
— seems to be the will, and seems to be crucified by the professors. But to return from this parenthesis.

Of course I am writing for the intelligent and instructed 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, impossibility, and exorcism, by spirits, of nature and its processes has been hand in hand with results. No matter how we differ as to materialization in personality, the objective demonstration of spirit teaching in the adaptation of principles made known by them, is the rule rather than the exception. The moving of solid bodies without physical contact is only a reversal of the direction of force—as in applied mechanics is the reverse action of the power of the screw. Newton saw the apple fall—one 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 either or give its analysis than does Spencer his unknowable. But fifteen 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 processes of which science is now beginning to catch glimpses of 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 deny its notice. But like the law of crystallization itself, slowly but inexorably, real knowledge 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 "vibration" and its inadequacy to interpret the cosmos for this age. I may have more to add on the correlated subjects in a future one—if this finds the favor of printing.

SARGIS.

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 serene 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 banished 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 growth, and tenderness 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 tenderest 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 existing 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 Moses Montefiore went to hell. I replied that I would rather be in hell with him than in heaven with some of the men whom I knew. The trouble with creeds is that every follower thinks that God belongs to them. It is a forgotten idea that creed is in most cases a question of inherited ideas.

"The organized church is rapidly disappearing. It 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 reorganized are perishing rapidly."

To a poetic mind the above suggests the following lines:

THEY SEE IT!

They see it! Ah, they see it! 'Tis not the fall of Rome;
But the crumbling and the tumbling of orthodoxy's
dome;
And the dogmas and the hogmas and the creeds and
grecds of man,
Are now sinking, and the thinking, free and higher is
the plan.
"A creator that is greater" is "The Larger Church Life"
theme,
Instead of "Liar and hell-fire" of the ancient saintly
scheme.

Oh what wonder that the thunder of the spiritualistic
host
Is now shaking unto breaking every pillar, wall and post
Of the minions of opinions; of the theories of the creeds,
Of the preachers, and the teachers of the mode of count-
ing beads;
Thus revealing to the feeling and the vision of the blind,
Deluded people, that a steeple points to heaven—in their
mind.

DR. T. WILKINS.

A SERIES OF COINCIDENCES.

The sixty-second double wedding anniversary was recently celebrated in a small town in Indiana of Moses and Isaac Marty, twins, who married Tabitha and Lavina McCormick, twins. Each couple has had seven sons and five daughters, the first children being born within a few days of each other, and the last children also being almost 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 doctrine of Spiritualism, and having observed in the columns of your valuable paper a considerable discussion by various of your correspondents regarding the character of organization its supporters should adopt and the name it should bear, I venture to offer a few suggestions upon the subject though perhaps of a remote character.

The discovery made during the last fifty years concerning 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 of any such occurrence, or that it was impossible for it to 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 would not then be entitled to credit if conclusively shown to be in contravention with the laws of nature. But that 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 manifestation is possible is virtually a denial that the soul exists after its dissolution with the body, for if it is immortal and continues a living entity after it takes its 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? Such an idea might shock the mind of a bigot, but it 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 immortality of the soul seems to have been entertained by the great majority of mankind whose thinking faculties were sufficiently developed to reason upon the subject.

All nations have manifested such belief, unless we except the Jews. The Jews were so peculiar that it is difficult 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, their 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 unusual manifestation of its forces. When tornadoes came, lightning flashed fiercely, thunders rolled deep and 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 to be observed at regular periods and attended with formality and display. When that came about, the more accomplished and intelligent members of the tribe took the lead. Pride and vanity then began to display themselves and a degree of social pleasure became 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. This innocent expedient resorted to in a time of extreme fright and paroxysm of alarm by a crude and savage people, 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 eradicate. 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 instructed regarding the regularity and uniformity of its laws, as to the necessity and importance of yielding obedience thereto and learned the great lesson which its system unfolds we should never have heard of an anthropomorphic God, of a personal Devil, of a flat earth with a canopy above it, with heaven upon the roof, and the super-

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 cool of the day," nor of "the fall of man," the general deluge, Noah's Ark, of Jonah being swallowed by a fish, of Joshua commanding the sun and moon to stand still and "they obeyed," nor of the other shilly-shally preached for the last nineteen centuries.

