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

CHICAGO, ILL., SATURDAY, OCTOBER 16, 1897,

Orthodox Teachings of the Not Distant Past,

To the Editor:-Having had quite an interesting talk with a prominent member of the M. E. Church, the question was asked by myself, why the churches of to-day varied so far from the teachings of the past thirty years; and he argued it was the same as viewed from the Rible teachings in past years. I have taken pains to copy from "The Seers of the Ages" the views of several divines, which, if taught in our churches of to-day, in a short time they would preach to empty pews. I remember from 1840 to 1857 it was the common doctrine of the Methodist and Presbyterian churches in that time.

Rev. Joseph Benson, Methodist com-mentator, says: "Infinite justice arrests their guilty souls and confines them in the dark prisons of hell, till they have satisfied all its demands by their personal sufferings, which alas! they can never do. * * * He will exert all his divine attributes to make as wretched as the capacity of their nature will ad-mit. * * Number the stars in the firmament, the drops of rain, sand on the seashore; and when thou hast finished the calculation, sit down and number up the ages of woe. Let every star, every drop, every grain of sand represent one million of tormenting ages, and know that as many more millions still remain behind, and yet as many more behind these, and so or without end."

Rev. Ambrose, in a discourse entitled "Doomsday," pictures the torments of lost souls thus: "When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ears with hideous yellings and outcries of the damned in flames, the nostrils shall be smothered, as it were, with brimstone; the tongue, the hand, the foot, and every part, shall fry in

Rev. Mr. Emmons wrote in his series of sermons (sermon 16): "The happiness of the elect in heaven will, in part consist in witnessing the torments of the damned in hell; among these may be their own children, parents, hus-bands, wives and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation, while the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of tak-ing the part of those miserable objects, will say, amen! hallelujah! praise

"When they (the saints) shall see how great the misery is from which God hath saved them, and how great a difference He hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of wonderfulness of God's grace to Every time they look upon the damned it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sight of hell torments will exalt the happiness of the saints forever."

Rev. Jonathan Edwards, in his "Practical Sermons," says: "The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will rejoicing. They will not be sorry for the damned, it will cause no unensiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing, and excite them to joyful praise.

Rev. Thomas Boston, in his "Four fold State," informs us that "The godly wife shall applaud the justice of the judge in the condemnation of her ungodly husband. The godly husband, shall say amen! to the damnation of her who lay in his bosom! The godly parent say hallelujah! at the passing of the sentence of their ungodly child, and the godly child from the heart approve the damnation of his wicked parents who begot him and the mother who

bare him." p. 336. Rev. Thomas Vincent, a Calvinistic clergyman of the past, indulges in the following pleasant thoughts: "This will fill them (the saints) with astonishing admiration and wondering joy, when they see some of their near relatives going to hell, their fathers, their moththeir children, their husbands their wives, their intimate friends and companions, while they themselves are Those affections they now have for relatives out of Christ will cease, and they will not have the least trouble to see them sentenced to hell and

tlrmst into the fiery furnace." Such are the views of some of the

teachers of the past. Those sketches are copied from of the Ages," from the pen of Dr. J. M. Peebles, one of the ablest writers of to-day. It should be read every Spiritualist. It glows with the grandest thoughts from such men as Wm. Lloyd Garrison, Victor Hugo, Bayard Taylor, Revs. Theodore Par-ker, W. E. Channing, G. H. Hepworth A. D. Mayo, G. W. Skinner, G. S. Gowdy, Dr. Eli and Adin Ballou, J. P. Sansend, Dr. Barnes, Tuttle, Kerr, H. El kin, Washington Irving, Horace Greeley, William Howitt, Gerrit Smith, and Harriet Beecher Stowe. Such a list of writers should amply recommend the work to all Spiritualists, which can be had by addressing the editor of The Progressive Thinker.

D. L. CARPENTER. Fort Wayne, Ind.

life.-Willmott.

The sure way to miss success is miss the opportunity.-Chasles.

Beauty in the heart writes its name on the face. be stoned by one without fault .-

WHAT A HEAVEN! IMPORTANT ANNOUNGEMENT Love, Contrasted With the On the Cure of Insanity by Thoughts on Esoteric Evolu-

The War We Referred to Has

Gommenged.

Associated Fress dispatches give out the information that the young French Canadian priest, Abbe Richer, who fell in love with Josephine Cote, had submitted to a term of three years explation of his offense in one of the monasteries of the Monks of Oka, and that Josephine Cote was now imprisoned in Gommenced.

