NO. 395

EYES BURNING HIS SOUL

Strange Confession Found on the Body of a Murderer.

A VICTIM OF HYPNOTISM-THE BLACK EYES OF A DETECTIVE FROM WHICH, GO WHERE HE WOULD, THERE WAS NO ES-

A special correspondent from New York sends the following to the St. Louis Globe-Democrat: "Officers of the law who have to do with desperate criminals are often surprised to find uptestimony of crime which might have been thrown away or destroyed," said a retired Central office (N. Y.) detective. 'It happens so often as to cause little derer, when arrested, supplies the evidence that results in his conviction, because he had neglected for some unknown reason to throw away a weapon, a letter, a jimmy or a scrap of paper, The average professional criminal more superstitions than a gambler, but belief in the supernatural does not always explain some of the strange things they do. It is a matter of history that murderers, and even clever forgers, have written out full confessions of their crimes, and carried these incriminating documents about their persons until they were finally captured.

"Some twenty years ago a remarkable case of this kind came under my personal observation. Certain well known crooks of the highest class were under lice observation in this city when they were joined by a stranger. The man was unknown to any of them, but there is a sort of freemasonry in the business by means of which a criminal will soon find men and women of his own class in a great city and without a formal introduction. This man was watched because of the company he kept, but it was a long time before we found out much about him. The fellow did not take his new associates into his confidence, and did not appear anxious to engage in business. He seemed well supplied with money, and in conversa-tion displayed a general knowledge of burglary, forgery and other crimes. He was a desperate-looking fellow, but above the average criminal in education and intelligence

"After this man had been in the city a mouth or more a rumor got abroad among his companions that he was an escape from the penal colony of Anstralia, and that he had committed a number of desperate crimes on two confinents. From that time forward he was known to his friends, as "the

him and kept quiet for several months. held on suspicion. Some of them were Then he seemed to have run out of identified as having been seen running of my face. money, and the next we heard of him he had disappeared completely. Shortly after his disappearance a series of remanded, and for a moment felt that daring house burglaries in a fashionable trace of the burglars, and as the crimes continued a score of men were sent out to patrol the locality at night.

'At 4 o'clock one morning while five "At 4 o'clock one morning while five fixed on mine. There seemed to be the of our men were standing on a street trace of a smile playing about his lips, corner they saw a man slip out of the basement door of a fashionable residence near by and walk rapidly away. They were after him at once, and when he saw that he was pursued he broke into a run and led them a lively chase Finding that the officers were gaining on him, the fugitive turned and opening fire on them, at the same time shouting a warning that he would not be taken

"The officers were compelled to fire in self-defense, and at the second round the burglar fell dead. When our men got the body to the nearest street lamp they recognized the ticket-of-leave man. In his pockets they found tools for opening doors and windows, stolen diamonds, lewelry and pawn tickets, showing that he had committed all the mysterious burglaries.

"When the clothing of the dead burglar was searched at the station house there was found in his pocket a worn card case which contained several close ly written pages of manuscript. This writing proved to be a confession of murder and an account of the capture of the murderer. It bore neither date nor signature, so it was impossible to but I have reason to believe that it was an honest and full confession of the chief crime of 'the ticket-of-leave man. written at a time when he believed that there was no escape from the gallows. It was certainly a remarkable document, as the copy which I have preserved will show. The confession in

full reads as follows: "STORY OF MY CRIME AND CAP-

TURE. "Written in the interest of occult sci-

ence, of which I am a victim. "Confession is not good for the soul when the shadow of the gallows falls upon the rods of steel that bar my way to liberty, but there is a new science in the world which wise men may understand and wicked men should fear. Therefore, I shall write to aid the one

and warn the other. 'My education has been neglected else I should have known the new powco better and might have escaped the horrible fascination. And am I can not write learnedly, so I shall not attempt to exolain, but tell my own ex-

"To begin with, I killed Marston! Why not? For the crime I offer no not follow me, but next day I passed apology. He was rich, a spendthift, a tend his death, but no matter; that was an incident of getting the money. was after midnight when I saw him coming toward me along the deserted by-street. He was drunk, reeling and

"No one witnessed the deed, and I was going quietly away, when the gang from the river came up from the other direction. They saw the man lying there, easy prey, and they searched his clothes for what I had taken. They did not know her weeded that not know he was dead until too late. They were discovered bending over the body, and ran like sheep when the po-lice came. Fortunate for me, I thought. They would be suspected, caught and convicted on their records.
"I grew bold and joined the crowd

that gathered quickly about the body. river gang, told how I had seen some of them running away. To the Sergeant I told all I knew of the records of the various members of the gang. I him.'
offered suggestions and busied myself "I broke down under the strain and ow of suspicion could rest upon me. "Then came Borden, the detective, y to all that was said and looked over

skull was soft. It broke, and he was into my soul. The wretch suspected dead. me, and it looked as if he had set out to draw my secret from me by this weird occult fascination,

"In time the tiny rays of light from his eyes that were flashed upon me seemed to my distorted vision to take the form of letters and to be slowly him full in the face one day. Then a mist seemed to form in front of me, and I saw the words, 'You killed him!' pass before my eyes like a flash.

"I stopped still, trembling in every limb and a cold sweat standing in beads on my forehead. When I looked around Pushing my way to the front I asked for the detective he had disappeared, many questions. I even went so far as I lost flesh and strength under the to help indentify the body. I talked weight of this horrible spell. My nerves with the police and denounced the were completely shattered in a month, and then every time Borden came near me I could see written in letters of fire in his black eyes the words, 'You killed

in various ways, confident that no shad- the haunting dread and was ill for weeks. When I was able to go out again, some impulse carried me to the with his evil eyes, black eyes, deep set coffee house where I had first felt the in his head under heavy lashes. He eyes of my Nemesis upon me. I looked asked few questions, but listened close around as I entered the place, rather expecting to find him there wainting he ground carefully. He seemed so for me. But the faces I saw were all slow and deliberate in all his move-ments that I grew impatient. I spoke remote corner, I ordered a light supper. o him of the river gang and where I had brought a newspaper with me, some of them might be found. I asked and tried to read, but I was too weak f they would be taken that night and and nervous to take much interest in

"Well, Brother Francis, I judge a paper's circulation from the answers I get from advertisements. I would say that I GET FIVE ANSWERS TO AN ADVERTISEMENT IN

THE PROGRESSIVE THINKER

Where I GET ONE FROM ALL THE OTHERS. HOW DID YOU DO IT?

"DR. C. E. WATKINS.

"Ayer, Mass."

colunteered to identify those I knew. "'You seem interested in the case!"

away from the scene of the murder. was in the court room when they were for a time we were unable to get any me to turn and look again in the direction of the prisoners, who were moving toward the door leading to the cells. As I turned I met the eyes of Borden and I could feel that my face was turning pale. With an effort I turned and rushed out of the room.

"I suppose every one has at some time or other when in a crowd felt that a certain person was looking directly at them. This mental telegraphy, poy er of mind, or sight, or whatever it may be, steals over one gradually until it becomes a fixed consciousness, and then we turn and lift our eyes to meet those that have been the magnet in this silent communication of minds. We may not be able to explain why, yet we seem charm of the human eye. We look up and perhaps meet the passing glance of a stranger and the charm is broken, the two minds are no longer connected by the invisible lines that flash from eye

"I do not pretend to understand it. have heard it called occult science, I believe, or rather the study of what describe has recently been classed as a science, but this is a digression.

eating supper alone in a quiet coffee place was well filled, but I had a table to myself. None of the faces I saw was familiar to me. I had almost finished my supper when I felt a sensation of uneasiness stealing over me. In a moing at me closely and intently. I raised my eyes and glanced around. Every man in the place seemed intent on his supper. But I could not shake off the feeling that I was the subject of close scrutiny on the part of some one. I thought I could see little rays of light dancing in front of my face and then they seemed to penetrate my brain. Again I looked all around, but no one was apparently taking any notice of me. I grew nervous and angry. I finished my supper quickly, and while paying the check I looked all over the room. Then I turned and started for the door A sudden flash of light seemed to strike me full in the face. I looked ahead, he black eyes looking full into mine. connot say that I saw the face or form of the man at the table, but I knew that the black orbs of Borden, the detective were looking into my soul.

"With an effort I threw eff the spell and dashed out into the night. He did him in the street, then again the next drunkard, a good-for-nothing, throw- He did not speak to me, did not shadow Ing away money he had not earned. I me, but I knew that I was under sus picion. In a few days I did not need to look up to know that Borden was ap-It proaching or that he was near me. could feel his eyes upon me.

"In vain I tried to shake him off. I could not run away; that would conmaudlin. The night was dark, the fog firm his suspicious, and then there was hung low; there was no one in sight. | no evidence against me. A week went went through his by without a day during which I did pockets. He fought at me and I struck | not run across the detective. Each time another, but at the same time he did a him down with my bludgeon. His I could feel those horrible eyes peering greater to himself.—Home.

the news. Before my supper served I put down the paper. "It was Borden who spoke to me, and then in the light of a street lamp T saw if he might glance at the market rehis black eyes fixed on my face. I tried ports. I gave him the paper without a to say something to turn his attention word. A moment later I felt the spell elsewhere, to appear at ease, but they of those black eyes stealing over me shafts of light from his gleaming, devil- again. I would not look up, but kept ish eyes seemed to burn into my brain my eyes fixed on the table in front of and expose the secret hidden there. me. A few minutes later I was dis-

caught up the paper and held it in front "A moment later I threw the paper

from me with a wild cry of terror and rushed from the house. When I had I was safe. I was leaving the room raised the paper to shut out the dreaded quarter were reported at headquarters. when some peculiar impulse compelled gleam of the eyes I could not resist I saw upon the front page of it in letters as large as the sheet the words, 'You killed him. "As I rushed out into the night air in

a paroxysm of terror I realized that the old man who sat at the table next mine was Borden, the detective, in disguise I did not go to that coffee house again, but a week later, while drinking in an bscure saloon, I felt the eyes of the detective upon me again. This time I did not cry out or run away. I turned and faced the man, looking squarely into his eyes. He smiled faintly the smile of a man conscious of a victory won. "Without a word I turned and stag-gered out of the place, weak and sick

f terror of the man and his eyes. But this time the spell seemed to follow me wherever I went, and in less than an was back in the saloon. T hour I dropped into a chair and ordered a glass of liquor without looking up.

"My hand trembled when I attempted to raise the glass to my lips. I sat the glass down and gazed at the red liquor like one in a dream. Then a faint flash of light fell across the table, and out of the glass, in letters that seemed to move and breathe and jeer at me, rose the words, 'You killed him.' .

"I buried the glass of liquor to the floor and then sank back into the chair, "Three nights atter the murder I was helpless to flee from the spell. A moment later I felt a hand on my shoulders house in another part of the town. The and heard the voice of Borden say,

"Come!" "'Yes, I killed him!' I replied; 'nov take your damned eyes out of my soul!" "I shall write no more now, not even the story of my conviction, there is a chance, faint, indeed, but still a chance of escape.".

A STORY OF STEPHEN GIRARD.

Stephen Girard, the Infidel millionaire of Philadelphia, to whom a statue was day ordered all his clerks to come on he morrow to his wharf and help unload a newly arrived ship. One young man replied quietly: "Mr. Girard, I can't work on Sunday."

"You know the rules." "Yes, I know. I have a mother to upport, but I can't work on Sundays." Well, step up to the desk and the cashier will settle with you."

For three weeks the young man could find no work, but one day a banker came to Girard to ask if he could recommend a man for cashler in a new bank. This discharged young man was at once named as a suitable person. "But," said the banker, "you dismissed him."

"Yes, because he would not work on Sundays. A man who would lose his place for conscience's sake would make trustworthy cashler." And he was appointed.

Man is the merriest, the most joyous of all the species of creation. Above and below him all are serious.-Addi-

No man ever did a designed injury

Occult Manifestations.

PHENOMENA - STRANGELY AB-STRUSE-UNINTERPRETED ITS INFLHENCE IS OUESTIONABLE- "Who are you? Why do you come to INFLUENCE IS QUESTIONABLE-MEDIUMS CONSTANTLY PER me? What is the lesson of this manifestation? PLEXED BY LACK OF EXPLANA-PLEXED BY LACK OF EXPLANA "Who I am I know not, for to me it TION-HORRIBLE ORGIES IN A is not yet declared, and I have no recol-DEMONIAC ARENA.

remarked a Cincinnati secress, "and I a more resourceful brain, which is at account for this fact on the supposition present my occupation. Why I appear that spirits take it for granted that more to you is because your aura is easy of that spirits take it for granted that mortals understand some conditions in their life of which we are profoundly ignorant. We witness the manifestation of of part of a human face, showing per-haps one eye, part of a mouth and a complete neck above perfect shoulders, and this combination dances around before the mediumistic sight for a short minute and disappears, hever to return. If such a vision is sent for a purpose wholly undefined it is natural to say that 'twere better if it had not been sent at all, but that the power expended upon its presentation would have been better applied to something likely to produce practical results. Perhaps it is not wise to so declare, for these incomplete manifestations may give the spirit power to show itself in better and perhaps in complete form elsewhere, but I insist that a reasonable explana-tion should accomplify all such phe-nomena. It is due the medium, who at the best is sufficiently perplexed.

"In order to give fair expression of my ideas under this head I am forced to the relation of a personal grievance In the summers of '94, '95 and '96 I spoke, and, in the trance condition, gave tests at several camp meetings, some-times acceptable, but frequently there were failures. I'll tell you why the slips occurred. In the first address I ever made at a camp I say before me, pointing directly into my eyes,

TWO ENORMOUS FINGERS. apparently unattached but they had movement and therefore the life prin-ciple was in some way involved. At first I ascribed the strange presentation to a temporary obliquity of vision, but, turning sidewise, the linguist followed and continued to point the fore; and turn as I chose they were constantly before me in the same position, as if they were connected with my organism and compelled to act in unison with its motion. Therefore, more than half of my oratorical effort was confused, insane and injurious to the reputation of the speaker, and I was compelled to excuse my-

expected from this promise, for rather a startling reputation as a secress had in my behalf found its way to that camp Fame should be nursed for more material pursuits. However, a fair measure of entrancement followed the proper The entire vision followed her, and I be conditions and I gave five of the best came aware that no more tests were tests it was ever the good fortune of my

mediumship to produce. "Then entered my atmosphere something which would haffle the best powers of description. At first the form was that of a man minus the head, but long walt to which the people had been above the shoulders, as it spronting subjected I was met by looks of sur-from the spines, was a large white flow-prise, and the chairman remarked that er, nearly closed, projecting from which the tests, although few in number, were was a tiny red hand. It came to an ab- so complete that criticism was imposrupt stand a few feet from me and for sible, and the time consumed was re a moment stood motionless, then the markably brief. Looking at my watch hand was pressed upward, disclosing an I learned I had been entranced less than arm of the same color, followed by a fifteen minutes, and concluded that my head and shoulders, and finally the vision could have occupied time scarce complete form of a crimson sprite full ly appreciable, but this did not assist of life and motion. This little fellow at in accounting for any of its phenomena once celebrated his release by dancing aspects, and they are yet a mystery. upon the flower and going through a They are ineradicably impressed upon long series of gymnastics in honor of my brain, and at some time or in some the event. Several times I started to phase of eternity will be explicated. tell what I saw, but every effort was interrupted by a warning finger and shaking of the head from my tiny enter- having met with fair success in what tainer. My audience was doubtless be- I saw and interpreted, there came coming impatient, and yet I could say across my sight a great number of nothing without the consent of this rulion factor in my aura, who seemed into take fright at my presence, for imtent upon monopolizing me regardless mediately upon resting their eyes upon of the others in waiting. Finally, with me they hastened into hiding. They a spring, he shot upward, just as an intensely black spook caught one of his but whatever the intent may have been feet from below, and was in turn drawn they abandoned it at sight of a weak to the surface, the other disappearing and nervous woman and passed beyond in the atmosphere.

"Sprite of the ebony grade was even denly prompted by their fears. more frolicsome than his predecessor. He turned an infinite number of somersaults, danced upon his head, hands and feet and subjected himself to hundreds preclated and the swifter their exodus of apparently impossible contortions, eeming to court my admiration. Finally he assumed the form of a wheel thick that jassamine, jonguil and briertrundled himself rapidly around the ex- rose struggled one with another to entreme edge of the great flower several joy the few rays of the sun which times, and then with a whoop disapplerced the gloom, when there was a peared in the aperture through which a few moments before he had emerged. The most graceful apparition I ever beheld now shot out of this spinal vortex and greeted me with courteous obelsance. It was a young girl so radiantly white that frozen crystals on the driven snow would appear dull in comparison, and the curves of her form were perfect lines of beauty. I cannot describe her dress, for it was not there, but the punishment if they do anything wrong. suggestion of purity in the nude figure was such as to banish unworthy thoughts. Wherever the stepped upon stantly when one was gathered from its passed.
stem another bloomed in its place with "I have given you these typical in more intense hues, as if to

A HIGHER RESURRECTION. Such was the comparison bluted on the spur of the occasion, and when it entered my mind that the dear little angel looked up with an approving smile and

queried.

lection of a previous state of life which "Many phenomena," says the Oincin- I am assured was once mine. In that nati Enquirer, "called mediumistic are I, must have lacked individuality, and rudely unaccountable and rarely supply this is remotely hinted at as the reason anything in the way of explanation," why I am to draw a new motive from entrance and very wholesome to one striving for spiritual advancement. Our mutual benefit. If I could give you one of these flowers it would be sure to so tion to receive and care for it. The lesson of the manifestation is to myself il lustrative of the resurrection of the spirit-not of the body-for in the ordinary sense nothing here is material be youd that instantly assimilative by the tmosphere, which above the smoke and din of earth is literally teeming. with spirits, but capable of receiving infinite additions. As you understand the term 'space' spirits do not occupy it in he sense of crowding each other, and cannot, whatever their number, on the principle that one breath of atmospheric ir in its natural condition cannot crowd another. So far as the lesson applies to you it is your duty and privilege to flud the explanation, that result being

beyond my power.'
"'What do you mean by the resurrec tion of the spirit?'
"'Its transit to the final abode pre pared for it. Millions of spirits earth-bound during hundreds, perhaps thousands, of generations in a purgator ical state of preparation for advance

ETERNAL PUNISHMENT

in this earth-bound condition, where the unceasing effort at purgation from sin s the most exquisite torture imagin able. These poor creatures have no light till they earn it, and are properly called dark spirits. Those who are revengeful pursue mortals with dire in tent, but upon spirits who have any light it is impossible for them to work

ruin, despair and suicide.'
"The great white flower expanded, forming a magnificent head, with pose majestic, and within it the maiden was enfolded, a fact I had not comprehended till I saw sparkling from one of the great window-like eyes-the outlook of was known to his friends, as "the land expose the secret mader there."

The crowd increased and I slipped turbed by the old man handing back my paper with a word of thanks. By the found out that we were watching bers of the river gang were arrested and bers of the river gang were arrested and so well fairly burning into my head. I so well fairly burning into my head. 'Sche was as whyt as lylye yn May,

Or snow that sneweth yn wyntery's day.'

"But soon she went from that point of vantage and I never saw her again possible to my mediumship that day for my eyes snapped open with a shock and, nothwithstanding the little work done I was greeted by loud applause. When I undertook to apologize for the "I was giving tests in the same camp

came in droves with evident purpose the range of her eyes with celerity sudnumber of these forms increased continually, and it seemed that the greater the mass the more were their fears ap-"This pantomime was long drawn out. and the scene was changed to a wood so break in the stampede occasioned by the pause of one who was about to ioin it but seemed to reflect that it might be better to first examine the cause of so much demoralization.

"'NOTHING BUT A MORTAL. "Said he, after gazing at me intently but with a power to see and read all

"Instantly at these words all the space around and the trees were thronged with curious beings the soft and yielding mass of the great gazed at me with interest, some with a white flower other blossoms immediate questioning expression, others with ly sprang into life, and they were of emotions of dread, still others with mishues more varied than those of the chievous leers, and then, with affairs stars. Many of these she culled, but in- in this unsatisfactory shape, the vision

cidents to show the embarrassments oc casioned by spirit manifestations which fail to interpret themselves; and in the same category may be arranged a regi ment of headless and legless men and women; heads rolling about without bodies, and even half heads similarly a gesture, as if to bestow upon me her bereft; men halved, each half leading the other in an interminable circle; men "Then you read my thought?' I with horses' heads and horses with men's faces; dragons, giants, dwarfs "Am I at liberty to ask questions?" and hermaphroditic monstrosities be your all power of illustration. Hun"Yes," she answered, in a voice like dreds of mediums are forced to see

these things without rhyme or reason, simply because they are in the demoniac or spirit realm, and some inexplicable power desires their exhibition to weak and helpless mortals.

"As you know many are forced into mediumiship against their will, and to a larger extent is this true of womer than of men. What is the result? So far as I am informed the testimony is concurrent that the danger to women in this vocation is many fold more than that which besets the opposite sex, and that demons are happy whenever they are able to make unseemly demonstra tions in the sight of women who strive to lead virtuous lives. Without giving particulars I may relate an adventure which befell me last year when I was entranced contrary to my own volition, I did everything in my power to avoid

"Controlled by adverse influences, I was carried into a dark valley with the nost somber environments, and there, in an open arena where millions of devils were seated, compelled to witness orgies unequaled by any celebra-tion of the witches' Sabbath on record. Lewdness, rudeness and filth were exhibited in every imaginable phase, and quite unaware. Murder and rape were in the repertoire of the clowns and supplied them the matter for innumerable jests, while honesty and cleanliness were denounced as mortal weaknesses. Why mediums on account of their special gifts must be forced to witness an exhibition like this is a thing wholly unaccountable. I was unconscious of mortal things for about four lipurs and re turned to earth exhausted, weak and sick of mediumship, and in the physical attack which followed came near joining the spirit host. You have heard similar complaints before, and they will continue to reach your ears as long as

SLEEP, TWIN OF DEATH.

Death the Renovation of Life.

TIRED NATURE'S SWEET RE-STORER, BALMY SLEEP."

Alexander the Great affected the phiosopher. Aristotle was his preceptor. On arriving at Athens, and questioning Aristides, as to what he could do for him, the Cynic replied: "Stand from between me and the light."

The world's Conqueror, on arriving in India, determined that Grecian civilization (since never surpassed in art, phiosophy or ethical standards) should be enriched with the mystical lore of the Brahminical and Buddhistic Gymposophists; and it was Alexander, who first introduced Oriental philosophy, mys-ticism and theology to the people around the Western Mediterranean, and especially to its literary center; where it became established and infused into city which he had founded and which then as now bore his name, near the mouth of the Nile. That this warrior. was also a philosopher, as well as a lover of mystic speculations, is in evidence from one reflection, with which he is credited; that:

"SLEEP WAS THE TWIN SISTER

OF DEATH." The half-opened door to the inner house of life during sleep is frequently looded with "the daylight of the soul." Jamblicas said: "The night time of the body is the day time of the soul." a positive reinforcement of life, spiritual and physical, at its source of reno-

The chrysallis of the moth or butterfly, is the dormant inactive form from which the image emerges, from a transitory stage of existence to a full development of its real life, amid sunlight and flowers, on wings, as variegated beauty and

Sleep is the ebb of the tide, as the curtain of night first falls; but the renovation of physical and mental energy disthe flood tide, from the fountains whose depths, "Nature is, and God the Soul." Buffon, the great naturalist, has said: "Sleep is a species of death, because an apparent purely passive state-but the contrary, sleep is the first state of the living animal, and the fountain of life. Ve exist in this state before existing in any other.'

The period of hibernation, precedes the animal - regetable activity spring. Thus sleep is the primary source and the elemental sign of all life Our wakeful hours, are the loss, and sleep the recovery, the incoming tide from the sea which our souls had gone out to meet. The mystery of sleep, which has thus ever been the mystery of creation, becomes—as Alexander phi osophised, "the twin sister of Death," as Death is but the last touch of "Tired Nature's sweet Restorer:" from which chamber of the illuminated universe; the inertia of matter forever thrown off and the renovation of energy, as when arousing from sleep, the conscious ac-

The above thoughts are inspired on this Decoration Day, and dedicated to those fallen brave of both "the Blue and Grey," who .

"Have slept, their last sleep And fought their last battle: Whose forms no sound shall awake To glory again;

but whose now renovated souls, fraternise in rejoicing, that the floral incense ascending from a million graves, South and North, are from as many altars; which have received the consecration of their lives to results that could be schieved in no other way-viz: the restored Brotherhood of States and hearts: no longer "discordant, disevered and belligerent," but now and forever. "One and Inseparable." their leep is the renovation of a renewed National Life. "Their spirits walk abroad to conduct the world at last to freedom," and Brotherhood.

W. H. PARSONS. Decoration Day, May-30, 1897, Washington, D. C.

If you would be loved be lovable. Hating others is like pinching our-

ORGANIZATION.

Report of the New York State Organizer.

VERY ENCOURAGING STATE. MENT OF WORK ACCOMPLISHED To the Editor:-Having been busily, engaged in the work of organization in the State of New York for the past three months, perhaps a few lines regarding our work may be of interest to

We began the work as missionaries for the N. S. A. in that State, March 1, and in three months have visited thirty, different towns, held seventy six meetings, organized and chartered eleven sodeties, three of them with the National Association and eight with the New

York State Association. The first six weeks of this time was not devoted to organizing societies; it was spent in visiting societies and communities in the interest of the State Convention, encouraging them in send-

ing delegates, etc.

We organized and chartered the last eight societies in just six weeks. They are composed of excellent material, and their officers are all worthy and well

qualified. We shall hear of their good vork in the future. Wherever we have been, as soon as he people are made acquainted with objects and purposes of our asso-

clation, they are ready to organize.