That we are correct in our inductions regarding the origin of religion, we have only to trace its history. In doing so we will find down to a comparatively recent period its votaries filled with superstitious terror, zealously maintaining a belief in miracles, works of the Devil and witchcraft; and to this day claiming that providence suspends the laws governing the physical world and specially intervenes in the ordinary affairs of men. Away down into the Christian era it was claimed that an eclipse of the sun or moon was an evidence of God's wrath against unbelievers, and that comets were fire-balls flung from the right hand of an angry God to scare a wicked world. In 1556 Charles Fifth, Emperor of Germany, abdicated his throne and took refuge in a monastery on account of his fear of a certain comet which appeared at that time. Cramer, 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 not lightly appear, but against some great matter. And 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 to the religious world was still under the same scare which led to the inauguration of religious worship, and the adoption of regulations which ripened into a church hierarchy. A determined policy seems to have been set upon to keep the masses of the people in abject ignorance regarding the laws of creation and of the material 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 and decri 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 reappeared 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 railleury 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 maintain 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 fall 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 folklore. It is too much in line with the tales told regarding Christna, 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 investigation, 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 theological 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 worn-out figment concerning 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 duration? 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 him for six thousand years—to arbitrarily class all things as "Good and Evil," and arrange them under those two

heads, the good as emanating from "God," and the evil as being "the works of the Devil," would confine the exercise of reason with a very narrow scope, and investigation to a restricted field of operation. The desire of inquiry 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 hereafter, would be valueless if it did not conduce to happiness; and man is enabled to make it contribute to that end only by a strict observance of those laws to which he owes an allegiance that he has no power to abjure. And a study upon his part of their requirements in all their various phases is more practical and beneficial by far than attempting to pry into mysteries which are beyond human ken to fathom.

Spiritualism should be a school to teach those things which are within the range of man's understanding and immediately concern his felicity. It should teach him to 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 exactions. It is capable of accomplishing for mankind eternal 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, frivolous 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 affection.

Woodstock, Ore. F. F. HUSSEY.

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.

—Ex.

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.

—Rosa Pearle.

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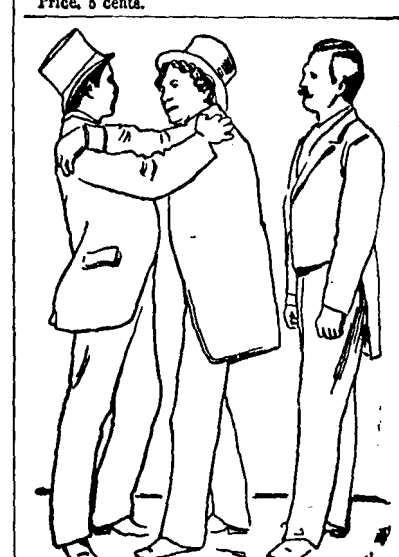
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A CRITICAL REVIEW

Of the Religion of Spiritualism from the Standpoint of Reason.

A NEW TRUTH REVEALED—SOUND WORDS FROM A PROFESSIONAL MAN.

There is a current and seemingly popular expression which says: "There is no religion higher than truth."

To my view this assertion is wildly redundant. An untenable claim. A head-long blunder of superstitions oversight. The proud fact that truth is never reached so exalted a niche. It must be remembered that religion is bondage. Slavery from the first to the last, as will be shown anon.

Now slavery is not truth in any sense except the mean fact of its existence. Truth is good, benign, useful. Slavery is a hurt. It is the opposite of good. Hence religion being bondage, is opposed to good, to the true. It is opposed in superstition, and is so utterly void of truth as to be crowded to the foot of the veracious tower.

Emerson says: "Beware when a thinker is let loose upon the earth. May we not likewise exclaim: Beware when a new truth is let loose among men!"

