SCIENCE, SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

THE PROGRESSIVE THINKER.

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 16 CHICAGO, ILL., SATURDAY, JULY 10, 1897, NO. 398

AROUND THE WORLD

Spiritualism in Many Other Sections of the Earth.

Dr. J. M. Peebles Writes of His Second Experiences and Observations in Ceylon and India.

CAST THY BREAD UPON THE WATERS.

Seeing is knowing, and knowledge rightly, wisely used leads to the Temple of Wisdom whose corner-stone is Truth, and whose golden dome is crowned with Love.

"Cast thy bread upon the waters." It was nearly fifty years ago that, with other temperance men in McLean, Ithaca, Auburn, Syracuse and Western New York, I aided, inspired and help bring into existence the Independent Order of Good Templars—a radical temperance organization, in which women in every respect were the equals and the co-workers with the men. It received little encouragement at first from the Sons of Temperance and the conservative toilers in this reform movement. But no truth perishes. The builders may die, but the temple will stand. This organization which I am proud to largely father, has now girdled the globe. Here in the extreme south of India, Madras, a Hindoo city of 500,000, there are four flourishing organizations of Good Templars, all Hindoos. The Hindoos, only as they become civilized and Christianized, are addicted to liquor-drinking and meat-eating. The Hindoos do not use tobacco, only as they imitate English officers.

CEYLON'S RUINS AND BURIED CITIES.

This is a very ancient country with unreadable prehistoric records. Leaving the old Kandy capital at 9 a. m., April 26, we reached Matale by rail in about two hours. The scenery along the way, of valley and verdure-clad mountains, of rice-fields, cocoanut groves and broad tea plantations, was as unique as captivating to the admirer of nature.

Matale, a native Singhalese village of some 3,000 is the terminus of the English railway. The town has the appearance of age, filth and squalor. There is no hotel here, but an English "rest-house." Not one in a hundred can speak a word of English. Engaging a bullock team, I was soon squatting on a springless cart bottom, on my way to the temples ruins. The village streets were narrow, the one-story houses were thatched with straw and palm leaves or covered with tiles. The children, many of them six, eight and older along the streets, were innocent of a particle of clothing; the adults wearing only the loin-cloth. Passing along the market, I was obliged to keep my handkerchief to my nose. But we've left the village and are in the country.

This is lively. How true, "God made the country." The roadway is lined with chocolate trees, sago trees, coffee bushes, graceful, feathery palms, pine-apple fields, and tea plantations.

ROCK-HEWN TEMPLES.

But here's the gateway that leads up to the old rock temples, some of which are cyclopean in structure. It was no ordinary people of the past that could carve a mountain into a graceful shrine and chisel religious monuments of incarnate gods on flinty rocks that would have done credit to the most distinguished Greek sculptors.

Just now I am in a jungle of gigantic boulders under the slope of a great massive over-projecting rock in which the main temple has been hewn. Three Buddhist priests conducted us through the temple describing Buddha's twelve rock-inscribed teachers sent out to preach; his twenty-four elders or councilors, their temptations and victories, and Lord Buddha himself, twenty-seven feet in length, who was lying in repose, on his right side. On the altar before him were offerings of flowers. Candles were burning. The smoke of incense was rising. Holy water was sprinkled upon the devout and the sacred pall was chanted by the priests—all of which seemed decidedly Roman Catholic. Have not all religions a common root, and that, the human constitution?

Anxious to take it all in, I climbed, led by my coolie guide, to the very summit of the highest rock, where I saw the carving of Lord Buddha's foot. It was fully six feet in length. Skeptical about this being the size of Buddha's foot, the accompanying priest assured me that the sculptor carved the ideal, with no authority from the sacred Tripitaka. The miracles of Buddha are infinitely more astounding than those of Christianity. Neither are logically believable. The supernatural is rapidly giving place to the superhuman, the spiritual.

BUDDHIST PRIESTS.

Some of the Buddhist priests, and among them Shri Sumangala, the head of the Colombo Buddhist College, are learned men. And by the way, the Prince of Siam, educated in the London University and graduating with high honors, has recently renounced all Siam royalty, and laying aside his decorations, sword and crown apparent, has become a Buddhist priest, donning the plain yellow robe. He owns nothing now but his robe and rice dish. Buddhist priests will take no money. They live by voluntary offerings. You may see them early in the morning, after their ablutions and their prayers, out in the streets and winding lanes, barefooted, visiting the sick, or asking alms of the rich that they may feed the poor.

Through the kindness of Col. Olcott, I saw an exact likeness of Buddha's tooth, so carefully guarded in the Kandy temple. It is nearly two inches long. The real tooth is only a bit of deer's horn—a huge sham, becoming the shallowest superstition.

In a palm-embowered suburb of Colombo is the temple of the prince priest of Siam. He speaks fine English. He shrinks from no argument with missionaries. He is very social and wears his Buddhistic robe of yellow very gracefully. A prince, a scholar, an ambassador to St. James and nearly half the courts of Europe, he had seen enough of the folly, deception, illusion and hollowness of the world; and coming to the conclusion that he was a soul, he renounced the world—the world and its illusions.

TEAS OF CHINA, CEYLON, ASSAM.

"Which are the preferable teas," is a common inquiry—"those of China, or of Ceylon?" The coffee plantations of the Ceylonese have been largely supplanted by tea plants and shrubs, owing to a disease among the coffee trees. Tea-raising is very profitable in the warm, humid climate of Ceylon. The tea-plant would grow ten or fifteen feet high if left to itself; but the shrubs are kept clipped down to within one and two feet from the ground. Only the young and tenderest top leaves are picked. Poor Tamil coolie women do the most of the picking. A large basket is suspended upon their backs, and the leaves are nipped off and tossed behind them into these baskets. Their only dress is a loin-cloth. They sweat profusely. The manufacturing establishments for preparing, drying, sorting and boxing interested me deeply. Many of the processes, one of which is the fermentation of the moist tea leaves; another is passing them over and through a copper screen; another is the stirring with the coolie's hands while drying; another is the stamping them down (when dried) in boxes and chests by the Tamil coolie boys' bare, perspiring feet. At the Matale manufactory the tea leaves ready for sorting and packing, were scattered over the floor, half an inch deep in some places, with half-naked, bare footed, feet-sweating coolies treading around in them, soon to be steeped and sipped as a delicious beverage by western nations. Tea leaves as a drink are useless, expensive, astringing, stimulating and medicinal. Theine is used as a medicine. Paris has a large hospital for old nervously, broken-down teatopers. "Which of the Oriental teas, then, is the best?" The answer is, those that are the least injurious, unhealthy, dirty and nasty. Take your choice, and tan your stomach with theine!

THE KING OF SIAM IN CEYLON.

As fate or fortune would have it, I was in this evergreen isle of temples and spices, when the Siamese King on his way to the Queen's Jubilee, visited Ceylon. Great preparations were made for his reception. Through the kindness of my old-time friend whom I first met at the "Eddy mediums," in Vermont, and who stands very high among the Buddhists of Ceylon and the Brahmins of India for the impetus he has given to education and freethought, Col. Henry S. Olcott, I was secured a seat within the magnificently decorated pavilion (by paying ten rupees) only a few feet from the King's chair. He walked up under the handsomely trimmed and flower-covered arch with the strutting English officials, dressed in a plain American-like suit. No sword, sash or epaulettes, not even a finger ring. Sensible king, said I. Conducted to his chair upon the platform, amid the music of Buddhist priests' chanting, he performed some religious ceremonies, received addresses and replied to them in both Pali and English.

I had a pleasant five minutes' chat with him in the Queen's House. Upon leaving and telling him that I was traveling around the world gathering materials for a book, he most courteously said: "If you come to my country, I will give you every facility for collecting such materials."

The King is a genial, sunny-faced gentleman of, say, 40 years of age, with not a bit of swell or starch about him. He is as popular in his kingdom as was President Lincoln in America. Educated in London and Paris, he speaks fine English, is straight as an arrow, yellow-skinned and exceedingly affable.

ASOKA BUDDHISM AND CHRISTIANITY.

What relation does Buddhism bear to Christianity? is an ever-recurring question. The numerous inscriptions of King Asoka, who, reigning over forty years, died at the ripe old age of eighty, 223 B. C., unquestionably he was the best and the wisest of the old Indian sovereigns. The inscriptions of his time—a Bible on rocks—are affording a rich harvest for archeologists and antiquarians. Some of Asoka's edicts remain to this day chisel-imprinted on pillared rocks and in old stone caves. Explorers and archeologists have just discovered among the ruins of Rampuwar were two Asoka pillars, nearly imbedded in soil and sand, one of which contained important inscriptions.

These inscriptions in either Sanskrit or Pali have been largely copied and translated. Some few were too defaced to be clearly read. The translations relating to governmental commands, with moral and religious advice to both Brahmins and Buddhists are of a most interesting character. No interpolations can here be charged. Defying the caukering tooth of time, these inscriptions are genuine.

WHAT IS THEIR MORAL IMPORT?

They breathe the spirit of toleration to unbelievers and brotherly love to all. Buddhists have never persecuted for religious opinion's sake. In this, Buddhism puts Christianity to shame. These Asoka edicts prohibited the sacrifice of animals either for food or for religious ceremonies. They ordered shade-trees and fruit-trees to be planted along the great thoroughfares, and wells to be dug along such and such distances to quench the thirst of travelers along the highways. They enjoined obedience to parents, respect and reverence to the aged, kindness to animals, frequent bathings, and forbearance to all other religions. Query—How much has the world advanced ethically since the Buddhistic era of Asoka?

WHAT IS THE HISTORIC IMPORT OF THESE EDICTS?

Much, very much! To use the language of Hon. P. C. Chatteryii, judge of the High Court, Calcutta, author of "Asoka and His Edicts," etc., this Indian King, fired with the missionary spirit, sent missionaries to preach the doctrines and moral precepts of Buddhism to all the civilized nations of the west. Egypt, Syria, Cyrene, Epirus and Macedon were visited by them, as the thirteenth rock inscription edict shows. The western kings with whom Asoka made treaties were Antiochus of Syria, Ptolemy of Egypt, Margus of Cyrene, Antigonus of Macedon and Alexander of Epirus. These kings, over 200 B. C., permitted Buddhists to preach and teach in their countries, the fruits of which appeared in the rise of the Therapeutae of Egypt, the Essenes in Syria and Palestine, and the Neo-Zoroastrians and Neo-Pythagoreans—all of which were Buddhists under different names. Thus the teachings of Buddha were carried to the remotest corners of the ancient civilized world." And so Judaism and Buddhism formed the menstrum—the religious and ethical soil out of which grew primitive Christianity. In this there was no miracle.

Many of the rock edicts of Asoka, chronological, ethical and religious are still standing, and can be seen by anyone who will take the trouble to visit them. They have not been revised and re-revised by priests like the Christians' Bible.

Already thirty-nine of these edicts have been discovered and translated. Some have partially perished by the corroding action of time. Others were defaced by the vandal Mohammedans. Arabs by descent, wherever they conquered they destroyed temples, inscriptions and manuscripts. They forced their religion by the sword. When conquering Northern India, they compelled thousands upon thousands of old men to submit to circumcision. They are to-day fanatics, bigots, fatalists and polygamists. True, there are good men among them—good in spite of their Islamism. I write what I know, for as a United States Consul I lived among them for years and know them thoroughly. They are the Jews—the baser sort of warlike Jews of Asia and Africa.

Explorers and archeologists expect to find, in the near future, more of these Asoka edicts in Afghanistan, and the countries north of the present India, that this Buddhist King once governed. Just recently they found and deciphered one of these inscriptions in Mysore. And so, step by step, the long half-hidden past is yielding up its treasures; and being resurrected into the living present, solving many of the knotty problems of history.

Those wishing to know the genius, status and progress of Buddhism, should procure Col. H. S. Olcott's "Buddhist Catechism," the thirty-third edition of which, approved by the High Priest Swmangala of Ceylon, has just been published. In the suburbs of Colombo I visited the temple and stood in the pulpit where Priest Mitteguttawate used to preach, and whose discussion with the Rev. de Silva formed the foundation of my book on "Buddhism and Christianity face to face."

(Continued next week.)

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly maker.—South.

LAKE BRADY CAMP.

Large Attendance Reported

Sunday, June 27, the sixth annual encampment of our association was opened. The attendance was large as usual. D. A. Herrick, of Akron, our presiding officer of last year, again fills the chair. Moses Hull was the opening speaker for the day. His discourses were replete with proofs of spirit return drawn wholly from the Bible. He dwelt especially upon six texts, commanding that all persons dealing with "familiar spirits, witches, enchantresses, necromancers" etc be put to death.

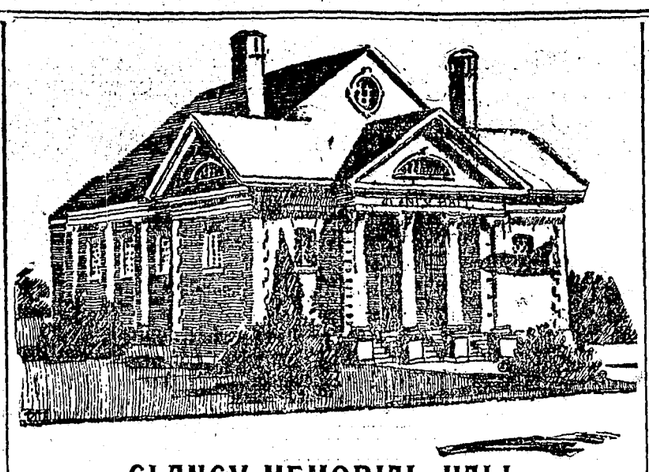
Said he: "Talmage says he will preach against us, but if he obeys the commands of his Bible he will have to stone us." Then folding his arms and drawing his heroic figure up to its full height, he added: "Mr. Talmage, bring on your rocks. I have never thrown worse missiles than arguments, though I have received worse, and the modern Christian church is preaching to-day doctrines that I was persecuted for advocating thirty years ago." It is impossible in the brief space allowed us to give even a synopsis of the two splendid discourses Mrs. Hull delivered here Sunday. His logic was simply unanswerable from the Christian standpoint. No one accepting the Bible as authority could be intellectually honest and not acknowledge it's advocacy of spirit communion, from simply reading the texts which Mr. Hull pointed out.

Mrs. M. J. Crilly, of Allegheny City, gave a platform test seance after each of Mr. Hull's lectures. Her tests and messages were very well received and

"GHOST LAND."

EDITOR THINKER:—I have just finished reading "Ghost Land," you so kindly forwarded me. Being well acquainted with its Editor, Mrs. Emma Hardinge Britten, also her esteemed and much lamented husband, William Britten, I have been more than interested in the work. The narrative from the beginning has many well-authenticated facts that many of your readers who are deep in mystical studies can attest to. Surely there are truths that "Richard never dreamed of in his philosophy." Ghost Land is a book that advanced scholars should keep in their own libraries. It is deep in mystical lore, enchanting in its recital, elevating in its influence, instructive in its teachings and spiritual in its logic. Your untiring energy to place before the readers of the fearless and peerless Progressive Thinker the best literature now known has won for you a laurel crown to wear forever on your brow.

ROSE L. BUSHNELL.



GLANCY MEMORIAL HALL.

More About the Illinois School of Agriculture and Manual Training for Boys.

An Institution that Is Nonsectarian and Nonsectional for the Unfoldment of Latent Possibilities in the Coming Man—Home for the Homeless and of Friends of the Friendless.

The Progressive Thinker never tires of upholding, and even lauding that which is intended to raise someone to a higher standard, to a higher plane, to a larger spirituality; never wearies of doing good to the fallen, giving strength to the weak when possible. It is the extent of all there is of a religious nature in the teachings of Spiritualism, and all there is in moral ethics and human love. Therefore, not quite satisfied with the generous limitation of space in The Progressive Thinker, your special correspondent begs the insertion of the cut representing the beautiful "Clancy Hall," and the further inspiration that may be floating around in regard to this grand and noble institution.

If there was ever a divine institution in the world it is that which has for its aim the uplifting of the fallen, educating the homeless children of a city like this into the business ways of life and into morality, and the appreciation of the high and beautiful things with which this great world is filled.

The Illinois School of Agriculture and Manual Training for Boys at Glenwood, Cook county, is twenty-four miles from Chicago, on the Eastern Illinois railroad. The school is in the hands of enthusiastic, children-loving officers, from the president down to the overseers in the shops and on the farm. Each one seems to be imbued with the spirit of the holy cause and all are willing to bend their backs to the burden, and appear to do it with that smile that speaks from the heart and tells those little ones that their friends are not all dead yet. Especially was your correspondent favorably impressed with the president, Edward B. Butler, and the manager, Oscar L. Dudley, and the superintendent and "mother" to all the boys, Mrs. Ursula L. Harrison. Each one seems to fill their place with a sense of pleasure and impressive grace that is certainly beautiful in an institution of this kind.

Here is an item of interest that is taken from the Ninth Annual Report of the institution:

"During the nine years of its existence this institution has cared for 1,817 boys, there being at the present time—May 1, 1896—259 (now 286) at the Home. We have placed in good country homes, or restored to their friends, greatly benefited by their experience with us 1,558 boys. We have received in the past year 236 boys, and placed out during the year 223.

"The farm is gradually improving each year, and is of great help to those boys who may be called to country homes. The farm products amount to about $4,000; Cook county pays us $10 a month each for the boys committed by the county courts; contributions received from parents and friends amount to about $4,000, and the amount received for boys from other counties amounts to $1,000. The total income for the year was about $24,000, while the cost of caring for the boys with the increased facilities is estimated at $30,000."

But in an institution of this kind there is no doubt but that the deficiency will be made up at once. In their manual training department the manager says in his report:

"Many a cast-away waif of the street has shown an adaptability in mechanics and in various branches of manual labor, which argues well for a bright future. In view, then, of so many instances of smouldering ambition and latent talent, hidden away under the loathsome coat of neglect, and which has only wanted the proper opportunity for its development, thus changing the worthless waif into one who will be an honor to any community, does it not pay to put forth every possible effort? Indeed it does, and we cannot put forth too much effort in the direction of saving and then developing the youth, since our beloved country is to be ruled or ruined in a few years by the boys of to-day."

All the buildings are a credit to this great country; beautifully designed, finished and furnished. The Administration Building, the receiving cottage, the "Charles B. Pope" cottage, the "Windsor" cottage, the "General Sheridan" cottage, and the "Sunny Side" cottage, the machine shop, the carpenter shop, the shoe shop, the dairy and barns and that beautiful "Clancy Hall," as well as the school buildings, and all surrounding improvements stand out as monuments to the donors and the noble workers from high to low, or rather, from the executive head to the common laborer, who instructs the boys in the open field to till the soil.

Regarding the mode of procedure for getting children from this home, the report states:

"First, we are neither sectarian nor sectional. Several denominations are represented in our Board, and children of eighteen nationalities are in the Home.

"We take every child committed to us by the courts, unless there is some disease, either of body or mind, that will prevent him being placed in a good home.

"After a suitable preparation under the instruction of competent teachers, we place the child in a home, either for legal adoption or indenture, and he must enjoy all the privileges of the family as would a son.

"If we become dissatisfied with his home, we reserve the right to remove the child at any time. All children go on three months' trial."

What this article intends to show is that this institution furnishes a good home, and loving foster parents for all children sent there to be cared for. They are grouped off into families of 30 boys each, except one, which contains 60. Each family has a captain who trains them to march by his word of command.

In fact, the half cannot be told of the intent and purpose, and the great good being done for the rising generation of unfortunates at this institution. And it is grand to know that Spiritualists, though not yet sufficiently organized and financially equipped to build and endow such an institution, or at least for the care of their own unfortunate young and old, are taking a harmonious part with others similarly benevolent and able.

In the erection of the beautiful hall, the picture of which will be found in connection with this article Mrs. Clancy has filled a long felt want upon those beautiful grounds and she has reason to feel proud of the appreciation shown by the board, the boys and her own Spiritualistic friends as well as all others who expressed their appreciation by their presence at the dedication, and The Progressive Thinker joins the host of mortals and immortals in singing praise to the noble arisen son in whose memory "Clancy Hall" has been erected by his loving and benevolent mother. It is all in the Divine Plan.

A SELF-EVIDENT POSTULATE.

A correspondent of an eastern exchange, says:

"Taking hell out of theology is equivalent to putting theology into hell."

That is admirably put, and is as truthful as pointed. The capital, the stock in trade of the church, its great success as a reformatory agent, has been hell. As belief in a material hell has waned, so has waned the church. The eternal prison-house of the damned, its unquenchable fire, its kind, its victims, and a sort of personal supervision over all by an angered God, have furnished themes for every revival meeting through all the centuries of church history. The product of those revivals have replenished the church as it was decimated by death, by excommunications, and by withdrawals. The church cannot survive with these dogmas eliminated from its creed. It is in fact a reversible postulate, self-evident. "Putting theology into hell, is equivalent to taking hell out of theology."

All little aims slip from me as I reach my yearning soul toward the Infinite.—Ella Wheeler Wilcox.

WARNED OF DEATH.

By a Sister In Spirit-Life.

OUTLAW JORDAN SEES A VISION IN THE NIGHT—TOLD HE WOULD SOON DIE, AND THE PROPHECY IS BEING FULFILLED—OREGON OFFICERS TELL OF A WEIRD LIGHT THAT HOVERED OVER THE SLEEPING BANDIT.

John Jordan, a Harney county cattle-thief, who was incarcerated in the penitentiary last Tuesday for a period of five years, is reported to be dying under the belief that his deceased sister declared he could not live more than two weeks. An incident that occurred while he was on the way to the penitentiary last week, says the San Francisco Call, vouched for as it is by the sheriff of Harney county and his deputy, seems to be prophetic of the death of the cattle-thief. It was a singular story, and it would inspire doubt if it were not for the word of two men whose honesty has never been questioned.

The prisoner was shot while resisting arrest, and the authorities hurriedly made preparations for driving through without unnecessary stopovers. The conveyance was an ordinary stage wagon, and, relays of horses being provided at stations en route, the driver set out to make an all-night drive. Midnight last Monday found the officers and their moody prisoner jolting along over the mountain roads towards Baker county. Some time in the night the sleepy sheriff and his deputy were aroused by the stopping of the wagon and an excited ejaculation from the lips of the driver.

"There's that infernal thing again," said he, more to himself than to the others.

"Where's what? What's the matter?" the sheriff asked, rubbing his eyes with one brawny fist and with a cat-like move reaching for his rifle.

The question went unanswered, for as all three of the men looked at one another in a puzzled way, as if forced by a common thought their eyes drifted to the dashboard of the vehicle. There it was—a ghostly, phosphorescent spheroid of light, waving and swaying behind the horses and moving along the dashboard. At one instant it looked like a reflection and at another it seemed to be a small body emitting the pale light itself. The light shifted to one side and next appeared under the wagon, and as they followed it with their eyes it rested over the body of the prostrate John Jordan, who was uneasily slumbering. In a moment the light waved up and down and vanished in the darkness to the rear.

Nothing was said to the prisoner about the peculiar experience of the night. Later in the day, however, Jordan revived and began to talk.

"Say, sheriff," he began, "I've got something to tell you."

"Yes?"

"I ain't going to last long, sheriff."

"Don't talk like that. You're badly wounded, but you'll pull through as soon as you get medical attention and an easy berth."

"No, I'll not," Jordan reiterated stubbornly. "I've called the last turn. I feel it. Last night I saw my sister. My sister's dead, you know. She's the only one that ever thought much about me. Maybe I ought to have been a better man, sheriff, but let that pass. Well, Sis came to me last night. I saw her as plain as I see you now. She was all in white, sheriff, all in white. She pitied me and pointed to my eye, where I got them shots in my head."

Jordan was wounded in the head and a bullet or shot penetrated the eye. He is no better and is not expected to live. At the prison he talks ramblingly of his sister and he is fast losing all vitality from exhaustion produced by melancholy over this apparition.

Portland, Ore.

M. V. A. S. RATES.

A rate of one and one-third fare has been secured for the annual camp-meeting at Clinton, Iowa, August 1 to 29 inclusive. This rate is granted on the certificate plan and applies as follows: From all points in Wisconsin, Minnesota, Northern Peninsular of Michigan, South Dakota east of the Missouri River and that part of North Dakota east of the meridian at which the Missouri River crosses its southern boundary, and all points in Illinois and Iowa on and north of the main line of the C., B. & Q. R. R.—Chicago to Council Bluffs. The tickets should be purchased three days before the opening of camp, that is July 29, 30 and 31, and thereafter on Tuesday and Friday of each week during the meeting. They will be good for return for three days after the close of the meeting.

Care should be taken to demand and obtain a receipt for the fare paid going to the meeting, which will be full fare from the point purchased to Clinton, and present this certificate to the secretary on arrival at the grounds, who will have it properly filled out and stamped, so as to enable the holder to return at one-third fare.

Persons who live outside the territory over which this rate applies can obtain the benefit of the rate by purchasing a local ticket to the nearest point within the territory and then take a receipt from that point to Clinton. This will enable them to return to the point from which they obtained the receipt at one-third fare. To learn the nearest point, consult a map of the C., B. & Q. R. R., or any railroad map.

For further information address the undersigned at Fulton, Ill., till July 15, and after that date at Mt. Pleasant Park, Clinton, Iowa.

MARTIN H. McGRATH, Sec.

A meadow at Biddeford, Me., is known as the hoodoo lawn, for the reason that rain follows every time it is mowed before the grass can be cured. It is said that this occurred for twenty-five consecutive years.—Boston Globe.

Chiefly, the mold of a man's fortune is in his own hands.—Bacon.

Patience is the key of content.—Mahomet.

KNOWLEDGE IS WANTED.

According to orthodox theology Jesus was the son of God, born of a virgin mother. Jude, the author of the Epistle by that name, was a cousin of Jesus, though Mark 6:3 calls him Christ's brother, the son of Mary. But Bible commentators generally, seem to view him only as a cousin of "our Lord." If a cousin, and God was the father of Jesus, was Jude a nephew of God, and was God a great uncle to Jude's children? That is what has been "worrying" us for several days.

A JUST LAW.

Prosecutions are expected to begin soon under a new Massachusetts law which forbids the wearing of the body or feathers of any undomesticated bird. Every offender will be fined $10 and the prosecuting witness will be paid a reward of $5.

Want and sorrow are the wages that folly earns for itself.—Schubart.

Discretion of speech is more than eloquence.—Bacon.

24,600 RICH MEN.

According to the Divine Plan, Could Build Good Homes for All.

What Senator Mills, of Texas Said in a Recent Speech in the Senate on the Tariff Question.

SENATOR MILLS'S STATEMENT.

"Less than 25,000 out of our 70,000,000 people own $31, 500,000,000—more than one-half of our wealth."

A pretty wise Frenchman once said: "Monarchies are destroyed by poverty and republics by wealth."

The World requests me to state the basis of the estimate of distribution of American wealth, published in 1889, and referred to by Senator Mills, of Texas, a few days ago in the course of the Senate debate on the pending tariff bill. The figures quoted by Mr. Mills were taken from the first estimates which I made, in September, 1889, and which were modified, on careful inquiry, in the Forum of November, 1889.

In the latter article I assumed that the great law of averages might be relied upon in America as much as in Great Britain, and that we needed only to find a starting point in order to proceed safely to calculate, in accordance with universal experience, the average increase in the number of persons owning wealth, in proportion to the decrease of the amount owned by each.

It was then shown by reference to official tax returns, first in Great Britain, and next in the city of Boston, that there was a regular progression in the number of persons owning wealth rapidly increasing as their individual wealth became less and less. It was shown in this way that the concentration of wealth in Boston was much greater than the concentration of wealth in Great Britain. The estimate of total national wealth given by the census of 1880 was then referred to, and from that an inference was drawn as to what on similar principles would be the census estimate of the total wealth of the United States in 1889.

It was next shown that if we could only ascertain with even tolerable accuracy the wealth of the 100 richest persons in the United States it would be easy to estimate, in accordance with the law of progression, which had been demonstrated in Boston in Great Britain, in Germany and in every city or country in which full tax returns were published, what would be the average wealth of the next 1,000, the next 5,000, the next 10,000, and so on.

HIS FIGURES NEVER QUESTIONED.

It was further shown that we have certain evidence that a vast majority of American families do not possess as much wealth as $1,000 each. Taking all these considerations together, the possibility of making a safe and conservative estimate of the extent to which wealth was concentrated in the United States was, I think, fully demonstrated.

At all events, the principles upon which these calculations were made have never been impeached even by those who object most strongly to the inferences drawn.

In order to obtain the necessary starting point by an estimate of the total wealth of the 100 richest Americans, very careful private inquiry was made as to the number of families reputed to possess each more than the value of $20,000,000. Seventy such persons were then reported, and the names and figures are here reproduced, with only three omissions where mistakes were made. It will be seen that Mr. Andrew Carnegie and several other well-known multi-millionaires were not included, so that the mistakes made in omitting names which should have been on the list were greater than the mistakes made by including names which should not have been on.

THE SEVENTY RICHEST AMERICANS.

The total estimate both as to number of persons and amount of wealth has been amply verified by later information. With three omissions the list published in 1889 was as follows. The figures indicated the wealth believed to be possessed on the average by each of the persons named:

$150,000,000—J. J. Astor.

$100,000,000—C. Vanderbilt, W. K. Vanderbilt, Jay Gould, Leland Stanford, J. D. Rockefeller.

$70,000,000—Estate of A. Packer.

$60,000,000—John L. Blair, Estate of Charles Crocker.

$50,000,000—William Astor, W. W. Astor, Russell Sage, E. A. Stevens, Estates of Moses Taylor, Brown & Ives.

$40,000,000—P. D. Armour, F. L. Ames, William Rockefeller, H. M. Flagler, Powers & Weightman, Estate of P. Goelet.

$35,000,000—C. P. Huntington, D. O. Mills, Estates of T. A. Scott, J. W. Garrett.

