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ABOUT THE GODS.

THE NATURAL AND THE SPIRITUAL REVIEWED TRUE UNFOLDMENT,

An Address to the Readers of The Progressive Thinker by J. T. Macdonald, a Distinguished Californian.

discovery of an honest God is the great-

A few years ago advertising puzzle cards were common, on which were printed the outlines of various figures, as of elephants, monkeys, men, blids, etc., all jumbled up together. It was very difficult to find some of them. This represents what the Bible was to preme figure there, because the conceptions of his character entertained by the various seers were so irreconcilable The acts performed at certain times in obedience to his commands were such heavens cannot contain, as we must infer from other portions of the book were Satanic. Yet he must be found, or down I go. I can, indeed, sympathize with Job in his temptation to curse God and die.
In the Museum of the Academy of

Sciences are a series of skeletons illustrating the evolution of the modern horse from a small fox-like animal of lution of an ideal being in whose image we are made, or rather are being made that we grow like the character we

Inasmuch as scientific men are slightor highest conception,

We are all aware that the greater part of Scriptural revelations about the ics on occasion. unseen world were symbolical. It canrare visitor from the other shore. The negroes of the South become clairvoyant in ecstatic moments and see God; dating time from that events, as I heard one casually remark: "Jes' seben yeahs frum de day my wife saw de Lawd." That it was the spirit of her grandmother never entered her head. The Witch of Endor said: "I see a God coming up out of the earth." Even one so far advanced as the beloved disciple tells us: "I fell down to worship the angel that showed me these things." The angel rebuked bim.

The revealed God was always symbolical of that power or force which can raise the imperfect and suffering to perfection and enjoyment. It was necessary that an external ideal be furnished the primitive human being in order that by contemplating this wonderful character his emotions should be excited and the divinity within be given listorical and revealed God must above all things imagine the difference between the refined, sensitive child of this generation, who is capable of introspection and mental analysis, and the rude savage just coming to a dim perception of a difference between himself and the Consequently the angel world signs or symbols. The kingdom of God discern his presence there. Those who gument can affect them. They are the highest ideal possible to them. But himself that is pre-eminently divine, and reverts to the external representation or impersonation of that quality, is guilty of idolatry and is degenerate No man hath seen God at any time.

They have seen angels and men who impersonated or acted that part as a lover of children arrays himself in fanarouse in the baby's mind an apprecia- projecting solids through solids—the tion of things or virtues too high for human body through stone walls—and angels as to be incapable of compressack of potatoes through a knot hole. hending their mind to some extent, in the words of one admirer, "they I cannot avoid even when considering the likelihood of mortals declaring they saw or heard God, when the spirit manifesting did not assume that character. But never was such spirit God, except as "ye are all gods."

Now the question arises, why did the is a delight and "every movement jew-angels not reveal the highest conception eled with a joy." This desire for hap-of that character at once and for all, as-places is the basic motive of all human suming the necessity or righteousness endeavor. The same motive prompts of impersonation? Or arguing that the glutton and the ascetic, the celibate of impersonation? Or arguing that the glutton and the ascetic, the celibate to discard the husks upon which he has with his rewards and hunishments, is only those spirits who were ignorant and libertine, the religious man and the fed in obedience to the demands not of becoming powerless, because the ra-

By the happy inversion of an old of the pure truth revealed according to proverb, making it read: "An honest their knowledge, why did the higher ones permit these imperfect portrayals soil has presented in a forcible way an of the Divinity? The reply is, in the lidea that must be entertained. I sub-language of Jesus, "Ye cannot bear them now." The declaration of the imdifference." The creation of an honest personal God would be powerless over man is the noblest work of God, but the the savage mind. The true revelation discovery of an honest God is the great- of the divine nature would also be so. told a day when "the mystery of God and live" the life of spiritual asshould be tinished." It surely must be piration. Evolution would be too high—out of sight, as we say. They "could not look on God and live" the life of spiritual asshould be too high—out of sight, as we say. They "could not look on God and live" the life of spiritual asshould be too high—out of sight, as we say. finished or explained before we "shall pered. Not until a people evolved who not teach every man his brother saying, Know the Lord." unite with the most sublime influences the declaration that there is no personal God beyond Jordan any more than on this side. He is personal in the sense that he inhabits all persons. He is impersonal because confined to none. It is the same condition of mind which arme at one time. It was hard indeed to gues for the personal God as moved our clearly discern in that book the subrass-in the sacred ox or the divine cat. It is the desire to take the dimensions of the immeasurable—to limit within bounds him that the heaven of

We must agree that in the spirit-world good is stronger than evil. Why, then, did the angels permit such a monstrous conception of God's character as this civilization exalted a few decades ago to hold sway over the intellects and in many cases the hearts of people who showed deepest sincerity and "loved not their lives unto the death." It cau prehistoric times. The Bible is a rec be accounted for by allowing that they ord of the changing conceptions of were capable of appreciating clearer, God's character. It illustrates the evolution of higher views, but were obstinately higher views, but were obstinately wedded to idols. They refused to trust the God that made them, by distrusting -for it is a universal, unfailing law themselves. They needed an emetic. Such devout men as Edwards, by bravely following to its horrible cou-clusion the method of literally renderly religious and religious men slightly ing what the Nazarene said would kill scientific, there can be no absolute diff so interpreted ("The letter killeth, vorce, but I must make this distinction but the spirit giveth life") gave our between the God of scientific thought father's such glowing pictures of the and the God of religious worship, that tender mercies of that theological ogre one is necessarily impersonal and the as awakened them to the fact that they other has always been personal. There were sacrificing to the most abhorrent can be no question as to which was the deity that ever claimed homage. They original one, nor as to which has most vomited when the dose was given undiinfluenced past ages. The momentous luted by the milk of human kindness. question to decide is, which is the truest He that is untrue to his highest ideal becomes spiritually sick and needs more or less drastic purgatives or emet-

I perceive that many who fully recognot be blasphemous to question if the nize the revealed God as illustrative of revealed God has not been such, even the internal quality or force which admitting that mysterious beings or a must guide all else on the road to perbeing deputed from the higher world fection, yet are prone to exalt that used such a formula as "I am the Lord | which is not highest. There can be no God." However, we must regard arbitrary division made, but the emothe tendency of people evolved to a cer- tional or sympathetic is higher than the tain stage to denominate as God any intellectual. God is Love. All else is venerable if serving this. All thoughts, all passions, all delights

Whatever stirs this mortal frame, All are but ministers of love.

And feed his sacred flame. I attended a meeting recently which was being addressed by a very intelligent man. His utterances were logical but rather advanced for some of his audience. He quickly discerned that many were not willing to dance to his piping, and allowed the pugnacious spirit to control him. He taunted the weak and sensitive, concluding with the assertion that he spake truth, and didn't care what result would follow His duty was done. Granting that he possessed a message worthy of deliverance, he not only failed to deliver it, but by confirming prejudice he made it harder for another to do so. No matter what knowledge attained, he was, while in that mood, the incarnated play. A rational consideration of the opposition to the dearest and sublimest truth ever discovered-that of the uni-

versal brotherhood. Many truths are like eggs: It is worse than withholding, to throw them at peothat of the intellect against the affections. The head refuses to interpret the heart, and when impelled to do so, often does it ungraciously. The heart must hold intercourse with him by of every man is true. It has been covered with intellectual rubbish, and reis within you. The proper place to look ligions or philosophies are useful in so for him is in his kingdom, if we can far as they burn up these things that discern his presence there. Those who hinder expression of sympathy. This cannot do so will certainly turn to the war from which there is no discharge external or symbolical delty. No are is not one of extermination, but for the supremacy. All the achievements on guilty of no error so long as they revere the material or intellectual plane are dead burdens unless vitalized by love. whose is capable of recognizing—of "If I have all gifts and have not love knowing the particular quality within it profiteth me nothing." However, in the discipline necessary to acquire these gifts in the true way, the sympathies are quickened, and it is but an un-

covering of the soul which ever yearns to give and receive love. The Oriental adept worships the "Wisdom One." He has, if reports be true, obtained a mastery over what we tastic garb at Christmas, to please and call natural law, even to the extent of its comprehension as yet. Believing it explains how it may be scientifically true that we are not so far below the possible so to do, as we may pass a with the way they might act in some have not rejoiced much in this, for i circumstances, it is reasonable to me is a small thing in comparison with that they performed certain allegorical what they seek." It may be, and their dramas on this earthly stage, and that ultimate hope of Nirvana proclaims one did impersonate God-a conclusion that in the bewildering mass of strange knowledge they have lost a clear conception of what we all look for and must find, and what the Infinite assures us exists and is attainable by the desires implanted in every soul—a plane or condition of life in which every-breath

scoffer. We have all one father. The his nature, but of priestly fear. "Perdifferent conditions, and the guilt lies in remaining in a condition proven untrue to that hope, and the supreme fally in surrendering it for any considera-

It does not seem necessary that I soon acquire all knowledge or power over matter. I have eternity to do this. But it is imperatively needed that I enter a condition of existence where love is recognized as the one and only law of relationship. The devotee of wisdom per se is likely to become a cold reservoir of mysterious knowledge and imaginings, and to be forced to confess that in much wisdom there is also much sorrow—to lament: "All is vanity and vexation of spirit." He that exalts the intellect over the emotions, who places knowledge over love, is forever building houses on the sand, that are ever being washed out to sea-creating theories to-day that to-morrow are destroyed—Sisyphus-like rolling up the mountains a rock that never fails to es-

ape and reach the bottom.

Love is the quality that vitalizes any or all religious and evolves the votaries. recent convert to orthodoxy lamented that before conversion he had never thought of God as being else than love Now I have worshiped all the other gods, and my regret is the very oppo site of his. The poet sings-

"Not enjoyment and not sorrow Is our destined end or way."

It will not do to construe a bard's song critically, but in view of the ingenious causistry that tends to despising the confessed seeker for enjoyment-to contemn the man who acts in the hope of reward and exalt the proud egotist who is always telling us how he does good simply because it is good, or a cold duty, I beg leave to differ from the poet. Enjoyment is the one end and purpose of existence. What is being useful if it be not to make life enjoyabl to others, or, if it be not possible on his plane, which is proven, to direct them to another plane. Neither Milton nor any other can "justify the ways of God to men" by relinquishing the faith that we are driven or led by sorrow or hope from the physical paradise simply that we may enter a paradise of sweeter, livelier joy and beauty. I am weary of hearing the self-righteous belittle the man who honestly confesses that it is the hope of a future reward which prompts him to forego the satisfaction of natural desires on the physical plane. "Beware of the leaven of the Pharisee, which is hypocrisy."
These "unco guid" immersed in contemplation of their dignity may pass the gates of heaven and never notice them.

I have somewhat digressed, and indeed I have no very novel ideas on the subject. I but endeavor to lead up to is with all reverence recognizing the necessity that justified the deception, that declare the personal God to be such a haracter as Santa Claus or Uncle Sam -the impersonation of an abstraction. and the quality force or essence "within you all" is love. I am journeying toward a country where they are concerned as little about this mystery as the innocent babe who perhaps is fresh from that land. I hope that even the nemory of these problems shall vanish I have read time and again disserts tions by renowned men on the "Divine Consciousness." I have been fascinated with the gleam of their intellectual scalpel as they divided the flesh from the bones and the bones from the marrow, but always a woke to the sad perception that they were only dissecting a dead body, lacking the power of the basest concept of religious thought to appeal to and arouse the dormant spirtual faculties: which was ever the purpose of phenomenal revelations regard-

ing that character. If you must worship an external being, let him be personal, or he loses power to charm. Now disclaiming any intention of juggling with words and using expressions that may appear deep because muddy, I will say that while the Buddhist expects to be absorbed into the divine consciousness, thus attaining Nirvana. I expect to absorb the divine consciousness myself, thus realizing heaven. I expect instead of surrendering all desires as necessary to scsified with the capacity of gratification vhich is denied me here. It is a desire to gratify them that moves me to seek country. It looks more reasonable that I am incarnated for the purpose of cultivating and enlarging those desires, than, as the Orientalist informs us, for the purpose of being rid of them. Such is certainly the effect. The more refined—the more highly civilized a people-the keener are their desires for you may be alluring, but it is impracti-

Jesus astonished the Jews by taking liberties with the Sabbath, urging in lefense so radical an argument as that the Sabbath was made for man, and not man for the Sabbath. I will imitate the phraseology by declaring that religion was made for man, and not man for religion. Even the external divinity was such an invention. Religion is medicine. It is in no case to be despised but the perfect man will not equire it. The children of Israel went through a strange physical experience etween Egypt and the promised land. That land of milk and honey was but the same place in which they had lived before going to Egypt. So humanity is returning to the simple irreligious condition of trustful childhood knowing. neither good nor evil but trusting the desires that are of as divine an origin when hungry and drink when thirsty. But first he needs to become aware of the reality of spiritual things, and of his own spiritual needs. All religions

real difference is that we look for it in fect love easieth out fear." The meth-different conditions, and the guilt lies od of it is by admitting knowledge. I have not attained the sublime state which I anticipate or prophesy here. I am in the transition threes between a worm and a butterfly, and may be again impelled to exclaim as a greater one: "My God! My God! why hast thou forsaken me?" but I work while I have the light. In any case the plous man

who must regard such doctrine as blasphemy will exclaim: "Give God the praise. We know this man is a sinuer. He will consider me as being closely al-lied with Satan, who, by the way, is supposed to be very apt at quoting Scripture, like myself, but for a differ-ent purpose. That I regard this character also as a true but symbolical revelation—the impersonation of a princi-ple and as a necessity of past ages, although not of this, may be inferred, and requires no argument. That principle is active yet, but can be recognized without external personality and is more efficiently combated when divest

ed of illusory disguises.

Blasphemy, as the word may be interpreted to mean the renouncing of a cer-tain conception is necessary to the en-tertainment of a higher one, and the sign posts of progress are covered with such renunciations, but in so far as it means a reckless and light defiance of the various gods—of that I am guiltless. I know too well that they have great power which they exercise through the medium of organized intelligences like the impersonal God 1, "declare unto you." Perhaps in this day through the hypnotic qualifications of their various priests are they most to be feared-not in the control of spirits attracted by your free aspirations, for this, I think, well established, that in regard to such it is and always, has been "according to your faith." Construing the phrase liberally, it may be said that on entering the spirit-world you are judged

by the God you adore.
Regarding the philosophical wanderings in quest of the "supreme conclousness"-the "all soul" or whatever term may be used to signify infinity the dissertations on this subject but indicate a feeling of desolation—of being lost—that comes over the man who discerns that the personal God is symbolic, and has not yet learned to recognize the quality symbolized. He is looking for a God whom neither the wicked nor the righteous shall see. He is wandering in the desert. After parold millions of years he shall be as tear comprehending the infinite as now is such is the labyrinth those who exalt the intellect over the affections wander in, because they assume the capacity and necessity of acquiring all knowledge immediate ly. It is no more desirable that I should comprehend all things, than that I should be able to consume all the bread in the world at one meal. Here "mystery of God" than is common. It back the Atlantic Ocean. This concept is with all reverence recognizing the neists beyond the liope of any close approach and who radiates energy throughout the universe is a symbol of lower order than the God who walked in the Garden of Eden in the cool of the evening.

Let this be considered seriously, for I have no intention of being funny, these philosophers are much like dogs baying at the moon. Their spiritual nature is hungry for association with they not perceive that infinite love has ingels. Instead of proceeding to develop mediumship, they proceed to "fill their belly with the East wind." I have been very prone to wander after the unattainable. One may get in the habit of trying to solve every puzzle invented, and when in the agony may easily imagine that it is necessary to his peace to get the solution. So it is with these philosophical conjecturings. When one finds this condition upon him, he should know that there are angels hovering around and his soul merely yearns for sensible companionship, but is subjected by the dominearing intellect. He will be astorished some day to find how little they concerned his happiness—these abstruse speculations. Their souls are hupgry and they go into the Sahara to look for potators. They are climbing to the skies on a treadmill It was once said that the requisite quaiifications for a dude were that he possess a number six head and a number ten foot. The speculative philosopher must have a number ten head and a number six heart. The capacity for happiness and use depends on having the heart larger than the head.

There is a great deal of odious comparison made between divine love and human love, as if an arbitrary division -an impassable gulf existed between them. The dividing line is as imaginary as the parallels of latitude on a Florida as in Greenland. It is the same love which united the primitive man to pleasure. The philosophy of going in his snake-eating bride and his young your hole and pulling the hole in after barbarlans refining them to a degree as will make angels of us This is the

evolving force in human nature.

The mills of the gods grind slowly, but a reflection upon what has been done in changing the brutal savage into the refined, sympathetic man and woman of this age, ninkes the hope past reformers an absolute certainty. The force is strong enough. At a superficial glance one may declare no tiger playing with her victim ever surpassed in cruelty the oppressor of the poor in this generation. This if illusory. Not this generation. This is illusory. Not is Or moistens the eye with a withstanding the apparent "faithless coldness of the times" that crust of coldness is very thin. The man with money may form Lazarus at the gates, but he cannot do it with the lessed perfection of union with one who has left you alone. Indifference of the artifent Dives. It But God will, in mercy, take pity har his brother's cry by reasoning when each has atoned for the bygones when his brother's cry by reasoning when each has atoned for the bygones. about the necessify of it. Sympathy is desires that are of as divine an origin almost strong enough to overrule casu-as anything else. The harmonial man listry. We are rapidly becoming sensiwill regard the affairs of the occult live and the demand to be charitable is world as naturally as the physical man simply agreement for human nature as regards terrestrial things. He will eat natural to the reduced man, as the call to eat when hungry. It is the voice of God within men. And about the gold hoarded by the miser of loday, his own spiritual needs. All religions more sensitive offspring will realize containing the elements of faith hope and love, lead up to this condition of knowledge, but, having arrived where knowledge is possible, he may proceed the external God of religious systems,

tional man is fully aware that there was a great delusion about these things. The time has come to appeal to the requirements of the internal divinity of which the other was but a symbol designed to keep us agitated

until we discerned the truth. It may be argued that such a view makes of sublime and holy things a selfish personal matter. Unselfishness is but a reflection of selfishness. The unselfish person is a kitten looking in a mirror and beholding another beautiful pussy. The giver of alms is giving to himself if he is moved by sympathy. It is the demands of his own nature that impels one to do what he thinks an unselfish thing. Do not think it robs less that you are moved by the desire for that pleasure which is associated with the deed and is sure to follow if we but notice it. You are but confess ing that God has left the skies and

dwells with you.

About selfish people, I am one., If could be supremely happy as a "initural brute creature," I would certainly as-pire to no other condition. I endeavor to attain the spiritual life, because I have failed, and am informed that every man fails on the material plane, to acquire that happiness which if attainable, would be prima facie evidence that I had gone far enough and that my creator had put his seal of approval on my soul. Also I would be doing the greatest service to the world by enjoying and thus encouraging erring hu manity to follow my example. We are all selfish. Some know it, and some do not. How else can we be, if the kingdom of God is within us and God in his kingdom? "Whom therefore ye ig-norantly worship, him declare I unto

The ceaseless shout of the multitudes on the material plane has been: "The king is dead-long live the king"-until there is or will be evolved a people capable of a kingless government. The cry on the spiritual plane has been: "The gods are dead-long live the gods" -until there is-or will be evolved a spiritual brotherhood recognizing the divinity of everyone and needing no external emblem of that divinity. When-ever and wherever I can discern love, if it be in a beggar's child throwing a bone to a hungry dog, I worship, for I know that I am in the presence of God

that there can be any fundamental distinction, but it is the same power exercised on a more refined and harmonious who followed Moses in the desert, when almost in sight of Canaan wanted to stay in the comparatively beautiful have seen and recognized the paramount country they were passing through, but importance of moral conduct as being they were compelled to go through Jordan after receiving a promise of liberty to return to the coveted land of flocks and herds.

There are many good pilgrims who to-day recognize love and love only as God, but reason that if they concede to the natural demands of love they are serving God and have all they can attend to without bothering about the next life. "If we do well here, we will do well there," is their motto. Can prepared a more glorious life, and they are traitors if they allow earthly affinity, which is imperfect, to retard progress? You must go through the Jordan which I do not use as signifying death, but spiritual unfoldment-the evolution of the spiritual organism or body with its senses. This "entering the higher life" is largely a figurative expression, for dying constitutes no passport, although the man who has lived well here and made to himself friends of the mammon of unrighteousness will find more suitable conditions for the unfoldment of his nature, than the man who has made no response to affection's appeal. You may live a vigorously moral life and find on dissolu tion that you are much as a Hottentot to dinner at Delmonico's. You cannot appreciate the cooking nor customs. If one uses the freedom belonging to a discernment of the true God as an excuse for resisting love's destiny, the light may be taken from him; for he is yet with all his pride the plaything of natural environment when unsupported by the exalted spirits who hover around purposely to assist in that unfoldment Love has commands for the imperfect, though none for the perfected.

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SOMEWHERE—SOMETIME.

Somewhere on the round of this plane Or else in the infinite blue. The twin of your soul is existent, Awaiting reunion with you. Somewhere, though your life may be

mated: Somewhere, though the oceans divide: Somewhere, here on earth or in heaven The other will always abide. And ever and oft in the silence, There comes a low voice to your ear, The sound of which saddens your

spirit. Which broke love's immaculate spell. And surely, in this world or yonder You twain shall be lovers again,

That nothing can separate then. Heroism-the divine relation which, in all times, unites a great man to other

men.-Carlyle. Disease generally begins the equality which death completes .- Johnson, Self-possession is another name fgor

self-forgetfulness.-L. C. Moulton.

forever united, and conscious

Continuity in the Development of Religious Ideals.

Short Presentation of Some of the Main Facts That Seem to Link Religions Together.

To the Editor: Every student of natural science is deeply interested in every discovery or fact which casts any additional light upon the origin and devel-opment of our earth and the origin and differentiation of its species. The recent discovery in South America of a member of the marsupial family and its indication of a pre-existing and connecting continent between America and Australia, as well as the contemplated expeditions "to investigate the origin and early history of the American aborigines," are of especial interest to all students of science. Long and earnest study has been given to solve the problem of the variation of species, and as Plutarch has justly averred that "nothing so universally engages the attention of mankind as religion." that evident fact should require no apology for casting all the light of facts and history upon the origin of the world's religions. A careful study of history and all religions show that there is a perfect continuity in the ethical, spiritual and ritualistic features of all regious from the first dawn of an enghtened and philosophic mind down to the presentday. This is especially manifest in tracing the dominant religions from their enrilest history down through Tera, Melchizedek, Abraham, the Essenian Jews, to Jesus and the primitive Christians.

Through this homogeneous chain, we can understand how Jesus was a Buddhistic-Essenian "priest of the most high God, after the order of Melchizedek. his illustrious prototype, and in no other way. A careful study of ancient history shows quite conclusively that the Jewish people originated in India, and that the Jewish religion of later times was of Buddhistic and Egyptian origin. The Hindoo and the Egyptian religions were almost identical, and are the oldest religions of which we have any history species have been derived from some parent stock, and that in their differenti-

ation or modification they have followed the same natural law. It is altogether condition of life. Some of the tribes natural that in man's history some of the most enlightened, who rose like mountain peaks above their fellows, should essential to peace, prosperity, and even to self-preservation. In this, their discoveries were almost complete, for no purer, higher or diviner code of morals has ever been taught by any one than taught by Gautama, Chrishna and Confucious. And the adoption of illustrative symbols and emblems, as object lessons for the common people, has been incorporated into every religion from that day to this. It must be apparent to every rational mind that the moral ele-ment in all their religions constituted their only practical value; and the great harm the retention of symbols has caused is the unavoidable tendency to relapse from the high and sacrificial plane of moral action to the casy and sensuous plane of symbols, observances and ritualism. In his "History of India." Colonel Dow makes this significant statement: "The Hindoos give a very particular account of the origin of the lewish religion. They say that a pious Hin-doo by the name of Rajah Tura apos-tatized from the faith, for which he was banished to the West, where he established a religion which afterwards became known as the Jewish religion. Having reached the western and fertile country of Chaldea it is very natural that he should have stopped there, and his apostasy from "the faith" doubtless did not affect his ethical or spiritual character. As raigh means a prince, his high rank is evident, and as Tura only needs a change of one letter to make it Pera, the slight change is easily accounted for. Now Tera was the father f Abraham, who was doubtless well instructed into the modified Buddhistic religion of his father. That Tura or Pera left Chaldea and started for Canaan. we have this statement in Genesis, xi:31 'And Tera took Abram, his son * and went forth from out of the Chaldus to go into the land of Canaan."

Abraham had settled in Canaan and had waxed rich and great, we are told that on his return from the slaughter of the kings, "Melchizedek, king of Salem, and priest of the most high God, brought forth bread and wine" for Abraham "and blessed him." That Melchizedek was regarded with the highest honor and veneration by the descendants of Abraham, we have proof in Psalm ex:4, and by Paul in Hebrews, vii:1-4, where he shows the high standing of Melchizedek, "unto whom the patriarch Abraham gave the tenth of his spoils." And knowing the great reverence of the Essenian Jews for that high priest, he pays to Jesus the highest compliment possible by asserting that "Jesus was made a high priest after the order of Melchize-dek." (Hebrews, vi:20.) I might dek." (Hebrews, vi:20.) I might parenthetically aid that unless Jesus was ongaged in study and made a high priest in an Essenian college or "temple of mysterics," where he was preparing for his ministry until he "began to be about 30 years of age," the mystery of his disappearance and silence from the age of 12 to 30 is without the shadow of an explanation.

Now to the one-sided student who "knows but one religion and therefore knows none," as Max Muller avers, and who ignorantly thinks that a new and the the only true religion began with Jesus, the introduction of Melchizedek n the sacred narrative, and the high honor awarded him, is beyond all explanation. William Smith, LL. D., in his popular "Dictionary of the Bible," voices the bewildered perplexity of every orthodox scholar when he says: "There is something surprising and mysterious in the appearance of Mel-chizedek in the Scriptures, and the sub-

sequent references to him. Bearing a title which the Jews in after ages would recognize as designating their own sovereign, and bearing gifts which recall the Lord's Supper to every Christian, he crosses for a moment the path of Abraham and is unhesitatingly recognized as a person of higher spiritual rank than even Abraham, who was called the Friend of God." And still stranger than this, for why Paul should stranger than this, for why Paul should place him on a higher official plane than Jesus, and make it a high honor to Jesus "to be made a priest after the order of Melchizedek," who must have been a heathen priest, according to the popular belief, is a profund mystery and as shocking to the modern believer as it is "mysterious." But to the unbiased student of the ancient religions and the Holy Scriptures, the mention of Melchizedek as "a priest of the most high God," and Paul's high encomium of him, are very significant and full of meaning. For it is not even supposable that Melchizedek was one of those who detested idolators of pagan priests that the Jews always delighted to slay, or that he was even tainted with any religious beliefs or practices that were obnoxious to Abraham, the son of the Buddhist Tera. The high encomium of Paul, who represents Melchizedek as the great original prototype, and Jesus as honored in being his correlative antitype, enforces the conviction that to Abraham and his descendants the religion of Melchizedek was most acceptable and orthodox. There is, therefore, but one possible solution of this matter, and that is found in the evident fact that Melchizedek ike Tera and Abraham, was a Buddhist and a priest of the most high God

Brahma. The sacrament of "bread and wine" was observed in India long centuries before the Christian era, as it was by the later Essence and by the Orientals to the present day. As the Buddhistic and Egyptian religions were much alike, the subsequent modification of the religion of Tera, Melchizedek and Abranam by Moses is easily accounted for, as Moses was born and educated in Egypt, and was "learned in all the wisdom of

the Egyptians." Acts, xii:22.
The facts in the history of religion, then, and which form a homogeneous chain from the settlement of the human family in India, Armenia and Chaldea, down through Tera, Abraham and Mel-chizedek, to the later Essenes and Chrisnot formal but natural, and the effect had the greater antiquity, we may really reprayer is not in a vain repetition of words.

But more definitely the personal god to be that all religious as well as was illustrative of spiritual love, not that there can be any fundamental discovered and the present stock and that there can be any fundamental discovered and the present stock and that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that there can be any fundamental discovered from some that the can be any fundamental discovered from some that there can be any fundamental discovered from some that the can be any fundamental discovered from some that the can be any fundamental discovered from some that the can be any fundamental discovered from some that the can be any fundamental discovered from some that the can be any fundamental discovered from some that the can be any fundamental discovered from some that the can be any fundamental discovered from some that the can be any fundamental discovered from some that the can be any fundamental mony with that of Abraham, Jesus and Paul (Eupolemus tells us that Pythagorus studied phylosophy and the sublime mysteries at the ancient college or temple of Melchizedek). 4. The later

Jowish Essones had learned and imbihed the ethical and spiritual principles of the Buddhist religion while in captivity in Chaldea, and practiced and taught it valued the ethical and the spiritual more than the literal and ritual belonged to the Essenian party, in which Jesus was a minister and "a priest after the order of Melchizedek." If these facts of history be denied, then there remains nothing but a "surprising mystery" in the fact that Abraham, the Jewish writers and Paul should have awarded such high honor to that ancient pagan "priest" and ranked Jesus in the same "order" only as Melchizedek. But the entire "mystery" is clearly solved and only solved in the fact that the re-ligion of Tera, Abraham, Mclchizedek and the later Essenes with Jesus, his disciples and the primitive Christians was substantially the same. And thus we have a perfect chain of the divine religion of Buddhism from those ancient worthies down through the Essenes and primitive Christians, to the great apostasy which followed the organization of a dogmatic and ecclesiastical religion

Every unbiased student of the ancient religions must admit that the moral and spiritual teachings of Buddhism and of the Essenes were pure, lofty and divine, and have never been surpassed (if equaled) by any other teacher. And I need scarcely add that every physiologist and psychologist is well aware of the fact, that with the same zeal and emphasis, the modern revivalist and religious devotee could obtain the very same results in "conversions" and a state of "sanctification" by using the name of Chrishna, or Gautama, that they now obtain through the sacrificial

blood and name of Jesus.