I found many communities where here once existed flourishing societies, but some of the old pioneer leaders hav-ing passed to spirit life and others having moved away, there seems to be no one to take the lead. A little earnest work will set the ball rolling again and new societies will rise on the ruins of

What we need to do now is to organ-ize every town and hamlet where seven speakers and mediums to build them up, encouraging and enthusing the old Spiritualists, and converting new ones, In this way our mediums and speakers may be more fully employed, and our cause more rapidly advanced.

Where societies are located near enough together, quarterly meetings should be inaugurated and carried on regularly; this would create enthusiasm and give encouragement to the workers. As fast as societies are organized cirand mediums of all phases placed upon them, that the people may hear the beautiful truths and witness the wonderful phenomena of our beloved Spir-

In this way many may be brought to the light, a new impetus given to our movement, the mediums now idle employed and our exchequer enlarged. I am satisfied that the State of New York can be well organized and the Association placed on a practical pay years, if funds can be raised to carry on the work as it should be carried on. If this is true of New York, it is true of

Let all who are interested and can contribute funds to help carry on this work of organization do so at once and thus help the spirit world to establish "the kingdom of heaven on earth." There is scarcely any opposition to organization now, and it is a strange fact that some of the workers who do oppose organization are the first to apply to our newly organized societies for en-

many other States.

gagements. Let no one think that we are in favor of organizing Spiritualism. We would not if we could, and we could not if we would, for Spiritualism was organized in the spirit world, long before we knew anything about it. What we want is to organize Spiritualists into a: good working body for business purposes, so as to make better conditions for our spirit friends to do the work

through the mediumship of mortals. I cannot conceive of a single valid reason why we should not unite the Spiritualists of this land in a properly organized business association. I am happy in the knowledge that

there is such unity of thought and action in this direction, and that one State after another is swinging into line with the National Association. Our cause is advancing rapidly, and it is a healthy growth, which is very gratifying to its friends, though very annoying to its enemies. Yours for organization. E. W. SPRAGUE.

A SPIRITUAL CHRISTENING.

At Beacon Light Church, a very pretty and impressive ceremony was enacted, last Sunday, during the dedicatory services, which represented a christening of several young children. The sweet symbolizing of these young souls offered at the shrine of Spiritual Service. Love and Progression, was likened to the unfolding of the buds of immortal bloom, and as the flower-like faces of these little ones were raised. at the benediction of the spirit, they were each given a written letter, which contained a full psychometric reading, with the bestowal of the name: adorned with the dainty buptismal badge, from the hand of their beloved pastor, Mrs. E. Perkins, and decorated with buds of bloom, the dainty ceremony was over, but long will it live in the minds of that audience. The inspiration which fell from the line of the speakers, Dr. and Mrs. Perkins, and Dr. Jas. Magoon, was beautiful and touching. Tears were shed from many eyes, and long will the occasion be re-

membered. These services will be repeated on the first Sunday of each mouth, and the idea is a thoroughly unique and commendable introduction, being a suggestion of value to those societies having as yet no lyceum, yet wishing to make apparent the great importance of recognizing our young people, a matter too largely overlooked by the Spiritualists

in many localities. ELLA GIBSON MAGOON.

In the works of man, as in those of nature, it is the intention which is chiefly worth studying .- Goethe.

Self denial is the result of a calm; deliberate, invincible attachment to the highest good.-G. Spring.

A FORTUNE SAVED

complish a Purpose,

A PRECIOUS YOUNG LIFE PRESERVED IN THE WHAT GOOD HAS SPIRITUALISM DONE?

There is a chapter in my life which has never been told; one brief year that left my heart broken and my hair white as snow.

But why keep this strange tale locked in my bosom? Even while we doubt or disbelieve, we may read with

more than passing interest: My maiden name was Mai Elliott. I was born and reared in a quaint old New England village. At the age of eighteen I was a simple country girl, unmindful of any

world beyond the distant green hills. I had decided in my innocent young heart that I should never wed. But how little did I know the stuff of which young girls' hearts are made. One day I felt soft, brown eyes looking into mine, the hot blood rushed to my cheeks and I turned away, for I knew that I was

We were married in a few short weeks, and I accompanied my husband, Harry Bourne, to his beautiful

the reception given me by my husband's family. They seemed to regard me as an inferior and one who had no gight to share my husband's wealth. Especially was this with gray whiskers, and cold, piercing gray eyes. After first and instinctively shrank from his presence.

After five years of happiness I became very ill with a

wliv did I not die" One day my husband was by my side, gently fanning me and relating some amusing incident, when he suddenly gasped and turned deathly white, even to the lips.
"Harry," I cried in alarm, "what is it?—speak to me,

His lips moved as though trying to speak, but without uftering a word he fell to the floor. I tried to spring smile. from my bed, but the shock was too much for my weak condition and I fell back upon the pillow. Life was a it there many times." blank to me for many hours.

surely be heaven, I thought. I opened my eyes; a wave dismay. "Send for a detective." of memory swept over me. My first thought was of The lawyer smiled. "It would be quite useless,

"My husband; where is he? Is he dead?"

I closed my eyes with a deep sigh of relief, and yet something in her voice made me doubt her words. "I want my husband. Send him to me," I cried pet-

"My dear lady, do not excite yourself," she urged "Take this and I will send your husband to you."

I closed my eyes; a drowsiness came over me. She had given me a sleeping potion. I tried to fight it off-

look on his face. A gray, deadly pallor was over all his features; his eyes were like coals of fire—his whole expanding the house.

Simpson noticed my agitation, and becoming alarmed, patient, and with a short "good evening" he strode from the house. my brain and the doctors say there must be an operation but they told me it was through kindness, and I believed or I cannot live. They have sent for a noted specialist them. and he will be here soon. I hate to go through with it, What was I to do? I could not go to my old village and I want to live for your sake, darling. But if any- and then my pride kept me from going back to my childme-I will leave my little wife wealthy."

his frame. I was not weeping now; my nerves were dear it was to me. strung to their utmost tension; my heart seemed bursting Harry's words.

without waiting for a reply, entered the room. Before through the tree-tops; the dismal surroundings found an looking up I knew it was Robert. I shuddered: I knew echo in my own heart. "Oh, if Harry were only here!" not why. He advanced toward the bed and said in a nerv- I wailed in my misery. ous, impatient voice: "Harry, I should think you would have better sense than to endanger your life in this way. You know the doctor's orders were to keep perfectly death, when the rest of the dead might be taken? quiet. I really must insist upon your going to your room at once."

was an evil, half-triumphant gleam shot from his eyes.

dragged him from me. He arose to obey, like a little A joyous, exultant thrill ran through my being. I lifted child, and walked away as though in a trance. On reach- the weapon and pressed the cold rim of its steel tube to ing the door he turned suddenly, rushed back and again my brow-one moment more and there would have been clasped me convulsively to his breast, pressing burning a flash; a momentary blindness—then oblivion. kisses upon my lips.

staggered to his feet, and Robert led him from me-away heeded; I could hear strange, far-off music. I was powout of my sight-forever.

After this it must have been days that I was oblivious of sweat pouring from my face. The sensation was so to all that transpired about me, but at last my fevered unexpected and so strange that I thought I must be dylooked about the room and there were the old familiar there, coming towards me, with arms outstretched, was objects—the little stand with its bottles and glasses, the one returned from the grave—my dead husband. nurse dozing by the grate, my dressing case with Harry's I tried to cry out, but could utter no sound. He came photograph—where was Harry? Why was he not with quite near, but did not touch me. He appeared to be me? Then I spoke aloud: "Where is my husband? I clothed in garments he had usually worn about the wish to see him."

had forgotten my husband's illness, and thought she went His eyes wore a look of yearning tenderness. "Mai," he

I heard some one approaching—my heart leaped for my heart—under the stone."

joy and my breath came in half-smothered gasps; I His voice died away in a whisper, and with his arms started to call his name, but it died on my lips, for in-stead of Harry, it was Robert who entered. His face I came to myself with a start and ran screaming from looked drawn and white, which only seemed to intensify the room. I met the housekeeper in the hall and fell the haughty sneer which it habitually wore. He approached my bed and said in a tremulous, impatient fort me and ascertain the cause of my unusual agitation. voice: "Now see here, you must really try and be more I told her the best I could. She shrugged her shoulders patient; Harry is very ill and must not be disturbed. If and looked frightened. She thought I had gone mad, you persist in sending messages to him you endanger his and I did not blame her. I could scarcely make myself life. I trust you will bear this in mind, and not cause believe it was not a dream. any more annoyance."

Without waiting a moment for me to reply he turned and left the room. As he spoke his eyes shifted nerv- my nerveless fingers. I picked it up with a shudder and ously about, never resting for a moment on my face. laid it away. I gazed at the spot where I had seen Harry Villain that he was, he could not look in my eyes and standing such a short time before, and tried to calmly utter the horrible falsehood.

must be perfectly silent to save Harry's life.

Returned From the Other World to Ac
Motion about the noise; as the cay attranect, the noise; as t I called aloud, but no one responded to my cry. I be- do. FACE OF BRIBERY, TREACHERY AND LIES- from my bed and rushed to a window overlooking the street; I tore the drapery back, to see-what!

—a black casket trimmed heavily in gold, borne by six of Harry's friends; this was followed by many people.

cry out. The men halted and gently lifted their burden and slid it into the hearse; the horses started. Then I realized they were bearing my loving husband awaynever to return

I rushed to the door—it was locked; I tore at the latch, but it would not yield; I staggered back to the window and fell prone upon the floor. There I lay, my hands clenched in the folds of the curtain, insensible to all except my agony.

I recovered after a time, and people marveled at my

I received word one day from my husband's lawyer western home.

The few years of my married life seem now like a blissful dream, so happily and quickly did they go by. I made no friendships, and cared for none. The outside and he was wealthy. Perhaps it was something in converted was so big and attenue and Harry's large was all nection with my relations with Delay in the property of the property was something in converted was so big and attenue and Harry's large was all nection with my relations with Delay in the property of the property

the case with Robert, Harry's elder brother. He was seating himself in the hardest, most uncomfortable chair cold, scheming and mercenary; I disliked him from the in the room he rubbed his hands briskly together and anxious for a settlement with your late husband's estate. fever. For weeks my life hung by a thread, but at last I have looked carefully into the condition of their busithe doctors pronounced me out of danger. Many times ness relations and I find that your deceased husband a massive, flat stone, on which was chiseled my husband's ticle. Take the almost new fad of "vibration." It is since then have I cried in my loneliness of heart, "Oh, was worth practically nothing when he died; even the house you live in is heavily mortgaged, and as Harry Bourne left no will, you can claim but a certain share of any properties he may have left."

"But my husband left a will," I broke in excitedly "and he told me but a short time ago that he was

"Can you produce this will?" he asked with a slight

"Certainly I can; it is in his private safe. I have seen

I crossed the room to the safe and swung back the There came to my senses a sound of singing birds and heavy door; it was empty; the will was gone, with all rustling leaves. How rested and happy I felt; this must other valuable papers. "I have been robbed," I cried in

Harry—why was he not with me? I loudly called his name. A nurse glided into the room; she tried to soothe me, coaxing me to be quiet. I paid no heed to her words, nothing, undoubtedly destroyed it himself, if such a document ever existed."

"He did not-I know he did not," I exclaimed. I "No, he is better," she answered soothingly; "in fact went to Harry's private desk; there was nothing as he has almost recovered. Be quiet, now, and you will had left it; the papers had all been sorted over and stuffed carclessly back into the pigeon-holes.

The lawyer was intently watching my movements. "I fear," he went on after a few moments, "I fear that your husband, believing he would die, has destroyed certain papers that would perhaps be of value now. But we are wasting valuable time in idle speculation. Your to vacate as Robert Bourne is very anxious for a settle-I must stay awake until Harry came. My senses kept ment. I must leave now, as I have an engagement at slipping from me—a sound of rushing waters, and then this hour. Before going, however, I wish you to sign some papers I have with me."

After a time—it may have been days or only moments He spread the papers out on the table and placed a —I was conscious of arms being clasped about me and chair for me to sit down. My first impulse was to obey, some one murmuring my name with endearing terms. I but something seemed to restrain me, and I told him if knew that it was Harry. I threw out my arms and he would leave them I would read them over and if they clasped them about his neck, then slowly opened my eyes. were all right I would not object to signing them. He If I lived a thousand years I could never forget the tried to persuade me and even threatened, but the more

I buried my face on his shoulder and began to sob. He I stood as one dazed, listening to his footsteps dying stroked my hair and said in a quiet, sad voice: "Listen, away in the distance. It never occurred to me that I Mai, I have something to tell you. You were always a was being deceived. I had never known a care in my brave little girl and you must try and be strong now. I life, and knew nothing of the deceptions and falsehoods am not yet well, dear one; there is something wrong in of the world. They had deceived me when Harry died,

but I am consident that it is all that will save my life- home; my parents were old and not able to care for me, hard enough to bear before, but to have to leave all-to not for him. As Harry ceased speaking a heavy, choking sob shook part from my home. I had never before realized how

room gazing fixedly out of the window. The moon was Some one rapped sharply at the chamber door, and shining bright as day; the wind sighing and moaning

An awful thought shot through my brain:

Why could I not go to him; why endure this living I walked over to my husband's dressing table. There

was his pistol still, where he had carelessly left it after While speaking, his gaze was fixed upon me and there target shooting with some friends. My fingers mechanically closed over the deadly toy; it had a strange fasci-He took Harry by the shoulder and half led, half nation for me; I sat down and examined it in all its parts.

Something seemed to paralyze my arm and permeate "Good-bye, my darling-my wife," he sobbed, then my whole being. The pistol dropped to the floor unerless to move a muscle although I could feel great drops brain became quickened with the power of suffering. I ing. Some mysterious power made me look up, and

house-gray trousers, smoking jacket and slippers. The nurse arose with a start, regarded me a moment There was an awful look of misery on his face—the same with a frightened stare, then hurried from the room. I that had been there when I had seen him the last time.

said in a queer, strained voice, "all is not lost-look over

When I had become somewhat quieted I returned to my room. There was the pistol as it had fallen from think over what had happened. One dreadful thought How I endured the next few hours I never knew. One was burning in my brain: I had been saved from a suithought seemed to have control of my whole being: I cide's grave. In spite of my trying to disbelieve it, I his garments were white and beautiful—his face shone applied it to practical affairs, and the rustic Edison made knew that Harry had returned from the other world, and with happiness and love. He waved me a last farewell it almost as ubiquitous in use as it is in presence. The for what? Why was he so troubled—so sad? What —and was gone. GENEVIEVE JORDAN. same parallel exists in every advance in human progress It was morning. There seemed to be an unusual com- for what? Why was he so troubled—so sad? What | -aid was gone.

motion about the house; as the day advanced, the noise, had he meant by the words, "Over my heart—under the

came maddened—my brain was on fire. At last I could I pondered over these things many days, until other bear it no longer; desperation gave me strength; I sprang matters came to claim my attention. Robert began to ment was made: "That there has been no discovery by rom my bed and rushed to a window overlooking the treet; I tore the drapery back, to see—what!

Winding slowly out of the house was a funeral cortege after settling up the accounts of the estate. I felt so by spirits." I was aware of the full scope of the declaration, and it was not made. That there has been no discovery by science in the realm of higher physics, or new readings for natural forces in recent years that was not anticipated by spirits." I was aware of the full scope of the declaration, and it was not made. That there has been no discovery by science in the realm of higher physics, or new readings for natural forces in recent years that was not anticipated by spirits." I was aware of the full scope of the declaration, and it was not made. There is no hypothesis of science in the realm of higher physics, or new readings of natural forces in recent years that was not anticipated by spirits." I was not made to round out a sentence. of Harry's friends; this was followed by many people.

I sank to the floor, but still kept my eyes riveted on the casket. I knew what it contained, and yet I did not come, and leave my beautiful home with its costly surall cosmic facts. One of the elements of doubt has come roundings to be sold to the highest bidder.

It was evening. I had retired to my room, weary and heart-sick. I was not yet strong, and I had been about all day collecting the few things I thought I could really does not answer all the facts of motion. Cosmic motion call my own. How my heart ached and how I wished I is unthinkable. To the human mind motion is object-could die. "Harry, come and take me!" I cricd in my live phenomena—we must sense it or it is not, to us, moloneliness and despair.

Suddenly there came over my senses that same strange feeling as before, with the same faint, distant music. I tried to rise, to flee from this awful, nameless fear, but I ment. Thus the earth is in one position relative to the was held as in a trance. Looking in the direction of the sun on December 24, and an opposite one June 24, and music, the walls of the house seemed to have been swept we say it has moved in that time at the rate of 1,110 miles office. away or become transparent; and I could see Harry ap- a minute, or 181 miles a second. And comets have been proaching in the distance. His hands were outstretched estimated to move 300 miles a second. Such movement as before, and he looked the same except that the sorrow on his face had deepened. He drew quite near and not be set aside as crankish on this subject, I may refer made no friendships, and cared for none. The outside world was so big and strange, and Harry's love was all wanted. The only cloud on my life's happiness was I wanted. The only cloud on my life's happiness was the reception given me by my husband's family. They had let me everything in his will, beckoned me to come. I was powerless to resist; I was beckoned me to come. I was powerless to resist; I was of distance and makes the stellar lines of distance and makes the stellar lines. In on the done any too quickly, I thought; so I sent word that I would see him the part day. west. We swept across the city at an angle with the of distance much shorter—which of course reduces cos-I met him in the library. He was an affable man, with gray whiskers, and cold, piercing gray eyes. After seating himself in the hardest, most uncomfortable chair in the room he rubbed his hands briskly together and began: "I asked for this interview because Mr. Bourne is anxious for a settlement with your late busherd's cetate."

We swept across the city at an angle with the or distance much shorter—which of course reduces cosmic velocities. And I do not refer to it for the purpose of discussion, but to illustrate what thinkers have long understood, that aside from mathematical astronomy all beckoned me on; over ancient, unmarked graves; through anxious for a settlement with your late busherd's cetate.

were as I had seen it, all must be true.

the carriage ready in half an hour.

to the carriage, as I had not yet been out since my illness. shaker. I wrapped myself in a long cloak, and giving orders to be But taken to my husband's grave, we were soon spinning teaching-of record twenty years old. It is not the vithrough the city streets. I leaned back in my seat, bration of the pendulum, the tuning fork, the "sound trembling with expectancy that was more than half dread. What if T should find the grave as it had appeared to mb. peared to me.

Passing through a small grove and turning to the right do what materialistic science has ever tried to do, make husband certainly had nothing when he died; as I spoke we entered in old, rambling cemetery. I had never been of nature a thing of automatic origin and persistence. of this house—it is heavily mortgaged, and you will have there before, and yet I shook with excitement, for I rec- How science could ever have so attempted while readognized the place."

The horses came to a halt; the door of the carriage opened and Simpson reached out his arms to help me alight. He led the way, between sunken graves and broken and tumble-down head-stones, and soon stopped, with the remark, "Here we are, mam."

I drew up to his side. My limbs were shaking so I could scarcely stand. I grew faint and dizzy—everything swam before my eyes, but through it all I could see that great, flat stone.

"No," I gasped; "but why did they put him in this awful place?"

don't. You see it were this way: When Mister Harry forces, and as form is all we know or can know, why not died. I thought things was going mighty queer, so when Mister Robert came here with me and told me to dig the grave on this little hill, I axed him if you wanted it here. not express himself to another intelligence save ob-He told me it were none of my business—to do as I were jectively. wasn't wanted no more. I told him I would go when I thing should happen, I have only one thought to console hood's home, poor. No, they must never know! It was was bid by them as hired me, and no sooner; leastwise

"The day of the funeral, folks thought it were kind of queer as this graveyard is never used any more, and I became feverish and restless; I wandered about the Mister Robert was telling them as how you wanted him and yet I had not fully comprehended the meaning of house for hours. At last I found myself in my own buried here. He said it was an odd notion of yourn. Then folks spoke about the stone, and he said that was a notion of yourn, too."

I began to realize how I had been duped and outraged, and it made me almost frantic with rage. I told Simpson cule we call it. It obeys certain fixed conditions we call laws, as appears to us, and we can follow it on and on to pages. Paper, 80 cents; cloth, 50 cents, Harry's grave to think. A strange spell came over me-I could now look about as coolly as though I were in no of atoms, drawn together by their affinities, polarities or way interested in my surroundings.

The stone was about six feet long and four feet wide. and how thick I could not tell as it was partly buried in the earth; near the head of the stone was the simple inscription: "Harry Bourne-Aged 34 years."

There was a steep bank on the left of the knoll. and this ran down into a ravine that was filled with a dense growth of small trees and bushes. As I was making these observations, again the voice whispered in my ear: There is the stone; look there. Trust no one-obey me, and all is yet saved."

"Trust no one;" this was the thought that echoed through my brain until it took possession of my senses. What mystery was hid deep down under that huge block of marble?—for surely it was placed there to guard said to be creative, rather than created, and so far as secret-a secret that I must unearth, and I alone.

Before I returned to my home, I had planned a course of action that would have tried the heart of the stoutest man.

Night after night I stole away, to return with the soft warm earth that was recking with all manner of loath-At last my hour of triumph came. My hair and gar

ments were soaked in fog, my hands were torn and bleeding, yet my teet seemed to be winged, for I had in my possession that which I had thought was lost—that which proved all-my husband's will. I did not enter silently this time, but laughed and cried and shouted in a mad frenzy, until the whole house was

aroused. They tried to hold me, thinking me mad, but I threw them off as though they were children. At length I was overcome by exhaustion. After days of darkness I awoke to life with my pre-

when they attempted to take it from me. It proved that was a wealthy woman. Knowing my simplicity and ignorance they had bribed my lawver, in that way successfully deceiving me.

perhaps Harry's hand restrained them.

ABOUT VIBRATIONS.

Their Inadequacy to Interpret the Cosmos.

To the Editor:-In my second article this broad state There is no hypothesis of science so universally ac-

in scientific ranks hold it to be insufficient for resolving

tion. The planets occupy certain positions to each other and to the sun-or to us-at stated periods, and we say this change of position comes from motion-or move-

THE FAD OF VIBRATION.

But my purpose was in regard to the proposition stated, and I return to it for one example—enough for one are and age.

"Mai—my darling—my wife," he said, "there is the resemble one-look, there. Trust no one—obey me—and all is are get saved."

"But my purpose was in regard to the proposition stated, and I return to it for one example—enough for one are in the save of the save would prove it—I would go to Harry's grave, and if it physics and the thousand and one things it is applied to? PSYCHIC EXPERIENCES The answer needs no assertion here—it answers itself. I rang and ordered our old servant, Simpson, to have It is not a word that the spiritual principia ought to use for it is essentially materialistic in its etymology. To The whole house was astonished when I went down shake, you must have an object to be shaken—and a

But the basis of the theory is from mediumstic or slow—as the development of "form" may demand. The Rationale of Mesmerism We were not long in reaching the outskirts of the city. You cannot by gravity, by wave motion or by vibration ing the geologic record as one of its chapters, has always been a wonder-for the forms of life registered in its pages demonstrate change to be the fact of planetary life. ATOM AND MOLECULE.

The inherent quality of the atom is to man the unknowable-but all this side of that may be known. The action of the atom is independent, self-potential, but that of the molecule and thence to a world is within the knowing of the human intellect. I use "atom" as a mere mental tool or unit from which to reason—not etymo- VIII. Clairvoyance.

logically, as that is like vibration, essentially material. One thing that school science has never seemed to rasp—that form and life manifestation is chemical all of it—from the germ in the egg to the materialization of a "resurrected Jesus," or—as we may say—a spirit

"If you don't know, mam, no one does-leastwise I form. All form lies within the domain of the chemical go to its mother at once. Let us recognize as fact that SOME OF HIS NOTED WORKS without form knowledge has no existence—even God can-

only know the method of chemical action to have the The Age of Reason; key to the temple of knowledge. What is it? "Atomic affinity." I have said the atom was the one thing unantered to the atom was the one thing unantered to the said the atom was the one thing unantered to the said the sa knowable—so far as human experiment or spirit percep Common Sense. tion have been able to see the atom is simply potentiality, and the seed to the inhab-unassociated and undistinguishable. But out of this tants of America in 1716, with explanatory notice by an English author. Paper, 15 cents. undistinguishable comes a thing to be cognized—a mole- The Rights of Man. its ultimates. This molecule we ascribe to a combination Paine's Complete potentialities. Thus for example: An atom is an independent potentiality, having affinity for or repulsion to Paine's Political Works. other atoms. In motion an atom is independent, free, self-directing, but when combined with another each surrenders a part of its independent movement and imparts its potency to the movement of the combined body-or the molecule. This motion is necessarily restricted and obedient to the impulse resultant from the union. And thus, to us, is born motion-planetary motion in its incipiency. This movement as its original atomic aggregation may decree is fast or slow, as the form under creation may demand—a snail or a swift, a saurian or a man—all His Birth, Character and Doctrine, the processes simply what we chemically call crystallization. Atoms, then, in their ultimate character may be mind has yet been able to see, must stand in the systems of form life as the creative power—or the last analysis of being comprehensible to the human mind.

Is "to shake" a solution of the creative action of the atomic elements? What do they shake?

Perhaps some may call this hypercritical, but in basic thinking words are absolute. A false god concept begets false ethics, and false ethics impose unhappiness and some things clinging to my garments and hands, to drag ultimate destruction of society. When the progress of my faltering limbs up to my room, there to stay all day in a heavy, delirous sleep. the liberal thinkers—Thales, Plato, Apollonius and others—were overthrown by the so-called fathers of the church, who with assumed revelations from heaven, like Joe Smith, of our century, enslaved mankind again by labelling their schemes religion. That is what they are after routh at this o to-day-and science, now crystallized into a text-book profession is abetting the tendency.