$30,000,000—Charles Pratt, Ross Winans, E. B. Coxe, Claus Spreckels, A. Belmont, R. J. Livingston, Frederick Weyerhauser, Mrs. Mark Hopkins, Mrs. Hetty Green, Estates of S. V. Harkness, R. W. Coleman, I. M. Singer.

$25,000,000—A. J. Drexel, J. S. Morgan, J. P. Morgan, Marshall Field, David Dows, J. G. Fair, E. T. Gerry, Estates of Gov. Fairbanks, A. T. Stewart, A. Schermerhorn.

$22,500,000—O. H. Payne, Estates of F. A. Drexel, I. V. Williamson, W. F. Weld.

$20,000,000—F. W. Vanderbilt, Theodore Havemeyer, Henry O. Havemeyer, W. G. Warden, W. P. Thompson, Mrs. Schenley, J. B. Haggin, H. A. Hutchins, Estates of W. Sloane, E. S. Higgins, Charlemagne Tower, William Thaw, Dr. Hostetter, William Sharon.

Mr. W. W. Astor afterwards inherited his father's wealth, and is unquestionably worth far more than $200,000,000.

There were further reasons for believing that there were at least ten persons worth $100,000,000 and one hundred more worth on an average $25,000,000 each. This estimate, which has been amply confirmed by later information, was taken as the foundation of an estimate of the further distribution of wealth. On this basis two tables were prepared, the first assuming that the English tables afforded a proper test, and the second assuming that the experience of Boston was a safer guide.

The first table was as follows:

DISTRIBUTION OF AMERICAN WEALTH ON THE BASIS OF BRITISH INCOME RETURNS.

Families.	Average Wealth.	Total.
10.....	$100,000,000	$1,000,000,000
100.....	25,000,000	2,500,000,000
1,200.....	6,000,000	7,200,000,000
2,000.....	2,200,000	4,400,000,000
1,000.....	1,400,000	1,400,000,000
2,000.....	1,000,000	2,000,000,000
4,000.....	700,000	2,800,000,000
13,000.....	400,000	5,200,000,000
52,000.....	150,000	7,800,000,000
160,000.....	60,000	9,600,000,000
200,000.....	20,000	4,000,000,000
1,000,000.....	3,500	3,500,000,000
11,565,000.....	1,000	11,175,000,000
15,000,310.....		$62,575,000,000
Public property, churches, etc.....		$2,500,000,000

Condensing this table so as to arrange it in three great classes, we arrive at this result:

DISTRIBUTION OF AMERICAN WEALTH.

Class	Families.	Wealth	Average per family.
Rich.....	235,310	$43,900,000,000	$186,567
Middle....	1,200,000	7,500,000,000	6,250
Working...	11,565,000	11,175,000,000	968
Total.....	13,000,310	$62,575,000,000	$4,813

On this basis 50,000 families would appear to own one-half of the national wealth.

The second table was as follows:

DISTRIBUTION OF AMERICAN WEALTH, ON THE BASIS OF TAX RETURNS.

Families	Average Wealth	Total Wealth
70.....	$37,500,000	$2,625,000
90.....	11,500,000	1,025,000
180.....	8,000,000	1,440,000
135.....	6,800,000	968,000
360.....	4,600,000	1,656,000
1,755.....	2,300,000	4,036,000
6,000.....	1,250,000	7,500,000
7,000.....	650,000	4,550,000
11,000.....	375,000	4,125,000
14,000.....	230,000	3,220,000
16,500.....	165,000	2,722,000
50,000.....	100,000	5,000,000
75,000.....	60,000	4,500,000
200,000.....	20,000	4,000,000
1,000,000.....	3,500	3,500,000
11,620,000.....	.....	11,215,000
13, 002,090		62,082,000

Public and church property omitted.

DISTRIBUTION IN CLASSES.

Class	Families.	Wealth.	Average per Family
Rich.....	182,090	$43,367,000,000	$238,135
Middle.....	1,200,000	7,500,000,000	6,250
Working.....	11,620,000	11,215,000,000	968
	13,002,090	$62,082,000,000	$4,775

On this basis 40,000 persons own over one-half of the wealth of the United States, while one-seventieth part of the people own over two-thirds of the wealth.

It will be seen that in the table, which was prepared upon the basis of purely American statistics, the concentration of wealth appears to be much greater than in the table prepared upon the basis of British statistics. By either table 75 per cent. of the national wealth appears to be concentrated in the hands of a very small minority of the people, but dividing this wealth in proportion to the English ratio, it is distributed among 235,000 families, while dividing it according to the Boston ratio, it is possessed by only 182,000 families. It was estimated that the truth probably lay between the two, that 45,000 persons owned half of the national wealth and 250,000 persons owned from 75 to 80 per cent of the whole.

THE FIGURES VERIFIED.

The World further inquires whether these estimates have been affected by later investigations. Such investigations have been made by statisticians who greatly desired to reach different conclusions. The utmost reduction which any intelligent inquirer has been able plausibly to suggest is to the effect that possibly half the national wealth is owned by 100,000 persons, instead of 45,000, and that 4 per cent. instead of 2 per cent. of the people own 75 per cent. of the wealth. The New York Tribune, in the hope of disproving my inferences, published a list of 4,000 names of millionaires. My estimate was that there were from 7,000 to 8,000 millionaires, and the fact that 4,000 names could be given appears only to confirm that estimate.

Some of the estates in my list have since been appraised. While some were valued at less than above stated, others proved to be worth vastly more. In the cases of reduction there had been a heavy decline in market values since 1889, while no estimate of real estate values was given in any case. Taken as a whole my original figures were much too low.

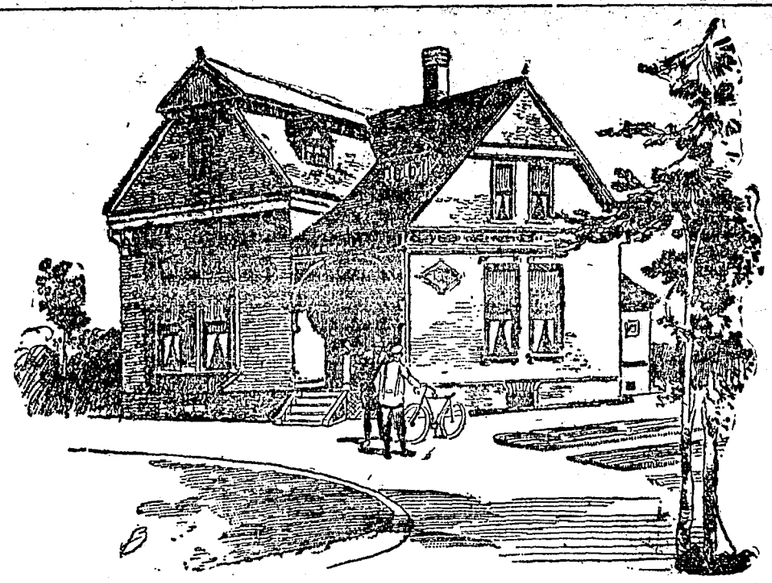
It is worth mentioning, as evidence of the care which was taken in the matter, that my estimates of population and total wealth, which were printed a year before the last census was taken, were almost exactly what was reported in the census tables, which were not published until three years afterwards. My estimate of the national wealth was $65,000,000,000. The official estimate for the same year, made upon actual investigation, but not printed until three years later, was $65, 037,000,000.

SUMMING IT UP.

To sum up, I adhere to the opinion that, in 1889, more than half of all American wealth was owned by less than 45,000 persons, and that the number of these persons grows smaller every year. But I cannot dismiss this subject without renewing the protest I made, that the schemes which find most favor for checking this growing concentration of wealth are entirely delusive and would, if carried out, actually aggravate it.

There is one tremendous cause, constantly at work, to cure which, practically, nothing is done. The whole American system of taxation, national and local, taxes the poor ten times as heavily as the rich, and every change in taxation, which finds favor among the poor, especially among small farmers, tends to make their burdens greater and those of the rich smaller. Tariff taxes, whether for revenue or protection, excise taxes and taxes on personal property, are all the most effectual devices for robbing the poor for the profit of the rich that human ingenuity could devise.

THOMAS SHEARMAN.



The Wealth of 24,600 Americans Would Build a House Like This for Every Family in the United States.

That was a wise Frenchman quoted above, who stated that "Monarchies are destroyed by poverty and republics by wealth;" only the Frenchman forgot to note the fact that it is the massing of the millions of dollars by the few and rendering homeless, naked and hungry the masses that will create discontent, desperation and revolution in any country.

Monarchs have power through the almost limitless wealth under their control, to oppress, to tyrannize, even to slay the masses. The uniting of the money power makes it possible to form monarchies of republics, and tie the hands of the masses of human beings and force them into servitude.

The publication of the foregoing tabulated statement in The Progressive Thinker is from a purely humanitarian standpoint and entirely free from political bias. It is to show the status of our country at the present time, and to show how easy, working upon the Divine Plan, the plan adopted by The Progressive Thinker towards its thousands of patrons, it would be for these 24,600 wealthy men to build comfortable homes for every family in the United States, thereby producing contentment and happiness where now we have poverty and rags, vagabondage and crime.

Every wealthy Spiritualist should set the example for the world by adopting the Divine Plan: "Give as ye receive," and aiding to place Spiritualism before the world in acts of kindness and benevolence; by right and justice, instead the high-sounding exhortations and religious pretenses.

NATURE.

Ye forests that survey the desert drear,
Between the towering peaks of mountains vast,
In thy cool shade my walk doth end at last,
And on the sward, bedewed with heaven's tear,

In pensive mood I sit me down to rest;
To view thy brooklets in their flow;
To see the merry birds that come and go
While sinks the sun beneath old Nogal's crest.

O, vast and awful solitude sublime,
Thy glorious pines in virgin beauty stand
As yet untouched, unmarred by Art's vile hand,
And still unscarred by hoary-handed Time.

Here Nature rivals all the works of man;
Her garment is the rainbow-tinted cloud;
Her minstrels are the brooks, with voices loud;
Her bowers more lovely than the home of Pan;

Her organ music is the thunder's roar,
And thro' the dreamy hours of tranquil night
The moon and stars supply her pallid light,
Till Phoebus' beam proclaims the day once more.

Her banquets are the morning's sparkling dew;
The sky supplies the dial of her clock;
Her castle is the towering, painted rock,
And brilliant flowers her regal carpet strew;

Her orators, (the thunderbolts of God)
Who dwell among the everlasting hills;
Whose mighty voice the vast creation fills,
Doth shake the earth where mortals never trod.

Thus Nature dwells among the turrets high
And gazes down upon the world below,
While thro' the years her hand doth reap and sow
In joy and bliss supreme, without a sigh.

From this great eminence the mind can draw
A thousand strange and visionary forms,
And see, far distant, tops of tho'ts in swarms
Which men of common stature never saw.

But let me not attempt to sing the song
Which has been sung since first creation's morn
And shall be by a thousand bards unborn
Until an anthem grand it rolls along;

And thus from earth it soars to planets old;
Its echo swells among the shining spheres.
Yet when the last great bard appears
His cry will be, "The half was never told!"

ERNEST S. GREEN.

THE NEW PREACHER.

They're a comin' ter the pint, I see,
Erbout a future state.
They're a comin' ter their senses
At a very rushin' gait.

They're a gittin perty liberal
In their poetry an' prose,
An' their preachin, an' their prayin'
Goes away beyant their nose.

An' now an' then a preacher
That's been thinkin' a right smart,
He kicks away his traces
An' ole orthodoxy's cart.

An' he gits on bran new gearin'
An' er inderpendent rig;
An' he prances, an' he dances
On the old er mighty jig.

Then he preaches from his thinker,
An' as he thinks he talks,
An' his soul it spreads wide open
In his acts an' daily walks.

Then he lives the life he preaches,
An' he preaches from his mind
'Thout the crampin' uv a dogma—
Fer the good of human kind.

UNCLE JOSH.

Fortune Through a Vision.

The San Francisco Call says that Orson N. Jayne, a Swede farmer near San Antonio, Tex., had a vision recently that brought him a fortune. It happened in this manner: He had a vision in his sleep, a woman appearing to him with a ghastly wound running diagonally across from her left shoulder to her right side. The apparition asked him what he was worrying about and he replied that hard times and loss of money were making him anxious and fearful of making a living for his family.

"If you will begin at the west corner of your field," she said, "and count off fifty rows of cotton and then go to the other end of the last row and step backward thirty steps and dig you will find money enough to make you independent."

In the morning he followed the directions and turned up a furrow at the point indicated, where he found a 50 cent silver coin. Next day the woman appeared and told him to dig more to the southwest. Becoming alarmed he left the place and did nothing more until the next morning, when he unearthed $4,000 in gold, all of San Francisco mintage of the fifties.

SYMBOLS AND PORTENTS.

Storm-Tossed Heron Drives a Sailor to a Watery Grave by Suicide.

OUTRAGE AND MURDER DETECTED BY A WEIRD SHADOW—ROBBERS IDENTIFIED THROUGH A CURIOUS MANIFESTATION—SWEETHEARTS LOST AND WON BY THE OCCULT REMOVAL OF THEIR FALSE FACES.

"Belief in signs and symbols will never be uprooted in the human mind," says the Cincinnati Enquirer. "Many who profess to hold the least faith in them are really their most abject slaves, assuming an air of bravado before their friends and acquaintances, and in private quaking with fear.

A few years ago I saw a sailor descending from the mizzen-top in a terrible storm. He cursed the elements in the foulest language till he reached the deck, which his feet had scarcely smote, when a large heron, driven by the wind, struck him in the face with such force as to knock him down. His fall was not heavy, nor was he hurt much, but he arose and with fear-whitened visage conveyed himself to his hammock with all speed. He covered his face with a blanket and groaned and shrieked in agony. What was the matter? Afterward another tar related the meaning of the portent, that if a heron struck a person on shipboard at the beginning of a storm, that person would perish before the storm was over. Some of the man's messmates condoled with him, but not one tried to disabuse his mind of the mischievous superstition, and his lamentation increased with each succeeding flash of the lightning.

"The storm grew heavy and the deep-mouthed thunder reverberated from wave to wave, or so seemed, the same as on land it sometimes leaps from one mountain peak to another, and the poor fellow's shrieks were redoubled. A terrible crash of thunder, followed on the instant by a vivid flash and a gust of wind, which sprung the foremast and carried away the poop-deck, called all hands to clear the wreckage, and the heron-struck sailor leaped from his berth as if to assist the others, but he didn't. He ran past us all, climbed the bow-guards in a twinkling

AND LEAPED INTO THE SEA

before we could interfere, and the great billows tossed him away from sight before a second glance at him could be had. Our only course was to abandon him to his fate, for it was impossible to put out a boat in such a tempest, and his best friends among the sailors declared that we might as well commit suicide at once as make the attempt.

"I relate this incident to illustrate the power of superstition when once it possesses the human mind, and to counsel proper safeguards against its approaches. Signs and portents are not infallible. Most of them, so-called, are sheer nonsense, unfit to garnish idiocy. In an age of light and reason they should be relegated to the limbo of eternal darkness.

"But there are signs which admit of intelligent interpretation, and when they are understood a way is opened up to the sincere investigator which may prove of great value if carefully pursued. Probably there is not a superabundance of these. I imagine them to be few and uncommon, and that they come to but few people. Those which I can testify to are only seven in number, yet these possess interest enough to fully compensate for lack of variety, and when you have heard one and comprehended its nature no more need be told."

"Oh, Mr. Powers, tell us all, please," interrupted a lady. "I'm sure they'll prove the most interesting experiences we have had."

"Let us find that out as we proceed, provided it is true. Most people will discover some interest in them, possibly a grain of information, and they may be narrated briefly. It was at least fifteen years ago when I saw for the first time a symbol which I knew had significance for me. A dastardly outrage had been committed in my neighborhood—criminal assault upon a young girl, followed by murder, and the people were dangerously aroused, ready to visit vengeance in any quarter where even the

FINGER OF SUSPICION POINTED.

It was true that my imagination was fired by the circumstances and my mind ready for the first impression that came, but I was not looking for a sign. Sitting in my room in the late afternoon, where the declining sun showered its rays upon the opposite wall, I was startled to see a very black shadow creep into its golden beams. The picture it made was distinct and peculiar—a large curved pruning knife in a hand that had lost its forefinger, just beneath which appeared in outline the features of the murdered girl, with whom I had been well acquainted since her early childhood. Unquestionably the intent was to give me a clew to the criminal, but why his features were not presented was annoying. While regretting this omission I heard shouts and the buzz of a multitude on the street, and upon looking out saw a rabble in charge of a trembling man whom they were urging forward by kicks, cuffs and sundry missiles. I hastened down and inquired for the occasion of the uproar, and why the stranger was so maltreated. 'He is the culprit,' they announced. They had even secured the hemp for lynching him. The man was already condemned and sentenced. Reaching his side by an effort and looking at his hands I shouted:

"'He is not the man you want. At least he is not guilty as charged. I have a certain clew to the culprit, and will soon deliver him into your hands. This man is falsely accused.'

"The procession stopped and the leaders appeared undecided as to the proper course, but the better moiety were inclined to side with me.

"'Lock him up on suspicion,' was suggested, to which I agreed.

"Just then a large man came hastily, with lumbering gait, and asked who was interfering with the proceedings.

"'I am.'

"'By what right? I know this man is guilty.'

"'And I know he is not. How will you verify your statement?'

"'I have sworn that I saw him do the act, and another has sworn to the same. We are ready to stand by our oats and enforce the penalty of crime upon this villain.'

"'You and another saw the act committed! Why didn't you prevent it?'

THE SIGN OF VALUE.

"'We didn't know—' Awkwardly he hesitated and put his hand to his brow, and then the riddle was solved. The forefinger of his right hand was missing! On the first impulse I shouted:

"'Do you know where your pruning knife is?'

"'No—Yes! What do you mean?'

"'What do you mean by "No—Yes?"' Then, at a venture, I remarked: 'Blood is not easily removed from a curved blade.'

"The man was in distress and remained silent. I counseled that he and the other be taken before a magistrate, charged with suspicion, which was done, resulting in the confinement of both, and the outcome after many months was the conviction and execution of him who was urging on the lynching of an innocent man by false swearing and by physical effort, and the release of the other from the charge of suspicion. The escape of the latter from a violent death was little less than miraculous.

"The next sign came without apparent occasion, at about the same time in the afternoon and upon the same wall as the first. It represented the outline of a very repellant countenance, ornamented by a hook nose, upon which a scar blazed fire-red. It looked like the picture of a man of 50 years, rum-soaked and bloated, and in the following night it helped me to people my dreams quite grotesquely. Nothing following this demonstration, it was

Drs. Maybe and..... Mustbe.

You choose the old doctor before the young one. Why? Because you don't want to entrust your life in inexperienced hands. True, the young doctor *may* be experienced. But the old doctor *must* be. You take no chances with Dr. Maybe, when Dr. Mustbe is in reach. Same with medicines as with medicine makers—the long-tried remedy has your confidence. You prefer experience to experiment—when you are concerned. The new remedy *may* be good—but let somebody else prove it. The old remedy *must* be good—judged on its record of cures. Just one more reason for choosing ***AYER'S*** Sarsaparilla in preference to any other. It has been the standard household Sarsaparilla for half a century. Its record inspires confidence — *fifty years of cures.* If others *may* be good, Ayer's Sarsaparilla *must* be. You take no chances when you take ***AYER'S*** Sarsaparilla.

TWO IN ONE

A COMBINATION OF

"The Question Settled" and "The Contrast" Into one Volume.

BY MOSES HULL.

This highly instructive and interesting work is a combination into one volume of two of Mr. Hull's splendid works. By this arrangement the cost is such that the reader is enabled to secure the two books combined at the same price as was formerly asked for them separately. This volume contains 462 pages and is handsomely bound in cloth, and contains an excellent portrait of the author.

THE QUESTION SETTLED

is a careful comparison of Biblical and Modern Spiritualism. No book of the century has made so many converts to Modern Spiritualism as this. The author's aim, faithfully to compare the Bible with modern phenomena and philosophy, has been accomplished. The adaptation of Spiritualism to the wants of humanity; its moral tendency; the Bible Doctrine of angel ministry; the spiritual nature of man, and the objections offered to Spiritualism, are all considered in the light of the Bible, nature, history, reason and common sense, and expressed clearly and forcibly.

THE CONTRAST

consists of a critical comparison of Evangelicalism and Spiritualism. It is a most able production, and is a perfect storehouse of facts for those who wish to defend Spiritualism, or find arguments against the assumptions of Orthodoxy.

PRICE $1. FOR SALE AT THIS OFFICE.

JESUS AND THE MEDIUMS,
—OR—
CHRIST AND MEDIUMSHIP.

Careful comparison of some of the Spiritualism and Mediumship of the Bible with that of to-day. By Moses Hull. An invincible argument proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testament were under the same conditions that mediums require to-day; and that the coming of Christ is the return of mediumship to the world. 48 pages. Price, 10 cents. For sale at this office.

Real Life in the Spirit-Land.

Given inspirationally by Mrs. Maria M. King. You will not become weary while reading this excellent book. Price 75 cents.

WHAT WOULD FOLLOW

The Effacement of Christianity? By George Jacob Holyoake. This is a most valuable contribution to Freethought literature. Bound in paper with good likeness of author. Price, 10 cents; twelve copies for $1.00.

CHRISTIANITY A FICTION.

The astronomical and astrological origins of all religions. A poem by Dr. J. H. Mendenhall. Price 50 cents.

The Myth of the Great Deluge.

By James M. McCann. A complete and overwhelming refutation of the Bible story of the Deluge. Price 15 cents.

A VALUABLE WORK.

Researches in Oriental History,

Embracing the Origin of the Jews, the Rise and Development of Zoroastrianism and the Derivation of Christianity; to which is added: Whence Our Aryan Ancestors? By G. W. Brown, M. D. One of the most valuable works ever published. Price $1.50.

APOLLONIUS OF TYANA.

Identified as the Christian Jesus.

A wonderful communication, explaining how his life and teachings were utilized to formulate Christianity. Price 15 cents. For sale at this office.

"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 15 cents.

NEW THOUGHT.

Volume I. Nicely bound in cloth, 579 large, beautifully printed pages. Portraits of several of the best speakers and mediums. The matter all original and presenting in an attractive form the highest phase of the Spiritual Philosophy. By Moses Hull. Price only $1.50. For sale at this office.

Volume II. 864 pages, beautifully printed and nicely bound. Original matter. Six portraits. Cloth bound, 75 cents. By Moses Hull. For sale at this office.

EDITH BRAMLEY'S VISION.

A thrilling appeal to all who are interested in learning how the great forces of the Roman Catholic Church are seeking to control all movements pertaining to human progress that are in opposition to their dogmatic religious teachings. Price 15 cents. For sale at this office.

Paine's Theological Works.

Age of Reason, Examination of the Prophecies, etc. Illus. edition. Post 8vo., 432 pages. Cloth, $1.00

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 proofs and philosophy of Spiritualism should have this excellent book. Its value is recognized and acknowledged all over the world. Price, cloth, $1. For sale at this office.

The Occult Forces of Sex

BY LOIS WAISBROOKER.

This admirable work consists of three pamphlets embodied in one volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents. For sale at this office.

HISTORY OF THE INQUISITION

Just the book for those seeking information concerning that most damnable institution known in history—the Roman Catholic Inquisition. Every American citizen should become acquainted with the facts so succinctly stated in this valuable record. It shows the methods used by the Romish Church to exterminate those who reject its beliefs and claims. For sale at this office. Price 25 cents.

Outside the Gates, and Other Tales

and sketches. By a band of spirit intelligences, through the mediumship of Mary Theresa Shelhamer. An excellent work. Price $1.25.

fading from my mind when it was repeated, and when it had passed the features of a friend who lived about a mile away took its place so graphically that I uttered an exclamation. Next morning I heard that my friend, whose name was Rockwood, had been robbed on the previous day of quite a large sum of money shortly after its receipt, in a way quite mysteriously and unaccountable. Hastening to him, I asked for particulars. He could tell but little about the matter, the chief thing being that he had lost sight of the cash for only a moment, and when he looked again it was gone.

"'What caused you to lose sight of it?' I asked.

"'The appeal of an indigent man who years ago was a servant of my father. He was discharged for drunkenness; and still drinks much whisky, but I never refuse to give him a pittance.'

"'He may have helped himself to more.'

"'You think he might have stolen my money? Impossible! He was not within fifteen feet of it.'

"Then what did my sign mean? A thought struck me. 'Did your indigent friend come alone?' I asked.

"'Nobody came in with him, but I'm told he left a companion at the door, who waited till the beggar rejoined him.'

"'Is your beggar a repulsive man with a red scar on his nose?'

"'Yes. What do you know about him?'

"'Not so much as I'm going to find out. Where does he usually congregate? Sure am I that he's worth finding, for he was

A HELPER IN YOUR ROBBERY.'

"Obtaining the desired information as to Ellis's haunts, I started out and found my man before noon. He was in company with a convivialist in a low saloon, and both were quite mellow. Addressing him with the embellished nose, I said:

"'Your friend, Rockwood, has just discovered that he yesterday handed you by mistake a large sum of money, and thinks you have not yet taken note of the error. He wishes you to return such part as you can spare without incommoding yourself, and you and your friend here are invited to accompany me to his office.'

"Ellis staggered to a semi-perpendicular atttitude, but his friend did not move. The latter was the first to speak, however.

"'Tull be unconvenient,' he said, in a thick voice, 'an' I'm agin goin'. Cumf'bit here.'

"But Ellis insisted that it would be a' ri,' and to make it certainly so I loaded the two worthies into a hack, took a seat with the driver and drove at once to Rockwood's office. The bibulous gentlemen were sound asleep when we arrived, but they woke in response to an emphatic request, and the missing funds, less about $30, were found disposed about their persons. They were taken to a police station to sober up, and give Rockwood an opportunity to learn how he was robbed, and the next day he found out all about it. It was an idea of the party of the third part, born Stoll, that while Ellis was attracting Rockwood's attention, he, Stoll, should go through a window in Rockwood's office, and, quickly helping himself to any valuables he might see, quietly retreat by the same way. The season being warm he found the window open and the pile of cash being the most valuable thing he saw, it was deftly taken and the retreat made quietly and without noise. Stoll was an expert at sneaking in and out, and he was wanted for other depredations, therefore, his capture was regarded as lucky, but Ellis was looked upon with pity as a helpless, irresponsible inebriate, and dismissed with a warning. The sum of money recovered was more than $1,600.

"Another sign was a variety of features which seemed to be put together to revolve like the tumblers of a combination lock, and to change as rapidly and with much eccentricity as the figures in a kaleidoscope. All the faces were human, and very equally apportioned between the two sexes, but for more than 1,000 portraits, as I estimate, all were strangers to me. The first exception was the picture of a lady who for about a year I had greatly esteemed, and she appeared as bright and smiling as the dawn of love. I thought this a good augury, but as I bowed and smiled in return a hand clasped a mask from her face and disclosed features transformed by passion to those of an ogress, and she regarded me with a scornful leer. Then the vision passed.

"The manifestation which had the greatest influence upon my life may be described in a few words. After the mask had been torn from the face of my first sweethearts I turned my thoughts toward a second, not by any means as pretty, but a good, sincere girl.

"She appeared rather cool and unconcerned, undemonstrative, and expressed little interest in my manifestations of regard. I yearned for more indications that my love was reciprocated, but she was always the same complacent, unruffled girl, calm and self-contained. I had often doubted her ability to make me happy, and perhaps she had no disposition to try; but one day her picture appeared upon the wall where I had seen so many other signs, demure and precise as ever, half-smiling, and I detected a new meaning in her expression. In a little time her own hand snatched a mask from her face and disclosed a countenance which beamed upon me with all the warmth of happy love, and the next day I put my fate to the test. Thereafter there was no reason to complain of lack of demonstration, and I think there will not be so long as we both shall live." T. P.

—0—

OVER THERE.

Just over there, where the balmy air
  Moves gently the green-lit trees,
Away from earth and its scenes of dearth,
  Among flowers and silvery leaves,
There falls like dew from the azure blue
  A message of sweetest love—
Of memories dear and words of cheer
  From the dwellers of light above.

It comes to me oft, so gently and soft,
  Like zephyrs from a summer clime,
And my heart drinks in its healing draught,
  And I bow at its holy shrine;
And the throb and pain of worldly stain,
  In the dreamy silence flees,
And the old-time scenes return again
  When the night-wind softly grieves.

When I shall go from this world of woe,
  And the earth shall fade away
From mountain heights the angel lights
  Will guide to that perfect day,
And the touch of a hand from that mystic land
  Will thrill my life anew,
And warm my heart with a soulful art,
  As the day when we were true.

I wait as the night darkens from sight
  The world and its crash and din,
And I faintly hear the pale boatman's cheer
  As he comes slowly drifting in.
Sobbing, the night-winds murmur low,
  In the moan of the pitiless rain,
But I dream of the meeting and glorious greeting
  With the absent ones again.

Summerland, Cal. BISHOP A. BEALS.

—0—

The votaries of superstition are urged to enthusiasm in their work by fear of punishment and by hope of reward. Freethinkers must be impressed by the fact that they are necessary factors in the order of evolution.—John Maddock.

Truth is quite beyond the reach of satire. There is so brave a simplicity in her, that she can no more be made ridiculous than a oak or a pine.—Lowell.

THE FALSE AND THE TRUE.

The Punches and Judys, and the Genuine Mediums.

A DISPASSIONATE REVIEW OF THE MATTER.

That there are some such characters as the terms above suggest, in the spiritual ranks, there is no doubt. And they are all right as a show and as an entertainment, but are all wrong as purporting to set forth proofs of the spirit laws and spirit performances. I don't look upon a pretender in the role of a spiritual medium in the same light as I view a clown in a circus, nor a clog-dancer on the stage, nor in the light of a pantomimist, for he or she is claiming to deal in realities and pretending, at the least, to make the unseen and unheard either visible or hearable, or both. The average of the common mind are morbid curiosity-seekers, and many of the would-be Spiritualists are "morbider." It is hard to tell which class do the most harm to the truth, the over-credulous or the extreme doubter. The weakness of each is in ignorance. The one is blinded one way and the other the other way. They are both somewhat in the fix of the man who exclaimed: "What strange things a fellow will see when he has no gun!"