Salem, Ore.

Of Interest to Farmers.

Owing to the low prices of wheat that farmers have given but little attention to the selection and growing of improved varieties of wheat. In the last few years I have tested over forty diffind the Early Surprise the best variety for general cultivation. It was first introduced in this country from California, and is undoubtedly the most -productive acre field of this sort yielded 465 bushels and 40 pounds. It is a bald variety, the straw is short and 'stiff and stands up like a wall against storms. The grains are very plump, and have never shown any signs of rust and have never suffered the ravages of insects. I am very anxious o have this wheat tested in all parts of the country, and will send a trial package of seed to any of the readers of The Progressive Thinker for three stamp CARL B. CLINE, for postage. Columbus, Ohio.

HEARTS.

Man's heart's au inn; Its guests are for a day, Night falls, bugle calls, Saddle and away.

Man's heart's an inn; Its guests are for a night. Eve sup, stirrup-cup,

Soon as morn is white. But woman's heart's a home: . Its master sitteth by,

Forever and for aye. -New York Press

BIBLE TEACHINGS AND SPIRITUALISM

The Bible Battery Gaptured and Turned Against Its Warmest Friends.

Contrasted Scripture Quotations Place Them in Defenseless Condition--- An Adventist Author Reviewed---What Christianity, So-Called, Has Done---What Spiritualism Is Doing.

Glenwood Springs, Colo., June 30th, 1897.

R. H. Coggeshall, Battle Creek, Mich.

Dear Sir:-Your kind letter of May 17 now before me. In this letter you speak of one from me containing my confession of having been converted from Methodism to Spiritualism, and said you had mailed me a book entitled "Modern Spiritualism," by Uriah Smith, and requested me to peruse the same carefully and give you my opinion regarding it. The book came promptly and 1 have read as requested, and would have replied sooner but business prevented my doing so and giving the subject the consideration it demands, and even now I feel that there are thousands of Spiritualists who could answer Mr. Smith a great deal more intelligently and not try half as hard as I. Mr. Smith's views on the subject are very good considering his standpoint, but with all due respect for him and the many who see it in his light, I honestly think they are but looking at the back of the

In chapter two he says, "for, as Mr. M. J. Savage says Spiritualism is either a grand truth or a most lamentable delusion," and again, "If this be true, it opens what would indeed be considered a grand avenue of consolation to bereaved hearts," etc.; but he cannot believe it emanates from a good source because the Bible legislates against it. I will admit that there are several passages of Scripture which forbid spirit communion, but I also contend that the Bible is full of it, from the time of Abraham to the vision of St. John. The "prophets," "seers," and "men of God," as they were termed at different periods, were no more nor less so than A. J. Davis and thousands of seers and mediums of modern times, and every time a prophet of old came out with a "Thus saith the Lord" prohibiting spirit communion, he was, in my estimation, violating the very law above referred to.

INSPIRATION.

I admire some portions of the Bible very much, and have no doubts that many of its characters spoke, at times, under inspiration-for I believe there has been inspiration in every age-but as waters are polluted and roiled by coming in contact with filth and mud, I deem it proper to investigate the moral character of these channels of inspiration before accepting them as the "inspired word of God," just as I would weigh the words of a medium of the present day. In regard to the above law I don't know whether it was a case of class legislation or whether it was thought that among the ignorant rabble it was casting pearls before swine and should be confined to the few; in fact there are so many inconsistencies in the Bible that I shall content myself with pointing out a few of them, and let Mr. Smith harmonize them for me, and if I can succeed in convincing a few of his opinion that that goeth down to the grave shall come up no more. plished my purpose and opened the way for them to "try And Eli-the spirits" without fear of being 'anathema maranatha.

MANY BIBLE INCONSISTENCIES.

Please note carefully the following passages of Scrip- John iii:13. ture, and see if you do not conclude, with me, that the Bible not only contains contradictions, but that the ancient conceptions of the Deity are inferior to those entertained by a South Sea Islander:

The eyes of the Lord are in every place.-Prov.xv:2. There is no darkness....where the workers of iniquity may hide themselves.—Job xxxiv:22. And the Lord there shall no man see me and live.—Ex. xxxiii:20

face.—Ex. xxxiii:11. And I will take away my hand, er, I doubt this being inspired also. and thou shalt see my back parts.—Ex. xxx:iii23. Then went up Moses and Aaron, Nadab and Abihu, and sev- Israel and moved David to say. Go number Israel and enty of the elders. And they saw the God of Israel. Judah; but I. Chron. xxi:1 says Satan instigated it. The

for me?.... There is nothing too hard for thee. Jcr. 000 of Israel and 470,000 of Judah. In connection with xxxii:27,17. With God all things are possible.—Matt. the above we learn (II. Sam. xxiv:24) that David bought And the Lord was with Judah and he drove out the inhabitants of the mountain; but could not drive out he might offer the poor beasts to appease YHVH'S the inhabitants of the valley, because they had chariots of wrath and prevent the slaughter of more innocents. (The iron.—Judges i:19.

ing.—Jas. i:17. For I am the Lord; I change not.—Mal. | cloyed on them, and in Jer. vii:22 he even says he did son of man that he should repent.—Num. xxiii:19. And Chron. xxi:25 that David paid six hundred shekels of it repented the Lord that he had made man on the earth, gold for the threshing-floor. In II. Sam x:18 is claims and it grieved him at his heart.—Gen. vi:6. And God repented of the evil that he said that he would do unto them, and he did it not.—Jonah iii:10.

Wherefore the Lord God of Israel saith: I said, indeed. that thy house and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me.—I. Sam. ii:30, 31. God is not the au- Ex. xxxi:17, but in Isaiah xl:28 he "fainteth not, neither thor of confusion, but of peace.-I. Cor., xiv:33. The God of peace.—Rom. xv:33. The Lord is a man of war. -Ex_xv:3. Blessed be the Lord, my strength, which teacheth my hands to war and my fingers to fight.—Ps.

The Lord is very pitiful and of tender mercy.—Jas. v:11. The Lord thy God is a consuming fire.—Deut. For his mercy endureth forever.—I. Chron. xvi:34. I will not pity, nor spare, nor have mercy, but destroy them.—Jer. xiii:14.

God is love.—I. John iv:16. Now go and smite Amalck....and spare them not, but slay both man and woman, infant and suckling.—I. Sam. xv:2,3. The Lord is good to all, and his tender mercies are over all his works. -Ps. cxlv:9. Because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men.—I. Sam vi:19.

The Lord is merciful and gracious, slow to anger and plenteous in mercy.-Ps. ciii:8. His anger endureth but a moment.—Ps. xxxiii:5. For ye have kindled a fire in mine anger which shall burn forever.-Jer. xvii:4 And the Lord's anger was kindled against Israel, and he made times, for they are continually representing him as quickthem wander in the wilderness forty years.—Num. tempered, jealous, revengeful, passionate, vacillating, un- but they were all written, by parties unknown, years after

xxxii:13.

God is not a man that he should lie.—Num. xxiii:19. Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets.—I. Kings xxii:20. Make no friendship with an angry man.—Prov.xxii:24. And when he had looked round about on them with an-

ger, he said unto the man, Stretch forth thy hand .- Mark

iii:5. The wrath of man worketh not the righteousness

of God.—Jas. i:20. He that hath no sword, let him sell his garments and buy one.—Luke xxii:36. All they that take the sword shall perish with the sword.-Matt xxvi:52.

Resist not evil.—Matt v:39. And when he had made a scourge of small cords, he drove them all out of the temple.—John ii:15.

Whosoever hateth his brother is a murderer.—I. John iii:15. If any man come unto me, and hate not his father and mother, and wife, and children, and brethren, and sisters, he cannot be my disciple.—Luke xiv:26.

While the earth remaineth, seed time and harvest.... shall not cease.—Gen. viii:22. And the seven years of dearth began to come. And the famine was over all the face of the earth.—Gen. xii: 54, 56.

This is Elias which was for to come.—Matt. xi:14. And they asked him, What then? Art thou Elias? And he saith, I am not.-John i:21. And it was the third hour, and they crucified him.—Mark xv:25. And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews . . . Shall I crucify your king? -John xix:14,15.

And Judas brought again the thirty pieces of silver to the chief priests and elders.—Matt. xxvii:3. And he cast down the pieces of silver in the temple, and departed, and went out and hanged himself .- Matt. xxvii:5. Now this man purchased a field with the reward of iniquity. And falling headlong he burst asunder in the midst, and all his-bowels gushed out.—Acts i:18.

Therefore Michal, the daughter of Saul, had no child unto the day of her death.—II. Sam vi:23. The five sons of Michal, the daughter of Sauk-II. Sam xxi:8.

I and my Father are one.-John x:30. My Father is greater than I.-John xiv:28.

My Father hath committed all judgment to the Son. John v:22. I judge no man.—John viii:15. All power is given unto me in heaven and in earth.-

Matt. xxviii:18. And he could there do no mighty work. And his name shall be called The Prince of Peace .-Isaiah ix:6. I came not to send peace, but a sword.—

Luke xii:49. I am one that bear witness of myself, yet my record is true.—John viii:18,14 If I bear witness of myself, my

witness is not true.—John v:31. The trumpet shall sound and the dead shall be raised.

And Elijah went up by a whirlwind into heaven.—II Kings ii:11 No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man .-

Dwelling in the light which no man can approach unto. -I. Tim. vi:16. The Lord said that he would dwell in thick darkness.-I. Kings viii:12. Clouds and darkness are round about him.—Ps. xcvii:2.

MORE PUZZLING PASSAGES.

Well, it looks a little peculiar, to say the least, doesn't came down to see the city and the tower—Gen. xi:5. And it? Let me refer to a few more puzzling passages: In the Lord said, Because the cry of Sodom and Gomorrah I. Kings xvi:6,8 Baasha dies in the twenty-sixth year of is great.... I will go down and see whether they have Asa, but in II. Chron. xvi:1, Baasha goes up against Judone altogether according to the cry of it . . . and, if not, dah in the thirty-sixth year of Asa (his reign) and seems I will know.—Gen. xviii:20,21. And Adam and his wife to be quite a lively corpse. In II. Chron. xxii:1, Ahaziah liid themselves from the presence of the Lord God.—Gen. is Jehoram's youngest son, but in the preceding chapter, iii:8. And He said, Thou canst not see my face; for verses 16 and 17, Jehoahaz is the youngest. We read in II. Kings viii:17,24,26 that Ahaziah was twenty-two No man hath seen God at any time.—John i:18. | years old when he began to reign and was but eighteen Whom no man hath seen nor can see. I. Tim. vi:16. years younger than his father. This looks improbable Ye have neither heard his voice, at any time, nor seen his enough, but II. Chron. xxi:20 and xxii:1,2 goes it one betshape. -John v:37. For I have seen God face to face. - ter by making him forty-two years old when he began to Gen xxxii:30. And the Lord spake unto Moses face to reign. As this makes him two years older than his fath-

We are told in II. Sam. xxiv:1, that God got angry with former account gives 800,000 warriors of Israel and 500,-Behold, I am the Lord.... Is there anything too hard | 000 of Judah; while the latter claims there were 1,100, a threshing-floor and oxen for fifty shekels of silver, that smell of burning offal seemed very efficacious for every With whom is no variableness, neither shadow of turn- ill at one time, but in Isaian i:11-13 he seems to have God is not a man that he should lie, neither the not command it of their fathers.) But we find in I. David slew of the Syrians 700 charioteers and 40,000 7,000 charioteers and 40,000 footmen.

In Acts vii:48 it looks as if God did not dwell in temples made with hands, and in II. Chron. vii:12,16 it appears that he does. The Lord gets tired and rests, in is weary."

It makes me tired to read the former account and learn that God rested through all eternity till about 6,000 years ago, when he created in one day the sun, moon and stars—quintillions of planets, many of which compared with our earth would be as pumpkins to a pea-and 19quired the balance of the week to finish up the earth. I often wonder (or used to) if the Almighty subjected the first inhabitants of all those planets to the same tests that the Bible claims for Adam and his "cursed" brood-"for

there is no other way under heaven," etc.-and whether they refused the apple or, if not, if God's only son is so well-beloved that he must visit and die for each one in succession throughout eternity. Now this is not a tithe of the many conflicting statements that I could refer to that prove the Bible is not the inspired word of the Supreme Being, but I think it will suffice to carry my point. THE BIBLE GOD.

Someone has said: "An honest God is the noblest work of man;" but this surely did not refer to the men of Bible

treating them disverlasting brimstone afterwards, instead of mercially annihilating them. It seems to me, if God had annihilated Adam—"quenched him like tow"—as soon as he ate the apple, and put in about ten minutes making Adam number two, with his bump of firm ness better developed, and thereby prevented the possibility of countless millions being eternally tortured, it would have looked more commendable to "a man up a tree." I cannot see that Ex. iv:24 is any recommend to the Almighty, nor thousands of other passages equally as ridic ulous; for instante, his sending all those afflictions upon Job, not for the latter's good, nor to try him, for he knows him to be a perfect man, but merely to settle a dispute he got into with the Devil. His ordering his "chosen people" (for he is no respecter of persons) to refrain from eating the flesh of animals that died of themselves (Deut. xiv:21) but commanding them to feed it to "the stranger within thy gates" may look all right to the stickler for plenary inspiration, but Spiritualists repudiate all such passages as lies and rank libels on the goodness and justice of the Infinite,

MOSES LECTURES GOD.

The many instances recorded of Moses having to remind God of his duty and lecturing him as to the result of his wrathful plans if carried out, not only shows that Moses knew more than the Bible God, but makes the latter acknowledge Moses' superior wisdom, by taking his

I don't like the character the anonymous writers give to God, at all. Why should he be so vindictive against all his children but a few Jews, and claim them as his chosen people? Does that look right? If the Gentiles were any worse than the "chosen," I fail to find it in the Bible. His sending so many quails that, in order to consume them in thirty days allotted time, required each man, woman and child to devour 69,621 bushels at each meal, not only looks a little "fishy" but, compared with his lack of interference with the starving thousands of India, it looks as if, providing the account was true, there is "something rotten in Denmark" at the present writing.

A QUEER COMBINATION.

Verily, the Bible is a queer combination when looked upon as wholly inspired. We must believe that the earth is flat and has four corners; that heaven is above and hell below, and that twelve hours later heaven is still up and hell down; that the sun revolves around the earth, and that at one time God could only kill off his children by using Joshua and his army of assassins, and in order to make it a success, even then, he had to stop the sun (and the moon also) for several hours in order to lengthen the day. At other times he has no trouble in making them "all dead corpses" without assistance, but still we must believe the account or be damned.

We must also believe that the animals went into the ark by twos, and almost in the same breath that they went in by sevens; also that the sun was made on the fourth day, notwithstanding there were several "evenings and morn-

ings" prior to that event.
We are even to believe that Satan in his fall drew onehird of the stars of heaven to earth with him, but as to where he stough them, providing any were as large as

Jupiter, we are not informed.

We must not doubt that Moses wrote the first five books of the Bible, although it makes him say he is the meekest man on earth, and write an account of his own death and burial, besides speaking of a place (Dan) which was not in existence as such for several generations afterwards (Judges xviii:27), and often speaking of things they did, by saying they were to be seen (the evidence of them) "even unto this day. Thus it is with nearly every so-called author of the books of the Bible. There is plenty of evidence proving them to have been anonymous, but we must not see it.

THE BIBLE SATAN CONSIDERED.

Now let us consider a few things that the Scriptures teach regarding Satan. He was once a very exalted and consequently a very good angel. We are lead to suppose he was about as near equal with God as an angel ever gets. And yet in an unlucky moment he falls from grace and secomes a fiend incarnate, and nearly half of God's angels become lesser devils and aides-de-camp to His Satonic Majesty, and there is a great war in heaven. Verily, where are we at? If archangels have fallen, why can't they fall again? and if so, when is a person secure even in heaven ("where the wicked cease from troubling and the weary are at rest") from being suddenly transformed into a devil or of being drafted to fight him?

We read that Satan and his army were finally subdued put in chains, and cast into durance vile, and yet, according to the same book, they are going about at the present time, in spite of their chains, "seeking whom they may devour," and according to Mr. Smith, every inhabitant of this earth has from one to a legion of devils as guardian angels from the cradle to the grave, who have learned so well every act of his life as to be able to personate his every action, peculiarity of speech, and even his looks, so perfectly that his most intimate friends are deceived. when consulting a medium, and are unable to distinguish their best friend from the devil himself. Now if this is a fact, God must either have permitted it or else is powerless to prevent it, and if either is the case, we are between "the devil and the deep sea," so to speak, for, if the former, God is allowing Satan to get one of us nearly every ond, (reserving the elect) when he could easily prevent it by killing or securing the devils; or, on the other hand, if Satan is all-powerful, as Mr. Smith's ideas indicate, account stands thus: "Samuel said to Saul." Now if it there is no use fighting against fate and the Devil too, for the latter will get us eventually, if not sooner, with

the "elect" thrown in. up on the pinnacle of the temple, to show him all the knew it. Josephus made the same oversight and calls the kingdoms of the earth, I fail to see, for he could surely spirit Samuel. look in a circle and see the antipodes just as well from the ground—but I forgot, there were no antipodes then nothing but a flat surface, and as late as the year 1600 | if spirit communion is impossible? Was it not a "man's' the Romish church burned Bruno for advocating that hand that wrote on the wall of Belshazzar's palace the earth was round and that it "moved," and Galileo would have shared the same fate at the hands of Pope Urban had he not recanted. Servetus did not escape so well, for John Calvin signed his death-warrant and led the mob that burned him over a slow fire for his belief horsemen; but in I. Chron. xix:18 we must believe it was in the Copernican system and his disbelief in infant dam-

The Devil has been the stock-in-trade of the church from the time of its inception. Luther said the Copernican system and the rotundity of the earth was from the Devil. The windmill was directly from him; so was the saw mill and the printing press, and likewise with nearly every invention of the so-called "Christian era." Even Harvey's discovery of the circulation of the blood was an invention of the evil one, and I doubt if any one of the three hundred different religious sects have escaped having "devil" hurled at them by the church from which tive language and referred in some way to the church. they were an ontgrowth.

believe the Bible account for it. For my part, I think as our's don't they say what they mean? It is a very conthe Devil is a great big myth invented by the early church to obtain complete power over the superstitious masses and thus serve their own selfish ends, and they have succeeded admirably, although at the cost of much innocent

WHAT HAS THE CHURCH DONE.

Mr. Smith comments on the small amount of good Spiritualism has accomplished in fifty years. Let us see what orthodox religion has accomplished -or a part, at least, during a much longer period.

In the first place neither Christ nor his disciples wrote any of the books as we find them in the New Testament. just (punishing the innocent for the guilty), weak (un- they were all dead, ranging from A. D. 150 to A. D. 300.

pagan ideas they captured other factions and secured the deserts, could have escaped the penipower which they have wielded with such disastrous returning the best, is one of the ecclesiantical mysteries.

Spiritualists do not believe that God

Until the Council of Nice it was not known what writings were inspired and what not, but a vote of the assembled priests settled that question very easily and placed the "uninspired" (those which got the minority of votes) within the same covers but dubbed "Apocryphal," meaning they were doubtful of their inspiration. And yet we swallow it all and ask no questions. One of the shining lights among the fathers of Christianity was Constantine.

Spiritualists do not believe that Got ever talked with man, but they believe angels, who were once mortals, ever have and ever will. They believe in the equality of the sexes versus Paul. They do not believe in a vicarious atonement, but teach that we will subtract the fathers of Christianity was Constantine. swallow it all and ask no questions. Une of the shining lights among the fathers of Christianity was Constantine that "as we sow, so shall we reap." That evil tendencies must be outgrown either in this life or the next, before we can progress. That evil tendencies must be outgrown either in this life or the next, before we ancient sun-worshipers—that he might "add daily to the can progress. That right actions and church such as should be saved." He murdered his son Crispus, his nephew Licinus and suffocated his wife tions will attract to us, for our assistance, exalted spirits, and that bad actions will attract those of an opposite Faustus in a bath. Emperor Theodosius, another zealous orthodox Christian, murdered 7,000 people of Thessalonica, regardless of age or sex:

Leo III. enforced baptism under penalty of banishment, and put all backsliders to death. Christians murdered Hypatia of Alexandria, the most noble woman of assures us of spirit guidance, and carries conviction. her time. Headed by a priest, they seized her in the street, dragged her into a Christian church and stripped her naked, whipped her, cut her to pieces and burned her who went about doing good. That you may the market place. Dates the Harmit a far remains in the market-place. Peter the Hermit, a famous Christian, stirred up millions in Europe to rescue the Holy. Land from the Turks. Their track was marked by robbery, bloodshed and fire. When they took may be a supplied to the truth and beauty of this grand stepping stone toward heaven, is the earnest wish of Yours Fraternally. Jerusalem the brains of young children were dashed out against the wall. Others were thrown over the battle ments. Every woman that could be seized was violated Men were roasted alive and ripped up to see if they had swallowed gold. The Jews were driven into their synagogues and burned, and 70,000 persons were massacred.

Father Dominic, a Christian, founded the Spanish In quisition. Torquemada, the inquisitor-general, burned thousands of his fellow Christians. In less than 300 years there were burned alive over 30,000, and sent to prison nearly 300,000. The massacre of St. Bartholemew was performed by Christians, in which 60,000 were murdered for being Protestants. In Rome cannon were fired The Struggle before the Surrender of Womanly Selection of the Surrender of the Surrende and bonfires kindled by Christians, and Pope Gregory assisted at a solemn mass and gave thanks for the butchery.

Some of the beauties of the Inquisition were dislocating joints, breaking bones, thrusting burning splinters of pitch into the flesh, pouring boiling oil into the ears, gouging out the eyes, tearing tongues out by the roots, consigning them to the rack and thumbscrews, quartering them with horses, applying the ripping knives to women advanced in pregnancy, burning at the stake, and a host of other innocent amusements for Christ's sake.

Not longer than 150 years ago, denying the trinity was a crime punishable by death, in Maryland. The crimes committed by the church during the "Salem witchcraft scare were only another exhibition of religious bigotry. They were obeying Scripture which says, "Thou shalt not suffer a witch to live." During the late rebellion were there wanting at any place in the South ministers of God to uphold the divine institution of slavery? And they had the Bible to back them, too. See Gen. ix:25 and Lev. xxv:45,46.

WHAT SPIRITUALISM HAS DONE

If Spiritualism has failed to accomplish much good, (another point on which Mr. Smith and I differ), it surely has not committed any of the enormities above mentioned. But let us see if it has done any good. The Czar of Russia, by spirit dictation, freed 20,000,000 serfs. Abraham Lincoln, a firm Spiritualist, liberated 4,000,000 slaves by signing the emancipation proclamation as directed by spirits through the mediumship of Nettie Colburn Maynard and others, convincing proof of which is easily obtainable. Harriet Beecher Stowe, another Spiritualist, wrote "Uncle Tom's Cabin" by spirit dictation. Can we say that was of Satanic origin? Instances are numerous of people having been rescued from starving numerous of people having been rescued from starving and other perils by spirits directing sensitives to them.

Women and girls have been rescued from lives of shame by spirits being able to impress the fact of their danger upon some medium near at hand. Drunkards have been upon some medium near at hand. Drunkards have been cured. Accidents have been prevented. The Crookes tube was invented by Prof. Crookes, a Spiritualist. Edison, the electric wizard (he witch) is, I am told, a Spiritualist and gives all the credit for his inventions to the spirit-world.

The same signs that Jesus referred to in Matt. xi:3-6 as a guarantee of his divine calling, can be used for Spiritualism, with the exception of raising the dead, and that can be claimed in the same sense that it is used in the Bible—suspended animation.

Orthodoxy can point to some of the barnacles that attach themselves to Spiritualism and fleece the unwary under that name, and say: "A good tree cannot bring forth evil fruit." We answer "Neither can a corrunt tree bring forth good fruit," and "If they have called the Master of the house Beelzebub, how much more shall they call them of his own household."

For further details of what Spiritualism has done and is doing, read "Two in One," by Moses Hull; "There Is No Death," by Florence Marryat, or almost any book written by its friends. We do not have to go to the Bible to prove Spiritual-

ism, although it does prove it if it proves anything.

But it amuses me to observe Mr. Smith's frantic eforts to twist the Bible so as to disprove it and relegate it to demonology. In spite of all his writing, however, the was the Devil that was talking to Saul, why didn't the inspired writer say so, or, if he erred, why didn't the people correct him? They ought to have known that Samuel What Satan's object could have been, in taking Jesus and the Devil were two separate individuals, if any one

How is it that Elijah could write to King Jehoran II. Chron. xxi:12) seven years after the former's death. (Dan. v:5)? Mr. Smith explains the return of Moses and Elias, as I understand it, by the fact that God conducted the obsequies of the former and gathered the latter to himself "body and breeches," his mantle only being rejected; but why God should grant a special dispensation to two individuals, to the exclusion of all the rest, "deponent saith not," at least he does not make it clear. Perhaps it was because the former murdered an Egyptian without cause, and because the latter importuned the Almighty till he sent down fire and killed three captains with their fifties for the enormous offense of telling Elijah that his king wanted him to "come down." But as "flesh and blood cannot enter the kingdom of heaven," we are still in doubt concerning bodily ascension.

One Adventist, speaking of this case recently, denied that it was Moses and Elias, claiming that it was figurative language and referred in some way to the church. But if those inspired writers do not mean what they say in such plain statements, why, for heaven's sake as well as our's don't they say what they mean? It is a very convenient way to dispose of disagreeable facts, but not at all satisfactory. I suppose that passage that speaks of the sons of God taking wives of the children of men, as it conflicts with "only begotten son," can be disposed of in like manner.

A VERY FASCINATING WORK.

This fine volume inight well have been emitted by first all war of the my mount in which he reach they would popularize selection. It is writers excel when they would popularize selection to the needs of the general resder. The author is not a Spiritualist.—Be even mentions Bpiritualist as "derotees of a new supersition," circ. etc., in which he manifests the usual and regards as proved "the fact of communication between superhumans and the labelizates of Earth;" and regards as proved "the fact of communication between superhumans and the labelizates of Earth; and regards as proved "the fact of communication between superhumans and the labelizates of Earth;" and regards as proved "the fact of communication between superhumans and the labelizates of Earth; and regards as proved "the fact of communication between superhumans and the labelizates of Earth;" and regards as proved "the fact of communication between superhumans and the labelizates of Earth; and regards as proved "the fact of communication between superhumans and the labelizates of Earth;" and regards as proved "the fact of communication between superhumans and the labelizates of Earth; and regards as proved "the fact of communication between superhumans and the labelizates of Earth; and regards as proved "the fact of communication between superhumans and the labelizates of the superhumans. The author had a very defence and the superhumans and the labelization Even Christ did not escape the imputation, if we can in such plain statements, why, for heaven's sake as well ike manner.

Elisha was a fast friend of God, and yet for a very slight offense, which he should have entirely ignored, he caused the death of forty-two innocent children. Had that occurred in modern times, and some of the children had been our own, what would have been our opinion of Elisha and the God whom he claimed sent the bears, at his desire, to kill those children?

PATRIARCHAL PIETY.

How people can rave so about the piety of those patrithe tempted with every man.— had chariots; unable to throw Jacob at wrestling, and si:13. And it came to pass after these things that Good did tempt Abraham.—Gen. xxii:1.

Inese more or iess imperfect reproductions of Jesus' life and prophets, and think that they alone among and words were confiscated by the church which condemned him and his teachings, and manipulated and in begging him to let him go,) and very merciless in waging demned him and his teachings, and manipulated and in land with the Inspect of the pass after these things that begging him to let him go,) and very merciless in waging demned him and his teachings, and manipulated and interpolated to suit themselves; and by their imitations of them, if they had lived at the present day and got their this office.

In EAL 155UE.

Arch in the prophets, and think that they alone among and words were confiscated by the church which conditions of the pass after these things that they alone among and words were confiscated by the church which conditions of the pass after these things that they alone among and words were confiscated by the church which conditions of the pass after these things that they alone among and words were confiscated by the church which conditions of their state of the pass after these things that they alone among and words were confiscated by the church which conditions of the pass after these things that they alone among and words were confiscated by the church which conditions of the pass after these things that they alone among the pass after the pass and prophets, and think that they alone among and words were confiscated by the church which conditions of the pass after the pass after the pass after the pass after the pass and prophets, and think that they alone among the pass after the pass a

nature—criminals who are still earth-hound and vicious. My own experience of about four years is that its tendency to make one lead a pure and upright life is far greater than any other "ism" I over knew. It proves immortality

Yours Fraternally, CHAS. E. HUBBARD.