Have you, Mr. Editor, ever had occasion to note the fact that discovery, invention and the utilization of nature's forces comes from the masses—the so-called uneducated? Not a factor in these directions owes its origin to a college or an ecclesia. Why? Because they are cious document still clutched in my grasp. They did founded to teach other people's thoughts, as printed in not know what it was—I had fought for it like a demon text-books. The very first rule in the curriculum is not to think originally. It is nearly a century and a half since the discovery of electricity as elemental by Franklin, yet with the teaching profession filling "chairs" of endowed institutions to tell the youthful mind all about Why had they not destroyed the will? I do not know;) the Greek and Latin for amber, and "shocking" students with the Leyden jar, the discovery of the printer was not I saw him once again; he descended on steps of light; utilized until after a hundred years. The painter Morse

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genius is racy of the soil, and seems to be crucified by the professors. But to return from this parenthesis.

Of course I am writing for the intelligent and in structed thinking Spiritualist, not for controversy or argument, and it needs only to recall experience and facts to realize how intimately spirit communication has been connected with the world's progress for the last half of this century. To such it is clear that mediumship, improcesses has been hand in hand with results. No rather than the exception. The moving of solid bodies the subject though perhaps of a remote character. without physical contact is only a reversal of the direction the power of the screw. Newton saw the apple fallone direction of force-but the apple was formed before it fell, by the reverse direction of the same force-chemical action, or the polarity of the atom. No power is wasted, no material lost, hence change, or growth and decay can be but the action and reaction of these creative atoms. In another sense, creation is but chemical balance in obedience to the affinity or polarity of the atoms, and this once realized, the "vibration" which by the new theorists determines the character of phenomena, is at once understood. To form an ore, a tree or a bone, requires a slower movement in the forming elements than to build tissue, nerve and brain. But even by orthodox science they are all from the one source.

Science, too, by the discoveries of the last fifty years has had to abandon its creed—that space was void. Ether has been substituted as its second thought on that subject-but as usual it no more attempts to explain ether or give its analysis than does Spencer his unknowable. But fifteeen years ago spirits wrote it down and had it put into print-that space is "world matter in solution," out of which by condensation has been formed all suns, worlds, planets, satellites, comets and nebula—the proof in its guesses, and which in a half century more will be in its text-books as discovery of its own.

That the scientific world senses the disabilities of the old cosmogony, I need only refer to the advocacy by Sir William Thomson and others of the vortex theory of world formation, which is in the direction of spirit cosmogony. Of course the remarkable teaching of Prof. Lockwood does not essay creative results, but his complete overthrow of the physics of the schools is too closely connected with spiritual science to warrant an occupant of a "chair" to deign its notice. But like the law of crystallization itself, slowly but inexorably, real knowl edge is advancing to the universal overthrow of text-book science, creedal religion and club-life ethics-founded as they all are on the basic principles of "mint, anise and cummin.

I only intended in this article to call attention to "vi bration" and its inadequacy to interpret the cosmos for this age. I may have more to add on the correlated subicets in a future one—if this finds the favor of printing. SAR'GIS.

THE FUTURE LIFE.

How shall I know thee in the sphere which keeps The disembodied spirits of the dead, When all of thee that time could wither sleeps And perishes among the dust we tread?

For I shall feel the sting of ceaseless pain If there I meet thy gentle presence not; Nor hear the voice I love, nor read again In thy serenest eyes the tender thought.

Will not thy own meek heart demand me there That heart whose fondest throbs to me were given? My name on earth was ever in thy prayer, Shall it be banish'd from thy tongue in heaven?

In meadows framed by heaven's life-breathing wind, In the resplendence of that glorious sphere, And larger movements of the unfetter'd mind, Wilt thou forget the love that joined us here;

The love that lived through all the stormy past. And meekly with my harsher nature bore. And deeper grew, and tenderer to the last,-Shall it expire with life, and be no more?

A happier lot than mine, and larger light, Await thee there; for thou hast bow'd thy will In cheerful homage to the rule of right, And lovest all, and renderest good for ill

For me, the sordid cares in which I dwell Shrink and consume the heart, as heat the scroll; And wrath has left its scar-that fire of hell Has left its frightful scar upon my soul.

Yet, though thou wear'st the glory of the sky, Wilt thou not keep the same beloved name, The same fair thoughtful brow, and gentle eye, Lovelier in heaven's sweet climate, yet the same? Shalt thou not teach me in that calmer home

The wisdom that I learn'd so ill in this-The wisdom which is love—till I become Thy fit companion in that land of bliss? -William C. Bryant.

PREDICTS CHURCH EXTINCTION.

"I venture to say that not one of the churches now ex isting will survive 200 years," said Rev. Thomas Dixon, Jr., during a sermon recently delivered in the Academy of Music in New York City on "The Larger Church Life." He continued:

"Persons who profess to be religious have asked me if rather be in hell with him than in heaven with some of is the every follower thinks that God belongs to theirs. It is a gotten always that creed is in most cases a question of hherited ideas.

"The organized church is rapidly disappearing. has been a human organism, invented by man's genius purely to further the interests of religion. It must change with the developments of man. It must reorganize or perish, and the churches that are not reor

ganized are perishing rapidly."
To a poetic mind the above suggests the following

They see it! Ah, they see it! Tis not the fall of Rome But the crumbling and the tumbling of orthodoxy's to be observed at regular periods and attended with fordome;

And the dogmas and the hogmas and the creeds and Are now sinking, and the thinking, free and higher

"A creator that is greater" is "The Larger Church Life"

scheme.

is now shaking unto breaking every pillar, wall and post If the minions of opinions; of the theories of the creeds: If the preachers, and the teachers of the mode of count-

Thus revealing to the feeling and the vision of the blind Deluded people, that a steeple points to heaven-in their DR. T. WILKINS.

A SERIES OF COINCIDENCES.

The sixty-second double wedding anniversary was re-McCormick, twins. Each couple has had seven sons and lays of each other, and the last children also being of al- phic God, of a personal Devil, of a flat earth with a can- him for six thousand years—to arbitrarily class all things most exactly the same age.—Medical Journal. opy above it, with heaven upon the roof, and the super- as "Good and Evil," and arrange them under those two most exactly the same age.—Medical Journal.

Spiritualism an Independent Philosophy.

WHAT SPIRITUALISM STANDS FOR-SHOULD RELY UPON ITS MERITS AND PURITY-NOT UPON BORROWED AFFECTION.

To the Editor:-Being favorably inclined to the docpressibility, and exposition, by spirits, of nature and its trine of Spiritualism, and having observed in the columns turics, of your valuable paper a considerable discussion by matter how we differ as to materialization in personality, various of your correspondents regarding the character adaptation of principles made known by them, is the rule it should bear, I venture to offer a few suggestions upon

The discovery made during the last fifty years concernof force—as in applied mechanics is the reverse action of ing intercourse between the living and the so-called dead is quite liable to have a material influence upon the views and opinions of mankind respecting a future state, and upon human conduct in this life. I am unable to see how it can possibly result otherwise. If the contention of the opponents of Spiritualism, in their denial of spirit return, could successfully maintain that there was no proof occur, they would necessarily triumph in the controversy, as every intelligent Spiritualist will concede at once that phenomena of that character must be supported by cogent and convincing proof before it is given credence, and intercourse between the spirits of the departed and their earth friends in millions of instances has taken place and is now taking place all over the country is an absolute verity; and evidence of the fact does not depend upon the ignorant and credulous for its support, but it is testified to by the learned and scientific-by those whose social position and attainments are such that they would be cordially welcomed to membership in the wealthy and fashionable churches of the land. And a denial that spirit cesses of which science is now beginning to catch glimpses soul exists after its dissolution with the body, for if it is led to the inauguration of religious worship, and exit who can have the assurance to say that it is impossible for it to find means and conditions by which it may communicate with a soul still connected with the body? would be no more strange or apparently abnormal than a great many things which are constantly occurring under our immediate observation. The belief in the immortalmajority of mankind whose thinking faculties were sufficiently developed to reason upon the subject.

All nations have manifested such belief, unless we excult to conclude what their belief upon the subject was. Nor is it astonishing that they should have been uncertain in regard to their final destiny. Their God was so fickle and capricious that it was very difficult to know what disposition he would make of them. In his moments of generosity he was full of kind assurances, but in his "wrath" pronounced violent maledictions against them. And some of the Christian sects contend that after death the soul sleeps until the general resurrection day, "when the Son of Man shall come to judge the world." It is claimed that He will then awaken all who sleep, both the "righteous" and the "wicked"—awaken the latter, we conclude, in order to turn them "into everlasting fire prepared for the Devil and his angels." That class would doubtless, if consulted upon the subject choose to remain dead-prefer that to the privilege of spending eternity in hell.

The belief in immortality, however general it might be entertained, would not be conclusive of the fact; yet a consensus of opinion upon a subject arrived at from innate consciousness of its truth would be cogent evidence that it was true. And the spiritual phenomena to which we refer will tend very strongly to confirm the belief of mankind in the immortality of the soul. And when it is once established in the human mind that what is termed death is but a transition to another condition of conscious life, the old doctrine that immortality is secured by faith only, that it is a gift through grace to those who believe in Jesus Christ, will be superseded and the more rational view endorsed that it is inherent in man and consistent with the laws governing the material world. Mankind will then appreciate the importance of those laws, icir nature and character, and properly conclude that their happiness depends upon an observance of the requirement of those laws. When they learn what their every day life teaches, they will have no need for church creeds or dogmas or theological mysticism, but will ascertain that good actions, upright conduct and a strict observance of those duties imposed upon them as social beings will be substantially all that concerns them. In any event the old notions entertained by theologians regarding original sin, vicarious atonement and a thousand other conceptions must be given up. They cannot withstand the light and knowledge which is being disseminated through scientific investigation. The trend of modern thought is on a diverging line leading to inimical conclusions. They are fast becoming effete and ere long can only be seen by a long retrospective view. They can no more withstand the light of reason than the summer dew withstand the heat of the great orb of day.

It requires no great extent of logic to prove how theology and church government had their origin. The human race, after the lapse of ages, had so far advanced as to be able to reason upon the most simple matters. And when intelligence first began to dawn upon their minds they were like the blind brought to partial sight and enabled to see dimly objects about them: their imperfect reason was a source of embarrassment. They could not comprehend nature and were excited to frenzy at every Moses Montesfore went to hell. I replied that I would unusual manifestation of its forces. When tornadoes came, lightning flashed fiercely, thunders rolled deep and the and men whom I knew. The trouble with creeds threatening, an eclipse of the sun or moon occurred, or the earth quaked from internal convulsion, they were terror-stricken, and they knew no cause to which to ascribe the strange phenomena unless it were that some Monster Moloch held sway over the earth, sun, stars and the elements and had suddenly become enraged at their conduct and determined upon their destruction. They realized their helpless condition, could offer no resistance against the terrific being of their fancy, and knew no way to extricate themselves from the imminent danger which beset them except an attempt to appease the "divine wrath" by cringing supplication and the offer of sacrifice.

Thus began the so-called religious worship. In the course of time the pious rites so instituted began mality and display. When that came about, the more eccomplished and intelligent members of the tribe took the lead. Pride and vanity then began to display themselves and a degree of social pleasure become mingled with the exercises; and eventually, special persons were chosen to officiate in conducting them. Thus was established the priesthood and the grand church hierarchy. Instead of "Liar and hell-fire" of the ancient saintly This innocent expedient resorted to in a time of extreme affright and paroxysm of alarm by a crude and savage peo-The what wonder that the thunder of the spiritualistic ple, as a means to placate the supposed rage of an imaginary deity, and its legitimate outgrowth plunged the world into a wild chimera regarding the creation of the universe, the origin of the race, the form and arrangement of the planets and their relations to each other, and entailed upon mankind an extent of error, bigotry, superstition and intolerance that will require ages yet to cradicate. Could those primitive people in the outset have been shown the cause of the phenomena which so excited their apprehensions, been informed regarding the forces of matter, and had their minds, feeble as they were, directed and trained to an investigation of nature in all its constituent parts and various ramifications, been inently celebrated in a small town in Indiana of Moses and structed regarding the regularity and uniformity of its saac Marty, twins, who married Tabitha and Lavina laws, as to the necessity and importance of yielding obedience thereto and learned the great lesson which its system ive daughters, the first children being born within a few unfolds we should never have heard of an anthropormor-

structure supported by pillars resting upon the ground; of a garden of Eden where God placed "man and woman" after having manufactured them out of dust, and where God himself "walked in the tool of the day," nor of "the fall of man," the general deluge, Noah's Ark, of Jonah being swallowed by a fish, of Joshua comanding the sun and moon to stand still and "they obeyed," nor of the other shilly-shally preached for the last nineteen cen-

That we are correct in our inductions regarding the origin of religion, we have only to trace its history. In dothe objective demonstration of spirit teaching in the of organization its supporters should adopt and the name ing so we will find down to a comparatively recent period its votaries filled with superstitious terror, zealously hereafter, would be valueless if it did not conduce to hapmaintaining a belief in miracles, works of the Devil and piness; and man is enabled to make it contribute to that witchcraft; and to this day claiming that providence sus- end only by a strict observance of those laws to which he pends the laws governing the physical world and specially owes an allegiance that he has no power to abjure. And intervenes in the ordinary affairs of men. Away down a study upon his part of their requirements in all their into the Christian era it was claimed that an eclipse of the various phases is more practical and beneficial by far than sun or moon was an evidence of God's wrath against un- attempting to pry into mysteries which are beyond hubelievers, and that comets were fire-balls flung from the man ken to fathom. right hand of an angry God to scare a wicked world. In 1556 Charles Fifth, Emperor of Germany, abdicated his which are within the range of man's understanding and imof any such occurrence, or that it was impossible for it to throne and took refuge in a monastery on account of his mediately concern his felicity. It should teach him to fear of a certain comet which appeared at that time, Cranmer, a great apostle of Christianity, in 1532, referring to comets, said: "What strange things these tokens do signify to come hereafter, God knoweth, for they do tions. It is capable of accomplishing for mankind eternwould not then be entitled to credit if conclusively shown not lightly appear, but against some great matter. And to be in contravention with the laws of nature. But that in 1580, under the reign of Queen Elizabeth, was set forth by church authority an order of prayer to avert God's wrath from the people, threatened by a, then, late earthquake, to be used in all the parish churches; and as late as 1680, comets were announced upon high authority in the Scottish church to be "prodigies of great judgment on these lands for our sins, for never was the Lord more provoked by a people." These references and a thousand others which could be

furnished, show conclusively that at the period referred manifestation is possible is virtually a denial that the to the religious world was still under the same scare which immortal and continues a living entity after it takes its the adoption of regulations which ripened into a church hierarchy. A determined policy seems to have been settled upon to keep the masses of the people in abject ignorance regarding the laws of creation and of the mate-Such an idea might shock the mind of a bigot, but it rial universe, evidently for the purpose of maintaining the fright which affected the primitive races. Every influence conceivable was resorted to by the supporters of theological dogmas to discourage scientific investigations ity of the soul seems to have been entertained by the great | and decry their results; and the greatest persistency was exhibited upon their part, to keep the earth flat; to maintain that the sun, in some mysterious way went around behind a ridge of mountains in the West at night and recept the Jews. The Jews were so peculiar that it is diffi- appeared in the morning; to uphold the six-days-creation account of the manufacture of the earth, "sun, moon and stars, and every living thing," and all the legendary stuff contained in the books ascribed to Moses, borrowed or stolen by the Jews while in their Babylonian captivity. A belief in the truth of these theories was innocent so long as theologians supposed them to be true, but when informed of their fallacy, and it was demonstrated to them that they were mere fiction, and they from motives of policy undertook to force mankind to believe them, and cruelly persecuted those who exposed the error, it became corrupt and vicious. The church can never atone for the flagrant wrong and outrage it inflicted upon Bruno, Copernicus and Galileo, whose names will be greatly cherished long after church piety and discipline are surrendered up to the jocular as fit subjects only for raillery and jest. Nor has it ever attempted to atone for its manifold crimes against humanity, though it did when it saw that it could not inaintain its dogmas against the overwhelming weight of proof of their unsoundness, struggle desperately to secure a compromise by a conventional adoption of them as true. But science, thanks to its advocates, insisted "upon hewing to the line, let the

chips falls where they might," And to-day theology occupies the humiliating posture of having no foundation for its support. Its revealed book is proved to be wholly unreliable, and to have no higher authenticity than the Vedas or Zend-Avesta. Spiritualism upon the contrary is based upon scientific facts. It holds to the Darwinian theory concerning the descent of man, believes in evolution, eternal progression, and that knowledge is essential to happiness. It has nothing in common with Bible theology, and regards the book itself in the main as legendary. There are phenomena in both the Old and the New Testament which go far to support the claims of Spiritualism, and a great many wholesome moral sentiments expressed in the latter which Spiritualists indorse, but they cannot agree that the narrations which it contains are true, or assent to the doctrines its advocates claim it teaches. They cannot accredit the account given regarding the miraculous conception of Jesus Christ, nor of the circumstances claimed to have attended his birth and death, nor of the resurrection of his body. Nor that he died to atone for the sins of the world. The story is too plainly mythological to be received as literally true, and must be classed as folk-lore. It is too much in line with the tales told regarding Christhna, Buddha, Prometheus and the many

pseudo Gods of the Pagan age. It must be remembered that at the time of the alleged occurrences concerning Christ's trial, conviction and execution the civil affairs of the Roman Government under which they are claimed to have taken place were as regularly and orderly conducted as those of many of the enlightened governments of to-day, and that so important a proceeding could not have been had without a record of it being made. It is the duty of Spiritualists to repudiate all such vagaries, and to reject all forms and names under which religious worship has been carried on The greater portion of its ceremonies are of Pagan origin. If the Christian church were to cast off the old rubbish she has been accumulating for centuries, look to the future instead of the past, graciously accept new truths as unfolded, and dispense with form and show and substitute in their place integrity and manhood she would advance to a higher plane of thought and purity and become more worthy of example and imitation. But her attitude is too arrogant at this time to afford any hope to Spiritualists to gain her favor or to receive her respect. She is joined to her idols and will continue to sneer at the possibility of spirit communication until her name is written

upon the mortuary tables of dead religions. The aim of Spiritualism is to encourage scientific in vestigation, to ascertain truth from reliable data, and to learn from the great book of nature its sublime teachings Science has too long been kept, in the background, out of deference to thelogical sentiment and dogma. The influence exercised by dogmatic churchmen, assuming to hold the keys of heaven and hell and a monopoly on salvation and damnation, was sufficiently potent to obstruct its advancement for at least fifteen centuries. But the time has come when rationalism will take the lead and bigotry and arrogance be relegated to the background. The old wornout figment toncerning man's creation out of dust by the hands of the Almighty has to be discarded and the unavoidable conclusion accepted that he is the child of nature, evolved from a life germ vitalized by natural forces and processes. There may be, beyond what we are able to discover, an intelligent organism who supplies these forces, devises these processes, and directs and governs all things. But as to that we can only conjecture. How can puny man in his present condition appreciate endless space, infinite power and eternal dura tion? He may after thoroughly investigating nature ascertain by a system of inductive reasoning some idea of the attributes of the great author of the boundless universe—may be able in that way "to reason from nature up to nature's God." And if he fail in his attempt "God to scan" he will probably gain a knowledge of himself. But to undertake as the theological world did, to define God, attach to him a personality and local habitation, invent for him a rival in authority as Osiris had in Typhon, Ormuzd in Ahriman and Jupiter in Pluto-a rival of such potency that he has been unable to dislodge

heads, the good as emanating from "God," and the evil as being "the works of the Devil," would confine the exereise of reason within a very narrow scope, and investiga-tion to a restricted field of operation. The desire of in-quiry would be stifled, the reasoning faculties dwarfed and the mind atrophied. Earth life may only be preparatory to spiritual life, but it does not follow that indulging in vague speculation concerning the nature of Deity is the proper mode to make preparation for the future existence. It would by far be a more suitable way to consider how to secure the greatest benefits which life affords-substantial happiness. Life, either here or

Spiritualism should be a school to teach those things

know himself, to realize his dependence upon the physical, organic and moral laws of the universe and to appreciate the importance of his complying with their exacal benefit. It can be employed so as to develop the noblest nature of man, enable him to realize the greatest blessings earth life affords and prepare him to enter at its termination an advanced degree in the spiritual realms. The attainment of so grand a fruition is within the reach of every one and may be secured by adhering to that firm self-denial, by the exercise of those virtues, the performance of the just and righteous acts and the maintenance of the upright and the exemplary conduct which true Spiritualism inculcates. It manifests through its phenomena unmistakable proof of the continuity of life, verifies by analysis its consistency with the economy of nature and confirms it by innate consciousness and reason. It presents to the world a subject which more vitally concerns the welfare of the human race than all others combined—one so worthy of serious thought and consideration, so full of hope and promise, and of such grandeur and sublimity that an attempt to clothe it with formality or to provide for it a ceremony or ritual would be regarded by the wiser and more devoted of its adherents as vain, frívolous and meretricious. An appropriate name, a general organization and simple regime is all it needs. It will stand firmer upon its intrinsic merits and purity than upon borrowed affectation.

THE SWEETEST LITTLE GIRL. Said one little girl to another little girl As proudly as could be, "I'll tell you something very nice That my papa told me: He said I was the sweetest girl

That ever there could be! Said the other little girl to that one little girl,

"Why, now-how can you be? For that is just the very same thing That my papa told me!" (And neither was as sweet as my little girl, As anyone could see!)

> A SECRET. Sunk deep in a sea. A sea of the dead Lies a book, that shall be Never opened or read. Its sibylline pages A secret inclose— The flower of the Ages, A rose, a red rose. That sea of the dead Is my soul; and the book Is my heart; and the red Rose, the love you forsook.

THE SONG OF THE CITY. The Song of the City beats and beats, Like the dash of waves on a rockbound shore; And I wonder much as it throbs and greets The sad, the lone, the tired, heart sore.

With its ceaseless din of mart and street, Its ceaseless clang of iron-bound wheels; With its ceaseless tramp of hurrying feet And its strange, intoned appeals,

If it brings one thought of the far-off hills, Of wildwood dwells and violets sweet; Of grass-fringed meads and laughing rills, Of tasseled boughs and new-leaved wheat.

Of rest from toil, surcease from pain; Relief from care, and grief, and need; From hate and wrong, from strife and gain From loss and wreck, temptation, greed! The song is never a moment still-

It fills the hours of night and day-And the heart grows hard and stern and chill For lack of silence wherein to pray. And the spires rise up from the churches tall, And the bells ring out in a tender strain;

But loud is the city's song o'er all, And over and over the weird refrain Of hearts that beat and hearts that break; Of those who sow but will not reap, Of shame and sin, of souls that wake,

Yet crushed and darkened fall asleep. O, the Song of the City-on and on, Ceaseless it sounds and it will not flee; Life's page is strangely writ upon-Men go, men come, 'tis God's decree.

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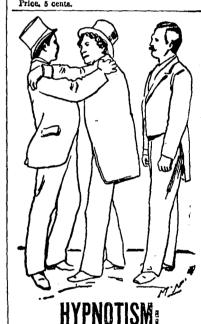
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SATURDAY, JUNE 19, 1897

PRACTICAL TEACHINGS.

In the Sunday-School Lessons, of date May 9, 1897, page 23, we find the pernicious teaching which wrecks the youth who are educated in those schools, in words following:

"Salvation is only possible through faith."

It is not good works, noble lives, or worthy examples which fit us for immortality; but all is contingent on the belief that Jesus was the physical son of Aimighty God; that he was born of a virgin mother, died on a cross, rose from the dead in his material body, and that he ascended to heaven, and took his sent at the right hand of his Father as judge of the dead. Raised in Christian lands, and not fully believing the impossible doctrine taught him, the vicis doomed to everlasting woe. No difference how vile if he repents before death and is forgiven, an eternity of happiness awaits him.

The Progressive Thinker insists, at the risk of being called "radical," that while such a creed is openly taught to youth crime will abound, and it will increase in magnitude the more carnestly the dampable falsehood is believed. Write over the doorway of every school-room that amended text, from Proverbs 11:21, "Though the wicked join hand in hand they shall not go unpunished." then the murderer explating his guilt on the gallows will not boast that he is one of the ransomed, and will soon have an exalted seat at the right hand of Jesus.

ANOTHER VISITATION OF PROVI-DENCE.

The burning of the Charity Bazar in Paris, and the sacrifice of two hundred lives the preachers said was a visitation of Divine Providence, because of the sins of the city. How strange that God punishes the good for the sins of oth- by fire. With it were burned two thou- Pa., had Rev. Dr. McAllister, editor of ers. But it seems to be a way he has. Here is a case in point from a press telegram:

"Pisa, Italy, May 30.-During a special service at the cathedral yesterday upon the occasion of the unveiling of an image of the virgin, a candle fell, setting fire to the building, causing a panic among the many persons present. During the rush for the doors seven persons killed and seventeen wounded, three of them seriously. The fire was immediately extinguished. The damage was slight. The cathedral was closed and the ceremonies were suspended. Great grief prevails in the

RELIGION A CLOAK FOR CRIMES. A telegram from Adrian, Mich., says the arrest of a quintet of supposedly respectable young men on charges of being implicated in a systematic series of burglaries has created a great sensation there. The prisoners are John Mc-Eldowney, aged 19; William Reese, 18; Thomas Price, 20; Zach McEldowney, 17, and Miland Ellis, 20. Three of these are on the books of the local Young Men's Christian Association, the other two being frequenters thereof. The association rooms seem to have been their headquarters, and the gymnasium lockers were used to store much of their plunder. Their habit has been to reach the roof through the scuttle and effect enfrance to contiguous places of business through the skylights. Suspicion first fell on John McEldowney, and he gave away his accomplices. Young Ellis was arrested at Kalamazoo and

young McEldowney at Milan. They are said to have raided six stores. AN ENDLESS CHAIN.

We have all made mirth of the farmer whose whole life was spent in buying land, to raise corn, to feed hogs, to get money to buy more land, to raise more corn, to fatten more swine, to get more money; and thus on from year to year in an endless round. Is not the life of the preacher a somewhat parallel one? Does he not labor in a similar circle, preaching an eternal hell in which he does not believe, to frighten sinners and convert them to his pretended belief, that they may join his church, to confor his support, that he may frighten other sinners and convert them to his belief, that they may may join his church and contribute more money, that he may preach more bell and so on in a continuous circle, through a useless life? That is the way it appears to this progressive thinker.