There was an article published some months since in The Progressive Thinker, over my name, in which I stated that I held a reserved opinion on the matter of materialization. Since that time I have had some opportunities to experiment and observe in that direction. I had studied the matter of materialization all one can without the object lessons before me, and could not go further until something of the real should offer itself to my inspection. I saw persons who had witnessed the seances of Mr. Concannon and who would make oath that they saw the materialized forms of their friends in his presence under test conditions which it was impossible to criticise unfavorably, and then I read the fusillade of the Boston courts and of Mrs. Cassell shooting him and his assistants all to pieces. I was forced to make up my mind that he was false there and true here, or that he was always false and that these people here who witnessed his work or the work of the spirit-world through him were mistaken, or that the people at Boston who made the onslaught on him were either mistaken or were malicious. Lately I read in the same paper already mentioned, the statements of Mrs. Sallie Scovell, in which she animadverted on the ways and methods of a certain class of mediums, saying nothing for them but much against them, leaving one to imagine that she did not hold any of them in any other light than that of impostors and deceivers. She stated that she could but would not practice fraud. I understood that she referred to the tricks of the materializing mediums. I know Mrs. Scovell and believe her to be an honest medium, and think she sincerely believes what she says in her article of the date referred to, but I think she said more than she meant in the same. I was a believer in the possibility of materialization six months and longer ago, but did not know that it was capable of absolute demonstration. I have since learned that it is. I don't know that it is the case with Mrs. Scovell and with Mrs. Cassell, but some critics seem to think that there is no materialization except that where the manifestations are to the sight. This is not true. Many persons discard dark seances because they give so much opportunity to commit fraud. Such persons ignore two well demonstrated facts. It is conceded by the best philosophers that darkness is necessary to the processes of nature, and that darkness is not any more liable to conduce dishonesty than the light. Those who have calm and shrewd judgment and the possession of their senses are able to test materialization without the sight. Indeed the sitter is often left in doubt about the truth of phenomena where the sight is the criterion. Writers and speakers often lack the showing of discrimination because they do not take the time and space to elucidate their subject. There is such a thing, too, as the abortion of thought. Some imagine themselves thinkers and philosophers and rush into print with the faculty of destruction more excited than any other, and the result is the demolishing of the whole of a class on the declarations concerning a few, should the readers not use more judgment than the writers. Spiritualists cannot afford charity to cover up dissembling; the only place for it is in the exercise of calmness in applying tests, the proper state of mind for the love and justice principles.

I had occasion during the past winter to witness the materialization phenomena of two mediums. One of these was the showing of hands and the ringing of bells and sounding of tambourines in the light, and the other was trumpet talking, independent voices, writing on a telegraph machine, talking on a mouth harp, playing on the mandolin and the guitar, etc. The former was received with more ready plaudits than the latter, and I know of two ladies of refinement and education who started in the investigation of the great truth from that experience with the medium, who proved to be a fakir of the first water, and who refused to submit to a mild and not unreasonable test. I did not pronounce on this medium's performances, unfavorably, till I saw clearly and had the positive proof from my own observation and from others, that the phenomena was a clear-cut and out-and-out hypocrisy. I sat with the other medium to whom I have referred some fifteen times in all; sometimes having almost total failures and at others getting good results. But when I sat with him in his own family, no one present but myself and him and his wife, when there was the least possibility or inducement for deception I got the value of the whole world in the proof positive of the power of the spirit intelligences to return and talk to us the same as mortals. The first time I ever sat with John H. Disler I held him throughout the seance. On two occasions I sat with him as I have stated in his family room at his home and the spirit, Dr. Short stood and held the mouth harp and talked to me for a whole hour, never putting it down, making the vibrations that served for a voice on the notes of the harp. He answered philosophical questions that the medium did not know anything about; he is not philosophical; and would tell me where my mother in the spirit would touch me. When she was talking to me in her familiar way I could see her as she would work her lips as if she was not used to the manner of talking. It was totally dark and I saw her clairvoyantly. She talked to me through the spirit, Dr. Short, referring to the history of the family, mentioning the fact that she and my father were not harmonious in their married life, and stating that she did not want that any of her children should have the experience that she had had. All this I knew to be true and I knew that it was not in the mind of the medium nor in my own at that time and that it could not be mind-reading.

I conducted a conversation with this man of the spirit realm of life for an hour at three different times, some week or two apart. I did not confine the medium in any way, although he expressed a willingness to be placed in a net or tied in any manner I might suggest. The reason I did not have anything of the kind applied to him was that he had been at work most of the occasions and was tired. I knew perfectly well where he was and the position of Mrs. D. also. He would engage in the conversation and sometimes I would have to explain the language used by the spirit to him. The spirit illustrated the matter of the seven spheres by the seven degrees of Masonry. He said that as the person who had taken the seventh degree could converse in the first with a person who had only taken that degree, so could the spirit in the higher spheres or degrees of knowledge come to the entered apprentices in the spirit and converse with them in the sphere of their progress or knowledge. He then said that he had used this illustration because he knew that I had been initiated in the seventh or royal arch degree. I had before tested Mr. Disler and knew that he was not a Mason. I do not say that he is honest; this does not cut any figure in the case. Neither do I assert that he does not practice fraud, nor that he has not done so in the past; that is a matter of opinion with me and an expression as to that would only be irrelevant and useless on this occasion. There are many little things in considering tests that might come in for a share in making up the weight of evidence here, but I cannot take the time to speak of them save to remark that I became well acquainted with the medium and his family and all of the surroundings, socially and otherwise, and that I became fully and perfectly satisfied that neither he nor any of his family nor any confederates had anything to do with producing the phenomena. I also made a test of the matter of inharmony in the circle causing failures. I found that we always had success when there were no causes to prevent that could not be explained. We determined that the failures did not occur because of the medium having less opportunity at one time than another to produce the phenomena himself or to have a confederate. I will say that I feel perfectly safe in making the challenge that the phenomena of which I have spoken can and will be produced if demanded with Mr. D. shut up in an iron cage or tied in any way that may be suggested, provided he is not so bound as to prevent comfort.

I feel sorry that the science of the occult, that Spiritualism is so far too deep for us all, that there are so many wild and reckless positions taken and so much senseless controversy had in the papers and on the rostrum, and that there are so many dishonest mediums and pretenders in the great field of spiritual research. All this can only be weeded out by the lovers of truth standing firm and unmovable in the defense of the soundest philosophy and the best tested phenomena. I love the charity that thinks no evil yet that loves the truth all the same. Faith, Hope and Charity have another sister that is not always thought of and her name is Truth. She travels with the Pleiades and ties the bands of Orion and waves her white hands to the great Taurus to guide him in his course, and lights the flame of the comet and spreads the film over the far-off Milky Way, and she comes, too, and sits with us in our investigations at the family board whether it is light or dark, and she retires weeping if there is not respect paid to her presence. Charity comes with the poor sensitive and holds out her hand and says give her bread. The sweet angel of the medium herself sometimes turns to spite and she gets hold of a lance and it knows nothing but to cut in the hands of such a person. Sometimes it is saw-edged and rough and hurts all the worse. Faith and Hope take a back seat and Charity bids to listen to the pure strains of logic, yet 'tis often that her exhortations are unheeded and that the clamor of selfishness drowns her voice.

The greed for gain is the curse of the age, and many good instruments of the spirit-world have fallen beneath its scum, and many of them rise no more. The battle for bread is so fierce that mediums are to-day honest and to-morrow practicing deceit to hide their name from shame of unpaid board and ragged clothes. Because a man or a woman is caught in committing fraud to-day is no positive condemnation of the conduct of yesterday nor that the same one will do so to-morrow. It only proves that humanity is weak and that she may be tempted above what she is able to bear.

Materialization is a truth, I have been informed, though I never tried it in the seances of Mr. D., that when a match is lighted when the trumpet or any other body is in the air, the sitters can see the object fall and see the medium sitting in his seat. I don't wish it understood that I am writing these statements concerning these seances of this medium as advertisements, for he is not soliciting the patronage of the public and is not in the medium business at all, and would much rather, as he has always told me, that no one would ask him for a sitting, although he is interested in the phenomena, yet thinks it has been a great detriment to him in business. I have many things to say about this investigation that I have made with this man but it is not best to prolong my remarks at present. Hoping that all the friends of this greatest of all truths may have opportunity to seek it and find it to the joy of their souls and to the good of the human race and to the establishing of true and enlightened progress, I am, respectfully to all,

Boston, Mass. SAMUEL JOSEPH DAILY, M. D.

—0—

BAND OF HARMONY'S MEETING.

To the Editor:—Can you give room in your paper for a rather lengthy account of the good time we had at the Band of Harmony on the 24th? I cannot half do justice to the occasion, but will say that we were royally entertained by the hostess, Mrs. Caroline Catlin, at her home, 704 Sunnyside avenue, in Ravenswood. The day was a perfect one and as, after a very pleasant street-car ride, we entered the house, we felt that it was good to be there.

The afternoon exercises were conducted as usual, and when the question arose as to who would inspire the address of the day, the name of Vittorio Colonna was given as one on the list who had not been heard from.

It being thought best to defer the address until the evening, that the gentlemen and others who could not be present in the afternoon, might share in the treat, the guides gave a very interesting and detailed account of the life and work of the chosen inspirer. Some interesting questions followed, and were answered in the usual concise and satisfactory manner. This closed the exercises for the afternoon, and the company formed themselves into groups for social converse.

About 6 o'clock, when we had begun to look for the usual placing of small tables for the supper, we were surprised and delighted on being ushered into another suite of rooms similar to those we had been occupying, in size and shape, but amazingly different in appearance. It was like being ushered into fairyland, save that the beautifully laid and bountifully spread tables were strongly suggestive of earthly needs. Some earth-bound fairies flitted about, seeing to the comfort of all. The light from many Chinese lanterns cast a grateful radiance over the room, revealing the beautiful welcoming motto written in golden letters at one end of the room. It read, "All hail to the Band of Harmony." At the other end we read "Hand in hand with angels." When we were seated, blessing was asked by the guides; and we felt we were ready for the feast. At each plate was a beautiful souvenir, made by the deft hands of the daughter of the hostess. Nearly one hundred hungry guests fed at the bountifully spread tables, and at last, with loving, lingering looks, we left the delightful rooms.

At 8 o'clock we took up the exercises of the evening. After singing came the invocation by the pastor, and then came in our midst, unseen by us, the wonderful spirit, who, in burning, thrilling words talked of "The Madonna." I shall not attempt to touch upon the subject matter of the address, as my pen is too feeble.

Following came metaphorical sentiments enlarged upon by different members. Responses came to calls as follows: "The Rock-bound Coast", Mrs. Emma Knowles; "The Light-house", Mrs. Caroline Catlin; "The Life-boat", Mrs. Susan E. Gieselman; "Our First Captain", Dr. Lewis Bushnell; "The Deck-hand", Mr. Ervin Rice; "The Life-preserver", Mrs. Mary M. Haire; "The Starry Banner", Mrs. Nettie Ashton; "Our Present Skipper", Dr. James DeWolf.

Following these came music on the mandolin, by little Miss Van Dusen, after which Ouina called for a subject for a poem, and being asked to choose her own subject, wove into it all the sentiments which had been expressed, thereby placing them in a beautiful frame to hang on Memory's walls. After deciding that the next meeting of the Band of Harmony should be held in the pavilion at Washington Park, Thursday, July 8, the guests were dismissed with a benediction by the pastor, and went to their homes, blessing with heart and voice the hostess and her family who had given to them an afternoon and evening of such unalloyed pleasure. Subjoined is

OUINA'S POEM:

You have heard of the rock-bound shores of creeds
  And dogmas in the error of the past,
But rock-bound shores have their use and needs:
  Cities are builded there which last,

And which the driving, drifting sand
  Cannot sweep away from their strong hold.
If you are on the right side of the rock-bound land
  It serves your purpose with strength untold.

You have heard of the light-house on the rock;
  How it sheds its light far out o'er the sea;
And 'mid the storms and the lightning's shock
  'Tis as safe a guidance as e'er can be.

We take it the light which you mean is the truth;
  Truth brings its own hand to trim the light,
To shed abroad from the bright realm of youth,
  That which shall serve to guide you aright.

You have heard of the life-boat—a boat, too,
  Which serves a beautiful purpose, we see it here.
Whether they bring flowers in some bright canoe,
  Or guide you from the anguish of death and fear.

The life-boat ever means that true sympathy,
  That helping hand in the hour of need,
Without which there could be no humanity,
  And the storms serve the purpose of blessings indeed.

For how could the strength of the soul be known,
  Unless, manning the life-boat with heart and hand—
When you've heard the voice of love's own tone—
  You obey, responding to the leader's command?

Then when the ship of truth is launched here,
  How could you go if the captain led not?
Though many struggle through doubt and fear,
  And many their duty may have forgot,

There comes a time when through storm and night,
  And gloom, and darkness, one true as steel
Commands and ever guides the ship aright,
  And it is always safe from stem to keel.

Ayel the captain's true mate is always there,
  And in a case like this serves to guide you aright,
With equal purpose and equal name so fair;
  So you will find shelter in darkness or light.

There comes a time— we will whisper it here—
  When there'll be no true captain without a true mate,
There will be when that millennial year
  Will have come, no shipwreck in darkness or hate.

Then what shall we say of those wonderful powers
  And potencies in the hands that toil,
Those who keep in memory many weary hours,
  But smile in the midst of darkness and turmoil.
Not one line is wrong, not one thing but is clear,
And the ship may go on, all resting without fear.

We take up this question of the deck-hand here;
  It is labor that brings to the world all its power
And by and by there'll be no need in this sphere
  Of captains or leaders; the strong true dower
Of humanity guideth each soul aright,
Every one strays toward Truth's beacon light.

Life preservers? Yes; in the shadow and pain,
  When worst comes to worst and all are clouds above,
Who must guide and must lead you, help to regain
  That which seems lost? How the message of love
Comes bright, comes clear through shadow and pain.
The Life-preserver is Love; it helps all to attain.

Then where you see the starry petals that enfold you here,
  Surrounding your bouquet with love, pure and bright,
The symbol appears that men hold most dear,
  That visible presence unto your sight.

Let your banner be Truth, let the stars be Love,
  Let it guide your fair ship as the winds ever hold
To the haven of rest, to peace far above;
  Then shall your thoughts all this teaching uphold.

Who can question the state of the skippers who saw
  The "First Mate"; when his heart and his hands are both right,
When all are obedient and love is law,
  Why may he not smile as he smiles here to-night?

So, with these deck-hands and this help we shall go
On and on in our voyage, until life here below
Is past; do you know after all the true goal
That has been reached and attained by the Church of the Soul?
It does not sail on dull waters, its image is fair,
For the Church of the Soul is a ship of the air.

INDICATOR.

—0—

SONG OF THE BEGGAR MAID.

The moon is a king with a silver crown
  In the blue, blue sky;
Happy-go-lucky and low-lie-down,
Favored by Fortune's every frown,
  Beggarly maid am I—beggarly maid am I.

What is his wand with the starry tip?
  A pale moonbeam;
He lays it gently upon my lip;
Kings may quarrel and kingdoms slip,
  Happy I lie and dream—happy I lie and dream.

Here I lie through the dear, dear night—
  May it linger long;
Every goblin and every sprite,
Happy-go-heavy and happy-go-light,
Sings in my dreamland song—sings in my dreamland song.

Kings may quarrel and kings may groan
  With a long, long sigh;
Queens may languish and make their moan;
Beggarly maiden and all alone
  Happiest queen am I—happiest queen am I.

—0—

COMPASSION.

With Phyllis once in Arcady I lay
  Along a grassy slope above a brook,
And listen'd to the story from her book
Of treach'rous knave who basely sought to slay
Edward the king as in his tent he lay
  And in his arm a poison'd dagger struck,
  And how the good Queen Elinor did suck
With her own lips the venom all away.
  Then straight I did pretend a bee had stung
  Mine underlip, and with sore pain was wrung,
A potent plea for that sweet remedy
I might not ask of her, but which to me
  She offer'd with such charming diffidence
  That much did shame me of my base pretense.

JOHN B. CARRINGTON.

—0—

I do not meddle with what my friends believe or reject, any more than I ask them whether they are rich or poor.—Lowell.

The trouble we expect scarcely ever comes. How much pain the evils cost us that have never happened.—George Moore.

Logical consequences are the scarecrows of fools and the beacons of wise men. The only question which any wise man can ask himself is, whether a doctrine is true or false. Consequences will take care of themselves.—Huxley.

MOSES HULL'S BOOKS.

A List of His Noted Works.

For Sale at the Office of The Progressive Thinker.

Wayside Jottings.

Gathered from the Highways, By-ways and Hedges of Life. By MATTIE E. HULL. This is a marvelously neat book of selections from Mrs. Hull's best poems, sermons and essays, and contains a splendid portrait of the author, also a portrait of Moses Hull. Price, neatly bound in English cloth, $1.

The Spiritual Alps and How We Ascend Them.

Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. With portrait. By MOSES HULL. Just the book to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 25 cents.

New Thought.

Volume I. Nicely bound in cloth, 579 large, beautifully printed pages. Portraits of several of the best speakers and mediums. The matter all original and presenting in an attractive form the highest phase of the Spiritual Philosophy. Price, only $1.50.

New Thought.

Volume II. 384 pages, beautifully printed and nicely bound. Original matter. Six portraits. Cloth bound, 75 cents.

Joan, the Medium.

Or, the Inspired Heroine of Orleans. Spiritualism as a Leader of Armies. By MOSES HULL. This is at once the most truthful history of Joan of Arc, and one of the most convincing arguments on Spiritualism ever written. No novel was ever more thrillingly interesting; no history more true. Price in cloth, 40 cents; paper cover, 25 cents.

The Real Issue.

By MOSES HULL. A compound of the two pamphlets, "The Irrepressible Conflict," and "Your Answer or Your Life," with important additions, making a book of 160 pages all for 25 cents. This book contains statistics, facts and documents, on the tendencies of the times, that every one should have.

All About Devils.

Or, an Inquiry as to whether Modern Spiritualism and other Great Reforms come from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. 60 pages. By MOSES HULL. Price, 15 cents.

Jesus and the Mediums, or Christ and Mediumship.

Careful comparison of some of the Spiritualism and Mediumship of the Bible with that of to-day. By MOSES HULL. An invincible argument proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testament were under the same conditions that mediums require to-day; and that the coming of Christ is the return of mediumship to the world. 48 pages. Price, 10 cents.

The Spiritual Birth, or Death and Its To-Morrow.

The Spiritual Idea of Death, Heaven and Hell. By MOSES HULL. This pamphlet besides giving the Spiritualistic interpretation of many things in the Bible—interpretations never before given, explains the heavens and hells believed in by Spiritualists. Price, 10 cents.

The Quarantine Raised.

Or the Twenty Years Battle Against a Worker Ended. Price 10 cents.

Spiritual Songster.

By MATTIE E. HULL. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cts., or $5 per hundred.

The Mediumistic Experience of John Brown.

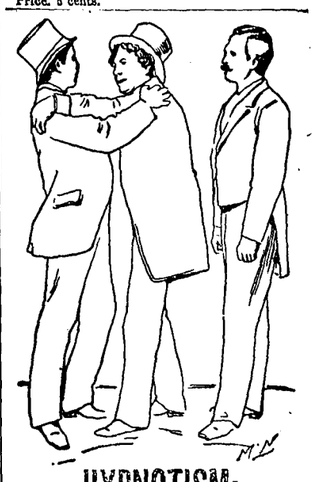
The Medium of the Rockies, with introduction by J. S. Loveland. This is the history of one of the most wonderful mediums that ever lived. 167 large pages. Price, 50 cents.

The Devil and the Adventists.

An Adventist attack on Spiritualism repulsed. By MOSES HULL. Price, 5 cents.

Was John Calvin a Murderer?

Price, 5 cents.



HYPNOTISM;

Its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences.

BY CARL SEXTUS. THE BOOK IS largely a record of the facts and demonstrations which the author has seen, heard of or presented in his own experiments. The history of the various phases of the science is succinctly presented, and the various theories clearly stated. Many of the experiments described occurred in Chicago. The pictorial illustrations add much to the interest and value of the book, which will be found very interesting to the general reader, as well as helpful and instructive to the student. The work is a handsome volume of 300 pages, bound in cloth. *Price, $2.00.* For sale at the office of THE PROGRESSIVE THINKER.

VOLTAIRE'S ROMANCES.

A New Edition, Profusely Illustrated.

"I choose that a story should be founded on probability, and not always resemble a dream. I desire to find nothing in it trivial or extravagant; and I desire above all, that under the appearances of fable, there may appear some latent truth, obvious to the discerning eye, though it escape the observation of the vulgar."—VOLTAIRE.

CONTENTS: "The White Bull," a Satirical Romance; "Zadig, or Fate," an Oriental History; "The Sage and the Atheist;" "The Princess of Babylon;" "The Man of Forty Crowns;" "The Huron, or Pupil of Nature;" "Micromegas," a Satire on Mankind; "The World as it Goes;" "The Black and the White;" "Memnon, the Philosopher;" "Andre Des Touches at Siam;" "Bababec;" "The Study of Nature;" "A Conversation With a Chinese;" "Plato's Dream;" "A Pleasure in Having no Pleasure;" "An Adventure in India;" "Jeannot and Colin;" "Travels of Scarmentado;" "The Good Brahmin;" "The Two Comforters;" "Ancient Faith and Fable."

One volume, post 8vo, 480 pages, with portrait and 81 illustrations. Extra vellum cloth, $1.50; postage, 15 cents.

"Voltaire's satire was keen and fine-pointed as a rapier."—Magazine of Am. History.

"A delightful reproduction, unique and refreshing."—Boston Commonwealth.

DEATH AND THE AFTER LIFE.

By Andrew Jackson Davis. Something you should read. Price 75 cents.

THE KORAN.

Commonly called the "Alkoran of Mohammed." Translated into English from the original Arabic, with explanatory notes taken from the most approved commentators. With a preliminary discourse by Geo. Sale. Price, cloth, $1.00. For sale at this office.

CHURCH AND STATE.

The Bible in the Public Schools; the New "American" Party. By "Jefferson." Third edition. This beautiful pamphlet of 23 pages is the most thorough presentation of the Church and State question that has appeared. Price 10 cents.

PERFECT MOTHERHOOD;

Or Mabel Raymond's Resolve.

BY LOIS WAISBROOKER. THIS IS a novel written with a purpose, and that purpose is not merely to enable an unthinking, idle mind to while away the time in a state of idle blessedness, devoid of earnest thought or care for either self-improvement or the good of humanity. It is a book designed especially, primarily, for mothers and those who are to be mothers; and secondly, through the mothers, to effect the well-being and happiness of the race. It brings strongly and clearly to view the result upon the child of proper surroundings and influences bearing upon the mother previous to maternity. Incidentally the author touches upon various things in modern social and business life, which are unjust, and fix unequal burdens upon the individuals composing society as a whole. The book is trenchant, instructive and very interesting, even when regarded merely as a novel, and is especially commended to "women everywhere," to whom it is dedicated. It also thoroughly shows up the Jesuitical spirit of the Catholic Church; advanced ideas relating to the Spiritual philosophy are introduced. It contains a fine likeness of the author. It contains 245 pages, neatly bound in cloth. Price by mail, prepaid, $1.

THE TALMUD.

Selections from the contents of that ancient book, its commentaries, teachings, poetry, and legends. Also brief sketches of the men who made and commented upon it. By H. Polano. 359 pp. Price cloth, $1.00.

The Progressive Thinker

Published every Saturday at 40 Loomis Street

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.

THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	$ 1.00
Six months	50 cts
Thirteen weeks	25 cts
Single copy	5 cts

REMITTANCES.

Remit by Postoffice Money Order, Registered Letter, or draft in Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis Street, Chicago, Ill.

CLUBS! IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER thirteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from $1 to $10, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER thirteen weeks is only twenty-five cents! For that amount you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book!

TAKE NOTICE!

☞ At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

☞ If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis.

☞ Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, JULY 10, 1897

IS "NEW THEOLOGY" A CAUSE OF SUICIDE?

"The so-called new theology is the creator of suicide and is responsible for much of the blackness of sin and crime."

This is the statement, says the New York World, made by the Rev. Cortland Meyers in a sermon, preached last Saturday night in the Brooklyn Baptist temple. At the close of the service Mr. Myers was seen by a reporter.

"Suicide," remarked Mr. Myers, "is increasing at an astonishing rate. Take the recent records in our big cities, and the figures are appalling. There is some horrible secret behind this situation. The suicides are often not from normal causes, such as sheer destitution and absolute despair. The secret of this blood stain upon modern society is not found so much in circumstance as in theology, and the so-called new theology is the agent."

"What do you mean by the 'new theology?'"

"The new theology does the terrible thing of placing a discount on Bible statements regarding future punishment. It gives another opportunity to people in the next world and teaches the doctrine of a second probation. According to it a man can do as he pleases on this earth—murder his neighbor or his own body, for example—and he will be given an opportunity to expiate his sins after death."

So hell should be retained in the creeds, according to orthodox Rev. Myers, not because hell is a fact, but because it can be used as an instrumentality for frightening the timid into goodness.

"Appalling" as are the number of suicides in the great cities, there is no evidence that it is the Liberal which rushes unbidden to death. The whole "secret," which the preacher could not understand, lies in business depression, and the impossibility of overcoming financial loss and ruin. Without the moral courage to meet trusted creditors, they prefer to "fly to other ills they know not of than bear those ills they have."

In all our acquaintance we do not know of a single Spiritualist or Agnostic who has "shuffled off the mortal coil" by his own hand; but we have known of many who were reared in the church and had drank from its polluted fountain, and therein gained false notions of life, of death, of immortality, who terminated their earth life as though it was a hateful incumbrance.

Spiritualists teach that death is no termination of being; that the future life is a continuation of this, a fulfillment of destiny, of which mortal existence is only a beginning. Sorrows and disappointments are only incidents of life, and, rightly viewed, are aids to endless progression. Suicide is a coward's death, and from its frequency among churchmen, it seems a natural finale to their unnatural belief.

SECTARIAN INTOLERANCE.

Said a public speaker at Sycamore the other day, on the occasion of unveiling a soldier's monument at that place:

"We must nail our flag just below the cross of Jesus Christ. Mormonism must be swept from Utah."

At another point the watchword is: "The Catholics must go." Attending a Catholic celebration it is the Protestants must go."

And all these sects united set up the refrain that "Spiritualists and Agnostics must go. If they are unwilling to submit to the laws the majority makes let them leave the country. We shall do nothing to prevent their withdrawal to Canada, or to any other part of the world so they leave the United States."

With such intolerance, and such bitter hatred of all opposition on the part of the Christian public, a union cannot be made too strong among Liberals to stand shoulder to shoulder in defense of their natural rights, those bequeathed to us by the Fathers of the Republic. Given power there is not a single Christian sect in America which would not exterminate all opposition. Catholics would wipe out Protestants, Protestants would exterminate Catholics; the two united would banish Jews; and all would unite to crush Liberals. Their united movement to amend the Constitution is to place the cross above the emblem of our liberties, just as A. L. Schrimpff, of Peoria, Department Commander of Illinois, is reported to have said at Sycamore on the occasion referred to.

A GREAT ERROR.

Historians tell us: "The Roman law tolerated every form of religion, and every system of philosophy. Its impartiality was so absolute the Pantheon of the eternal city afforded niches to all the gods of the empire; yet when Tiberius was asked to allow the prosecution of a Roman citizen for blaspheming the deities the Emperor replied: 'No, let the gods defend their own honor.'" But our God is so weak, according to Christian logic, human laws are necessary to protect his honor and dignity. We strongly suspicion a great error is embodied in this claim.

THE CULTIVATION OF SPIRITUAL POWER OUR GREATEST NECESSITY.

It is one of the peculiarities of mankind to-day, and, perhaps, always has been, if they memorize, it is by the repetition over and over of the words to be memorized. In the same manner, if we are to receive any new truth, it must be repeated over and over by the invisible shining ones who have charge of our instruction.

It is one of the hardest of all tasks to attract the attention of people who are otherwise occupied, for they are so absorbed in their present occupations. They are so busy with this, and engaged with that; are so beset with whatever may be in hand, that it covers up and overwhelms for the time being everything else, far or near; they so empty themselves into the present. They have neither time nor inclination to infuse an atom of their power elsewhere. It is all right to practice and exercise concentration, but it is not the wisest thing possible to concentrate entirely on the matters of the visible, especially when the majority of men are deeply occupied with the various interests of living, in proportion to the worthlessness of the end to be accomplished. It really does seem a pity that man should waste, thus aimlessly, an amount of force, which wisely directed, might accomplish wonders.

There is, of course, some compensation in the general mental growth resulting from concentration under such circumstances; but it is most certainly a pity to waste one's powers in this direction, on that which is of no consequence to one's self or the world. If a man cannot be lifted out of this condition of pursuing the worthless, then the more he concentrates the worse the job he makes of himself.

When anyone wiser than we attempts to call our attention to the value of spirit power as an adjunct and help to the ordinary duties of life, we say: "Oh, yes, that is very fine! That which you have enunciated and demonstrated is, without a shadow of doubt, true, and ought as the results of natural law, to be available to us and everybody else; but please tell us how you make the joint; how you put in the connecting link that is to join our needs with the limitless source of supply, of which you tell us. What is it we need to lay hold of?"

It is very hard, indeed, for teachers to be obliged to make the application also for their pupils, for it is the work, or ought to be, of the students to make their own conclusions. Instruction amounts to but little, when the pupil is unable to make his own disposal and use of the truth taught. Everyone ought to be able to fit whatever is offered to desire or necessity, to their particular need. Then we say in answer to the statement: "That is all very nice, but we cannot see how this thing can be arranged. We do not see how the force out of the silence, the infinite force of the universe, can possibly be joined to the working of manifestation under the hands of human beings."