THE PRIEST, THE WOMAN

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PAINE'S POLITICAL WORKS.

THE REAL ISSUE.

THE MYSTERIES OF SATANISM.

The Vitality of the Ancient Cult in France

DIABOLISM IN ITS WORST PHASES—THE SPIR-ITS OF EVIL SOUGHT—SAURIFICE OF ANI-MALS-A LESSON THAT SHOULD INDUCE EV-ERY SPIRITUALIST TO CULTIVATE THE PRESENCE OF ANGELS OF LIGHT.

From time immemorial France has always been a center of occultism, and though the words "Satanism" and "Satanist" may be comparatively modern, all they signify and all they imply have long been a very real problem, not only to French theologians, but also to French jurists and philosophers.

Of late years French thinkers have become once more concerned with what had seemed to them a revival in their midst of the darkest mediaeval superstition. M. J. K. Huysmans electrified his contemporaries by "La-Bas," probably the most curious study of occultism ever given to the world. Those who opened the book as scoffers closed it with a conviction that Satanism was becoming a force in modern life. At the present moment there is being tried in the French courts a case in which the plaintiffs declare that the late Edouard Dubus, a decadent poet, who committed suicide some two years ago, was not in a fit state to make a will, owing to the fact that he was a well-known Satanist, and that he had at one time assisted M. Huysmans when the latter was getting up the material of his book. Together they had assisted at a black mass and witnessed other diabolical practices.

M. Jules Bois has constituted himself the historian of Satanism. He has published more than one work on the subject, his magnum opus, "Le Satanisme et la Magie,"

having already reached a circulation of 5,000.

"I have studied the question of Satanism," observed M. Bois in answer to a question, "from the scientific or psy chological point of view. Though I have the greatest admiration and affection for my friend, J. K. Huysmans, he and I do not see eye to eye in these matters. I have instituted an exhaustive inquiry into the mental and moral state of those whose type of mind has led them to Satanism, for it should never be forgotten that this phase of occultism is as old as the world. Now, the author of 'La-Bas' is, as you probably know, a convinced Catholic, and, I need hardly add, an entire believer in the personality of Satan. He regards the whole matter exclusively from that point of view. Thus, to him diabolical possession is a proved fact, and he has put it on record that according to his theory we move, not only in a world unrealized, but in a world peopled with evil spirits yho play a great parten the lives of men. I need hardly add that as to one fact we are absolutely agreed, and that is in the actual reality of modern Satanism. We also both hold that Satanism possesses certain qualities that render it an eternal phase of human existence."

"And do you actually assert that the more terrible and sinister forms of mediaeval witchcraft are still with us, and that there are now actually living men and women who delight in human sacrifice?

"Certainly," he answered calmly. "Huysmans has exaggerated nothing in his now famous book. Indeed, even he has not described some of the horrible things that all those interested in this subject are perfectly aware of. As to the question of human sacrifices, of course it opens up a very wide subject. It is no longer possible to buy a child body and soul for 5 francs; but, remember, it was perfectly easy to do so less than 100 years ago. In many time when Satanists did not ascribe an enormous importance to this side of their strange ceremonies, but you the plane of light does that the sun's light charges and it must remember that they were not alone in this matter. is a scientific basis for this feeling.

"A friend of mine, Dr. Baraduc, has lately made some them to materialize; and this many hours after the blood | can understand it in any Satanists believe, of course, that there are certain forces in the spiritual world that absorb strength from a human. ilar views, still subscribed to by his disciples to this day, and we come across traces of this feeling and belief in many medieval writings."

"And who are the Satanists of to-day? From what a perfect plane and has an end there. class are they drawn? Do they consist of men rather than women?"

"Nowadays," replied M. Bois, decidedly, "there are many more men than women engaged in these singular mysteries; that was not so in the past. There are among them many middle-aged women, tired of life, and seeking, perhaps, a renewal of youth. And it is well known that there are even priests among the more advanced section. These soon become known to the ecclesiastical authorities; or, rather, they are vaguely suspected, for it is extremely difficult to prove an accusation of the kind. Belgium is permeated with this form of occultism, and even in Great Britain there are several important secret societies of the sort. I have myself been on their track, and you can take it from me that I assert a fact. As to Paris, there are many centers-an especially important place of meeting for Satanists exists close to the Pantheon." "Do Satanists admit that they worship evil?"

"Well, there is no doubt that these people consider Satan their god. You know that in India, Chivas, the Dealer of Death, is considered to be in his way more powerful and important than is Brahma. Perhaps Michelet was the first to inaugurate secular research into mysticism and occultism. Every mad element naturally made, and still makes, for certain forms of devil worship. Mind they were not entirely evil in the past. You must reto either divine or diabolical agency. Galileo was supposed to be possessed by the Devil. The witches' extraor- Wonders will never cease. dinary knowledge of the powers of herbs, and so on, was also said to be communicated to them by the Devil. At the equality of the sexes, and indeed of modern socialism. The very motto that now is universal in France, and which you see inscribed on so many churches, 'Frateruity, subscribers. Liberty and Equality,' may be said to have been among the watchwords of the mediaeval Satanists."

"But do you seriously mean to say, M. Bois, that you believe in the Sabats, the broomstick stories, and so on?" "Personally, I do not see how anyone who has studied the question at all can doubt the existence of the Sabats, although there is a great deal of worthless legendary lore," he replied earnestly. "There is a vast body of evidence that I for one do feel inclined to dispute. What is more, I am convinced that these nocturnal reunions still go on; you hear echoes of them in many country districts. notably in Brittany. As to the broomsticks, I firmly believe that there were at any rate slight levitations. After all, the possibilities of psychic force are entirely unknown. But when I read as I lately did, in Sir William Crookes' work on the subject, that he himself saw Hume lifted up to the ceiling, I certainly see no more reason to doubt the stories concerning witches and sorcerers to which you refer than I do to doubt what he asserts. Of course, one must allow for exaggeration in everything, but even allowing for the greatest exaggeration, there remains a substratum which must have its foundation in fact."

"And are you inclined to believe that even nowadays The Satanists know more of certain hidden forces in nanre than does the average scientific inquirer?"

"It is very difficult to say anything definite on these points. Of course, evil beings will always take advantage of exceptional knowledge, however acquired, in order to work their wicked will. Among the sorcerers of the middle ages there were undoubtedly poisoners and workers of death, who, realizing the power of will, became as it were, mediums, through whom evil could be wrought. I am absolutely convinced that our thoughts and our words exert as much as do our deeds a good or an evil influence. There are now in Paris many fortune-tellers, and some very strange storics can be told as to events that have actually occurred after a visit to one of these modern witches. In provincial France soothsayers retain much influence, and in Brittany a sorcerer is supposed to lose his power if he ever goes into a church."

"And are the Satanists linked to one another? I mean

has each center communication with others?" "There is no doubt at all that the modern Satanists have an elaborate creed, elaborate prayers, and elaborate ceremonies, and these have changed exceedingly little through the ages. Many of the prayers actually used now are found in the oldest manuscripts dealing with the subject. Indeed, one of the most curious and to me most interesting sides of Satanism is its unchangeable character throughout the ages and the nations. The mediaeval Satan was an Anarchist of mediaeval society. Every hand was lifted against him, and he on his side did his best to injure the powers leagued against him."

"But is it not true that there has lately been a great revival of Satanism in France?"

"It is true that only lately has the outside world waked up to what was going on in its midst. But at no time during the last hundred years has Satanism really disappeared. The black mass has often been said, and the complete description of that ceremony in 'La-Bas' is absolutely true. Spiritisme, as we call it, has long been a far more powerful factor than would even now be believed.' "And what first led you to the study of this curious

subject?"
"I delight in the mysterious and the infinite. The occult side of life has always had a great attraction for the race to which I belong. I procured all the literature concerning the subject, and I was fortunate enough to discover some very valuable and rare manuscripts at the Bibliotheque de l'Arsenal, a valuable treasure house for those interested in occultism. Indeed, it was there that I conclusively proved, what may be called the permanent character of Satanism. Of course, the text-book on the subject was written by Cornelius Agrippa. Therein is to be found the infernal liturgies which are believed by Satanists to bring them into direct communication with the spirits of evil. I also gave up a considerable amount of my time to making personal researches into modern Satanism, and I was greatly assisted by many private individuals who had been concerned, either directly or indirectly, in these mysteries. Then there are all the elaborate researches of Herr Tuchmann, on fascination, and those made by M. Christian. These are full of the most valuable information on black magic and on the actual Satanist ceremonies. I sought out those corners of provincial France where sorcerers and witches still openly profess their strange trade, and during my investigations came across many traces of Judas worship, including the actual invocation addressed by Satanists to the unfaithful disciple."—The Humanitarian.

----|-|-|-Tesla's Discovery.

.To the Editor:-I have just read Nicola Tesla's great discovery, by which he claims he can transmit a message charge with the message and it extends to every part, as is seen throughout the world. It is the same plane prin-

I will give the facts in his discovery farther than he very extraordinary experiments. Working as a scientist, has given them to the world, and see how they agree, only ple, and produce a noticeable change in the number of not as an occultist, he photographed the blood of animals, his language is different. He has discovered that there listeners and bring conversions down to a mere cipher. and found that certain shapes gathered in and about the is a plane of conduction extending throughout the whole The fact is, the falsity of the old, old story became so fluid, sucking up a strength which, as it were, enabled world that can be charged with a message and a person glaring after having been repeated so often, with no tanthem to materialize; and this many hours after the blood can understand it in any other part if he has the way to gible proof to give it strength, it weakened and because was cold. Probably many medical men would also allow get it from the plane. If he charges the plane at one but the target of skepticism, infidelity, atheism, Spiritualthat there was value in the blood baths of the ancients. point every rod square in the world can give off the message. If he has discovered an electric plane he will have most telling blows, and every Spiritualist lecturer of any to use electricity to charge it, have a magnet at each end note, also, showing the ridiculous side of this fallacious or, indeed an animal sacrifice. Paracelsus held very sim- and act like the telegraph. If some other plane, he will theory; showing its impracticability—its impossibility. act accordingly. In the telephone plane the message of But the idea of a man, capable of preaching so able a serwords charges the plane and the message is transmitted mon (if his own production), exhibiting so feeble a memat every rod square in the world if the plane reaches it is ory, is an enigma that will require time and mathematical

> These planes are innumerable in quantity and variety. Through these and change every action in the universe is caused, even memory is formed by a united quantity of charged planes for when the mind comes in contact with a plane it thinks of all on that plane, and when that plane is worn out or lost, that memory is gone forever.

> The way he charges the plane with the message and takes it off he holds a secret, but I presume it is as simple as the telephone. His discovery is not practicable unless message is sent in cipher, for anybody can get them any-DR. E. B. SOUTHWICK. where.

Sherman, Mich.

The Right Kind of Talk from a Worker,

"Ghost Land," or that remarkable volume of "Researches into Occultism" received. There is not a Spiritualist in America to-day, if he has not already subscribed for The Progressive Thinker, will fail to do so, once he knows the extraordinary value he is getting in the book you, I do not consider that the elements which go to make | alone. I remember paying \$10 for a second hand copy up Satanism are entirely evil. Or, rather, I would say of the same work, and when I left Scotland I readily sold it for the same amount. Now it is to be had fresh from member that in old days everything known was put down the press, for a dollar and postage, and The Progressive

Well, Brother Francis, you ought to get 12,000 subscribers right away in order that the first edition of this the Sabats we see the first glimmers of women's rights, new issue might be disposed of to make room for another large edition. When I resume platform work here in Denver next month, I hope to secure quite a number of GEO. W. WALROND. Denver, Colo.

> No man can tell whether he is rich or poor by turning to his ledger. He is rich according to what he is, not ac-

cording to what he has.—H. W. Beecher. Fashion is gentility running away from vulgarity, and afraid of being overtaken by it. It is a sign the two things are not far asunder.—Hazlitt.

Music is a discipline, and a mistress of order and good manners; she makes the people milder and gentler, more moral and more reasonable.—Luther.

Tears, except as a private demonstration, are ill-disguised expression of self-consciousness and vanity, which s inadmissible in good society.—Holmes.

If we did not take great pains, and were not at great expense to corrupt our nature, our nature would never corrupt us.—Clarendon. Great joy, especially after a sudden change of circum-

stances, is apt to be silent, and dwells rather in the heart than on the tongue.—Fielding. The impartiality of history is not that of the mirror, So we better move in secret fer our ranks ter purify,

and decides.—Lamartine.

CLERICAL CRAWFISH.

Backs Out of His Narrow Home of the Past Important Notice to Phenomenal Mediums and Denies Well-Known Facts

The Rev. Dr. H. D. Kimball, pastor of the First Methodist church, of this city, is quoted by the Times-Herald as having given utterance to the following very Spiritualstic sermon, but denies many known facts, taking for his text "The Dark Side of the Future Life":
"So persistent has been the effort to misrepresent the

church's teachings in many respects that we deem it expedient to disclaim certain revolting views which have been ascribed to us. From a grouping of texts it had been inferred that the suffering of the wicked will be occasioned by fire. Skeptics of every order have eagerly caught at this, representing it as the theory of the evangelical church, and holding it up in the most monstrous and incredible light, turned the whole subject of future punishment into ridicule. On behalf of the evangelical church I repudiate this theory. The term fire is used figuratively, and denotes suffering arising from an entirely different cause. Fire is an element in no way suited to the character of the future state. That state is alto gether spiritual. Fire is a material elment, and belongs nowhere but in a material system. A disembodied spirit could exist with as much comfort in a lake of fire as in the air we breathe. Future suffering is set forth under the figure of darkness, fouter darkness.' Why should not this be interpreted literally as well as the term fire? There are texts which speak of future suffering without the language of figure, and these are incompatible with the idea that it is caused by fire.

"Another error has served to awaken opposition to the truth. It has been assumed that the Scriptures represent God as moved by hatred and revenge, pitilessly inflicting horrible torture upon helpless sinners, who might cry for mercy in vain. If there be such a being in the universe I always thought his name was Devil. It were more a virtue to hate than to love such a monster. What is the meaning of the terms of vehemence, such as the 'wrath, 'indignation,' etc., of God? We must not forget the poverty of human language through which God revealed the fact and the nature of the consequences of sin. He was shut up to the use of terms that were in use among men, and which were man-made. These terms must be so interpreted as to include nothing of the weakness and ma-levolence of human passion. In the punishment of the sinner God is not the avenger of personal wrongs, but the administrator of the eternal and changeless laws of the moral universe. That, which the guilty have to fear is not fire, nor the blazing vengeance of an all-powerful being who is drunk with fury, but sin, and the relation into which sin puts him to the moral universe, and the consequences which it entails. In all this world there is not a father's heart as tender as His who will pronounce final doom upon the wicked."

As to the misinterpretation of the teachings of Methodism, the reverend doctor has taken the wrong horn of the dilemma. The real misinterpretation, if any, has come through the preaching of ignorámuses, said to have been sent, or called by God to preach the gospel to every crea-

It does not require a very acute memory to glance back over the not very remote past and recall some of the exact language of these ideal exhorters, with which, if it did not smack so much of mockery of men and women, scriously deluded, but very sincere, I could deliver a short cases a live animal, generally a toad or a reptile, takes the place of the human sacrifice. There has never been a lif he has discovered a plane of conduction that he can astic interpolations of "Amens!" of those God-fearing, Devil-hating, devout Christian fathers and mothers.

Never a sermon could stir the people, awaken the sinners or make the wealthier shell out the cash in those Every religion in the world has passed through a carrificiple I have been trying to get before the thinking people days, if devoid of hell-fire and brimstone, and it must be cial stage. Nay, I will go further and declare-although for a long time. I have written articles explaining and literal, "because the Bible says hell-fire and brimstone, you will probably be disinclined to believe me—that there | cited facts to show their correctness, but they failed to get | and the Bible is the word of God." I also heard some very logical discourses in those days; but few of them were required, however, to cool the ardor of the fired peo-

> gible proof to give it strength, it weakened and became or astrological profundity to solve.

Another lame part in the quotation is his asking us to excuse God for the use of the word "wrath" on the grounds of the "poverty of the human language." did not this God make the human family; make him in his own image and put words in his mouth? It is no harder for a thinker to discover that the incomprehensibility is incomprehensible than to see that the inexpressible cannot be expressed in the language of even an omnipotent God.

The strangest port of it all is, that so small a hole ever contained so large a crawfish. They do have a way of crawling forward slowly, but when alarmed and wishing to increase speed, they always back down their hole. But instead of dying in their little abodes, the dear old home of a once happy family, they come out and transform into useful advocates of the highest truths conceivable to the human mind-eternal life and a future that we make, that we alone are responsible for, be it trials, troubles, vexations-hell, or peace, happiness, loving friends-heaven. This thoughtful religionist joins the procession with a squirm, but will be braver by and by. DR. T. WILKINS.

THE ORDER O' THE EYE

I've been thinkin' of the future more'n the present here of late,

'Cause I'm knowin' to the present an' I'm not the future state.

I've been thinkin' some er formin' a society o' dupes, Jest ter match the dirty fakir that ter robbin' allers stoops.

I will wager my ole beaver that the only thing ter do, Is ter form er secret body with the fakirs's work in view. Make the secrets awful bindin' an' the by-laws good an' stout;

Keep a record of each fakir an' then keep er findin' out. Then jest pass him round the circle o' The Order o' the Eye,

An' so keep each other posted when er fraud is drawin' nigh, An' then hunt up er defective with er court behind his back,

sack. They're a-gittin' bold an' bolder, till thars somethin' ter be done.

Fer ter track an' bag the fakir while his dupes are holdin'

Er the cause with measly fakirs will be gittin' overrun, An' the laws o' ev'ry city an' the laws of ev'ry town. An' then all the States and Nations will be puttin' o' us down.

In our ling'rin' we're a-losin' an' our foes er gainin ground, An' they'll soon be show lin' gravel fer ter build our little

mound, which merely objects, but of the judge who seen, listens An' in ketchin' em we'll spot em with The Order o' the Eye. UNCLE JOSH.

THE JUBILEE MUSEUM.

and Others.

Hamburg, N. Y., August 2, 1897. This is to certify that W. H. Bach is hereby appointed to take charge of and arrange for an exhibit of works produced by spirit power, and of articles of interest in connection with Spiritualism, to be formed into a museum in connection with the Semi-Centennial Celebration of Modern Spiritualism, to be held in Rochester, N. Y., U. S. A., in 1898. (Signed) FRANK WALKER,

. General Manager.

The above letter explains itself. It has been deemed advisable to have a museum of mediumistic productions, such as spirit paintings, drawings, paraffine casts, spirit photographs, and such other articles of interest as can be procured, as well as a gallery containing the pictures of the prominent workers in Spiritualism from the inception of the modern movement.

This can be made one of the best departments of the Jubilee if the people who have such articles in their possession will communicate with me and aid in gathering the collection. It is desired that suitable articles be oaned to the management of the Jubilee under such conditions as will secure to the owners proper care and return at the close of the session. It is also desired to secure donations of some of these articles, and in this way form a nucleus for a permanent museum in connection with the National Spiritualists' Association.

I therefore request all persons having such articles in heir possession, or who know of those who do possess them to communicate with me at once. State whether said articles were produced under test conditions and if so, send statement of method of production. This will enable the management to select a suitable variety of articles and such as will give the best satisfaction to visitors and help to raise Spiritualism and its phenomena in the estimation of the people.

To the phenomenal mediums of the country I have a word to say. This department is directly in the interest of the phenomena. I therefore ask you as a personal favor, as well as in the interests of the cause you are working for, to become my aids in this matter and let us make t a success such as Spiritualism has never before seen. Let us carry the thought that there is nothing too good for this Jubilee; with that we will succeed.

In closing, I have a personal matter to present. I had arranged to visit the South and the Pacific Coast this winter. Taking this position has obliged me to change my entire plan for the season's work. I have agreed to donate my services to the Jubilee management until such a time as I am obliged to give up my regular work to attend to the museum. In order to give it proper attention, I should be in the vicinity of Rochester, or where I could reach it within two or three days if necessary to do so. I therefore request the societies in the States adjoining New York to correspond with me regarding engagements on their platform during the coming winter. This

had engagements. Until September 1, my address will be Lily Dale, N. Y. After that date, until the offices are opened in Rochester, address care Frank Walker, Hamburg, N. Y.

will aid me to carry on the work and I believe I will give

satisfaction to them as I have to others with whom I have

Message of John Jacob Astor.

There is a great financial crisis pending. Monetary and political considerations rule our country. Strife and bloodshed will be the outcome of a century of greed and gain. I have been one of the monopolists. The time is coming when wealth will be more evenly distributed in America and all over the earth. Aristocracy will be a thing of the past, and rank and nobility which spring from station alone will be known no more. Spain will be Republic. The islands of the sea will be free from its dominion. Cuba will be free and independent of any foreign power. Monarchies shall be overthrown, and dyably be Republican.

There will be a new party come a bly be Republican.

There will be a new party come a bly be Republican.

There will be a new party come a bly be Republican. a bly be Republican. There will be a new party come into power with the twentieth century, neither Democrat nor Republican, but a party representing the rights of the people, which will be composed of the masses, instead of picked conventions. Favoritism and bribery in elec-

ions will be done away, and right shall rule over might Were I on earth at the present time my influence would be thrown on the side of honest labor and equalization of property; on laboring for the upbuilding and best good of the masses, and for the amelioration of humanity. Like too many others when in earth-life, I was too grasping after worldly gain, and selfishly engrossed in accumulating the perishable riches of earth, forgetting to build my monument in human hearts, and did not like that good man, Peter Cooper-make my name a household word, to be spoken of only in terms of love and praise. I would advise all who are rapidly accumulating wealth to pause and consider what they are doing-shutting out the sunlight of heaven from the soul, dwarfing its powers for good, and narrowing up their lives to selfish conditions and aspirations. I have looked back with regret and remorse upon neglected opportunities of doing good to my fellow-men, and this has made my hell (for our hells are of our own making, theology to the contrary notwithstanding); it is but a synonym for torment of mind, and that I certainly have endured since leaving the mortal form!

I would through this instrument advise all who have the means to do it, to help others in every possible-way and thus help themselves in earth-life, and also to build a home in the spirit-world where they can enjoy peace and happiness, and the satisfaction of well-doing, which is of more value than riches. The honor of having done our duty by others is more to be prized than the honor of position and name-mere baubles to amuse us for an houri

I am as yet only in the third sphere of spirit existence while, had I spent my life on earth in helping others, should have advanced much further. I am now endeavoring, as light is given me by advanced spirits, to atono for the past by assisting others on the earth-plane by stimulating them with thoughts of benevolence and a willingness to help others who are more burdened than themselves; in this way only can I advance into the higher realms of spiritual growth and blessedness.

I would like to know that this is published, so the world could benefit by my experience. JOHN JACOB ASTOR.

Given to Mrs. A. E. Sherman, at Sherman, Vt., July

Nature alone is antique, and the oldest art a mushroom that idle crag thou sittest on is 9,000 years of age.—Car-

The garrulous sea is talking to the shore; let us go down and hear the graybeard's speech.-Alexander Smith.

I knew a wise man who had for a by-word, when he saw men hasten to a conclusion, "Stay a little, that we may come to the end sooner."-Bacon.

Never let a man imagine that he can pursue a good end by evil means. The evil effect on himself is certain.-Southey.

The old Scythians painted blind fortune's hands with wings, to show her gifts come swift and suddenly.—Chapman.

Opportunity, sooner or later, comes to all who worl and wish.-Lord Stanley. If manners are superficial, so are the dewdrops which

give such a depth to the morning meadows.—Emerson.



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SATURDAY, AUGUST 28, 1897.

STRATLING FACTS.

Presbyterian Quarterly, for April, in its leading article, from the pen of Rev. Wm. W. Elwang, of Orlando, Fla., in answer to the question, "Was the Old Testament, as we have it, a complete and authoritative collection of sacred writings in the days of Christ?" negatives the inquiry, and almost startles his readers with the boldness of his assertions, and yet every scholar knows his positions are correct. Passing his introductory, we quote as "The whole subject of the canon-its

origin, its development, its integrity and authority-is still enveloped in a haze of doubt, even in the minds of scholars. Is it, perhaps, too much to say that not one minister in ten, even the Presbyterian church, could give an approximately intelligent account of what is really known about it? Why were precisely the books with which we are now acquainted included in the sacred list, while other respectable candidates for this signal distinction were rejected? Was each individual book w included in the list divinely authenticated as inspired with a view to its adoption by the church? If so, what was the form of such authentication? And upon the completion of the list, did that list itself receive inspired sauction? If so, when and how? It is somewhat trite to suggest that if these and similar questions could be answered in a satisfactory way it would greatly simplify Christian apologetics and supercede much hostile criticism. But can they, in the light of modern historical research, be answered in a satisfactory way? The answer, even tho' it seem a dangerous surrender, be an emphatic No. The hard fact is that the whole history of the origin and formation of what we call the canon is distinctly disappointing. This is true of the Old and New Testaments Both the Jewish and Christian churches for centuries had their controverted books, as over against the the former received a final classification with the latter only after generations had discussed their claims."

Rev. Elwang then denies the generally received statement that any Great Synagog, had determined what were canonical books. He says neither Philo, nor Josephus, nor any of the apocryphal writers prior to the second century made mention of such a Synagog. The writers of the New Testament gave no intimation of such a body. And there is no evidence from any literary source whatever prior to the third century of such a body passing upon the Jewish Scriptures, and concludes the event is "simply a mirage of Jewish writers of the earlier Christian centuries, whose views of their people were both inverted and perverted."

It may be well to state in this connection that the statement of Josephus of the translation of the Jewish Scriptures into Greek, known as the Septuagint, is wholly false. There was no such rendering. The whole religious world was misled for many centuries when, by whom, or under what circumstances that translation was made If it was ever made. This is conceded by all scholarly writers.

As we have said so often, fraud characterizes every step of Christian, as we believe is the case with Jewish history. The Jews are ignorant of their own history. It is represented the entire Jewish population were either exterminated was doing. When experience came his or sold into slavery by the armies of Titus: but what became of the Phoeniclans, an older people of the same race with the Jews, talking and writing the identical language, with numerous populous cities occupying the entire eastern coast of the Mediterranean back to the Libanus mountains, and thence along such coast westward to the Straits of Gibraltar?

Their descendants, every one of them, are now posing as Jews. Think of it, good reader, and somebody will dig up the facts in good time.

MRS. CORA L. V. RICHMOND.

As announced last week, Mrs. Cora L. V. Richmond has been engaged by the leading Spiritualist Society of Washington, D. C., for one year. For

about twenty years Mrs. Richmond has graced the rostrum in this city for one society, and during that time she has certainly made a deep and lasting impression for good. She has a most instead of curbing them, hence the rewonderful combination of qualities that sults. make her an attractive feature in the society that employs her. The Band of Harmony, in which she always preeldes, is very attractive, and very spiritual, and brings one close to the spiritworld. It will undoubtedly be a feature of the society in Washington, and a winning one. Her lectures, too, are always excellent, and with such an arof qualities as she possesses, the Washingtonians cannot fail to be entertained. What is our loss is their

PORTRAITS OF THE SOUL. Dr. H. Baraduc, of Paris, (as set

forth by the New York Herald) who recently made some interesting experiments with the object of obtaining photographs of the human soul, has now come forward with a new theory, which is that every human being is a miniature sun-is, in fact, what he styles a "man sun." He has fully explained his theory to the French Society of during the second century. For many Biology, and also to the French Academy of Sciences, and so impressed was the academy that it straightway appointed a committee, composed of MM. ed god. He was co-equal with Amuud'Arsonval, Becquerel and Moisson, and instructed it to examine as to the | Father himself, and as a resurrected

scientific value of Dr. Baraduc's views. According to Dr. Baraduc-and the fact is generally admitted—the sun is surrounded by an incandescent atmosphere known as the photosphere. Now this photosphere, as he points out, is the theatre of perturbations and of gl gantle cyclones, the influence of which is felt even on our own small planet since it also produces on this globe cy clones and other disturbances. We, too, says Dr. Baraduc, have our photo sphere or atmosphere, which vibrates and moves, not only in accordance with the moral impressions which we receive according to our spiritual condi tion, but also according to the influence which is brought to bear on it by the tempests in the sun and on the earth In other words, he insists on the verity of that old aphorism of the alchemists, the theurgists and the therapeutistsnamely, that "the small is like the great, and that which is on high is like that which is below."

