissemination, and Christians have been the aggressors. . . . . Depend upon it, we have not yet heard both sides of the question, in Let spite of Sir Ashmead Bartlett's pres-

> We more than suspect that impartial evidence would reveal the startling fact, one which excuses much, that the Christians have brought upon themselves a goodly share of the ill-treat ment of which they complain, and to prevent which they are now endeavoring to set all Europe once again in a blaze.'

NO WONDER THE HEATHEN RAGE In Cleveland, O., where much coal has been given to the city's indigent poor during the winter, under the investigation ordered by the Press, the tons were re-weighed and found from 215 to 400 pounds short in weight. This in a city that boasts of the most costly and numerous churches of any city in Ohio. 'The report of the committee provoked no argument." Of course those people who furnished the coal were paid for full weight tons. Comment is unnecessary. No wonder that the heathen rage and the people imagine a vain thing. A NEW FAD.

A new fad, as it is called, has been introduced in some of the churches in the cities. Instead of singing from hymn-books the music and words of hymns are thrown on a twelve-foot need not pay. Then he got so crazy that screen by a stereopticon, and the peo-he had to be locked up. His father ple sing from this. The idea started in says that he had been preaching at the holy city of Chicago, where it is Bethel, Pa., east of Sharon, and had "immensely popular," and tends to keep lost his reason through religious ex- people awake in church. If the faces the canvas, it might increase the attendance.

THE SECOND ADVENT.

Consul Wallace telegraphs from Je APPLIED CHRISTIANITY.

The Commonwealth, a bright Populist newspaper, published in New Philoff Which 438 are Jews who have lived adelphia, O., has been sneered at and long enough in the United States to obridiculed by the plutocratic papers; but tain citizens' papers and passports. He

"The one idea which seems to possess der the head of "Applied Christianity:" all, to a greater or lesser degree, is that "We have been praying for eighteen of the second advent of our Lord. This hundred years for the coming of is by all considered to be an event soon Christ's kingdom. What is God's king- to take place in Jerushlem. Some of dom on earth but a Christian civilization, during the periodof waiting, are would come with all their cruelty if are content to endure privation in the God's will was done in earth? Can we hope of being present and witnessing

these holy inhabitants distrust and looking for the second coming of Christ These religious fanatios have been f Christian precepts ruled in the busi- for over fifty years to my certain responsible for the sufferings of these

WHAT IS THE DIFFERENCE?

At St. Mark's Episcopal church, Brooklyn, recently, at a contribution the women, it is alleged, "tore jewelry from their ears, fingers and arms in re ligious fervor and cast them in heaps or over fifty years a distinguished into the contribution basket Next day Democratic) factor in American poll- the pastor announced that he was hold ics, receives a highly complimentary ing the jewels for the women to reeulogy in the Pittsburg Dispatch: "He deem." Of course none of the orna-was one of the most companionable of ments were cheap; leastwise it wouldn't men; full of sincere love for all human- do to say so. What is the difference ity; always poor in purse; always giv-between doing business for the Lord in ing his talents for nothing, where an-other would have enriched himself er's shop and raising the money by putfrom them. . . . In that blessed domin- ting the jewelry "up the spout?"

### THE DIVIAL FEAR AS PRESENTED AND FAIRER WILL RECIEVE THE WORLD OF POVERTY AND GRIME. A REMARKABLE DOGTOR BOOK

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A BRIDGE FROM THE OLD TO THE NEW; THE DAWN OF A NEW DAY IN MEDICAL PRACTICE. A CLEAR, SHORT-OUT TREATISE ON THE CAUSE AND CURE OF DISEASE

> By MARVIN E. CONCER, M. D. . Assisted by ROSA C. CONQER, M. D.

day is 1,400,000,000 or 1,500,000,000. 400,000,000 are Buddhists; 250,000,000 The title page is suggestive of important changes in the methods of curs

ing the sick and maintaining health. THE NATURE CURE is divided into twelve chapters, as follows: medans: 8.000.000 are Jews; 150,000,000 are termed idolators; 62,000,000 are

First-Introductory. Second-Cause of Disease. Third—Food and Drink.

Fourth—Exercise. Fifth-Fevers: Cause and Treatment. Sixth—Disease Inflammatory. Seventh-Epidemic and Chronic Disease.