But, perhaps, in some sort of half-hearted way, we try, just a little, and then we are disgusted with our teachers for our own lack of enthusiasm and thoroughness. We are discouraged with the little progress we have made. Perhaps we are a little bit angered in the secret soul, because we have not been shown and told the exact word and act by which the things taught can be put into daily living.

If we desire to increase the size of the arm or the size of the legs, or their strength, or to develop the muscles of any other part of the physical form, we have only to step out into the streets, and find our way to some man or teacher who can tell us just exactly what we need to do. He will tell us how much exercise to take; how much food to eat; how much sleep to take and how; and what to refrain from doing. If we follow his directions, we can cultivate the muscles of the whole physical body.

If we seek this condition of the physical body, in the animals below us, we go a step further, beginning at the outset of the physical condition. Ordinarily we must take the man as we find him. We are obliged to put up with ourselves in the position we find ourselves, when we awaken. Perhaps we find ourselves too late, to waken without a struggle, being bound with the shackles handed down on the physical lines, by parental thought.

In the animal we begin at the beginning, and have no difficulty whatever to bring them up to a certain standard. Indeed man has reached a high point of attainment on these lines of power to dominate the animal.

If we desire anything along the line of the inorganic; if we desire anything projected, planned or built from metals or woods, we know just where to go, and how to bring about the conditions that we desire. We know just the man who can do the work, and where he can be found, and the steps necessary to bring about results.

If we need training on the mental planes, seeking familiarity with mathematics, philosophy, language or any knowledge under the sun that people can acquire, we know or can find out where to go, and how to train to gain it for ourselves. If we cannot grasp it all, we can, at least, advance toward the full result.

If we desire to know of the worlds above or around us; to ascertain extent, form or motion, or relation to our own planet, we can find out. But it is just here limitations come, which we cannot pass. In fact, the finer and more subtile the essence with which we have to deal, the less we know about it. We reason very correctly, that the spiritual power must be the potency by which everything else is. But when we desire to know something more about it, have we any school where we can be taught its use and adaptation? Is there any method where drill in spiritual concentration for accomplishment is possible and thus obtain more power? We do not know and have very little conception of this the greatest of man's birthright; but this we ought to know, that if one-tenth part of the attention and carefulness given to physical training were given to the training of the spiritual faculties and abilities, and the acquiring of spiritual knowledge, the results would be a thousand to one of those on the physical plane.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, $2.

"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 illustrations. These lighter works of the brilliant Frenchman, and invincible enemy 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.

BEGINNING OF THE END.

Ingersoll Cheered in Church. Praised by Rev. Thomas Dixon, Jr.

New York, June 20.—The unusual incident of a noted Agnostic being applauded by a church congregation occurred to-day during the course of Rev. Thomas Dixon, Jr.'s sermon in the Academy of Music. His subject was the doctrine of dogmatic infallibility, and he read a passage from Colonel Ingersoll's latest book, in which the author touches upon that question. The quotation was loudly applauded, and the preacher went on to say that the modern Agnostic is the man who precedes a larger and simpler faith. Dr. Dixon spoke of "machine-made" ministers and said that 1,000 of them in this city and vicinity are without pulpits.

Don't be frightened, good church reader. The time is sure to come when reason will regain its throne, and sound sense will be applauded when it is heard from the pulpit, as unreasoning error will be condemned. The age of faith and fable has had its day, and is passing into a rapid decline. Let no one be despondent. Error, wrong, and oppression have ruled the world long enough. Truth will soon be in the ascendant, and the infallibility of Bibles, churches, priests, popes and dogmas will be creatures of the past.

A THOUGHT.

Geologists tell us that beds of mineral coal are found which are shaded off into graphite, otherwise black lead, each mostly carbon, the production of vegetable growth with chemical changes. The diamond, too, is pure carbon, leaving no residuum when destroyed by heat.

It would seem the Bible, like the minerals mentioned, is a growth of varied conditions through long periods of time, the production of many generations of interpolators, each making additions as the needs of priestly control required. The learned can readily distinguish the interpolations from the original, as the mineralogist can determine the intermixture of organic substances. Though these additions in the Bible are constantly pointed out by scholars yet no one has authority to eliminate the false from the true, so there is no way to get rid of the vile but to war upon all.

There are really gems of valuable truths in the Bible. It is from these the preacher gleans his best texts, and then he contends the whole compilation is equally meritorious. They who never read for themselves believe these statements and are angered at those who expose the wickedness of the book. Thus the priest deceives himself, and deceives those to whom he ministers.

The collection was imposed on the laity by priestly guile in ages of ignorance. Now it is the pabulum on which superstition feeds, without which the church, with its thousand errors, would be a creature of the past.

EASY SALVATION.

In that celebrated interview between Peter and Cornelius, told in Acts, chapter 10, wherein the former "opened his mouth and said of a truth," verse 43:

"Whosoever believeth in him [Jesus] shall receive remission of sins," is seen how easy a thing is salvation. Belief is not a creature of the will. It is an outgrowth of evidence, which may be partial or conclusive. Belief that Jesus is the son of God does not call for personal knowledge of the fact, but is simply a conviction of the mind which may rest on hearsay, or on the slightest possible evidence. The credulous believe anything told them by a friend; while the skeptical will require absolute and incontrovertible proof, such as is required in courts of justice on grave occasions. The former may be influenced to believe because of some threatened or impending danger, while the latter will submit to martyrdom before he will believe the impossible.

The quotation is in strict harmony with Mark's "Believe or be damned," and may be cited as a parallel text. Does it follow that our good Brother Peebles, because of his belief in the personality of Jesus—for nothing else seems to be required—has gained a remission of his sins, if he has any? And will our esteemed Brother Tuttle be damned for not believing in him? That is just what we want to know.

"ARE YOU HAPPY?"

Rev. Chas Haddon Spurgeon, the eminent Baptist divine, of London, now deceased, expressed his views of hell and the damned, only a few years ago, in words following:

"When thou diest, thy soul will be tormented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt have two hells, thy soul sweating drops of blood, and thy body suffused with agony. In fire exactly like that which we have on earth thy body will lie asbestos-like, forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the Devil shall forever play his diabolical tune of Hell's Unutterable Lament."

And yet a Presbyterian preacher, a graduate of a freshman's class, with but a single year in a theological seminary where pulpit pounders are manufactured at wholesale, called on the writer during the last week to convert him from the error of unbelief. He wanted to know: "Are you happy in your belief, or, rather, in the want of belief?" The poor simpleton, whose education consisted in Bible reading, and in a knowledge of somebody's commentaries thereon, supposed happiness consisted in believing the "veins were roads for the feet of pain to travel on through an endless eternity, and every nerve is a string on which the Devil shall forever play Hell's Unutterable Lament," while the ransomed shall surround the great white throne and sing "Glory, glory, glory," to the occupant of that throne. Save to infants, idiots, and quarter-fledged priests of the caliber of our interviewer, the contemplation or realization of such a monotonous eternity would equal the miseries of the damned.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents.

"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 facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

AN EXAGGERATED CLAIM.

Often is heard from the pulpit the remark that "God has not left any nation or people without a witness of himself." Paul is quoted as authority for this statement. The belief of savage tribes is also cited, pretending to show that the lowest and basest of them had some conception of a Great Spirit who created the world and directs its movements. Of the general truthfulness of this claim it is difficult to judge; for it is impossible to know what influences have acted on the savage mind in ages gone. The evidence is pointed and positive that the aborigines of America have been visited by outside peoples at different times during the last two thousand years, as it is probable they were at a much earlier period. In the cataclysms and convulsions which have rended the crust of the earth, and entirely changed its physical geography, prior to the historic period, it is probable there was a general mixture of races and of opinions, which in lapse of ages became common to all of them.

Uruguay, a republic of South America, bounded by Brazil on the north, was outside of the lines of exploration or adventure until modern discoveries. Turing to the Encyclopedia Britannica, article "Uruguay," we find the country was first made known to Europeans in 1512; that it was found at that time inhabited by "a people described as physically strong and well-formed, and endowed with a natural nobility of character. Their habits were simple, and they were disfigured neither by the worst crimes nor by the primitive superstitions of savages. They are said to have revealed no vestiges of religion."

Now is it not probable all isolated races, not indoctrinated from without, would have been found as ignorant of a Supreme Power, as were these "Charruas" when they first became known to the Spaniards? Even our North American Indians may have heard of the Great Spirit in their first contact with the whites, and thence the belief may have been passed on from tribe to tribe, even in advance of direct connection with the intruding race. With our knowledge of missionary misrepresentation it is not well to build opinions very largely on their exaggerated reports.

But note this fact before leaving the subject: A people with "no vestige of religion," of "simple habits," and "a natural nobility of character," not "disfigured by crimes nor superstition," must have been many times superior to those who came after them, good Christians, abounding in crimes, superstition, intolerance and bigotry. Does not this fact suggest that the best task a heavenly teacher could perform would be to educate humanity away from ancient faiths, rather than poison their minds with additions to the old stock?

SLIGHT EVIDENCE.

There's a man over in Ray county who knows how to prove that his stories are true. He says he killed a snake eight feet long, and offers to verify his story by showing the stick he used on that occasion.—Kansas City Star.

Many facts in ecclesiastical history are proved by a similar class of evidence.

Definition.—"Faith," said the little boy after a week's study, "faith is believing something that you know cannot be true."—Indianapolis Journal.

THE HERMETIST.

Dr. W. P. Phelon has revived The Hermetist. It will be published monthly, and will contain advanced thoughts along Spiritual lines. Dr. Phelon is well known as an author. He now stands at the head of the Hermetic Brotherhood, an order well worth investigating. Send to him 10 cents for a sample copy of The Hermetist, 4000 Grand Boulevard, Chicago, Ill.

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

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, $1.25; paper, 50 cents.

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

"Hypnotism Up to Date." By Sidney Flower. In the form of dialogue and story, the author presents very successfully a condensed account of hypnotism, its theory and practice up to date. Price, paper, 25 cents. Sold at this office.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth $1. For sale at this office.

"The Universe." What Force Is. The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"Commentaries on Hebrew and Christian 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 office.

"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 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 his many years' 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.

An Episode in the Life of Poor Richard.

His life was a ceaseless monotone. Every day the same sad, unyielding toil; the same solemn chant, like a funeral dirge that strikes upon the soul with a wail of agony, as if hope was eternally blasted and life one long-drawn sigh. Poor man, he never laughed as if the radiance of heaven composed the back-ground of his nature. His every smile bore the appearance of being sickly, as if an orphan, without a home or friends. His eyes seemed if ever ready to cry to heaven for relief. At times his sighs were sepulchral, intoned with the solemnity of the funeral train and the graveyard. Life to him was an unsolved problem, a half-finished note, yet it was a deep and wide moan of anguish, and a failure—as if God or Law ever made a failure. He lived, as it were, among thoughts that were tear-stained, and whose atmosphere was composed of moans and wails of deep distress. Yet he was grand and noble in every act and deed. Ever honest, ever thoughtful of the needs of others, and pure and wholesome towards humanity at large, yet he lived in a world of his own, and he could not get out of it. That man had loved so tenderly, so sweetly, so beautifully, so poetically, that his life for a time was a poem of vines and flowers and twining tendrils, and he lived, as it were, in a heavenly dreamland. But his loved one was stolen from him by an artful villain, and in a few short years her life was wrecked, and she sickened and died broken-hearted, calling in tender tones for the one she had wrecked—her own dear Richard.

At the funeral was one sad mourner—the one she had cruelly jilted just as the sweet tendrils of affection had entwined themselves around two hearts. He did not sit with the sorrow-stricken parents, nor did he take a seat near the coffin. He sat in a back corner of the room, as if he wanted his thoughts to be all alone, and not contaminated with the worldly-mindedness of others. He was an attentive listener as the hymn came forth in tones of the sweetest but most solemn melody, and as the sermon proceeded portraying the beauty of divine forgiveness when directed towards an erring mortal, he seemed to deeply meditate.

From every part of the church heads were turned to look at Richard, once so brilliant, but now wrecked on the shoals and deep chasm of love, by one who only moaned and cried for him during her delirium of fever and dying moments. Everyone in the church knew him, loved him in prosperity, and pitied him tenderly, so changed, so desolate he seemed.

The sermon over, the last hymn sung, the lids of the coffin were opened, and after all had passed in review, Richard, his eyes streaming with tears, stepped tenderly forth, and as he gazed upon the features of his loved one serene in death, he gave one agonizing shriek and fell to the floor. Friends carried him to his home, and he finally, in a measure recovered, but, oh! how changed. He saw his loved one standing at the head of the coffin dressed in pure white, with the same ineffable sweetness on her features as when she pledged him her affections, and she whispered to him that her love for him still existed, and that she would meet him in heaven, and then her spirit seemed to grasp him in her arms, when he shrieked and fell to the floor. Of course, no one but himself had seen her exalted spirit.

Thus it is with the lives of some. A third party with a fine exterior, but rotten within, had destroyed two lives. The following song which he composed and which was found on the table where he died in Chicago, illustrates the character of the man:

"In a time forgot, on a land unknown,
There lived a man unto none akin,
Whose life was a ceaseless monotone
That jarred with the harmony within.

"In the tints of friendship's golden dream
His hungering heart he eager bound;
But each link brought it bitter pain,
For his seeming friend he faithless found.

"He loved, and his love, repulsed, came back
To the heart by its flame to ashes burned,
And cowered amidst the ruins black,
Like a wounded bird to its nest returned.

"Then his soul looked out through fleshly bars,
And, seeing the earthlight wan and dim,
Yearned for the lights of the golden stars,
Which in the cerulean spaces swim.

"But the day that clings to its earthly lot
Bounded the spirit's flame divine,
And doubt traced in a narrow spot,
The end of a light that age would shine."

Compare his song found on the death-table with one given forth by Nature's songster. One seemingly inspired, said, speaking of the song of the nightingale: "He will sing continually from one of the oaks bordering the wayside while the village folks pass and repass. The village couples may rest upon the footstile or linger to listen beneath the very tree on which the bird is stationed. Still the full burden of melody goes on unchecked, without pause or intermission. And what a glorious outburst it is! What a perfect cascade of trills and shakes and semi-quavers! Suddenly it is pierced by a single note that shivers in the ear with the sharpness of a file. Immediately after comes the wondrous water-bubble, to be followed by a delicious warble long drawn out and soft as could be breathed from the richest flute. Another prolonged trill and then a far-off sound, that almost seems to come from another songster half a mile away, serves to throw into relief the passionate tremolo issuing from the same tiny throat, and all the time the wings are quivering with excitement and the whole coppice seems to vibrate. The song is, indeed, a whole orchestra of bird music. Expressive of every shade of ecstasy, we are at times startled by a succession of deep, plaintive tones that thrill like sobs. No wonder the nightingale's singing season is brief—six weeks only of the entire year."

Poor Richard's songs would have been equally as beautiful on earth had they not been driven out of his soul by an artful villain. But now an arisen spirit, standing by the side of the one he loved, in the spirit realms, his songs will be sweeter, fresher, grander and more beautiful than any of nature's choristers, or than those that emanate from the lips of puny mortals. Heart-broken Richard passed away in Chicago, and now occupies a pauper's grave, while his soul transcends in spiritual beauty and loveliness many of earth's millionaires and potentates.

J. R. FRANCIS.

"Love Makes the World Go Round."

A thousand years ago, or more,
A maiden and a youth
Discovered for themselves anew
An old and living truth;
For through their love these lovers found
'Twas love that made the world go round,
As youths and maidens had before
A thousand years ago or more.

A thousand years from now or more,
A youth will know the bliss
Of gazing into eyes that flash
The love-light back to his;
And send the world for many a day
A-spinning gayly on its way,
A-spinning faster than before,
Another thousand years, or more.

* * * *

And, Love, have you and I not found
'Tis love that makes the world go round?

—Harper's Weekly.

Others see our faults as plainly as we see theirs.

Some are active because they fear to be thought idle.

A Small Man's Response.

To the Editor:—From my childhood I have been gibed for my lack of giant size, and as is usually the case with the optimists who cheerfully accept the inevitable, I have good-naturedly borne both the misfortune and the jest, comforting myself that I am not quite a dwarf, either mentally or physically. Being recently rallied by a spirited young lady, who is quite as diminutive as myself, I applied to my muse for consolation, and the following lines relieved my injured (?) feelings, and I have concluded to dedicate them to all who think corporeal robustiousness "the standard of the man:"

The other day a pretty girl
Put all my feelings in a whirl,
And then I knew how that man feels
Who in his head, they say, "has wheels."

She put my heart all in a flutter
By these few words I heard her utter;
They were—if rightly I recall—
"I did not think you were so small!"

So now to solace feelings sore,
I'll have revenge—but not in gore;
I'll call my Muse with all his wits,
To "go for her and give her—fits!"

You called me "small," my saucy maid—
A soft impeachment, easy said,
To which I well might answer back:
"Pot should not call the kettle black."

But no such taunt will I indite,
For thus to do were impolite;
At least 'tis said of what one lacks,
'Twill never do to twit on facts.

My smallness I shall not deny,
As measured by the outward eye,
But when so called I get defiant,
And, if I could, would whip a giant!

But should I meet one just from Gath
No doubt I'd take another path;
By contrast I might feel still smaller,
And by discretion show my valor.

But when no giant is in sight
I spoil like Quixote for a fight,
I'm then as big and brave as he—
Then Whoopola! "Big Injun Me!"

So feeling now of size immense,
My war-paint's on for self-defense,
And all my critics better run
For when I'm mad I weigh a ton!

But fighting isn't just my forte,
And as this bluster is in sport,
I'll bear in mind "where I am at,"
Nor give my censors tit for tat.

Why care a whit if I am "small"
Instead of ponderous and tall?
I find with "big bugs in the swim"
I have more room because I'm slim.

And often now, when on the street,
The ladies glance down at my feet,
Then say aside, with smile divine,
"O, don't I wish that they were mine?"

I do not know Dame Nature's plan
In making me so small a man,
But venture that, without a doubt
She knew full well what then about.

Perhaps it was to save expense
That matters rare she did condense;
She had to send me by express,
So made me "small" to cost her less!

Did e'er you think, sweet, smiling girl,
About the diamond and the pearl,
How men for them will dive and dig
Because, though small, their worth is big?

The point is clear to all the wise,
True worth should not be judged by size;
That point will scarce escape your ken
When women are compared with men.

The gauge of manhood, small or great,
No judge by size can estimate,
For often those whom some rank "small,"
Have proved the manliest of all.

Did greatness lie in brawn or fists,
The greatest men were pugilists;
Were all the body its true seat,
The greatest man were an athlete.

Not size, nor strength, doth make men great,
Nor is their greatness found by weight;
The largest giant, all will grant,
Is small beside an elephant.

A nobler standard then must gauge
The greatest men of this great age;
Not Samson now, nor Hercules
Are thought the greatest prodigies.

The greatness now that gains repute
Cannot be equaled by the brute,
But he who now the chaplet gains
Wins not with muscles, but with brains.

Now, maiden fair, take no offense
At what I've said in self-defense;
I know I'm "small" to female sight,
But claim their judgment's not quite right.

Just one thought more—I now propose
To bring this rhyming to a close—
You spoke the truth in coolest prose,
But were not looking at my nose (knows).

DR. DEAN CLARKE.

Saradananda, the Hindu Swami.

The Swami Saradananda is the second Hindu monk to be sent to this country to preach the philosophy of the Vedanta. He is a very modest Swami, and has never sought to aid the propagation of his religious doctrines by distributing his pictures.

Saradananda wears the native Indian dress, when he is lecturing. He spends his time in delivering lectures, writing articles and in spreading the remarkable cult which has become so prominent since the advent of the Swami Vivekananda, the first preacher of the Vedanta philosophy known to Americans. Vivekananda was sent to expound the Vedanta at the Congress of Religions at the Chicago Fair. It was but recently that the well-known Hindu returned to India, where he has been received with more than royal honors.

Of the Vedanta philosophy, which an undiscriminating public is inclined to confuse with Buddhism and a thousand other cults, the Swami has consented to write for the Sunday World the brief explanation which follows:

The fathers of the Vedanta proclaim that its principles underlie all the different religions that exist on the face of the earth, and all that will come in the future. The goal which the Vedanta points at is the goal towards which all religions, all society, all humanity are rushing, either consciously or unconsciously, through the processes of evolution. The goal being the same in all religions, the Vedanta has no quarrel with any.

The Vedanta philosophy condemns nobody. What if a man be an atheist or an agnostic? The question is, is he sincere, and is he ready to sacrifice himself for the good of others and for the truth that he has known? The Vedanta says there is no fear for him.—New York World.

Happy the man who finds and removes the particular cause of his misfortune.

Camp-Meeting Directory.

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

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 August 5, inclusive. For particulars address F. J. Macomber, Anderson, Ind.

Lake Brady, Ohio.

Holds its sixth annual camp-meeting, June 27 to August 29, 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. McGrath, 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-meeting will be held at Onset Bay, Mass., July 4 to July 30. For information address H. E. 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 announce 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 Resort Association.

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

Devil's Lake, Mich.

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

Cassadaga Camp.

The camp at Cassadaga, N. Y., opens Friday, July 16, with a conference, and closes Sunday, August 29, with lectures by Mrs. A. E. Sheets and Hon. A. B. Richmond.

Marshalltown, Iowa, Camp.

The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Corresponding secretary, Miss L. P. Beeson, Albion, Iowa.

Island Lake Camp.

The programmes for Island Lake Camp Association are out, and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. Ewell, Romeo, Mich., president and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 29 and closes August 31.

Lookout Mountain Camp.

This camp-meeting begins on July 4, 1897. Speakers, H. D. Barrett and Jennie Hagan Jackson, and Mrs. Annie E. Thomas, medium. Closes on the 18th. The annual meeting takes place here the second Tuesday, 13th, and you are earnestly requested to attend in person or by proxy. Jerry Robinson, president.

Summerland Camp.

The eighth camp-meeting of the Spiritualists' Society of Summerland, Cal., will convene July 18 and close August 8. For particulars address Wm. P. Allen, secretary, Summerland, Cal.

Elk Grove, Kans., Camp.

The Elk Grove Camp will be held at Island Park Grove, Winfield, Kan., July 10 to 26 inclusive.

Sunapee, N. Y., Camp.

The Sunapee Camp will be held at Blodgett's Landing, N. H., July 25 to August 22 inclusive.

Clear Lake, Ontario, Camp.

Camp-meeting will be held at Clear Lake, Peterborough county, Ontario, commencing June 1. Address for circulars G. M. Bellases, Young's Point, P. O., Ontario.

Cape Cod Camp-Meeting.

The thirty-first annual camp-meeting of Spiritualists and Liberals will be held at Ocean Grove, Harwich Port, Mass., July 18 to August 1, inclusive. For particulars apply to Capt. E. H. Taylor, Harwich Port, Mass.

Haslett Park, Mich., Camp.

The fifteenth annual encampment of the Haslett Park Mich., Spiritual Association will be held from July 29 to to August 31 inclusive. Address for information I. D. Richmond, Secretary, St. Johns, Mich., or G. F. Otmar, Manager, Lansing, Mich.

Freeville, N. Y. Camp.

The Central New York Spiritual Association will hold a camp-meeting from July 24 to August 8 inclusive. Address A. C. Stone, secretary, Freeville, N. Y.

New Era, Oregon Camp

The First Spiritual Religious Society of Oregon will hold a camp-meeting at their grounds at New Era, Oregon, July 10 to August 1. Address W. E. Jones, secretary, 291 Alder street, Portland, Oregon, until above date.

Forest Park, Kansas, Camp.

This camp will open July 8 at Ottawa, Kansas, ending July 13. Good speakers and mediums will be present, and a good attendance is anticipated. For further particulars address T. C. Deuell, Wallula, Kansas.

Temple Heights, Me., Camp.

A camp-meeting will be held at Old Town, Maine, by the Temple Heights Spiritual Association, from August 14 to August 22, inclusive. Address J. P. Stearns, president, at Old Town, Me.

Central Ohio Camp.

The camp-meeting of the Spiritualists of Central Ohio will be held at Wooley's Summerland Beach, from July 10 to August 16 inclusive. Address S. J. Hussey, secretary, Millersport, O.

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

Letter from Will C. Hodge.

To the Editor:—I cannot refrain from sending a few lines from that far-famed Mecca of Spiritualism, Cassadaga.

Leaving Chicago May 15, I have been visiting relatives and friends of my boyhood in the vicinity of Syracuse, N. Y., from whom I first separated forty-four years ago the past spring.

What changes have occurred since that time! Very few of the friends of my youth are now living among the mountains of old Onondaga, but are scattered throughout the length and breadth of the land, while many have passed to that spiritual expression of life toward which we are all hastening. Of my father's family, consisting of twelve children, my brother Henry and myself are all that are left, and as he is bending under the weight of years, in the natural order of events I shall soon be left alone.

The prospect does not sadden me, for the facts and philosophy of Spiritualism give assurance of a joyful reunion in the higher life.

I have long desired to visit Lily Dale and its beautiful camp, and am glad that the opportunity has at last been afforded. No praise of mine can add to its beautiful location and its many attractions.

It is an ideal spot and very restful to body, mind and soul.

It was gratifying to meet Western friends in the persons of W. H. Bach, F. Corden White and their families, which gave me a home feeling at the outset and which increases as the days go by.

Among the public workers not already mentioned are W. W. Hicks, who is on the regular programme, and Bro. Grimshaw, who is resting preparatory to extended labors during the fall and winter or the coming year at St. Louis.

Brother Bach is holding the fort until the opening of the regular session, speaking each Sunday in Library Hall, and on Sunday, July 4, it is proposed to have a union meeting in the auditorium, all the speakers participating.

I shall remain here during July and part of August and then visit Clinton Camp for a season before taking up my work at Topeka for September.

I desire to hear from the friends and from societies throughout the State of Kansas and the Southwest generally, in relation to work for the fall and winter months.

I wish to be kept busy, and will make very reasonable terms for any locality in the South or West after September.

Will the friends everywhere who wish for lectures in their respective localities write me that dates may be arranged.

Address for July, Lily Dale, N. Y.; for August, Mount Pleasant Park, Clinton, Iowa, and for September, Topeka, Kansas. WILL C. HODGE.

"Science of the Soul." By L. A. Sherman. The price of the cloth-bound edition of this very interesting book has been reduced to $1. Paper-bound, 60 cents. For sale at this office.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents.

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

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

THE TRAINING SCHOOL.

It Is Proving a Great Success.

To the Editor:—The Spiritualists' Training School, now in session on the camp-grounds of Maple Dell, Mantua, Ohio, is more than half through. I was appointed secretary in the commencement of the school, and although no echo has reached your readers from Maple Dell, I do not plead indifference in the matter of the school, nor have I forgotten the promises I made to friends in various parts of the country that I would report frequently concerning the school, after it had commenced its work. My personal friends know that I am usually a busy woman. My time has been thoroughly occupied since I came to Maple Dell as at any time previous. I am busy all the time. Let this be an explanation to friends who have written me and whose letters are unanswered.

The school opened June 1. The first session was one of business in which regulations to govern the school were discussed, classes were formed, teachers assigned their departments, and every day since, teachers and students have been hard at work. I will not except Sundays, as there are two or three services in the auditorium on those days.

The mornings are devoted to study. Class work commences at 1:45 in the afternoon. The classes come in the following order: English studies, Physical Culture, Training of Voice, Oratory, Bible or Logic. The Bible or Logic lessons are given alternately each day. There is no intermission between the classes; the entire session lasts nearly four hours.

Tuesday and Friday evenings of each week are devoted to social meetings or conference, especially for the benefit of the students who desire to cultivate their gifts and get practice for public work. The class is small, but interested and interesting. We are in constant receipt of letters from sympathizers with the work; many express regrets that they have been unable to unite with us the present term. The scarcity of means has compelled the absence of at least a half-dozen worthy young workers who intended to be with us. We hope during the coming year a fund may be raised, whereby at least a few of the worthy can have the advantage of the school another season.

Among the students of the present term are Dr. Schermerhorn and wife. The Doctor is well known to many of your readers. He has recently concluded a year's successful engagement in Akron, O., as pastor of the Spiritualist society in that city. His services are in constant demand. He has been secured to open the lecture season in Columbus; he has an extended engagement in that city. It is needless for me to state that he is a valuable student—a great help to the school.

Mrs. Schermerhorn is an active student; she does not claim any particular mediumship, but her life is devoted to her husband's work. It is the opinion of teachers and classmates that she is really one of his faithful, guiding spirits. I do not hesitate to make the prophecy that she will at some future time (it may be "nearer than we wot of), stand by the Doctor's side in public work.

Boston is represented in the school by Mrs. George Pratt. This lady is well known among the Spiritualists at "The Hub." She is a member of the Berkley Hall Society, The Helping Hand, and The Ladies' Aid. She is a medium, though not publicly known as such. She is desirous of unfolding mentally and spiritually all it is possible for her to do, believing it will make better conditions for her work as an instrument in the hands of the spirit-world.

A recent arrival represents Detroit, Mich., Mrs. Elizabeth Miller. When Mr. Hull and I were traveling in California a number of years ago, in San Francisco, we met Mrs. Miller. She was a student in the class of Dr. J. R. Buchanan. She is also a fine medium.

Among the young men who are doing excellent work in the school are Milton Danforth, editor of The Teacher; Owen Denison, from Michigan, and Shirley French, half-brother of our esteemed co-laborer, A. B. French.

Mrs. Barber and Mrs. Harris reside in or near Mantua, and are improving to the best of their ability the fine opportunity offered by this school.

Visitors come often to the school. Prof. W. F. Jamieson remained on the grounds a number of days following his discussion with Mr. Hull. He attended the school and entered heartily into all the class work.

The recitations are conducted in a conversational style. No iron-clad rules enter into the school. There is perfect harmony between teacher and student; everyone does his best, and peace, love and harmony prevail in this beautiful place. Some of us are regretting that the days are passing so swiftly. The first season of the Training School at Maple Dell will live in our souls as a pleasant and sacred memory.