ORTHODOXY MUST UNBEND.

We notice that the clergy of New York City, says the Topeka, Kan., Mail, are shocked at the small per cent of the people of that city who are church-going people, and they are wondering what has caused the decrease in percentage of church people. Our idea of the situation is, the churches do not keep up with the times. If a minister branches off in a path which is less dismal and more acceptable to his parish-ioners he is usually churched or disciplined for it. We may be wrong about it but we believe orthodoxy must unbend itself if it catches the rising gen-

FOLK-LORE AND SPIRITUALISM. The folk-lore of all peoples unite in the belief of spooks or ghosts. It is not

a modern thought merely, but it has been common to every age, to savage tribes, and to the most cultured of the race. Go to any family and gain its confidence, and it has one or more supernatural occurrences to relate-experiences among its own members, perhaps common to all of them. Even if looked upon as hallucinations, as they are by many, these same persons feel the hair rising on end when brought in contact with them. The fact that many of these incidents are frauds, and that whole cities have been deceived by their antics, a la Cocklane ghost, in London, in 1762, does not prove there

are no genuine ghosts, any more than does a counterfeit coin prove there are no real ones.

The universality of belief in disembodied spirits appearing under favorable conditions suggests that there must have been something outside of the common to give rise to such belief. If Bible authority is of any value witcheraft must have existed in some form to call forth the law: "Thou shalt not suffer a witch to live." Primitively the word witch seems to have been syn onymous with prophet, soothsaver, wiz ard; and as these derived their knowledge from spirits, so did the witch. But spirits of both good and bad influenced

all of these, as we have abundant alleged authority.
The last half century has unquestionably revolutionized public opinion, so far as civilized races are concerned, in regard to the character of spirits. Once they were supposed to be inspired by an all-powerful Devil, whose agents they were. As his infernal majesty has been mostly retired, as also the kingdom over which he is said to have presided, so a new theory relating to spirits has been projected which seems more consonant to natural law. They are now viewed as survivals of our dead, inhabiting ethereal bodies, invisible to mortal ken save with special surroundings. They are both evil and good, carrying into the new life the characteristics which governed them in their natal state, but endowed with ability to rise to higher and still higher

gradations until they attain the coveted

goal of perfection.

If the so-called dead do survive in bodies peculiarly their own, and retain a conscious knowledge of earthly events, and of loved ones yet dwelling in the flesh, it would seem but natural they should desire to communicate with them as we desire to hold intercourse with the spirits of the departed. A sen sible philosophy would insist that as they took their individuality with them, and their intellectuality as well, the would employ these in devising some method to communicate with their kin other than by merely making their presence known. No device would appear more easy to be carried into execution than the simple raps, just as dots and lines made up the alphabet of the Morse telegraph, before the system was per feeted as now. Accustomed for a tim to these crude methods, new devices were called into service by spirits, until gaining control of the nervous system. arms were manipulated, brain was influenced, writings and paintings were made, and even forms were material ized. How much of these phenomena are genuine, and how much false we leave with each reader to determine for himself. The point we had in view was to establish the fact that the folk-lore of all countries and times is in strict harmony with the teachings of Spiritualism, as now embraced by numberless millions of people, entertaining every variety of religious faith, and scat-

LESSONS FROM CALAMITIES.

tered over the entire globe.

On December 8, 1863, the great cathedral at Santiago, Chili, was destroyed in National convention at Beaver Falls, sand persons, mostly women, twowas the grandest holocaust of any age or country, and it occurred in the midst of divine service. The clergy ever labor to draw lessons in the interest of their creed from calamities. Their ambition is to show the instability of life, so they turn these heart-rending accounts to practical use, as they did the recent ourning of the Charity Bazar in Paris Never was a theater burned and life lost without making the event a subject for declamation against the over whelming sin of attending upon places of amusement. They have a lesson rom the alleged founder of their faith to do so. When told that the tower of Siloam had fallen and killed eighteen persons, he said, "Unless ye repent ye shall all likewise perish," as if repentance would save from such catastrophies, and that they occurred for lack of such repentance. The conclusion follows: When fires burn cathedrals, churches and charity bazars, unless you repent and avoid such places, you shall also perish and in like manner. Fear, cowardly fear, is the impelling motive for goodness, as inculcated by the great Teacher, and is still practiced by his priestly representatives, and it is on that base emotion of the human soul the church was built and is still maintained.

AN OPTICAL ILLUSION.

A mirage, showing two armies engaged in battle, was seen by a policeman on duty, and corroborated by others, at Duluth, Minn., on the morning of the 1st instant. They had several pieces of artillery which were brought into service. Now look out for a revival of bugaboo predictions of the end of all things.

A mirage is an optical illusion by which images of distant objects are seen inverted and reflected in the sky The phenomenon is very common in desert regions, often deceiving the travcler to whom at the time they seem true to life. This at Duluth may have been the reflection of a battle scene in Cuba else with the Indians on the western But superstition will revel in the illusion as if it was a collision among spirits in the ethereal world. It was such occurrences, by which prophets and priests, ignorant of the cause, played such important roles in what is now known as prophecy.

HA, HA, HA!

The New York Sun of the 30th ult. has this important information:

"The amazing proposal recently made in sober earnest by the Scotch Sabbath Alliance is that cows be made to keep the Sabbath. The idea is that by docking the animal one feed in a week she would be able to dispense with the necessity of Sunday milking. By way of reinforcing the suggestion it is declared. in a report, that the experiment has been tried by a Christian employer of labor with beneficial results."

What a glorious boon it would be if God would stop the planets in their movements, and restrain all the processes of nature-in short carry into practice himself what it is alleged he requires of mortals.

CAMP-MEETINGS.

The following is a list of the Spirit unlist camp-meetings, with location, date, and the name of those to whom application must be made for particu-

Gilbert Lake, Minn.

A new camp will be established August 1 to 16 inclusive at Brainerd Minn., at J. W. Holmes' summer resort on Gilbert Lake. For particulars address Emma L. Holmes, Box. 1745, Brainerd, Minn.

Indiana Association. Holds its seventh annual camp-meeting at Chesterfield, Ind., July 22 to Au-

gust 5, inclusive. For particulars address F. J. Macomber, Anderson, Ind. Lake Brady, Ohio. Holds its sixth annual camp-meeting, June 27 to August 20, inclusive. For

particulars address Chas Thomas, 2762 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, via Kent, O. Maple Dell Park, Ohio.

This camp-meeting will be held at above park, Mantua Station, Ohio, July 18 to August 22, inclusive. Address Cor. Sec'y. N. S. & R. A., Mantua Station, O., Box 45.

M. V. S. A., Clinton, Iowa. The Mississippi Valley Spiritualists' Association holds its fifteenth annual camp-meeting at Mt. Pleasant Park Clinton: Iowa, August 1 to 29, inclusive For particulars address Martin H. Mc Grath, Sec'y., Fulton, Ill.

Northwestern Association. Of St. Paul and Minneapolis, at Merriam Park Transfer, June 20 to July 25, inclusive. For particulars address Jas F. Raymond, Minneapolis, Minn., or Dr. S. N. Aspinwall, Minneapolis, Minn. Onset, Mass.

The twenty-first annual camp-meet ing will be held at Onset Bay. Mass. July 4 to July 30. For information address H. D. Gifford, Onset, Mass.

Vicksburg, Mich.

The fourteenth annual camp-meeting will be held at above place August 6 to August 29. For information write to Jeanette Fraser, Vicksburg, Kalamazoo County, Mich.

Sylvan Beach, New York. A camp-meeting has been organized to be held at Sylvan Beach, Oneida county, N. Y., from July 25 to August 8. For circulars and particulars; address H. C. Sessions, Cortland, N. Y.

Grand Ledge Camp, Mich. I wish to beg space in your paper to nnounce that the Grand Ledge Camp, Grand Ledge, Mich., is alive and hustling, and that bulletins will be ready for distribution by the time this appears. They will announce a first-class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Ledge, Mich., for bulletins. Illinois Camp and Summer Re-

sort Association. This Spiritualist camp will be held at Peorla Fair and Driving Park, Peorla, Ill., commencing July 15 and ending September 1. For particulars address the secretary, Dr. C. T. H. Benton, 312 Fayette street, Peorla, III.

Devil's Lake. Mich.

Devil's Lake Spiritualists' Camp Asso ciation will open July 11, and close July 25. For full particulars and circulars address the secretary, Delphia P. Hughes, Wheatland, Mich.

Associations wishing to be numbered in this list of camp-meetings for the season of 1897, should send in their dates at once.

NEW FORM OF HERESY.

The Reformed Presbyterian church, "Christian Statesman," on trial a thirds of the entire congregation. It last advices, for heresy. The association had determined this is a Godless country, and directed its members not o vote until Almighty God was recognized as the source of all authority in rivil governments; that Jesus Christ is the king of nations, and the Bible is the supreme law of the land. It seems Dr. McAllister so far forgot his duty in the premises as to write and publish editoials advising the members of the church to vote at certain elections. For this, in the estimation of a portion of his church, he ought to be damned.

AND STILL THEY COME.

It is now said an ancient papyrus, containing a collection of the sayings of Jesus Christ, has just been dug up in Egypt. An exchange inquires: "Who put the papyrus there to facilitate its discovery?' These "finds" are getting so common the secular press begin to understand the sources of their crea tion. The whole church literature is believed by many able scholars to have been brought out from time to time, as priestly needs required, to accomplish their nefarious ends, as is this the latest of them.

DIVINE DISPLEASURE.

The Episcopal church in Savannah Ga., which was founded by Rev. John Wesley, the founder of Methodism before he left the Episcopal church, and wherein he opposed the American Revolution, was burned by fire on the 29th ult. As all such events are ascribed directly to the interposition of God, by the preachers, it is reasonable to conclude the structure, for some unknown cause, had fallen under divine displeas-

A STRAW.

It is said "Straws tell which way the wind blows." Is this a specimen? "Of 388 seniors at Harvard college who have thus far replied to the questions in the class secretary's circular, 102 say they intend to study law and thirty-five medicine or surgery, but not one theology. Fifty-two will teach and sixty-four will engage in business. About 100 members of the class are yet

A YEAR OF DISTRESS.

to be heard from."

The Congregationalist Home Missionary Society was lately in annual session at Saratoga. Rev. J. B. Clark, of New York, preached a discourse entitled "A Year of Distress." He showed the revenue of the society had fallen off \$117,000 the last year, and that its debi was \$157,500. Verily, a little more hell must be infused into sermons, else church organizations will go down.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fall to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmos phere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

THE MORAL CRISIS.

The Prevailing Epidemic of SACRED CAUSE OF SPIRITUALISM immorality.

ITS DEADLY WORK—ITS MANIFES-TATIONS-SPIRITUALISM IS IN-VOLVED-WHAT WILL THE END | moral destruction. BE? WHAT DOES HUMANITY SPIRITUALISTS HAVE A DUTY ality die from the public conscience TO DO.

That an epidemic of immorality is extending throughout society at the present time, is recognized by every close observer of the moral signs of the times. On every hand and in all fields and departments of society life and action, the dark and damning evidence exists and cannot be gainsaid or contradicted. In politics, religion, business-in worldy affairs and in the sacred field

of religion and spiritual effort, this mountain devil of immorality runs rampant—bold, brazen, unshamed. When confronted by an outraged public, the cool response of the guilty is: "WHAT ARE YOU GOING TO DO ABOUT IT?"

There are signs of a revulsion-an upheaval-a revolution against the continuance of this immoral regime. Matters of the sort have been carried with such high hand that the moral sense of mankind is shocked; and, startled out of their sleep of indifference, people are awakening to study the dire results and determine the cure of the disease that is undermining and threatening the destruction of government and society. Talk of anarchy-there is no anarchy, nor breeder of anarchy, so bad as that anarchy which comes under the guise of law-law enacted to legalize robbery of the people; and the twin brother thereto, the legal decisions of Judges who interpret law in such way as to contravene the rights of the people. There is matter for congratulation that General Butterworth sounded timely and eloquent words of warning, at the Memorial services in Philadel-

well says:
The services were in memory of the dead, but general Butterworth devoted himself, and very properly, to the duties of the living, and to the necessity for calling a half upon corruption in politics which "is taking our country to the Devil faster than ten armies led by Lee and Longstreet could possibly do." General Butterworth traced the departure of the people from the lines laid down by the fathers who "provided for intelligence to know what to do and religious sanction to compel the doing of that which is right." He defended the relations of each citizen to the government. "It is strong in his intelligence and honesty. It is weak in his ignorance and dishonesty. The citizen writes the law from his hearthstone." The predictions made by the philoso thers and statesmen of the old world that the people of this country would show in the end that they cannot gov ern theinselves. General Buttervorth feared, were dangerously near verifica-

tion. In his significant words: "The tepublic is in more danger today than when Fort Sumter was fired upon. There are influences that are making forill. We have plenty of education, but education unless leavened with morality simply fits the man to be an expertscoundrel."Our country is in danger because corruption in our politics is as common as elections, and corruption in our municipal and State Legislatures is as common as luncheon at noon. In almost every municipal and State Legislaturethere is an organized banditti that demands tribute and sells legislation."

This is strong language, but is it not true? Are proofs wanting of the decay of political morality? Turn to the highest legislative body in this country, the one of all others where political virtue and honesty are looked for, and witness United States Senators trading in sugar schedules! Turn to the Legislature of this State, for instance, and witness the operation of voting gas bills up and Witness the same members down! peculating in street railrond stocks and driven here and there at the command of Yerkes! Witness Common Councils of all the large cities of the country, and many of the smaller ones, openly selling franchises for boodle and controlling in some cases the very franchises in which they are corruptly dealing!

The existence of this political corruption no man can question. This State is otten with it, but this State is no worse than other States, and It is every year growing worse and worse. It is bringing the country to the danger line. Crime, political and otherwise, is rapidly increasing, but instead of emphasizing the punishment of crime by imposing its penalties with added swiftness and severity a wave of morbid sentimentality is sweeping over the country. manifesting itself in sympathy for criminals, in the condoning of offenses, in granting the widest latitude to violations of public law and private rights, in the non-enforcement of statutes and ordinances and in taking away the disagreeable features of punishment when punishment is imposed.

Take an extreme case. Suppose that a legislative boodler is caught. He has political influence to shield him, and, if that is not strong enough, he has the immense advantage of the law's de-lays and technicalities. If he happens to be sent to the penitentiary, then confinement is stripped of most of its inconveniences, even to the extent of not encasing the scoundrel in stripes. If he professes to be penitent he is let out on parole, and if he boodles no more be cause he has no more chances then his sentence comes to an end and the farce Is over.

It is needless to dwell upon the existing condition. No one will deny that our legislators are corrupted by corporate wealth and that our people are misled by demngogues. It is more to the point what is to be done to stop this political decay. The least that can be done is to sound the alarm as General Butterworth has done and to sound it in the same bold manner he has used. The General is right when he says:

"The influences are ripe and ripening to destroy our government unless we turn aside from the way we have been going and adhere to principles rather than to party. There are too many men who would scorn dishonesty in private affairs who encourage it in politics. Half the world is going to the Devil be cause no one will shout out loud. The time has come if the republic is to be preserved when we will have to rebuke men out loud."

These be wise words and well spoken by General Butterworth and re-inforced by the Tribune. The terrible arraignment is all too true. The charges are undeniable—the evidence is too glaring o be set aside or overthrown.

It is sad to reflect that all this evil exists in this period of the acme of civilization-all this notwithstanding the influence of the secular and religious press, the moral and social reform so-cieties, the churches, Christianity—and Spiritualism. The darkest features of the subject are—as may be abundantly proven by a study of stated facts and occurrences that make up everyday his-tory, that the acknowledged religious this office.

element-the churches-are not exempt from the prevailing epidemic of demor-alization; and, darkest and saddest of

-upon which depends the future of Humanity with all its hopes and fears -is involved to an extent that, if the virus be not checked and eliminated, will leaven it with the leaven of utter

Suffer this evil to spread unchecked, AND RIGHT DEMAND? - TRUE look on in supine indifference, let morand there remain only death and the putrified stench of decay-fit only to be fed to the fires of that Gehenna which surely awaits every society devoid of true moral and spiritual life.

False to morality, they are false to humanity—and worthy the sentence of death set upon them.

Now, in view of these things, what

be thought of the unspeakable shall creatures that practise fraud, deception, immorality, under the guise of the sacred name of mediumship-and who for paltry pelf "Steal the livery of Heaven to serve the Devil in." Plainly Spiritualists have a duty to

do-a duty that may not be avoided or shirked without moral delinquency. As citizens, interested in the welfare of their country, it is their duty to act in all the ways that lie within their purview of citizenship, to discountenance and discourage immorality in legislation, in government, and in all things that concern the general welfare of so-

cietv. As Spiritualists they have a special duty which they owe to their individual selves and to the Cause. The good of the Cause demands that the practice of fraud, deception, base trickery-immor-ality be utterly and thoroughly squelched, extirpated root and branch The good of the Cause demands that counterfeiting in matters of phenomena and mediumship shall not be excused ostered or tolerated by Spiritualists. Far better were it to give the counter

feiter of money free play to ply his business, than give free play to the fake medium. The immoral work of the one but touches man's pockets—the other counterfeits the most sacred phia recently. The Chicago Tribune things that belong to humanity, and robs humanity of the benefits of the reception of the knowledge of true Spiritualism.

Our Cause has many enemies, but none so hurtful as these peddlers of spiritualistic (?) "green goods" and "gold bricks," and it is a question, in view of their methods and the results of their work, whether they are not many of them, sent forth by Jesuit influences for the express purpose of destroying Spiritualism. Spiritualism cannot be destroyed-but

terrible injury to the Cause can be wrought by the knaves who practice fraud in its name. Spiritualism has no use for fraud-if t has, we will find the great mass of honest people will have no use for Spir-

J. C. UNDERHILL.

FIRST ASSOCIATION OF SPIRIT-

Hammond, Ind.

UALISTS OF PHILADELPHIA. The First Association of Spiritualists of this city closed its meeting for the season on May 30. For the past year the meetings have been held in Warner's Music Hall, located on the principal thoroughfare of the city. Having had some of the most prominent and popular speakers with us the past season, it has resulted in much success. With A. E. Tisdale, Mrs. A. M. Glading, Oscar A. Edgerly and W. J. Colville oc cupying the platform it could not well be otherwise. We secured the services of Mr. Colville for a period of five months and the audiences at the Sunday lectures as well as at the classes in spiritual science, held under the auspices of the Helping Hand, an auxiliary of the association have manifested a deep interest in his teachings. We hope to have him with us again as soon as his engagements will permit.

During February, Mrs. A. M. Glading, always a favorite with us, accomplished much good by her pleasing personality and remarkable work as a speaker and medium. Many who were attracted to our meetings through curiosity have become interested in Spiritualism and are now regular attendants. On Sunday, May 80, the services were of unusual interest. It has been our custom for many years to hold memorial services on the last Sunday in May The program consisted of addresses by Mr. Colville and the writer, followed by Mrs. Minnie Brown, the well-known medium of this city. It was indeed touching to note the many floral offerings brought by the audience as tokens of remembrance for the friends who had passed to the higher life, and as the medium voiced the messages from the arisen ones the hearers could not fall to receive the comfort and assurance which Spiritualism brings.

Mr. O. L. Smith had charge of the music for the occasion. As Mr. Colville took leave of the large and appreciative audience who had from week to week listened to his able and instructive discourses, it was moved that a vote of thanks be tendered him for his work of the past months. The audience responded by a rising vote.

A business meeting of the association was held on Sunday afternoon, June 6, to arrange for the work of the next years. Over five hundred dollars was raised for the purpose, nearly everyone present donating liberally. A friend of the association, who recently passed to spirit-life left a legacy of twenty and thirty thousand dollars, to be used for the building of a temple, to be held by the First Association of Spir itualists and its successors forever The will has been admitted to probate, and there is no doubt but that the association will receive the bequest in due

The writer owing to continued ill health, has been obliged to give up nearly all public work, though taking part in the meetings for the unbuilding of the society as far as strength would permit. Will the friends who have sent so many messages to her wishing speedy return of health, accept sincere thanks for their good wishes, as it was impossible to respond to them all personally. M. E. CADWALLADER.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest a the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

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Is No Peace!

A COMING MENTAL REVOLUTION THAT WILL SHAKE THE EARTH AS IF A MIGHTY CONFLICT OF ARMS WAS RAGING.

Armageddon is approaching. hosts from the heavenly spheres have "come, not to bring peace, but a sword"
—the sword of logic, and they will never yield the conquest until the last foe to human liberty is vanquished, the last idol broken, the last stumblingblock to progress removed, and until "the blind leaders of the blind" shall be illuminated with light from the evergreen hills of the immortal shore.

In the words of that inspired statesman, Patrick Henry, whose speeches aroused our forefathers to break the shackles that were being riveted upon them by the emissaries of King George, I ask, "Shall we acquire the means of effectual resistance by lying supinely upon our backs and hugging that delusive phantom of hope until our enemies shall have bound us hand and foot? . . . Gentlemen may cry, Peace! Peace!! but there is no peace! The next gale will bring to our ears the clash and din of resounding arms. (Logic to-day). Our brethren are already in the field. Why stand we idle? . . . Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? . know not what ethers may wish, but as for me, give me liberty or give me

death." Any man or woman who sees a wrong, and does not do all in their power to right it; who sees an error and does not try to correct it; who sees human liberty (either physical or mental) being unjustly abridged, and does not lift up their voice in protest, is a sinner before the God of Nature and high heaven.

We must not allow ourselves to be "spurned with contempt from the foot of the throne," but must throw aside the veil and expose the serpent coiled beneath it, and lo! that throne will totter and fall-its outward glitter and decorations will no longer save it. In this great conflict we must have "thoughts that breathe and words that burn''-volumes must be spoken in sen-

press of this mighty conflict of words and thoughts that is upon us. The object of Spiritualism is to revotionize the thought of the world, and to lift its people upon a higher plane beyoud the shadows of dogmas, creeds and political systems. There is but one political system, and that is-human

tences. Commonplace platitudes will

have no place on the rostrums or in the

liberty, in its broadest sense. No clairvoyant or seer has ever yet beheld the boundaries of the spiritual universe; no spirit has ever seen them. We must study the systems of the soul as we would mathematics. One by one we must solve the problems until we reach the spiritual Euclid-the ne plus ultra, if indeed there be a ne plus ultra in the scale of progression.

As we can lay no claim to an absolute "knowledge" of anything except that we shall "live, move and have our being" in a life beyond the tomb, we may well "agree to disagree," organize and move forward in a mighty phalanx presenting a formidable front to the foe. "In union there is strength;" in disunion there is disintegration.

Now we shall touch upon a more delicate subject; one that will strike nearer home. We refer to the fraud question. That there are thousands of frauds everywhere operating under the name of Spiritualism, no candid investigator can deny; and it is they who bring reproach and stigma upon our cause. Every one of them should be publicly exposed through all the Spiritual papers, as soon as thoroughly found out, that the public may be warned of them, or better yet-in addition, expose them through the Associated Press, letting it be known that the

Spiritualists. Careful investigation has proven to us that one hundred investigators have become disgusted with Spiritualism at the dark seance to every permanent convert made by them. Many go to a trumpet or materializing scance, think deception impossible and bank everything on the medium. Later, when someone tells them how it could all be done by legerdemain, they are so angry to think they have been deceived that they declare "it is all fraud," and investigate no further, nor will any argument induce them to do so. We must present the mental phenomena-the clairvoyant and trance phases. Spiritualists' societies can afford to endorse nothing else, if they wish to command public respect. We have scores of mediums in the world who can present these phases from the rostrum in such a manner that neither legerdemain, tricks or collusion can explain them. nor will anything but spirit presence.

What we want is more profound phiosophy. What draws the immense throngs to the millions of churches in our land? Is it phenomena? It is phiosophy, and very poor philosophy at This everlasting cry of that. "tests. tests!" must be stopped in the interests of our cause.

"Oh," you say, "but tests draw the crowds." Suppose they do. Is it not Suppose they do. Is it not better to have a small audience of intelligent listeners than a "crowd" of donkevs?

SPAIN AN OBJECT LESSON.

Here is an object lesson: In Spain Spiritualism is practically a religion of faith. At least we read several of the leading Spanish Spiritualistic journals and if there is any such thing in Spain as "tests," or a public medium, that fact is never mentioned, yet Spiritualism is rapidly superseding all other religions in that country. Its only authority there is the works of Allan Kardec, who left the earth-plane over twenty-nine years ago, but whose numerou books on Spiritualism are translated into all the languages of Europe. However, his central doctrine would not be acceptable to the great body of American Spiritualists. We refer to his be lief in reincarnation. But after all, this is a point which has no bearing upon our philosophy, whether it be true or not. We should not quarrel upon minor opinions

We may lie in our shackles and lister to the siren's song of "harmony" until "Arcana of Nature; or the History able to crush error, smash heathen images, or arouse the people from their the end of time; but we shall never be enslavement to the "powers of dark-ness" until we arise in our might and present a solid front to the foe; challenge the usurper, rebuke the dema gogue, and throw light on the pathway of souls in darkness.

Patrick Henry is not inactive in the life beyond; he is with us to-day, and is stirring up another revolution—a revo-lution of thought—and he will never rest-until the last image of darkness is trampled in the dust and the banners of truth are unfurled on the hills of light. ERNEST S. GREEN.

San Diego, Cal.

Mount Desert Island was thus named appearance.

WARFARE IS UPON US. MESMERIC EXPERIENCE

Peace! Peace!! But There And Some Useful Lessons Therefrom.