Eighth-Baths. Ninth-Women and Children. (By Rosa C. Conger, M. D.)

Tenth-Useful Recipes.

Eleventh-Object Lessons and Tables. Twelfth-Miscellaneous Health Suggestions.

Read their definition of medicine: "Any method or remedy that will re-000 of a population, there is only a onefourth that are "nominally" Christians move or modify pain without injury, and restore the sick to a normal condiand that there is only one-fourteenth that are "nominally," "Protestant" tion is practical medicine." Christians. The one-fourth that are

The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English, for the plain people, as in called nominally Christians are made up by counting the whole population as NATHER CHER. Christian wherever the Christian religion has a foot hold. For instance,

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"The great mystery of existence consists in perpetual and indestructible—the smallest worm as well as the most enormous of the eclesial bodies,—the sand grain or the water drop as well as the highest being in creation, man and his thoughts. Only the forms in which being manifests itself are changing; but Being itself remains eternally the same and imperishable if when we die we do not lose ourselves, but only out personal consciousness. We live on in nature, in our race, in our children, in our deeds, in our thoughts—in short, in the entire material and physical contribution which, during our short personal existence, we have furnished to the subjistence of mankind and of hature in general."—Burchner. Eternal Ages, and will exist in all the "From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems some volume, wherewith to sweeten

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FASCINATING ROMANCE OF It was reported by the paper, 50 cents; cloth, \$1.00: Books like "The Dream Child" spur humality on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Elia Wheeler Wilcox. Will, I belleve, take its place beside Bulwer's "Zanonf" and the "Sersphita" of Balzac.—"Dally Capital," Topeks, Kansas. Although simple and unvarnished with any inflammable descriptions, enthrelia the mind to the exclusion of other thoughts, until reluctantly the reader closes the last page.—"Minneapolis "Sunday Times"

Views of Our Heavenly Home. By Andrew Jackson Davis. A highly interesting work. Price 75 cents. Postago 5 cents.

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

a goodly quantity of dishes and silver ware for use in the banquet hall. The etings will be resumed October 3rd with Blanche Brainard as speaker.'

The Spiritualists of Oregon, open their Annual Camp at New Era Camp Grounds, twenty miles south of Portland, July 9th and close August 1st. Geo. P. Colby, of Florida, the well known speaker and medium will be one of the workers at the camp, which alone will be a treat to the Oregon people. M. W. Greer, E. A. Marshall, Mrs. S. A. Blanchard, Mrs. A. R. Smith, Mrs. A. C. McClelland, Mrs. E. A. Barker, Mr. E. F. Cankin, Mr. G. C. Love, Mrs. J. Obrock, Mrs. Ella R. Williams, Dr W. L. Freeman, and other speakers and mediums will help to make the camp a success. For particulars address, W. E. Jones, 291 Alder St., Portland Ore.

G. W. Kates and wife will take a needed vacation during the summer Address them 3224 Hewson street, Phil adelphia, Pa. They will resume work in Buffalo, N. Y., for the months of September and October, and would like CHRES! to hear from various societies for ensu-

ing months. Secretary writes from Toledo, Ohio: "Mr. W. C. Taylor, State Secretary of the Spiritual Association at Columbus Ohio, has been with us the last week working for the advancement of Spirit unlism on the line of organization, and on Sunday afternoon, May 30th, he met with a number of Spiritualists of this city, at Curran Hall, and organized a new society, to be known as "The First Spiritual Union," of Toledo. The officers are: Dr. W. O. Hubbel, president; Mrs. Harry Vandusen, vice-presi dent; Mrs. Ella Woodward, secretary; Mr. I. M. West, treasurer; and the prospects are bright for the continuation of a good work among our people."