TAKES SAMUEL BLODGETT TO TASK.

When and where has there been such an event? But before making answer, let me remark, it was a surprise when I read (in "Progressive Thinker," March 17, '97.) the statement of Mr. Samuel Blodgett, this, to wit:

"I am not aware there is one point pertaining to this life in which Spiritualists are almost unanimous. Shades of departed wisdom prevent us from lapsing into such depression! This expression of our good friend is a direct slap in the face of spiritual scientists and their pulsant philosophy, to be at once resented."

Mr. Blodgett and Unitarians are unconscious of the fact that they are besieged with shackles. They are in bondage to a supernatural and a superstitious, Godistic cultus. That special "point," or points, spirits and spiritual science have repeatedly pronounced upon and against, and taken pains to assure in toto.

This subject, Brother Francis, may be the theme of another chapter in the uncertain future.

NOW NOTE THE NEW TRUTH

we above referred to and which it looks as if friend Blodgett has been so unfortunate as to miss.

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

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

Great goodness! How wonderful! Is it possible? This is a startling new fact! What a monstrous fact! Only think! "Belief in a Supreme Being" entails such a disaster! This knowledge is as 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 the religious life. A factor of evil. It purges God and religion 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.

Tell me, friend Blodgett, do Unitarians possess a volume of lore like this? No, no, the theme almost avers itself in the blunt negative.

Doubtless does my postulate now become, that "God is the climax of Superstition." It also shows what great injury such a forceful grip, "belief" is capable of fastening upon the unsuspecting mental man. "Belief in Deity" makes a wreck of one's future! Oh! My!

With this new phase of Theocratic

break-down, which split "Georgie" has brought, impending deity "The Supreme Being" be or it naturally glides into swift oblivion. Now, how shall we bear and comport ourselves towards the hitherto despised, so-called atheist? Yes, how make amends to him to turn, repent, apologize, and make to its dignified status now in triumph a condescending bow, and our future regards. Less we cannot do. More may be due. Moreover, are we not all fated to become atheists in self-defence, or at Truth's behest?

At the conclusion of this paper will be seen a kind of probing or sounding of the real depth of this Dull Deity, Deity and Godistic imposture, by means of reason's plummet. This terminal matter very properly belongs here at this page.

MRS. EMMA HARDINGE BRITTEN, of Manchester, England, in "Progressive Thinker," of February 13, 1897, says: "The religion of Spiritualism is the only one in the wide world that demonstrates and proves a future life and immortality for man."

Now people are more competent to speak on this question than our friend Pope Ellarius, when asked about the truth of Christianity, answered: "There is none in it. It is fiction. I knew it on earth. But the fools must have something 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. As an appendix or addendum to the foregoing, a brief notice of the idea of and about God may be followed.

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

"TRUTH CRUSHED TO EARTH SHALL RISE AGAIN

The eternal years of God are hers."

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 in 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 the 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

those 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."

Rev. W. S. Hoar, New York, says: "I cannot think of God but as an infinite enlargement of myself."

But the only sensible and wise statement on this theme is that made by Professor Max Muller, thus: "A definition of God is an impossibility. This utterance is doubtless an absolute truth, but why impossible? Because God or Deity is a fiction, a non-entity. This valuable bundle of nothingness is not even a shadow; since a shadow cannot be formed except by the existence of an antecedent substance. Prof. Muller's rendering has punctured and ridiculed this colossal and archaic riddle, and sent a center bullet crashing through the heart of religion and orthodoxy."

But reason and logic hold our study of the universe close to the primal state of matter. Matter is coarse, fine, refined, and sublimated. Telluric substance and man exist to us the first, celestial and spirit beings portray our idea of the latter.

beginning of the era Anno Domini, which was at the advent of the third man epoch, the age of man was power. This also includes knowledge and love of money as aids to power, but void of truth. Every one was out-reaching for power over his fellows. Oh! how blakening the reign of power united with deception! Deception and falsehood.

PRELATES ARE CHAMPION LIARS.