We take great pleasure in announcing that we have made arrangements to have full reports made of the Debate that took place at Anderson, Ind., last week between the veteran Moses Hull and Elder Covert. Mr. Hull affirmed: "That Modern Spiritualism is in harmony with the teachings of history, reason and the Bible." Eider Covert contended for this: "That Modern Spiritualism, as a so-called religion or science, is a delusion, a fraud, a lie, and that its honest believers are deluded the same as sincere Mormons."

This report, made at great expense, will appear soon in The Progressive Thinker. It will be invaluable to every Spiritualist. Now is the time to send in additional subscriptions. The paper will be sent three months for 25 cents. Every Spiritualist who has the good of the Cause at heart and remake; they were endowed with a faculty to love each other. Is it, then, an offense a column Charles there are should subscribe at once.

TRUTH WILL CONQUER. one word against fraud they are called jealous and envious, and for that reason many of them remain silent. Our

To the Editor:-Owing to the severe illness of our secretary, Mrs. Barry, no report has been sent in of the Philo- parts unknown. This is an every-day sophical Society, and in answer to the experience in our large cities, and this question of all interested parties I class of so-called Spiritual mediums yould say that from October 1 until and clairvoyants are tearing down July 18, I, as pastor of this society, nearly as fast as can be built up. held regular meetings twice each Sunwas to have spoken in Ohio, but sickter, Mrs. S. S. Brooker, who passed to the higher life September 8, 1897, called take its proper place. me back to Michigan, where I shall remain until October 1, when I go to St. Louis, Mo., to minister to the Self Cul- and Spirituality, which brings that ture Society. November 1 I shall resume meetings for the Philosophical Society of Detroit, this being my sixth away from us, become the heritage of year of regular speaking (twice each Sabbath) for them.

There are several meetings in progress in this city, conducted by home talent, and one at Prismatic Hall, conducted by the Potters and Donovan, The National Society, chartered by the State Association, is not holding meetings at present. I do not know whether it will resume meetings or not this winter. It seems a great pity that, the so-called Spiritualists in our large cities do not stand together as one, each one aiding and assisting the other, but a half-dozen people will band themselves together, organize a society of their own, will not affiliate with either State or National organization, run them to suit themselves, engage people to lecture and give tests for them, regardless of reputation or character, only so the sensationalist draws the crowd. After a time the investigator becomes disgusted and calls Spiritualism the greatest humbug of the nineteenth century.

At one of our camps this summer a ady told me that in their city one medium gave two hundred names correctly, and it was just wonderful, and those were the kind of mediums that Spirit ualist societies should engage if they wished to succeed. Well, while we know some test mediums are enabled to give names at times, we also know that some of these noted test mediums have them all prepared before they go upon the rostrum. I know whereof I speak, for upon two different occasions two of these noted test mediums ofered to furnish me with all the names I desired. Upon one occasion I opened the door and invited them to leave; the other I treated with silent contempt. These people were strangers to me and did not accept of their offer. Being dishonest tricksters, they seemed to imagine all others the same; and from ob-servation and knowledge of the facts in the case, I do not see how honest mediums can possibly compete with the fraudulent ones. Every one knows that at times conditions will affect me dinms so that it is almost impossible to either see clairvoyantly or hear clairaudiently, and but little can be given; at other times we can both see and hear clearly. But the truth of the matter is. Spiritualists demand more of their mediums than can be given; then the fakes put in their appearance, to He shall be immortal who liveth till the ruin of the good and true, and, generally speaking, if mediums who have the good of Spiritualism at heart speak are fire-proof.

Views of a Very Prominent daily papers are filled with advertisements, telling of what the Prof. and Mine. can do, and several who have been duped in this manner have called as much as \$60 for development of mediumship, and before they received any benefit the developer had skipped for

Prof. Barrett, in some of his articles day. Since then I have spoken at Man-tua Station Camp, O., for nearly three than many Spiritualists are willing to weeks; Newton Falls, Cleveland and accept, but with such as he at the helm Island Lake. The month of September of the Banner of Light, and with the earnest and honest workers in our ness and the transition of my only sis- ranks, aided by the Progressive Thinker, we hope to see Spiritualism

I hope to see the dross from the gold, and true Spiritualism knowledge to the world of the immor tality of the soul, that cannot be taken the whole human race. Believing that Truth crushed to earth shall rise again The eternal years of God are hers; While error, wounded, writhes in pain

And dies amid her worshiperssincerely believing this, let us band our selves together as one, working and cooperating with our angel helpers to bring about a better and more spiritual condition of things. Detroit, Mich. N. S. BAADE,

WHEN AUTUMN DRAWETH NIGH

Where the vines on upland hedges lie Crimsoned with a golden hue, And a flood of mellow minstrelsy Mantles earth as with dew

And the myriad insects, flute-like. In rivalry make reply, And tree and shrub and grass alike Tell that autumn draweth nigh. Where a perfume rare in leaves

On zephyr pinions floats, Rich with incense from golden sheaves Mingle with the insects' notes. And from the arching blue-lit dome Swing the censers of the sky, Jushed in dreamful monotone As autumn draweth nigh.