As a proof of his theory, the Doctor and his assistants have taken several photographs of vibrations which emanated from human bodies and when these bodies were in varying conditions. The photographs show these varying conditions very clearly. Thus he vibrations which emanated from the calm body are tranquil, those which the old temples and practiced anointemanated from the body in a state of | ing, became known by a Greek term erebral or cardiac activity resemble now developed into Christian, and a the normal atmosphere of the sun, and | character was located at Hierosolyma. those which emanated from a body in a state of fury or profound trouble re- as Jerusalem, upon and into whom the semble the solar tempests as they have

been photographed by astronomers. The coincidence of these photographic images is at least curious, and at any rate there can be no question as to their reality. To explain them is the problem. Does this human photosphere radiate simply from our bodies and from the nervous centers of our material beings, or does it, as is now claimed, radiate from our very souls? For the present we must rest satisfied with the knowledge that our beings are

not bounded by the epidermis, but that they radiate and extend their influence much further. Long ago the Hindoos foresaw that this discovery would be made, and that by the means of this photosphere, which thus registers all human passions, human knowledge would be vastly increased.

Should Dr. Baraduc's theory prove correct, a simple explanation can be given of all the phenomena of sympahy, antipathy, telepathy and others of like order. Technically his theory concerning "curved force and the vibrations of ether," but in plain English it is based on the assumption that every human being is a miniature sun, and is not only influenced in the same manner as the sun, but also influences others around him as the sun influences the neighboring celestial bodies.

A wonderful fact if true, and so it is believed to be by some eminent scientists. Unusual interest is being taken in the subject in Paris, and many agree with the writer who says: "If the results reported by Dr. H. Baraduc can be obtained by other scientists who are equally trustworthy, we have at once before us the greatest discovery of the century, a discovery which is certainly more remarkable than that of the famous X-rays."

WHY UNPOPULAR?

A writer in the Westminster Review inquires. "Why are the clergy unpopular?" He partly answers the question himself from an English standpoint:

"The clergyman has ceased to be a man; he has become rather an official, and it is this character that men so much dislike The clergy, once a community, have become a caste. No matter how near other grades of society have approached each other, the clergyman has removed farther away. He feels himself to be a marked man. He sees that people avoid him; and this, in turn, makes him stiff and con-

strained. "Narrowness of training is given as another reason for the isolation and remoteness of the clergy from social centers and the touch of their fellow beings; he goes into a deaconate in England at 23, when he has had no real experience in life. He is looked upon as an absurdly inefficient guide to those serious difficulties. The clergyman in England, starting as a curate, sees mostly women, and those the elderly spinsters of his flock. The men are away at business; the women interest themselves madly in church work They are thrown into constant com-

munication with their 'pastor.' "He has, therefore, few if any oppor by Josephus' falsehood. No one knows tunities for associating with men alone. A man who does not spend at least as much time with his own sex as he does with the other loses influence over men, and loses worth in himself. Women danglers must pay the price of their partiality. It is almost pathetic to see a man grown gray in his calling wag-gled about by a handful of old maids. He succumbed before he knew what he life was set..... If he tries to make up for his want of time by overboisterous ness, just to show how hearty he can be, he discovers that he is avoided still

more by men." In America our answer would be more pointed: The clergy pretending to voice the will of God are known to be mere charlatans. By virtue of their calling they assume to represent public morals, and attempt to lead in that direction, yet criminal statistics show a larger per cent of preachers find their way into the penitentiaries than from any of the other professions. The educated clergy measurably escape these restrictions, but there is a class of fledglings who gain the pulpit and bring the entire fraternity into disrepute. Not a week passes, scarcely a day, when the press does not report some one of them in some damaging relation with a parishioners wife or daughter. Their calling seems to inflame their desires

AN INTERESTING DISCOVERY. The distinguished French preacher Pere Hyacinthe, has recently visited the Moslem possessions of France, and finds the religion of Islam strikingly similar to that of Christianity. He is particularly charmed by the sincerity and pure character of the Moslem be lief, and is of the opinion that its study and apreciation is much needed for the regeneration of the Christian sects.

SHALL HE GO?

inquiring: "What general Christian Council was it that declared Jesus was Moses Hulf Makes a Prop-God co-equal with the Father?" osition. To make this subject intelligible to

WHEN MADE A GOD.

A friend writes from Savannah, Ga.,

the general render it is proper to state

God, or a created being, assumed mam-

moth proportions at Alexandria, Egypt,

centuries before the alleged birth of

"our Lord," Osiris was worshiped by

the Egyptians as a slain and resurrect-

Ra, the Supreme Father, then was that

god, became judge of the dead. Under

of Osiris had entered, retaining, how

Grecian and Egyptian religious in

which what is known as Judaism, it is

claimed, played a part. During this pe-

riod the priesthood, who ministered in

known to moderns, since the crusades,

characteristics of Serapis were blended.

mixed races and mixed religions, were

trinitarians, believers in several gods in one godhead. When they adopted

Christianity they retained their old

ideas of a plurality of gods as one god.

This idea was controverted at the be-

ginning of the fourth century by Arius,

an Alexandrian presbyter. Athanasius

was bishop at the Egyptian capital a

little after, and he tried, unsuccessful-

ly, to silence his subordinate. The con-

tention spread to Asia Minor, and into

The wrangling became so bitter Con-

inople, convened a general council at

Nicen, in Bithynia, A. D. 325, to settle the controversy. Athanasius was

young and vigorous, and was sustained

by the polytheistic element of Egypt.

He seems to have been the leading

spirit in the council, and indulged in

bitter philippies against Arius and his

friends. He drew up with his own

hand what is known as the Nicean

Creed, and procured its adoption by a

majority of the bishops. This was pro-

mulgated at the close of the assem-

over that body by virtue of his office

as Supreme Pontiff, a title conferred

since the days of Numa Pompilus, B. C.

672, on the Roman Emperors. He de-

clared what was done by 300 bishops

that it be received as such. That Nice-

"We believe in one God, the Eather

visible and invisible, and in one Lord.

made, being of one substance with the

Father, by whom all things were made,

earth; who, for us men and for our sai-

vation, came down and was made flesh,

made man, suffered and rose again on

the third day, went up into the heav-

ens, and is to come again to judge the

quick and the dead; and in the Holy

This was followed by anathemas

against each of the several claims of

the Arians, adding: "This Nicean

Creed shall not be made void, but shall

remain forever." Portions of it, how-

ever, were afterwards omitted, and ad-

ditions were made to it, when and by

whom no one knows. It is the amend-

ed creed that usually passes for the

The Athanasian Creed is a still later

production. It was not written by him

whose name it bears, neither was it

adouted by any general council. It was

found in existence at the close of the

eighth and the beginning of the ninth

century, and is clearly one of the plous

frauds which characterize nearly every page of ecclesiastical history. It is of

the same character with numerous in

terpolations in the New Testament, the

Jesus into a God. It appeared original-

ly in Latin. Some suppose it was

adopted at the Council of Autun, about

670. Others credit it to the Council of

Cressy, A. D. 676, but the probabilities

are, it "just growed," as did Topsy. It

was the most rigid and intolerant of all

the church creeds, hence it was re-

ceived with special favor by Catholics.

faithfully, he cannot be saved." The

and the Holy Ghost is God, yet there

"The Father is God, the Son is God.

As the Egyptian god-family consisted

of Amun-Ra-King of the Gods; Osiris

his son; Kneph, representing spiritual

life; Isis, the mother, and her constant

companion, Nephthys; to whom was

added Typhon, the wicked brother of Osiris, the embodiment of evil; so the

and Holy Ghost, Mary and Martha, while the Devil rounds out the parallel.

The Nicene and Athanasian creeds in

their entirety, which we have not space

faith as it was borrowed-should we

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say stolen?-from Egypt.

substance of this creed declares:

are not three Gods, but one God."

which except a man believe

object of them all being to conver

Nicene Creed.

in words tollowing:

This Alexandrian population, of

editorial.

Freece.

It Should Meet With Quick and that the contention, whether Jesus was Favorable Response:

THAT ANTI-SPIRITUALIST CON-VENTION.

The National Convention of Anti-Spiritualists, which was to have met on September 1, I understand has been put off until September 7. If that is so, I can be there "A chiel among 'em, takin' notes," and I will upon certain conditions.

It will cost, beside my time, fifty dolthe first of the Ptolemies, about B. C. lars to pay the expense of the trip from 300, Serapis was imported into Alexan-Etna, Maine, to Anderson, Ind., and dria, from Sinope, on the Black Sea, back to my home in Stoneliam, Mass. into which it was given out the spirit beside the loss of a twenty-five dollar engagement. Now if the Spiritualists want me to go and take notes of all ever, all the attributes originally credited to Oisiris. This idol was in fact a that is said and done, and to reply, through some of our papers or other representation of Bacchus, the god of wise, I will go and do justice to the wine. As Alexandria was a Grecian whole thing, providing they will pay the seventy-five dollars that it will cost colony this method of mingling the Egyptian and Grecian gods into one me in time and money-not otherwise was adopted as a device for better Letters will reach me at Etna, Maine until September 4, or at any time at my uniting the two peoples under the Greresidence, Stoneham, Mass. If money cian rulers. This writer is of the opincomes in to pay my expenses, I will ion that by some hocus pocus peculiar go; if more than enough comes in to to priestcraft, unnecessary to discuss meet the expenses. I will return the at this time, this Grecio-Egyptian Ser surplus to those who send it, or use it apis, the blended Bacchus and Osiris, was the original character Jesus. But in publishing an antidote to the work of the anti-Spiritualists. If some monthis must be the subject for a volume ey comes, but not enough to pay the instead of being elaborated in a brief bills. I will return it to those who send it to me, if they will each send a stamp Soon after the conquest of Egypt by to pay return postage, or I will send the Romans, about B. C. 30, there was a revolution of religious ideas in Alexthe entire worth of thir money in such andria, a general mixing of Roman,

books as they may want. Here, Spiritualists, this means you; have you interest enough in the cause to make this timely move to meet our adversaries? Remember those deserve defeat who will do nothing to avert it. Have you confidence enough in me to trust this work with me? If so do your duty now. If not, let us go on at this same old treadmill rate until our ene-mies swallow us up. I do not believe that this organized effort of orthodox Christian and Infidel Herods to take the life of the young child, Spiritualism, should go unchallenged. These anti-Spiritualistic swine should not be allowed to trample the precious jewel-Spiritualism under their feet without some effort being made to arrest them in their mad career.

MOSES HULL.

THE BELLS.

The following article on Bells we find floating through the press, with nothing to indicate its origin. The author stantine, who had lately removed the seat of the Roman Empire to Constanstates valuable facts unknown to the great mass of readers. It shows how ignorance and superstition ruled the churches, from which they have not wholly escaped;

"Bells were well known to the Egyptians before the time of the Jewish exodus. In the description of Aaron's sacerdotal robe mention is made of the fact that upon the hem of the garment there were bells of gold, alternating with pomegrapates of blue, of purple and of scarlet: 'A golden bell and a pomegranate, upon the hem of the blage by Constantine, who presided robe round about. And it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not. Hand bells were in common use all over the ancient world. The earliest was the voice of God, and commanded use of bells in churches was for the an Creed, there adopted, A. D. 325, was purpose of frightening away the cvil spirits which were believed to infest earth and air, and the earliest curfew was rung at nightfall to rid the neigh-Almighty, maker of all things, both borhood of the village or town and Jesus Christ, the Son of God, begotten of the Father, only begotten that is to

church of demons.
"Most old churches of Europe have a say of the substance of the Father, small door on the north side, and at very God of very God, begotten, not certain points in the service this door was opened, and a bell was rung to give notice to the Devil, if he chanced both things in heaven and things on to be present, that he might make his exit before the elevation. By the command of Pope John IX church bells were rung as a protection against thunder and lightning. The monument of Porsena, the Etrurian king, was decorated with pinnacles, each surmounted with a bell, which tinkled in the breeze. The army of Clothaire raised the siege of Sens on account of a panic occa-sioned among the men by a sudden chime from the bells of St. Stephen's church. The largest bell in the world is in the Kremlin at Moscow. Its weight is 250 tons, and the value of the bell metal alone, not counting the gold and silver ornaments which were thrown into the pots as votive offerings, is estimated at £66,565, or about

THE PREACHERS NEXT. Fort Scott, Kansas, leads in a good movement. The city government has succeeded in closing the saloon traffic, and being intent on other reforms, they propose to tax the clergy to reimburse their exhausted treasury. During our late war the government taxed occupations, trades and professions of every description, save preaching, to raise revenue to carry on the war. The soulsavers, some with princely salaries went untaxed, while many were compelled to pay on half a dozen or more callings. Here is the press telegram: Fort Scott, Kan., Aug. 11 .- A local and more recently by Protestants, the former declaring: "This is the Catholic paper and some of the councilmen of this city are insisting that an occupation tax be assessed against the min isters of the town as a means of raising revenue to make up the deficiency occasioned by the closing of the sa-

The council is wrestling with an oc cupation tax ordinance, and some of the members refuse to support the measure unless'it shall include ters. The town is two months in ar rears with the police salaries. The city attorney has advised that ministers may be taxed, though they are not in Christian system has its Father, Son, any other town in the land.

THE WAY IT WAS DONE.

In 1539 King Henry VIII., then on to copy, emphasizes modern Christian the English thrope, himself the author, procured the enactment of a law, punishing with death all persons who refused to acknowledge that the bread and wine in the eucharist is converted into the body and blood of Christ. munication in another column of this Five other religious opinions were strengthened in the same act of Parseum." The matter is of much interest liament, with the same penalty. Our and importance, and it is hoped that Brother Ingersoll would have been an earnest Christian had he lived in those generous attention will be paid to the times, else he would have ceased to appeal, by mediums and others having

spirit paintings, drawings, etc. The se-It was by similar methods, beginning lection of Brother W. H. Bach to take with Constantine, that every feature of charge of the museum department of the Christian creed was made what it the Spiritual Jubilee, is a good one; let is to-day. And the clergy now weep hecause the American Constitution and advanced civilization will not allow to his request, thus insuring largest these old-time penalties to be employed success and usefulness to the museum in aid of the church.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$2.

Studies in Spiritual Thought

THE SPIRITUAL AGE.

merely at our doors, but here with us. It is indicated by the increasing interest in spiritual experiences and spiritual thought, as manifested in the daily press, in more staid periodicals, and in the succession of books issued by publishing houses of long-standing, to supply a known and felt demand.

The cultivation of one's spiritual nature, of spirituality of thought and life, is largely a matter of one's reading. Spiritual reading combined with habits of quiet reverle, meditation or thought alone with one's self and the angels, the good spirits who minister to us in kindly communion—these are the chief factors in spiritual growth.

PSEUDO-RELIGION.

Many collections of hymns contain one with this stanza:

"'Tis religion that will give-Sweetest pleasures while we live; "Tis religion must supply

Solid comfort when we die." But is there not something strangely awry and incongruous in the idea of ex tracting pleasure and comfort from "religion" that consigns one's own kin dred-one's own flesh and blood, perhaps-to an eternity of unhappiness and and suffering? Such "religion" such "pleasure" and "comfort" must lack the vital element of true spiritual ity-being tainted with the essence of selfishness—selfishness, rejoicing merely over one's own "salvation," while others may writhe in the miseries of the spiritually divine and true.

A salvation which can fill one with rejoicing while others are suffering the unutterable woes of the damned in eternal torment-well may any sane and right-minded Spiritualist pray to be of such a quality cannot be upliftingspirituality, hence lacks the divine essence of true religion.

WHAT IS RELIGION?

Thomas Paine wrote: "The world is my country; to do good is my religion. the better saying would include the ethereal world with the mortal combining both in one-it is my country. religion-what of it? To And good" is good, is blessed, but does it not lie, rather, within the province of morals?

Religion, as it appears to me. Hes within a different field-harmonious. yet different. It pertains to the finer spiritual nature in man, and its essence is spirituality—and as a working factor its tendency is to refine and spiritualize. Religion is the higher—the highest spiritual aspirations of the soul. It is that aspiration which brings spir itual uplift and refinement, and works unto the transfiguration of the worshiping, longing soul that looks with loving uplift of spiritual sight and desire, into the image of the beauty that shines upon the spiritual vision. Religion is the coronal glory of the

spiritual man-it is the pure expression of the spiritual nature in its flower and fruitage and its sweet aroma of spirit-

seen in the soul's highest spiritual vision of the divinely true and good and beautiful.

It is the highest, purest, and most beautiful expression of man's spiritual nature.

Many have been the essays, the sermons, the books, on the ostensible subject of Religion, so that in a sense the subject may be said to be trite. Almost invariably, , however, they have represented Religion as synonymous with the teachings of their church creedscomprising, to begin with, and above all else, a certain "saving faith" in the "atoning blood" of an innocent person who died in their stead. Anyone who did not believe in this plan and process of salvation was "an infidel," however high and pure his life, his thoughts, his spiritual aspirations and ideals. How poor and ignoble is such a conception of religion-a dead body, with-

out a living soul. But there are some writers-a fewwhose expressed thoughts are a fountain of light and ennobling inspiration on this high subject. Quite recently it was my privilege to mention with keen of approval and commendation the lately published book written by Miss Lilian Whiting-"After Her Death," for its sweet tone of pervading, another book, widely different, yet partaking of the same fine quality of spirituality, namely "Religion as Revealed by the Material and Spiritual Uni-The author of this book. Dr. E. D. Babbitt, is a pronounced Spiritualist, who has the courage of his convictions, and is not afraid to "face a frowning world" in the expression of the truth as he understands it. He has written several books on subjects pertaining to human welfare, all of which are leavened with spiritual thought, and taken together, though few in number, they constitute in themselves a library of rich thought, permeated with humanitarian and spiritual suggestiveness-and Spiritualism.

Having been deeply interested and highly pleased, in this book, I feel disposed to give the readers of The Progressive Thinker a taste of some of the good things therein. Here is a sententious definition: "Re-

ligion is the aspiration for the spiritual and the divine, the culmination of which we call God." His God, of course, varies widely

from the stereotype orthodox idea of that Being, and still more widely, perhaps, from the view of the Atheist God is "the spiritual center of the uni-This author discusses Christianity

and other systems and ideas bearing a cognate relation to the general subject of Religion, but of these, though they are full of deep, conscientious thought and laden with the fruits of patient research and study.

"I would advocate," he says, broader, sweeter and grander religion. religion of love and not of hatred, a

the love of the beautiful, and the relig-The Spiritual Age is upon us—not lous aspirations which occupy the dome of the human temple in the upper brain, all to be ranked among the attri-

butes of man which are inuately noble?" Rightly does he claim that Spiritualism conduces to noble living, "by its beautiful revelations of a higher life and of the true and pure elements of character required to attain to the most exalted joys and privileges hereafter. This it does also by encouraging the individual with thoughts of the loving heaven above him and the divine possioilities within him."

Many will recognize the truth of this: "There are times in the life of perhaps every medium, who is highly inspired, in which he feels lifted up to heaven and clothed with triumphant power." Of the true religion of the future he says it must combine the interests of both worlds, as a result of which both the present and future life will become more beautiful."

JESUS IN THE SPIRIT WORLD. While not entertaining the orthodox ideas of Jesus, Dr. Babbitt has deep regard for him as a reformer and medium, one who exemplified in a wonder ful degree the possession of high spirit-uality. The following is quoted from a section on Jesus in Spirit life:

I will present one more account of lesus, given through the mediumship of Fanny Green McDougal, whose beautiful life has already been transferred to the summer shores of eternity. spirit giving it is said to be the eloendless damnation. Such religion, such quent and noble General Baker, the solhappiness, has the black blotch of under, poet and statesman. It is exs the black blotch of un-heartless selfishness tracted from a series of articles elosympathizing, heartless selfishness tracted from a sublinely expressed, branded indelibly upon it. It is not quently and sublinely expressed, branded indelibly upon it. It is not quently and sublinely expressed, branded indelibly upon it. It is not quently and sublinely expressed, branded in Brittan's which were published in Brittan's Quarterly. The spirit describes the methods by which he was taken into heavens of indescribable beauty, where dwell the old, exalted and angelic spirits who have grown divine by long ages saved from such a salvation. Religion of progression and activity for the good of others. Kinally be sees a mutestic cannot raise to loftier heights of true form that he proceeds to describe thus: "I needed not to see the cup of gall, the crown of thorns, the garden of ag-

ony, the cruel cross and the riven tomb No one for a moment could mistake the intense individuality of the presence. Never was there another like him. This saying has been much admired, was begotten, conceived, moulded, and justly. But to the mind that has moved and inspired, atom by atom, line partaken of the larger inspiration of the by line, with one all-pervading spirit of present day, and learned by experience pure Love. With lifted hands and he divine truth of the interblending streaming eyes I bowed myself down and present unity of "this world and and wept at his feet, for joy in his dithat which is to come," as it is said, vine presence. O how beautiful! how majestic! how passing all language to describe—all imagination to conceive And yet, I fainted not, as in the sight of some others far less holy. On the contrary, I grew strong-so strong I could have invoked a share of that

ranscendent and glorious martyrdom.
"By a rapid passage of thought I vent out into his life. I followed him from the manger of Cana to the temple at Jerusalem where he talked with the Doctors, a prematurely wise child. I stood with him on the brow of Olivet when he wept over the doomed city. ingered with him mid the shadows of Gethsemane. . . . I hung with him at the cross, and heard when he forgave and blest his murderers: 'Father, forgive them, they know not what they lo.' O Almighty Love! was there no other reward than this? Alas! no. The fallen short, without this highest consummation of faith and power. "Now I know of a truth," I ex-

claimed, bowing down more lowly at truitage and its sweet aroma of spirituality ascending to the heavens.

It is the homesick longing of the soul after its highest, purest spiritual ideals —its home in the heavenly higher life.

It is, the incense from the altar of pure adoration for the ideal perfection heaven, its virtues and its potencies are sufficient for the wants of all."

"He clasped my hand in his and gently raised me. I stood erect. I grew tall and strong. I took a new pleasure in myself, feeling how grand and how glorious a thing it is to be a man. Thus was baptized anew. I became one with that Immaculate Being; and forevermore I shall rejoice only in good. "For a little while there was a complete absorption of the senses. And I then heard that majestic voice—the same that of yore moved and magnetized multitudes-whispering in my ear: 'Rejoice, O my brother; for verily the Christ is born anew, incarnate in all Humanity.'

"Then after a little he added: 'Veneration, my brother, is a good gift, because it leads up to higher excellence; yet even in this go not beyond the true measure. There have been many Christs-many that have ascended to the highest heavens long before me. But are we not all as brethren-they to me; as I to thee? There are many great and glorious, but only One is perfect, and that is God, the Father of all Spirits and the Author of all Being. "Yet even while he modestly sought

to veil his splendors, he became so transfigured that I could not see, for beautiful spirituality. In this present article I wish to call your attention to were still sustained by his power. we passed imperceptibly into the lower

In this as in his other works, there is a fine interblending of spiritual thought with the things that pertain to the earthly welfare of man, thus bringing the two worlds—as called—into conjunction, looking to the interests of man as a spiritual being now as well as in that other "view" that comes when the mortal shall have put on immortality.

It is not needful that one should necept every thought or opinion advanced in this book, but his views will be found worthy of study, being propounded with reverence for truth, and not with shallow flippancy; yet, while yielding merited praise for richness and depth of thought in the discussion of the various sections of his great subject the crowning glory of all is its pure, elevating spiritual tone and its clear perception of the nature and value of spirituality in the making of a true, noble, divine humanity.

JAS. C. UNDERHILL.

Hammond, Ind.

A SUGGESTION.

If The Progressive Thinker has a single reader who is afflicted with the Alaskan gold fever, we pray him to wait till mid-winter, then with short supplies of food, insufficient clothing, and the sky only for covering, let him are treated in a masterly manner, it is make his way to the dreariest mounnot within the line of this article to tain on the continent and attempt to make special mention. The discussions cross it, bearing from 50 to 75 pounds of supplies on his shoulders. If he likes the adventure, and makes a grand success of his trip, it will be fitting that he start in March or April for the Klondike gold region. In the mean time two-thirds of those who started on the religion more holy, more thoughtful, trip this fall will have reached the hapmore in harmony with all true science, by hunting grounds of "Lo, the poor which will not dishearten but lift to Indian," from whence they can watch ward heaven the souls of all men and the trials of those who follow in their footsteps, most of whom will join their Again, he asks: "Are not benerolence, predecessors in the land of the leal.

VIBRATIONS.

Love, the Potency of Life.

We are quite sure that we are slive.

and not dead. But why? Who knows? And who can tell us from whence start. this impulse, with its distinguishin; characteristic of motion on three planes, the physical, mental and spiritual? The old Atlantians desired also thou these same things. Step by step they advanced to the doors of the grea temple of the infinite, and thence little by little to the very throne of the Mos. Mighty. Here, standing before the un-drawn veil, in the presonce of the Su preme, whose name is Existence, they still sought to know all things, questioning as man never has question nor since, from the whiteness and bright ness of the glory of the Omnipotent They dared to essay to come into the presence of that Great Spirit, which no man under the bond of mortal flesh ha seen at any time. Acquainted with al the vibrations of manifestation up to the time of their attempt, when their

word demanded and could not be refused

under the laws of the universal, the

perceived a new vibration, which they

knew not, and for which they had no method of control, springing forth from the Omniscient in self-defense. Since then man hath questioned naught of the life Life is the beginning of death. Deatl is the beginning of life. We move constantly on the cycle of change, illusion and manifestation. In the usual accepted sense of the word, there is no death, for there is no cessation of the eternal progress of man and his environ ment toward the spiritual condition. In the endless cycles of existence, spirit becomes matter, and matter becomes spirit. But in each return the plane is of higher and keener unfolding. That is, the matter is of a higher grade than when the spirit atom last passed under the law of limitation and became matter. In like manner the spirit will evolve new possibilities for itself from the finer grades of material with which it has to work. The ego returning, after hundreds of years of rest, finds a purer and more plastic material than when previously it strove to fix its impress on op-

clingings. Can not we then say of life that it is the manifestation of active spirit impress on that which has not yet come in the fullness of time to perfected un-

posing obstructions and their parasitical

folding? Potency is the meter of force; it is not force, but simply the agency through which force appears. In the divine beginning of this Manvantara the Supreme Law-Giver said: "Let there be light."
The great curtain of everlasting darkness lifted, and there was throughout the universe light. The word of the One was the concentered force of the eternal ages, seeking new expression, at the beginning of a new major cycle. The obedient coming of the light, bright and beautiful, was the potency, or manifested force.

Love is a word of which man talks

much and knows little. That which belongs to and is the real and the true, the changeless and the undying, is the love that is God. When we go into the spirit realm for our ideas and enjoyment of love, on the plane of the divine, we reach the exquisite repose of the harmony that is the at-one-ment of the manifestor and the manifested. So long as we dwell in this realm we know truly what real love means to God and man alike. But we too often seek to drag this complete harmony of vibration down to the physical plane, and there we find that the changeable illusion of the unreal can not reflect the steadfast quality of measure of the martyr would have that which is perfect only in the real. The loves of the angels are God-like, because they possess the full harmony with the One that makes their love all as one, or vibrate constantly in unison with all. been perfected by ages of experience can talk, said: "Greater love hath no man than this, that he give his life for his friend." As the manifested life contains all that there is of the physical, it follows that there can be no greater sacrifice of the man, complex union as he is, of the spiritual and the physical, than the sacrifice or ending of the physi cal and finite operations of his unfolding. But there are more transcendent heights of unfolding and self-denial on the spiritual plane, which are offered those who have risen to the perception of true and absolute self-abnegation on

the physical plane. Animal love is not worthy of the spiritual man, for under its influence the man becomes a brute. Love on this plane only is a horrible delusion, a veritable nightmare for the spirit, in a dank swamp, surrounded with poisonous gases. This is better termed fascination. In it is not the first shadow nor impulse of divine love.

Turn we from this picture to the love that is the result of absolute harmony, in which is the absolute flow of unsel fishness, as distinguished from the inharmony of selfishness. If this love is perfect harmony, and is also the potency of life, it follows that harmony on al planes is love, is the potency that is life in all its fullness from the highest to the lowest. Love, harmony and unity are God, who is, and was, and will be, because all things are concentrated in Its fitness of adjustment, or the Omnipotent will, with whose action man can or can not be in alignment, as he individually wills.

Love, light and life are the three steps into manifestation, from the formless or unlimited, through the experience of limitation and its inharmonies, to the perfect peace and rest of the unlimited. S. Thus is the cycle again complete. Man s. symbolized through the The ages, by the death amidst the horrors of the cross, again and again comes to the point where divine love manifests in: 'Father, forgive them, for they know not what they do." Then comes the finale: "It is finished."

with

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'ng ii

W. P. PHELON, M. D. 4006 Grand Boulevard, Chicago, Ill.

WANTS A JOB, ELSE A FEE. Rev. G. Lee, in the Catholic World

for August, makes the startling announcement that "half a million of American children die annually unregenerated by the saving watrs of baptism." He failed to add: "The priests are minus the large contributions which are expected to follow such baptisms." The good priestly father says: "Religion teaches that the difference for these children going away unbaptized is just the difference between possessing and not possessing the beatific vision of God in heaven for all eter-nity." He says the consequences of the omission of baptism for the ones whose fate was placed in our hands, are on them, but he intimates the negligent parent can hardly fail to suffer. Is this not a gentle hint to narents that the priest wants a job? or is it a fee?

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SATURDAY, AUGUST 28, 1897.

STRATLING FACTS.