Valerius, a pagan priest of Apollo at Rome, A. D. 1, says: "They (the priests) cultivated the art of deception to such a degree that to this day they condemn in nearly all the nations instinctively practice it as a natural trait."

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 those long years in spirit life, I would rather lie than tell the truth."

Eusebius, 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 deceived, they would have torn their spiritual advisers in pieces."

It is at once seen the object of these deceptions was to secure and maintain power.

Hilarius, pope of Rome, A. D. 461, says: "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 says: "I like to exercise power."

Bishop Cyril reports: "We were taught that power was the desideratum of life."

Fabianus Paternus remarks: "We sought for power and we found it by controlling 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 fearfully falling off, and something must be done." The new faith in a "Man-God" was being launched upon the people and a name for it must be had. Therefore as Agrentius says: "Our motives were to retain the power which as priests of religion we had held for ages."

While rites, observances, faith, and worship

DENOTE CUSTOMS WELL UNDERSTOOD.

yet the word religion was unknown. It is not in the Sanskrit language. Hence to perpetuate their supremacy over the populace, the Latin hierarchy in close converse sought from their own tongue the Latin root religo. Ligo was the chief link in the coveted and needed chain to manipulate and fasten upon the unsuspecting people in a heartless bondage. Ligo means to bind, religo to re-bind and bind back, and religio which answers to or for religion, completed their diabolical object and finished their accursed work.

Thus was coined the word religion in Rome. Hence the probability is that scholars cannot find this insolent and aggressive word religion any farther back in history or literature than the dawn of the so-called Christian era.

The ligo bond and its offspring being the legitimate and logical 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 think that pagan priest Publius Agrentius for the declaration of the current basis of religion. He says: "We were taught to overvalue Christianity, but we merged our name and fame in its ideas and still held control of the people and spiritual nature through superstition. Pagan oracles became 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 alas ignorance. Spirit Pope Urban VI says: "There is no element of power in religion that does not depend on ignorance, and less on ignorance than on superstition."

Pope Ellarius, when asked about the truth of Christianity, answered: "There is none in it. It is fiction. I knew it on earth. But the fools must have something to believe."

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But reason and logic hold our study of the universe close to the primal state of matter. Matter is coarse, fine, refined, and sublimated. Telluric substance and man exist to us the first, celestial and spirit beings portray our idea of the latter.

There is nothing back of or behind matter and space, and hold that it was created by God. Alexander Pope's couplet and bring it down from fancy to fact, then elevate it from fiction to verity thus: "I am I."

The universe is one stupendous whole Whose body Nature is and Law the Soul. II. 1.

Mr. Frederic Harrison says: "You might as well make a religion out of the Equator, as out of the 'Unknownable.'"

Let me say you might as well make a religion out of Astronomy as out of Spiritualism.

SELF-CONFUTING IDEAS ABOUT "GOD."

1. To define God is an impossibility.—Max Muller.

2. God is the index multiple of a big Man.—Rev. Halstead.

3. God the substratum of "the Unknownable."—H. Spencer.

4. God the stilling "Lubberly All."—Fred. Harrison.

5. Our God is a consuming fire.—Heb. 12:29.

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, 10.

10. God, the terminology of man's ignorance.

11. God, the absurd "Father" without wife or motherhood.

12. God, a king without throne or subjects.

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 mortality without brain.

18. God, wisdom without sensorium.

19. God, the apotheosis of the Fetish.

20. God, the baseless fabric of fiction.

21. God, the prime climax of superstition.

22. God, the Jehovah nonentity.

23. God, the adulterated idolatry.

24. The new faith in a "Man-God."

25. God, the eternal bugbear.

26. God, the summation of nothingness.

27. God, the great jump-at-of conjecture.

A. S. HUDSON, M. D.
Stockton, Cal.

WORK ALONG THE LINE

Spiritualism Will Surmount All Obstacles.

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. We will have about three hours in which to visit our son and my sister's family in Cleveland, then on to beautiful Maple Dell.