Indicator writes: "I see in this week's Progressive Thinker the announcement that "The Church of the Soul" has closed its work for the season. This is true in a certain sense, but in the hearts and lives of its members the work goes on, and the Band of Harmony, the richest feast socially and spiritually which any church could spread, still offers its treasures pleasures to all. This feast has been spread, not only for its members, but for all of their friends who choose to avail themselves of the opportunity to listen to the wonderful addresses given through our beloved pastor by spirits whose light shining with great brightness while in earth-form, gleams with ndded brilliancy now that the physical fetters are thrown off. During the past year we have listened with reverential awe and breathless interest to sucl well known spirits as Mrs. Stowe, Mrs. Alcott, Mrs. Amy Post, Mrs. Myra Bradwell, Helen Hunt Jackson, Kate Field, 'Gail Hamilton," Alice and Phebe Cary, Mary Howitt, Joan of Arc, George Ellot, Hypatia, Lucy Stone Blackwell and others, who in thrilling tones and with wonderful power treated of the wonderful power treated of the fact that wonderful power and fact the fact that wonderful power treated of the fact that wonde subjects which lay near our hearts, and which they, in the clearer light in which they dwell, can expound to our spiritual perception. Not only for ourselves, as members, but for all who have come under the Soul Teachings as a part of the congregation, has the ministry of the past year been blessed, and we look forwith strong faith and loving anticipation to the time when, her summer's work for the hungry and thirsty elsewhere having ended, our pastor shall return to us, bringing the sheaves she has gathered. Let every member of our beloved church not only keep aliye in her own heart the flame of love aliye in her own heart the flame of love for the truth as the guides of our pas-tor expounds it, but let it so irradiate our lives that others may be drawn by its warmth and glow to join our band and participate with us of the blessed ufinistrations. The next meeting of the Bond of Harmony will be on Thursday. June 10th, at the home of Mrs. E. M Pickett, No. 12 North 52nd avenue, near the terminus of the Lake St. Elevated railway, and it is to be hoped that all will be present who can, bring the lunch

Carlyle Petersilea, whose stories have charmed the readers of The Progressive Thinker, is now engaged in public work. He writes as follows from Santa Monica, Cal.: "My wife and I are doing what we can for Spiritualism pure and undefiled. We are now working in Santa Monica, and are glad to meet so many who are readers of your grand paper. We intend to make it a part of our public and private business to work for The Progressive Thinker. It is a great weakness in the spiritual papers of the world that they do not adopt the broad-minded liberal policy that characterizes your management of paper. Truth can never have a fair ance to be made manifest if both sides of a question are not thoroughly discussed by the ablest minds. I am heartily in sympathy with Ernest S. Green on the animal ...ea of continuity of life, and the continuity of everything that has life which is only another word for spirit. Spiritualists should beware of intolerance and placing too high an estimate on their supposed scholarship. Truth is an unsophisticated and inno cent maiden and should be treated with tender respect."

and remain for the evening.

Mrs. Hamilton Gill, trance test medium, is now located at 19 Bishop Court, and holds a public test circle every Thursday evening at 8 p. m., and gives private sittings daily, Saturday excepted.

Monday, May 31st, Mrs. Cora L. V. Richmond went to Fayette, Iowa, to of-ficiate at the funeral of Mr. Knight, a of keeping a family medicine chest veteran Spiritualist of that place, re- These remedies are made with the turning Wednesday. Thursday she was greatest care, and are made according summoned to perform a similar service to Dr. C. B. Watkins' prescription. They for her only sister, who departed from are not drastic drugs in toxic doses her earthly tenement at Cuba, N. Y., the They are mild, eclectic, but effective evening before.

Dr. E. H. Denslow writes: "Will a severe case of illness, but have freevening before.

inake a tour of the State of Michigan, commencing our work at Kalamazoo, June 12 and 13. Will be glad to engage with societies to lecture anywhere in the State. Will charge according to the ability of societies to pay. Our desire is to do all the good we can for the cause we love."

Will C. Hodge, inspirational speaker, is open for engagements for societies, grove or camp-meetings anywhere in the State of New York or the West. Parties desiring an advocate of Spiritnalism on practical lines will do well to correspond with him. Terms in accordance with the times. Address 314 West Willow St., Syracuse, N. Y.

Secretary writes from Marshalltown. The Marshalltown Spiritual Iowa: Association has closed a successful series of meetings, until after the We have carried on these meetings with home talent, Mrs. Eva McCov being our principal platform test me Her tests are given in a fearless manner and to the point. She has made many friends among our people We were assisted greatly by Dr. and Mrs. A. B. Cooper, who have now located in Kansas."

In a recent issue of The Progressive Thinker, under the head of "General Survey." an item from Beatrice, Neb.. mentioned the name of a speaker as "John Pathard." It should have been Leonidas Pethoud.

Susan Gorton, Secretary, writes from Friendship, N. Y.: "Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., organ-

(Continued in third column.)