The Presbyterian Quarterly, for April, in its leading article, from the pen of Rev. Wm. W. Elwang, of Orlando. Fla., in answer to the question, "Was the Old Testament, as we have it, a complete and authoritative collection of sacred writings in the days of Christ?" negatives the inquiry, and almost startles his readers with the boldness of his assertions, and yet every scholar knows his positions are correct. Passing his introductory, we quote as follows:

"The whole subject of the canon-its origin, its development, its integrity and authority—is still enveloped in a haze of doubt, even in the minds of scholars. Is it, perhaps, too much to say that not one minister in ten, even in the Presbyterian church, could give an approximately intelligent account of what is really known about it? Why were precisely the books with which we are now acquainted included in the sacred list, while other respectable candidates for this signal distinction were rejected? Was each individual book now included in the list divinely authenticated as inspired with a view to its adoption by the church? If so, what was the form of such authentication? And upon the completion of the list, did that list itself receive inspired sanction? If so, when and how? It is somewhat trite to suggest that if these and similar questions could be an swered in a satisfactory way it would greatly simplify Christian apologetics and supercede much hostile criticism. But can they, in the light of modern historical research, be answered in a satisfactory way? The answer, even tho' it seem a dangerous surrender, be an emphatic No. The hard fact is that the whole history of the origin and formation of what we call the canon is distinctly disappointing. This is true of the Old and New Testaments Both the Jewish and Christian churches for centuries had their controverted books, as over against the universally accepted ones. Several of the former received a final classification with the latter only after generations had discussed their claims.'

Rev. Elwang then denies the generally received statement that any Great Synagog, had determined what were canonical books. He says neither Philo. nor Josephus, nor any of the apocryphal writers prior to the second century made mention of such a Synagog. The writers of the New Testament gave no intimation of such a body. And there is no evidence from any literary source whatever prior to the third century of such a body passing upon the Jewish Scriptures, and concludes the event is "simply a mirage of Jewish writers of the earlier Christian centuries, whose views of their people were both in verted and perverted."

It may be well to state in this connection that the statement of Josephus of the translation of the Jewish Scriptures into Greek, known as the Septuagint, is wholly faise. There was no such rendering. The whole religious world was misled for many centuries by Josephus' falsehood. No one knows when, by whom, or under what circumstances that translation was made, if it was ever made. This is conceded by all scholarly writers.

As we have said so often, fraud characterizes every step of Christian, as we believe is the case with Jewish history. The Jews are ignorant of their own history. It is represented the entire Jewish population were either exterminated or sold into slavery by the armies of life was set.... If he tries to make up Titus; but what became of the Phoeniclans, an older people of the same race with the Jews, talking and writing the identical language, with numerous populous cities occupying the entire eastern coast of the Mediterranean back to the Libanus mountains, and thence along such coast westward to the Straits of Gibraltar?

Their descendants, every one of them. are now posing as Jews. Think of it, good reader, and somebody will dig up the facts in good time.

MRS. CORA L. V. RICHMOND.

As aunounced last week, Mrs. Cora L. V. Richmond has been engaged by the leading Spiritualist Society of

Washington, D. C., for one year. For about twenty years Mrs. Richmond has graced the rostrum in this city for one society, and during that time she has certainly made a deep and lasting impression for good. She has a most wonderful combination of qualities that make her an attractive feature in the society that employs her. The Band of Harmony, in which she always preeides, is very attractive, and very spiritual, and brings one close to the spiritworld. It will undoubtedly be a feature of the society in Washington, and a winning one. Her lectures, too, are always excellent, and with such an array of qualities as she possesses, the Washingtonians cannot fail to be entertained. What is our loss is their

PORTRAITS OF THE SOUL.

Dr. H. Baraduc, of Paris, (as set forth by the New York Herald) who recently made some interesting experiments with the object of obtaining photographs of the human soul, has now come forward with a new theory, which is that every human being is a miniature sun-is, in fact, what he styles a "man sun." He has fully explained his theory to the French Society of Biology, and also to the French Academy of Sciences, and so impressed was the academy that it straightway appointed a committee, composed of MM. d'Arsonval, Becquerel and Molsson, and instructed it to examine as to the scientific value of Dr. Baraduc's views. According to Dr. Baraduc-and the fact is generally admitted—the sun is surrounded by an incandescent atmosthere known as the photosphere. Now his photosphere, as he points out, is the theatre of perturbations and of gigantic cyclones, the influence of which is felt even on our own small planet, since it also produces on this globe cy-clones and other disturbances. We, too, says Dr. Baraduc, have our photosphere or atmosphere, which vibrates and moves, not only in accordance with the moral impressions which we receive according to our spiritual condition, but also according to the influence which is brought to bear on it by the tempests in the sun and on the earth In other words, he insists on the verity of that old aphorism of the alchemists, the theurgists and the therapeutistsnamely, that "the small is like the great, and that which is on high is like that which is below."

As a proof of his theory, the Doctor and his assistants have taken several photographs of vibrations which emanated from human bodies and when bodies were in varying conditions. The photographs show these varying conditions very clearly. Thus the vibrations which emanated from the calm body are tranquil, those which emanated from the body in a state of cerebral or cardiac activity resemble the normal atmosphere of the sun, and those which emanated from a body in a state of fury or profound trouble resemble the solar tempests as they have been photographed by astronomers.

The coincidence of these photographic images is at least curious, and at any rate there can be no question as to To explain them is the their reality. problem. Does this human photosphere radiate simply from our bodies and from the nervous centers of our mate rial beings, or does it, as is now claimed, radiate from our very souls?

For the present we must rest satisfied with the knowledge that our beings are not bounded by the epidermis, but that they radiate and extend their influence much further. Long ago the Hindoos foresaw that this discovery would be made, and that by the means of this photosphere, which thus registers all human passions, human knowledge would be vastiv increased.

Should Dr. Baraduc's theory prove correct, a simple explanation can be given of all the phenomena of sympathy, antipathy, telepathy and others of like order. Technically his theory is concerning "curved force and the vibrations of ether," but in plain English it is based on the assumption that every human being is a miniature sun, and is not only influenced in the same manner as the sun, but also influences others around him as the sun influences the neighboring celestial bodies.

A wonderful fact if true, and so it is believed to be by some eminent scientists. Unusual interest is being taken in the subject in Paris, and many agree with the writer who says: "If the results reported by Dr. H. Baraduc can be obtained by other scientists who are equally trustworthy, we have at once before us the greatest discovery of the century, a discovery which is certainly more remarkable than that of the famous X-rays."

WHY UNPOPULAR?

A writer in the Westminster Review inquires, "Why are the clergy unpopular?" He partly answers the question himself from an English standpoint:

"The clergyman has ceased to be a man; he has become rather an official. and it is this character that men so much dislike The clergy, once a community, have become a caste. No matter how near other grades of soclety have approached each other, the clergyman has removed farther away. He feels himself to be a marked man He sees that people avoid him; and this, in turn, makes him stiff and constrained.

"Narrowness of training is given as another reason for the isolation and remoteness of the clergy from social centers and the touch of their fellow be lings; he goes into a deaconate in Engperience in life. He is looked upon as an absurdly inefficient guide to those serious difficulties. The clergyman in England, starting as a curate, sees mostly women, and those the elderly spinsters of his flock. The men are away at business; the women interest themselves madly in church work. They are thrown into constant com-

munication with their 'pastor.' "He has, therefore, few if any opportunities for associating with men alone A man who does not spend at least as much time with his own sex as he does with the other loses influence over men. and loses worth in himself. Women danglers must pay the price of their partiality. It is almost pathetic to see a man grown gray in his calling waggled about by a handful of old maids He succumbed before he knew what he for his want of time by overboisterous ness, just to show how hearty he can be, he discovers that he is avoided still

more by men." In America our answer would be more pointed: The clergy pretending to voice the will of God are known to be mere charlatans. By virtue of their calling they assume to represent public morals, and attempt to lead in that direction, yet criminal statistics show a larger per cent of preachers find their way into the penitentiaries than from any of the other professions. The educated clergy measurably escape these restrictions, but there is a class of fledg lings who gain the pulpit and bring the entire fraternity into disrepute. Not a week passes, scarcely a day, when the nress does not report some one of then in some damaging relation with a pa rishioners wife or daughter. Their calling seems to inflame their desires instead of curbing them, hence the re-

AN INTERESTING DISCOVERY. The distinguished French preacher, Pere Hyacinthe, has recently visited the Moslem possessions of France, and finds the religion of Islam strikingly similar to that of Christianity. He is particularly charmed by the sincerity and pure character of the Moslem belief, and is of the opinion that its study and apreciation is much needed for the regeneration of the Christian sects.

WHEN MADE A GOD.

A friend writes from Savannah, Ga., inquiring: "What general Christian Council was it that declared Jesus was God co-equal with the Father?"

the general reader it is proper to state that the contention, whether Jesus was God, or a created being, assumed mammoth proportions at Alexandria, Egypt, during the second century. For many centuries before the alleged birth of "our Lord," Osiris was worshiped by the Egyptians as a slain and resurrected god. He was co-equal with Amun-Ra, the Supreme Father, then was that Father himself, and as a resurrected god, became judge of the dead. Under the first of the Ptolemies, about B. C. 300. Serapis was imported into Alexandria, from Sinope, on the Black Sea, into which it was given out the spirit of Osiris had entered, retaining, however, all the attributes originally credited to Oisiris. This idol was in fact a representation of Bacchus, the god of wine. As Alexandria was a Grecian colony this method of mingling the Egyptian and Grecian gods into one was adopted as a device for better uniting the two peoples under the Grecian rulers. This writer is of the opin lon that by some hocus pocus peculiar to priestcraft, unnecessary to discuss at this time, this Grecio-Egyptian Seranis, the blended Bacchus and Osiris was the original character Jesus. But this must be the subject for a volume instead of being elaborated in a brief editorial. Soon after the conquest of Egypt by

the Romans, about B. C. 30, there was revolution of religious ideas in Alexandria, a general mixing of Roman, Grecian and Egyptian religions in which what is known as Judalsm, it is claimed, played a part. During this period the priesthood, who ministered in the old temples and practiced anointing, became known by a Greek term now developed into Christian, and a character was located at Hierosolyma. known to moderns, since the crusades, as Jerusalem, upon and into whom the characteristics of Serapis were blended. This Alexaudrian population, of mixed races and mixed religious, were trinitarians, believers in several gods n one godhead. When they adopted Christianity they retained their old deas of a plurality of gods as one god. This idea was controverted at the beginning of the fourth century by Arius, an Alexandrian presbyter. Athanasius was bishop at the Egyptian capital a

little after, and he tried, unsuccessful-

y, to silence his subordinate. The con-

tention spread to Asia Minor, and into

The wrangling became so bitter Constantine, who had lately removed the seat of the Roman Empire to Constantinople, convened a general council at Nicea, in Bithynia, A. D. 325, to settle Athanasius controversy. young and vigorous, and was sustained by the polytheistic element of Egypt. He seems to have been the leading spirit in the council, and indulged in bitter philippies against Arius and his friends. He drew up with his own hand what is known as the Nicean Creed, and procured its adoption by a majority of the bishops. This was promulgated at the close of the assemblage by Constantine, who presided over that body by virtue of his office as Supreme Pontiff, a title conferred since the days of Numa Pompilus, B. C. 672, on the Roman Emperors. He declared what was done by 300 bishops was the voice of God, and commanded that it be received as such. That Nicean Creed, there adopted, A. D. 325, was

in words following:
"We believe in one God, the Father Almighty, maker of all things, both visible and invisible, and in one Lord, Jesus Christ, the Son of God, begotten of the Father, only begotten that is to say of the substance of the Futher, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, both things in heaven and things on earth; who, for us men and for our salvation, came down and was made flesh made man, suffered and rose again on the third day, went up into the heavens, and is to come again to judge the quick and the dead; and in the Holy

This was followed by anathemas against each of the several claims of the Arians, adding: "This Nicean Creed shall not be made void, but shall remain forever." Portions of it. however, were afterwards omitted, and additions were made to it, when and by whom no one knows. It is the amended creed that usually passes for the

Nicene Creed. The Athanasian Creed is a still later production. It was not written by him whose name it bears, neither was it adopted by any general council. It was found in existence at the close of the eighth and the beginning of the ninth century, and is clearly one of the pious frauds which characterize nearly every page of ecclesiastical history. It is of the same character with numerous in terpolations in the New Testament, the object of them all being to convert lesus into a God. It appeared originalin Latin. Some suppose it was adopted at the Council of Autun, about 670. Others credit it to the Council of Cressy, A. D. 076, but the probabilities are, it "just growed," as did Topsy. It was the most rigid and intolerant of all the church creeds, hence it was received with special favor by Catholics and more recently by Protestants, the former declaring: "This is the Catholic faith, which except a man believe faithfully, he cannot be saved." The substance of this creed declares:

and the Holy Ghost is God, yet there are not three Gods, but one God." As the Egyptian god-family consisted of Amun-Ra-King of the Gods; Osiris, his son; Kneph, representing spiritual life; Isis, the mother, and her constant companion, Nephthys: to whom was added Typhon, the wicked brother of Osiris, the embodiment of evil; so the Christian system has its Father, Son. and Holy Ghost, Mary and Martha while the Devil rounds out the parallel The Nicene and Athanasian creeds in their entirety, which we have not space to copy, emphasizes modern Christian faith as it was borrowed-should we say stolen?-from Egypt.

"The Father is God, the Son is God,

JUBILEE MUSEUM

Special attention is called to a communication in another column of this issue under the caption, "Jubilee Museum." The matter is of much interest and importance, and it is hoped that generous attention will be paid to the appeal, by mediums and others having spirit paintings, drawings, etc. The selection of Brother W. H. Bach to take charge of the museum department of the Spiritual Jubilee, is a good one; let him receive prompt and hearty response to his request, thus insuring largest success and usefulness to the museum and the Jubilee.

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SHALL HE GO?

Moses Hull Makes a Prop-To make this subject intelligible to osition.

> It Should Meet With Quick and Favorable Response.

THAT ANTI-SPIRITUALIST CON-TENTION.

The National Convention of Anti-Spiritualists, which was to have met on September 1, I understand has been put off until September 7. If that is so, I can be there "A chiel among 'em, takin' notes," and I will upon certain conditions. It will cost, beside my time, fifty dol-

lars to pay the expense of the trip from Eina, Maine, to Anderson, Ind., and back to my home in Stoneham, Mass., beside the loss of a twenty-five dollar engagement. Now if the Spiritualists want me to go and take notes of all that is said and done, and to reply through some of our papers or other wise, I will go and do justice to the whole thing, providing they will pay the seventy-five dollars that it will cost me in time and money—not otherwise Letters will reach me at Etna, Maine until September 4, or at any time at my residence. Stoneham, Mass. If money comes in to pay my expenses, I will go; if more than enough comes in to meet the expenses, I will return the surplus to those who send it, or use it in publishing an antidote to the work of the anti-Spiritualists. If some money comes, but not enough to pay the bills, I will return it to those who send it to me, if they will each send a stamp to pay return postage, or I will send the entire worth of thir money in such books as they may want.

Here. Spiritualists, this means you; have you interest enough in the cause to make this timely move to meet our adversaries? Remember those deserve defeat who will do nothing to avert it. Have you confidence enough in me to trust this work with me? If so do your duty now. If not, let us go on at this same old treadmill rate until our enemies swallow us up. I do not believe that this organized effort of orthodox Christian and Infidel Herods to take the life of the young child, Spiritualism, should go unchallenged. These anti-Spiritualistic swine should not be allowed to trample the precious jewel-Spiritualism under their feet without some effort being made to arrest them in their mad career.

MOSES HULL.

THE BELLS.

The following article on Bells we find floating through the press, with nothing to indicate its origin. The author states valuable facts unknown to the great mass of readers. It shows how gnorance and superstition ruled the churches, from which they have not wholly escaped:

"Bells were well known to the Egyptians before the time of the Jewish exodus. In the description of Auron's sucerdotal robe mention is made of the fact that upon the hem of the garment there were bells of gold, alternating with pomegranates of blue, of purple and of scarlet: 'A golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not! Hand bells were in common use all over the ancient world. The earliest use of bells in churches was for the purpose of frightening away the evil spirits which were believed to infest earth and air, and the earliest curfew was rung at nightfall to rid the neighborhood of the village or town and church of demons.

"Most old churches of Europe have a small door on the north side, and at certain points in the service this door was opened, and a bell was rung to give notice to the Devil, if he chanced to be present, that he might make his exit before the elevation. By the command of Pope John IX church bells were rung as a protection against thunder and lightning. The monument of Porsena, the Etrurian king, was decorated with pinnacles, each surmounted with a bell, which tinkled in the breeze. The army of Clothaire raised the siege of Sens on account of a panic oceasioned among the men by a sudden chime from the bells of St. Stephen's church. The largest bell in the world is in the Kremlin at Moscow. Its weight is 250 tons, and the value of the bell metal alone, not counting the gold and silver ornaments which were thrown into the pots as votive offer ings, is estimated at £66,565, or about

THE PRÉACHERS NEXT.

Fort Scott, Kansas, leads in a good movement. The city government has succeeded in closing the saloon traffic, and being intent on other reforms, they propose to tax the clergy to reimburse their exhausted treasury. During our late war the government taxed occupations, trades and professions of every description, save preaching, to raise revenue to carry on the war. The soulsavers, some with princely salaries, went untaxed, while many were compelled to pay on half a dozen or more callings. Here is the press telegram: Fort Scott, Kan., Aug. 11 .- A local paper and some of the councilmen of this city are insisting that an occupation tax be assessed against the ministers of the town as a means of raising revenue to make up the deficiency occasioned by the closing of the sa loons.

The council is wrestling with an occupation tax' ordinance, and some of the members refuse to support the measure unless it shall include ministers. The town is two months in at rears with the police salaries. The city attorney has advised that ministers may be taxed, though they are not in any other town in the land.

THE WAY IT WAS DONE.

In 1539 King Henry VIII., then on the English throne, himself the author, procured the enactment of a law, punishing with death all persons who refused to acknowledge that the bread and wine in the eucharist is converted into the body and blood of Christ. Five other religious opinions were strengthened in the same act of Parliament, with the same penalty. Our Brother Ingersoll would have been an earnest Christian had he lived in those times, else he would have ceased to live.

It was by similar methods, beginning with Constantine, that every feature of the Christian creed was made what it is to-day. And the clergy now weer because the American Constitution and advanced civilization will not allow these old-time penalties to be employed in aid of the church.

"Nature Cure," By Drs. M. E. and

**************************** Studies in Spiritual Thought

THE SPIRITUAL AGE. The Spiritual Age is upon us-not merely at our doors, but here with us. It is indicated by the increasing interest in spiritual experiences and spiritual thought, as manifested in the daily press, in more staid periodicals, and it the succession of books issued by publishing houses of long-standing, to sup-

ply a known and felt demand. The cultivation of one's spiritual nature, of spirituality of thought and life is largely a matter of one's reading Spiritual reading combined with habits of quiet reverie, meditation or thought alone with one's self and the angels, the good spirits who minister to us in kindly communion—these are the chief factors in spiritual growth.

PSEUDO-RELIGION. Many collections of hymns contain

one with this stanza: "Tis religion that will give Sweetest pleasures while we live: Tis religion must supply

Solid comfort when we die." But is there not something strangely wry and incongruous in the idea of extracting pleasure and comfort from a "religion" that consigns one's own kindred-one's own flesh and blood, perhaps—to an eternity of unhappiness and suffering? Such "religion" and such "pleasure" and "comfort" must lack the vital element of true spiritualty-being tainted with the essence of selfishness-selfishness, rejolding merely over one's own "salvation." happiness, has the black blotch of unsympathizing, heartless selfishness branded indelibly upon it. It is not

the spiritually divine and true. A salvation which can fill one with reloicing while others are suffering the unutterable woes of the damned in eternal torment-well may any sane and right-minded Spiritualist pray to be saved from such a salvation. Religion of such a quality cannot be upliftingcannot raise to loftier heights of true spirituality, hence lacks the divine esence of true religion.

WHAT IS RELIGION?

Thomas Paine wrote: "The world is my country; to do good is my religion."
This saying has been much admired, and justly. But to the mind that has present day, and learned by experience the divine truth of the interblending and present unity of "this world and that which is to come," as it is said, the better saving would include the ethereal world with the mortal, com-

morals? Religion, as it appears to me, lies within a different field-harmonious, yet different. It pertains to the finer spiritual nature in man, and its essence is spirituality—and as a working factor its tendency is to refine and spiritualize. Religion is the higher-the highest spiritual aspirations of the soul. It is that aspiration which brings spiritual uplift and refinement, and works unto the transfiguration of the worshiping, longing soul that looks with loving unlift of spiritual sight and desire, into the image of the beauty that shines apon the spiritual vision.

Religion is the coronal glory of the spiritual man-it is the pure expression of the spiritual nature in its flower and fruitage and its sweet aroma of spirituality ascending to the heavens. It is the homesick longing of the soul

its home in the heavenly higher life. seen in the soul's highest spiritual vision of the divinely true and good and sufficient for the wants of all." beautiful.

It is the highest, purest, and most

Many have been the essays, the sermons, the books, on the ostensible subject of Religion, so that in a sense the subject may be said to be trite. Almost invariably, however, they have represented Religion as synonymous with the teachings of their church creedscomprising, to begin with, and above all else, a certain 'saving faith' in the "atoning blood" of an innocent person who died in their stead. Anyone who did not believe in this plan and process of salvation was "an infidel," however high and pure his life, his thoughts. his spiritual aspirations and ideals. How poor and ignoble is such a conception of religion-a dead body, with-

out a living soul.

But there are some writers-a fewwhose expressed thoughts are a fountain of light and ennobling inspiration on this high subject. Quite recently it was my privilege to mention with sense of approval and commendation the lately published book written by Miss Lilian Whiting-"After He Death," for its sweet tone of pervading, beautiful spirituality. In this present article I wish to call your attention to another book, widely different, yet partaking of the same fine quality of spirituality, namely "Religion as Revealed by the Material and Spiritual Uni-The author of this book. Dr. E. D. Babbitt, is a pronounced Spiritualist, who has the courage of his convictions, and is not afraid to "face a frowning world" in the expression of the truth as he understands it. He has written several books on subjects pertaining to human welfare, all of which are leavened with spiritual thought and taken together, though few in number, they constitute in themselves a library of rich thought, permeated with humanitarian and spiritual suggestiveness—and Spiritualism.

Having been deeply interested and highly pleased, in this book, I feel disposed to give the readers of The Proressive Thinker a taste of some of the good things therein. Here is a sententious definition: "Religion is the aspiration for the spiritual

and the divine, the culmination of which we call God." His God, of course, varies widely from the stereotype orthodox idea of that Being, and still more widely, perhans, from the view of the Atheist God is "the spiritual center of the uni-

and other systems and ideas bearing a wait till mid-winter, then with short cognate relation to the general subject supplies of food, insufficient clothing, of Religion, but of these, though they and the sky only for covering, let him are treated in a masterly manner, it is make his way to the dreariest mounnot within the line of this article to tain on the continent and attempt to make special mention. The discussions cross it, bearing from 50 to 75 pounds are full of deep, conscientious thought, of supplies on his shoulders. If he likes and laden with the fruits of patient re- the adventure, and makes a grand sucsearch and study.

broader, sweeter and grander religion, dike gold region. In the mean time a religion of love and not of hatred, a two-thirds of those who started on the religion more holy, more thoughtful, trip this fall will have reached the hap-more in harmony with all true science, which will not dishearten but lift to. Indian," from whence they can watch

the love of the beautiful, and the religious aspirations which occupy the dome of the human temple in the upper brain, all to be ranked among the attributes of man which are innately

noble? Rightly does he claim that Spiritualism conduces to noble living, "by its beautiful revelations of a higher life, and of the true and pure elements of character required to attain to the most exalted joys and privileges hereafter. This it does also by encouraging the individual with thoughts of the loving neaven above him and the divine possibilities within him."

Many will recognize the truth of this "There are times in the life of perhaps every medium, who is highly inspired, in which he feels lifted up to heaver and clothed with triumphant power." Of the true religion of the future be says it must combine the interests of both worlds, as a result of which both the present and future life will become more beautiful."

JESUS IN THE SPIRIT WORLD. While not entertaining the orthodox ideas of Jesus, Dr. Babbitt has deep regard for him as a reformer and medium, one who exemplified in a wonderful degree the possession of high spirituality. The following is quoted from a

section on Jesus in Spirit life: I will present one more account of Jesus, given through the mediumship of Fanny Green McDougal, whose beautiful life has already been transferred to The the summer shores of eternity. others may writhe in the miseries of spirit giving it is said to be the elo-endless damnation. Such religion, such quent and noble General Baker, the soldier, poet and statesman. It is extracted from a series of articles branded indelibly upon it. It is not quently and sublinely expressed, good—it lacks the essential element of called "Souls and Scenes in Spirit Life," which were published in Brittan's Quarterly. The spirit describes the methods by which he was taken into heavens of indescribable beauty, where dwell the old, exalted and angelic spirits who have grown divine by long ages of progression and activity for the good of others. Finally he sees a majestic form that he proceeds to describe thus:

"I needed not to see the cup of gall, the crown of thorns, the garden of agony, the cruel cross and the riven tomb. No one for a moment could mistake the intense individuality of the presence. Never was there another like him. He was begotten, conceived, moulded, moved and inspired, atom by atom, line partaken of the larger inspiration of the by line, with one all-pervading spirit of pure Love. With lifted hands and streaming eyes I bowed myself down and wept at his feet, for joy in his divine presence. O how beautiful! how majestic! how passing all language to describe-all imagination to conceive: bining both in one-it is my country. And yet, I fainted not, as in the sight And religion-what of it? To "do of some others far less holy. On the good" is good, is blessed, but does it contrary, I grew strong-so strong I not lie, rather, within the province of could have invoked a share of that transcendent and glorious martyrdom. "By a rapid passage of thought I went out into his life. I followed him from the manger of Cana to the temple at Jerusalem where he talked with the Doctors, a prematurely wise child. I stood with him on the brow of Olivet when he wept over the doomed city. I

lingered with him mid the shadows of Gethsemane. . . . I hung with him at the cross, and heard when he forgave and blest his murderers: 'Father, forgive them, they know not what they do.' O Almighty Love! was there no other reward than this? Alas! no. measure of the martyr would have fullen short, without this highest consummation of faith and power. "Now I know of a truth." I ex-

claimed, bowing down more lowly at his feet, as he bent over me, with clasped arms of blessing, "how thou after its highest, purest spiritual ideals art my Savior-the Savior of all mankind. It is by this inexhaustible—this It is the incense from the altar of Omnipotent Love! Broad as the uni-pure adoration for the ideal perfection verse—deep as hell, and as high as heaven, its virtues and its potencies are

"He clasped my hand in his and gent-ly raised me. I stood erect. I grew beautiful expression of man's spiritual tall and strong. I took a new pleasure in myself, feeling how grand and how glorious a thing it is to be a man. Thus I was baptized anew. I became one with that Immaculate Being; and forevermore I shall rejoice only in good. "For a little while there was a complete absorption of the senses. And I then heard that majestic voice-the same that of yore moved and magnetized multitudes—whispering in my ear: 'Rejoice, O my brother; for verily the Christ is born anew, incarnate in all Humanity.'

"Then after a little he added: 'Veneration, my brother, is a good gift, because it leads up to higher excellence; yet even in this go not beyond the true measure. There have been many Christs-many that have ascended to the highest heavens long before me. But are we not all as brethren-they to me, as I to thee? There are many great and glorious, but only One is pe fect, and that is God, the Father of all Spirits and the Author of all Being.'

"Yet even while he modestly sought to veil his splendors, he became so transfigured that I could not see, for the great glory. And thus, while we were still sustained by his power, we passed imperceptibly into the lower

In this as in his other works, there is a fine interblending of spiritual thought with the things that pertain to the earthly welfare of man, thus bringing the two worlds-as called-into conjunction, looking to the interests of man as a spiritual being now as well as in that other "view" that comes when the mortal shall have put on immortality.

It is not needful that one should accept every thought or opinion advanced in this book, but his views will be found worthy of study, being propounded with reverence for truth, and not with shallow flippancy; yet, while yielding merited praise for richness and depth of thought in the discussion of the various sections of his great subject the crowning glory of all is its pure, elevating spiritual tene and its clear perception of the nature and value of spirituality in the making of a true, noble, divine humanity.

JAS. C. UNDERHILL. Hammond, Ind.

A SUGGESTION. If The Progressive Thinker has a sin-

gle reader who is afflicted with the This author discusses Christianity Alaskan gold fever, we pray him to leess of his trip, it will be fitting that he "I would advocate," he says, "a start in March or April for the Klonward heaven the souls of all men and the trials of those who follow in their women." Again, he asks: "Are not benevolence, predecessors in the land of the leal.

VIBRATIONS.

Love, the Potency of Life.

We are quite sure that we are alive. and not dead. But why? Who knows: And who can tell us from whence start, this impulse, with its distinguishing characteristic of motion on three planes, the physical, mental and spiritual?