We are of course aware of the adverse criticism that occasionally appears in our Spiritualist papers in reference to the Training School, but they do not change the opinions of those who are in the school and many who are wishing it "good speed." We realize that the inauguration of the school, though its beginning is small, is an event marking a new departure in Spiritualism, one in which we are assured many of our arisen teachers are deeply interested.

Students and teachers of the Training School will give a literary entertainment on the evening of the 3d of July in the auditorium and will hold appropriate services on Sunday, the 4th.

Before the present term of the school closes, steps will be taken toward a permanent organization. The students are determined to continue their studies as best they can during the fall and winter seasons and come prepared another year to take up the work, not where they leave it at the conclusion of the term of '97, but where they hope to find themselves in nearly twelve months from this time. Although we are working hard and the services of teachers may be regarded a missionary work the present season, we have faith in, and great hopes for the Spiritualists' Training School.

MATTIE E. HULL.

BANKSON'S LAKE CAMP-MEETING

To the Editor:—The camp-meeting at Bankson's Lake, Mich., was a grand success; harmony prevailed throughout the meeting. All of the speakers and mediums did noble work. Mrs. A. E. Sheets, Mrs. Anna L. Robinson, Mrs. Marian Carpenter, Mrs. C. A. Sprague, A. A. Finney, Miss Mattie Woodbury, each in their own field of labor gained new laurels and made new friends.

The spiritual needs of the people were fully supplied, and the manager, Mr. Leon Fellows, reports the financial part all right.

We left there yesterday, June 29, feeling that we have again been blessed in our work for the spirit-world.

E. W. SPRAGUE, Ch'mn.

A man without mirth is like a wagon without springs.—Beecher.

CAMP-MEETINGS.—THE CAUSE IN BUFFALO, N. Y.

To the Editor:—While we read The Progressive Thinker each week, and each week look for light, more light, we also view with satisfaction the progress of the cause that we all like to work for so well. New camps are under the process of formation and old ones are brushing up and making preparttions for the campaign of 1897.

Lily Dale, our home camp, comes out with a good programme, with Robert G. Ingersoll, the iconoclast, as a great attraction, and he speaks at that camp the first Sunday of the session, the 18th of July, and while he strikes with a hand mailed with truth, and knocks the bottom out of the Christians' hell, he also does a great pioneer work in clearing the way of the moss-grown rubbish of the past, so that our Spiritualism can grow without much trouble.

We consider his work is of great use to us as a destroyer of old fogy mysticism, and hide-bound creeds that have so long clogged the minds of men in days gone by.

Mrs. R. S. Lillie's name is left out of the programme for the first time in sixteen or seventeen years, but the report is that she will be at the camp as usual.

Mrs. Pettengill, of Cleveland, Ohio, and H. W. Richardson, of East Aurora, N. Y., have both resigned from the board of trustees, and these two noble workers will be missed sadly at this best of camps.

Lily Dale's regular yearly meeting will open Friday, July 16, 1897.

The camp at Freeville, N. Y., will open for work and instruction on the 25th day of July, 1897, and close August 8. Mrs. Augusta Armstrong, of Buffalo, N. Y., will act as chairman for the whole session. This is one of the central New York camps that your correspondent aided in organizing last year.

A new camp will also make its advent into public life at Sylvan Beach, on Oneida Lake, Central New York, and will be known as the Oneida Lake Camp of Spiritualists. G. W. Kates will act as chairman at this camp for the session, and it is more than probable that he will be chosen as president for the ensuing year. So this camp is in good hands, and its future is bright.

Buffalo needs a camp somewhere near its boundaries, but the time is not auspicious for the opening of a new camp just now; but it is only a question of time when one will be started near this town. At present there are four societies here that are doing fairly well. The Buffalo Spiritual Society which meets at the corner of Court and Main streets, is in a good and flourishing condition, with the Hon. Henry Van Buskirk as president. His mother, Mrs. Harriett Van Buskirk, is a grand worker, with a goodly company of assistants to aid her. Mrs. Chase is our regular test medium, who is a resident of Buffalo. She does her work well, and is of the greatest benefit to our society.

The next in line is our Psychical Research Society, which has a membership of about 60 and is incorporated under the laws of the State of New York, and is doing a good work as most of the members are honest investigators of the truths of Spiritual things. J. A. Black is president, and he is well adapted to his work.

Then there is a Church, a Spiritual Church, that is located on Prospect avenue. It has adopted all the fanfaronade of the old Christian church, and while the name of church makes this society just a little behind the age, its members, like the most of us, are seeking for light, more light, and I hope they will discover it in time to find a new name for their society. Mrs. J. H. Mathison owns the place of meeting, and she is doing a good work.

It matters but little under what name we work, for all the nation is waking up to the fact that communication with the higher life is a proven fact, and also that from that higher life we learn some of the grandest truths that ever were taught to man. Our philosophy is the philosophy of all philosophies, and opens up the minds of men to the higher things of this life as well as to the higher things in the higher realms of eternal life. J. W. DENNIS.

TEMPLE HEIGHTS, MAINE, CAMP.

Temple Heights Spiritual Campground is situated in the town of Northport, Me., on the west side of Penobscot Bay, opposite Isleboro, seven miles below Belfast, Me., two and one-half miles below the M. E. camp-ground. It is one of the most beautiful locations in Eastern Maine. A beautiful turnpike road runs along the shore of Penobscot Bay, a delightful place for one to take a ride. There is a wharf connected with the ground, where river steamers can land; a large pavilion shaded by large hardwood trees, where the meetings are held. Everyone that visits the place is delighted with the view and everything connected. On the ground is a pure spring of cold water with just enough mineral in it to make it a healthful beverage.

The people who attend our meetings are always orderly without police force.

Our meeting will begin Saturday, August 14, and hold over two Sundays. We have some of the best speakers engaged for the session. F. A. Wiggin, Moses and Mattie Hull are some of the speakers to be there.

Any wishing rest and quiet cannot find a place better adapted to their wants than Temple Heights, Me.

We give out a cordial invitation to all speakers and mediums, and everyone who wishes to attend our meetings. We will try and meet them with a greeting that will make them feel they are welcome. X.

"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 Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to $1, cloth; paper, 50 cents. For sale at this office.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail 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 atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

LILY DALE CAMP.

A Letter from W. H. Bach.

As far as public matters go, things have been remarkably quiet on the grounds since the June picnic. Before that time all who were coming early put in an appearance, also others who desire to beautify their grounds for the camp proper. After the picnic many of these visitors go home and new arrivals are few until after the Fourth. Then new arrivals are expected daily.

Although the long spell of dry weather made some things look a little dead, the rains of the past few days have freshened them up so that they are now bright and fresh. Perhaps a few words on the beauty of the grounds would not be out of place here.

Unlike most of the camps the lots were not sold, but were rented for long terms of years to cottage builders. This gave the management more powers, and for this reason more internal improvements have been made than at most places. Scarcely a cottage on the grounds but has its bed of flowers and foliage plants around it and now it makes a fine appearance.

Among the most noticeable of these is the Hotel Leolyn. This was the old Alden house property, and was a source of continual annoyance to the management for a number of years. Finally Mrs. Abby E. Pettengill, of Cleveland, O., bought the property at a price far beyond its true value to enable the camp to dispense with the old place. No sooner had she become its possessor than she began improvements upon it that have turned it into a thing of beauty, instead of an eyesore. The house has been entirely painted and renovated inside and out, and the grounds are one mass of green and interspersed in this lawn are a number of beds with very fine plants, both blooming and foliage, while around the house on the east and north sides one solid mass of geraniums, foliage plants, a number of species of flowering plants as well as some rare tropical and foreign plants can be seen.

Mr. Fuller, who for a number of years has kept a bed of blooming plants near the corner of South Park House, has replenished it and it is bright and cheerful. It seems like a small matter to speak of one bed of flowers, but it must be remembered that one of these beds contains several dozen plants.

The association has replenished the beds around the parks, and are renovating the Grand Hotel. There are four parks and a number of beds in each of these parks. We counted, in one of these beds, seven dozen geraniums, and every one in full bloom.

The Campbell Brothers' cottage is all ablaom. "Alex" beats the camp raising pansies, and some of them must be nearly three inches in diameter. The yard full of flowers, sod terraced up and the arch over the entrance with the electric light, make a very pleasant place to stay.

Rose Villa, presided over by Mr. and Mrs. Beeman, comes in for a great deal of praise from everyone. This yard is full of roses—red, white and yellow. Their attractiveness can only be appreciated when seen.

At the Read cottage is a rose bush that has been trained up the side of the house. As it reaches up to the roof of a two-story cottage, its size and beauty when full of buds and blossoms cannot be described by plain matter of fact people like the writer.

I might go on until I filled up one side of the paper, but as I don't want this letter to find the waste basket before it does the type-setter, I will stop now.

On a previous occasion I answered some of the many questions that intending visitors ask, but as I have had a number of letters within the last few days, I will give some more.

The camp opens Friday, July 16, with a conference in the afternoon, and closes Sunday, August 29. Cost of remaining on the grounds is about as follows: Daily admission, after first admission, 10 cents, 70 cents per week, $3.50 for the season. Single daily admission, 15 cents. After this admission is paid there is no further expense for meetings. Not even a collection being taken up. The meetings consist of conference in the morning, lectures and tests in the afternoon and thought exchange in the evening.

Board and room can be had at prices in accordance with the desires of the visitor. Rooms can be rented for from $1.50 to $5 per week, depending upon size and location. Board from $3 per week up and board and room for $5 per weep up. The White restaurant will furnish lunches, coffee and teas, 5 cents per cup; sandwiches, 5 cents, and other things in proportion. Many people bring an oil stove with them and get breakfast and supper in their rooms, and dinner at the hotels or restaurant, at prices ranging from 25 to 50 cents.

Many transfers of cottages have been made this spring, the latest being the sale of the "Bailey Cottage" to F. Corden White, the test medium.

Many prominent mediums are now on the grounds and more are expected. Among them are the Bangs Sisters, Pierre Keeler, Mrs. Gillette, Mrs. Stoddard Gray and DeWitt Hough, Maggie Waite, Mrs. Bliss, and others, so that Cassadaga will have its full quota of the best talent in our ranks.

The platform talent are such as to make the sessions both interesting and instructive. The lectures full of religious sentiment by W. W. Hicks; the agnostic thoughts of Col. Ingersoll; thoughts from the Orient by A. H. Dharmapala, the official representative of the Buddhists of Asia; Rev. E. L. Rexford, with his thoughts on our ideas as filtered through church brains; the scholarly A. B. Richmond and the inspirations of Mrs. Cora L. V. Richmond; the logic of Moulton and Clegg Wright; the exquisite inspirational efforts of Lyman C. Howe; the winning ways of Jennie Hagan-Jackson, and the reminiscences of Carrie Twing and Mrs. Sheets will unite to make a season full of thought and of benefit to each of us.

Add to this the conference of each morning and the thought exchange of the evening, and where can you find a more ideal spot for your summer vacation than at Cassadaga camp.

Nor are amusements entirely forgotten. The programme includes several dramatic entertainments, and we have an X-ray machine on the grounds, a vitascope, two dances each week and then the fishing.

When last I mentioned fishing I had to say that I had been among the unfortunate ones. Not so now. Mrs. Bach and myself have been trolling four times and we caught two nice muscalonge and a black bass that weighed 2¾ pounds on the scales—the grocer's scales—not the fish's. Several muscalonge weighing from nine to fifteen pounds have been taken. Last year one was caught that weighed thirty-seven pounds.

Our Sunday meetings are well attended and will be continued until opening of camp. W. H. BACH.

oddeh'ipSa

"The Religion of Humanity, a Philosophy of Life." By J. Leon Benwell. An interesting and thoughtful pamphlet. Price 15 cents. For sale at this office.

Contents of the Above Remarkable Work which Is to be Given to Each One of the Subscribers to This Paper.

PART FIRST. PAGE

THE NEOPHYTE 5
AUTHOR'S PREFACE 7-10
EDITOR'S INTRODUCTION 11-17

CHAPTER I.
INTERESTING SPIRITUAL MYSTERIES AND EXPERIENCES—ON THE THRESHOLD—AT COLLEGE—PROF. VON MARX—BERLIN BROTHERHOOD. 18-28

CHAPTER II.
MARVEL OF MAGNETIC INFLUENCE AND SOMNAMBULISM—MAGIC—FLYING SOULS—MURDER AND ITS RESULTS. 29-37

CHAPTER III.
PROFESSOR MULLER, THE GREAT SCIENTIST AND MATHEMATICIAN—CONSTANCE—THE VICTIM. 38-50

CHAPTER IV.
ZWINGLER—HOW TO TRACE A MURDERER—REMARKABLE PSYCHOMETRIC FEATS OF THE BOHEMIAN WONDER. 51-59

CHAPTER V.
MAGIC IN ENGLAND—JOHN CAVENDISH DUDLEY—OCCULTISM—LETTER SHADOWS OF FATE—AMONG THE MAGICIANS—THE INNER LIGHT. 60-71

CHAPTER VI.
MAGICIANS AND SPIRIT MEDIUMS—INVOCATIONS—ELEMENTARIES—PLANETARIES—KOBOLDS—FAIRIES. . 72-95

CHAPTER VII.
PHILOSOPHY OF OBSESSION—WHO ARE THE EASIEST VICTIMS OF THE AFFLICTION—THE TELESCOPE—SPIRITS. 96-107

CHAPTER VIII.
STRAY WANDERERS—THE FASTING GIRL—GYPSIES—"DER FREISCHUTZ"—JOANITA—HER WONDERFUL GIFTS. 108-128

CHAPTER IX.
THE LETTER—THE LIFE TRANSFER—BEREAVEMENT—THE PHOTOSPHERE—THE UNIVERSE OF WORLDS. . . 129-139

CHAPTER X.
IN THE WILDERNESS—THE JOURNEY—DEATH OF PROF. VON MARX—HIS GREAT ATTACHMENT TO LOUIS.

CHAPTER XI.
AWAKENING TO REAL LIFE—IN THE SPHERES—THE LIFE TRANSFER REVERSED—LOUIS IN DESPERATION TRIES TO STARVE HIMSELF TO DEATH—LEARNS A LESSON. 154-161

CHAPTER XII.
DIARY OF JOHN CAVENDISH DUDLEY—PROF. VON MARX'S HISTORY—THE PRINCESS—PROSPERO AND ARIEL. . 162-182

CHAPTER XIII.
MR. DUDLEY'S DIARY CONTINUED—MAGICAL SEANCES—THE NINE DAYS' TRIAL—PROF. VON MARX'S SPIRIT. 183-196

CHAPTER XIV.
MR. DUDLEY'S DIARY CONTINUED—THE CHEVALIER'S RETURN—OBSESSED BY THE SPIRIT OF PROF. VON MARX. 197-210

CHAPTER XV.
MR. DUDLEY'S DIARY CONTINUED—PHILOSOPHY OF NEW BIRTH—RESURRECTION—WHY AND WHENCE—SEANCE. 211-218

CHAPTER XVI.
MR. DUDLEY'S DIARY CONTINUED—DEPARTURE OF LOUIS TO INDIA AND MR. DUDLEY TO AMERICA—A MYSTIC. 219-227

PART II.
THE ADEPT—INVOCATION—THE SOUL'S LITANIES. . 229-232

CHAPTER XVII.
ORDER OF THE UNIVERSE—BIOGRAPHY OF THE CHEVALIER—INCIDENTS IN THE LAND OF THE FAKIR. . . . 233-240

CHAPTER XXVIII.
IN ACTIVE PUBLIC SERVICE, AS SOLDIER AND STATESMAN—ANGEL OF MIDNIGHT—THE RUINS—JUGGLERS. . 241-255

CHAPTER XIX.
THE DHARMA SALA OF THE VAIDYA—DAWNING LIGHT—THE BROTHERHOOD—SUBTERRANEAN REVELATIONS— 256-271

CHAPTER XX.
OCCULTISM—ITS USES AND ABUSES—LOVE—MARRIAGE—SPELLS—CHARMS—SPIRITUAL AFFINITY—SOUL LOVE. 272-282

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

CHAPTER XXII.
THE ENCHANTRESS—LADY BLANCHE—DEPARTURE FOR CALCUTTA—MR. DUDLEY'S ELEVATION—EVIL SPIRITS. 297-311

CHAPTER XXIII.
BLACK MAGIC OR VAUDOOISM—THE ENCHANTRESS PROPOSES TO LOUIS—IS REJECTED—THREATENS—FAKIRS. 312-324

CHAPTER XXIV.
PSYCHOLOGY—ITS USES AND ABUSES—LOUIS AND BLANCHE PREPARE TO DEPART—ENCHANTRESS' PLOT FOILED. 325-335

CHAPTER XXV.
DIARY OF LADY BLANCHE—THE MARRIAGE—BLANCHE'S DEVOTION—FAREWELL TO LOUIS. 336.345

CHAPTER XXVI.
CLOSE OF THE LIFE EPISODE—THE CHEVALIER'S RECONCILIATION WITH THE SPIRITS—THE PRISON—EDITOR'S NOTES IN CONCLUSION. 346-357

A BEAUTIFUL SOUVENIR

HOW TO PROCURE IT,

Don't forget the terms on which you can obtain this remarkable book. It is only sent forth as a gift to clubs of two or more yearly subscribers, with stamps to pay for postage and mailing—eight two-cents stamps for each book. Each one of the club will be entitled to the book. This offer is confined ONLY to CLUBS OF TWO OR MORE.

The Progressive Thinker commends itself to every Spiritualist, to every investigator, to every church member seeking light; to every honest man, to every scientist, to everybody, from the simple fact that it grapples with the evils inflicting our ranks; hence directs all in the right path, making each one a more critical thinker.

THE DIVINE PLAN.

It should enter into every life, and be a prominent factor in dealing with others. In spirit-life it prevails to a great extent, and there, of course, the greatest degree of happiness exists. In giving our subscribers this book The Progressive Thinker ascends nearer to the angel world, because in so doing it is carrying out the Divine Plan.

..GENERAL SURVEY..

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

Prof. J. Jay Watson and Miss Annie A. Watson, his daughter, can be engaged for entertainments, societies, lodges, army posts, churches, Y. M. C. A., etc., on terms mutually advantageous. Other superior artists furnished when desired. 180 Columbus avenue, Boston, Mass.

Capt. Jack Abbott writes from New Orleans, La.: "Permit me to compliment you on your management of the best spiritual paper published."

H. A. Pugh writes from the National Military Home, O.: "Last Sunday, at the grove meeting of the Progressive Thought Association, over 500 being present, Mr. E. B. Helm, the spiritual evangelist, delivered an able address on the 'Spirituality of the Bible.' Next Sunday, Mrs. Dr. Adah Sheehan, as well as the First Spiritual Church of Cincinnati, O., will be in attendance, when over one thousand Spiritualists are expected to be present. Accommodations are being made for that number. It is the object and desire of H. A. Pugh, the manager, to make the beautiful grove in this home a place of worship for the many societies throughout Ohio. Sunday excursions are run at cheap rates, and he extends a cordial invitation to all societies to visit the old veterans in their temple of nature and cheer them on in this battle of truth. The best speakers to be had will always be on hand. Good singing will be a feature."

Mrs. E. J. Bowtell writes from Buffalo, N. Y.: "The First Society of Spiritualists still meets, and with a fairly good attendance, notwithstanding the summer time. The new organization, the Buffalo Spiritual Society, is well attended, and bids fair to be successful on rather more radical lines than the first mentioned. The Society for Psychic Research meets each week at the parlors of Mrs. Dr. Morris. It numbers fifty members. It is supposed to be composed of scientific and wealthy investigators, though sometimes the atmosphere of 'research' assumes the hue of foregone conclusion as a number of pronounced Spiritualists are in attendance. The discussions for the past two Sundays have been led by Mr. E. J. Bowtell."

Barbara Shafer writes from Pittsburgh, Pa.: "Members of the First Church of Spiritualists are congratulating themselves upon the way their church has been crowded during May and June, to listen to Miss Maggie Gaule, and to receive the wonderful tests given by her. Hundreds of people have received messages from their spirit friends, and publicly acknowledged the truth of the same. She could fill a church several times larger."

Will C. Hodge is now at Cassadaga Camp where he will remain until the first of August. He will be at Mt. Pleasant Park, Clinton, Iowa, from August 10 until the close of the camp. He is engaged for the whole of September at the Topeka camp-meeting. He desires to correspond with parties and societies in the southwest and south for fall and winter engagements and will make very reasonable terms for any locality where lectures are needed. Address for July, Lily Dale, N. Y.; August, Mt. Pleasant Park, Clinton, Iowa; and for September, Topeka, Kansas.

Moses and Mattie E. Hull were compelled to leave the Mantua School a few days before its termination, in order to meet their appointment in Winfield, Kansas, where they spend three weeks in camp work. From there they go to Topeka for the 27th 28th and 29th. Their next point is Mt. Pleasant Park, Clinton, Iowa. From there Mr. Hull goes to Grand Ledge (Mich) Camp, and Mrs. Hull to Temple Heights, Maine. Other appointments announced later.

Mrs. Martin writes: "I never read a paper that was as interesting as The Progressive Thinker. My heart and soul is in the work it teaches, and my daily thoughts are, how I can learn more about Spiritualism. We have been having a circle in our home for about a year, and we are just beginning to develop. It is so pleasant after the cares of the day to sit down and talk with our dear friends that have passed on before."

M. A. Black writes from Portland, Me.: "Mrs. Edith E. R. Nickless opened meetings here the first of the month, and they are what the Spiritualists of this city have so long desired. As the regular societies had closed their meetings, hers have become the center of attraction, and have grown steadily. Her lectures are instructive and her tests convincing, and serve to open the eyes of the unbelievers to the fact that there is such a thing as life beyond. She is located at present at 215 Cumberland street, where she can be addressed by societies desiring her services during the coming season."

Marguerite St. Omer writes from Cincinnati, Ohio: "And they brought little children to him, and he said, 'for of such is the kingdom of heaven.' The above thought comes to me Sunday when Mr. and Mrs. J. D. Brokenshire came to me from Jackson, O., with their little child to be baptized, in the knowledge of true Spiritualism. They are true Spiritualists and helped to organize with me the First Spiritual Society of Covington, Ky., in the spring of 1894. They are now on their way to Grand Junction, Colo., with their family, and will carry with them the grand truths of Spiritualism to their new home in the West."

Mrs. J. E. Lyster writes from Galveston, Texas: "I am an earnest reader of your valuable paper, and cannot express how much I appreciate it, it is so full of interesting and instructive reading. I also admire your fearless manner in dealing with frauds. My father was for many years an earnest, true Spiritualist. He used to write for the Banner of Light years ago. He was one of the few at the time that first visited the Fox sisters, in Rochester."

In addition to the list of places published last week that Mrs. Richmond will visit during the summer, we are requested to state that she will attend the camp-meeting at Peoria, Ill., July 17 and 18, in the interest of the N. S. A., of which, as our readers are aware, she is vice-president.

Universal Spirit Church holds its regular meeting every Sunday at Hopkins' Hall, No. 528 W. 63d street, Englewood, over postoffice. Conducted by Dr. W. T. Parker. Conference and mediums' meeting at 3 p. m. Lecture by Dr. White at 7:30 p. m. Tests and spirit messages by H. M. French and other good mediums. All are cordially invited to attend. A test seance every Thursday evening at 8 o'clock at 6213 Stewart avenue.

May F. Ayers writes: "Eva Payne Hopkins, of Owosso, has been filling a four months' engagement with the Lansing (Mich.) society. She closed last evening with a large audience. The best wishes of the society go with her in other fields of labor for the grand work she has been able to do while here. About sixty friends gave her a farewell reception at the home of Mrs. Ayers last Wednesday evening. She is fast becoming one of our best lights as a speaker."

The State Secretary writes: "The Fourth Annual Convention of the Michigan State Spiritual Association will be held in Lansing, August 10, 1897. This being the delegate convention, it is desirous of a large attendance. Notice of place and full arrangements will be given later."

Fred L. Hughes and family, of Wheatland, Mich., write: "We wish to extend our sincere thanks to President Barrett, the officers of the N. S. A., and to all the many friends of the cause who have so nobly come to our assistance in our recent struggle for religious liberty, and who have so freely bestowed upon us their sympathy and material aid. We had hoped ere this to be able to announce a definite result in the suit now pending, but we learn, much to our regret, that it has been put off until the next session of the Supreme Court."

Mrs. Amund Reeves writes from Brooklyn, N. Y.: "The People's Spiritual Mission in Brooklyn, N. Y., keeps right on in spite of the hard times, and expects to have a charter this fall if the meetings are as fairly attended as they have been since they commenced. We think this about as good a meeting, though young, as any in Brooklyn, and ought to be encouraged by all thoughtful workers, as it is purely volunteer work."

Corresponding secretary writes: "The First Spiritual Religious Society of Oregon will commence their camp-meeting at their old camp-ground, at New Era, in Clackamas county, July 10 and continue to August 1. Geo. P. Colby, one of the best speakers in the field has been obtained and will be in attendance throughout the meeting. There will also be other good speakers and mediums present. We hope to make this meeting grander than ever this year. The grounds are beautifully situated on the banks of the Willamette river, where fishing and rowing are found very enjoyable. The grounds are one of the oldest on the Pacific Coast and can be reached by the Southern Pacific railroad, or by boat on the Willamette river, 18 miles south of Portland. We have a beautiful grove for those that wish to tent and tents to let, or a good hotel on the grounds where all the comforts of life can be had."

W. M. Evans writes from Amherst, Va.: "I have received so many letters in relation to Oahspe, from State of Washington to New York, I will answer all through your paper. The 1882 edition is out of print. The new edition, 900 pages, is on sale only by 'Trustee for the Children,' Shalam, Dona Ana, New Mexico. Cloth, $5; postage, 50 cents. A pamphlet on 'The Founding of Levitica,' a village adjoining Shalam, can be had for 10 cents. Shalam is for waifs and infant orphans, founded according to the last book of Oahspe, called 'Jehovih's Kingdom on Earth.' Levitica is for those who wish to live a higher life, and yet have their own homes and the care of their own children. All the lands are held in trust forever. No one can get only the use of the land occupied. Shalam is purely commercial, while Levitica is co-operative."

Rosa R. Parkhurst writes: "I would like to know the address of one Mrs. Labarr, a healer. She is supposed to be in St. Louis. I also want to say, if there are any good mediums near St. Louis or anywhere else who do not expect to attend camp, and yet would like a little rest and outing in the country, I will entertain them the best I can, for a while for the use of their mediumship. Address Rosa R. Parkhurst, Ballwin, Mo., St. Louis county."

Secretary writes from Peoria, Ill.: "We wish to say for the benefit of your forty thousand readers that everything is being done that can be done for the success of our new camp. Mr. H. and Mrs. S. C. Scovell are now visiting Chicago, Crete and other places in Illinois in the interest of this camp-meeting. They expect to be in Elgin next week. In the absence of Mrs. Scovell, H. D. Alvarado, M. D., formerly of Boston, but now of Peoria, is serving the First Spiritualist Church of Peoria, and will no doubt continue to do so till the opening of the camp. The Doctor is a fine impromptu poet and gives splendid satisfaction, both in prose and poetry."

F. H. Parker writes from Beatrice, Neb.: "Mrs. Georgia Cooley is here during the month of June, on her way East. She follows her Sunday and Wednesday evening lectures at Unity church with convincing tests and readings, holding her large audiences with deep interest for over two hours. Her trance and clairvoyant sittings are giving good satisfaction. She and her husband are meeting with success in developing circles, many of the large circle manifesting mediumistic powers from the start. Mr. and Mrs. Cooley are making their first trip East since taking up this grand work. She has met with grand success upon the Pacific Coast in spreading the light and truth."

Carlos Wright writes from Edgerton, Wis.: "Have found the Spiritualistic element very quiet so far. Was at Whitewater; saw Brother Morris Pratt and his beautiful building, which he wishes to leave in the hands of a good society when he goes hence. Am going West and North. Will bring up at the Northwestern Camp soon."

C. S. Tisdale writes from Joplin, Mo.: "Please let me say that I would like to have Moses Hull, Prof. J. S. Loveland, Prof. Lockwood, Dr. Buchanan, Dr. Hudson, Dr. Babbitt, and Mrs. M. T. Longley, as well as Hudson Tuttle and the Editor, express their opinions upon the plans which I set forth in my article, 'A Working Scheme.' I know from experience that something of the kind is greatly needed. I know of hundreds of young men and women that have within them the materials which, were they given a chance to cultivate their spiritual natures, would give us mediums with power of convincing the most ardent agnostics. These same persons would be glad to devote their time to the cause, had they the proper training; as it is, they are compelled to work from morn to night in order to make a bare living. Friends, can we not do something for our rising generations to feel proud of? I am willing to give my time and abilities as one of the young folks, to making a success of a co-operative school where these natural born mediums may be trained and educated. Will not our friends help this great cause along? You who are well fixed in this world's goods, can you not

(Continued on page 7.)

Items Suggested by, or Gleaned From, Spiritualist Exchanges.

We look upon the universe
With mortal clouded eye,
And wonder that it is no worse;
We wonder how and why.

The supernatural is perfectly natural on its own plane.

Man's most dearly bought lessons are often least needed.

Conduct is three-fourths of life, and the world needs right conduct.

Spiritualism will propagate in any kind of soil if the seed is mature and good.

The objectivized man is the subjectivized man expressed, pressed out in active forms.

Man lives in the actual, in the world as it is, but aspires after the ideal, which is real to the spirit.

"A little child shall lead them," was a prophecy the fulfillment of which is the advent of Spiritualism.

There is no color line drawn in spirit life. The colored spirits are those whose deeds have been dark.

Exterior polish is short-lived, but the natural illuminations of the soul are eternal and increase with age.

Social order is a growth, according to true philosophy, not mechanism; something not made, but that must come.

Many spiritual jewels never get opportunity to reflect back the faultless sunlight, by being mounted on brass.

The babe that Presbyterianism would consign to eternal torment may be a bright angel beyond the curtain of the tomb.

Many of the old blue laws are in force in Connecticut to-day, but the burning of mediums has ceased. Truth is a Phoenix.