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The day of shot-gun prescrip-

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of correctly diagnosing, is the

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once, for the next thirty days we will accept of \$5 for the 24 remedies. This

is less than 25 cents a bottle. We do

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these remedies will cure stubborn

chronic diseases, for though they will

benefit in some cases and also cure, yet

we would advise all chronic cases of a

stubborn nature to consult Dr. Watkins

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family should have a box of Dr. Wat-

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Most all of these remedies were received

through Dr. Watkins' psychic power or

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Any good medium can correctly diag-nose your case; but very few of them know how to cure the diseased organs IMPORTANT!

which they see. They must be acquainted with medicines and their ection upon the system, or they will to great injury to your body.

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

Otton Month:

Silver City, N. M., April 8, 1897,
Dear Doctors—I write you to night to let you know
how your little patient is getting along. As I write
she is sitting up in bed, talking and feeling so much
better. I cannot find words to express myself to you.
The dectors he e had given her up; had told me she
could not live 24 hours, when your box of medicine
came. But from the drist dose of your medicine
there has been a steady improvement. She has a
good appetite and steeps well now, especially after
your psychic treatment.

MIS. ARTIE GALLOWAY.

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

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**GENERAL SURVEY.** 

izers for New York State Spiritualist Association, have just closed an engage ment here, giving us three lectures and organizing a society of thirty members to be known as the First Spiritualist Society of Friendship. We can highly recommend Mr. Sprague as a speaker, and himself and wife as test mediums. Those given here were pronounced good by all, causing much interest. We feel the power of the spirit is indeed upon us and that we will grow in spirit and truth." Mrs. J. C. McKiddy writes "everybody

s well pleased with Mr. Grumbine's lectures, and all speak praise of him." Cortland Ball writes from Indianapolis, Ind.: "Thursday evening, May 27th, will long be remembered by a great many of the most prominent and influential Spiritualists of Indianapolis, who were present at an informal reception given at 312 East New York street, the new and elegant home of Mrs. M. C. Jacob, the well known and highly esteemed medium for independent voices and trumpet seances which she now obtains in daylight. The reception was a grand success in every respect. The Spiritualists of Indianapolis are a very liberal class of people. They take great pride in doing all they can to encourage and sustain mediums, and all spiritual workers that are found worthy of their confidence and respect. Mrs. Jacob is a general favorite with the Spiritualists of Indianapolis."

Anna M. Jaques, of Wilkes Barre, Pa., s said to be developing as a fine inspiratio**n**al medium.

The First Society of Spiritual Unity closed its meetings for this season, Sun day May 30, to open again next Sentember. Mrs. Mary C. Lyman, who has served this society, from its first inception, April 1, 1894, as a speaker, will visit the western camp-meetings. Her intention is to make the acquaintance of the co-workers in our cause at as many places as it is possible for her to visit, from Chicago to San Francisco. Cal. Any camp association or societie wishing to engage her services may address all correspondence to 32, Park avenue, Chicago, Ill. Mrs. Mary C. Lyman addressed audiences in Wilming ton and Symerton, Ill., April 26, 27th and 27 and 28th. There is much interest manifested at both places.

EVERY HOME SHOULD HAVE A passed through the city last week on his way to Columbus, Ohio, where he and his wife, who is a medium, will stop for a short time, and then go to Indianapolis, Ind.

Emile La Croix writes of the work of Prof. Lockwood in New York, as follows: "It was with deep sorrow that Sunday night last we bid God speed to Prof. W. M. Lockwood, the speaker at the Berkeley Lyceum for the month of May. The Professor delivered ten lectures during his engagement to ever increasing audiences, increasing not only in number but in quality. True it is, that those who have not yet grown beyoud the narrow contines of phenomena kept religiously away, for not having graduated from pap, they could not digest and assimilate the solid morsels of scientific truths garnished with such abundant array of facts and data, as those served from the scientific laboratory of Professor Lockwood. But I trust they will soon progress beyond pap. If we had more such speakers to demonstrate the truth of Spiritualism from a scientific stand-point, we would corral in our fold more deep thinkers, and command more respect; there is such a wide possibility for fraud and collusion in the phenomena of spirit control that it is sometimes hard to properly combat the arguments advanced by honest skeptics, but after listening to such an array of scientific data, every one of which go to prove that there is no death, that the change which we call death is but a step for ward in the grand law of progression there is no argument to combat. The skeptic, if he be honest, will admit that it sounds very plausible and reasonable, and that there must be something in it. Long life to Professor Lockwood and may his kind multiply a thousandfold. If any earnest Spiritualist will join the undersigned, we will take steps to secure such a speaker to locate permanently here in New York, we have need of such an one."