The old Atlantians desired also to know these same things. Step by step they advanced to the doors of the grea temple of the infinite, and thence little by little to the very throne of the Mos-Mighty. Here, standing before the undrawn veil, in the presence of the Supreme, whose name is Existence, they still sought to know all things, questioning as man never has questioned before nor since, from the whiteness and bright ness of the glory of the Omnipotent. They dared to essay to come into the presence of that Great Spirit, which no man under the bond of mortal flesh ha seen at any time. Acquainted with althe vibrations of manifestation up to the time of their attempt, when their word demanded and could not be refused under the laws of the universal, they perceived a new vibration, which they knew not, and for which they had no method of control, springing forth from the Omniscient in self-defense. Since then

man hath questioned naught of the life Life is the beginning of death. Death is the beginning of life. We move constantly on the cycle of change, illusion and manifestation. In the usual accepted sense of the word, there is no death, for there is no cessation of the eternal progress of man and his environ ment toward the spiritual condition. In the endless cycles of existence, spirit becomes matter, and matter becomes spirit. But in each return the plane is of higher and keener unfolding. That is, the matter is of a higher grade than when the spirit atom last passed under the law of limitation and became matter. In like manner the spirit will evolve new possibilities for itself from the finer grades of material with which it has to work. The ego returning, after hundreds of years of rest, finds a purer and more plastic material than when previously it strove to fix its impress on opposing obstructions and their parasitical

clingings. Can not we then say of life that it is the manifestation of active spirit impress on that which has not yet come in the fullness of time to perfected unfolding?

Potency is the meter of force: it is not force, but simply the agency through which force appears. In the divine be-ginning of this Manvantara the Supreme Law-Giver said: "Let there be light." The great curtain of everlasting dark ness lifted, and there was throughout the universe light. The word of the One was the concentered force of the eternal ages, seeking new expression, at the beginning of a new major cycle. The obedient coming of the light, bright and beautiful, was the potency, or mani lested force.

Love is a word of which man talks much and knows little. That which beongs to and is the real and the true, the changeless and the undying, is the love that is God. When we go into the spirit realm for our ideas and enjoyment of love, on the plane of the divine, we reach the exquisite repose of the harmony that is the at-one-ment of the manifestor and the manifested. So long as we dwell in this realm we know truly what real love means to God and man alike. But we too often seek to drag this complete harmony of vibration down to the physical plane, and there we find that the changeable illusion of the unreal can not reflect the steadfast quality of that which is perfect only in the real. The loves of the angels are God-like, because they possess the full harmony with the One that makes their love all as one, or vibrate constantly in unison with all. But when we come to the animal plane. then all vibrating currents are thrown into discord and confusion by the opposing and cross purposes. Our brother of Galilee, who walked and talked in the cool of the day as no man who has not been perfected by ages of experience can talk, said: "Greater love bath no man than this, that he give his life for his friend." As the manifested life contains all that there is of the physical, it follows that there can be no greater sacrifice of the man, complex union as he is, of the spiritual and the physical, than the sacrifice or ending of the physical and finite operations of his unfold ing. But there are more transcendent heights of unfolding and self-denial on the spiritual plane, which are offered those who have risen to the perception of true and absolute self-abnegation on

the physical plane. Animal love is not worthy of the spiritual man, for under its influence the man becomes a brute. Love on this plane only is a horrible delusion, a vertable nightmare for the spirit, in a dank swamp, surrounded with poisonous gases. This is better termed fascination. In it is not the first shadow nor impulse of divine love.

Turn we from this picture to the love that is the result of absolute harmony. in which is the absolute flow of unsetfishness, as distinguished from the inharmony of selfishness. If this love is perfect harmony, and is also the potency of life, it follows that harmony on all planes is love, is the potency that is life in all its fullness from the highest to the lowest. Love, harmony and unity are God, who is and was, and will be, because all things are concentrated in Its fitness of adjustment, or the Omnipotent will, with whose action man can or can not be in alignment, as he individually

Love, light and life are the three steps into manifestation, from the formless or unlimited, through the experience of with limitation and its inharmonies, to the to a perfect peace and rest of the unlimited. >, the Thus is the cycle again complete. Man and his life, symbolized through the ages, by the death amidst the horrors of ter to the cross, again and again comes to the point where divine love manifests in: 'Father, forgive them, for they know not what they do." Then comes the finale: "It is finished."

The

W. P. PHELON, M. D. 4006 Grand Boulevard, Chicago, Ill.

WANTS A JOB. ELSE A FEE. Rev. G. Lee, in the Catholic World

for August, makes the startling announcement that "half a million of American children die annually unregenerated by the saving watrs of baptism." He failed to add: "The priests are minus the large contributions which are expected to follow such baptisms." The good priestly father says: "Religion teaches that the difference for these children going away unbaptized is just the difference between possessing and not possessing the beatific vision of God in heaven for all eternity." He says the consequences of the omission of baptism for the hapless nes whose fate was placed in our hands, are on them, but he intimates the negligent parent can hardly fail to suffer. Is this not a gentle hint to parents that the priest wants a job? or is:

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



Gamp-Meeting Directory.

CAMP-MEETING REPORTS. We go to press early Monday morning, hence reports intended for that issue should reach this office not later than the previous Friday. Bear that in

The following is a list of the Spiritualist camp-meetings, with location, date, and the name of those to whomapplication must be made for particu-

Lake Brady, Ohio. Holds its sixth annual camp-meeting, June 27 to August 29, inclusive. For particulars address Chas Thomas, 2762

M. V. S. A., Clinton, Iowa.

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

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.

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. 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.

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, Al-

Island Lake Camp.

Association are out, and being known materializing medium. circulated. Any person desiring one of them, or wanting any information con- ids, Mich., furnishes us with instrucerning the camp, write to Samuel H. mental and vocal music, her sweet Ewell, Romeo, Mich., president and singing adding much to the enjoyment reneral manager. Arrangements have of our meetings. been made for public tests every day Mr. A. Willis, of Cincinnati, O., and during camp. A large attendance is an- Farmer Riley, of Marcellus, Mich., are ticipated. Camp opens July 29 and expected to be with us next week.

closes August 31. Nebraska and Kansas Camp.

Southwestern Nebraska and Northwestern Kansas Camp will be held at Franklin, Nebraska, commencing Sept 2, and closing Sept. 13. Good speakers etc., will be in attendance. For particulars address D. L. Haines, secretary Franklin, Neb.

Haslett Park, Mich., Camp. The fifteenth annual encampment of the Haslett Park Mich., Spiritual Asso- best talent and tests from some of our ciation will be held from July 29 to to August 31 inclusive. Address for

ager, Lansing, Mich. Onset, Mass.

address H. E. Gifford, Onset, Mass.

Ashley, Ohio, Camp.

The eighth annual camp-meeting wil Granger, secretary, Box 71, Ashley, O.

The F. M. S. S. C. A., Maine. Will hold their twentieth annual

camp-meeting at Buzwell's Grove, Etna, Maine, from August 27 to September 5. inclusive. For particulars address Hosea B. Emery, secretary, Glenburn, Maine.

Niantic, Conn., Camp.

The Connecticut Spiritualist Campmeeting Association began their camp of officers of this association, and the June 26, and will continue until Sep- same officials are re-elected for another 6. Address the secretary, year. Mary A. Hatch on the grounds for par-

Kaw Valley, Kansas, Camp.

The above-named camp is located at Garfield Park, Topeka, Kans., and will noon and evening there are dancing be held September 4 to 20 inclusive. parties either at the pavilion or Temple. For particulars address T. P. Kelley. Secretary, 310 Harrison street, Topeka, ings is of a high order, as the reputa-

Lake Helen, Fia.

This favorite camp will open February 6, and closes March 20, 1898. For special information write to the corresponding secretary, Lily Dale, N. Y. Oak Cliff Park, Texas.

at above named place commencing Saturday, September 4, 1897, and closing Sunday, September 19. For information address J. C. Watkins, Pres., Dallas,

Parkland Camp, Penn. Parkland, near Philadelphia, Pa. This camp continues from July 4 to

Lakeside Park Camp, Mo.

A camp-meeting will be held at Lake side Park, Carthage, Mo., commencing September 18 and continuing ten days For particulars send stamp to Clarence S. Tisdale, Joplin, Mo., or M. Theresa 'Allen, secretary, 1004 W. Chase street, Springfield, Mo.

Veteran Spiritualists' Union Days September 10 Madison Camp-meeting, West Madison, Me.

August 27 to September 5, Etna Camp-meeting, Etna, Maine.
Other dates will be added to this list

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

Vicksburg, Mich., Camp.

The fourteenth annual Spiritualists' camp-meeting of Vicksburg, Mich., opened most auspiciously on Sunday, August 8. Large audiences were pres Broadway, Cleveland, or C. P. Hopkins, ent both forenoon and afternoon. The Lake Brady, via Kent, O. opening address was given in the fore-noon by the guides of Oscar A. Edgerly, being an eloquent, instructive and most

practical discourse.

In the afternoon the large audience was addressed by that prince of schoiars and eminent defenders of our philosophy, Dr. H. V. Sweringen, of Fort Wayne, Ind. His discourse dealt with the practical needs of the hour as perceived from the standpoint of a Spiritualist, and was highly appreciated by

our people. Monday, August 9, was devoted to conference meetings, which proved to be of a highly interesting character. Tuesday, August 10, Dr. Sweringen again occupied the rostrum, giving a most beautiful and analytical presenta-

tion of Spiritualism. Wednesday, August 11, Dr. Sweringen gave the concluding lecture of his engagement, this lecture again eliciting well merited appreciation from the peo-

Thursday, August 12, Mrs. Cora L. V. Richmond, occupied our rostrum and gave the first of a series of five lectures that she is to give at our camp. It is unnecessary for me to say that her discourses are enthusiastically received by our people.

During next week our rostrum will be occupied by Oscar A. Edgerly, of Newburyport, Mass., and J. Frank Baxter, l of Boston. Mass.

Oscar A. Edgerly is to be chairman of the meetings during the entire session.
Miss Sylvia Daniels, of Waterloo, Ind., the well known trumpet medium, is with us and is giving great satisfaction in her work, as is also Joseph programmes for Island Lake King, of Pipestone, Mich., the well

Mrs. Frances Sanborn, of Grand Rap-

Lake Pleasant Camp, Mass. Noticing articles from several of the camp-meetings in last issue of The Progressive Thinker, but no mention of Lake Pleasant, I take pleasure in sending a few lines from here. For two weeks this lovely spot has been the abode of hundreds of earnest seekers after truth, and fine lectures from the

finest mediums have been given.

The camp opened August 1, but since information I. D. Richmond, Secretary, July 25 the Temple has been open to St. Johns, Mich., or G. F. Otmar, Manthe public, and audiences have been ager. Lansing, Mich. known workers: Oscar A. Edgerly, Mrs. Onset, Mass.

Carrie Twing, Hon. A. H. Dniley, Dr. O. W. Hidden, Tillie U. Reynolds, Prof. ing will be held at Onset Bay, Mass., Wm. M. Lockwood, Edgar W. Emer-July 4 to August 29. For information son, and J. Clegg Wright. We have also had special lectures by Hon. J. H. Littlefield and M. Darling, Col. R. G. Ingersoll had to cancel his engagement The eighth annual camp-meeting will on account of ill health. Mrs. Sarah A. be held in Woolley Park, commencing Byrnes and J. Frank Baxter will soon August 15, and closing September 5, be with us. Many prominent mediums not on the programme are on the grounds holding circles.

The lyceum meets every Sunday evening and is doing excellent work in educating the young in our beautiful

The fair held by the Ladies' Improvement Society, August 12, 13 and 14, was a financial success and the pro ceeds will be used in beautifying these grounds

To-day was held the annual election

The music furnished by the Fitch burg Military Band and Russell's Orchestra is excellent. Two open air concerts are given each day, and three on Sundays. Every weekday after-The vocal music secured for the meettion of the Ladies' Schubert Quartette, of Boston, stands high all over the

All these attractions, besides special entertainments and parties, combined with the beautiful scenery and pure, invigorating air, tend to make this spot an ideal one, and a place where lefty The third annual camp will be held thoughts and aspirations reign supreme. LIDA B. BROWNE.

> Employment, which Galen calls na ture's physician, is so essential to human happiness, that indolence is justly considered the mother of misery,-Burton.

Ignorance is less removed from the truth than prejudice.—Diderot.

Away. By its timely use thousand supparently hopeless cases have been permanently cured.

So proof-positive am I of its power to cure, I will send FREB to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address, Always sincerely yours.

T. A. SLOCUM, M.C., 183 Pearl St., New York.

When writing the Doctor, please mention this paper.

ONSET BAY CAMP.

"As tall trees of the forest are the first to be smitten by the storm and shattered by the thunderbolt, so men of advanced thought are the first assailed by the tempests of popular indignation." Monday, August 9, a conference was held at the Auditorium in the morning. In the afternoon a lecture by Mrs. Carrie S. Loring on "The Needs of the

Our camp-meeting is now at its height. Mediums of every phase of mediumship are represented here at this time, with the usual quota of fraudulent ones who thrive upon the generosity of the credulous.

Tuesday services opened by singing by the choir. "We come with our harps of gold." Mrs. Jennie Hagar Jackson was introduced as the speaker of the afternoon, giving an invocation and taking her subjects for consideration as given by the audience, "Materialization" and "How Shall We Best Develop Mediumship?" No undeveloped medium can give us proper manifestations. Instead of being properly developed they are launched out long before they are capable of doing perfect work. Materialization should be very carefully guarded, and the time will come when this will be placed in a different light from that at the present time. There is a truth in it, and there are also phases exceedingly unfortunate. Let there be practical and good work in the development of mediums and the sitters have practical common sensee. When people demand and expect the best they receive the best. If you are willing to put up with second-class affairs you will get second-class results. This is the law in as they are made by the camp-meeting officers. By Order of Committee. every phase of human life. To best develop mediumship educate yourselves cultivate your own personality. If you want to be something as a medium, be something as a woman. Remember,

cultivation of self is always the best part of mediumship. "Why is it when mediums are wicked they say he is a bad man but a very fine medium, etc.?" They may have gifts, but to say they are fine mediums is a very improper term, for there is nothing fine in a low person. There are plenty of good mediums. My friends were not associated with certain classes here, and I don't want them to be from the other side. When it comes to the manifestation of spirit, demand it in the cleanest possible manner. Study that which will be the greatest good to the largest number, and teach the divine truths of Spiritualism in the most sacred manner. Try to do your duty for the uplifting of the cause you represent. Let the development of mediumship go on in your homes and make something to build upon as the stones of the mansions of the City Beautiful shall be constructed. "Does Spiritualism prove that Christianity is false?" No; Spiritualism, truly under-stood, brings Christianity into the per-

Professor Lee, the hypnotist, in the temple Tuesday evening.
Wednedday "Rest in Heaven" was sung by the choir. Mrs. H. L. Russegue, of Hartford, Conn., gave an invocation and read a poem. Professor Peck sung "Angel Mother, Watch for Me."
Mrs. Russegue's subject was "Is Spiritualism or release or is it a realiging or

fect keystone of immortality. Tests by

Mrs. Pepper and band concert by Poole's

Orchestra closed the day's exercises.

ualism a science or is it a religion, or are both one?" Tests by Mrs. Pepper Closed the services of the day.

Sunday, August 15.—This is usually called the big day of the season at Onset. Our uncles, aunts and cousins are here from the surrounding country. They come gaily dressed in their Sunday best, in all kinds of conveyances. Some by

water from the big, stately steamboat from New Bedford, bringing 500 each trip, to pleasure yachts add party boats, down to the little flat-bottomed skiff with a sheet for an impromptu sail gotten up for the occasion. Some come in vehicles, from the prancing pair of blooded horses to the farm hay-rick, with settees fastened to each side and red, white and blue bunting to conceal ions. Then there are bicycle clubs from a distance, until every tree is made a bicycle stall to accommodate the many. The steam cars bring their usual Sunday load and the horse-cars are kept busy carrying their precious freight. The bright-faced and buxom, rosy-cheeked Cane Cod girl. honest and true-hearted, may well be envied by her city friends who come for health and recuperation from over-taxed nerves and society's dissipation-for Onset, be it known, is a health-giving resort as well as a Mecca for spiritual instructions. The auditorium is filled to-day with eager faces hungry for spiritual food. The Bridgewater Band discourses excellent music, soul-stirring and electrifying. Mrs. Carrie Twing lectured in the morning, her subject being "Sign-Seekers." In the afternoon in the temple Mr. H. D. Barrett lectured; subject, "The Evolution of Religion," The band plays the good-night concert, the wharf is deserted by the boats, the last car is gone, nature is hushed, a peaceful calm settles over the land, grateful

WOMAN'S CONGRESS.

The second annual Woman's Congress was held the 12th 13th and 14th The platform was given over entirely to the adies for that occason, and they did credit to the cause they represent. The charming decorations, exquisite and artistic, gave evidence of the refined taste and skill of woman. "Nulli secundum," it seemed, was their motto, and well they succeeded. Beautiful potted plants, wreaths and bouquets, with the festoons of yellow and white, were ar-ranged with a view to harmony of color detail of effect such as only the discriminating eve and delicate touch of a woman's hand can give. Our highly steemed and beloved sister co-worker Mrs. Carrie P. Pratt, presided at the platform, introducing the speaders and making every one interested to feel at home on this occasion of woman's effort for the progression and education of her

Much credit is due Mrs. Lizzie A. Smith as chairman of the decorating committee. Mrs. O. A. Miller was committee on music and Miss M. J. Merrill

Mrs. Pratt, presiding at the platform opened the morning services, after sing-ing by Miss Gardner, by introducing Mrs. C. Fannie Allyn, who made the introductory remarks of welcome. She welcomed the women who understand the meaning of this convention, and the ignorant woman who does not, because she may learn something to her advan-The woman's movement means humanity's movement. It means a larger, broader avenue for thought both for men and women, for what lib erates oné liberates the other.

Mrs. H. L. Russegue, of Hartford Conn., was next introduced as the speaker of the morning. Her subject was, "What has contributed most in the Christian era to the advancement of woman?" Scriptures do not involve the rights of woman. Theology does not recognize the rights of woman. Motherhood should stand just as well as fatherhood in the equal rights of all. There can be no such thing as righteousness until humanity is made equal, regardless of sex, race or color.

Mrs. Carrie E. S. Twing followed with remarks on New York State and its constitution. Her humorous remarks and Cloth \$1. For sale at this office.

clever aneodotes were kindly received.
Mrs. Pratt remarked that she would have a man's day at this camp as well as a woman's day.

"Universal Suffrage," "The Mother with Her Babe in the Cradle," "Freedom of Man, Woman and Child," were subjects given by the audinage and were

jects given by the audience and woven into a most beautiful improvisation by Mrs. Jennie Hagan Jackson. Doxology and benediction by Mrs. Twing closed the morning services.

Afternoon services opened with singing by Miss Gardner. Mrs. Jennie Hagan Jackson preceded the lecturer with an improvised poem from the subjects "Stepping Heavenward" and "Inspiration," which were beautifully woven together in sweet poesy. Pratt then introduced Miss Susie Clark, of Cambridgeport, who lectured upon "The Gospel Health." Mrs. Russegue followed with a few remarks upon the same subject. In the evening Mrs. Lucette Webster.

of Boston, elocutionist and teacher, gave recitations in the temple, and Mrs. General Tom Thumb gave some of her traveling experiences and psychic demonstrations. We have with us at this convention

Journal, the oldest woman's reform paper in the world.

speaks two for man and three for the race." Benediction by Mrs. Twing. Friday afternoon opened with song by

noon lecture. We regret we are obliged tion and consideration of woman's claims to omit this interesting and instructive to the rights of American citizenship lecture. Singing and benediction closed the afternoon's exercises.

In the evening Mrs. Clara B. Colby, editor of Woman's Tribune, tectured in the temple, "From Eve to the New Woman," with stereopticon views. Mrs. Colby has with her a little ludian girl word with a morning symposium, presided over by a young lady well known throughout the control of the con who was taken from the breast of her Chautauqua county in suffrage work dead mother four days after the battle who, after a brief introductory address of Wounded Knee-an interesting and pertinent to the day and subject, intro bright little girl of about ten years of

sage.
Saturday morning services opened with song, followed by Mrs. Twing with remarks. Mrs. C. Fannie Allyn made the morning address.

The afternoon lecture was given by liss Colby. Her subject was "The Life" Her subject was ' and Work of Margaret Fuller for Woman." Miss Colby gave a glowing tribute to this the first woman who dared speak in defense of the rights of her

A message from Dr. H. B. Storer to the Woman's Congress, through the hand of Mr. Russ Gilbert, was read by

Mrs. Twing.

Mrs. Pratt thanked the audience for their attention and those who had contributed plants and flowers for the decorations, and all who had assisted to make this congress a success.

With all the fine array of talent that we have been privileged to enjoy at this three days' feast of good things, we wish to mention in particular the sing-ing rendered by Miss Fannie Jackson, of Bridgewater, in graduate of Perkins' Institute for the Blind and a teacher of music.

Saturday evening there was an entertainment and dance in the temple, and so the Woman's Congress of 1897 has passed into history.
AUGUSTA FRANCES TRIPP. Onset, August 16, 1897.

Lake Brady Camp.

The so-called "Divine Healer" advertised to appear here Sunday, was instrumental in bringing additional crowds to the grounds, but the enthusiasm was somewhat dampened by the announcement that everyone receiving treatment, must leave an offering in the hands of the healer. One old lady now on the grounds was somewhat chagrined over the fact that it interfered with a little enterprise of her own, she having brought with her a number of handkerchiefs from her neighbors, for which they paid her a quarter apiece. She expected to get them blessed for nothing, and reap all the profits of the enterprise herself. Some people claim to be benefited by the treatment received. One old gentleman who had laid down his crutches, we see has taken them up again, declaring his

"rhumatiz" is as bad as ever. Anna L. Robinson, of Port Huron, is a wonderfully winsome woman and seems to be an accurate test medium. She held the vast audience as under a spell while describing in the simple language of a child, the invisibles present. and soothing to the campers, and the Tears, smiles and nods from the recipbig Sunday of 1897 is among the things lents proved the truthfulness with which she described their friends. Her nictures of spirit-life make one almost feel like shaking off the mortal coil. She described illuminated trees and flowers, crystal rocks and white ships sailing over rainbow tinted seas. manned by fleecy-robed angels, carrying messages to and from the so-called silent city. There is a realism about it all that carries conviction. Few could look into her earnest face and doubt the sincerity of her revelations. Aside from this, her tests are corroborative

evidence, as everyone receiving them can testify. Old Doctor Campbell, who founded the Vitapathic College at Cincinnati, spent several days with us and lectured on his favorite theme, Vitapathy. He declares if people breathe properly, they might live forever. He has the addresses of a number of persons who testify to having seen him when out of his physical body. The Doctor has made quite a reputation as a celestial traveler, and declares these journeys are as real to him, as any taken in the

physical body. 34 B Moses Harman, beditor of Lucifer, is now visiting Lake, Brady. Few men, if any now in existence, have suffered re for the cause of woman's emancipation, than he has. His persecution and imprisonmentifor conscience' sake. are well known. Though few can accept his radical views on the marriage question, none fail to respect his sin-cerlty and honesty of purpose. He has given us several interesting talks on sex reform.

Next week is the last of our season here and promises to be exceptionally interesting. Maggie Gaule has closed her regular engagement, but still remains a welcome guest at the camp.

MRS. M. McCASLIN.

"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 Lyceum. In the hands of mothers and tenchers it may be made very useful Young and old will be benefited by it.

CASSADAGA CAMP

It would require a more gifted pen than the one possessed by the Progressive Thinker correspondent to graphically portray in their full completeness and kaleidoscopic coloring all the noted and interesting events transpiring at Camp Cassadaga during these rare mid-snmmer days. The lectures have been snmmer days. The lectures have been unusually brilliant and worthy of special mention; in fact, it is conceded by all that the C. L. F. A. platform has eclipsed even itself this season of 1897.

J. Clegg Wright, that wonderful instrument of a wonderful mind, scored a tremendous success in the delivery of

four masterly orations, two of which are to be published in pamphlet form. Our brother, Lyman C. Howe, that veteran worker in the ranks of Spirit-ualism—one of the brave and faithful hewers of wood and bearers of water, who has done so much in the unbuilding and growth of our cause, and whose sublime, transcendental philosophy, if practiced, would turn this world into a garden of paradise—has been too ill to meet his first dates on the programme, but it is hoped and expected that he will Mrs. Adkinson, assistant editor with but it is hoped and expected that he will Lucy Stone Blackwell of the Woman's recover sufficiently to fill remaining

paper in the world.
Friday morning's exercises opened with singing by Miss Jackson, of Bridge-water. Prefatory remarks were made by Miss Susie Clark on the reading of the rainbow. A song, "The Hand That Rocks the Cradle Rules the World, was most beautifully rendered by Miss Shaw.

Miss Clara B. Colby, editor of the Woman's Tribune, of Washington, said: "He who speaks one word for woman speaks two for man and three for the shaw filled with credit to himself and Mrs. Jennie B. H. Jackson was the

race." Benediction by Mrs. Twing.
Friday afternoon opened with song by Mrs. Ryder. Mrs. Lucette Webster, of Boston, a favorite elocutionist, recited "Flags at Half-Mast." Song by Miss. Emma Jackson, of Bridgewater. Rev. Anna Shaw, of Cape Cod. gave the afternoon of Bridgewater. an occasion when all the camp becomes resplendant in lavish billows of bright

> duced Mr. Thomas Grimshaw, who expressed himself emphatically in favor of woman's political emancipation, believ-ing that the ballot in her hands would result in a broader and better humanity J. Clegg Wright, the next speaker while admitting the right of woman to individual expression through the ballot, doubted the expediency of it, owing to the fact that so large a majority are

under the control of priest and clergy. Dr. W. W. Hicks said he could not agree with the above speaker. Liberty was organic, and he thought full sul frage expedient for woman.

Mrs. May Wright Sewall, vice-presi lent-at-large of the International Coun cil of Women and secretary of foreign elations, advertised for the afternoo address, being in attendance at the symposium, stated in brief the objects and aims of the National Woman's Council. which was federation of all such movements as suffrage, temperance, labor, education, etc.

A cordial welcome to all Chautauqua county suffragists from Hon. A. Gaston, president of the C. L. F. A., followed by response from Mrs. Ellen Cheney, president Chautauqua County Political Equality Clubs, preceded the afternoon address of Mrs. Sewall—a straight suffrage talk along argumentative and logical lines, delivered with calmness and dignity, and received with marked interest and appreciation.

Mrs. Mary McDonald, of Toronto, Canada, a trustee of the public school vice-president of Canada National Wo man's Council, and a friend of the Countess Aberdeen, in response to a call from the chairman, stated the growth of suf-frage sentiment and advancing condition of woman in her own country. The evening reception and ball under

the management of the women was a brilliant and successful affair, notting the association the largest revenue of this season's dances. During her sojourn at Cassadaga Mrs Sewall visited a number of our psychics with results, to her, astonishing and

entirely satisfactory Monday evening Mrs. Harriet French Sherman, assisted by her pupils, presented at the auditorium a unique and pretty entertainment of music, graceful postures and fancy drills.

Sunday evening Miss June Reed, violinist of pronounced ability, supported by several artists of the musical world and Miss Blanch Mix, elecutionist, gave a recital of high artistic skill The season's leading social event was

a mediums' reception on Tuesday even ing at the auditorium, a pleasant and delightfully informal gathering of mediums and non-mediums. The camp's president, Hon. A. Gaston, being called for, responded in a fine talk on "Ou

Monday morning, July 16, occurred the regular annual election of trustees for the ensuing year. The following gentle men were elected: T. J. Skidmore. A Gaston, M. R. Rouse, D. B. Merritt E. C. Hyde, J. H. Osmer, F. J. Neelin Thus all the old board were retainedonly two new ones being elected to fill vacancies made by resignation during the past year.
J. H. Osmer is a brilliant lawyer and

judge, well known throughout the State of Pennsylvania, whose home is in Franklin. Venango county, Pa. Judge Osmer has long been identified with Spiritualism and is a yearly visitor at Cassadaga. F. G. Neelin is a Canadian, residence

Seaforth, Ontario: an editor and public official; a man of influence among his own people and one who wields a fear-less lance in the cause of Spiritualism. As Canada is so well represented at Cassadaga the management displayed good judgment and wisdom in making one of their number a trustee. In the selection of two such men of

sterling worth; business ability and high personal character, the powers that voted them in are to be commended and congratulated. SHIRLEY BELLE. Summerland Beach Camp.

Summerland Beach Camp-meeting has now got a deed from Mr. Woolley, and will proceed to build a large frame tabernacle on the square west of the hotel. There are several dwellings to be erected on this lovely spot, between now and next camp-meeting, which begins about August 28, 1898. The last meeting was a success except in point of numbers.
Lancaster, O. CHAS CARTER.

All Spiritualists, Attention! Send in your cash contributions for aiding in the defense of the Babe will. If the N. S. A. succeeds with these suits, it will be placed on the firm financial basis that is so much needed. Now then, a long pull and a strong pull altogether for justice and right.
FRANCIS B. WOODBURY.

All that is human must retrograde i it do not advance.-Gibbon.