I promised the friends who are interested in the society that engaged me in the city of Grand Rapids that I would send a few words to The Progressive Thinker, relative to my work among them, but as I take my pencil to jot a few items in that direction I 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, I would have felt too ungrateful to have made a record of it for a paper, so under any circumstances, I always feel that the lecturer who is called upon to make his own report is in a disagreeable position.

I will say, however, I spent four weeks pleasantly in the city of Grand Rapids, including five Sundays. I delivered in the city of Grand Rapids, which were given Thursday evenings in "The 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 the rooms in the city of Grand Rapids, where the conferences or social meetings are held, is nicely furnished. On entering the hall, one sees these words on the wall opposite the door: "Strangers are invited to take the front seats. They are welcome." Various mottoes 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: "Give up by the front door. This room is on the street floor. The circle room is up one flight in the most retired part of the building and presents the appearance of a cozy sitting-room. The seance room is so arranged that dark circles can be held when occasion requires. The rooms are so situated that such a circle can be held 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. Booser 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 of "methods" as to how meetings should be managed, every one who knows of his efforts in the direction herein mentioned, 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.

One measure of the measure of the local mediums in a social way during my sojourn in Grand Rapids, I 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 executive officer of the society, but in her work as platform test medium.

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

societies had come up and flourished at times, then gone down. It was frequently 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 personalities 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 factional feelings among this class 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 decline 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 faction, and I am not anxious 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 answer, 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?" If such a 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 someone else, and the causation of more than one-half of the disturbances that work detriment to our societies. All the united effort on the part of our enemies 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 much can I do to assist this association 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 Spiritualism 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 one reads among the announcements of meetings that there will be a meeting at a certain time and place in the interest 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 to secular subjects, if they were handled 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 in an absolutely free platform; that is, that each one should have the right to express his opinion on subjects that come within the domain of Spiritualism if the meetings are run in that name.

How long would our grand Spiritualistic papers receive patronage of Spiritualists if the work along Spiritualistic lines was withdrawn? I thoroughly believe 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 cause 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 refer to those instances where societies have gone down for want of proper support.

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;
Illumine each habitation
With pure affection's sacred light, we pray!

Your presence makes life cheery—
Without your 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 hath 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 unknown;

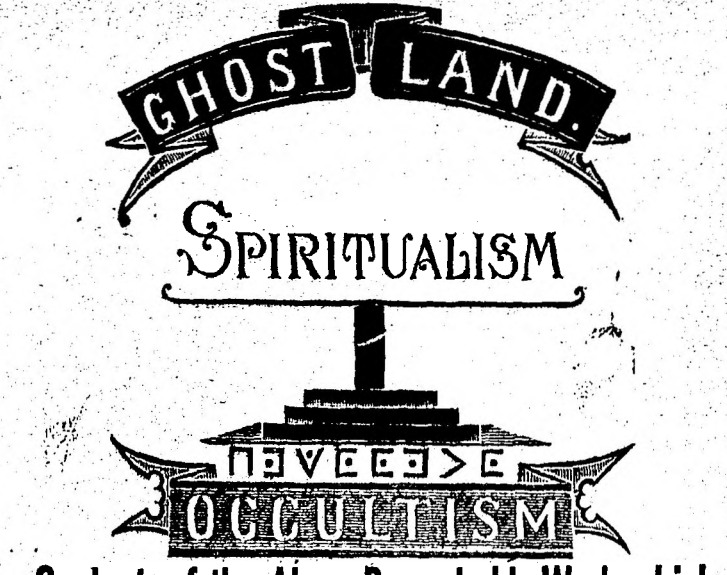
But our hearts rejoice,
To hear the tender voices
Of those who've made the crossing,
And thence returned to tell us of their home.

Earth's nations now contending,
Their foolish pride defending,
Must rise to planes of brotherhood and peace;
Oh! glorious band supernal,
In wisdom's realms eternal,
From hate and strife infernal,
From fratricidal war bring swift release!

All hail ye blest immortals,
Who passing Death's bright portals,
Have come to guard and guide us on our way;
May want and woe be banished,
May superstitions vanish,
May man no more be clannish,
And earth and heaven be one through endless day.