Where the slumberous evening steals Over sky and land and sea. and the pulsing of earth reveals The mysteries of Divinity! Deep and solemn, grave and fair. Moves a presence in the sky-Il her wonders to lay bare As autumn draweth nigh.

Where strange secrecies come rolling up And work a haunting spell, as again we drain life's bitter cup That memory keeps so well; And from the heavens one lonely star Comes forth to mourn on high and beameth o'er our path afar As autumn draweth nigh.

Earth's fairest dreams of life will fade, The sweetest songs will cease: The dearest friends whose love hath made .

Our lives a rich increase With time and change combine their art To dull the ear and eve. But faithful memory still warms heart As autumn draweth nigh.

BISHOP A. BEALS. Summerland, Cal.

The wicked have no possessions that

GOD IS LOVE

Josephine Cote was now imprisoned in the Convent Valdes Bols:

Later dispatches give out the information that the man in the case has merely been transferred to another parsh and is a free man,

caught and thrown into prison. The offense (so-called) committed by these mortal beings was that they had been guilty of exercising one of the noblest, most divine and grandest of all Godgiven functions of the human heart.

THEY LOVED EACH OTHER.

Love in the human heart is God per-meating the soul of mortal man.

What would become of society to-day if the power that incarcerates these young people could succeed in driving from the human breast this earthly expression of God in man? Yea, what would become of clyllization itself? Love driven from the soul of man would cover the earth with the darkness of selfishness, superstition, bigotry and despotism.

Fill the soul to overflowing with love and this world will be a heaven.

Love is the foundation of the hearthstone of home; destroy our homes, and the foundation of the greatest nation on earth will crumble and fall. HEAVEN BECOMES A HELL WITH-OUT LOVE.

Our Elder Brother's command was that we should love one another; however, he was a heretic in his day, therefore he was crucified.

Some one says, "God is love," but the power that savagely tears apart these two souls and places the weaker in the confine of a prison wall says. "You

confines of a prison wall, says, "You shall not love one another."

It is an offense—is it—for a pure-minded priest to love a pure and virtu-ous woman? God created man male an offense against God to use these fac-ulties? No, no. It is an offense against the despotic

tyranny of a powerful organization that is sailing under the name of a church, but in fact is a powerful organization trying to control at any cost church and state, school and home.

Let us have love, not tyranny; deeds, not creeds; freedom, not confinement; and an influx of light and love into the world that every soul may be permevith a desire to be good and to do good for the good there is in the act of doing good, which is true religion, the brotherhood of man and the fatherhood of God

an individual cannot be confined in a prison without due process of law; why, then should a civilized people surrender this right (a privilege State dare not exercise) to an organization, whether carried on under the name of religion or not?

Under the laws of a State or nation

In the city of St. Paul there stands a mammoth structure with beautiful grounds that nature seems to smile upon, which is known under the benev plent name of "The House of the Good Shepherd:" but instead, this building is a jail, a prison in every sense. girls have been placed and kept in coninement in this jail without the sanction of law. Within the last few days six young girls have escaped from this orison by breaking the bars.

The most fearless of these girls tells a story that should call to the rescue of these young girls every honest mother who believes in the virtue and purity of womanhood:

Strange as it may seem, this young girl's name is Emma Cote. Can it be hat Providence has selected Josephine Cote, of Montreal, with whom the young priest fell in love, and Emma Cote, of Brainard, Minn., to be martyrs in the cause of humanity, to give a at the Psychological Congress at Muglimmer of light to mankind, to warn nich in 1896, in which he described him that the true God is permeating the souls of each and every one of God's children on earth: that creed-made gods are of man's cunning imagination. gnorance or trickery, and that we all belong to one great family of human

EMMA COTE IS A MARTYR. Two years ago her father married woman whom Emma did not like, and she told her father she would not live it home. Up to this time Emma and her little sister had kept house for their The father, a heartless man, placed both the children with the Frauciscan Nuns at Little Ealls, and as Emma says, there were no bolts and bars there and in a few days she got out, but as her sister was too little to ac-company her, she left her there.