To the Editor:-To your readers who may be interested in the science of mes-meric or hypnotic possibility for good or for bad, I will say that every person who may undertake to put another person into a mesmeric sleep, knows, or should know, there is great danger of continuing the downward passes so long is to sink the sleeper so far below what is termed the fifth degree, that there is real danger of an impossibility of even oringing the sleeper back to a natural normal state.

Dr. Blakeman, my father, long since passed away to the higher spheres—who was not only a staunch Spiritualist, but a man of critical observation, as well also as a thorough practical mesmerist claimed there was no necessity of sinking the sleep below the fifth degree, since in that degree the subject became so clear-sighted or clairvoyant as to be able to see any place that might be desired, even thousands of miles distant! In or-der to give the reader a little of Dr. Blakeman's experience in the line of sending a mesmeric subject far away from the body, I will relate a fact. There was a young lady in the town of Butler, Wayne Co., N. Y., whom he used occasionally to mesmerize, and who was a very good subject for the phenomena. Said lady received intelligence one day, that an aunt of her's living about one hundred miles distant, was very sick. The lady feeling great anxlety concerning the condition of her aunt, requested the Doctor to put her into the mesmeric sleep, so she could go and see the sick relative above re-

ferred to.

Accordingly she was put to sleep and allowed to go. In this instance I find matter which I consider a very good test to show the solid reality of clearseeing (clairvoyance) at a long distance. When the seer first arrived at her Un-cle's house, she did not go directly into the sick chamber, but tarried a few 59 minutes in the presence of her Uncle, and noticing what appeared to be a new bookcase in the sitting-room, she went about admiring its beauty; also seeing a very nice stove in the same room, she praised it likewise. She soon found her sick aunt, who was confined to her bed, and in painful sufferings. The young lady soon became so wrought upon 95 through fear that her dear aunt was about to die, that she cried most bitterly, shedding a flood of tears, and begging the sick woman not to die!

Here follows the sure test above above referred to. It so happened that a young man who was present at Dr. Blakeman's house, had recently left the home of the clairvoyant's aunt. Hearing what the sleeper said concerning the furniture she found in the sitting room, he boldly and emphatically declared that there was neither of the two articles in the house of the seer's aunt, when he left to go West. Dr. Blakeman thinking there must be something wrong, advised the young lady to write to her uncle about the affair. She did so, and soon received an answer, stating that soon after the young man left his house, he, the aunt's husband, had purchased the bookcase and stove, and put them in the sitting room. Thus the matter was nicely settled in exoneration of mesmerism. At least it proved

so in the above noted case. There is another peculiar phase connected with Dr. Blakeman's experience in mesmerism. By agreement with the subject above spoken of, she was to settle into a state of passivity, at a certain nour of the day, and at the same time, the Doctor, ten miles distant from the seer, would attend to the case; and, as the sequel proved, the sleeper would see just what he wished or willed to have

seen! To some of the readers of The Progressive Thinker, the above may not be anything new or strange, while to others it may be new and interesting. Still, in further setting forth one of the points of usefulness found in mos merlsm, I will state that Dr. Blakeman's great success in the line medical practitioner, was in the fact that, in nearly all cases of sickness he was called to treat, especially those of extremely nervous character, he found it was a grand thing to make use of his mesmeric powers in setting his patient just low enough to have his medicine give the desired effect for good. By such means, and by close attention to

his patients, he cured more subjects,

than any other doctor in Wayne county,

There is a danger, in some cases, of a misuse being made of hypnotism, either purposely, or through the ignorance of inexperienced operators, that may result in mischief to the person operated upon. I will relate a noted circumstance that transpired over forty years ago, at the house of Mr. Powell Jones. (my sister's husband). It so happened that a party of young people had gathered to have a pleasant good time in the capacious parlor of Jones's large brick mansion, located a little south of the village of Clyde, Wayne County, N. Y. Among the company was a young man who, being a medical student, had given some thought to the then comparatively new science of mesmerism, and wishing to test his capability therein, actually succeeded in bringing one of the ladies into a mes-

meric sleep. While in that unconscious state, some of her lady companions, in

order to make sure that the sleep was real, and not a mere make believe, shook her, and pulled her about in somewhat of a rough manner. Now comes the pith of the narrative. When the young doctor undertook to bring his subject out from her sleep, by the usual upward passes of his hands. he was horrified to find that he was unable to do it! Ail his efforts proving lutile, great alarm seized the company, lest it might end in the absolute death of the sleeper! Knowing my father to be well posted in mesmeric science, my sister sent a messenger to oring him forthwith to the rescue. His first movement was to make a few passes downward, by which means he secured the control of the case, and then by reversing the hand passes he and no difficulty in restoring the young lady to her normal state of conscious ness; thus saving a precious human ife, and giving great relief and joy to

all concerned, by knowing what to do n such an emergency. E. D. BLAKEMAN.

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A CRITICAL REVIEW

Of the Religion of Spiritualof Reason.

NEW TRUTH REVEALED -

There is a current and seemingly popplar expression which says:

To my view this assertion is wildly redundant. An untenable claim. A

except the mean fact of its existence. and immortality for man."

posed to good, to the true. It so brave ploneers and early leaders of the the foot of the veracious tower.

when a new truth is let loose among

TASK.

an event? But before making answer, Blodgett, this, to wit: "I am not aware there is one point

ualists are ahead of Unitarians." us from lapsing into such depression

This expression of our good friend is a direct slap in the face of spiritual scientists and their puissant philosophy, to be at once resented.

"point," or points, spirits and spiritual philosophy is my religion."

Spiritual philosophy is my religion."

Our friend is a little off when she on and against, and taken pains to ab-

In the decade of 1880, through the columns of "The Golden Gate," of San Francisco, California, there came in or to the message circle a kind of summing-up-report from a bright intelli-gence signed "Georgie." It read as fol-

ows:

"The angels look back over the history of the ages and see the sorrows, trials, suffering and parest caused by a belief in a Supreme of the suffering and parest caused by a belief in a Supreme of the suffering suffering suffering the suffering suffer

What a momentous fact! Only think! in a Supreme Being" entails appalling as it is new and far-reaching. There is no Divinity in the thought, but there is majesty in it, and magnitude. The fact introduces a new element into mental philosophy. A factor of evil. It purges God and from the accepted ethics of Christian civilization. It condemns pseudo-Deity and religion before it condemns his majesty the Devil. Devil becomes the lesser and the secondary sinner.

swers itself in the blunt negative. Doubly buttressed does my postulate no absurdity that religious superstition now become, that "God is the climan is not equal to. Absurdity piled on abof Superstition." It also shows what great injury such a forceful grip, "be-lief" is capable of fastening upon the unsuspecting mental man. "Belief in

With this new phase of Theocratic

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hitherto despised, so-called atheist? Yes, how make amends but to turn, re-

pent, apologize, and make to its digni-

fied status now in triumph a condescend-

ing bow, and our future regards. Less

Few people are more competent to

speak on this question than our friend

Respecting the above question she is

ligion." She must know spiritual

knowledge is a science, a philosophy,

masterful and adequate, as we have

many times reported. It is a majestic

representative of freedom. Freedom of

thought of the widest latitude. While

as we have said above, religion is bond-

age, slavery of mind to superstition of

Thus, all must see spiritual science

and religion are as wie asunder as

liberty and shackles, as the potentate

and the peon. They are at enmity;

The upper world is called "kingdom

Not withstanding all this, the language

of all spiritual societies requires that

the word "religion or religious object."

corporation. Thus we see religion and

law, are yoked together, and we are

fortified in the expression: "Spiritual

says: "Spiritualism proves immortality." A little reflection should show

NO ONE HAS LIVED FOREVER

to come back and report. But our phi-

losophy does prove a continued exist-

nce, an endless unbroken line of ration-

of heaven." Kingdom implies a king.

Where is liberty if there be a king?

a degrading order.

rank antagonists.

mortality, since

pronouncing spiritual science a

Truth's behest?

cannot do. More may be due.

ism from the Standpoint

SOUND WORDS FROM A PROFES-SIONAL MAN.

"There is no religion higher than truth."

means of reason's plummet. This terminal matter very properly belongs here head-long blunder of superstitious overat this page. The proud fact is that truth is far above religion, that the latter can MRS. EMMA HARDINGE BRITTEN, never reach so exalted a niche. It of Manchester, England, in "Progres-must be remembered that religion is sive Thinker, of February 13, 1897, bondage. Slavery from the first to the says: "The religion of Spiritualism is last, as will be shown anon. ast, as will be shown anon. the only one in the wide world that Now slavery is not truth in any sense demonstrates and proves a future life

Truth is good, benign, useful. Slavery ts a hurt. It is the opposite of good. Hence religion being bondage, is op- in Great Britain. She was one of the

abounds in superstition, and is so ut- spiritual movement, and she is to-day terly void of truth as to be crowded to an effective pillar and worker. Emerson says: "Beware when a in the main correct. But to the mind thinker is let loose upon the earth." that tries to be precise, she is in two particulars astray. She is wrong in May we not likewise exclaim: Beware

TAKES SAMUEL BLODGETT TO

When and where has there been such let me remark, it was a surprise when I read (in "Progressive Thinker," March 17. '97.) the statement of Mr. Samuel

pertaining to this life in which Spirit-Shades of departed wisdom prevent

Mr. Blodgett and Unitarians are unconscious of the fact that they are shall be embodied in their articles of inweighted with shackles. They are in bondage to a supernatural and a superstitious, Godistic cultus. That special

This subject, Brother Francis, may be that nobody knows anything about imthe theme of another chapter in the un-

NOW NOTE THE NEW TRUTH we above referred to and which it looks as if friend Blodgett has been so unfortunate as to miss.

al life. This life then measures as long as long can be. There is no end to continued life, and progression runs a live race with eternity. Progression is motion guided by intellect, is cheery and helpful. It is unabated vim and outstrips eternity. Eternity is a consequential figure, al-

ways on hand but does nothing, except to prate about the gift of continuance. Our friend Blodgett has given us a new definition of religion: He says: "Religion is faith in a creator and reverence for him or it, according as one believes in a person or creative energy."

Query. How shall we address cre such a disaster! This knowledge is as ative energy? By he, she or it? Can creative energy answer prayer? Can it love, hate, think or plan? Has it a brain with mental function? This above new definition of that ug-

ly word, religion adds another to my collection and swells the number to an even 100. From this point of numbers see religion is at par. What shall we do, laugh or cry? Think of it! One hundred different definitions of religion tarians possess a volume of lore like this? No, no the theme almost answers itself in the blunt possible. by popes, prelates, bishops, professors, but one. What absurdities! There is no absurdity that religious superstition surdity!

In the present state of civilization, THE END AND AIM OF MAN

Deity" makes a wreck of one's future! is "Life, Truth, and Well-being." This includes knowledge and love of money. While formerly, ages ago, or at the lof the latter.

beginning of the era Anao Pomini, which was at the advent of the Christian epoch, the end and aim of man was This also includes knowledge and love of money as aids to power, but void of truth. Every one was outreaching for power over his fellows. Oh! how blakening the reign of power united with deception! Deception and

PRELATES ARE CHAMPION LIARS. Valerius, a pagan priest of Apollo at

Rome, A. D. 1, says: "They (the priest-hood) cultivated the art of deception to such a degree that to this day their decendants in nearly all the nations instinctively practice it as a natural

Constantine the great says: "I curse my fate, and I curse those spirits who forced me here to tell the truth; for I am so constituted that even after these long years in spirit life, I would rather lie than tell the truth."

Eusubius, bishop of Caesarea, says: "The condition of life at that era compelled us to deceive or suffer martyrdom. * * * If the people had then known how grossly they had been de-ceived, they would have torn their spir-

itual advisers in pieces." It is nt once seen the object of these deceptions was to secure and maintain

Hilarius, pope of Rome, A. D. 461, ays: "I was taught to believe that power was the highest object in life."
Eusebius says: "I never believed in
Christianity, but helped it on as a new
means of power." Pope Boniface IX "I like to exercise power." Bishop Cyril reports: "We were taught that power was the desideratum

Fabricius Paternus remarks: "We sought for power and we found it by controling ignorance. Unsuspected by the race of mortals, we exercised power

for ages,' We are further told by Publius Agrentius, "the old belief in the gods and the offerings at the altars were fearful-

While rites, observances, faith, and

STOOD.

yet the word religion was unknown. It s not in the Sanscrit language. Hence to perpetuate their supremacy over the opulace, the Latin blerarchy in close conclave selected from their own tongue the Latin root ligo. Ligo was the chief link in the coveted and needed chain to manipulate and fasten upon the unsus pecting people in a heartless bondage Ligo means to bind, religo to rebind and bind back, and religio which ananswers to or for religion, completed

ecursed work. Thus was coined the word religion n Rome. Hence the probability is that break-down, which spirit "Georgie" has scholars cannot find this insolent and brought, impeaching Deity "The Suiggresive word religion any farther preme Being," he or it naturally glides into swift oblivion. Now, how shall we back in history or literature than the lawn of the so-called Christian era. bear and comport ourselves towards the

their damnable object and finished their

The ligo bond and its outgrowth being the legitimate and philological origin and make-up of the hateful verb, also constitutes its one only definition. But the definition and basis of religion

are two widely different things or items. We may thank that pagan priest Moreover, are we not all fated to be-Publius Agrentius for the declaration come atheists in self-defence, or at of the current basis of religion. He says: "We were not overthrown by At the conclusion of this paper will Christianity but we merged our name be seen a kind of probing or sounding and fame in its ideas and still held conof the real depth of this Dull Deity, trol of the people and spiritual nature Deviltry and Godistic imposture, by through superstition. Pagan oracles be came dumb when Christian credulity served our purpose better."

"The cat is out of the bag." THERE YOU HAVE IT!

The basis of religion is superstition! Superstition alias ignorance. Spirit "There is no ele-Pope Urban VI says: ment of power in religion that does not depend on ignorance for its exisence. truth of Christianity, answered: "There is none in it. It is fiction. I knew it on earth. But the fools must have some thing to believe.

Likewise, Eusebius says: "You must have some power by which to rule the ignorant people.

RELIGION WITHOUT A GOD is illegitimate and an empty shadow. Asanappendix or addendum to the foregoing, a brief notice of the idea of and about God may here follow.

As in the theme of religion I have collected a few attempted definitions of the monosylable G-O-D. Less than two dozen, but really eighteen in number. These definitions are like those of religion, rambling, contradictory and ab So wise a man and philosopher as Plato does not escape the follies of the people of his time, on this head. He said: "God is light and Truth is His shadow." Why should truth be He," or have gender? Plato makes truth masculine, while in literature it is usually spoken of in the feminine gender. Bryant makes truth feminine and

"Truth crushed to earth shall rise again The eternal years of God are hers."

error masculine.

But what nonsense to put God in here, as if God had any use for years. A few years ago Mrs. Y. from the liberal platform, exclaimed: "Eternal Justice belongs to God." Justice is a social factor, and is plural

n function. As well say eternal matrimony belongs to God. The function of matrimony, like justice is also plural. Therefore what can a lonely monistic God do with an entire calendar of years, a shipload of justice or of matrimony? Justice and matrimony would be without existence and without names with the solitary Crusoe on his lonely Island.

The reader should never fear to look hose Godistic absurdities in the face. EMERSON'S IDEA.

Emerson who many times goes to waste on God, says: "God has not made some beautiful things, but Beauty is the Creator of the universe." Again he makes God a wine-bibber

and a bungling mechanic. "For poetry is not Devil's wine, it is God's wine." "There is a crack in every thing God has made." God's wine.' Rev. W. S. Rainsford, of New York "I cannot think of God but as an

infinite enlargement of myself." But the only sensible and wise state ment on this theme is that made by Professor Max Muller, thus: "A defini-tion of God is an impossibility." This atterance is doubtless an absolute truth. but why impossible? Because God or Delty is a fiction, a non-entity. This voluble bundle of nothingness is not even a shadow: since a shadow cannot be formed except by the existence of an antecedent substance. With no substance, no shadow. Prof. Muller's endering has punctured and riddled this celestial and archaic riddle, and sent a center shot bullet crashing

through the heart of religion and ortho But reason and logic hold our study of the universe close to the primal state of matter. Matter is coarse, fine, refined, and sublimated. and man exhibit to us the first cles tial and spirit beings portray our idea

There is nothing back of or behind societies had come up and flourished at matter but specific hold it.

I would modify Alexander Pope's quently said to me, "Do not judge of couplet and bring it down from fancy the number of Spiritualists in our city to fact, then elevate it from fiction to verity thus:

The universe islone stupendous whole Whose body Nature is and Law the Soul. Mr. Frederic Harrison says: "You

might as well make a religion out of the Equator, as out of the Unknowable. Let me say you might as well make

a religion out of Astronomy as out of Spiritualism. SELF-CONFUTING THEAS ABOUT

"GOD."

1. To define God is an impossibility. Max Muller. 2. God is the reflex multiple of a big Man.-Rev. Rainsford. 3. God the subterfuge of "the Un-

knowable."—II. Spencer.
4. God the stultifying "Lubberly All." 5. Our God is a consuming fire.—Heb.

6. The word was God.-John 1: 1. 7. God is spirit.—Jesus, John 4: 24 8. God is light.—1. John, 1:4. 9. God is love.-1. John 4: 8, 16. 10. God, the terminology of man's ig-

11. God, the absurd "Father" without wife or motherhood. 12. God, a king without throne or sub-

13. God, a Despot of heaven, a free country. 14. God, the vain "Creator" of evolved cosmos.

15. God, a figure without verity. 16, God, a personality without body. 17, God, a mentality without brain. 18. God, wisdom without sensorium 19. God, the apotheosis of the Fetich 20. God, the baseless fabric of fiction

21. God, the prime climax of supersti

22. God, the Jehovic nonentity, 23. God, the adulated Idiocrat. 24. God, the supreme enigma. 25: God, the eternal bugbenr. 26. God, the summation of nothing-

27. God, the great jumpt-at of conjec-ure. A. S. HUDSON, M. D. Stockton, Cal.

WORK ALONG THE LINE

MATTIE E. HULL MAKES GOOD

REPORT OF THE WORK BEING DONE - PETTY DIFFERENCES ARISE AND FALL.

At present writing I am on the train en route from Grand Rapids, Mich., to Mantua, Ohio. Mr. Hull and his daughter, Mrs. Jahnke, boarded the train at Sandusky, O. (en route from Lima), so we are journeying on together." will have about three hours in which to visit our son and my sister's family in Cleveland, then on to beautiful Maple

I promised the friends who are in erested in the society that engaged me in the city of Grand PRapids that I would send a few words to The Progressive Thinker, relative to my work among them, but as I take my pencil o jot a few items in that direction hardly know what to say. I surely would not put upon paper the many good things that were said concerning my efforts, for I lay claim to a certain amount of modesty. Even if the reverse had been the decision relative to my four weeks' labor L would have felt too disappointed to have made a record of it for a paper, so under any circumstances, I always feel that the lecturer vho is called upon to make his own re-

port is in a disagreeable position. I will say, however, I spent four weeks pleasantly in the city of Grand Rapids, including five Sundays. I de-livered nine lectures, four of which Band of Harmony" rooms in Melrose

Block, on the West Side of the city. The "Band of Harmony Rooms" deserve more than a passing notice. I wish every society in the United States might "go and do likewise." A suite of three rooms with all conveniences, has been permanently secured and fitted for the use of conference meetings, circles and seances. The main room, where the conferences or social meetings are held, is nicely furnished. On entering the ball, one sees these words on the wall opposite the door: "Strangers are invited to take the front seats. They are welcome." Various motioes and pictures appropriate for the place are handsomely framed and grace the walls. In a deep window seat are piles of tracts, papers and a variety of other reading matter; under this a card has been placed with these words: "For Free Distribution." This room is on the street floor. The circle room is up one flight in the most re tired part of the building and presents the appearance of a cosy sitting-room The seauce room is so arranged that dark circles can be held when occasion requires. The rooms are so situated that each can be occupied at the same time without disturbance from either of the others. This suite of rooms is the permanent home of "The Band of Harmony," and will be occupied weekly during the summer. The hall occupied Sunday evenings for a number of months in the main portion of the city, was given up by "The Band of Harmony" on the Sunday night of my last

lecture for that society.

Mr. Boozer deserves the credit for the appropriate home so nicely arranged and fitted up for the little society known as "The Band of Harmony." However any Spiritualist in the city of Grand Rapids may differ with him in the line "methods" as to how meetings should be managed, every one who knows of his efforts in the direction herein menlioned, must give him the credit of being in earnest and more than generous

with his time, strength and means. Grand Rapids seems to have its full share of mediums, many of whom are conducting private meetings, or in other words, public circles in various parts of the city. One public meeting in the way of a Conference is held every Sunday night on the West Side of the city.

This is supported by home talent. I had the pleasure of meeting several of the local mediums in a social way during my sojourn in Grand Rapids, cannot recall all the names of those I met, so that I may not be considered partial, (with one exception) will not attempt to put their names in this communication. I wish them one and all success in their respective lines of work.

Mrs. Coffman, the president of the society known as "Band of Harmony." is comparatively a young worker. She is an earnest, self-sacrificing woman, doing the best she can to keep up an interest in the society. She feels the great responsibility resting upon her as the head officer of the society and realizes her limited experience; this sometimes causes her to feel discouraged, but she does nobly, not only in her position as the executive officer of the society, but in her work as platform test

I was told many times while in Grand Rapids that there were hundreds of Spiritualists in that city. That large office.

quently said to me, "Do not judge of the number of Spiritualists in our city by the numbers you meet in the halls." There are hundreds who do not come out because—" (I will insert no person-alities here.) "Is it possible," I said that personal differences will cause an earnest Spiritualist to remain outside the ranks; if so what better are some of us than the church-members that have been bitterly denounced because of their bigotry and selfishness?" Others said to me, "O, there are no fac-tional feelings in this city among the Spiritualists; many have been won over to christian science and theosophy.

I wish the words were true, that is, that there were no factional feelings among the Spiritualists in Grand Rapids. Possibly there are none, if not, I do not know what term to apply to those who desired to meet me in a social way (or at least said they did), but did not call upon me, because they felt it would be an awkward position, as they did not want anything to do with the society that engaged me. My Spiritualism does not narrow down to such lines. I belong to no fac-

tion, no ism that causes me to sacrifice friendship, saying nothing of courtesy.
The old, old question was asked me in Grand Rapids, as it has been in every place I have visited for years, "What can be done to strengthen our forces and benefit the cause of Spiritualism in a general way?" I have but one auewer, first, last and every time: That is to "agree to disagree." In order to be harmonious, it is not necessary that each Spiritualist in a community shall do the same work and think the same thought that every other Spiritualist does. The main question should be, "What can be done to interest and benefit the greatest number?" policy should be adopted, the desire of self would be sacrificed for the good of the whole. Whoever goes into a public work and desires success must take it up with the resolution that self must be a secondary consideration; the little jealousies and desire to outshine some one else, are the cause of more than one-half of the disturbances that work detriment to our societies. All the united effort on the part of our enemie has not proven so disastrous to the cause of Spiritualism as these evils.

Yes, if two in a society cannot agree, "agree to disagree." When we unite with a society, the question should not be, "How much benefit shall I receive as a member of this body?" but "how Spiritualism Will Surmount in the work it proposes to do?"

There is another point that impresses

me deeply. In this I do not want to be misunderstood. I believe Spiritualism has a distinctive line of work. While I consider no issue the discussion of which will assist the world to better conditions, is a "side-issue," and have said hundreds of times, "True Spirit ualism must become the summing up of all reforms," I have been impressed of late that "Spiritualistic meetings," advertised as such have a legitimate field of work. For instance, when our reads among the announcements of meetings that there will be a meeting at a certain time and place in the inter est of Spiritualism, the majority of people who are attracted to that place expect to hear something pertaining to Spiritualism (and it is a broad field) instead of a political speech or whole sale denunciation of some other society

or church. There would not be so much objection o secular subjects, if they were han dled in an instructive and attractive manner, but when such subjects are usually handled with more ability from those outside our ranks, what else can we expect than a falling off of our audiences and that the secular lecture room or the church will have increased numbers thereby? As I said, I believe n an absolutely free platform; that h that each one should have the right to express his opinion on subjects that ome within the domain of Spiritualism

if the meetings are run in that name. How long would our grand Spiritual istic papers receive patronage of Spiritualists if the work along Spiritualistic lieve in the discussion of all subjects that are of vital interest to the people

but let the name of a society represent the work it proposes to do. The above may not meet the commendation of one reader of The Progressive Thinker. I cannot help it: I have observed along the line, that the majority of persons who drift into the church from the ranks of Spiritualism, have not lost their love or interest in the cause, but they fail to find what they demand as Spiritualists in our Spiritualistic meetings. Of course, I efer to those instances where societies have gone down for want of prope support.

I am not a sectarian even in Spiritialism, but I consider the spiritual ros trum has its legitimate work—such work as can be offered in no other place n the name of a spiritual science or re MATTIE E. HULL. ligion.

THE DAWNING DAY-INVOCATION

Dear angels bright above us. Who cherish and who love us, Be with us ever on our earthly way! Oh, bring sweet consolation. Amid earth's tribulation:

Illume each habitation With pure affection's sacred light, we . pray! Your presence makes life cheery-Without you earth were dreary,

So lone the weary, winding path be low! But heaven lies all around us; Celestial ties have bound us, When your sweet love bath found us,

And each fond heart with hope doth overflow. Sad tears so oft are flowing, Because of loved ones going Beyond our mortal ken to worlds un-

But soon are hearts rejoicing. To hear the tender voicing Of those who've made the crossing And thence returned to tell us of their home.

Earth's nations now contending. Their foolish pride defending. Must rise to planes of brotherhood and peace: Oh! glorious band supernal, n wisdom's realms eternal-From hate and strife infernal.

leasel All hail! ye blest immortals, Vho passing Death's bright portals, Have come to guard and guide us on our way; lay want and woe be banished,

From fratricidal war bring swift re-

day man no more be clannish. And earth and heaven be one through PROF. J. MADISON ALLEN.