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A BEAUTIFUL SOUVENIR It should enter into every life, and be

Notes in Conclusion.

HOW TO PROCURE IT, great extent, and there, of course, the

Don't forget the terms on Progressive Thinker ascends nearer to the angel world, because in so doing it which you can obtain this re- is carrying out the Divine Plan. markable book. It is only sent forth as a gift to clubs of two or more yearly subscribers, with stamps to pay for postage and mailingeight 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.

a prominent factor in dealing with others. In spirit-life it prevails to a greatest degree of happiness exists. In giving our subscribers this book The

THE DIVINE PLAN.

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.. GENERAL SURVEY ..

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

Cole, Marshall: Dr. B. O'Dell, Paw

A. M. Blegen writes from Frankfort,

heart, and ever since I have followed

whenever I have had an attack of the

riable result that it has stopped imme-

diately. Knowing that there are many

people suffering from said ailment, and

as it also is a very simple remedy, I will give you the secret, so you can

publish it in The Progressive Thinker

for the benefit of your readers. The

remedy consists simply in bending for-

ward as scon as you feel the palnitation

of the heart begins, until your head and

arms are hanging downward towards the ground. Breathe slowly and deep-

y while doing this, and it will stop im-

M. E. Taylor writes from Santa Bar-

man, of Los Angeles, on several occa-

sions both in the city of Santa Barbara

and at the Summerland Camp, I take

great pleasure in pronouncing him one

of the best unfolded and fitted inspira-

tional mediums for the missionary field,

as a spiritual worker, that I have met

with in the West: also one of the clear-

est expounders of the old and new con-

scholarship to fine advantage, is digni-

fied and a truly enjoyable man-one

too, that our Eastern Spiritualists

Prof. J. Madison Allen, inspirational

ng good work in Kansas recently, at

the Ottawa camp, Lawrence, Wallula,

Morse, Spring Hill, and other places.

He may be addressed for a short time

at Spring Hill, Kas., in care of C. V. N.

House. Societies desiring to secure his

services and that of his wife for the

winter should address them soon at

J. Madison Allen, president, writes: "A camp-meeting will be held at Lake-

side Park, between Carthage and Jop-

lin, Mo., on the Inter-Urban Electric

and continuing ten days, under the aus-

pices of the Spiritualist Camp Associa-

tion of Missouri. For particulars send

retary, 104, W. Chase street, Spring-

George A. Wood writes that the Ken-

sington Society of Spiritualists will hold

time at our last one, and it was pro-

ductive of much good. Our regular

speaker was not here, but there were others that filled the bill all right, and

our test mediums I must say, did jus-

tice to all. Many elegant tests were

given. We had a crowd of about three

hundred, and to say the least our meet-

one day to the hungry souls that will

be there. Take Calumet Electric cars

Mrs. Celia Hughes, the trumpet medi-

um, has returned from Lily Dale

Camp. She will commence her circles

Warren White, the healer, is now lo-

Correspondent writes: "After a pleas-

S. C. Tracy writes from Topeka, Kan-

part of the camp-meeting; in th

Mrs. Mattie E. Hull attended the

now engaged at the Etna (Me.) Camp.

land until February, and would like to

"Woman, Church and State."

make engagements from October 1 un-

"The Molecular Hypothesis of Na-

"Social Upbuilding, Including Co-op-

Cure. Paper cover, 15 cents. For sale

"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

"Bible and Church Degrade Woman,"

Ennoblement of Humanity.

By Prof. Wm. M. Lockwood.

field, Mo.'

worth avenue.'

avenue, on August 23.

speaker and test medium has been do-

a speaker and worker.'

CONTRIBUTORS:—Each contributor Dewey, Grand Blanc; secretary, May is alone responsible for any assertions F. Ayres, Lansing; treasurer, Charles r statements he may make. The editor A. Clement, Lansing; trustees, allows this freedom of expression, believing that the cause of truth can be Paw; John Hutchison, Jackson. This best subserved thereby. Many of the closed one of the most interesting consentiments uttered in an article may be ventions in the history of the Associadiametrically opposed to his belief, yet tion." that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Church of the Soul: services in Handel Hall, in Le Moyne Building, No. 40 disagreeable ailment, with the inva-Randolph street, Sunday, September 5, at 10:45 a. m. Mrs. Cora L. V. Richmond will conduct the services, This may be the last time she will speak in Chicago for some time.

Moses Hull has given up his appointments to make political speeches from September 15 to November 1; and now has that time on his hands to go either with or without Mrs. Hull, and labor where he is most needed. Write him at Stoneham, Mass.

Mr. O. J. Johnson, president of the mediately." Northwestern Camp, passed through the city last week on his way Bast. He bara, Cal.: "Having had the truly enjoyable pleasure of hearing W. E. Bow-

will visit Lily Dale Camp. A press dispatch from St. Joseph, Mich., brings the information that Mrs. Sarah Bromwell has chartered a steam yacht, procured a diver and is hunting in Lake Michigan for the lost steamer Chicora, for the finding of which there is still a reward of \$10,000. The dispatch states that Mrs. Bromwell says: Last winter the Chicora matter occupled my mind almost entirely. I have ditions of metaphysical thought by way had many visions and they all seem to of contrast that I ever listened to. tell me that my search for the boat will Brother Bowman has a fine voice for be successful. I have been in correthe rostrum, is a scholar and uses his ondence with Andrew Crawford, of the Graham & Morton Company, and their first reward of \$10,000 is still open to me." Mrs. Bromwell runs a spiritual would do well to have among them as meeting in this city and has been spending a vacation in St. Joseph. She seems sure that her controlling spirit will indicate to her the exact location

of the Chicora. Prof. Lockwood has October, 1897 and April and May, 1898, open for engagements. Address 98 Ogden avenue,

Julia Steelman-Mitchell, lecturer and platform test medium, has September and November, also three other months Springfield, Mo. of 1897 open for engagements. Address her at 109 Van Vonst, avenue, Newport,

Mr. Jennifer, the efficient president of the society that has met so long at Railway, commencing September 18. Bricklayer's Hall, has been dangerously sick the result of a fall from a street car. He is not yet well enough to reguine his meetings, but hopes to be able stamp to Clarence S. Tisdale, M. S., to open them again soon. Had it not business committee and local manager, been for spirit aid, Mr. Jennifer would Joplin, Mo., or M. Theresa Allen, sechave passed to spirit-life.

A religious sect near Cushing, Ok. southeast of Perry, claims to cast out devils. One woman says she has been elieved of nine pestiferous imps. Rev. another grove meeting the first Sunday Mr. Fry, the leader of the sect, is heal- in September, which will be the 5th. ing all sorts of ailments, but all this "We had a splendid meeting and a good good work is likely to lead to trouble. More than 300 bogs died in and around llayton, and not a few persons believe the castout devils of the revival have entered the swine.

Thomas Philips, of 1427 Champa treet, has caused the arrest of Thomas G. Sawkins, a Spiritualistic fakir, for beating him out of a \$35 board bill. ing was a grand success. Now we send The case will be tried in Justice Hunt's a hearty invitation to everyone to come court.—Denver Times, August 11, 1897. and spend the day with us which will This man Sawkins has been engaged in probably be the last chance this seaexposing" Spiritualism, and when not son. We send a special invitation to genuine medium. Look out for him, of all phases to come out and dedicate Spiritualists.

H. Scovell writes from Peoria, Ill.: The friends here have rented and come to 119th street and Wentfitted up this new place, and we are still in the midst of a spiritual revival, holding five meetings a week. We held our public meetings at the new Spiritual Science Hall yesterday and had a again at her residence 2517 Michigan large attendance at both meetings."

Mrs. L. A. Roberts writes from Milwaukee, Wis.: "I have just concluded cated at 2125 Washington Boulevard. Correspondent writes: "After a please aternity Hall, No. 216 Grand Avenue, ant and most successful visit of this city, and will open my fall and weeks at Lily Dale Camp, Mrs. E. winter meetings, Sunday, August 22d, Demorest, Pittsburg's well known test and it will be known as the People's medium, left for Buffalo, N. Y., to labor Church, meeting every Sunday even- in the cause. She can be addressed at ing, at which time lectures and tests 146 Margan street, Buffalo, N. Y." will be given. I will continue to give S. C. Tracy writes from Topeka, Kan-readings daily and hold developing sas: "The celebrated Brockway Family classes every Wednesday afternoon at are here now and may remain through 2 o'clock.'

W. S. Gray, president, writes from meantime give sittings to those who Pennville, Ind.: The Spiritualist Union desire. I am favorably impressed with of Eastern Indiana will hold a two-their appearance. As our camp-meet days' grove meeting. Saturday and Sun-ing will soon be here we are all alive in day, September 4 and 5, at West Grove, the effort and determination to make it as county, Ind. We desire that the a success." We hear nothing but good Spiritualists of Jay and adjoining court reports of the work of the Brockway ties be represented at this convention, Family. They seem to be striking a restain the object of this union is to bring sponsive chord everywhere. the Spiritualists of Eastern Indiana in closer touch with each other. This will Temple Heights (Me.) Camp from the be the first annual meeting of the commencement to the close. She is inion, and there is much needed work to be done at the meeting. Every Spir- She will probably remain in New Engitualist of this and surrounding counties should take a deep interest in this movement, as its object is to devise til late in January. means by which we may be better able to promulgate the truths of Spiritualism throughout this section of the coun- Matilda Joslyn Gage. A royal volume, try. Persons coming from a distance of more than common intrinsic value. will be provided for."

The subject is treated with masterly M. M. Comstock's name appears apability; showing what the church has pended to a report of the "Devil's Lake and has not done for woman. It is full Camp-meeting." in No. 403 of The Probe read by every one. Price \$2, postgressive Thinker. It appears, however, that Mr. Comstock did not write the re- Daid. port, and never saw it before published The Progressive Thinker. He does not endorse all the sentiments therein Prof. Lockwood is recognized as one of contained, and deeply regrets the mis- the ablest lecturers on the spiritual rostake should have occurred. Mr. Com- trum. In this little volume he presents stock writes: "I have never written but in succinct form the substance of his one article for publication in your val- lectures on the Molecular Hypothesis nable paper, which appeared I think in of Nature; and presents his views as Vo. 402, of August 7th, in which I gave demonstrating a scientific basis of Spirn report of the new association, and as itualism. The book is commended to the secretary of the same for the com- all who love to study and think. For sale at this office. Price 25 cents. ing year. I wish it to be distinctly understood that the article was not written by me, and that I knew nothing of erative Systems and the Happiness and

It until I saw it in print. Frank T. Ripley, test medium and Babbitt, LL. D., M.D. This comprises speaker, is now at Oxford, Ohio, having just got through at the camps in New York. He can be engaged for at this office. September and the fall and winter "Talleyrand onths. Address him at Oxford, Ohio, P. O. Box 331.

May F. Avres, secretary, writes: "The fourth annual convention of the Mich- facts he states, and his keen, scathing igan State Spiritual Association con- review of Romish ideas and practices vened in Lansing, August 10, with a should be read by all. Sold at this ofarge delegation and much interest in fice. Price 25 cents. behalf of the State Association was manifested. With deep regret the Hon. By Elizabeth Cady Stanton. Comprises V. Moulton retired from the board, three brief essays, on The Effect aving served as its president for four Woman Suffrage on Questions of Mor-lears. In behalf of the State Associa-nls and Religion; The Degraded Status ion he was presented with a purse of of Woman in the Bible; The Christian coney. Officers elected for the ensuing Church and Woman; written in Mrs. City; vice-president, David P. sale at this office. Price 10 cents.

Items Suggested by or Gleaned Therefrom.

Just daub yourself with honey If you wish to catch the flies: But load yourself with money To popularly arise.

Martyrs are born, not made. Good thoughts are missionary angels. The storms of life are as severe with

Spiritualists as with others. Spiritualism being boundless as space. inexhaustible as time, and like time without beginning or ending, we cannot go beyond, around it, nor consume it. Salvation by faith is the evangelical doctrine. Salvation by character is the

rule of Spiritualism.

Tenn.: "Some time ago I read an arti-cle in the Scientific American concern-Phenomena is the demonstration of ing how to overcome palpitation of the certain portions of Spiritualism. It is an essential element and worthy of deepest consideration. It has its mission, its the directions given in that article time and place.

> Spiritualism's influence is a determined elevation to all mankind. It is a great reformatory influence in the land. Spiritualism has been, at times, the sport of ignorance, and sometimes, because of its misconception by the ignorant, it has been given a face of uncanny

A conscientious Spiritualist soon discovers that he cannot rob his neighbor and escape punishment, for the law of compensation will give him his deserts. Spiritualism is not a solitary starshining for a second o'er the shoals of time.

It is the great central sun of the spiritual Universe. Mediumship is not a matter of morals or education. The individual who is not sufficiently developed in his organiza-

tion is not fit to be a medium. Spiritualism, despite its foes, lives and is believed in wherever on earth there is human life.

Effects have shown that natural law nover degrades, but always has a tendency to elevate, and every individual who will use his reason will find himself more and more a man.

We have caught a glimpse of the deep glory of Spiritualism, but the human mind has not yet encompassed a fraction of its reality.

No form so frail, deformed or bad But has a spirit—ever had. No mind so dark, or blank, or deep But has its life, and love, and sleep.

We are creatures of circumstance We can wink at sins, stop our ears to all the wrong and crime of human life, move ourselves away from the world, go into solitude, but still, wherever we find ourselves, we shall be subject to the power for good or ill. It is impossible for any one to get away from himself. Nature's aim is to improve all that exists. 🔹

Man's development is the struggle to put away that which is not himself—not truly himself; to put away that which is not manly, not noble, not conquering, so that at last he may appear his true self.

The Spirit-world contains every state and condition which can be imagined on earth, and for that reason numerous and seemingly conflicting answers are often questions which at first sight given to it would appear could only be answered correctly in one manner.

There are no barriers in the spiritworld except such as you impose upon yourselves by your own limited affec-tions and tendencies, thus every one finds his own home, and such society as to him is most congenial.

The one best preparation for the life peyond that change we call death is to live each day, here and now with both the consciousness of its fleeting character and the consciousness of its intimate relation to the life in the next stage of existence.

The true conception of life includes, as a fundamental part, the true conception of the nature of death. And the terms might be reversed with equal truth.

Spiritual light and spiritual truth. though within the minor qualifications of personality, creep upward and help to the perfect selfhood of health and be

Some men try to carry the world on their backs, while somebody else is carrying their families.

Spiritualism must become a power in the land for good, and exepect a beneficial influence, but ere this can be we ourselves must respect it—aye, love it so dearly that we will not soil the precious gem, but by our efforts at personal improvement, purity, righteousness, and love, fix in such a golden setting that it shall sparkle more brilliantly and its worth be manifest to every beholder. No pen can express the loneliness

Of the first born child of earth: No tongue can describe the human tribe

That bloomed in that spirit's birth. What religion offers more real "bread of life" to struggling souls and longing hearts than Spiritualism?

The mediums, actably in witchcraft eras, were persecuted, even unto death. Nevertheless the spirit-world continued to impinge it elf on ours, provoking

thought and investigation. He who is born to wealth, and rests on flowery beds of ease in the mortal, will find when death rings down the cur tain at the end of the farce he has been playing, that his life had not been worth the living.

All facts, if spiritual, are in accord with Modern Spiritualism, and sustain the spirit teaching and clairvoyant discovery that the spirit is resurrected, or rehabilitated, immediately after so called death.

Heretics are rapidly multiplying in pulpits and pews. Much of this theoogical upheaval and disintegration is Spiritualism.

is not a new thing. Ever since souls. emancipated by death, began to people the spiritual spheres; it has manifested itself. It showed itself in the infancy of the race, and all along the ages it is found.

Intellectual progress commences in the body, at the first efforts to individualize. It is a law of matter to produce its ul

timate mind. It is a law of mind to produce its corresponding principle spirit. It is the nature of spirit to progress in knowledge of causes leading to effects. All forms are correspondences of their inner life or principle.

The objects of Spiritualism are indeed many, as they are beautiful, while its ethics are purer than any known on this earth planet. We are placed here not to consider

ourselves alone, but to consider our fel low beings also. Spiritualism is forcing its way into the literature of the day with an insist ency and a persistency which will ac

cept of no denial. The use and purpose of Spiritualism is to add another step to your comprehension of life's ends and aims, namely,

that of soul culture. Whence came the thought, by Genius

wrought. To wrap a spirit in clay. To give to Earth a spirit birth. To rule therein alway?

England. don, England.

RELIGION AND MAGIC.

Mr. F. B. Jevons contends that religion cannot have evolved from the belief in magic, because it is found to be the antagonist of that belief. He might as reasonably have contended that civilized man cannot have evolved from savage man because he tends to extirpute him. It is true the Christian re-ligion has sought to stamp out magic, as it sought to destroy every rival cult; but in its own rites and in its own dogmas there are evident traces of its early kinship with its rival. Mr. Jevons says: "Art magic is the exercise by man of powers which are supernatural." But his is exactly what man without rational ideas of human limitations always believes in.

Magic, says Mr. Jevons, is "a direct relapse into a state of things in which man found himself when he was bound to him by any tie of good will, with none of which had he any stated relations, but all were uncertain, capricious, and caused him unreasoning ter-ror." If we except the ancestral and tribal ghosts, this was pretty much what was the actual position of early man must have been, and what the religion of savages is at the present day. So the relapse, when it occurs, is but the working of atavism. In resorting to the fortune-teller, the servant girl of to-day is only doing what Saul when he went to Samuel about the lost asses. Samuel was at once a priest, a diviner, a seer, and a rain-doctor. JESUS AND CRUCIFIXION.

McComas quotes Dr. Stroud, an eminent Christian physician, who declares that those who were crucified died chiefly by "a slow process of nervous irritation and exhaustion," and that this would, of course, be liable to variety, depending upon differences of age, sex, constitution, and other circumstances; but for persons to live two or more days on the cross was a common occurrence, and there were even instances of some who, having been taken down, recovered and revived. The Doctor next relates a large number of instances of crucifixion. He says The Apostle Andrew continued preaching from the cross for two days before he expired. Bishop Victor, who was crucified with his head downwards, survived two days." Challon, a captain of banditti, and about the age of Jesus, who was executed at Salonica in 1830 exemplified what a healthy man of that age could endure in such matters. Now, when we consider that Jesus was on the cross for a few hours only, we cannot admit that what he endured in that short time was sufficient to necessarily cause death. It must be remembered, moreover, that Galilean peasants were noted for their health, strength, and temperate mode of living, and there fore they were in a fair condition to bear four or six hours, practically in a sitting position, upon the cross. Of course Pilate was aware of this fact: hence, when Joseph applied to him for the body of Jesus, he "marvelled if he were already dead," and required to be satisfied on this point by the testimony of the Roman officer who was in com mand of the execution party (Mark

It is worthy of note that many of the Christian fathers and other emineut professed Christians held the opinion

that Christ DID NOT DIE BY CRUCIFIXION. Dr. Stroud says: "Although the matter has never yet been thoroughly investigated, it is interesting to observe that the principal commentators on Scripture, both ancient and modern, have either openly or tacitly adopted the negative conclusion here taken-namely, that Jesus did not die by crucifixion -and that many of them have even suggested additional causes by which, in conjunction with crucifixion, the Savior's death might, in their opinion, Dr. Lightfoot, Bishop Taylor, and Dr. Adam Clarke are mentioned by the Doctor as being among those who believed that Christ did not die through hanging or sitting on the cross (McComas, pp. 552-9). We have also the opinion of Sir James J. Simpson, one of the ablest physicians of modern times, who, in a letter reproduced in Dr. Stroud's work, gives his views of the matter in the following terms: "His death was not the result of crucifixion; for (1) the period was too short; a person in the prime of life, as Christ was, would not die from this mode of punishment in six hours, but would be likely to survive till the second or third day, or even longer. (2) The attendant phe-

FIRST- SPIRITUAL CHURCH OF ROCHESTER, N. Y.

nomena, at the time of actual death,

were different from those of cruci-

To Spiritualists the Wide World Over Greeting: -This church is an incorporate body under the laws of the State of New York, and entitled as a church to hold and manage such properties as may come into their possession. Rochester is known as the birthplace of Modern Spiritualism. Here was made the first public investigation of the spiritual phenomena through the mediumship of the famous Fox Sisters. Here should be erected some suitable memorial in memory of the first acknowledged manifestations from the spiritworld and in memory of the mediums through whom these manifestations occurred. The Spiritualists of Rochester think that such a memorial would and should redound to the horor of all Spiritualists and that all should be accorded the privilege of contributing to a due to the leavening influence of Modern
Spiritualism.

We say Modern Spiritualism, but it is hereby extended to Spiritualists everywhere to join us in the consumma-tion of so laudable an undertaking, by forwarding to the freesurer of church, funds or obligations for the purpose of erecting a suitable edifice to be dedicated to the memory of the Fox Sisters and to be devoted to the promulgation of the truths of Spiritualism. Our aim is to have a place of meeting, a reading room, in short a headquarters for Spiritualists and investigators. Any monies accruing after building and equipping such an edifice, to be devoted to the defense of mediums, who may be brought before the courts for their faith's sake, or for the assistance of worthy distressed mediums. All societies or individuals are invited to co-operate with us. Should monies be sent. but not enough to warrant the commencement of such a temple it will be held subject to the orders of the donors, Monles or obligations may be for warded to our treasurer. L. Dustin. 56 Lake avenue., Rochester, New York, U. S. A., and will be duly acknowledged A. K. SISSON. Pres.

> "Human Culture and Cure, Marriage Sexual Development, and Social Up-building." By E. D. Babbitt, M. D. LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other im portant volumes on Health, Social Sci. ence, Religion, etc. Price, cloth, 75c. For sale at this office.

55 Comfort street, Rochester, N. Y.

SPIRITUALISTIC EXCHANGES. From The Freethinker, Lon- From Borderland, London, From Light, London, Eng.

ADAMNAN ON SECOND SIGHT. The account which Adamnan gives of the faculty of second sight is much what, with all the wisdom of the intervening thirteen hundred years, we give o-day, that it is the power of perception of facts or scenes, often still in the future, by some extension of our ordinary faculties for which at present we are unable to account. The special interest of second sight is, that as it refrom the standpoint of all Oriental re-

lates to what is distant in time as well as (sometimes) in space, no hypothesis of thought-transference, or scious activity, or subliminal observation can in any degree account for it. It is a mystery still, for all our science, and as such, perhaps the most important psychic phenomenon under observation.

Among the miracles which this same man of God, while dwelling in mortal flesh, performed by the gift of God. was his foretelling the future....and making known to those who were present what was happening in other places, for though absent in body he was present in spirit, and would look on things that were widely apart. According to the word of St. Paul, the that is joined unto the Lord is one Hence, this same man of the Lord, S. Columba, when a few of the brethren would sometimes enquire into the matter, did not deny but that by some divine intuition, and through a wonderful expansion of his inner soul, he beheld the whole universe drawn to gether and laid open to his sight as in one ray of sun,-Adamuan, Book I., chap. 1.

Writing a thousand years later-two hundred years ago-Martin, whose book on the Western Islands is a classic. tells us much the same. "The second sight is a singular faculty of seeing an otherwise invisible object, without any previous means used by the person that sees it for that end" (p. 300) that is to say, it is spontaneous, not an affair of "mediums" and "seances," and elsewhere (p. 311). "There are visions seen by several persons in whose days they are not accomplished, that is they often relate to the remote future, and this is one of the reasons why some things have been seen that are said never to come to pass, and there are also several visions seen which are not understood until they be accomplished."

From Two Worlds, London, England.

MINISTERING SPIRITS.

At the meeting place of the Hulme Spiritualists' Society, Manchester, the controls of Mr. J. B. Tetlow dealt with the subject: "Are they not all ministering spirits sent forth to minister to the heirs of salvation?"

Hitherto this text has been generally inderstood to refer distinctly and particularly to angels, to those beings who have never been incorporated into the fleshly condition of time. This is a very limited manner of looking at it: we would rather understand it in a universal sense. Whether our interpretation is biblical, or not, it is our intention to render it in our own way. This text expresses a truth, and because something can be and ought to be said with regard to it, which is applicable to Spiritualism and to Spiritualists at this hour, we have taken it as the subject of our

THE SPIRIT WORLD.

It has often been asked, "Where is the spirit world?" and "What is a spir-The answer to these questions is that wherever a human being exists, there is a spirit and there also is the spirit world. Why is this so? Do you think that though separated from his ellows the individual eternality of existence? He does not possess a spirit, he is spirit, and possesses a body. From the idea put forward by many people, one would imagine that the spirit was a possession of the physical body. This is not so. You love now, you think now, you reason now, and you continue to love and think and reason then; and as thought. affection, and reason are principal forces in the world of spirit, it follows that what you now possess are unmistakable entities. GOD OUR FATHER.

One of the affirmations of Modern Spiritualism is that God is our Father. This is a very vital matter, and if only comprehended in an essential manner it ought to have an important bearing

on our conduct, and make us all ministering spirits; for since God is our parent and we are his children, are we not all his heirs, and hence heirs to salvation? The child participates in the whole nature of its parent, and there exists between them a due and unmistakable relationship, which latter is one of distinct entity; not only of cousanguinity, but of physical, intellectual, and moral characteristics. When we speak of fatherhood we speak of this elationship, and if man is the child of God then he is related to him in personality, and the truth of the old saying, that man is made in the likeness of God is realized.

GOD IS LOVE. Do you not love? Yes, somebodysomething. Love makes life beautiful. and man's relationship to God is borne out when we see that God loves and is full of moral purpose, this being demonstrated by his refusal to recognize immorality, which is made manifest by he punishment that is always sequential to the immoral performance. is an intellectual entity. If we look in the heavens we note the regularity therein manifested: if we view the earth in winter we see the crystals fall from the sky and clothe it in a garment of beauty; if in the spring time we perceive the softened breath and the kiss of love; even the turbulent stream races by with a softer note, the trees vield their buds and leaves, while Nature's beautiful clothing tells of tenderness and wisdom. By observation we may learn, if not the whole, at least some thing of God; from this we are sure He is intellectual, moral, lovely, and a receiver of love. These powers, then, potent factors as they are, exist in men, alike in nature, but diverse in degree.

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One day the favorite disciple of Buddha asked him. "How shall we conduct ourselves, Lord, with regard to womankind?" "Don't see them, Ananda," re-plied "The light of Asia." "But if we should see them, what are we to do? "Abstain from sneech, Ananda." "But if they speak to us, Lord, what are we to do?" "Keep wide awake, Ananda." OF COURSE BUDDHA SPOKE

ligions, which postulates the utter inferiority and spiritual uncleanness women, a notion which, indeed, gives Ananda's question and Buddha's answer their whole point and meaning. In quoting this Oriental "advice to a young man," Mrs. Besant of course does not intend it to be understood as proving the "impurity" and inferiority of her own sex; and if we adopt her larger reading of the Lord Buddha's injunction, we must pay her the compliment of saying that there are very few women in regard to whom, when they speak, it is so necessary to "keep wide awake" as Mrs. Besant herself. Had Buddha lived in these days, instead of saying "keep wide awake," he would have said: "don't allow yourself to be hypnotized, Ananda." And Mrs. Besant's eloquence, her powers of logical presentation (when you furnish her with her data), her sweet reasonable ness (if you grant her premises), combine to make her a most accomplished and dangerous hypnotist.

"FOUR GREAT RELIGIONS."

In the "Four Great Religions," however, the danger in question is mini-mized by the fact that, much as those Four Religions notoriously contradict and hate each other, they are presented to us by Mrs. Besant as equally true and equally beautiful, which be it said in passing, does not seem to be quite in accordance with the dictum of logic, that two propositions which contradict each other cannot both be right, al though they may both be wrong. KIND OF FREE LOVE.

The fact is that in matters of religion Mrs. Besant may be said to be a kind of free-lover, and, as La Rochefoucault said of woman's love, so may we say of Mrs. Besant's religion—that in her first religion Mrs. Besant loved her own particular creed, but in her subsequent faithe what she laved has been religion itself. The religion she loves best is that with which, as it were, she happens to be consorting at the moment. Not that she is fickle or heartless, but rather that she has got so much above the foolish prejudice of thinking that any particular religion is the happy possessor of all the truth, that she is able to see in every religion a partial embodiment of her ideal religion, and so she is able to love them all in turu with perfect impartiality.

EACH ONE A FAVORITE. When one reads what Mrs. Besant says about Hinduism, one concludes that she is a worshiper of Vishnu, and pictures her as bathing religiously in the Holy Ganges; when she dilates on Buddhism, one cannot help thinking that she certainly must be a Buddhist, and imagines her burning joss-sticks before the shrine of her Lord: when one listens to her glowing eulogy of Zoroastrianism, it strikes one forcibly that she is in reality a Zoroastrian; and when one comes to her exposition of Christianity, one is inclined to exclaim: "Bless me! if she is not a Christian

From Harbinger of Light, Melbourne, Australia.

UNPROVED PHENOMENA.