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

HOW NEEDLES ARE MADE. Needles are all made by machinery The piece of mechanism by which the needle is manufactured takes the rough steel wire, cuts it into proper lengths. files the point, flattens the head, pierces the eye, then sharpens the tiny instrube given in acute attacks at once, before ment and gives it that polish familiar he sickness becomes serious. Neglected to the purchaser. There is also machine by which needles are counted and placed in the papers in which they times ends fatally before a doctor can are sold, these being afterward folded come. Now we have secured such by the same contrivance.- Exchange.

"Science of the Soul." By L. A. Sherman. The price of the cloth-bound edi-Watkins' Family Remedies. They will tion of this very interesting book has not cure chronic disease, and in a well been reduced to \$1. Paper-bound, 60

established case of any disease with its cents. For sale at this office. many symptoms, we would advise you to always take a special course of treatment from Dr. Watkins or some other Judson, Gives anaccount of her experiment from Dr. Watkins or some other Judson, Gives anaccount of her experi-competent physician. These remedies ence in passing from the old faith of her appropriate address. Sweet parents to the light and knowledge of and thus save a big doctor's bill. Kindly Spiritualism. It is written in a sweet write us for fuller particulars. spirit, and is well adapted to place in spirit, and is well adapted to place in City. the hands of Christian people. Price 15 cents.

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# LAKE SUNAPEE CAMP.

Spiritualists Camp-Meeting at Blodgett's Landing, N. H.

THE MANY ATTRACTIONS TO CHARM THE VISITOR. Neath groves of maple and the tall

plumed pine

By Sunapee's fair lake I linger long, Morn rises unto noon, and all the kine On sun-bathed hills the fair grouped

shade trees throng.

-O. B. Cochrane. The eighteenth annual Spiritualists' camp-meeting convenes here in these sylvan groves on the shores of Lake Sunapee, July 25, continuing until August 22. The officers for 1897 are Mrs. Addie M. Stevens, president; W. H. Wilkins, vice-president and secretary; Mrs. Ella Martin, treasurer; John Gage, Mrs. Ella Martin, and Geo, W. Blodg-

tt, business committee. They have engaged the following talent as lecturers and mediums: Mrs. Mrs. Juliette Yeaw, from July 25 to August 2; Mrs. S. C. Cunningham, for same time; Mrs. S. A. Wiley, from August 4 to August 9; Mrs. Carrie E. S. Twing, from August 4 to August 11; Mrs. Kate R. Stiles, from August 7 to August 14; Dr. Wm. A. Hale, from August 14 to August 22.

As elecutionists, Mrs. L. Brockaway and Miss Egna Chamberlain; Vocal music. Mrs. Hattle Hart and Mrs. Stella Huggins; instrumental music for dancing and concerts, Hardy's Band, of Hillsborough, N. H., S. W. Hardy,

Notwithstanding the depression in financial circles, the prospects for a successful camp-meeting are favorableencouraging. Though young as a summer resort, Sunapee Lake is already famous, and Blodgett's Landing is the breest resort on its shores, and is fast growing in favor and attractions. Sunapee—"Soo-Nip!" is an Algonquin word, meaning "the water of the wild fowl." Wild geese and loons had a paralise here, and the latter strange bird is often seen and heard on its waters now.

The lake is about 1,200 feet above the sea and guarded on all sides by high mountains and hills. Its elevated position, clear, soft, spring water, beautiful and fragrant woods, and the wild ruggedness of all the region give it an indescribable enchantment. The air is laws of the world, belief in the divisit cool, pure, invigorating all the summer days. It is nine miles long, and one to two miles wide; the waters of almost marvelous purity, their source being from many springs deep down in its transparent bosom. Its entire shore is encircled with rocks laid with such precision by the admirable forces of Nature, that an observing mind is at once impressed that it was done by man's THE PHILOSOPHY OF SPIRIT AND THE hand. Patches of sandy, beaches and secluded groves add to the magnificent scenery.