"Commentaries on Hebrew and Chris-

May superstitions vanish.

tian Mythology." By Judge Parish B. 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, 75 cents. Cloth, \$1.50. For sale at this



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.. GENERAL SURVEY ...

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

J. C. F. Grumbine is now in Dead-lily recommend him to any and all so wood, S. Dak., under engagement lec- cieties wishing to procure the services turing there and at other relative cities of a fine inspirational speaker. We until July 4, when he returns to Chilave found him a profound thinker and cago. His only available time for the a gentlman. His genial personality has season of 1897-98 are January 30 and won him many friends here." April 10, 17, 24, 1898. All the other Sun- . A letter containing the names and days from September to June are taken. city addresses of eight persons in Wich-Letters addressed to him 7820 Haw- ita, Kans., contains the following: "We thorn avenue, Chicago, Station P., will the undersigned, have attended the reach him. He has only July 11, 18 and Spiritualist Temple in this city and 25 of this season open for summer heard Mrs. Lulu M. Dille give an inspicamps. All of August is engaged.

the Missouri Camp Association, secre- but one were fully recognized; also the Missouri Camp Association, secretary Missouri State Association, and Missouri State Agent of the N. S. A., will speak at Ottawa, Kansas Campineeting in July, and will visit other Kansas points while in the State. Address for engagements till July at 1004 W. Chase street. Springfield Mo. then Ottawa, Kansas, in care of Mrs. Etta ford, Pa., spoke before the Progressive er, test medium and musician.

by the Progressive Spiritual church, outgrown religions of the past. The G. V. Cordingley, pastor, will be held at Desplaines River and Madison street, tention by a large audience. Madame will be paid to the children of the differwill be held at 11:30 a. m. The next will be held at 3 p. m. At 8 o'clock in the evening will be held the Indian camp-fire. Directions to reach grounds: Take Madison cable to the end of line. transfer to Madison electric to Des plaines River and Madison street.

Mrs. J. A. Ferrin writes from Verne, Mich.: "Dr. H. C. Andrews has just returned to his home at Bridgeport, Mich., after a week's successful work here. His lectures from questions given by his auditors are answered with profound logical reasoning. His tests with many full names, are nearly all recognized and very convincing to skeptics His poetic improvisations are complete, with advanced thoughts, in measure and rhyme. Dr. Andrews will make engagements anywhere in Michigan or other States. Terms reasonable.'

The address of E. W. Sprague, for Mrs. S. E. DeLewis desires to warn

and a "Professor Tomars," who make game." great claims to wonderful magnetic and mediumistic powers. They have been operating at Portland, Me.

The Bangs Sisters, of Chicago, who have within the last two years been devoting much time and attention to artistic phenomena, will be at Lily Dale, N. Y., from July 1 to August 15, and after that time at Clinton Camp, Iowa. In both places they will give special attention to taking life-size portraits of departed friends. A picture of departed friends is not necessary, but often aids in creating good conditions. Those especially who desire to secure a likeness that resembles the appearance of the departed while on earth usually get better results by bringing a picture, no matter how much it may be defaced by time. The mediums need not see this picture; it may be concealed in any manner on the person of the sitter. They will give attention to independent Those who desire further information should send for circular. Address Bangs Sisters, 3 South Elizabeth street, Chicago, Ill.

J. J. Morse, the world-renown turer and author, says: "Among our visitors from 'the States' during the past half year, has been Mr. Carlyle Petersilea, the well-known author and musician. He gave a series of recitais at Steinway Hall and Marylebone Hall, where he displayed his splendid musical abilities to the delight of his audiences, read from his interesting books, 'Occanides' and 'The Discovered Country,' and participated in conversations upon psychic phenomena. He is an interesting personality in every way, and commands universal esteem. His books, written inspirationally, have an attract-Ive originality and naturalness pertaining to them; but such is still the prejudice against Spiritualism that our friend would have had a higher opinion of England's love of music had he devoted himself entirely thereto, and esrecitals; for those competent to judge assure me he is the equal of Paderewski, Bulow, Rubenstein, or any of the great executants whose names are familiar to the public."

E. W. Sprague writes from the camp at Bankson's Lake, Mich., that Mrs dress, and Dr. A. B. Spinney gave an inspiring talk. In the afternoon Mrs Robinson answered written questions, weaving the whole into a fine discourse which was very radical as well as logilecture with tests which were convincing to skeptics and very pleasing to was a decided success.

The Jackson Herald, published at Jefferson, Ga., has the following: "Mr. done so much through her wonderful Geo. A. Letford, traveling salesman for H. E. Bucklin & Co., of Chicago, was in light of truth, spiritually speaking, is Tefferson Monday. Mr. Letford says omitted from the program of the North Western Camp, as one who is to be things that happen a thousand miles away just as vividly as if before his line from her in which she announces eyes. He says he has possessed this her intention to be present during the power about two years. The first he whole camp. I would therefore ask, in says he knew of it was when a little child appeared before him at a certain who will be pleased to know that fact splace in Florida. This child has been with him ever since, and is his spiritual little Lee. The first night after this lower was given him, he says, the spiritual messenger told him that his (Let-(ord's) father was doing a certain thing in Chicago. The next day he wrote his father what had been revealed to him. and he says his father wrote back that all was true and that his actions had

been accurately described." A. A. Abbott, president, writes from Wayland, Mich.: "It is not very often ant Camp. Clinton, we attend that once that you hear from our society—the a year. Have felt the want of help in Barlo Lake Spiritual Society-but we are yet alive and have been holding some very successful meetings, with I have been well paid, and would Mrs. Nellie S. Padgham, of Allegan, Mich., as our speaker. She is giving the best of satisfaction; her lectures have been of a high order and delivered a pleasing and forcible way. We have had with us Mr. A. A. Finney, who is a trumpet medium. He has iren us several seances, and the maniestations are of a very high order, as they as three voices being heard at the me time. We think Mr. Finney an onest, true medium."

Nellie G. Markley, president, writes on Cortland, N. Y.: "The Spiritualist lety of this place had the good luck procure the services of Will C. Hodge Time 5 and 6, and we wish to heart

rational lecture, followed by psycho-Prof. J. Madison Allen, president of metric readings and tests all of which

W. Chase street, Springfield, Mo., then J. H. T. writes: "Rabbi Well, of Brad-Sample. He will visit the Atlantic or Thought Society at Weiber's Hall, Pacific coast, or Gulf States, the com- Cleveland, O., Sunday afternoon, June ing fall or winter, and invites corre-spondence for engagements with so-life in a very able and lucid manner cleties as an inspirational trance speak- and showed plainly that Spiritualism as the Religion of Humanity, of Science The picuic and Indian pow-wow given and of Progress, must supersede the

Saturday, June 19, 1897. Many popular Parcells followed the address of Rabbi mediums will be on the grounds to take Well with a test seance and gave some part in the exercises. Special attention remarkable proofs of spirit return, The service gave great satisfaction to ent lyceums and all other children in all present. Madame Parcells will re-The first pow-wow circle main in Cleveland for a time, giving private sittings for clairvoyant manifestations. Her address is 136 Bolivar street." The Cincinnati Post of June 8th, con-

tains the following: "M. J. Cunning, of 24 and 26 West Fourth street, and Anlrew Hogg, of 537 West Ninth street Monday night attended a seance given by a self-styled medium at the home of Mrs. S. Frances Jones, on the fourth floor of the tenement at 26 Court street, Jeweler J. C. Wilms, the local exposer was on the sidewalk waiting a signal from Cunning and Hogg, who were there to investigate. Mrs. Jones had on a black robe and sat in a cloth cabinet with her feet in a tub of meal. Alleged manifestations had been made, when suddenly Cunning seized Mrs. Jones, The lights were turned up, and there was excitement, which was quelled by the appearance of Officer Jennings, who had been called by Wilms. Trumpets, music boxes and other articles were captured, and the medium was arrested Spiritualists against a "Dr. Goodrich" and charged with practicing a trick

A complimentary concert and test se ance will be tendered Madame Lora Holton by her many friends, at the resilence of Mrs. Dr. Lamon, 6339 Cottage Grove avenue, Flat 19, June 18, at 8 p. m. The attractive program closes with a dance. Tickets, 25 cents.

Geo. H. Brooks writes from Wheaton, Ill.: "I am to hold a three days' meeting in Leon, Wis., Friday, Saturday and Sunday, July 2, 3 and 4. Let all the friends in that section rally and attend, Friends from a distance will be gladly received. It is the desire of the friends to have as large a meeting as possible."

Ernest S. Green writes from San Francisco: "In my reference in The Progressive Thinker, several weeks ngo, to 'Rays of Light' I should have written 'Rays of Truth.' As I had then only seen the initial number, my criticism may have been too harsh, as each succeeding number is an improvement over the last. The current number contains some 200 pages, with numerous half-tone portraits of local workers, and some of the more prominent; also containing articles by some of our leading writers. I congratulate Bro. Bernier of the success of his enterprise, so far a the good it may do, but fear that financially it will not be such a success. It is printed at Oakland, the 'City across the bay,' and this special edition is on account of the camp-meeting, now in progress at Trestle Glen, Oakland."

Mattle E. Hull writes: "The Jamieson and Hull debate came off as per pro gram. The attendance was not as large as they had hoped. If they had been fighters' the occasion would have drawn the crowd. I have referred to it in Maple Dell notes."

Virginia Barrett writes an enthusing communication, especially to the encouraging of our brave Canadian workers who have organized a camp-meeting at Clear Lake, Petersborough, Ont., who chewed all mention of our cause at his are fighting hard for the cause of truth, with a foe of no tolerant spirit-the Jesuits. In part she says: "Yes, you Canadians from the east and west les your colors be shown in the sunlight of his great truth. Let your noble aspirations awaken your country's pride to the fact that as a nation you will free Anna L. Robinson gave the opening ad-the land from error by your constant effort." The note comments upon the projectors of the camp, and especially Major G. M. Bellases, the principal mover. Such enthusiasm is always acceptable in the ranks of Spiritualism cal and reasonable, and followed the and certainly is needed in Canada, where the fight is so bitter.

Andrew C. Dunn, of Winnebago City, Spiritualists. The first day's meeting Minn., writes: "I see that by some oversight the name of Elsie Reynolds, the materializing medium, who has development in shedding abroad the present thereat. I am in receipt of a the interest of the camp and the many that you announce her intended pres ence at the Merriam Park Camp of the messenger, and the messenger he calls Northwestern Association, commencing on the 20th of June, and extending to the 25th July."

Mrs. Frances M. Benton writes from Morrison, Ill.: "I have taken your paper many years, and have never seen a word written from our city. We have Spiritualists here, and those that are not afraid to say so, either, but have no society as yet, but hope to have some time. We are so near the Mount Pleasthis line. Have been taking the study with J. C. F. Grumbine: will say that recommend it to others that are seeking light.'

L. Critser writes from Elnora, Ind. renewing his subscription for The Progressive Thinker, and says: "I cannot lo without it, it is simply a spiritual feast every week. While I am in busiless here, I do not hide my light, nor The Progressive Thinker, under a bushel measure, but fight a battle with orthodoxy every day or so, in so much hat I wind them up on their own argument. The Adventists are the most curious to believe, and won't know a hing by demonstration wherein if they

(Continued on page 7.)

When we were boys we had no thought Of age and change, that time has brought:

No thought of sorrows, ills and woe; Nor how we came, nor how we go. Death to the student of the mysteries is not physical dissolution, but the nec-

essary step toward regeneration.

Nature-worship, in its higher aspects, is sublimely spiritual. It may sound brave, when not facing that "old terror of life," as it has long been termed, to say "I have no fear of death," but almost every soul has an inborn dread to make the change called "death" and clings to life at its ap

proach.

Conscience is a delicate function of every ego, unstretchable and unstrain -is irreparable when broken.

Love and truth. These are the fruits which the bruised hands of humanity can gather from the tree of spiritual life which grows in the midst of earth life's harren wilderness.

Spiritual existence is the Alpha and Omega of being.

Matter is but the formative element through which spirit becomes individ ualized. No particle of matter, no function of

being can become the subject of anni Self-consciousness is the function of

the human soul, and individuality is the result of self-consciousness. To curse is human, to aspire is spir

itual and to rise is a law divine. A muddy road and a clouded mind Are hindrances to all mankind,

There are material gluttons and spirit

gluttons. Each is stunted by every

Mixing the orthodox religion with Spiritualism is like putting old wine in new bottles and leaving them uncorked. The wine soon sours and becomes unpalatable, while the bottles remain un

Inactive, unspiritual minds soon ac cumulate mildew and cobwebs.

"The burnt child dreads the fire"-Applies to the Christian folk, And to escape the ire Of God-it was a joke.

Life is one of the greatest mysterie that scientist or philosopher ever tried to fathom.

Phenomena being the basis of Spirit ualism, whether ancient or modern, we must recognize the ever-present manifestation of spirit, here and now, so as to keep in touch with ever-advancing

The world is moving on. The spirit of Galileo is ever present.

In progressive thought Spiritualism robs no ignorant worshiper of his faith or of his God-but enlarges his capacity to make him a worshiper of all gods, a partaker of all faiths, a free member in ill religions, all theologies, and all churches. But as he becomes a thorough scholar in the science he loses his inclination towards all creeds, dogmas and institutions of every sort founded on superstition.

The "undue suspicion" of fraud in our ranks is produced by fraud itself. Had there been but the true, the genuine, there would have been no cause for suspicion, and no estimate could be placed upon what "we might have been."

As the curculio is to the wheat so is the charlatan to Spiritualism.

Every religion that ever existed has been the outgrowth of man's desire to get into better relations with the Godidea-the God that he has created or had handed to him from the depths of past ages. There is no science in itnothing but a record. We rise into the light of spirit condi-

tion on beholding it, and its spirit condition will clear the floor of all chaff. To touch the heart is to touch every organ and tissue; and to deal with spirit is to deal with eternal life, whose judgment day comes with every increase of light.

It seems good that mankind is not compelled to remain in the bondage of the form, but can rise into the light and liberty of the spirit.

Spiritualism is no accident-no happening. Planned in the higher circles of the spirit-world, its advent was intended to accomplish some purpose of the wisdom which planned it

Have you warmed the cold? Clothed the naked? Fed the hungry? Sympathized with the sorrowing? If not, you have made a failure of life in the grander sense of that word.

Some say "Life is motion." That is true, but is that all there is to it? If so, then every being that has moved into an existence has reached the acme If so, the worm is on a perfect level with man.

Man is said to be dual in his nature. This accounts for the two-faced man, How little we value the painful experiences of life. In dread they are magnified in the future; in the present they are perfectly horrible and with time they recede from us and are forgotten as insignificant.

Modern Spiritualism will soon have passed the half-century mile-post and what a grand spectacle is presented to the world in its growth and general advancement.

To arrive at a complete apprehension of truth, or that which is, we must call up the witness of that which was, that which shall be, and that which moves, as well as that which is moved upon.

Spiritualism should have no dronesno sponges-no indolent independents; as the word implies the science of life or the philosophy of being, activity, force, attraction and repulsion, etc., each and all their direct opposites.

Orthodoxy has always passed as the true religion; Catholicism, its mother, always made the same claim. Has Spiritualism got to sail under the same colors or sink? Must a truth be petted, colored and fondled to gain prestige with an age of reason?

Science has largely solved the problems of matter, and through these solutions has been led upward as well as onward, until she has caught the sweet sounds from the unseen. Spiritualism, when understood in its

highest sense, is so grand and beauti-ful compared to all other institutions scientific or religious, it often become overpowering to the unprepared mind New converts are most enthusiastic. Spiritualism inspires no envy, jeal ousy, malice, hate; but still it acts as a disorganizer, and destroyer of creeds and dogmas-as the truth destroys

falsehood, as knowledge destroys ignorance, as sunlight excludes darkness. Spiritualism is both centripetal and centrifugal-drawing to its center-

Truth, and throwing off knowledge. A religion, to be a moral force, must stand upon its own pedestal and propagate itself by love and goodness, and

not by civil power. Previous to this life on earth We have no record of a hirth: But still we know we were. We feel it rise up from within And tell us we have always been

England.

CAME, TO MEET HIM.

"When I first became a Spiritualist my father was very much afraid lest I should go wrong; but when he was dying he said I was all right, and was to go on. He was very happy, and pointed with his poor, trembling hand to show me where my mother, a sister, and brother were standing, and said that all the dear ones who had passed on were to meet him. But I have not found it all sunshine with morsince I became a Spiritualist. I have had much to contend with all through, I have had nearly thirty years hard work, and very little sympathy, but I thank God I have been able to stand, true to the Cause in the midst of all persecution, even to this day. I have had to stand alone very often, without a friend; even my hus band left me because I was a medium!

A GREAT DREAMER. "I must have been born a medium; I have been so peculiar from childhood. I have been a great dreamer, have seen many visions, and heard spirit voices as plainly as ever I heard my own. I have been a sleepwalker, and subject to 'impressions' all my life, but I did not understand my curious experiences. I was a member with the Methodists for sixteen years (before I knew anything about Spiritualism), and was 'under influence' many times in chapel; they had to take me out and sprinkle me with water, but I am not cured yet!

MEDIUMSHIP-PRAYER. "When I went to the Spiritualist meeting for the first time I thought I should know by the impression I had if it was good or bad, and I felt anxious While there I was asked what I thought about it? I said I thought it was mes merism, They asked me who I thought mesmerised the medium? I said I did not know. I usually had a little time every morning for prayer when left alone, and the next morning, after a restless night, I prayed that if it was spirit influence that acted upon the me-dium that God would permit it to come upon me, if it was His will; and it came instantly. I felt as if covered with divine presence, in such a manner that I cannot explain it. I trembled and shook. I felt overwhelmed with love. such as I had never felt before. I was lost in love and praise, my outward senses were locked, but all within was heaven, filled with the sacred awe which dares not move, and all the silent heaven of love.

FANNING ME. I seemed to perceive the presence of someone fanning me. But my joy soon changed to sorrow, I began to fear I had done wrong. I felt afraid I had been encouraging 'seducing spirits,' accordance with the teaching that I had up to that time, I believed in a personal devil, and I felt a terrible dread lest I had lost my soul! It was so heavy upon my mind that I felt my reason would lose its balance, and with thinkng so much I was soon very ill, and had to be taken to the hospital. It was there that I became a Spiritualist. HEAVENLY MUSSENGERS

came to comfort and calm my troubled preast with the most beautiful visions I read the Bible with quite a new light upon it, and found a great deal of Spiritualism in it, but I felt that I must not trouble about it, for I was not strong enough to do so. I thought I would give it up and be at peace; but just at that time I had the vision that decided the question.

THE WONDERFUL VISION. I thought I was in a most beautiful bed, all hung with White drapery, as white as snow. I saw no walls, but lost all surroundings, and saw a beautiful hand part the curtain. The hand was such that I had never seen before, it was so beautiful. I felt very anxious to see the person it belonged to, but in place of that I saw a lamp let down, suspended by a silver cord, a white-silvery light burning in it. The hand took hold of it and passed it to me; and I heard a voice say to me: "Take this, child! and hold it to the world for me. And I said: 'I will, Lord!' I took it with both my hands, and in a momen

all was gone. THE GOOD INFLUENCE.

"From that moment I dared not resist influence that I felt to be good. I had pledged my word, and I must be faithful, and I have striven to the best of my ability to be true, but I have had to face much opposition.

SPIRIT TAUGHT HER.

"The first meeting that I went to was controlled straight off, and bave been ever since. I never sit in a devel oning circle. I am no scholar, and never had a day's schooling in my life and whatever I know the spirits have taught me. Poverty has been a great drawback to me, for it has kept me at home when I might have been out. But I did what I could at home. I had not been very long in it before we went to the Forest recreation ground for three summers, and I was used every Sunday; but speaking in the open air brought on broughitis, and I have been subject to it ever since when I take

WORKING GRATUITOUSLY.

"I was fourteen years in the Cause before I ever had a penny for my work. I had been going to meetings almost twice on Sundays, and often on weekdays to visit the sick, and to magnetize and give prescriptions, but I found it too much.

GOLDEN WEDDING.

Dr. R. Greer and wife, of this city celebrated Monday, the 7th inst., their golden wedding anniversary. Only their children and grandchildren and imme diate family relatives were invited, and from whom the happy ancestors received the most affectionate congratula tions. At the conclusion of a rich, luxu riant vegetarian feast, and amid the sweet aroma of a profusion of flowers coasts were given to bride and groom but only with cold. living. sparkling water; after which the Doctor read an interesting and touching poem, in the form of a love song to his wife, telling of some of the most interesting events of their fifty years of married life.

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

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

poet of Spiritualism may be read in her Spiritualists. printed and bound. Price \$1.

Items suggested by, or Greened From Two Worlds, London, From The Freethinker, Lon- From Borderland, London, From Harbinger of Light, don, England.

THE SULTAN'S PROPOSAL

to the Powers is decidedly Oriental. In Eastern bazaars the seller asks ten times as much as he is prepared to sell for, and the buyer offers a tenth part of what he is prepared to give. Then they chaffer and chaffer, until both sides hit the happy mean, and a bargain is effected. AN AGED RELIGION.

upon its 1315th year since the Hegira

of Mohammed. The Moharram festival, as it is called, is always a noisy one,

and this year the Moslems will be spe-

cially excited by the Caliph having, with his army of half a million of the

faithful, overcome a Christian power,

SIX AND HALF-DOZEN. The New York Tribune speaks out boldly on the subject of Christian and Mohammedan cruelty, and maintains that it is six on the one side and a halfdozen on the other. "If the adherents of the faith of Islam," it says, "were as completely in the power of the Christians of the East as the Armenians are in the power of the Turks, the latter would be outraged and murdered, just as have been the Armenians,"

VARIOUS ATROCITIES.

The atrocities of the Spanish Conquestadores in the New World seem almost equalled by those applied to the natives of the Congo by their Christian masters. They are forced to gather rubber, and laziness is punished by mutilation or death. Forty-five villages have been burnt down, and twentyeight abandoned. A missionary testified that he has often seen dead bodies floating in the river or lying by the wayside, with the right hands cut off, all victims to the rubber question. Greed, extortion, robbery, and murder are the concomitants of Christian civilization. Small wonder the natives curse the day when the white devils first came to their country. INNOCENT BLOOD.

The Cardinal Archbishop of Paris, it is said, did not conceal his grief at the outrageous sermon of Pere Ollivler on the Paris fire. His grief was probably not so much at the sermon as at the general disgust it occasioned. It is not only the Catholic doctrine that Innocent blood atones for sin: it is the very core of Christianity itself. No believer in the Atonement can get away from it.

BIGGER PROCESSION. The Catholics boast that last Sunday they had in London, under the auspices of the Guild of Ransom, a bigger pro cession than has been known in England since the days when it first acknowledged the supremacy of the Pope. Processions are a form of religious rite, found to be of far greater efficacy than prayer.

THE HIGH CHURCH PARTY is running headlong on the road towards Rome. Last Sunday morning, at the Church of St. Columba, Liaggerston, a requiem was sung for the repose of the souls of those who perished in the Paris fire. Prayers for the dead are of more than doubtful utility, when they do so little for the living. Of course, the use of them is distinctly opposed to Protestant traditions.

PORTE AND HOLY SEE.

The Pope wrote to the Sultan last summer, begging him to protect the Christians in Crete. The letter was pre-sented to the Shadow of God by the papal delegate, Monsignor Bonetti, who brought back a very bad report, which led to the breaking off of relations between the Porte and the Holy See. The Sultan was very angry, and said, sotto voce: "Who is this Pope who is always meddling in our affairs of State?" Then, aloud, he said: "Tell His Holiness that it is my care to attend to the was much hurt, and applied to the French Government to obtain him some "satisfaction." He also wrote another letter to the Sultan, who returned no answer. Perhaps the Sultan recollects, from his reading of history, how the Popes of old got up crusades against the Mohammedans, and promised Paradise to all the criminals and scoundrels in Europe who would fight in the Holy War.

THE KING OF SIAM,

who is an enthusiastic Buddhist on his way to England, is said to have been highly incensed at not being allowed by the priests to touch the Buddha's tooth the most venerated of all relics, when at Kandy, in Ceylon. He perhaps might have discovered that the tooth is not a human tooth. Indeed, it is said to be clearly an animal one, and if it ever be longed to Buddha it must have been in some pre-human incarnation. cident emphasizes the remark that priests are everywhere the same.

LOAFING AROUND THE THRONE, Colonel John Hay, the United States Ambassador, with Mrs. Hay and a number of fair American debutantes, attended the Queen's Drawing Room. It is said that a bystander in the Mall juoted from Hay's best-known that they, like the angels, might do "a derned sight better than be loafing around the Throne." But Colonel Hay referred to the Throne of Grace, round which the four-and-twenty elders continually cry "Holy, Holy, Holy!"

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

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

"The Molecular Hypothesis of Nature.' By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros trum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spir-Itualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"Principles of Light and Color." E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Na ture's finer forces are here garnered and made amenable to the well-being of "Poems of Progress." By Lizzie humanity. Medical men especially, and Doten. In this volume, this peerless scientists, general Adders and students of occult forces will find instruction of varied moods, "from grave to gay, from great value and interest. A large, fourlively to severe." It is a book to be pound book, strongly bound, and contreasured and richly enjoyed by all who taining beautiful illustrative plates. love genuine poetry, and especially by For sale at this office. Price, postpaid. The volume is tastily \$5. It is a wonderful work and you will be delighted with it.

SAYS PROFESSOR CROOKES, what amazing results will follow if we imagine but two slight changes in the world of external nature. Diminish or increase the force of gravitation, and you entirely revolutionize all our conceptions of life. The very shape of our backbones depends upon the relation between the size of our bodies and the dimensions of the world. Increase or diminish the capacity which we have On June 2 the Moslem world enters of observing events in a second, and the

nature will be changed. SUBJECTIVE AND PHANTASMAL Everything that we talk about being fixed and eternal and real is in reality almost entirely subjective and phantasmal, being dependent entirely upon supposed to be egged on by the rest of the proportion between our weight and Christian Europe. on the ability which we possess of noting sensations per second.

whole external appearance of physical

HOMUNCULUS.