PROF. J. MADISON ALLEN.

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..GENERAL SURVEY..

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

J. C. F. Grumbine is now in Deadwood, S. Dak., under engagement lecturing there and at other relative cities until July 4, when he returns to Chicago. His only available time for the season of 1897-98 are January 30 and April 10, 17, 24, 1898. All the other Sundays from September to June are taken. Letters addressed to him 7820 Hawthorn avenue, Chicago, Station P, will reach him. He has only July 11, 18 and 25 of this season open for summer camps. All of August is engaged.

Prof. J. Madison Allen, president of the Missouri Can. Association, secretary Missouri State Association, and Missouri State Agent of the N. S. A., will speak at Ottawa, Kansas Camp-meeting 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, Kan., in care of Mrs. B. H. Sample. He will visit the Atlantic or Pacific coast, or Gulf States, the coming fall or winter, and invites correspondence for engagements with societies as an inspirational trance speaker, test medium and musician.

The picnic and Indian pow-wow given by the Progressive Spiritualist church, G. V. Cordingley, pastor, will be held at Des Moines River and Madison street, Saturday, June 10, 1897. Many popular mediums will be on the grounds to take part in the exercises. Special attention will be paid to the children of the different lyceniums and all other children in attendance. The first pow-wow circle will 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 Moines 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 have been of such a high philosophical reasoning, his tests with many full names, are nearly all recognized, with advanced thoughts, in measure and rhyme. Dr. Andrews will make engagements anywhere in Michigan or other States. Terms reasonable."

The address of W. Sprague, for this month, will be Madison street, Mich. Mrs. S. E. DeLewes desires to warn Spiritualists against a "Dr. Goodrich" and a "Professor Tomars," who make 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, Ill., 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 spirit-writing. Those who desire further information should send for circular. Address Bangs Sisters, 3 South Elizabeth street, Chicago, Ill.

J. J. Morse, the world-renowned lecturer and author, says: "Among our visitors from the States during the past half year, has been Mr. Carlyle Peterson, the well-known author and musician. He gave a series of readings at St. Mary's Hall, and at the Lyceum, where he displayed his splendid musical abilities to the delight of his audiences, read from his interesting books, 'Oceanides' 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 attractive 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 wholly to the study of the reeds; 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 Bankston's Lake, Mich., that Mrs. Anna L. Robinson gave the opening address and Dr. A. B. Sprague gave the inspiring talk. In the afternoon Mrs. Robinson answered written questions, weaving the whole into a fine discourse which was very radical as well as logical and reasonable, and followed the lecture with tests which were convincing to skeptics and very pleasing to Spiritualists. The first day's meeting was a decided success.

The Jackson Herald, published at Jefferson, Ga., has the following: "Mr. Geo. A. Letford, traveling salesman for H. E. Bucklin & Co., of Chicago, was in Jefferson Monday. Mr. Letford says he is a clairvoyant, that he can see things that happen at a distance, and has just as vividly as if before his eyes. He says he has possessed this power about two years. The first he says he knew of it was when a little child appeared before him at a certain place in Florida. This child has been with him ever since, and is his spiritual messenger, and the presence he calls Little Loc. The first night after this power was given him, he says, the spiritual messenger told him that his (Letford'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 Maryland, Mich.: "It is not very often that you hear from our society—the Barlo Lake Spiritual Society—but we are yet alive and have been holding some very successful meetings, with Mrs. Nellie S. Padgugan, of Allegan, Mich., as our speaker. She is giving the best of satisfaction, her lectures are of a high order and delivered in a pleasing and forcible way. We have had with us Mr. A. A. Finney, who is a trumpet medium. He has given us several seances, and the manifestations are of a very high order, as many as three voices being heard at the same time. This is the first time we have had a medium."

Nellie G. Mackley, president, writes from Corland, N. Y.: "The Spiritualist Society of this place had the good luck to procure the services of Will C. Hodge June 5 and 6, and we wish to heartily

Items Suggested by, or Obtained From, Spiritualist Exchanges.