As man improves his brain he improves the world around him. Education is the savior, and all the savior a world needs.

It is because men and women refuse to trust their own souls that they can be deluded into the recognition of fraud for the genuine.

The man who writes or talks to the world for the world's good cares not who repeats his wisdom without the quotation marks.

Large-heartedness is not always indicated by a large mouth, regarding the gentle and soft acceptation of "generosity" as its definition.

All that is good in art is the expression of one soul talking to another, and is precious according to the greatness of the soul that utters it.

Man is himself a progressively improvable being, and what he does is the expression of what he is, in thought, sentiment, and moral principles.

It is because there are so many looking for some "supernatural" way in which the world is going to be redeemed from evil that progress halts.

Life is conditioned in what may be called a glad or happy unrest; the discontent and the joy of the ever-becoming.

Never do we feel better than in the performance of some act of kindness, if the whole motive lies in doing good to others—with no desire for remuneration.

In the naturalness of existent things and the laws of continual change the higher supersedes the lower; hence truth will prevail over falsehood; right over wrong.

Since past religion's fleeting days
Have carried hell from view,
The sun seems throwing brighter rays
Out from the ether blue.

Spiritualism has been hounded by the churches until the baying has taken the form of real music that echoes back from the spirit-world with charming effect.

Goodness does not particularly or necessarily come from education. If the soul of man is good that goodness will predominate in his every act if he can neither read nor write.

Man's station in this life is often forced by his environments—sometimes he forces the environments, in either event he aspires to that which belongs to him somewhere, sometime.

Spiritualism is the outgrowth of a demand for something to sustain falling man who stood leaning over the awful abyss of ignorance and superstition, subsisting on faith in unprovable theories.

Religion has been a Noah's ark, ferrying a favored few across an invisible flood; a fire insurance arrangement against a conflagration in a place popularly known as hell, more politely named gehenna.

The dual lives of the worm and the butterfly very closely represent the material and spiritual life of man. The worm that makes the most beautiful butterfly is often the homeliest of the worm species.

The world of the actual, or the matter-of-fact world, as man sees it and has to do with it, is partial, imperfect, and for the reason that man himself is imperfect in both knowledge and the ability to use the world.

Embellishments add nothing to the real man, but are very true indices to characteristics. A man who delights to wear a flower in his button-hole, loves the flower for its beauty, or as a supposed addition to his own.

If religion had always been used to imply right-doing instead of faith in a false doctrine, a dogma, a dangerous God, then the word might be an honor to any man or woman, but the average thinker would rather be classed as a scientist.

Evils creep into all institutions, owing to man's weakness to yield to temptation, and Spiritualism is no freer than any other institution, and there seems no way but to let the evils work their own undoing.

Spiritualism comes to each man according to his education—according to his capacity to receive it. To one it comes as a voice from God; to another it says there is no God higher than the spirit in man; to another through the Bible proofs; and to another who ignores the Bible, etc., etc.

Both man and his world are yet imperfect; the ideal transcends the actual. Never was the vision of the possible so great, and for the reason that never was any present time so great. Men of muscle were once called great, but the greatness of brain, the greatness of soul, of love is greatness immortal.

When Protestantism first began—was taken from the side of Catholicism—preachers sprang up in every quarter of the globe; every one purported to be called of God or by God "to preach the gospel to every sinner," and Protestantism prospered, though through endless persecution, until they began to educate their ministers to prefix the Rev. to their names. From that day to this orthodoxy's creeds have been crumbling until the old ship has sprung a great leak. Education is killing orthodoxy and reviving Spiritualism.

Since man has learned some laws of life,
Religion is overawed;
Old Death has lost his pruning-knife;
The way is clear; the road is broad.

From Two Worlds, London, England.

A SYMBOL.

Reading in the Clarion an article by Katharine Conway, on "Easter Eggs," I was pleased with one paragraph which I copy: "But when I heard the singing in Archie's school, and saw the hands move outwards when the word came, 'Join hands for prayer'—outwards, so that each child grasped its fellow's hand, and so prayed together that they should never seek aught in life but that which would make for the life and joy of those about them." Emerson says, "A good symbol is a missionary to convert thousands." This sort of thing appeals to children. Words are clumsy things to teach children with. An action like this one is worth (to my mind) a thousand sermons. I think you will appreciate.

CURSE TO THE MOVEMENT.

Promiscuous seances for so-called "materializations" under the conditions which invariably prevail are the curse of the movement. Surely Spiritualists will now recognize the necessity for good light and fraud-proof conditions, and insist on the abolition of these cabinet "shows." In this case, so far as we can judge (and we have examined a number of the witnesses and heard their "plain unvarnished tales"), there was no evidence of materialization or dematerialization. No proof that any drapery was materialized or dematerialized. Many sitters on both Monday and Tuesday evenings were satisfied that Mr. Craddock was playing ghost—and, he had the fullest liberty to do so! Under these circumstances it is absurd to haggle over slight discrepancies in the statement of witnesses, who, under intense excitement and in great confusion, failed to make the calm, deliberate, and exhaustive examination which Mr. Hodgson affects to expect from them. Had Mr. Johnson been aware that attempts to throw doubt upon the exposure would be made because he did not seize the clothing, as well as Mr. Craddock, he would undoubtedly have taken precautions to secure the muslin, cheese-cloth, handkerchief, or whatever garments were upon the person of Mr. Craddock. But, enough—the painful, despicable fact is confessed on all sides—Mr. Craddock was captured playing the part of ghost when he ought to have been in the cabinet. Fraud was being practiced—a false pretense was made (we care not whether by the spirits or Craddock)—and what was expected to be a clear and conclusive proof of spirit power and presence was found to be a miserable piece of humbug—a dastardly outrage upon the too confiding sitters. The lesson of it all is, that Spiritualists, and would-be investigators, must use their reason, keep a level head, refuse to be parties to the confidence trick, decline to sit in the dark, and institute more rigid test conditions, so that "proof palpable" shall be afforded them, and they shall build on facts, not faith. This closes the correspondence. Everybody must decide for themselves.

A SPIRITUALIST CREED.

At a recent State Convention in New York, the following resolutions were adopted: "We believe in the Infinite Spirit and Intelligence called God, and the immortality of every human being. We believe that every individual is a divine germ, capable of infinite unfoldment. We recognize the universal brotherhood and sisterhood of mankind. We assert that a continued life is proved by present revelations of a positive communion between the mortal and spiritual worlds. We believe in love, purity, and fidelity as the secret of religion and justice as the highest moral law."

SPIRITUALISM

teaches that all life is Divine, here and now as well as in the time to come; that life itself does not change, for the life we now have is the only life we can ever possess. If it were not so, we should, in the hereafter, be something or somebody else, which is absurd.

CHANGE CALLED DEATH.

When we have done with this present time we shall still have the same life—that is, we shall still be ourselves. The change called death only means that the law of evolution has been acting and preparing us to live in a state where a less gross body is necessary, and where our capacities for expressing ourselves will be greatly enlarged; and, as a consequence, a widening of the environment within which we put these expressions into action. But we, in our real selves, will be, when this change takes place, exactly what we have made ourselves, or what we have been made, before the change. If we have been mentally filthy, leaving the body will not cleanse us; if we have been pure going through the process of dying will add nothing to our purity; if we have made life a hell upon earth, it will continue to be so, wherever we are, until we reform. In leaving the body we cannot leave behind us the effects of the life lived while in the body, however much we may wish we could do so.

"NATURE," AS HUXLEY SAID,

"is always fair, just and patient, and never overlooks a mistake." There or here, she is as ready to punish as to reward. And, although evil is often but the faulty expression of men and women who have erred in their conception of what was right, or what was best for them, nature punishes all the same. She makes no differences between ignorance or innocence, and folly or perverseness. Only, sometimes, the mistakes made from ignorance and innocence, being surface errors, as it were, are comparatively more easily undone, and the lost way sooner made up. But fire will burn us and water drown us whether we are aware of these traits of fire and water or not. The child can fall downstairs and break its neck with as much ease as can the hoary sinner. And honest men, though they may reap an inward, natural crop of happiness, suffer much because of the ignorance and folly of others long since passed away. The rain falls upon the fields of the saint and the sinner alike, and the wind strips the thatch from the roof of the poor with as great glee as it tears the lead from the roof of the palace, or topples over the spire of the cathedral.

IT IS THE REALIZATION

of this want of favoritism on the part of Nature that causes our growth and widens our conceptions of Truth, and as we have to learn by experience of this perfect impartiality, so we also learn that her rewards, which are many, and of exceeding great value, can only be won by studying how to obey her.

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

"The Relation of Science to the Phenomena of Life." By Prof. Michael Faraday. Price 10 cents. For sale at this office.

From The Freethinker, London, England.

THE LORD DISGUSTED.

When Dr. Thomas Wilson, Prebendary of Westminster, preached before George III. in the Chapel Royal, he laid his fulsome flattery on so thick that Farmer George was constrained to say that "he came to chapel to hear the praises of God, and not his own." The parsons are busy in preparing Diamond Jubilee sermons to celebrate the lady who has condescended long to reign over us. The men of God always shine on occasions which emphasize their position as intermediaries between the earthly and the heavenly powers. Special prayers have been issued by the archbishops for the occasion. Nominally addressed to deity, they are really dedicated to the Crown and the distributors of patronage under the Crown. We wonder the Lord is not disgusted at being approached with such offerings of soft soap and treacle.

GIVING TRIBUTE TO CAESAR.

In the published Form of Prayer with Thanksgiving the Epistle is from I. Peter ii., ending with "Fear God, honor the King," and the Gospel from Matthew xxii., on the lawfulness of giving tribute to Caesar. The evasive logic of the Logos shines nowhere less conspicuously than in this story. Its moral, if it has one, is that all stamps and money marked with the Queen's image belong to her, and must be handed over. It is little wonder we are told that those who heard these words "marvelled and left him, and went their way."

THE EMPEROR.

It is said that recently two churches were consecrated in Berlin, and the Emperor presented a Bible to each. In one he wrote with his own imperial fist part of the fifth verse of the fifteenth chapter of St. John: "Without me ye can do nothing," and in the other he wrote these very appropriate words from Jeremiah vii, 23: "Obey my voice, and I will be your God, and ye shall be my people." If not true, the tale is at least well invented.

OBJECTED TO IDOLATRY.

A lady at Kinsom, Dorsetshire, who objected to idolatry, got the key of the church, and herself removed the cross from the altar, putting it in an old trunk in the vestry. The Bishop of Salisbury was consulted, but apparently did not believe the proceedings were Satanic, as he only ordered that the lady should no more be entrusted with the key.

IN THE UNITED STATES

the population may be roughly classed into Catholics, Protestants, and non-church-goers. Of these, only the first and last are increasing. The Catholics have, as actual communicants, over a tenth of the population. The doctrine of the church is "increase and multiply," in the hope of overwhelming, by sheer force of numbers, those who restrain their population. But the teaching of biology is certainly not that the most prolific breeders come to the top.

KNOCK-DOWN ARGUMENT.

The Rev. Alexander Rogers, lecturer to the Protestant Alliance, has been lecturing at Holywell against Roman Catholicism and the superstition in connection with St. Winifred's Well. When walking past the well with two Nonconformist ministers, he was set upon by two Catholics and knocked down. The Rev. I. Edwards was also struck. The assaulters were afterwards arrested, and probably regard themselves as martyrs.

MISSIONARY TEA LEAGUE.

General Booth's Missionary Tea League has been started in New South Wales. The Salvation Army has prepared a special blend of tea, and all joining the League are required to pledge themselves to use no other for the space of twelve months.

O I'm glad salvation's free;
And prepared for you and me
Is a special blend of tea!
'Allelujay!
For the next twelve month to come
We will knock off beer and rum,
And we'll make the tea trade hum!
'Allelujay!!
Matthew, Mark, and Luke and John,
Go and put the kettle on;
And bring forth the bun and scone.
'Allelujay!!!
For the next twelve months on end
To the mandate we will bend,
And quaff the heavenly blend.
'Allelujay!!!!
Should the Devil ask a pot,
Brew it for him on the spot;
Let 'im 'ave it piping 'ot!
'Allelujay!!!!!

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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

"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 garnered 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 value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

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

"The 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 proofs and philosophy of Spiritualism should have this excellent book. Cloth, $1. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, $1. For sale at this office.

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

"The Fountain of Life, or The Threefold Power of Sex." By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50 cents.

THE PSYCHOGRAPH
—OR—
DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism?
Do you wish to develop Mediumship?
Do you desire to receive Communications?

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

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for $1.00. Address:

HUDSON TUTTLE,
Berlin Heights, Ohio.

WAS
ABRAHAM LINCOLN
A SPIRITUALIST?
—OR—
Curious Revelations from the Life of a Trance Medium.
—BY—
MRS. NETTIE COLBURN MAYNARD

Together with Portraits, Letters and Poems. Illustrated with Engravings and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRAHAM LINCOLN."

Cloth, 12mo, illustrated, pp. 264, $1.50; Paper, 75 cents.

For Sale at this office.

THE GOSPEL OF NATURE.
IT IS A MOST EXCELLENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal Intellects; Purity; Salvation; Discords; Good and Evil; Unnatural Ideas; Church History; Progression; Inherent in Substance; The Nebulous Theory; Particles are Entities; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Mourning; The Confounding of Language; The Spirit Abodes; Matter and Spirit; Size and Distance; Spiritual Organisms; Born Again; The Key; Spirit Biography; Goes to Heaven; A Slave Master; etc., etc.

The author says: "Each individual partakes of both physical and mental or spiritual aliment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nourishment of which I individually partake and digest. My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest." For sale at this office.

HELEN HARLOW'S VOW;
Or Self-Justice.

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

The Influence of the Zodiac
UPON HUMAN LIFE.
BY ELEANOR KIRK.

This is the only book which states the simple principles of the Zodiac in simple terms, making the entire matter clear to the averge understanding.

This volume indicates the location, characteristics and influence of each sign of the Zodiac, giving the days which each sign governs, and the gems and astral colors associated with each.

The diseases of the body, how to cure them, and the faults of character incidental to the different domains.

The methods of growth for each human being.

The domains from which companions, husbands and wives be selected.

The characteristics of children born in different domains, and the conditions to be observed in their care and education.

The personal ability and talent of the individual with reference to domestic, social and business success.

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

Bound in Special Cloth, - - Price, $1.

For Sale at This Office.

Ingersoll's Great Address

On Thomas Paine, at the late Paine celebration in New York City. Price, 6 cents; ten copies for 50 cents.

God in the Constitution.

By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for $1.00.

Memorial Oration by Col. Ingersoll

On Roscoe Conkling. Delivered before the New York Legislature, May 9, 1868. Price, 4 cents.

Echoes From the World of Song.

A collection of new and beautiful songs, with music and chorus, in book form. By C. P. Longley. Price $1.25. Postage 15 cents.

POEMS FROM THE INNER LIFE

By Lizzie Doten. These poems are as staple as sugar. Price $1.00.

ROMANISM AND THE REPUBLIC.

A WORK THAT EVERY LOVER OF his country should have at hand for consultation. By Rev. Isaac J. Lansing, M. A. This is a most able work, consisting of a Discussion of the Purposes, Assumptions, Principles and Methods of the Roman Catholic Hierarchy. The work contains 447 pages, and may be considered a mine of valuable information for every patriot in the land. Price $1. For sale at this office.

SEERS OF THE AGES.

Embracing Spiritualism, past and present. By J. M. Peebles, M. D. An encyclopædia of interesting and instructive facts. Price $2.00.

The Religion of Humanity;

A Philosophy of Life. By J. Leon Benwell. A beautiful paper-bound pamphlet, with likeness of author. A most valuable publication to circulate among Christian people. Price 15 cents.

HERESY,
...OR...
LED TO THE LIGHT.

A Thrilling, Psychological Story of Evangelization and Free Thought. It is to Protestantism what the "Secrets of the Convent" is to Catholicism.

BY HUDSON TUTTLE.

The distinguished author, Hudson Tuttle, requires no introduction to the readers of THE PROGRESSIVE THINKER, but the following headings of chapters will show them what they may expect from the book:

CONTENTS:—An Idyl—Fordham—Building the Church—The Evangelist—Blood—The Saloon—The Lost Daughter—Law—The Harvest of Souls—Jane Grey—The Mother of Cain—Evolution—Stella—The Cell—Death—A Step Forward—The Home Circle—The Double Role—Heresy—Annette—The Bank Robbery—Liberty—All Is Well That Ends Well—The New Church—The New Way; Led to the Light.

Every chapter is devoted to one idea, and the whole presents so many tableaux moving onward to the climax. The fiendish career of the revivalist is contrasted with the character of the honest minister and the thinking agnostic. The steps by which a preacher emerges from the church, and the difficulties he meets are graphically presented. The new church and progressive lyceum evolved out of the old, form an interesting study to those seeking new methods.

It is a beautiful volume of 223 pages, and the price in accordance with our new departure, is 30 cents, postpaid, or five copies for $1.25. For sale at the office of THE PROGRESSIVE THINKER.

THE MEDIUMISTIC
Experiences of John Brown,
The Medium of the Rockies, with an introduction by
PROF. J. S. LOVELAND.

This book should be in the hands of every one interested in Spiritualism.

Chapter 1, Notoriety; Early Mediumship. Chapter 2, The Heavenly Mansion. Chapter 3, Removal to California; Return of His Guide. Chapter 4, Remarkable Tests. Chapter 5, His Work as a Healer. Chapter 6, Leaves the Body. Chapter 7, Visit to the Spirit Land. Chapter 8, Methods Used by Spirits to Communicate; How to Conduct a Circle. Chapter 9, Miscellaneous Articles. Chapter 10, A Strange Experience. Chapter 11, Remarkable Manifestation of Spirit Power. Chapter 12, New Experiences—Illustrative of Prophetic Visions. Chapter 13, The First Break in the Atlantic Cable Shown to John Brown. Chapter 14, Unseen Opposition. Chapter 14, Olu-podrida.

For sale at this office. Heavy paper cover, price 50 cents.

THE UNKNOWN LIFE
—OF—
Jesus Christ
—BY—
NICOLAS NOTOVITCH.

TRANSLATED FROM THE FRENCH.

Since the writing of the New Testament no book has appeared of as great importance to Christianity as the UNKNOWN LIFE OF JESUS CHRIST.

This volume, written by the discoverer of the manuscript, contains a thrilling account of the privations and perils encountered in his search for it, a literal translation of the original manuscript, and lastly a critical analysis of what it contains.

This work contains 185 neatly printed pages, and is published on the basis of combining cheapness and excellence. Price, neatly bound, one dollar. Paper cover, price 25 cents, postage 5 cents.

Address this office, 40 Loomis St., Chicago, Ill.

ENCYCLOPEDIA
...OF...
BIBLICAL SPIRITUALISM
...OR...
A CONCORDANCE

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

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

BY MOSES HULL.

Much that is in this book appeared in an abridged form in a series of nine full pages of THE PROGRESSIVE THINKER. These articles were prepared at the call of hundreds of Spiritualists who felt the need of some kind of document for ready reference. They only seemed to whet the appetite for more; hence the publication of this work.

The author, Moses Hull, has written many volumes on Spiritualististic and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says:

"Hoping that this book will serve to lead the people out of the wilderness of doubt and despair; and that when Spiritualism shall have wrested the Bible from its 'sanctified' enemies, it will not 'spike' it, but will use it to batter down the walls of Christian superstition and ignorance, I send it out on its errand of enlightenment with the humble prayer that it will prove a divine benediction to every reader."

THE ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM contains 385 pages, beautifully printed on good paper, contains a full-page portrait of the author and is handsomely bound in cloth. Every Spiritualist should have this work.

PRICE $1. FOR SALE AT THIS OFFICE.

THE COMING
AMERICAN CIVIL WAR.
BY BURTON AMES HUNTINGTON.

This excellent book is written in the interest of humanity, of liberty, and of patriotism—a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more especially to the hostile attitude and the insidious wiles of an ever-present, though secret, unscrupulous foe—the Catholics. Washington's words of warning, Lincoln's apprehension and the prophecy of General Grant are all included in the volume. Archbishop Ryan, of Philadelphia, in a recent sermon said: "The church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the Middle Ages, and how she treats them today where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the church for what they have thought fit to do." Every one should read this work. Paper, 300 pages. It will be sent, postpaid, for fifty cents. For sale at this office.

WHITE MAGIC

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

∴ THE ∴
PAPPUS PLANETARIUM,
WITH EPHEMERIS.

This Planetarium is not only the latest, but the best, most simple and complete arrangement for showing in a practical manner the daily position of all the Planets and Moon. Any child who can read figures can adjust the Planets in their proper places for any day in the year (same being movable when desired). Every man with a family should have one, thus enabling his children to become familiar with the magnitude, grandeur and sublime majesty of the many worlds around us, while older people will be deeply interested in their occult or philosophical meanings. The Planetarium gives the diameter of the Sun, the Planets and the Moon, also their mean distances from the Sun, their velocity in orbit, and their siderial period in days. We have two styles—one Satin, the other Cloth; size, 14x18; handsomely mounted and framed; the planets are made of tin, with enameled faces.

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

Prices With Ephemeris:

SATIN - - - - - -	*$2.50 each.*
CLOTH - - - - - -	*$2.00 each.*

Will be sent to any address on receipt of price and 25 cents for express charges. Address THE PROGRESSIVE THINKER, 40 Loomis Street, Chicago, Ill.

A SEX REVOLUTION,
BY LOIS WAISBROOKER,

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

THE
EVERLASTING GOSPEL.

A COMPILATION OF THE LECTURES given by the Spirit Band through the mediumship of Mrs. Magdalena Kline. This volume consists of a series of lectures, messages and poems, written and delivered in public through the mental organism of Mrs. Magdalena Kline, a trance, clairvoyant and inspirational medium. Their tone is excellent and their spirit good; and even though one may find some ideas that differ from those he has held, yet he will find much to please, benefit and instruct. The reverence with which Jesus is mentioned will please many, although the ideas advanced concerning Jesus and Christianity are not after the orthodox standard. The book contains 488 large pages, and will be sent postpaid for $1.50. For sale at this office.

ALL ABOUT DEVILS.

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

QUESTIONS AND ANSWERS.

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

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

"Rex": It seems to me, much as. I have been interested in the questions and answers, that many unnecessary and foolish questions are asked, and while I admire the patience with which the responses are given, do you not think it better to omit such queries?

A. What may appear foolish in its simplicity to "Rex," may not to another. The asking of a question shows a desire for knowledge on the subject, and although others may know, the questioner does not. He may be an uneducated farmer or lumberman, far removed from access to libraries, and longing for this bit of knowledge he has no means to gain, or perhaps, with insufficient knowledge and a false conception of facts, he has built a theory which, according to his data, is absolute truth, but is of no consistency when all the facts are introduced. He comes with a query as to the reasons why such theory should not be received. It is the province of this department to state as clearly and briefly as possible the knowledge all these seek; present it without antagonistic discussion, without being authoritative more than the truth has authority.

There are countless crass ideas and conjectures passing for science and philosophy, or faiths in religion which demand examination. There are infinite truths demanding utterance. It is to do some little good in this sphere the department is conducted. It will extend a cup of water from the wayside spring to the needy with the same alacrity that it will fill the goblet with most sublime knowledge of the spiritual nectar for those who seek the spheres.

A question measures the attainment of its propounder, and expresses his needs. It is possible for every one to answer any question he may ask, and the formations of questions in the mind is the beginning of wisdom. This department owes more of its value to the questions than the answers. They give it direction and decide what it shall be.

"M. L." Q. Is there any such a thing as thought transference, and how is it explainable?

A. If any reliance can be placed on the observations of the most credible witnesses, whose evidence would be received on any other subject, and in law would be given power to decide on life or death, the fact of thought transference cannot be rejected. If thought passes from one mind to another, or as it is often expressed, the will influences a distant person, something must pass from one to the other. What is that something? Facts conflict with the theory that it is matter radiated from one individual to another, as light was once supposed to be transmitted. It passes too readily through vast thicknesses of solid matter, and is too instantaneous in its action to consist of radiant particles. On the other hand, all its phenomena show a striking relationship to light, heat and kindred forces. There is no mystery in one mind becoming cognizant of the thoughts of another mind, for if in sympathy such result is sure to follow. As a lamp gives light because it is able to set the light ether in motion by giving off waves therein, so the brain gives off waves or pulsations in the psychic ether. These waves go outward and form the sphere of the individual, as the waves of light go out and form the sphere of light around an incandescent body.

To be recognized, they must strike against a sensitive or sympathetic brain, wherein they may be reproduced. By sympathetic we mean attuned in harmony. Thus, when two musical instruments are placed at some distance from each other, and one is played, if they are not attuned in harmony, the other will not respond; but if they are, then when one is touched the other will respond note for note.

The brain being a pulsating center, its thoughts as they go out in waves, have to other brains a tangible representation. The psychic ether, pulsating with innumerable waves, may be regarded as a universal thought atmosphere, and the sensitive brain is able to receive from it the impressions of the thoughts and ideas that started these pulsations. In illustration, a thought starts out on a telegraph line, as a series of measured pauses and sounds. The mind understanding can take up these more or less lengthened or shortened waves, and translate them into ideas. Thus an idea has no existence except as vibrations, when these vibrations strike a brain in unison they are translated back again to ideas.

"Q.:" Q. Is there any benefit in suffering, per se, as is constantly taught by all the old systems of religion?

A. Here, the new philosophy of life stands in direct antagonism to the old faiths. Life is for happiness. Existence in its highest and best is for joy. Pain is the alarm call, the danger signal that the conduct of life is on the wrong track, and ruin ahead.

Yet, perhaps there is no doctrine so inwrought in the human mind as that pain and suffering are for discipline, absolutely essential to spiritual progress, and the sure and only means of reaching that perfection which is called heaven. This dogma is at the root of all the old religious systems, for it originated in a savage age and became dominant in the faith of India, from which all the other historic Aryan religions sprang.

In the brutal ignorance of the Dark Ages, following the overthrow of the Pagan empire by Christianity, martyrdom was extolled, until craved for with insane eagerness. If a devotee's piety was called in question, he pointed with exultant pride to the wounds received from stripes, often self-inflicted, the haircloth shirt which wore to the bone, his unwashed uncleanliness, or the disgusting vermin which he cultivated! Out of that nightmare of religion has come the puritanical conceptions of compulsion, force, suffering and sacrifice. A tyrant God demanded the best, the first of the flocks, the fullest of the harvests, even to the first-born son, and raved and slaughtered if not gratified. Jesus wept and wailed and denounced by turns, and where shall be found a higher type by which to order our lives? Life is for discipline. If we become too happy, God cuts off a friend we love, a wife we adore, the child of our delight. When he loves us most he most afflicts us, as instance the good, trusting Job, on whom for amusement he turned loose the Devil to wreak his sweet will! "Pass under the rod," is sung in all the churches with unction, and desperate grief attempts to console itself with this belief.

Such doctrines should be denounced as slanderous defamation of the order of the world. Such a God would be the most contemptible miscreant, and despised and execrated by every right thinking person. It is all false; not a ray of truth anywhere to redeem its utter depravity.

The dogma that we must suffer to gain happiness, is false. That we need such experience to comprehend happiness, is false. That there is any such God, is false. That we have any score of sin by which atonement can be made in such manner is false. That there is pleasure in sin, and that it requires carrying a cross to do right (be good) is the most blasting falsehood of all.

On the contrary, the highest happiness and pleasure of life, physical and spiritual, comes from exact obedience to the laws of our being, which is righteousness; and pain comes when we get outside these laws and become subject to those antagonistic. We should understand and be warned. With our imperfect knowledge we shall full often tear ourselves with the thorns which hedge the path, but let it be written indelibly in our souls, that we lose, not gain by suffering. The fever which scorches the corrupt blood may leave the patient with purer organism, but far better he have it not; far better he avoid the corrupting poison which bred the disease. What folly for a man to expose himself to contagion, with the infatuation that the experiences, the pain, is essential! If not exposed he might go through life all the stronger and better for it.

Yet a man might as well advocate that health could only be gained by suffering all the countless forms of corrupting disease, as that spiritual health could be gained by spiritual degradation and servile debasement.

If our spirits are exhaled by true happiness—that which comes from the highest and the best, let us know that we are "of the elect," on the sure road, which rests on the foundations of the organic laws of our being.

LITTLE BREECHES.

I don't go much on religion,
I never ain't had no show;
But I've got a middlin' tight grip, sir,
On the handful of things I know.
I don't pan out on the prophets,
And free will, and that sort of thing,
But I believe in God and the angels
Ever sence one night last spring.

I came into town with some turnips,
And my little Gabe came along—
No 4-year-old in the country—
Could beat him for pretty and strong.
Peart and chipper and sassy,
Always ready to swear and fight—
And I'd lanrut him to chaw terbacker
Jest to keep his milk teeth white.

The snow came down like a blanket
As I passed by Taggert's store;
I went in for a jug of molasses
And left the team at the door.
They scared at something and started,
I heard one little squall,
And hell-to-split over the prairie
Went team, Little Breeches and all.

Hell-to-split over the prairie!
I was almost froze, with skeer!
But we rousted up some torches
And sarched for 'em far and near,
At last we struck hosses and wagon,
Snowed under a soft white mound,
Upsot, dead beat, but of little Gabe
No hide nor hair was found.

And here all hope soured on me
Of my fellow-critters' aid—
I jest flopped down on my marrow bones,
Crotch-deep in the snow, and prayed.
By this time the torches was played out,
And me and Isrul Parr
Went off for some wood to a sheepfold
That he said was somewhar thar.

We found it at last, and a little shed
Where they shut up the lambs at night;
We looked in and seen them huddled thar,
So warm and sleepy and white;
And thar sot Little Breeches and chirped,
As peart as ever you see:
"I want a chaw of terbacker,
And that's what's the matter with me."

How did he git thar? Angels!
He could never have walked in that storm;
They jest scooped down and toted him
To whar it was safe and warm.
And I think that saving a little child
And bringing him safe to his own
Is a derned sight better business
Than loafing around the throne.