Professor Crookes's picture of the Homunculus on the cabbage-leaf and of the Colossal grinding granite into fire is one of those efforts of the human imagination that indelibly impress the memory and for ever after recur to suggest and explain solutions of mysteries that otherwise would appear almost insoluble. Yet all this was but the foundation or groundwork on which Professor Crookes rested his theory of Brain Waves, by which he suggested science might hereafter solve the mystery of telepathy.

THE SENSIBLE APPEAL which Professor Lodge has addressed to the Spiritualists, to cease their jib-ing at scientific men and the Psychical Research Society, and to betake them selves more diligently to the verification of their facts, has been welcomed cordially enough by the two organs of Spiritualism. But so far from verify ng these facts, the majority of Spirit ualists will not even take the trouble to record them.

USE LESSENS MARVEL

to such an extent that if the ghosts of our grandparents returned to visit us every new moon, twelve moons would not pass before we should cease to chronicle their appearance. There is another difficulty. Professor Lodge alluded to it in passing, but he evidently does not realize how great a difficulty it is. There are mediums who have been detected in deceiving their sisters. Sometimes this may be due to the medium; quite as often it may be due to the entity, whatever it may be that is controlling the medium. Yet it would eem as if, in Professor Lodge's opinion, all phenomena obtained from any me dium are to be regarded as tainted and worthless if at any time that medium or any of her controls have been caught fibbling.

THIS RULE CANNOT BE ENFORCED. and any attempt to enforce it will inthe primary difficulty under which all investigators labor, the deficiency of first hand evidence. We must, in this case, let the wheat and tares grow together, and leave it to the angels of the Society for Psychical Research to sow them out at the last day. One of the most important items of news that reached me last quarter was contained in a letter from Mr. Richard Hodgson of the American S. P. R. Everyone who has paid even the most cursory attention to the investigation of the S. P. R., the immeuse importance which they attach to

MRS. PIPER, THE BOSTON ME-DIUM. who will write automatically with her

hand under one control while at the same time she is being spoken through by another. IT WAS MRS. PIPER who was chiefly instrumental in the conversion of Professor Lodge and sev- are given of premonitions of tragic eral other eminent British Psychical Re- events which were literally fulfilled searchers. Mrs. Piper has been chiefly controlled by a French Doctor "Phinuit," and the spirit of a recently deceased neighbor. It would appear from Dr. Hodgon's letter that these con trols, who certainly used to tear the poor woman about horribly, have now

taken by no less eminent a body of guides than those who used to control "M. A. Oxon."

been expelled, and their place has been

BORDERLAND IN FICTION. A year ago, when I was asked by a representative of one of the most im portant publishing houses in New York, what was destined to be the next great motif in modern fiction. I replied unhesitatingly, the Psychic, and especially the doctrine of the Double. The latte part of the prediction is still to be fulfilled. The reality of the Double has not yet penetrated the mind of the romancer; but the Psychic problem is already submerging Mudle's and the cir culating libraries.

A more distinctively PSYCHICAL NOVEL IS "FLAMES," by the author of the "Green Carnation," where the whole plot turns upon the possibility of the soul of a sinner, at the moment of his death, taking possession of the body of a saint who happened fust then to be in a trance. The immense field which the psychic key opens to the modern novelist is at last begin-

ning to be appreciated. MR, LYMAN J. GAGE.

It is a significant comment upon the cant that is talked by the uninformed, as to the kind of man that is interested in the investigation of Borderland, that the most popular and influential mem-ber of McKinley's Cabinet, Mr. Lyman J. Gage, the Secretary to the Treasury, should be a man who was more intense ly interested in all forms of psychic re search than any other man I met in America. Lyman J. Gage, who was the president of the First National Bank in Chicago, and the first president of the Civic Federation, was, by universal consent, far and away the ideal citizen, the foremost representative of a city, preeminent throughout the world for its hard, keen materialistic energy. Yet when I was in Chicago, I found Mr Gage more interested in discussing the possibility of Doubles, of Clairvoyance, of Psychometry, and all other phenomena, than in discussing any other subject whatever. I was invited to meet a party of psychic researchers at his ospitable/mansion, and I attended more than one meeting at which he explained his interest in the subject. Yet it was this man of all other men who was selected by the new American President to take charge of the dollars and cents of the United States' Treasury.

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

Melbourne, Australia.

SECULAR PRESS. One of the most striking instances of he influence which the cumulative evidence to the reality of spiritual phenomena is having on public opinion is the modified tone adopted by the secular press when speaking of the subject and the absence of the unmistakable opposition which was the rule but a few years since. This has been particularly manifest in the three Melbourne journals during the past two months, two of themhaving devoted "Leaders" to the subject, whilst the third has opened its columns to an impartial discussion of it lasting several weeks.

BELIEF IN GHOSTS.

The first and most important article appeared in The Age of February 6th, which, commencing with a reference to the mysterious knockings in Rutland-shire, which the most astute investigators have failed to find a mundane explanation for, comments upon the increasing prevalence of a belief in "Ghosts," and quoting Dr. Johnson's reply to Boswell wherein he says that if a voice should say to him certain things with which his mind was already impressed, he might imagine he saw, and heard, and so discredit that any external communication had been made to him. "But" (said Johnson) "If a form should appear, and a voice should tell me that a particular man had died at a particular place and particular bour, a fact which I had not apprehension of, nor any means of knowing, and this fact, with all its circumstances, should afterwards be unquestionably proved, I should in that case be persuaded that I had supernatural intelligence imparted to me.

THE TRUE SPIRIT.

The writer says: "There is in a mental attitude like this the true spirit of philosophic inquiry, that accepts nothing and denies nothing saving only on what it deems sufficient evidence."

THE PSYCHICAL SOCIETY. And further he remarks that the ten years' operations of The Society for Psychical Research in England instead of exploding have accentuated their belief in manifestations from the unseen world. Quoting some conclusions of that body in reference to some recent remarkable manifestations at Tilly, in France, which were investigated by their accredited agent, and decided to be of supra mundane origin, the writer "So that we see, instead of remarks: scientific inquiry banishing the supernatural to the regions of the fairies and the gnomes, it is, in short, shaking hands with the Spiritualists and working with them along parallel lines."

SPIRIT COMMUNION. Then after commenting upon theories of the means of spirit communion, which are busy speculations not of the credulous but of the inquiring, the Age writer concludes as follows: truly philosophical mind is that which constantly holds itself in readiness to accept as fact on sufficient testimony that which surpasses its comprehension. Certainly the man who imperatively rejects all belief in what is loosely called the supernatural has a mighty mass of recorded evidence to explain away, apart from that got together by the Psychical Research Society.

TRAGIC EVENTS. Now this is a fair and sensible article. free from prejudice, written in a philosophical spirit which no reasonable person could take exception to. The Argus article, of March 6th, is very different in tone, but taking into consideration the opposition which that journal has persistently shown to Spiritualism in all its aspects for many years past is equally significant. It refers to some experiences of Lord Roberts, the hero of Cabul and Candahar, and his father, Sir Abraham Roberts, which have been recently published in a volume of reminiscences. Three instances and Lord Roberts commenting upon one of them says: "Others may explain

this: I never could." SUBLIMINAL CONSCIOUSNESS The Argus writer asks, "What are the skeptics to say or think?" and re-"Lord Roberts' concise and circumstantial narrative cannot of course be discredited." He suggests overwrought imagination, etc., as a possible explanation, but evidently realizing the insufficiency of these he continues: "Or is the unseen telegraph line communicating with what is sometimes called our 'subliminal consciousness' an actual fact?" This is good for an Argus man, the light is penetrating. What is sometimes called the subliminal consciousness is oftener called the spirit world. He appears, however, to be rather ashamed of having suggested so much, and pulling himself together concludes that "Resolute skepticism is, upon the whole, the most inviting path. and yet admits that "all the same Lord

Roberts' revelations will be regarded in many quarters as a decisive victory for the Borderlanders." GROWTH OF SPIRITUALISM. In some "Reflections on the New Year" which form the first article in the January number of the Moniteur Spirite (Brussels), we find the following noteworthy survey of the rapid strides which Spiritualism has made than fifty years: "It reckons already more than 60,000,000 adepts, without including those who secretly profess this doctrine. The literature of the entire domain of occult science has long since exceeded 30,000 volumes, among which

there are certainly 3,000 good scientific works, treating of Spiritualism. JOURNALS. It has more than 300 journals and an army of representative and propagandist writers and orators. It has not only penetrated the middle and lower classes of society, but it has also found access to the highest social grades, even to the ranks of the strictly scientific. among whom it has enlisted quite a phalanx of defenders, embracing numerous illustrious names. But its principal strength consists in its extension in domestic circles, and by the fire-side.

BECOME UNIVERSAL. In a word, Spiritualism has become universal, because it satisfies a craving as old as humanity; not only because it revivines the belief in a world of spirits. and in the possibility of human relations with them; but because it converts that belief into knowledge, and transforms the possibility into a certainty, That belief has never altogether ceased to exist at any epoch, or in any nation; but, after modern science had undertaken the task of elevating matter into omnipotence and had thus arrived at the extreme of niblism. Spiritualism made its appearance as a necessary reaction against that arrogance, and—arriving in the very nick of time—it is making its triumphal progress through

the world." PROOF OF SPIRIT RETURN. By the end of the present century when the proofs of spirit return will have become so numerous and so powerful as to silence denial and skenticism on the subject, people will no longer hesitate to avow their honest convictions on the subject; and then we believe the number of Spiritualists in the world will be found to exceed one hundred millions.

This department is under the management of the distinguished author,

Hudson Tuttle. Address him at Berlin Heights, Ohlo.

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.

"Once a church member," Arlington; Perhaps it is because of my early belief, that it seems to me that you do not in your descriptions of the next life, make enough of the punishment of the

A. It is true that puntshment, in the gense of avenging wrongs and retribution, is not entertained by Spiritualism. There is no punishment in nature, yet there is suffering which comes from subjecting ourselves to other laws than those by which our being in its highest capabilities is sustained. That there is no unhappiness in spirit-life, or that the pains for wrong-doing are made obsolete, is a wrong conclusion. Hell as a place of torment, is a horrible myth that has made mankind not only quake with fear, but by the constant association of its tortures and the merciless character of the God who created it, fostered a cruel and vindictive spirit, which found its strongest expression in the tortures of the Inquisition.

The condition of spirits is described in "Philosophy of Spirit," page 192, so plainly that I quote a few paragraphs:
"It is true, many times, that the spirit is more unhappy than while in mortal Wherever enjoyment is derived from the animal instead of the rational

faculties, this results. "For instance, the miser enjoys getting wealth, and the pleasure he receives is purely sensuous. His soul is dwarfed by shuffling the cards of speculation and hoarding profits. Did we say mofits? Bothow the concrete sight say profits? Rather the concrete sighs and tears of the poor and the wretched. Every avenue through which true happiness or rational enjoyment can enter his mind is closed. Only one remains open, and that a stagnant sewer of corruption. Suppose that he is translated into the spirit-world. He will remain the same individual; not in the least changed; with all his desires as ardent as ever. But if he has not changed, the circumstances which surround him have entirely. He is ushered into a world of freedom where all have as much as they need, and the damning doctrine of thine and mine is cast aside. He enters this sphere stripped of all externals; gold, station, honors, all are left with the body. The mind remains; the mind so neglected and abused, over which so many storms have swept, like an old and blasted oak.

"It is a fearful crime to sacrifice the man on the altar of insane desire for wealth, and it meets a severe punish-ment. Can you ask if he is happy? Can be be otherwise than wretched? The beauties of the angel-land are not to his taste, and he immediately gravitates to the debased societies, where he meets others like himself, where to- Julia H. Johnson, giving account of the gether they can reenact the diabolical great spiritual influx among the Shaker scenes through which they have passed

"Here is the animal man. He works ville, in the Fox family. and eats; awakes to work, works to I can testify to the truth of Julia's ent, eats to work again; sleeps to eat statement of that great spiritual influx and work again. With brute eye he among the Shakers all over this land gazes on the sparkling orbs which hang their signal fires in the sky, making the arched blue redolent with diamond lived with the Shaker community in the sunlight good, but never feels an memory serves me, Julia gave a correct aspiration after a high and holy life, or account of that great spiritual tidal rived from them.

"In the great beyond all these relations are changed. The soul when wafted over the styx, is stripped by. Charon of all titles and conditions which minister to the pleasures of the animal man. There it stands on the borders of eternity, with scarcely the capacity of an infant; its faculties half obliterated by the cares of the world; its intellect dwarfed, with no accumulated store of wisdom, it finds little to cheer, much to perplex, and passion, which has never been controlled, is the

"The low will seek the low, mingling with comrades with whom they affinitize, engage in conversation on groveling subjects or wander over the earth in search of treasures, or plan useless schemes of speculation.

the man. If ignorant when he departs earth-life, he will be ignorant still; if wise, then will he be equally wise. Nothing is gained, nothing lost. "Men look for heaven (and hell) at an

indefinite period ahead, and think these form no part of their daily lives. They do not endeavor tomake heaven of their lives, each day becoming better. Heaven and hell are not localities, but conditions of mind, and the earth is as well adapted for man's happiness as the spheres for the happiness of spirits, and there heaven should begin.

"Heaven is around you. The good deed, the kind word, the loving heartthese are the elements of heaven.

"Here, too, is hell-ignorance, folly and their resulting woe and wretchedness. Hell is inharmonious relations to the laws of our being. It is for good, and not from revenge, punishmentrather pain-is set along life's journey, as watch and police to guard every foot-step. We go out of our path if we please, but the nettles sting, and the thorns tear us until we return. Hell, pain, lies on either side this path and heaven (happiness) is in the narrow way of harmony with the laws of high-

N. B. Freeland: Q. In many circles In which I have sat, the clairvoyants or sensitives, have seen men on horseback, with Indian camps with dogs lying about and incarnate objects. Do these scenes show the existence of spirits, of people and animals, and if so, to what are we to attribute the seeing of the inanimate objects? Does not the seeing of the inanimate objects show that much that is taken as proof of spira existence is hypnotic illusion, or sub-auto-suggestion, and if so, is not clairvoyance wholly worthless as evidence of future existence?

A. There are various degrees of stages of clairvoyance, the confounding of which by the application of general terms, leads to confusion, and discordant conclusions. In the first or lower state the clairvoyant cannot readily distinguish between the spiritual and physical, and confounds the two. He

has earthly scenes presented and inter-prets them as spiritual. Judge Ed-munds made such mistakes, and the dairy he saw as he supposed in the spir-it-world, simply because he saw it clairvoyantly, was made subject of ridicule. Clairvoyants might see a dairy, or an encampment of Indians as readily as a spirit scene. They often describe distant localities and persons n earth-life. In this first, a lower state, they are more or less influenced by the minds of those around them, and the investigator must always allow

for this factor of error. In the higher state the clairvoyant becomes independent of his surroundings. and able to distinguish between physical and spiritual beings and objects. This spiritual sight and knowledge becomes the most positive evidence of the claims of spiritual science. It is as distinct from that low state of hypnotic suggestion, unconsciously from self or others, as day is from night, yet as at dawn light and darkness mingle, and it would be impossible to tell where the day began and the night ended, so it is impossible to draw a sharp distinction | cordbetween the lowest and most exalted They say there is a spirit land

The sensitive subject is responsive to countless influences, and to throw aside as valueless this wonderful means of investigation would be as though the photographer should discard his art because the sensitive plates at times failed to perfectly respond to the light, and gave foggy and blurred results. With all the care and preparation, the perfect picture is the exception. amateur with the most painstaking preparation produces caricatures scarce

ly recognizable. And here is revealed another and most important factor, the knowledge of the spirit who may be attempting to communicate through the sensitive. In the independent state the spirit of the clairvoyant sees with its own spiritual senses. In the lower it receives ideas from spirits who stand in relation of the mesmerizer to his subject. If such spirits do not know the best methods of communicating their ideas, these appear in the mind of the medium-or sensitive-imperfect, as the amateur's picture on the badly exposed or developed plate.

L. L. B:, Q. I write by control prose and poetry, and often have afterwards found that some of these are copies from poems long ago published, but not known to me. I have been accused for thus copying other people's writings. How can this be explained?

A. That mediums under spirit control at times reproduce writings that have been published, is not of itself evidence of dishonesty on their part. spirit may thus write a poem that it has in mind, and fail to give credit, just as a mortal might do. I have personally known many instances, and the me-diums whose honesty could not be for a moment doubted were placed in an embarrassing position. In my own writing, quotations are often made from sources well known and from others unknown to me, but the source is always given, and the borrowed thought distinctly kept from the original matter. I can the better sympathize with those mediums who are thus embarrassed, because I readily comprehend that were these failure to state authorities, I would be oftentimes sitpated exactly as they are.

The spirit is an independent being, and is not compelled to write original matter, and its existence, and the reality of its control is proven by its writing the most commonly-known song, as well as by original matter.

THE GREAT SPIRITUAL INFLUX. To the Editor:-In The Progressive Thinker is an article from the pen of societies of this country some number of years before its advent at Hydes

visitation. Well do I remember it, as I glory. He thinks the flowers pretty, Alfred, this State, at that time. As my pure spirituality. He enjoys the de wave during all those years. After this lights of the animal, and no more. He heavenly host, this great army of spirlives for these and his happiness is de- its completed its work on the inner wheel, it withdrew to the outer wheel, to work among the nations of earth For fifty years this mighty host has made its power felt in every department of life; they have during this time removed the trigs from the old car of Progression and started it on its waywoe to the man or men that gets in front of this old car of Progress and attempts to check its onward march, for this great spiritual host is behind this old progressive car pushing it on, and they will continue to keep it rolling on until all error and wrong is crushed bejoin this heavenly band in their grand and noble work to destroy the many errors of this day, and of past genera tions. Let us all battle for the right against the mighty powers of darkness, all wrong and wickedness of this pres "We here present a fundamental fact: ent age. The great battle is on, and it The newborn spirit is an exact copy of is going to be a long and hard battle, but victory we shall surely win in the end, for the All-Good is with us and never will forsake us while we remain true to our honest convictions. MOTHER ANN LEE, THE MESSI

ANIC WOMAN. She was a God-Woman; she was the Mother of the New Creation. When I lived at Alfred with the Shakers, in one of our evening meetings I saw this bright Mother Spirit. There were some fifty, more or less, in attendance, having a very harmonious, zealous meeting. During this zealous meeting our heavenly Mother-the Mother of the New Creation-appeared in the midst of us; she was brighter than the noonday sun when it shines the brightest. All but a few saw her-for some reason the vision was withheld from these few, perhaps it was to make the test more

complete. She was the chosen and anointed one to proclaim the liberty of woman and the whole race. Since her day the bonds that have bound our sisters these many centuries have been loosened, and the captives are being set free. My prayer is that the day will soon come when all our sisters will be free from the bonds and shackles that have been placed upon them by brutal man. SIMON EMERY. Bangor, Me.

The Atchalafaya River, in Louislans was so named from two Indian words. meaning Long River.

A cloth for the head or face was for merly called a coverchief, just as one for the hand was called a handkerchief

The men of action are, after all, of the property of the unconscious instruments of the uncon

THERE IS A SPIRIT-LAND.

It has been said that man is the completion of an Infinite idea, and I believe lt; and so for him the sun shineswarms and lights the earth; for him the night succeeds the day, and the seasons go round and round; for him the stars twinkle and the moon sheds forth her borrowed light; for him come the genial showers, the warmth of summer and snows of winter; for him are the riches of earth-its green of field and forest-its store of metals, opals and diamonds its beds of coal and wells of oil that furnish heat and light for the home and his comfort; and the fishes of the sea, the beasts of the field and the fowls of the air, all administer to his wants; and for him time is, heaven opens, and immortality appears! And inspiration reveals to his awakened sight realms of transcendent beauty and loveliness in radiant spheres farther on in the pathway of endless ascent; and all tongues and religious, and civilizations of what ever sort, unitedly, and with one ac-

Across the river Death, Where Justice reigns far more than

And love and goodness hath A seat in front next to the throne. Close where the angels stand, To take the messages of truth To every distant land Throughout the endless sea of worlds, To stir unfolding mind, And out of darkness light evolve, With life of human kind, They say there is a spirit land, And I believe it, too; For something whispers to my soul And tells me it is true;

It's what mankind has always said. From Adam's day to this. And angels, too, have come to us And told of God and his; And Star of Bethlehem announced The love of God for man, That bridges o'er the river Death, With sure and perfect span. There is, indeed, a spirit land;

For since Creation's time began, The said that God and hig Are in humanity one; And surely, then, I know, If God is in the soul of man, It must, indeed, be so; And, too, they say that all unseen, His spirit lives within. Immortal, waking souls of men, Disputing with their sin.

Ah, yes, there is a spirit land,

I know there surely is:

A land where angels dwell, That answers to the hope of man And promises fulfill, Of just reward of noble deeds, That elevate the soul Above the groveling things of earth. And fit it for the goal appointed by the one great Mind, And ever on before Is waiting for the boatman's oar

To land us on its shore. Indeed, there is a spirit land. A finer place than this. And partner of this world of ours, Though far transcendent is: Where mind and spirit live as here, All risen from our sphere, Still living, growing, moving on. Obeying law as here;

Advancing still in endless way, On up to higher plain. With God and angels all in lead, Away from sin and pain. There is a spirit land, I know, Else where is Spirit God, That unseen moves the universe

And wakes the sleeping sod? Because unseen doth he not live In energizing force. Determining Creation's whole, And fixing every course? And more, shall I deny abode Because in realm unseen, For children born of God on earth,

And passed from mortal scene? There is a spirit land—must be— Where Jesus went from here-Whence Moses and Elias came? And shall we not revere What John and all the saints have

said, And testimony clear From first to last in road of time? With spirits telling here, In love and goodness, as of yore, Of Summerland and sphere, While here appearing to our eyes, So very plain and near? A spirit land? Of course there is,

As much as earth and sky; And as exists material ray So light of heaven also is As real as sunlight here: And spirits see much more than we. And sweeter music hear: Because the soul is quickened there

With more of love divine, That pulsates with the heart of God. While nodding worlds incline. DR. WM. J. HILL, Petoskey, Mich.

A SPIRITUAL CONGRESS.

To Be Held at Los Angeles. California.

To the Editor:—It has finally been decided, and wisely, too, by the board of the California Camp-meeting Associaion of Spiritualists, not to hold a camp this year: but will during the month of October hold a Spiritual Congress in one of the large central halls in Los Angeles-a place which will be accessi ble from all parts of the city by street car lines. At that time of the year peo ple of all classes will have returned from the sea and mountain resortsroughing it will have lost its novelty, and the city with its charms and conveniences will be preferable. Spiritualists and Liberalists from the country sideration, than in camp life. Camps through the Eastern and Western States will be over. The California State Spiritualist Association will have accomplished their work and adjourned, leaving us with a clean field and the cream of the camps to select from in the way of speakers and mediums.

The books are now open for engagements with speakers and mediums. As soon as the list is completed the program will be printed and widely distributed throughout the State. We request that the Spiritualist and Liberal papers everywhere will give this Spirtual Congress as great publicity as possible. Now friends in the cause of mental freedom, truth, justice and the angel world, let us hear from you all along the line. S. D. DYE. Pres. Cal. Camp-Meeting Association of Spiritualists. 125 W. 6th street.

He fancies himself enlightened because he sees the deficiencies of others; he is ignorant because he has never redected on his own.—Bulwer. Good intention will no more make a truth than a good mark will make a good shet.—Spurstowe.

The men of action are, after all, only the unconscious instruments of the men

HOMILETIC SCHOOL.

MRS. ALLEN, THE ABLE INSPIRA-TIONAL SPEAKER, OFFICIZES MOSES HULL-THINKS! HE IS OFF THE TRUE TRACK, AND IN-SULTS THE ANGEL GUIDES.

During the darkest days of the antislavery agitation, Frederick Douglass was delivering one of dis most earnest anti-slavery speeches in one of the Eastern cities—warning the people against certain political measures and depicting the calamities that would follow in case such measures were adopted. It happened that Sojoufner Truth was present, listening with deep interest to all that was said. Finally, when the people were fully under the psychological influence of his orntory, and felt the force of his argument, Sojourner Truth, during a brief pause in his max of the truth's presentation, that speech, quietly arose and asked: "Well, the listener is completely absorbed and Fred, is God dead?"

question devitalized his logic and scattered the gloom, and the hearts of the people were gladdened by the sunshine of hope and trust brought to them by the inspiration of the unlettered So-Journer Truth.

A similar question would apply, we think, to the position taken by Moses Hull in his Homiletic School teachings in Light of Truth of June 5, when he says: "Having assured, yourself that you have something to say to the peo-ple, etc." And again: "Find out how many ideas you want to hand out in a discourse; then separate them thoroughly, one from another, and give your audience but one at a time, etc." In the language of Sojourner Truth, we would

"Well, Moses, is the spirit-world dead?" "Where is our spiritual movement

'at,' anyway?"
Shall we look to Moses Hull for our Spiritualism, or may we still hope for the light of inspiration to come to our mediums, through the instrumentality of benign and advanced minds in spir it-life, and show us the way?