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 necessary 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 approach.

Conscience is a delicate function of every one, unobscurable and unstrangeable—is preparable 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 barren wilderness.

Spiritual existence is the Alpha and Omega of being.

Matter is but the formative element through which spirit becomes individualized.

No particle of matter, no function of being can become the subject of annihilation.

Self-consciousness is the function of the human soul, and individuality is the result of self-consciousness.

To curse is human, to aspire is spiritual 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 gorge.

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 unharmed.

Inactive, unspiritual minds soon accumulate mildew and cobwebs.

"The burnt child dreads the fire"—Applies to the Christian folk. And to escape the fire.

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

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

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 purveyor of all faiths, a free member in all 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 need 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 God-idea—the God that he has created or had handed to him from the depths of past ages. There is no science in it—nothing but a record.

We rise into the light of spirit condition 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.

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 the things that move, as well as that which is moved upon.

Spiritualism should have no drones—no spongers who do nothing but depend on the work of others. It is 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 respect with an age of reason?

Science has largely solved the problem of matter, and these solutions have been led upward as well as downward, until she has caught the sweet sounds from the unseen.

Spiritualism, when understood in its highest sense, is so grand and beautiful compared to all other institutions, scientific or religious, it often becomes overpowering to the unprepared mind. New converts are most enthusiastic.

Spiritualism inspires no envy, jealousy, 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 in 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 birth; but still we know we were. We feel it rise up from within. And tell us we have always been. In evolution's whir.

From Two Worlds, London, 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, and said to me, 'I am all the dear ones who had passed on were to meet him. But I have not found it all sunshine with me, since 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 think 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 husband 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 I ever heard my own. I have been a sleepwalker, and such things as I have done, I do 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 of the spirit world, and I felt at once, 'While there I was asked what I thought about it? I said I thought it was mesmerism. They asked me who I thought mesmerized 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 medium 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 dreads 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 'speaking spirits.' In accordance with this 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 thinking so much I was soon very ill, and had to be taken to the Spiritualist. It was then that I met the Spiritualist."

HEAVENLY MESSENGERS.

Came to comfort and calm my troubled breast 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 handle it. I thought I must 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 know the person it belonged to, and in place of that I saw a lamp lit 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 moment 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 was faithful, and I had vowed to be true, but I have had to face much opposition."

SPIRIT TAUGHT HER.

"The first meeting that I went to I was so controlled and so happy, and I have been ever since. I never sit in a developing 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, and I did not let my poverty keep me from going to the Forest recreation ground for three summers, and I was used every Sunday; but speaking in the open air brought on bronchitis, and I have been subject to it ever since when I take cold."

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 every night, twice on Sundays, and often on week-days to visit the sick, and to make out 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 grand-children, and their relatives were invited, and from whom the happy anniversary received the most affectionate congratulations. At the conclusion of a rich, luxurious banquet, and amid the sweet aroma of a profusion of flowers, toasts were given to bride and groom, but only with cold, living, sparkling words of nature, and the bride 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 Soul."

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

"Woman, Church and State."

By Matilda Joselyn Gage. A royal volume, on a most valuable and timely subject. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

"Poems of Progress."

By Lizzie Dooten. In this volume, this peerless poet of Spiritualism may be read in her sweetest mood, and in the most graceful and lovely to the eye. It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

From The Freethinker, London, England.

THE SULTAN'S PROPOSAL.

to the Powers is decidedly Oriental. In Eastern Europe the Sultan, as he is called, is 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 chatter and chatter, until both sides hit the happy mean, and a bargain is effected.

AN AGED RELIGION.

On June 2 the Moslem world enters upon its 135th year since the Hegira of Mohammed. The Mohammedan festival, as it is called, is always a busy one, and this year the Moslems will be specially excited by the Caliph having, with his army of half a million of the faithful, overcome a Christian power, supposed to be egged on by the rest of Christian Europe.