JOHN HAY.

CHRISTIANITY, BUDDHISM AND NIRVANA.

Buddhism and Christianity are at one in this: that they perceive our life here is but for a moment, and if rightly lived it must be lived in view of an eternal life or a life hereafter. Life does not cease with our departure; it continues still beyond, and that life beyond will be shaped by the life here. Indeed, no discrimination can be made on grounds of time. A fall from a horse, contact with a fever-germ—these things cannot change the nature of eternal life. So the Buddha teaches, so Jesus teaches. Eternal life is something here and now, if it ever is to be. Both teachers insist on this. Yet, once more, there is here a strange difference of emphasis, for that which is promised in Buddhism is that in proportion as we are righteous here, so shall existence hereafter be shortened; whereas in Christianity it is promised that in proportion as we are righteous here we may be assured of an immortal life hereafter.

We have already seen how in Buddhism desire is regarded as the evil thing and as that which produces existence. When, then, a man is filled with desire up to the moment of death, thereafter that self-asserting desire goes on. He is reborn and given further opportunity. He may still maintain a degree of self-assertion and be born over and over again. This is the immortality of Buddhism. But if he succeeds in altogether suppressing desire, if he can entirely obliterate personality, then he has attained to Nirvana here and hereafter.—The Outlook.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

Prof. W. H. PEPPE, F. D., 4 Cedar St., New York

THE BANNER OF LIGHT.

It Is Wheeling into Line.

THE BANNER, THE VETERAN SPIRITUALIST PAPER, IS BRACING ITSELF AGAINST THE INROADS OF CHARLATANS AND FRAUDS—MEDIUMS WILL HAVE A CHANCE TO PROVE THEIR GENUINENESS BY HOLDING A SEANCE AT THE BANNER OFFICE, WHERE THIN GAUZE AND CHEESE-CLOTH WILL NOT BE PALMED OFF AS SPIRIT ROBES.

The position of the Banner of Light in regard to mediumship has been well known for many years. It has always had a word of encouragement for every worker for the cause of Spiritualism, and has gladly extended a helping hand to each and every medium in the time of need. So desirous of doing equal and exact justice to all has the Banner been in the past that it has frequently been imposed upon by those without consciences, who were striving to add to their material profit by ways that were decidedly questionable. The Banner has preferred to suffer through loss of patronage rather than to even seemingly persecute or injure any sensitive or medium. It has often excluded the attacks of the secular press and prejudiced public from its columns and given the accused an opportunity to defend themselves to the Spiritualists of the land.

This lenient spirit has led many unscrupulous men and women to seek to use the Banner as an instrument to aid them in defrauding an innocent public. The appearance of certain names in the Banner was, to the general public, a quasi-endorsement of them as men and women, as well as mediums. Gratuitous notices, commending the manifestations that were alleged to have occurred in the presence of different mediums, have filled the Banner's columns, often to the exclusion of matter bearing upon the religious and philosophical aspects of Spiritualism. Through these several channels the Banner has been an unconscious instrument, in some cases, in imposing upon the people.

Complaints have reached this office from many sources of late, stating several startling facts in regard to some of the so-called mediums and public workers whose names appear occasionally in our columns. The good nature of the Banner seems to have been wantonly imposed upon and its confidence cruelly betrayed. A halt must be called, and we utter the first alarm at this time. The Banner here and now declares to its patrons that it will not knowingly lend its columns to fraudulent advertisements, nor to puffing mediums and speakers about whom it has no reliable information. If a man or woman is defrauded of money through an advertisement in the columns of the Banner, then the injured party naturally feels sore, and the Banner loses ground at his hands, through his claim that it was a party to the fraud upon him.

Our Boston readers have been victimized, perhaps, more than any others, and we shall begin our work at home first of all. It is necessary to do this, because people from other States are attracted to Boston by certain plausible advertisements, hoping to visit their spirit loved ones at certain seances. When they go to some seance-rooms they find only the most palpable fraud. They naturally complain to the Banner and ask for redress. The Banner wishes to be just to every medium, to every reader, to every investigator and to every advertiser; but in order to do this it must first be just to itself. Our columns, then, will be purged of all questionable matter when the advertisers are proved guilty of wrong doing.

Complaints are on file against several so-called mediums. We shall drop their advertisements unless they come to the Banner office, alone or attended by one or two friends, and give a test seance or sitting to the Banner managers. Their advertisements will be reinstated provided the tests are clear-cut, and that the seance or sitting is managed solely by the Banner. The mediums shall have friends in each circle in the interest of fair play, and shall have every courtesy shown them in every degree. Those who refuse to give such seances or test sittings will be dropped without question, and if necessary our reasons therefor shall be given to the public.

The Banner takes this position for self-protection. If the editors and proprietors receive satisfactory evidence of the genuineness of the suspected medium, they will be justified in re-admitting the advertisement, and in stating the facts to the public. We shall have fortified and protected ourselves by a test of fact, hence will not then be imposing upon the public. We are aware that each seance must stand by itself, and one genuine manifestation does not insure the genuine in every instance. But the Banner has means of discernment by which it can arrive at the truth, and a series of test seances always reveals some logical facts, hence we shall build upon facts in this work of defending ourselves.—Banner of Light, June 26.

UNEARTHING OBSOLETE LAWS.

To the Editor:—Could the ingenuity which marks the subtle methods of the priesthood in its efforts to sustain the failing cause of creedalism have been applied by the upholders of "Crashing Empires and Falling Dynasties," the power which evolved the Blue Laws of Connecticut might be ruling us yet. Ye Gods! what a spectacle we would present in contrast with the milder forms of coercion to which our improved liberties compel them to resort.

It is not long since our sister city of Pittsburgh witnessed their efforts to kill off the Sunday newspaper by unearthing an obsolete law, and its business had to suspend during Sundays until the Pennsylvania Legislature convened and repealed it.

How convenient obsolete laws are to enable them to return to ancient usages of mental coercion was illustrated here by one of their ministerial upholders, who upon a recent Sunday unearthed—by quoting them—all of the Biblical texts containing Jehovistic laws unfavorable to communion with the dead, when, failing to notify his hearers of their obsolete nature, he exclaimed: "Now who dares, let him seek this intercourse!"

Last Sunday our able exponent of all kinds of Biblical laws, Mr. Moses Hull, took up these same nondescripts, and with his usual vigor of elocution and elucidation showed us that even Jesus Christ had violated them by his intercourse with Moses and Elias.

I know, Mr. Editor, that I can always claim your sympathy for the poor creedalist when robbed of the consolation which the Christ precedents afford them. W. W. HANKINS.

Lima, O.

A hog may be a squealer, but he never gives anything away.

GENERAL SURVEY.

(Continued from page 6.)

deny yourself the pleasure of an occasional oyster supper or a cigar (if you use them), and devote the savings to this work? My friends, we must be up and at it, if we are going to make Spiritualism popular. Think of the millions of souls who are starving for this great truth. Is it not our duty to feed them? I cannot say as much as I would like to, as this has grown beyond its bounds. In the name of truth, get up and come to the rescue."

S. J. Hussey, secretary, writes from Millersport, O.: "The camp-meeting of the Spiritualists of Central Ohio commences at Woolley's Summerland Beach July 10 and ends August 10. The camp-grounds are the most beautiful of any in Ohio and are not surpassed by any. The best talent is secured for speakers and mediums. The largest hotel of any camp in America. Come by way of Columbus and strike the Ohio Central lines at nearest point. The camp is 32 miles east of Columbus, on the Ohio Central lines one-half mile from Millersport, Fairfield county, O."

Mrs. Estelle F. Howes writes from Hornellsville, N. Y., of the new society which had just been organized by Mr. Sprague and wife, whose influence and inspiration still remains manifested. She found a glad welcome awaiting her on her arrival, of sincere, earnest workers, whose hearts are filled with the true spirit of harmony, and it was with regrets she felt at leaving them. The society has decided to secure the hall each Sunday afternoon for their meetings, and is desirous of securing a good inspirational and test speaker occasionally at reasonable rates, as the society is new and funds not plentiful as yet. Mrs. Coville, president; C. R. Waters, secretary, Box 156, Hornellsville, N. Y.

Mrs. A. E. Sheets writes from Grand Ledge, Mich.: "Mother's illness compelled me to cancel Buffalo, Onset, Harwich and Niantic engagements of July. In consequence I shall be at Grand Ledge camp on opening day and act as chairwoman during its session, from July 25 to August 22. From August 24 to 30 will be at Cassadaga; September 3, 4 and 5, North Collins; the last week of September have Nashville, Tenn., work in contemplation; November, Berkly Hall, Boston; December, Indianapolis; February and March at Lake Helen, Fla.; the entire camp session and April and May, Buffalo, N. Y. Programmes of our camp are with J. P. Russell, of this city, who will on application supply all desiring same. The outlook for the opening of the meeting is excellent. We have a good dining hall and an attractive speakers' and mediums' cottage ready. My mother is somewhat improved, but her recovery is slow."

Geo. F. Perkins writes: "I have a cool and well ventilated hall, and hold meetings every Sunday at 2:45 and 7:45 p. m., and Thursday at 2:30 p. m., at 617 N. Clark street, Chicago."

NORTHWESTERN CAMP.

It Is Progressing Very Nicely

To the Editor:—The camp is progressing nicely. Everything is now favorable for a good meeting. The weather, though very warm, is greatly improved since the opening of the meeting. Campers are daily coming in, the low rates which can now be secured from all points being very much in our favor. There is an abundance of mediumistic talent representing all phases, and much good work is being done.

The lyceum is under the able management of Mrs. Lee F. Prior. The conferences are conducted by well-known workers, and are always well attended and interesting

Mrs. Cora L. V. Richmond gave her opening lecture Thursday to a large audience. Her remarks were frequently applauded. Her subject, "The Progress of the Age Towards Spiritualism," was handled in a very clever and instructive manner, and many grand points were given showing that our cause is quietly but surely gaining ground in every phase of life.

Ben F. Foster gave a remarkable light seance in the pavilion to a large audience after Mrs. Richmond's lecture.

Mrs. Emma Foster is giving some of the most convincing seances for materialization it has ever been my privilege to witness. Sitting under the strictest test conditions, the manifestations are of the highest order. I personally had the privilege of going into the cabinet and holding the medium's hands, which by the way, were handcuffed during the entire seance, and the handcuffs were attached to a chain fastened to the wall. My daughter appeared to me on two different occasions and walked out into the room.

C. E. Winans, Mrs. Bessie Aspinwall, Mrs. J. M. Tripp, Madame DeLoux and Amae Wheeler are giving seances for with good success.

A feature of especial interest is the healing seances given by Prof. Arthur, Rev. Harroun and Prof. Way.

Dr. Willis Edwards and Dr. Beckwith Ewell are also holding test seances which are highly spoken of.

May Goodrich has given test seances which were well attended and I hear good reports of her work.

Space forbids to tell of all the attractions here, but if you are able to attend I say to all readers of The Progressive Thinker: "Come and see for yourself." WM. E. BONNEY.

"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.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

THE ELIMINATOR

—OR—

Skeleton Keys to Sacerdotal Secrets.

BY DR. R. B. WESTBROOK.

Profoundly reverent, but thoroughly radical; exposing the fabulous claims of ancient Judaism and dogmatic Christianity, containing many startling conclusions never before published, showing clearly the mythical character of most of the Old and New Testament stories, and proving that Jesus was an impersonation and not a person. A genuine sensation.

Price $1.50. For Sale at this Office.

GLEANINGS FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is sunshine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Farr, now passed to Spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an interesting sketch of the author's life.

CONTENTS:

Dedication.
Sketch of the Life of A. B. French.
William Denton.
Legends of the Buddha.
Mohammed, or the Faith and Wars of Islam.
Joseph Smith and the Book of Mormon
Conflicts of Life.
The Power and Permanency of Ideas.
The Unknown.
Probability of a Future Life.
Anniversary Address.
The Egotism of Our Age.
What Is Truth?
Decoration Address.

PRICE, $1.00, POSTPAID.

PHILOSOPHY OF SPIRITUAL INTERCOURSE.

This work contains an account of the very wonderful spiritual developments at the house of Rev. Dr. Phelps, Stratford, Conn., and similar cases in all parts of the country. This volume is the first from the author directly upon the subject of "Spiritualism," and has stood the test of many years. Cloth, $1.25 Postage 10 cents. For sale at this office.

THE TEACHINGS OF JESUS

Not Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown, M. D. Price, 15 cents.

Out of the Depths Into the Light.

By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This little book will be read with intense interest by thousands. Price 25 cents.

The Religion of Spiritualism,

Its Phenomena and Philosophy. By Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price $1.00.

The Science of Spirit Return.

By Charles Dawbarn. Price 10 cents.

THE SOUL,

Its Nature, Relations and Expression in Human Embodiments. Given through Mrs. Cora L. V. Richmond, by her Guides. A book that every one who is interested in re-incarnation should read. Price $1.00.

RELIGION OF THE FUTURE.

BY S. WEIL.

Cloth, $1.25. - - - Paper, 50 cents.

This is a work of great value, written by one of the keenest, most powerful and most truly religious minds of the day. It is particularly a work which should be put into the hands of those who have freed themselves from the dogmas of orthodoxy and from the dogmas of materialistic science, for it will strengthen the conviction of the free mind that mind and senses are not the whole of life.

The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a stupendous moral cosmos that will supersede moral confusion; that only verifiable tenets can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts. For sale at this office.

COSMIAN HYMN BOOK.

A COLLECTION OF

Original and Selected Hymns

For Liberal and Ethical Societies, for Schools and the Home.

COMPILED BY L. K. WASHBURN.

This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents. Sold at this office.

LIFE IN TWO SPHERES.

A Fascinating Work.

The readers of THE PROGRESSIVE THINKER will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratified. It makes a volume of 243 pages, in style and form like the "Convent of the Sacred Heart," with a finely-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit spheres, and the philosophy of Spiritualism, the occupation and modes of life of spiritual beings, are presented in the pleasing form of narrative.

The following are the chapter-titles: Introduction; The House of the Sage; Home of the Miser; The Low Societies; Hades; Christmastide in the Spheres of Light; Christmastide and the Golden Gate; The Unhappy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forsaken and Despised; Discussion; A Visit to a Distant Globe; Reunion in the Spirit-world; Contentedness Not Goodness; Address of the Sage.

It is a book the Spiritualist will be delighted with; a book in which the investigator will find answers to ever-recurring questions; a book which will interest the church member, nor repel the most prejudiced. The price in paper is 50 cents; muslin $1; postpaid.

The Other World and This.

A Compendium of Spiritual Laws. No. 1, New White Cross Literature.

BY AUGUSTA W. FLETCHER, M. D.

In this volume the author, in the thirty-nine chapters, discusses a wide variety of subjects pertaining to Spiritualism, from a spiritualistic standpoint. She evinces the powers of a trained thinker, both in matter of thought and fine literary style, and capability of thought expression. The subjects are well-handled with conciseness and yet with clearness. It will prove a rich addition to any Spiritualistic library, and a most excellent book for any one seeking information concerning Spiritualism and its teachings.

For Sale at this Office. Price, $1.50

HUMAN CULTURE & 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 Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc.

Price, cloth, 75 cents. For sale at this office.

The Molecular Hypothesis OF NATURE.

BY PROF. W. M. LOCKWOOD.

The only treatise ever offered the reading and thinking public in the interest of modern Spiritualism, that is absolutely free from the theories of superstition, and which

Demonstrates continuity of life and our environment of spiritual influences,

from the data of modern physical and physiological sciences.

To the Spiritualist, an impregnable foundation of scientific data and verified facts.

To the materialist and skeptic, a revelation of the invisible energies operative in Nature's formula of evolution.

To the ecclesiastic, a new heaven and a new earth. A book to read, to study and think about. A condensed volume of scientific information for 25 cents. Address your orders to

The Progressive Thinker, 40 Loomis Street,

A REMARKABLE DOCTOR BOOK

HAS JUST BEEN ISSUED, ENTITLED

THE NATURE CURE

BY PHYSICAL AND MENTAL METHODS.

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

By MARVIN E. CONGER, M. D.
Assisted by ROSA C. CONGER, M. D.

The title page is suggestive of important changes in the methods of curing the sick and maintaining health.

THE NATURE CURE is divided into twelve chapters, as follows;

First—Introductory.
Second—Cause of Disease.
Third—Food and Drink.
Fourth—Exercise.
Fifth—Fevers; Cause and Treatment.
Sixth—Disease Inflammatory.
Seventh—Epidemic and Chronic Disease.
Eighth—Baths.
Ninth—Women and Children. (By Rosa C. Conger, M. D.)
Tenth—Useful Recipes.
Eleventh—Object Lessons and Tables.
Twelfth—Miscellaneous Health Suggestions.

Read their definition of medicine: "Any method or remedy that will remove or modify pain without injury, and restore the sick to a normal condition is practical medicine."

The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English, for the plain people, as in NATURE CURE.

It is claimed for this book that it is the most complete doctor book ever published, and sold at the lowest price. It is claimed that disease is not a technical, mysterious, theoretical condition or subject, but only a fact that all may understand. More experience, study and time have been expended to evade and pervert the truth, and deceive the people for obtaining money, than to teach the truth and save life and health. THE NATURE CURE reaches the case of this important subject.

The book has 370 pages, is strongly and handsomely bound in cloth for $2.00, and will be mailed upon receipt of price.

ADDRESS THIS OFFICE, 40 LOOMIS STREET, CHICAGO, ILL.

"THE LANGUAGE OF THE STARS."

A Primary Course of Lessons in Celestial Dynamics.

BY THE AUTHOR OF "THE LIGHT OF EGYPT."

This important primary work is the first practical exposition of the Astro-Magnetic forces of Nature—in their relation to man—that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such plain, simple language that a child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro Dictionary. This work is illustrated with special plates.

For Sale at This Office. Price. Fifty Cents.

CELESTIAL DYNAMICS,

Being a Normal Course of Study in the Astro-Magnetic Forces of Nature.

BY THE AUTHOR OF "THE LIGHT OF EGYPT," "THE LANGUAGE OF THE STARS," ETC.

A magnificent and complete course of Astro-metaphysical study, embodying Vital Principles of Life, Mental Force, Sickness and Disease. With the only true and really Scientific method of treating the sick successfully.

Mental Healers, Meta-physicians, and all who practice the Healing Art Divine should give "Celestial Dynamics" a thorough and impartial study, and thus learn the real cause of their frequent failures.

No Astro-Student can afford to be without this work, if he would understand the Meta-physics of Astrology.

This work was specially prepared for publication to meet the demands of a large and very earnest class of people who cannot afford to pay for a regular course of instruction under a qualified teacher. And those who can afford this privilege will find the work an invaluable text-book to their studies.

The Price is One Dollar Only, and is within reach of all who seek light. For sale at this office.

MAN

—IN THE—

PAST, PRESENT, AND FUTURE.

A POPULAR ACCOUNT OF

Results of recent scientific research regarding the origin, position and prospects of mankind. From the German of

DR. LUDWIG BÜCHNER,

Author of "Force and Matter," Essays on Nature and Science," "Physiological Pictures," "Six Lectures on Darwin," Etc.

"The great mystery of existence consists in perpetual and uninterrupted change. Everything is immortal and indestructible—the smallest worm as well as the most enormous of the celestial bodies,—the sand grain or the water drop as well as the highest being in creation, man and his thoughts. Only the forms in which being manifests itself are changing; but Being itself remains eternally the same and imperishable. When we die we do not lose ourselves, but only our personal consciousness. We live on in nature, in our race, in our children, in our deeds, in our thoughts—in short, in the entire material and physical contribution which, during our short personal existence, we have furnished to the subsistence of mankind and of nature in general."—Buechner.

One vol., post 8vo., about 300 pages, vellum cloth. $1.

RIGHT LIVING

— BY —

SUSAN H. WIXON,

Author of "Apples of Gold," "All in a Lifetime," "The Story Hour," "Summer Days at Onset," "Sunday Observance," etc., etc.

"Living is an art, a method of expressing great conceptions; in fact, the highest method, the noblest of the arts."—THOMAS STARR KING.

This book gives an admirable course of study in ethics, and supplies a long-felt want of an ethical text-book especially adapted to the comprehension of children, as well as older persons whom it is wisely and appropriately designed to interest while teaching them valuable ethical lessons.

The author shows a wise practicality in her method of teaching the principles of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in children's lyceums. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. It is a most excellent book and should be widely circulated.

CONTENTS:

Right Living. What Is Morality? What Is Ignorance? Knowledge the Great Treasure. Concerning Education. Conduct; or Right Doing. Virtue, the Illuminator of Life. Prudence, an Economy of Life. What Know Ye of Justice? Fortitude a Noble Possession. Temperance and Intemperance. Is the Use of Tobacco Dangerous? Cultivation of Individuality. Character, a Jewel of Great Price. Idleness, Another Name for Loss. Industry, the Staff of Life. Value of a Trade. Recreation a Necessity. Games of Chance. Truth and Falsehood. What Is an Oath? or the Worth of a Promise. Fraud a Crime. The Poison of Slander. What Is Hypocrisy? Conscience, or Moral Sense. Selfishness, the Menace of Society. Gratitude, a Fragrant Flower of Life. Is Reverence a Duty? Self-Reliance. Self-Control. Self-Respect. Foolish Pride and Silly Prejudice. Anger, the Disorder. The Angel of Forgiveness. Observation a Great Faculty. Perseverance, the Friend of Man. Punctuality, a Promoter of Success. The Difficulties of Life. Temptation, the Demon on the Highway. Habit, Second Nature. Power of Will. Courage, a Necessity to Right Living. In Regard to Concealed Vice. Beautiful Charity. Fidelity, the Giver of Strength and Honor. Value of Wealth. Avarice, Not a Means to Life's Best End. Good Nature, One of Life's Best Blossoms. Reason and Free Inquiry. Free Speech. A Free Press. Rights of Animals. Rights of Children. Human Rights; or the Equality of Man. Moral Cleanliness. Politeness—The Gentleman. Politeness—Continued—The Gentlewoman. Best Society. Progress; or Enlightenment. Wisdom.

Price, Cloth, $1. Sold at this Office.

ANGELL PRIZE CONTEST

RECITATIONS.

To Advance Humane Education in All Its Phases.

BY EMMA ROOD TUTTLE.

Lyceums and Societies that wish to get up elevating, interesting and paying entertainments cannot do better than to have a Prize Contest. The entire plan, with full directions, is in the book, and may be easily managed. Nothing kindles enthusiasm more quickly than an Angell Prize Contest! Nothing is needed more. Any individual may organize one in his own town and reap a financial reward.

TRY IT! PRICE, 30 CENTS.

Address

EMMA ROOD TUTTLE,
Berlin Heights, Ohio.

INGERSOLL'S ADDRESS

Before the New York Unitarian Club. The first time in the history of the world that a Christian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the Club with continuous applause from beginning to end. The pamphlet contains 12 pages, beautifully printed. Price 6 cents; ten copies, 50 cents.

THE AGE OF REASON.

By Thomas Paine. Being an investigation of True and Fabulous Theology. A new and complete edition, from new plates and new type; 186 pages, post 8vo. Paper, 25 cents; cloth, 50 cents.

INTERVIEWS WITH SPIRITS.

By Carrie E. S. Twing, medium. Price 50 cents.

Views of Our Heavenly Home.

By Andrew Jackson Davis. A highly interesting work. Price 75 cents. Postage 8 cents.

"THE DREAM CHILD,"

A FASCINATING ROMANCE OF two worlds. By Florence Huntley. Price: paper, 50 cents; cloth, $1.00. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Ella Wheeler Wilcox. Will, I believe, take its place beside Bulwer's "Zanoni" and the "Seraphita" of Balzac.—"Daily Capital," Topeka, Kansas. Although simple and unvarnished with any inflammable descriptions, enthralls the mind to the exclusion of other thoughts, until reluctantly the reader closes the last page.—Minneapolis "Sunday Times."

From Borderland, London, England.

THE SIXTH SENSE.

The power is one that ought to be under control. There would be only harm done if you could not shut at will the clairvoyant eye. Imagine the mischief that would happen if, when life and death hung on the absolute concentration of all faculties on the subject immediately before you, if at the supreme moment you were to see the whole phantasmagoria of Borderland pass between you and the point of exclusive attention. If you cannot control your sixth sense you had better not acquire it; better be without it than be controlled by it. You should have it at command when you need it, as you have your microscope or your telescope. Better have neither if you were to be compulsorily doomed at other will than yours, to interrupt the work of life by the spectacle of the infinitely little or the infinitely remote. Man should always be master of his senses, especially of the sixth, so-called.

SPIRITUAL ENTITIES.

Now let me begin by stating, once for all, that the secret things of the world are those which are the most common, the most universal, the most important. It is not things seen which are eternal. The secret forces of what you call material nature, gravitation, heat, electricity, ether, everything, in short, which is anything, is the unseen and yet universal. So it is with the spiritual entities which are all around, and which you can demonstrate the existence of as unfailingly as the existence of these other things I have just spoken of.

THE THREE REQUISITES.

But as in any research you must equip yourself with tools and instruments, so in this it is necessary for you to be provided with such things as are necessary. And the first indispensable is that you should have the heart of a little child. There is no one who will enter into the kingdom who has not got the heart of a little child. That does not mean that it must be ignorant, but that it must always be simple, and must always think first of what it perceives and not always of itself. The intense self-consciousness of age, the constant questioning as to how this or that will affect yourself, and not simply what it is, will play havoc with the chances of your success. When you have determined to approach the phenomena, or whatever you call it, in a spirit of a child, you have the first desideratum. The second is not unlike. You must not only have the heart of a child, but you must have the keen reason and common sense of a man. There are plenty of illusions, and there are many pitfalls. You need all your mental faculties. Be vigilant, expect everything as a child does; but examine and test everything as a man does, without prejudice and without partiality. And the third requirement is patience. Nothing can be achieved without time and patience. But if you have the heart of a little child, the mind of a man, and the patience that, being fed by hope, never wearies, you will have the three essentials.

THE LOVE MOTIVE.

There is another thing that I might have mentioned. And that is what lies under and over and around you. It is Love. If you do not enter upon this quest, prompted by love, I do not say that you will not succeed—if the laws are followed you will—but it will make all the difference to your results and to the comfort and peace you will have in attaining them, if you pursue the investigation from a love motive and not from mere cold curiosity. Love of truth is good. But you will find that when to love of abstract truth there is added a spirit longing for communion with other spirits who are on this side, the double current is more potent. And your results will be better. You can grow flowers in the tropics or in the Arctic regions; but the flowers are brighter and more easily cultivated in the tropics than amid the snow. And in all spiritual things the temperature depends upon Love.

PHYSICAL CONDITIONS.

And now, having spoken of the mental qualifications, let me speak next of the physical. When you are setting about the investigation, you may not be in good health, and you may succeed notwithstanding. But the odds are heavily against the diseased or the infirm, in this as in all pursuits requiring attention, energy of mind and courage. The best equipped investigator may be paralyzed by a physical ailment. What I have to say on this subject is nothing new. Practice the laws of health. Wash you, make you clean. While many dirty saints have seen visions, they would have had clearer vision had they had cleaner skins. Take exercise; live not to eat, but eat to live. No, I make no restrictions upon diet. Eat what makes you efficient. There is only one rule about food and drink. Use it.

Why not keep the Vitality Remedies in your home in case of acute attacks of disease. Write for circular. Vitality Medical Co., Ayer, Mass. 398tf

---

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. 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.

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

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

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

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

IMPORTANT!

DR. G. E. WATKINS,

—THE—

FAMOUS CHRONIST,

OF AYER, MASS.

QUICK CURES! SMALL DOSES!

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

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

SPECIFIC MEDICINE! NO DRASTIC DRUGS!

A Book on "Chronic Disease" Sent for 2-cent Stamp.

G. E. WATKINS, M. D.,

AYER, MASS.

What Good Does Spiritualism Do?

THE SUCCESS OF A MOST WONDERFUL MEDIUM, AND A MOST SUCCESSFUL PHYSICIAN.

For some eighteen years there was before the public a young man; highly gifted as an independent slate-writer, and other phases of mediumship. His honesty of mediumship was never questioned; he was ever ready to stand the most searching tests in his eighteen years before the public as a sensitive. No spiritual paper was ever called upon to defend his mediumship; it defended itself.

He was a most wonderful, sensitive, quick-tempered man, ever ready to fight for his mediumship at all times if necessary. In his eighteen years of mediumship he was never known to speak ill of other mediums; he was never known to injure anyone; always ready to take the part of the weak; always ready to give a seance for the benefit of some other medium. You all knew him and loved him, even though in those days he had one great fault, like so many other good mediums, he could not say "No!" Yet, how we loved him as a boy, and how we used to fear for this headstrong, thoughtless Boy Medium; yet, to-day, we see the proof that the spirit-world, in his case at least, have cared for him and have brought order out of chaos, and good out of evil; not evil, but good out of undeveloped good.

To-day this medium is a man of some forty-five years of age; is a most successful physician, having patients all over the world, and making cures of badly complicated, chronic cases, that other doctors have given up, and some of these sick ones who have been cured live thousands of miles from him, but by his wonderful psychic power, which the entire world knows, he has proved time and again that he possesses, he diagnoses their case without seeing them, sends them his medicine and gives psychic treatments and the patient, thousands of miles away, gets well. These are facts.

It is true this man advertises, and advertises quite largely, but the fact that he has the genuine psychic power or mediumship, does not have to be advertised. This fact is known to all Spiritualists, and all the editors of the Spiritual press, and all Spiritualists and others who ever had a seance with him are his friends, because they know him to be an honest, genuine medium, or as it is called in these later days, "psychic."

The astonishing cures he makes are the wonder of all in the East, where he is known. In the last ten years he has built up one of the largest medical practices in the United States.

He has just completed a new office building, containing six offices, near his lovely residence, which will no doubt greatly help him in handling his large practice.

Twenty-six years ago he was a student of Mt. Vernon College, Ohio, being educated as a Methodist minister; but it was not to be; instead of preaching of the miracles of old, he was used as an instrument for so-called modern miracles, in proving to the world that man never dies, and with his slates he went all over the United States proving this fact.