On the high, commanding, wooded hill, a mile above Blodgett's, on same shore, is the costly residence of Col. John Hay, the poet, biographer of Lincoln, and our new ambassador to England. One mile below us is the attractive and extensive Soo-Nini Park, and almost palatial buildings of Prof. John

D. Quackenbos. Anyone with quick perceptions, taking an excursion on any of the four steamers that sail on the lake, with their bands of music, on a fair summer day, could not fail to observe that a large number of cultivated and wealthy people consider the shores of Lake Sunapee a most desirable location for summer homes.

History says this lake was known to the white man two hundred and fifty years ago. I have often wondered and also been pleased that so little legendary trash has been handed down along history's crooked and often unreliable paths in connection with fair Sunapee. I find little to illustrate with tragic romance the early settlement of the lake. But it would be pleasing and instructive if the true story of the Algonquin Indians, who had their homes here, could have been preserved. There is no doubt, however, in my mind, that the council fires of that vanished race once burned on these rock-ribbed shores, casting evaluescent shadows far out over the limbid waters; perhaps on the very ground where my evening lamp, at this very moment lights up my room. I have validilreasons-not a blind faith, (and allifaith is blind)-that intelligent minds long since inhabitants of another sphere of life, have used and are using their influence in keeping this place in the interest of Spiritualism. There are attractive powers here, at least, that have caused many to wonder at the progress of the place over many obstacles land trials; and none know of them better than the quiet, unpretentious and persevering and honest bachelor proprietor of these grounds, Geo. W. Blodgett.

JAY CHAAPEL. Blodgett's Linnding, N. H. PASSED TO SPIRIT-LIFE.

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

Passed to spirit life, Mr. George Williams, on Wednesday, May 26, at Vassar, Mich., aged seventy-one years. For many years an ardent Spiritualist and an honored citizen. The Funeral was held at the home. Mr. M. A. Root, of Bay City, Mich., gave a beautiful and music was rendered by Prof. P. O. Hudson, the silver-voiced singer of Bay

Died May 13th 1897, of pneumonia a:

#### his home in Venice, Shiawassee County, Mich., John Z. Cox, aged lifty-five years and ten months. The funeral was held from his late residence on Sunday, May 16th. Dr. Sarah S. Allen, of Flint, delivered the address, which was a masterly and eloquent exposition of the fu-

ture life from a Spiritualistic stand-point. "None knew him but to love HARLAN P. MOWERSON. Swartz Creek, Mich.

Mrs. Chas. Garner left her physical for her spiritual home on the 13th of May. She was seventy-five years old, Had a paralytic shock, from which she never recovered. Was a reader of The Progressive Thinker, an outspoken Spiritualist and a noble woman. Will b remembered by those who attended the Mississippi Valley Spiritual Camp-meet

Waverly, Iowa.

Mrs. Julia R. Paull passed to higher life, May 3, 1897, from her home near Waverly. She leaves a loving husband and daughter. She has enjoyed the benefits of the spiritual philosophy for many years since leaving the Baptist church, and left us in the full hope of meeting her friends who preceded her to A. J. CASE. Waverly, Iowa.

Mrs. Huldah Roundsville, at the age of fifty-six years, eleven months and twenty-one days, passed to spirit life, May 21, at her home in Springfield, S. D. Her husband and daughter, and grandchildren, besides many friends will miss her presence. She has been a firm believer in Spiritualism for over twenty years. ALLEN V. FRASIER.

Passed to the higher life from his home in Burlington, Mich., May 3rd, 1897, Mr. Hiram Sisco, in the seventysecond year of his age. He was a firm Spiritualist. The funeral was held at his daughter's home, and the services were conducted by Mrs. Emily D. King of Butler,

MISS MYRTIE D. KING.

Departed to a higher life, from her home in Girard, Michigan, May 18th 1897, Alma King Shafer, in the thirty fifth year of her age. She was a daughter of Seth and Emily D. King of Butler, and was a firm Spiritualist. Dr. A B. Spinney, of Reed City officiated, and a large assemblage of friends and neighbors listened attentively to the grand truths our philosophy teaches. MISS MYRTIE D. KING.

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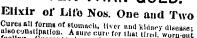
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