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 half-dozen on the other. The Caliph, as he is called, is always a busy one, and this year the Moslems will be specially excited by the Caliph having, with his army of half a million of the faithful, overcome a Christian power, supposed to be egged on by the rest of Christian Europe.

VARIOUS ATROCITIES.

The atrocities of the Spanish Conquistadores 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 twenty-eight have been 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 Olivier on the Paris fair. His grief was probably not so much at the sermon as at the general attitude it contained. 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 procession than has been known in England since the days when it first acknowledged the supremacy of the Pope. Processions are a thing of the past, and 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, Lagrange, a requiem was sung for the repose of the souls of those who perished in the Paris fair. 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 presented to the Sultan 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 protect the welfare of all my subjects." The Pope 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 recoiled, 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, but a piece of ivory, and that it is clearly an animal one, and if it ever belonged to Buddha it must have been in some pre-human incarnation. The incident emphasizes the remark that priests are everywhere the same.

LOADING 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 quoted from Hay's best-known poem that they, like the angels, might be "dressed in light," and that they were loading 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 those who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the profoundest philosophy of the Spirit-World 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 realm. 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 Spiritualism. 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." By 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 Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great results in the study of the book, strongly bound, containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

From Borderland, London, England.

SAYS PROFESSOR CROOKES.

what amazing results will follow if we imagine that 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 skeletons depends upon the relation between the size of our bodies and the dimensions of the world. Increase or diminish the capacity which we have of observing events in a second, and the whole external appearance of physical 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 the proportion between our weight and that of the planet in which we live, and on the ability which we possess of acting sensations per second.

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, which so impress the memory and for ever after tend 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 juggling with scientific men and the Physical Research Society, and to be content with themselves more diligently to the verification of their facts, has been welcomed cordially enough by the two organs of Spiritualism. But so far from verifying these facts, the majority of Spiritualists will not even take the trouble to record them.

USE LESSENS MARVEL

to such an extent that if the ghosts of our grandfathers 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, but as often it is due to the entity, whatever it may be that is controlling the medium. Yet it would seem as if, in Professor Lodge's opinion, all phenomena obtained from any medium are to be regarded as tainted and worthless if at any time that medium or any of her controls have been caught fibbing.

THIS RULE CANNOT BE ENFORCED,

and any attempt to enforce it will increase the primary difficulty under which all investigators labor, the defective nature 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 Physical 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 immense importance which they attach to

MRS. PIPER, THE BOSTON MEDIUM.

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 several other eminent British Physical Researchers. Mrs. Piper has been chiefly controlled by a French Doctor "Phinuit," and the spirit of a recently deceased neighbor. It would appear from Dr. Hodgson's letter that these controls, who certainly used to tear the poor woman about horribly, have now been expelled, and their place has been taken by no less eminent a body of guides than those who used to control "M. A. Oxon."

BORDERLAND IN FICTION.

A year ago, when I was asked by a representative of one of the most important publishing houses in New York, what was destined to be the next great motif of modern fiction, I replied, consistently, the Psychic, and especially the doctrine of the Double. The latter 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 Mude's and the circulating libraries.

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 just then to be in a trance. The immense field which the psychic key opens to the modern novelist is at last beginning 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 member of McKinley's Cabinet, Mr. Lyman J. Gage, the Secretary of the Treasury, should be a man who was more intensely interested in all forms of psychic research 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, pre-eminent 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 hospitable 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 Testaments, which prove or disprove Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of years of careful study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

From Harbinger of Light, Melbourne, Australia.

SECULAR PRESS.

One of the most striking instances of the 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 them having devoted "Leaders" to the subject, whilst the third has opened its columns to an impartial discussion of its 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 Rutlandshire, which the most astute investigators have failed to explain, and after 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 discuss the subject of telepathic 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 hour, 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 Physical 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 who, of his supra-mundane origin, the writer remarks: "So that we see, instead of scientific inquiry banishing the supernatural to the regions of the fables and the gnomes, it is, in short, shaking hands with the Spiritualists and working with them along parallel lines."

SPIRIT COMMUNION.