Dr. Lodge's remarks upon the unwisdom of publishing accounts of phenomena that have not been rigidly examined and thoroughly verified are well worthy of attention by Spiritualists He points out how "a small trace of fic tion spoils the taste of a whole bushel of facts." We have had many illustrations of this where some little lapse from integrity on the part of a medium has neutralized half a lifetime of genuine work, or where the faith of some ordinarily careful investigators has led them to certify phenomena as spiritual. which has subesquently proved to be strictly mundane in its origin; it is bet ter to omit the publication of half a dozen reports of phenomena, the evidence for which is not complete, than risk the chance of one being subsequently shown to be either fraudulent or erro neous.

THE PLANET JUPITER.

While M. Sardou was in constant communication with the spirit of Bernard Palissy, the latter described to him the planet Jupiter and its inhabitants. It was the abode, he was told, of spiritual beings, higher than ourselves, and superior to us, both in intelligence and morality-sympathetic spirits, who had acquired, by obedience to God such a dominion over matter as to feel it no impediment in the free exercise of their will; so that progress, rebellious to our efforts, becomes an easy conquest for spirits exempt, as they are, from earthly vices and weaknesses. In connection with, and in corroboration of ,the foregoing, it may be of interest to quote a description of that planet, given to the present through Mrs. Harris, on the 21st of July 1892, by a control well known to many of the readers of the Harbinger as "Christopher":

"On what a gigantic scale has Nature

trees are Titanic in their neight and

reared her forest temples here!

girth; and every object that meets the eye is great grand, and glorious. Love has molded every form in beauty and sublimity. What splendor of colour! What overpowering richness of perfume! Its effect is that of delicious narcotic; holding the soul in strong and subtle constraint. I quit the aromatic forest, and see mighty temples, lifting their august masses of imposing architecture into a blue and cloudless sky. And now I behold the majestic being who have reared these structures. They resemble gods in their dignified beauty and serene power. They hold the very elements in their grasp; and accomplish more in a single day than the dwellers on earth could effect in many seasons. They can transmit their thoughts to others, independently of distance, and can mould other minds in conformity with their own. Their dwellings are no less, majestic than themselves. Here are poets, philosophers, musicians, artists, as well as astrologers and astron omers, who have wrested from Nature all her secrets. The women are magnificent in their loveliness; and by their wise and gracious influences, they shape the destiny of other worlds. This is the planet Jupiter, whose inhabitants are to be the future teachers of the earth children. It is too stupendous a world for me to remain in. Its air is such that I can hardly breathe; and the thoughts inspired by what I see and hear, seem to crush my brain."

What makes life dreary is want of motive.-George Eliot.

LIFE WORK CORA L. V. RICHMOND

COMPILED AND EDITED BY HARRISON D. BARRETT.

With portraits representing Mrs. Richmondia 1857, in 1876, and in 1894.

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HUDSON TUTTLE.

A. E. Teall has received startling manifestations, but now has lost the gift, or it comes at long intervals, and wishes to know the cause.

A. Perhaps one of the best evidences of a true and reliable mediumship is its variability. This shows that the power is above and beyond the medium and that his will does not control it. Mediums as a rule have such periods of rest, and the power is increased when it returns.

Sarah E. Freeman: Q. I enjoyed reading Life in Two Spheres, but I find the future life has its trials and regrets. Do you really believe it has, as represented in

A. The old idea that the more miserable this life, the happier the next, was founded on the false conception of the relation of spirit to the body. It came from the belief that the spirit came into this life as a punishment, and for expiation, and hence the more it received the better. When it passed on to the next sphere all would be forgetten in ecstasy of joy. This belief is entirely erroneous. The spirit has no past existence the sinfulness of which to atone for. The next existence is a direct continuance of this. Hence the conclusion is unavoidable that the individual suddenly transposed from activities and duties, as father, mother, wife, husband, leaving dependent ones, cannot otherwise than have regrets and longings, and intense desire to return and take up the burdens thrown on others. To believe otherwise would be a denial of the constantly repeated statement that the individuality of the spirit is preserved. It is true that spirits have to regard the environments, the accidents which befall them, and their petty griefs, with philosophical calmness, knowing that at the end there will be a reunion of all sundered ties.

Stephen Brewer: Q. (1) Have our friends in the spirit realm anything to say about the disposition of our dead bodies, as to which is best, burial or cremation? and what is your opinion on that subject?

(2) Is it the teaching of the spirit-world that the doctrine of reincarnation is true? What have spirits to say on that subject?

A (1) Those who have communicated, favor the most perfect sanitary methods, which in crowded populations is that of cremation.

When we consider that a city having a death rate of 300 per week consigns to the earth over two millions of pounds of organic matter, often the food for contagious germs, and always contaminating the air and water, hesitation on the method of disposing of the dead would ap-

pear almost a crime to the living.

(2) There are two distinct schools, the Spiritualists who believe in the reign of law in the spirit realm, the same as in the physical, and the evolution and development of individualized spirits thereby; the other the Spiritists, who believe that spirit beings are direct creations from Deity and have an eternal pre-existence. These pre-existing spirits enter the embryo and are thus incarnated. This process is repeated indefinitely, the reincarnations being necessary for the spirit's progress until every experience is gained. That two doctrines, so diametrically opposed, should be promulgated from sources purporting to be spiritual, is perplexing and difficult to reconcile. Yet when the causes which led to this divergence

are clearly observed, the solution becomes satisfactory. The profound seer, A. J. Davis, who fifty years ago led the cause of American Spiritualism, enunciated the harmonial philosophy under whose banner Spiritualism has since rallied.

pursued investigations with a great number of mediums, and published the results in a voluminous series, which have been the text books of his school. Saturated with the dogmas of pre-existence and reincarnation, and a strong magnetist, he psychologized all his mediums and received a reflection from his own ideas. All the spirits he conversed with agreed with him. There was no conflict-all was Kardec, spirits and mediums were under his control and the communications were of no more value than if they had been written by himself. Under the strong magnetism thus excited, those who have accepted the doctrine "consult the spirits" on occasion, and have their belief reaffirmed. Those who have the slightest acquaintance with the necessities of reliable communication will at once see the uncertainty of this method.

Positive affirmation and over-anxiety to have the answers accord with previous beliefs, bring a force as strong, and often stronger, to bear on the medium, than that of the spirits communicating. More, it may reach beyond the medium and influence the spirit.

Mrs. A. G. W.: Q. Through a sister I was persuaded to join the Baptist church. But I never was happy with orthodox views. I felt, too, that, where before I was free as the wild bird, now I had been caged, and was accordingly miserable.

Years have only made me chafe more at the closeness of my environments, and I have often lain awake nights. shedding bitter tears, because I was seeming to profess what only made me unhappy and what I could not believe, and scarcely dared disbelieve.

The angels sent me through kind friends The Progressive Thinker and other Spiritual papers, and I have been lifted out of myself. I hope soon to be able to wear the sunflower badge, and sever my connections with the church, and join in a new field of work with songs of hope and immortality, instead of the heart-breaking re-frains of orthodoxy. How can I best reach this result?

A. By cultivating your intuition, and going straight ahead in the path you have so successfully commenced to

B. Wing: Q. I have been asking my theological friends these questions, which they fail to answer, and I refer them to the Question Department: Is there a new creative spirit for each physical

If so, how can it be affected by Adam's sin? If not so created, what was the spirit's previous

condition?

A. The individual spirit and the physical body, it is taught, are of mutual origin and growth. How it is, or can be affected by Adam's sin of eating an apple, has been in the hands of theologians a curse to the human race. It is not strange that "theological friends" failed to answer these questions. There is no answer. The whole conception is a chimera of ignorance.

The condition of spirit previous to gestation is paral leled by that of the matter of which the physical body is formed. As the latter is a concentration and adjustment of matter, the other is the individualization of force.

LIFE'S VOYAGE.

Shall we of earth, sin-tossed, weep. For those whose forms we no Lore see, Or shall we envy them, and keep A warmer heart of sympathy, And learn to trust in heaven's plan Beyond the waste of fleeting years, To each a duty from man to man As it from day to day appears?

From day to day our lessons learn, We climb the ladder round by round; The greater the task the more we yearn That higher state than we have found

Beyond the weary waste of sea, Our ships sail forth to tempt the storm; Above the storm-tide by faith we see

"A haven of rest, bright and warm; Nor would we if God gave us choice. Our burdens on another cast: The inner conscience reproving voice Makes duty ours from first to last. No mind so gross that finds his bed

Of ease without he bears his part; No one but finds his life is fed By well-springs hidden in the heart. And when life's voyage at last is done,

Whate'er its course, port or reef, The object here of a life begun, Of pleasures, hopes and of grief, Will rise in vision before the view, The heritage and wealth within, And each receive all that is due Of virtues, beauty, and of sin.

Summerland, Cal.

BISHOP A. BEALS.

The way is dark, my child. Ah! even so, But 'youd the clouds the sun is shining still, And the' the shadows deep and darker grow, We can find gleams of brightness-if we will

ANGELS KNOW THE REST.

Misjudged and lonely, and the toilsome steep Grown thick with trial, yet we know by and by The tangles will be smoothed for those who weep, And solace we can find around us-if we try.

Affections wasted, and best motives scorned; Voices grown cold, of those we tho't were true; Making our lives seem bleak and unadorned, But—therein may lie a blessing—if we knew.

The truth is right, and right is truth, alway. For love of it we cling to all that's good, And many a heartache could be thrown away, If, by the critic we were understood.

Judge not. My erring neighbor's heart, Unknown by me, may far excel my own In kindness, and I have no right or part, -To say how large and long his faults have grown.

And charity, so sweet, so all of heaven, Should stand white-robed 'gainst each pulsing breast. According to our right and light God-given, We've done our part, and angels know the Fest. EVA AMES.

THE BANQUET.

On this night in the dusk of my innermost chamber A reception is holden-come in, you were bidden. In the contact of spirit and flesh I salute you.

You are welcome, you brother, you sister, none alien, Whether virgin or scarlet, no matter, I love you.

You that haughtily halt at the doorway awaiting Some signal, do you dream I will meet you with fawning? Do you fancy the glitter of wealth or of station, Or the fame universal whose halo proclaims you Will impel me to set you apart from these others?

etrines, so diamet. Him I heartily clasp with the grip of affection. Yea, depart if it please you, contemptuous, I care not, To the scenes of despicable triumphs returning;

For an answer I raise up this wretch from the gutter,

We shall surely make merry this evening without you. Does it seem to you, friends, that my chamber is narrow For the multitude thronging the hallway, approaching? Never fear; we shall find it commodious, sufficient.

A Frenchman under the pseudonym of Allan Kardec | You that slave in the sun that another may pluck you-You that sigh in the shadows of Silence, cease, enter-To the banquet of Love in my heart I invite you. FRANK PUTNAM.

To the right, to the left, there is room for all comers.

TOOK THE CAKE.

To the Editor:-Hearing of the death of Col. R. G. Ingersoll, I went to a professor, of Everett, Mass., who claimed to have mediumistic powers, and paid him a dollor for a sitting. He immediately closed his eyes and gave me the following test:

"I hear the tolling of Creation's bell, for Ingersoll is no

He has left the Christians here below, and stands on the shining shore. If anyone is blushing here,, said Bob, it is not me.

I found God's children in superstition, and tried to set them free.' True,' said the Lord, with grateful face, 'the highest seat vou take!

And Bob tripped up the golden stair, and smiling, took the cake

Saved by Hanging.

Five men formed themselves into a lynching party and strung up a negro who had stolen a horse. In their haste they failed to tie his hands and, hearing a noise as of a party approaching, they decamped and left the negro swinging. That swinging motion brought him in close proximity to the tree, which he encircled with his arms, climbed to the limb from which he was suspended, cut himself down and went home to supper. He subsequently said to his wife: "Mandy, while I wuz a-swingin' dar I seen heaven wide open, wid. Moses en' de prophets en' de res' er dem, en' now I'm gwine off en' quit stealin' en' preach de gospel!"—Exchange.

It in the Forum some years ago the Rev. Dr. Bijckley published an article on "The Mofality of Ministers," in the arms ago the Rev. Dr. Bijckley published an article on "The Mofality of Ministers," in the gentlehned of the cloth. Had I time and spill it time arms, all it time and spill it time and spill it time arms, all it time and spill it time a preach de gospel!"-Exchange.

We ask for long life, but 'tis deep life, or grand moments, that signify. Let the measure of time be spiritual, not mechanical. Moments of insight, of fine personal relation, a smile, a glance, what ample borrowers of eternity they are.—Emerson.

The only cure for imprudence is the suffering which imprudence entails. Nothing but bringing him face to face with stern necessity and letting him feel how unbending, how unpitying it is, can improve the man of ill-governed desires.—Herbert Spencer.

Faith is a certain image of eternity. All things are present to it—things past, and things to come.—Jeremy Taylor.

If you ask me what I thought on the occasion in question, I say the song itself, precisely as it stands - Men-

delssohn. So work the honey-bees, creatures that by a rule in na-

ture teach the act of order to a peopled kingdom. Shak-

FRAUDS AND THEIR METHODS.

An Attempt to Capture the National and State Associations Promptly Exposed.

Other Methods of the National Association of Fake Mediums.

The recent announcements by writers ship; to give out teachings that will in The Progressive Thinker regarding the existence of a Kational Association the existence of a Kational Association dark scance to act as a sort of body of Fraudulent Mediums and Tricksters, was timely, as it may save true
Spiritualism from disastrous effects.

A prominent Spiritualist worker,
whose reliability and devotion to the
course of true Spiritualism prometries and Tricksters, was timely, as it may save true
to act as a sort body
guard to the medium. Another duty is
to pick up information so as to give the
"medium" pointers for "tests."

These spies may be easily detected.

There are in every city certain shady

cause of true Spiritualism none has characters who circulate around at the ever doubted, believing that the end Spiritualist meetings to get notes on justified the means, joined this associa-tion of frauds, and obtained their secret methods, and notwithstanding the all information possible. They are al blood-curdling oath which involves a ways a disturbing element, decrying horrible death to any betrayer, this person has given to me the secrets ob-tained for publication. In order to guard well my secret, I will not even fraud to anyone, but ridicule clairvoyreveal the sex of my informant, and ant mediums, claiming that physica will only give my awn name to the editor of The Progressive Thinker—not phenomena are the only convincing phenomena. for publication.

This association has grown so pow-erful that it already commands thousands of dollars in a fund to buy off delegates at the National Spiritual-lsts' Association and the various State Associations, so that it feels confident the fraud element will sweep every-

ual Institute" in San Francisco, where given, and physical mediums turned out at so much a head. These "materializing mediums" will be protected by a strong body guard of brother fakirs, and it is expected that many recruits

dark seance to act as a sort of body

tests given by genuine mediums; to catch bits of conversation, and pick up

Of all the confirmed foes with which Spiritualism has to contend, this fraud element is the most dangerous. It is, sly as a serpent and equally venomous. It gives out false teaching as spiritual philosophy that is enslaving a vast army of innocent Spiritualists, as much as priests and preachers have enslaved the Christians. This illusion and delu The members of this fraud association (I will not give its true title), have already started a "Psychic and Spiritists should organize and lay traps to capture these fakirs, and so thorough free public seances and lectures will be ly expose each one and his or her methods, both through Spiritualist and sec ular press, that they will be forced to quit the field of faklsm-at least under

the name of Spiritualism.

Any Spiritualist paper that will not assist in the exposure of these frauds will be gained by this method.

These swindlers employ "stool pigis a traitor and a vampire to the cause
eons" in every city on their route, and should be suppressed through lack whose duty it is to drum up custom for dark seance, "psychic and phenomenal mediums," telling of wonderful manipaper is for these frauds or against measums," telling of wonderful manifestations (that never occurred); to constantly apologize for such medium-

Not All Frauds Are Mediums.

DR. H. V. SWERINGEN REPLIES TO AN EDITORIAL PARAGRAPH IN "OUR METHODIST PAPER."

To the editor:-Having noticed an ar-To the entor:—Having noticed an article in a little sheet entitled "Our Methodist Paper," published by Rev. H. W. Bennett, pastor of the Wayne Street M. E. Church, in which Mrs. Lake, a medium at the camp-upeting now being held at Anderson, Ipd., stated that the "majority of mediums were frauds," Rev. Bennett says, "gothing new about that." He would amend by the use of the stamps with that." He would amend by the use of the stamps with th "all" for "majority", and add "commu-nications," reading, 'fall mediums and communications are frauds." We consider that Mrs. Lake has only done her duty when denouncing frauds. It would be well for Rev. Bennett to do likewise in his church. After reading alike upon humanity everywhere, and the list in the Crimes of Preachers I if here and there throughout the world should say that all preachers were of its light is shut out by the darkness of that stamp. It would be very unjust on my part, but such is Rev. Bennett's sun. verdict in the case of mediums. If the Rev. Bennett will devote his little sheet Rev. Belinett will devote his little sheet fall upon the just and upon the unjust, for the benefit of his flock, he will have for the benefit of his flock, he will have to enlarge it very much if he finds and wicked utilize those rains for the space to devote a column in denouncing those that differ honestly from him and do not accept him as their sky plant of the rains. No man or woman ever counterfeited and do not accept him as their sky plot. As the Rev. Sanford has wisely said, the time was when by the aid of the finger you could turn up your nose at Spiritualism, but it was too late in sonal ends. Spiritualism, but it was too late in sonal ends. Spiritualism contents are sonal ends. Spiritualism contents are sonal ends. at Spiritualism, but it was too late in the day for one man to hoot down four sonal ends. Spiritualism enjoys the millions of people

D. L. CARPENTER.

DR. SWERINGEN'S REPLY. To the Editor of The Journal:-The following editorial is clipped from "Our Methodist Paper," published and edited by the Rev. H. W. Bennett, D. D., pastor of the Wayne Street M. E. church. In as much as it is so manifestly unfair, to put it mildly, as a spiritualist, I should be glad to see it lence at least to any beyond its pregiven a wider publicity than it can rethan whom there is no better specimen

"We told you so." Aha! A Mrs. Lake, at the Indiana State Camp-meeting for Spiritualists, now in session near Anderson, said: "The majority of mediums are frauds.' Nothing new who are so inseparably identified with about that. We would amend by the all that is good in the moral history of use of 'all' for 'majority,' and add after 'mediums,' 'and spirit communica-tions.' It would then read: 'All mediums and spirit communications are frauds."

Mrs. Lake is one of the grandest generations yet unborn. Abraham Linspeakers upon the Spiritualistic rostrum and never misses an opportunity to denounce thereon the many frauds and impostors which infest the ranks of Spiritualism. But she knows that if out of a million of mediums there but one that is genuine; and if out of ten millions of spirit communications there be but one that is absolutely true and bonafide, Spiritualism is true nevertheless, and will continue in the future as in the past to withstand the assaults of its enemies.

Mrs. Lake's efforts to purify the ranks of Spiritualism are certainly as praiseworthy as the efforts of the Rev. Bishop John H. Vincent and the Rev. Five men formed themselves into a lynching party and than pulpit. In the Forum some years

"The theological stildent is often a dependent, educated by charity. This itself is not at all ground for his disparagement; but there are a few ministers who were once, theological students supported in this way, by individuals or by societies, who up to this day have never paid even the interest on the loan by which they were able to take their theological course. What is still worse, they seem to have no "The theological stident is often a conscience about it. They marry, they mon people, that it behooves us to have children, they buy books, they ride bicycles, they take summer vacations, but seem to have no ethical sense which makes imperative the restora-tion of the funds by which they were educated for their profession. There is among a certain class of ministers and of candidates for the ministry a tone of waste. Moses Hull can be reached at servility which perhaps these processes Etna, Maine. of professional education promote; a readiness to accept gifts of money; the habit of soliciting discounts because of fold Power of Sex." By Lois Wais-

highest, most independent, most manly type of manhood."

But this is very mild compared to the

Rev. Dr. Buckley's arraignment of his professional brethren.

I am sorry that the Rev. Dr. Bennett in thus insulting the intelligence of thousands of men and women who, in intellectuality, honesty and morality, will compare favorably with himself, should thus fail so miserably in prac-

ticing the golden rule he preaches.

The intelligence nor the heart of that man is not to be envied whose sole denunciation of Spiritualism is the admitted and regretted fact that immoral ates against the acceptance of a truth even upon the part of the base and immoral, however much that truth may be sought to be counterfeited and prostituted to base and ignoble uses. The glorious sun of Spiritualism shines alike upon humanity everywhere, and

sun.
The refreshing rains of Spiritualism being the only religion science and philosophy under the eavens that is counterfeited.

If Spiritualism may be justly censured because bad men are found in its ranks, then by parity of reasoning it should be commended when good men are enrolled among its constituents. Among the believers, aye, knowers in Spiritualism, are found men of influence, virtue and of unchallenged cincts; from the humble laboring man ceive from the circulation which gave of humanity on God's footstool, to those who are endeared to us by their illustrious civil, political, scientific and religious achievements-men at the head of our armies, in the senate, on the bench, and even at the sacred desk our world, and who occupy so lofty a niche in the temple of virtuous fame that their memory will remain em-balmed in the grateful hearts and their deeds be sung in the loud acclaim of coln was a Spiritualist. H. V. SWERINGEN.

ANTI-SPIRITUALISTS.

Their Convention Called for Sept. 7, at Anderson, Ind.—Shall We Act or Acquiesce?

To the Editor:-Pardon me for desir-

ng any more space than I already oc cupy in your paper; but in lieu of the nearness of the time set for a few cler-ical fanatics and bigots to hold their called National Convention of Anti-Spiritualists, I would like to suggest the propriety of unanimously appointing an able exponent of our cause, furnishing him with a hundred dollars, or more if needed, and send him to Anderson, Ind., the place appointed, to take notes of their doings, hold meetings. debates, if possible, and present to their Christian (?) minds the real status and fundamental principles of Spirit-ualism; and while I "have the floor" on an emergency question, allow me to "move the appointment of Moses Hull."
I do not know that he is available at the present time, but that need not cut any figure in this emergency case. If we have any speaker in our ranks cayet lost their influence over the com-AWAKE TO OUR NEEDS.

and I know of no greater need than the showing of our true colors in front of

the enemy.
Shall I hear a second to my motion September 7 is the time appointed for the meeting and we have no time to

their office; and consequently the culti- brooker. One of the author's most use-vation of the tramp spirit and habit ful books. It should be read by every among men whose office stands for the man and woman. Price 50 cents.

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UNFAILING TEST.

to Detect Deceiving Spirits.

Some months since in an article in The Progressive Thinker, I referred incidentally to."a test which never fails" in determining the status of a spirit in the spirit-world. Almost immediately a lady wrote me asking me to give this test through the columns of the same paper. I gladly accede to her request, but circumstances have prevented my doing so before now. I cannot give it in a few words, like the recipe for making a pudding, or a medical prescription; but must relate at some length some of the things I have learned from the spirit-world as a result of long and careful investigation by means of an

espirito board.
While my husband and myself were engaged in this investigation, Benjamin Franklin, Napoleon Bonaparte, W. Stainton Moses, Nero, and other notabilities of the present and past, announced themselves on our board. Even the "Devil" came one evening but he proved to be a very ordinary sixth-circle devil, such as we had had dozens of already. As for the others, it did not take many minutes' conversation to land them all in the same circle.
The evil spirits are never so happy as

when they can take you in by masquerading as one of your friends, or some notable person. When you discover the deception, and ask why it is attempted, the answer is, "For fun." I have reached the point where I can detect all these deceptions, but I was long in coming to that point.

There is one fact with which Spirit-unlists and non-Spiritualists are not acquainted: That it is no test whatever for a spirit to give you the name of a friend, even though it be a name that you have not recollected for years. The spirit may add corroborating circumstances for the purpose of identification, and gather every fact from the tablets of your memory, though you may have actually forgotten it all at the time. A spirit can read the memories-even the forgotten ones-of a living man, like an open book. I do not know that all spirits can do this for all men, though I have yet to discover one who cannot.

But not every spirit can read your

active thoughts. They can only read those of persons on the same spiritual level with themselves—that is to say, in the same spiritual circle, or below. An exception to this rule is, when the spirit, whether good, bad or indifferent, becomes entirely en rapport with the individual. Then no matter what the spirifual chasm which separates them, every thought is read as easily by the unseen intelligences as ordinary speech is heard upon earth. This is not a very satisfactory position for a person to be placed in, and should be avoided by every means in the individual's power.

G. E. WATKINS, M. D., When this condition of rapport is not attained, it is easy to test the truth of the spirit by trying if he will respond to mental questions. If he has claimed a high place in the spirit-world, and yet fails to heed questions mentally asked him, you may know that he is at least on a lower moral level than yourself. Having thus proved himself a liar, it is quite proper to set him down in some circle below the third circle of hell. By this means, all unknown to the spirits themselves, I always test them when they claim to come from circles of light, And I have never yet found the test to

Bear in mind, it is not what you remember of the past, or may have known and forgotten, which consti-tutes a test when it is repeated by an unseen intelligence, but what you are thinking of at the time of communication. No spirit who is on a lower spiritual level than yourself can read your immediate thoughts, though he may be able to repeat your past from alpha to omega, that which you have forgotten as well as that which you remember. MRS. E. B. DUFFEY.

Belvidere Seminary.

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CO-OPERATIVE COLONY.

To the Editor:—Away out here in Western Colorado, among the rough and rugged yet beautiful mountains, in this colony of co-operators, there are many. Spiritualists. We are pioneers, seeking to build homes, and we prefer to do this cc-operatively, none seeking advantage of any other. To build our homes we must irrigate

our lands, which consist of a fine body of some 25,000 acres, nearly all vacant and obtainable by pre-emption and desert land entry, at a price of \$1.25 per acro. Our irrigating ditch is along a rugged mountain side for lifteen miles, and will require the work of one hundred men steadily for a year or more to complete it. Then we will have the foundation laid for perhaps three thousand or more homes, and as all our people are liberals and most of them Spiritualists, we would like to have those who think of changing their present homes, investigate our company's condition, location and prospects, and if they find it agreeable coperate with us in the work of develop ing these homes and in the home benefits

which will follow.

We all agree that greed among men and women should be eliminated—should be banished from the individual and from society; hence we do not invite mere speculators, usurers, gamblers, whiskey-sellers and other adventurers to come here, but would much prefer that they stay entirely away. We want right-minded, honest, intelligent co-

operators only to join us.

We have a genial and healthful climate. Our climate and productions are like those of the Salt Lake country. There is plenty of timber, pine and spruce, for sawing, and cedar for posts and fencing. This is a good fruit, grain, vegetable, honey, stock and dairy country also. Our people are liberal, and our chosen business manager and perhaps a majority of the people are Spirit alists, and we invite the investigation of our colony by that class of people, feeling that the result will be the mutual good of all. The Progressive Thinker comes to us

regularly, and no paper we get is more highly prized.

MRS. L. M. JOHNSON. Pinon, Col.

Rome's Interpolations.

The authorized English Bible, following too implicitly the Latin Vulgate, and the Roman Catholic Douay Bible contains this verse: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one," (1 John, v:7.) The revisers of the authorized English Bible have omitted these words for the reason that they are found in no Greek manuscript older than the fifteenth century, in no Latin older than the ninth century, in none of the ancient versions, in none of the Greek Fathers, in none of the Latin Fathers. Knowing this, Roman-Catholic Greek scholars sent the question to Rome: Whether the text could be left out as a gloss, or at any rate could be considered of doubtful authenticity? The verdict of the Pope's advisers, "after every argument had been weighed with most diligent accuracy," was an emphatic No (Negative). There is absolutely no critical support for retaining the text. This is only another declaration that the papacy is immov-ably resolved to ignore indisputable evidence whenever it seems to clash with its former dicta. Part of the power of Rome lies in her canning reserve, but very often, as in the present instance, it is a power that is bought at the cost

His Spiritual Health Home will be ready for patients about October 15. In these days of very rapidly increasing sanitariums and Hospitals, dispensaof truth.

It is vain to expect that intelligent men can give their adherence to a ries, and places to care for the sick, the church that requires the acceptance of a verse as divinely inspired which all public mind has naturally become very much confused. In favor of our Health scholars and Bible students have pronunced to be an interpolation. Such Home we desire to say that it is the demands upon faith and reason as this aim of the staff of physicians connected will explain to Americans why the educated classes of Spain, Italy, Mexico and other Roman Catholic countries All chronic cases will be taken, and are skeptics and anti-clericals. cancer cases especially, as we are conpity of it is that knowing no other nected with the Boston Cancer clinic. Christianity but Romanism, the caricawhose methods cure without knife or ture of Christianity, they reject and op-pose all that calls itself by the name of This is the only sanitarium which is practically a home in which you can

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The Roman Catholic church has very little use indeed for Bibles in the vernacular, and absolutely none for such as are corrupted by mistranslations and deformed by glosses and comments. The Word of God says to every man. Repent. "Except ye repent, ye shall all likewise perish." (Luke, xiii:3.) The Roman church renders it: "Unless you do penances, ye shall all likewise perish." The Romish penances differ in no wise from the austerities and macerations common to all pagan systems. The Brahman fakir, the Buddhist recluse, the Mohammedan dervish, the Catholic monk, all do penance to obtain salva-tion; but the Word of God declares that salvation is a free gift bestowed upon men by God, and there is no other name given under heaven whereby we can be saved, but the name of Jesus Christ.

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