To-day he still continues to make hearts glad; still proves that spirit never dies; by and through spirit power curing the sick, even as the Great Medium did. Each mail he receives brings him the blessings of some poor mortal whom he has saved from death through his wonderful powers. He has informed me that he has just concluded a bargain for a large and beautiful building in Massachusetts, which he is going to remodel into a sanitarium where patients requiring his personal attention can be made as comfortable as if they were at home.

Now, what has Spiritualism done?

SCIENTIFIC

Drs. PEEBLES & BURROUGHS are successful specialists in all Chronic diseases. They do not depend for their remarkable cures upon the old drastic drug system, but upon their extensive knowledge of diseases and their proper remedies.

DRS. PEEBLES & BURROUGHS.
I am quite well. My gratitude is boundless for your magic medicines and God-given abilities. FRANCIS HOTSENPILLER.
Prescott, Arizona, April 12th, 1897.

PSYCHIC

The most enlightened and successful treatment practiced to-day is the Psychic. The results achieved along this line are truly wonderful.

DRS. PEEBLES & BURROUGHS.
Dear Doctors:—I write to let you know how much better your little patient is. The doctors here had given her up; had told me she could not live 24 hours, when your box of medicine came. But from the first dose of your medicine there has been a steady improvement. She sleeps well now, especially after your psychic treatment.
MRS. ARTIE GALLOWAY.
Silver City, N. M., May 8, 1897.

DIAGNOSIS.

Send name, age, sex, and a leading symptom and get an absolutely correct diagnosis of your case FREE. Address *Box 177, Indianapolis, Ind.*

Drs. PEEBLES & BURROUGHS.

Here is a case that the spirit-world, through this highly gifted man, has made sorrows turn into joy in thousands of hearts that were mourning for their dead. But you say this is not practical good. Well, how about the thousands of sick that he has given health to through his mediumship?

Here is a beautiful sanitarium built through the same power, for the sick. In fact, those who ask themselves, "what good has Spiritualism done the world," let them look at the life and work of this man and medium, Dr. C. E. Watkins, and they must confess, in this case, Spiritualism has done, and still is doing good. Yours Truly,

Ayer, Mass. JOHN STRONG.

TO THE PUBLIC.

We desire to say just a few words in reference to the Family Remedies. I know that they are good remedies, but still I do not think that they will cure chronic disease. I got them made according to the best methods as Family Remedies, to be kept in the home, to be given in cases of sudden illness before the doctor could get to the patient. The right medicine sometimes saves life. Then some of the remedies are in some cases a sure cure for common ailments, such as uncomplicated dyspepsia, constipation, piles, headaches, etc., but I do not wish the public believe that these remedies will cure old chronic cases, for they will not. I further desire to say that I have nothing to do with these remedies, as I have disposed of my interest to the Vitality Medical Co., who are the sole owners, and all who desire to order these remedies should send to the Vitality Medical Co., Ayer, Mass. DR. C. E. WATKINS.

If you are taken sick suddenly and have the Vitality Remedies in the home, it does not matter so much if the doctor should not be in. Write for circular. Vitality Medical Co., Ayer, Mass. 398tf

---

PASSED TO SPIRIT-LIFE.

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

Passed to spirit-life from his home in Elm Hall, Mich., June 17, Harry M. Prince, at the age of nineteen. Mr. Prince, his father, is a firm Spiritualist, is very aged and feeble. He was a good boy to care for the aged one as he did. They had lived alone for some time. They had no relatives, as all they knew had gone to their better home before them. Service by the writer,
Ionia, Mich. MRS. J. H. DUNHAM.

Passed on to spirit-life, from his home in San Jose, Cal., June 12, 1897, G. W. Wilson, aged 60 years and 9 months. He was a Spiritualist for many years; a subscriber to The Progressive Thinker from the time of its first issue; a soldier during the war; and a loved member of the Spiritual Union. His funeral was well attended. There was no visible signs of mourning, but beautiful flowers with the Stars and Stripes as a background were in abundance. Sister Sarah Leal gave a most comforting address. The ladies of the G. A. R. placed the flag over the heart of their departed comrade, and the burial service of the G. A. R. were held at the grave. His devoted wife being the only relative present, said that in spirit he was with her still. MRS. H. L. BIGELOW.

Minerva Jane Martin was born July 27, 1808, at Fort Ann, N. Y., and died at Cresco, Ia., June 14, 1897, aged 88 years, 11 months and 17 days. She was married to Eben E. Drake in September, 1837, from which union were born two sons, Howell A. and Austin S., and one daughter, Irene G. Adams, of Cresco. Howell died in Washington in 1892. Mr. Drake died January 9, 1850, in Walworth county, Wis., where they had settled in 1840.

In 1852 deceased was married to Elijah Pound, who preceded her to the better world in 1891.

When Modern Spiritualism was in its infancy she accepted the philosophy of spirit communion as truth and for nearly half a century her visions and inspirations confirmed this belief.

Rev. S. H. Mitchell, of the Cresco Baptist church, conducted the funeral services.

She rests in one of the loveliest spots in Oak Lawn cemetery, the oaks bending over her and birds and nature near to her as she loved them. COR.

Yes, it is true the Vitality Remedies often save life in acute cases before the doctor can be called. Send for circular. Vitality Medical Co., Ayer, Mass. 398tf

---

Dr. J. S. Loucks, of Shirleyville, Mass., is making many very astonishing cures with his magnetic remedies. See his "add" in another column of this paper. Prices within reach of all. 398

Try the Vitality Remedies for acute diseases. Write for circular. Vitality Medical Co., Ayer, Mass. 398tf

---

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbons' work. For sale at this office. Price 25 cents.

Woman, Church and State.

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

BY MATILDA JOSLYN GAGE.

*THE AMOUNT OF VALUABLE IN*formation succinctly and clearly stated in this volume of 554 pages is amazing. The title, as above given, fails to convey an idea of the fulness and completeness with which the subjects are treated. The Matriarchate, or Mother-rule, is the theme of the first chapter, in which much lore, quaint, queer and curious, is brought to view in elucidation of the subject. This is followed by chapters on Celibacy, Canon Law, Marquette, Witchcraft, Wives, Polygamy, Woman and Work, The Church of To-day, Past, Present, Future; and there is not a chapter in the book that is not handled in a masterly manner, and that for quantity and quality of information, is not worth the full price of the volume. It is packed with knowledge well-arranged, and intensely interesting from beginning to end. No one can possibly regret buying it; it is a valuable addition to the library of any free and truth-loving mind.

Price, $2.00. For sale at this office.

IMMORTALITY,

...OR...

FUTURE HOMES AND DWELLING PLACES.

BY DR. J. M. PEEBLES.

AN INVALUABLE WORK!

This admirable work contains what a hundred spirits, good and evil, say of their dwelling-places. Give us details—details and accurate delineations of life in the Spirit-world!—is the constant appeal of thoughtful minds. Death is approaching. Whither—oh, whither! Shall I know my friends beyond the tomb? Will they know me? What is their present condition, and what their occupations? In this volume the spirits, differing as they may, are allowed to speak for themselves. No man is better qualified than Dr. Peebles to place a work of this kind before the people. He treats of the Mysteries of Life; Doubts and Hopes; The Bridging of the River; Foregleams of the Future; Testimony of Saints; The Growth and Perfection of the Spiritual Body; Is it the Soul or Body that Sins? Clothing in the Spirit-world; Our Little Ones in Heaven; The Personal Experiences of Aaron Knight; The Red Man's Testimony; Evil Spirits; Testimony of Physicians in Spirit-Life; The Homes of Apostles and Divines; The Friends and Shakers in Spirit-Life; Spirit Homes of Bruno and Others; Many Voices from the Spirit-Land. Many other matters are treated, too numerous to mention. Price $1.50; postage, 12 cents. For sale at this office.

JUST PUBLISHED!

AUTOMATIC WRITING

[SO-CALLED] WITH OTHER

PSYCHIC EXPERIENCES

—BY—

SARA A. UNDERWOOD,

With Half-tone Portrait and Specimen Pages of the Writing.

Handsomely bound in Cloth.
Price, $1.50. Postage 10c extra.

AN EXCELLENT WORK.

The Rationale of Mesmerism

BY A. P. SINNETT.

This excellent work treats of the following subjects:

I. Old and New Theories.
II. The Mesmeric Force.
III. The Real Literature of Mesmerism.
IV. Side-Lights of Mesmeric Phenomena.
V. Curative Mesmerism.
VI. Anæsthetic Effects and Rigidity.
VII. The Nature of Sensitiveness
VIII. Clairvoyance.
IX. Mesmeric Practice.

The price of this admirable work is $1.25. All books advertised in THE PROGRESSIVE THINKER are

For sale at this office.

THOMAS PAINE

SOME OF HIS NOTED WORKS.

Life of Thomas Paine,

By Editor of the National with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle, also, portraits of Thomas Clio Rickman, Joe Barlow, Mary Wollstonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

The Age of Reason;

Being an Investigation of True and Fabulous Theology. A new and complete edition, from new plates and new type; 186 pages, post 8vo, Paper, 25 cents; cloth, 50 cents.

Common Sense.

A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper, 15 cents.

The Rights of Man.

Parts I and II, Being an answer to Mr. Burke's attack upon the French Revolution. Post 8vo., 279 pages. Paper, 30 cents; cloth, 50 cents.

Paine's Complete Theological Works.

Age of Reason, Examination of the Prophecies, etc. Illus. edition. Post 8vo., 432 pages. Cloth, $1.00

Paine's Political Works.

Common Sense, The Crisis, Rights of Man, etc. Illustrated edition. Post 8vo., 650 pages. Cloth, $1.00; postage, 20 cents.

STARNOS.

By Dr. Della E. Davis. A rosary of pearls, culled from the works of Andrew Jackson Davis. Intended for the light and solace of every sorrowing and stricken heart. Price 50 cents.

MAHOMET,

His Birth, Character and Doctrine.

BY EDWARD GIBBON.

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. This work will be found intensely interesting. Price, 25c. Sold at this office.

RELIGION OF THE STARS

By O. H. RICHMOND,

G. M. of the Order of the Magi, Chicago.

BOUND IN CLOTH WITH GOLD side, and containing 320 pages. This splendid book, just issued, contains nineteen full Temple lectures upon occult subjects, together with other articles from various newspapers, relating to the great work. It contains all the old Temple lectures issued in 1892, and three others on the HUMAN SOUL, which are alone worth the price of the book. This wonderful book is unique as an Evangelist of Science and Truth. Price $1.25, postpaid, to any address. For sale at this office.

THE FOUNTAIN OF LIFE,

—OR—

THREE-FOLD POWER OF SEX.

BY LOIS WAISBROOKER.

This is one of the author's most useful and instructive books. This work should be read by every man and woman. Price, 50 cents. For sale at this office.

THE RIGHTS OF MAN.

By Thomas Paine. Parts I and II, Being an answer to Mr. Burke's attack upon the French Revolution. Post 8vo., 279 pages. Paper, 30 cents; cloth, 50 cents.

OBSESSION.

How evil spirits influence mortals. By M. Faraday. P. 23. Price 10 cents.

ASTONISHING!

DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of .....

Mrs. Dr. Dobson-Barker.

If you wish Good Health you should apply to her.

As a Spiritual Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex and lock of hair, with full name and plain address, and be convinced of the wonders of spirit power by having her

DIAGNOSE YOUR CASE FREE.

Address all Mail to

Mrs. Dr. Dobson-Barker,

Box 132. SAN JOSE, CAL.

SPECIAL READING NOTICES.

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

PUBLICATIONS

— OF —

HUDSON TUTTLE.

A LIBRARY OF SPIRITUAL SCIENCE.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from them arise to the laws and conditions of Man's spiritual being. Third edition. Price, 75 cents.

RELIGION OF MAN AND ETHICS OF SCIENCE.

Not servile trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of this book. Price, $1.

LIFE IN TWO SPHERES.

In this story the scenes are laid on earth, and in the spirit-world presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price 50 cents.

ARCANA OF NATURE.

The History and Laws of Creation. Revised and annotated English edition. "The Cosmogony of Spiritualism." Price, $1.

THE PHILOSOPHY OF SPIRIT AND THE SPIRIT-WORLD.

English edition. Price, $1.

THE ORIGIN AND ANTIQUITY OF MAN.

Containing the latest investigations and discoveries and a thorough presentation of this interesting subject. English edition. Price, $1.

THE SECRETS OF THE CONVENT OF THE SACRED HEART.

This book was written for an object, and has been pronounced equal in its exposure of the diabolical methods of Catholicism to "Uncle Tom's Cabin." Price, 25 cents.

HERESY, OR LED TO THE LIGHT.

A thrilling psychological story of evangelization and free thought. It is to Protestantism what "The Secrets of the Convent" is to Catholicism. Price, 30 cents.

WHAT IS SPIRITUALISM?

How to Investigate. How to form circles, and develop and cultivate mediumship. Names of eminent Spiritualists. Their testimony. Eight-page tract for mission work. Single copies, 5 cents; 100 for $1.25.

FROM SOUL TO SOUL.

By Emma Rood Tuttle. This volume contains the best poems of the author, and some of the most popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price, $1.

THE LYCEUM GUIDE.

For the home, the lyceum and societies. A manual of physical, intellectual and spiritual culture. By Emma Rood Tuttle. A book by the aid of which a progressive lyceum, a spiritual or liberal society may be organized and conducted without other assistance. Price, 50 cents; by the dozen, 40 cents, Express charges unpaid.

ANGELL PRIZE CONTEST RECITATIONS.

For humane Education, with plan of the Angell Prize Oratorical Contests. By Emma Rood Tuttle. Price, 25 cents.

All Books Sent Postpaid. Address

HUDSON TUTTLE, Publisher.

Berlin Heights, Ohio.

Your Friend the.... Kenwood Bicycle

A Wheel You Can Depend Upon.

For Lightness, Swiftness and Strength it is Unsurpassed.

You can learn all about it by addressing

Hamilton Kenwood Cycle Co.
203-205-207 S. Canal St., Chicago.

HEALTH AND POWER.

A handbook of Cure and Human Upbuilding by the aid of new, refined and powerful methods of nature. By E. D. Babbitt, M. D., author of "Principles of Light and Color," "Philosophy of Cure," etc. Price, cloth, 25 cents; Leather, 35 cents.

Superstition in all Ages

Or "Le Bon Sens,"

By JEAN MESLIER,

A Roman Catholic priest, who, after a pastoral service of thirty years in France, wholly abjured religious dogmas, and asked God's pardon for having taught the Christian religion. He left this volume as his last will and testament to his parishioners and to the world. Translated from the French original by Miss Anna Knoop.

Post 8vo., 339 pages, with portrait. Cloth, $1.00; postage, 14 cents.

"The work of the honest pastor is the most curious and the most powerful thing of the kind that the last century produced. . . . Paine and Voltaire had reserves, but Jean Meslier had none. He keeps nothing back; and yet, after all, the wonder is not that there should have been one priest who left that testimony at his death, but that all priests do not."—James Parton

COMMON SENSE.

By Thomas Paine. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper, 15 cents.

THOMAS PAINE'S

Examination of the Prophecies.

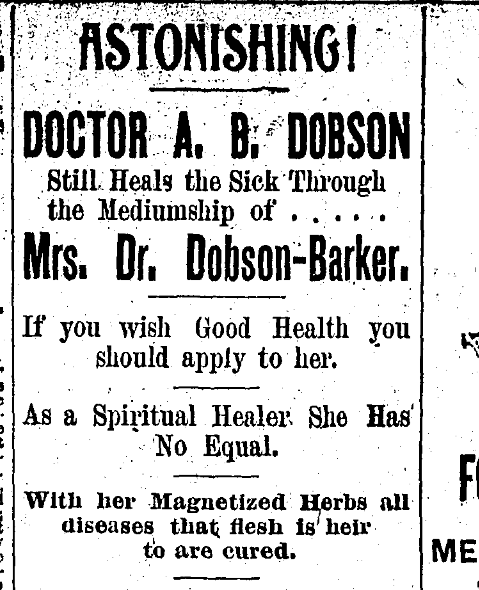
A consideration of the passages in the New Testament, quoted from the Old, and called Prophecies Concerning Jesus Christ. Price 15 cents.

POEMS OF PROGRESS.

By Lizzie Doten. They are really valuable. Price $1.00.

TREE AND SERPENT WORSHIP

By A. S. Hudson, M. D. Price, 15 cents.



FORSTER, DR. W. M.

THE NOTED

MEDICAL CLAIRVOYANT

OF THE PACIFIC COAST.

Will send a free diagnosis and terms for treatment to all who will send their name and address—in their own handwriting—with postage stamp for reply.

"The Pacific Coast Spiritualist" of Dec. 30, 1893, says of Dr. Forster:—

"Since his coming here he has made himself highly respected and beloved for his benevolent work, his humanitarian ideas and practices, and his straightforward course of integrity and honor."

"Dr. W. M. Forster, California's noted clairvoyant physician, is receiving commendations from far and near over his remarkable success as a healer."—Philosophical Journal.

Address,

DR. W. M. FORSTER,

1059 Market Street. - San Francisco, Cal. 833

A LOCK OF YOUR HAIR.

If SICK or AILING, send a lock of your hair, name, age, sex, leading symptom, four cents postage, and I will diagnose your case and tell you what will cure your ailments. Address

DR. J. C. BATDORF,

Dept. F., Grand Rapids, Mich. 858tf

Dr. Mansfield.

Homeopathic Treatment compounded clairvoyantly for each case. Send name, age, sex, leading symptoms for FREE DIAGNOSIS AND "METHODS OF CURE." H. D. Barrett, Prest, N. S. A. and all endorse

W. A. MANSFIELD, M. D.,

152 Cedar Ave. - - Cleveland, O. 386tf

DR. J. S. LOUCKS,

Of Shirleyville, Mass., and his band of powerful ancient spirits are effecting the most wonderful cures that have been recorded and are so acknowledged. By his clear knowledge of your diseases, aided by his marvelous spirit forces combined with his magnetic remedies, will convince the most skeptical of his wonderful power to heal the sick. Try him. Send him sex, age, name, lock of hair, and four 2-cent stamps, and he will send a diagnosis of your case free. He doesn't want any leading symptoms. Address DR. J. S. LOUCKS, Shirleyville, Massachusetts. 404tf

INVALIDS

WHO WILL SEND FOUR CENTS IN stamps, their disease, or symptoms, will receive pamphlet and advice FREE to cure themselves without drugs. The THOMAS BATTERY COMPANY, Cardington, Ohio tf

MRS. ELLA M. DOLE.

This medium, who is clairvoyant, clairaudient, psychometric and prophetic, can be consulted at No. 1680 North Clark street. Engagements can be made by letter. 840tf

MRS. C. PARTRIDGE,

The well-known Psychometrist and Business Medium. Readings personally or by letter $1.00. Three reasonable questions answered by mail for 25 cents. Magnetic treatment given at her residence, or at home of the patient. Address 54 52nd st. Lake st. elevated to 52nd st., north block and a half, Chicago, Illinois. 377tf

PSYCHOMETRY—CONSULT WITH PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for circulars. Address North Chicago, Illinois. 398tf

MRS. L. PACKER, 750 W. VAN BUREN, CHICAGO, Ill. Clairvoyant, psychometry, business medium. Three reasonable questions answered by mail, with stamp, 25 cents. 400

YOUR FUTURE prospects revealed by astral science. Good and bad days, months and years accurately calculated by Professor Geo. W. Walrond, Astrologer, 1423 Champa street, Denver, Colo. Chart, dates, and full reading, from $2 upwards. 400

College of Psychical Sciences and Development.

Send a stamped, addressed envelope to J. C. F. GRUMBINE, Station P, Chicago, Illinois, for terms, reading, circulars, for development in psychometry, clairvoyance, inspiration, healing. The inspirational teachings by correspondence are just what you need. Endorsed by hundreds of students. Send for catalogue of publications of the Order of White Rose. 379tf

WHITE ROSE HEADACHE POWDERS.

JUST THE THING. INSTANT RELIEF.

Perfectly Harmless. By mail, 15 cents a box. Prepared only by DR. G. W. S. GRUMBINE, PH. G., 112 East 41st street, New York City. 394tf

UP TO DATE *CHEMISTRY OF LIFE AND GOOD HEALTH.*

Send lock of hair, state age, sex, whether married or single, and two leading pains, with three 2-cent stamps for free diagnosis to

DR. J. H. RANDALL,

Also for particulars to get a Medical Education and degree of M. D. from

Independent Medical College, People's Institute, Chicago, Ill.

AM I MEDIUMISTIC?
I will tell you—by a thorough
Psychometric Reading
of your own handwriting; also your phase, if any, and how to develop it, and send you my $1000 circular of information. Enclose 25 cents. PROF. J. CAMPBELL, 472 Sixth avenue, New York City. 399

TAPEWORM REMOVED ENTIRE OR NO charge. Address D. B. COURCHAINE, Port Clinton, Ohio. 411

SEND LOCK HAIR, DATE OF BIRTH AND 25 cents for reading. M. H. ARON, 82 Laflin street, Chicago, Ill. Astrology, psychometry, healing, etc. 405

GOSPEL OF NATURE.

By M. L. Sherman and Wm. F. Lyon. A book replete with Spiritual truths. Price $1.00.

THE SPIRITUAL ALPS AND HOW WE ASCEND THEM.

Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. With portrait. By MOSES HULL. Just the book to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 25 cents For sale at this office.

THE GODS.

By Col. R. G. Ingersoll. A pamphlet of 40 pages. Worth its weight in gold. Price 20 cents.

Why She Became a Spiritualist.

Twelve lectures. By Abby A. Judson. This book should be read by every Spiritualist. Price $1.00; postage 10 cents.

LIFE OF THOMAS PAINE.

By Editor of the National with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle, also, portraits of Thomas Clio Rickman, Joe Barlow, Mary Wollstonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

HISTORY OF ATHARAEL.

LIFE IN THE STONE AGE. THE history of Atharael, Chief Priest of a Band of Al Aryans. This pamphlet, containing 91 pages, was written through the mediumship of U. G. Figley, and is intensely interesting. Price 30 cents. For sale at this office.

THE QUARANTINE RAISED.

Or the Twenty Years Battle Against a Worker Ended. By MOSES HULL. Price 10 cents. For sale at this office.

THOMAS PAINE.

Was He Junius?

By Wm. Henry Burr. Price 15 cents.

COLLEGE OF FINE FORCES

AN INSTITUTE OF REFINED THERAPEUTICS, including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of life. Chemical affinity and basic principles developed with their marvelous applications. Students in four continents have taken the course. The college is chartered and confers the degree of D. M., Doctor of Magnetics. By a system of printed questions students can take the course and receive the diplomas at their own homes. Institution removed to 253 So. Broadway, Los Angeles, Cal. Diplomas granted under either the New Jersey or California charter. Send stamp for catalogue to
422 E. D. BABBITT, M. D. LL. D., Dean

DR. H. V. SWERINGEN,

167 West Wayne st.,

Fort Wayne, Ind.

Consultations by Correspondence Requiring Written Opinions, Advice and Prescriptions,

With or without medicines, from $2. to $5. 395tf

BETTER THAN GOLD.

Elixir of Life Nos. One and Two

Cures all forms of stomach, liver and kidney disease; also constipation. A sure cure for that tired, worn-out feeling. Guaranteed to assist your system to health with pure, rich blood. Sufficient quantity for one month sent for $1.00.

One package of our Magnetized Compound for sore eyes or poor eyesight. Has been used and praised by thousands in all parts of the world. Sent for 60 cents, or all three sent postpaid for $1.00, with Yarma's photo and instructions how to live 100 years.

Melted Pebble Spectacles.

Restore lost vision. Write for Illustrated Circulars showing styles and prices and photo of Spirit Yarma, who developed this clairvoyant power in me. I can adjust my Melted Pebble Spectacles as perfectly to your eyes in your own home as if you were in my office, as thousands can testify. Send stamp for photo. B. F. POOLE, Clinton, Iowa.

HOW TO BECOME A MEDIUM IN YOUR OWN home. Will send a pamphlet giving instructions, delineate your phases of mediumship, and a spiritual song-book. All for 25 cents. Address Mrs. J. A. Bliss, Watrousville, Mich. 399

The Blind Medium

Will send by letter life reading of past and future, with dates. Mail lock of hair and one dollar. Prof. H. W. Sinclair, 605 West avenue, Jackson, Mich. 400

ASTROLOGY WILL REVEAL ACCURATELY all affairs of life. Your Horoscope and brief reading 50 cents. Terms for complete Nativities on application. Send exact time and place of birth and sex. PROF. MORRIS, 114 Camden st, Boston, Mass. 397

PSYCHE

Is the invention of a practical medium, under spirit guidance, and is designed to develop mediumship. Many, by its use, have received long communications from spirit friends, and express great satisfaction. Price, $1, and 20 cents extra for expressage. For sale at the office of THE PROGRESSIVE THINKER.

MANSILL'S ALMANAC

— OF —

PLANETARY METEOROLOGY.

Weather Forecasters' Guide and New System of Science for 1897. It contains a planetary chart of each month, showing the position of the planets in the different houses in the Zodiac.

BY RICHARD MANSILL,

Author of "Geology and Microscopy Illustrated," "Cohesive Attraction and the Formation of World," "Universal Change in Natural Elements," etc. Price 25 cents. For sale at this office.

OCCULT FORCES!

A wonderful book containing valuable matter of intense interest to all who desire *in any way* to benefit their condition in life, a marvel of condensed thought and brilliant ideas pointing a new way to success in all undertakings through the mastery of subtile forces.

Develop your latent powers and accomplish what would otherwise be impossible. This knowledge not only increases personal influence but fortifies one against designing and unprincipled persons. Price of book 30c. or sent free for addresses of friends likely to be interested in it and 12c. in stamps. Circulars free.

OCCULT PUB. CO., 3511 Vincennes Avenue, P. T., Chicago, Ill. 410

SPIRITUAL SONGSTER.

By HATTIE E. HULL. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price 10 cents, or $7 per hundred. For sale at this office.

NEW EDITION.

THE LYCEUM GUIDE

Do you want to organize a society, for the social, intellectual and spiritual advancement of the children and adults?

THE PROGRESSIVE LYCEUM

furnishes all you desire.

Do you want a self-sustaining society, founded on the basic principles of the spiritual philosophy? You have it in THE PROGRESSIVE LYCEUM.

It furnishes a system of evolution by internal growth; not the old cup and pitcher Sunday-school.

It has something to interest and advance every member, and those who are most active in teaching are the ones who learn most.

NO SPECIAL INSTRUCTOR REQUIRED.

THE LYCEUM GUIDE gives every detail needed for effective organization, and for conducting the society when established.

It has Golden Chain Recitations; the prettiest songs and music; choral responses; a service for a Band of Mercy; calisthenics; how to make the badges, flags and banners; marching exercises; full instructions in conducting the exercises, with parliamentary rules, etc.

Many Spiritualists living in isolation, have formed lyceums in their own families; others have banded two or three families together, while large societies have organized on the lyceum platform, and found great interest in this self-instructive method.

Do not wait for a "missionary" to come to your assistance, but take hold of the matter yourself, procure copies of the GUIDE, and commence with the few or many you find interested.

Mrs. Emma Rood Tuttle (address, Berlin Heights, Ohio) will answer all questions pertaining to lyceum work.

The price of THE LYCEUM GUIDE is 50 cents, postpaid, or by the dozen, 40 cents each, by express, charges paid by receiver. Address

HUDSON TUTTLE,

BERLIN HEIGHTS, O.

FREDERICK WHITE'S NEW HELIOCENTRIC Astrology, 50c. 160 pages. Address 502 5th ave. South, Minneapolis, Minn. 399

WHITE'S NEW BOOK

On Heliocentric Astrology 50c. 160 pages. Address 502 5th ave. South, Minneapolis, Minn. 399

FRED. P. EVANS,

Of San Francisco, California,

The World-Famed Medium for Independent Slate-Writing,

Is Located at 69 Madison ave., New York City.

N. B.:—Mr Evans may visit Onset and other camps in a few weeks hence. 398tf

A Karmic Reading of Your Life,

With suggestions pointing the way to Success; also a copy of "The Law of Life." Send date of birth and 25 cents to URIEL BUCHANAN, 35 Walton Place, Chicago, Ill. 398

MAY WYATT FISHER,

Character Readings, Tests and Prophecies Poetically given. Terms $1.00. Address 19 Holton Place, Lynn, Mass. By letter only. 395tf

MISS ETHEL HODGE AND HENRY CRINDLE, of California, hold Materializing Seances Tuesday and Thursday evenings. Developing circles Friday evenings. 508 44th Place, Chicago, Ill. Sittings daily. 398

A. DENSON, OF GREENUP, ILL., WILL GIVE readings, 50 cents, to honest investigators. Satisfaction Guaranteed. Date of birth, own hand writing.

Researches in Oriental History.

BY G. W. BROWN, M. D.

One Vol. 12mo, 407 Pages, Cloth, $1.50.

GENERAL DIVISION.

1. RESEARCHES IN JEWISH HISTORY.
2. RESEARCHES IN ZOROASTRIANISM.
3. DERIVATION OF CHRISTIANITY.
4. WHENCE OUR ARYAN ANCESTORS?

The whole comprises an earnest but fruitless search for a Historical Jesus.

In this volume the Jews are clearly shown not to have been the holy and favored people they claim to have been. The Messianic idea is traced to the Bactrian Philosopher, 2350 years B. C., and its history is outlined, following the waves of emigration, until it is fully developed into Christianity, with a mythical hero, at Alexandria, in Egypt, soon after the commencement of the Christian era.

The book demonstrates that Christianity and its central hero are mythical; that the whole system is based on fraud, falsehood, forgery, fear and force; and that its rites, ceremonials, dogmas and superstitions are but survivals of so-called paganism. It shows vast research among the records of the past; its facts are mostly gleaned from Christian authority; and no person can read it without instruction and profit, whether he reaches the same conclusions with the author or otherwise. For sale at this office.