Who taught and developed the me diumship of A. J. Davis, and many others who stand as shining lights along the pathway of our movement? These workers were true to their mediumship -the hand of inspiration swept over them, their lips responded in uttering what was given them for utterance, and their audiences were held spell-bound by their matchless eloquence, irresistible logic and rhythmic flow of choicest language. They went to their respective rostrums with their minds responsive to the angel light, and not with their own personal ideas all premeditated, assorted and arranged, as in the Homiletic School teachings—"Find out how many ideas you want to hand out,"

We know there are defective utterances from our rostrums, as quoted by our Homiletic School teacher, but when it comes to quoting, let us be fair and quote from both sides of the question. We deprecate illogical and ungrammatical utterances as much as does Moses Hull; yet, if through eyen these defects Hull; yet, if through eyen these defects the light of "Immortality Demonstrated" reaches the hearts and minds of the people, bringing joy, and consolation, it outwelghs by far all the materialistic logic or external polish of the church and its ex-ministers, "I thank thee, O Father, Lord of heaven and earth, because thou hast, hid these things from the wise and prudent, and hast revealed them unto babes," hast revealed them unto babes."—

Jesus. In conclusion permit me toosay: With all respect due Moses Mulisvintentions, Light of Truth Homiletto School course, are in direct opposition to the trend of spirit teachings, mediumistic experiences and demonstrated facts in spiritual science. Do I not know in my own personal experience, during the twenty-four years of mediumistic work. how much my spirit guides and helpers have been to me in my own humble efforts as an inspirational trance speaker the sentiment of every other inspirational trance speaker on our rostrum in making this statement. To me, therefore our brother's "Advice to young speakers" in the Homiletic school is a direct insinuation and insult to our angel guides and co-operators on the spirit ilde of life, and I, for one, will not let

"silence give consent." With best wishes for The Progressive Thinker, I remain, fraternally, M. THERESA ALLEN. 1004 W. Chase street, Springfield, Mo.

To the Spiritualists of the State of Michigan,

In my last appeal to the Spiritualists of Michigan, I asked for names of places where they desired a missionary to come and help them along. I received a few replies to my letter, and as soon as I could I started out. I was gone a little over thirty days, and gave twenty-nine lectures, and traveled hundreds of miles. I learned by that experience how a work of that kind should be conducted, and when I start again I trust I shall have my arrangements more complete so I can do a more effectual work. I should like to hear from every place in Michigan where there is a Spiritualist, and have each one enclose a stamp, and just as soon my work and place it in a shape where I can do something and try and not

travel so many miles. It is my desire to visit as many places as possible, and in each place where I am to remain over Sunday, hold a State meeting, calling it a grand mass-meet ing, and show to all the great necessity can secure good, comfortable rooms and of organization. Now, my good Spirit-board cheaper, taking comfort into conunlists all over the grand State of Michigan, who have been and still are so anxious to do something for our causenow is your chance to show your ardor and zeal, by coming to the front, send ing me your name and place, and if you cannot hold more than a parlor meeting let me know, and I will gladly stop off and give you the best I have. As the State organizer and missionary, it is my desire to go to as many places as I can and stir our people up, get them into line, so we can make a showing and let the world know we are a power. Though I was gone so short a time, yet was I fully conscious of the great need of this very kind of work, and I know good was done. Let us make one of the grandest efforts ever made in the cause of Spiritualism, and have a genuine revival. So send me your name, and a stamp for reply, and you shall receive a visit as soon as arrangements can be Send to my home address, Wheaton, Ill. Trusting I shall bear from all over the State, I am as ever, the well-wisher of all, G. H. BROOKS. Wheaton, Ill.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D. LL.D. A most excellent and very valuable work, by the Dean of the College of thought.—Heine.

Infamy is whose it is received. If portant volumes on Health, Social Scitors he states, and his keen, scathing portant volumes on Health, Social Scitors he states, and his keen, scathing thou art a mud wall, it will stick, if ence, Religion, etc. Price, cloth, 75c. should be read by all. Sold at this often the states, and his keen, scathing portant volumes of Romanism and the Biole. The historic facts he states, and his keen, scathing review of Romanism and the Biole. The historic facts he states, and his keen, scathing review of Romanism and the Biole. The historic facts he states, and his keen, scathing review of Romanism and the Biole. The historic facts he states, and his keen, scathing review of Romanism and the Biole. The historic facts he states, and his keen, scathing review of Romanism and the Biole. The historic facts he states, and his keen, scathing review of Romanism and the Biole. The historic facts he states, and his keen, scathing review of Romanism and the Biole. The historic facts he states, and his keen, scathing review of Romanism and the Biole. The historic facts he states, and his keen, scathing review of Romanism and the Biole. The historic facts he states, and his keen, scathing review of Romanism and the Biole. The historic facts he states, and his keen, scathing review of Romanism and the Biole. The historic facts he states, and his keen, scathing review of Romanism and the Biole. The historic facts he states, and his keen, scathing review of Romanism and the Biole.

CENERAL SURVEY. (Continued from page 6.)

can have only a chance to at first belleve, and that in the Devil's delusion."

H. W. Boozer writes from Grand
Rapids, Mich. "We have had the distinguishing characteristic—it is com-pletely in the line of Spiritualism. While there are perhaps, exceptionally, persons who want to know how they marry on the planet Mars, and those interested to know the distinctive difference in the views of John Calvin and Emanual Swedenborg, yet it is safe to say, that the average attendant at our public service comes to learn something about our peculiar cult or ism. To all such Mrs. Hull is more than interesting. Herdispensation of truth is so practical its illustrations so realistic, and so systematically does she arrive at the cliheld almost spellbound to the close. As The spell was broken. That little the years go by, Mattle loses none of puestion devitalized his logic and scatincreases her ability as a teacher of our gospel of consolation: the latter often proven to be with her in the right place, by many tearful faces among her hear ers with hearts touched by the joys from the life immortal. Long may she live in her blessed ministrations." F. C. York writes of the Oneida Lake Camp. N. Y.: "The Spiritualists have

leased grounds with the privilege of buying same for a permanent camp-ground. The grounds are about onehalf mile from Sylvan Beach, N. Y., a popular summer resort, with the lake in front and the railroad in the rear. With a little time and labor the grounds can be put in shape second to none in the land. A beautiful grove covers the entire ground. In fact, the view of the lake is all that can be asked. I have been informed by reliable parties that it is the prettiest view on the whole lake. The lake is twenty-seven miles long and an average of five miles wide. It is a beautiful sheet of water. There are steamboats running to different points with excursion parties. Now, brother and sister Spiritualists, wake The hour has arrived to take ac-

tion. Orthodoxy says we have been exposed and we are on the road to hades. This vicinity is quite strong in orthodox, but let's go to work and show them that we are not dead if we are sleeping. Other camps are doing good work for the cause, and success to all; why not ours? The camp opens July 25, and closes August 8."

Della B. Platt writes from Battle Creek, Mich.: "The Spiritualists of Battle Creek, Mich., were favored last Sunday evening in having with them Mrs. Marian Carpenter, of Detroit, who gave a fine inspirational lecture. We expect to have her with us again the evening of the 18th of this month."

Frank T. Ripley has just closed sucessful engagements at Moravia, North Lansing and Waverly, N. Y. He will be at Auburn, N. Y., Sundays, June 13 and 20. He can be engaged for the last Sunday in June and the two first Sundays in July. He has been engaged for the whole season of the Freeville Céntral New York Camp-meeting.

Dr. Magoon is now located at 61 Park evenue, where he can be addressed for engagements.

A camp-meeting has been arranged to be held at Slyvan Beach. Oneida Lake. N. Y., July 25 to August 8, inclusive Excellent talent is being engaged. G W. Kates has been secured to act as chairman of the meetings. The grove is stated to be a beautiful place, with hotels and boarding-houses contiguous. The lake is one of the most popular and beautiful in New York State. A permanent organization for holding regular camp-meetings is to be effected. All New Yorkers can easily reach the place and will there find the desired location for a popular camp. Sylvan Beach is eight miles from Durhamville, N. Y., thirteen miles from Cannestota, eighteen miles from Rome, twenty-five miles from Utica, twenty-three miles from Syracuse, and thirty miles from Auburn. In this popular center a good camp is assured. Tents may be rented by five days' notice. Every possible accommodation will be afforded. For circulars and particulars address H. C. Sessions, Cortland, N. Y. Secretary writes, sending notice of

the annual meeting of the Old Spiritualists' Society, of Lake Cora, Mich., Sunday, June 27. The talent for the occasion consists of such grand lecturers as Dr. Adah Sheehan, of Cincinnati, O., and Mrs. Jennie Hagan-Jackson, of Grand Rapids, Mich. Special train rates and low excursion rates by steamer have been secured.

A. H. Reynolds writes, renewing for his paper, lest he should miss one of its visits to his home; also adding to his library of Spiritual literature one of Moses Hull's "Question Settled," stating: "I wish to loan it to Bible students of the orthodox stump, who think Spiritualism is severely condemned by the Bible-their infallible God-inspired, sacred book. Moses (Our Moses) will open their eyes in reference to the teachings of their own book, hence I want it for missionary travel among the orthodox heathen of Auburn, where there is located an untaxed Presbyte rian theological seminary, estimated at about \$2,000,000, and where the bluest sort of Presbyterianism holds sway, This is what he wants with The Progressive Thinker and "Question Set-

PASSED TO SPIRIT-LIFE.

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

John J. Rudd died at Council Bluffs, Iowa, April 15, of a peculiar disease unknown to doctor. After death a pos mortem revealed a piece of wood which caused a slow starvation of four months. His age was 51 years. He leaves a wife, father and brother to

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price 25 cents. For sale at this office. "Voltaire's Romances." translated

from the French. With numerous il lustrations. These lighter works of the brilliant Frenchman, and invincible en emy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic Bee. Price 25 cents.

"THE LIGHT OF EGYPT

OR THE SCIENCE OF THE SOUL AND THE STARS.

ministrations of Mattle E. Hull during the month of May. Her work has one Finely Illustrated With Eight Full-Page Engravings.

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It is claimed that this book is not a mere compilation, but thoroughly original. It is believed to contain information upon the most vital points of

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"A careful reading of THE LIGHT OF EGYPT discovers the beginning of new sect in Occultism, which will oppose the grafting on Western Occultists the subtile delusive dogmas of Karma and Re-incarnation."-New York

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension * * * of any cultivated, scholarly reader."—The Chicago Daily Inter Ocean.

However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention,

and to excite much reflection."—Hartford Daily Times. "Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The

Daily Tribune (Salt Lake City). "This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit

Commercial Advertiser. "It is an Occult work but not a Theosophical one. " * " It is a book entirely new in its scope and must excite wide attention."—The Kansas City

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A History of the Warfare of Science with Theology in Christendom. By ANDREW D. WHITE, LL. D., late President and Professor of History at Cornell University. In Two Volumes. 8vo. Cloth. Five Dollars. For Sale at This Office.

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and follows boldly wherever truth bids him come."—Buffalo Commercial. "The book is written almost colloquially, and so interestingly as to enchain the attention at once, and keep it enchained. Concise as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory, or biography may be had, it will be valuable as a lexicon relating to religious controversy. It is crammed with information, sorted, sifted, winnowed, and prepared for the consumer, as reading it is of an absorbing interest, and it will probably provoke answering arguments."-

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Bloody Joshua, The Campaign Campaign of Deborah and Barak Against Jabin and Bisera, rai Gideon. General Gideon, Jephthan and His Human Sacrifice, Samson the Strong, Bamson the Strong,
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DR. W. F, LAY, Clairvoyant

SPIRITUAL PHENOMENA.

Faces Etherealize at a Public Meeting.

FEATURES OF MAJOR HOW AP-PEAR IN THE FOLDS OF THE STARS AND STRIPES DURING PUBLIC MEMORIAL SERVICES BY THE CHILDREN'S LYCEUM.

I enclose a report of physical phenomena occurring Sunday, May 30, at Brittan hall, Haverhill, Muss., the nature of the manifestations being etherealized

To those who may not be familiar with spiritual phenomena, I would say that an ethereal face bears the same semblance of a human face. We can see them distinctly, but they are so ethereal that we can indistinctly see objects behind them. We can pass our hands through them, for they are only semi-material shells, yet sufficiently dense to be perceptible to our mortal vision-but to none other of our material perceptions.

This event will be of historic moment to the Spiritualists the world over, for I believe it is the first instance on record wherein these manifestations have occurred in such an independent man-ner. And as history records the fact that the little Fox girls received the first spirit rappings at Hydesville, N. Y., nearly fifty years ago, so it will be recorded that the children of the Haverhill Progressive Lyceum received the first etherealization of spirit faces in broad daylight, with the sunlight streaming in through the windows, without a cabinet, a circle, or any known medium for that phase being present. To those who had the oppor tunity of witnessing this phenomena, it proved to be a beautiful exemplification of the continuity of life; that our loved ones who are called dead do live, and can return and manifest their presence under certain favorable conditions.

I have so far received the names of sixteen adults and of eighteen children who had a good view of the manifestations, and who have certified that they saw the faces. Anyone desirous of learning more about these manifestations will be cheerfully received and the desired information willingly given at any session of the Lyceum at Brittan hall, Sunday mornings at 11 o'clock. The following statement has been pre-

pared and will be forwarded to the Spiritualistic press throughout the country: On Sunday, May 30, 1897, at 11 a. m., the Haverhill Children's Progressive Lyceum held a Memorial session with exercises appropriate to the occasion. During the exercises my attention was attracted to the children in one of the groups who were intently gazing at the flags on the platform. Mrs. Hattie E. Jones, the assistant

guardian, informed me she understood that spirit faces were visible. I requested Mrs. Jones to sit amongst the children and report to me what she

observed. Mrs. Jones took her seat amongst them and in about five minutes returned and reported that she had seen three different and distinct faces, and described them; one was that of a man. the other two were women.

The spirit faces appeared amidst the folds of the flags (using them as a background), and after remaining there for some time, would come forth a little and then dematerialize.

The older members of the groups soon became interested in the phenomena, and Mr. Samuel W. Jones, a veteran of the late war, arose, and said that he recognized one face as that of Capt. Jack How, afterwards Major

The other members of the group corroborated the statement made by Mr. Jones; although they were not personally acquainted with Major How, their

Mrs. Martha A. Kimball, a member of another group, who knew Major How personally, recognized his face, at the same time that Mr. Jones did.

About this time Mrs. Jones, who sat next to me, became controlled; the con-trolling intelligence purporting to be Mrs. Carrie Frost (our one member of the Lyceum now passed on to a higher life), she manifesting her presence by extending her hand to greet me. I men tally requested that if spirit faces wer visible she should try and manifest in that way. After the session five men bers of the Lyceum informed me that

they had distinctly seen her. The phenomena lasted nearly an hou and was visible to nearly all those pres ent who had a view of that side of the platform where the manifestations too OTTO HENCKLER. Conductor Haverhill Children's Pro gressive Lyceum.

The above facts come attested by six teen adults and eighteen children wh were witnesses to the phenomena, and | Any 3 for more can be had if necessary. Conditions were made and the opportunity accepted by the spirit friends to show their faces, as they will always do if invited and the right conditions can be

A NEW SPIRITUALIST CAMP. pleased to learn that a new Spiritualist will be held for the Northern friends at These are family remedies. Brainerd, Minnesota, beginning August 1st and closing August 16th. The meeting will last over three Sundays.

The camp is under the direct supervision of able Northern workers, and will be held at the summer resort of nent and good talent have been invited, and all good mediums are invited, even though special invitation should fail to reach them.

The addresses of all Spiritualists and scarchers after spiritual truth of the North and Northwest are very much desired, and if any should be sent, please forward same to Mrs. Emma L. Holmes, box 1745, Brainerd, Minn. She will be pleased to send a program of the meeting and information regard-

Come to the Northern Cassadaga Camp and enjoy the cool, refreshing breeze from the lake, and spend a pleas ant and profitable season of recreation. the truths of Spiritualism, and meet the co-workers for the uplift

ing of humanity. Brainerd is a large city of over 15,000 inhabitants, with accommodations: 150 miles northwest of St. Paul, midway between Duluth and Fargo, on the Northern Pacific. Persons visiting the camp can be accommodated in the city, at almost any price they wish to pay. Those bringing tents will be provided with ground free. The mediums can have their location in the city, which will be bulletined daily at the meetings on the lake. Admission to the grounds free to all. Committees will meet the incoming trains. The camp and lake are acessible by street cars. EMMA L. HOLMES.

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DIVINE HEALER DEAD.

Francis Schlatter, Wrapped in His Blanket, Starves to Death.

BONES OF THIS STRANGE MAN FOUND IN THE SIERRE MADRE HILLS, WHERE HE HAD DIED WHILE UNDERGOING A LONG FAST.

The Progressive Thinker has on former occasions made record of the marvelous healing power of this man, who is said to so much resemble the portraits handed down in ancient mythology as being a veritable likeness of Christ. Of this it matters not. The man, if one-half the newspaper reports were true, was a wonderful spiritual healer, and for the free use of which the medical fraternity hounded the poor sensitive out of notice and into seclusion.

No doubt, imbued by the Biblical history, of which he was a great student, of the man he was to represent, and the spirit gained from a perusal of the same, this man Schlatter undertook to fast and pray away all these obstructions regardless of the laws governing the physical, and really fasted himself to death.

But here is the newspaper account of his death and the finding of his bleached

El Paso, Texas, June 6.-A week ago last Friday two American prospectors found in the foothills of the Sierre Madre, on the Puetas Verdas River, thirty-five miles southwest of Casa Grande, in the State of Chihuahua, all that remains of Francis Schlatter, who, a year ago, was the subject of much wonderment throughout the western States, principally in the southwest.

The prospectors' attention was attracted to his camp by their espying a saddle astride a limb in a dead tree high up in a gorge, through which the river runs. His skeleton was found lying stretched out on a blanket close up to the tree. The bones were bleached white, and alongside lay the copper rod, miniature baseball bat, weighing

about forty pounds. Piled up alongside the trunk of the tree, were saddle bags, a large memorandum book, a package of letters bound by a rotten rubber band, some blankets and six suits of underwear. A Bible and canteen of water were alongside the pile, and the canteen was half full of water. His saddle ropes and some extra clothing were directly over the skeleton on a limb of the tree In a knothole in the tree were found needles, thread, buttons, etc. In the inside cover of the Bible was inscribed the name Francis Schlatter, and also under two verses in prayer, followed by the signature, "Clarence J. Clark, Denver, Colo."

STARVED HIMSELF TO DEATH There were no signs of violence, and the prospectors believe Schlatter died of self-imposed starvation, as there were no cooking utensils of any kind in

The Jefe Politico at Casa Grande was notified May 30, and on June 2 the skel-eton and effects were brought to that village, where authorities hold them awaiting a claimant. Casa Grande is situated fifteen miles from the present terminal of the Rio Grande, Madre and Pacific Railway, a new line, for the last year under construction from this city to Casa Grande.

Americans at Casa Grande examined the letters and other effects and pro-Louice them undoubtedly those of Schlatter. An Indian informed the authorities that some months ago he came upon a gray horse in the neighborhood where the camp was found. The horse was hobbled. A Mormon cowboy stated that during the month of November last Schlatter rode up to his camp, fifty miles west of Casa Grande, on a gray horse. He was unarmed, carried no provisions or cooking utensils, refused to eat anything, and said he was fastng. The cowboy said his visitor seemed strange and preoccupied, and during the few hours at his camp cured the cowboy's horse of a swelling on the back and forelegs by rubbing his hands over them. He identified the saddle at Casa Grande as that of his visitor. The saddle bears the mark of a Denver

manufacturer, Francis Schlatter three years ago was a shoe cobbler in Denver, and earned a precarious living at his trade. He began to hear "silent" voices, as he said, and in obedience to their commands gave away his tools and began a pilgrimage toward the Pacific coast. He was several times arrested as a vagrant

and thrown into jail. He footed the entire distance and returned to New Mexico, where he was heard of among the Indians as the Messiah in the early part of last year near Albuquerque. The newspaper reporters discovered him-being followed by mobs of Indians, among whom he cured the sick, paralytic and blind by touching the afflicted with his hands.

He fasted forty days, laboring continuously, and went to Denver, where he was besieged daily by immense throngs of people from all parts of the country. He suddenly disappeared from there when some fakirs were arrested for selling handkerchiefs blessed by him, against whom he was summoned as witness. He was soon afterward found in New Mexico, traveling through the most uninhabited part, go ing southward. He was last seen by cowboys near Lordsburg, nine months ago, going toward the Mexico line.

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The Divine Plan Meets His Approbation.

To the Editor:-Your magnificent article on "The Divine Plan" has reached down into my soul. I especially rejoice that I am working so exactly on the line of your thought which we both see to be all essential to spiritual progress, and without which Modern Spiritualism will presently die out as valueless to humanity. Your appeal to charity is also grand and touching, and yet, may I suggest, rather a waste of effort, since. if the spirit consciousness become once alive to the God within, it is simply impossible for that mortal to be lustful, grasping or uncharitable. He has entered the sphere of divine harmony. which means love to all. The effort to make others happy becomes an effect of the previous cause. Your experiences, like my own, would almost suggest that we are but played upon by destiny. Step by step you first gained the requisite experience and then founded The Progressive Thinker, making it as a first essential, commercially success-Since that commencement you have used your position to give forth higher and higher thoughts as you could grasp them and make them practical. And you notice that at each step forward you find your readers all ready and waiting for the new thought. You can now see that your position of to-day was shaped a score or more of years ago, and that must be the posi-

tion of every growing mind. The truth you and I are both after is surely an emanation of the sphere open only to the higher consciousness. But, alas! so far, speaking for myself, I have been keptiso busy closing, barring and bolting doors into the past that I know not yet what, lies beyond the doors that open into the future. It is true that I have found a "joy unspeakable and full of glory," but I realize as never before that the mortal brain needs doug preparation before it is ready to receive a higher truth. But I believe I am sensing a tremendous fact in the article you are about publishing on "Mysteries of Manhood." I feel as sured that the power of human thought is so outreaching that it perforce creates one or more entitles to each active-minded mortal. I further believe that this (or these) entity or entitles become, in a majority of cases, the communicating intelligence upon whose appear-ance Modern Spiritualism has been resting. I am not denying that actual spirit return of the higher ego of our loved ones takes place under favoring conditions, usually absent from public sennes. I think that presently I shall grasp this truth more clearly, and therefore present it more plainly than is possible to me to-day. I am sending out the thought as a spark that I believe will presently be blown upon by the breath of truth till it breaks into a flame. Possibly that is to be the work

of other minds. I remember reading "Ghost Land" some years ago. It was very interest ing, but left me with the feeling that it specially emphasized the fact that no matter about the desire, the zeal or the learning, it was after all, only the born sensitive who could act as a "go-be tween" the visible and invisible worlds think it will prove a very attractive gift to your readers who choose to earn it. I hope they may count by thou-CHARLES DAWBARN. sands. San Leandro, Cal.

BANKSON LAKE CAMP, MICH. This is the second year that these grounds have been used for a Spiritual camp-meeting. The one held last year was a success, and the proprietor of the grounds has felt encouraged to make such improvements as were needed to further beautify the place. Not many are aware of the fact that this location s probably the prettiest camp-ground in Michigan. It is situated on the banks of a lovely lake, in a beautiful grove of trees. It has an auditorium large

enough to seat 500 people, and hotel, cottages, etc. The meetings opened Sunday, June 6, with E. W. Sprague as chairman, and Anna L. Robinson, of Port Huron, as the first lecturer. She gave us four lectures, and to say that it was a treat to us all is to say the very least we can. Words cannot express the high regard and affection that is held in the hearts of all for Mrs. Robinson. She left Wednesday night with the regrets of all that her stay was so short. She goes next to the Minneapolis camp. Mrs. A. E. Sheets and Mrs. Marion Carpenter are the next speakers to follow, and Mr. E. W. Sprague, our worthy chairman, closes the camp on Sunday, June 27, as well as fills in the intervals between the

other speakers in his splendid way. Mediums on the grounds at present are Mrs. C. A. Sprague, and Miss Mattie Woodbury, clairvoyant and tests: also A. A. Finney, of Grand Rapids trumpet medium and physical manifestations. He is giving splendid satisfaction and is a gentleman in every sense of the word.

All are working in harmony, and appear to be enjoying themselves as well as they could expect to on this side C. GOODRICH. Marcellus, Mich.

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

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MT. PLEASANT PARK. The arrangements have been com-

pleted for the fifteenth annual campmeeting of the Mississippi Valley Spiritualists' Association at Mt. Pleasant Park, Olinton, Iowa, August 1 to 29 uclusive.

Many improvements have been made since the last camping season, which will add greatly to the comfortand pleasure of campers as well as the beauty of the grounds. The sitary condition has been completely renovated and greatly improved. The grounds will be connected with the city of Clinton by telephone. Every camper will rejoice to learn that through the generosity and enter-

one of our trustees, the old speakers stand in the grove has given place to splendid amphitheater and speakers stand, with easy seats and good ventilation, which will make our outdoor exercises a delight to all. This has been a necessity for a long time, and Mr. Olm stead realizing it generously offered to advance the money necessary to erect it, and the management accepted the loan, believing that the natrons of the camp would so thoroughly appreciate the improvement that there will be no difficulty in repaying him. This splendid building, which has been secured for the association at less than one-fourth the usual cost of such buildings, will be dedicated Sunday morning, August 1. In addition to his generosity in advancing the money for this work, Mr. Olmstead has spent weeks at the park directing the work of improvement, and has by his energy and excellent business management sayed the association large amount. Too much cannot be said in praise of such enthusiastic and unselfish workers.

Negotiations are in progress for other improvements and every effort is being made by the management to make this the best meeting in the history of the association.

Our speakers and mediums are among the best known in the country and comprise such workers as Moses and Mattie Hull, Mrs. Edith Nickless, J. C. F. Grumbine, J. Frank Baxter, as speakers, with Mrs. Georgia C. Cooley as lecturer and test medium.

Among the mediums who will be present are Mrs. Edith Nickless, J. Frank Baxter, Mrs. Cooley, Bangs Sisters, Mrs. J. M. Tripp, Mabel Aber Jackman, C. E. Winans, Mrs. M. A. Bark-aloo, Max Hoffman, Dr. Willis Edwards, Prof. W. J. Way, Mrs. Frances Ruddick and others, which is a sufficient guarantee of an intellectual and phenomenal treat for all.

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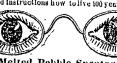
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