Emma was then taken by her father Shepherd, in February, 1896, and she was 18 years of age in the following March, and there was an understand-ing between the father and the Mother superior that she should be let out when she was of age (18 years), the father saying, after that he would have nothing to do with her.

Did the Mother Superior let her out? No! Emma Cote has been confined in this prison by bars of iron, not ties of love, until last week, when she broke out, taking five other girls with her. Not satisfied with this, the prison authorities made application to the police to arrest and return the girls. Emma Cote, the herotne, promptly demanded her right before the law. ing of age, she was able to gain her liberty.

When pleading for her rights before he magistrate, she said; "Anything is the magistrate, she said; better than being behind bolts and bars," and that she hoped to secure emto take care of her little sister, who is now 11 years old and still at Little N. C. WESTERFIELD. St. Paul. Minn.

DR. A. VOISIN

Dr. August Voisin, who has charge of the insane patients' wards at the Sal-petriere Hospital, in Paris, is vice-presilent of the Paris Psychological Society, has introduced the application there of therapeutic suggestion during hypnotically induced sleep, into the treatment of nervous-mental diseases. Asked as to the success obtained by this mode of treatment, Dr. Voisin claimed to have obtained a most valuable resource.

The fact that insane patients who are hypnotizable may be cured with relative facility, would make us wish, said he, that all these unfortunates might be hypnotizable. Suggestion, however, only has effect in cases of insanity caused by nervous disorder. It has no influence in cases caused by functional lesions, paralysis, apoplexy or soften-ing of the brain. But in all cases of hysterical mania, catalepsy, moral perversity, dipsomania, morphinomania, hallucinations, mania of persecution, suicidal, homicidal and hypochondriacal ldeas, curative effects can be produced. He had succeeded in hypnotizing patients even who were in acute states of mania and stopped their crises.

INTERMITTENT HYSTERICAL MANIA

pertains to insanity, said the Doctor. Many patients are under the spell of a fixed idea. Exceptionally strong mental or emotional shocks leave a deep mental scar which deranges the normal course of the mind and entails a state is "possessed" by the idea, instead of possessing the idea and regulating it. Such ideas then emerge intermittently and really haunt and obsess the subject. Yet outside of these states of

mono-idenism such patients may be normally healthy, and even responsible in other matters. The fixed idea possessing and haunting them in this manner may be combatted, repealed and suppressed by suggestion, and in no other manner. But these nervous cases were very

complex and far from being understood. For instance, he had had a servant girl among his patients, who had accused her master of forcibly entering her bed-room at night. It was found on investigation, however, that she was hysterical and had hallucinations before she entered that situation. The scene in obstion, in which she accused her master of having participated, was a hallucination produced by auto-sug-gestion probably. She had made similar accusations previously. The hallu-cination persisted when she was

Another of his patients had lost her sensibility for five or six months back. showing a hysterical derangement. But he could not tell whether she was living in her normal personality or whether her secondary state had emerged permanently. In fact, more patients live in their secondary state than is generally supposed.

tient magnetically and restored her sensibility.

Insanity may, however, be caused by strong emotional or moral shocks, or by epilepsy, apart from hysteria. An epileptic soldier became insane by the shock entailed on seeing a girl's head carried away by a shell. Strong moral shocks may render women insane. He knew of several cases in which women who had been forcibly violated became insone by the shock. In one case the scene became a fixed idea and repeating itself in the girl's mind, thus haunt-

He had effected many cures by stimulating or regulating their deranged psychic functioning by psychic suggestion. He assisted their deranged or enfeebled minds by suggestions im planted during hypnotic sleep, thus making them regulate their lives, do regular work, etc., in a manner which heir own wills were too weak to effect and by effacing the fixed ideas that obsessed them, by other suggested ideas He had read a paper on this subject forty-two cases of insanity he had cured by suggestion. This had been published as "The Use of Hypnotic Suggestion in Certain Forms of Insanity," at Bailliere and Fils, Paris.

DR. LUYS, DR. BERILLON, ETC. It may be remembered in this connec tion that Dr. Luys, another leading authority on insanity, has shown that hysteria, insanity and epilepsy are ac-companied by a derangement in the normal colors of the magnetic (or psy chic) aura, which would confirm Dr Voisin's statement that these affections are derangements in physical functioning. Dr. Berillon (inspector of asylums) defined hysteria as a psycho-physiologi cal dislouilibration. It is probable that such derangement may exist in a minor degree in people of weak character and feeble will. Professor Janet and Dr. Charcot, Jr., have affirmed that all hypnotizable people are hysterical, though hey may not know it. Several other eading authorities maintain that sixty or seventy per cent, of the general pub lic are hypnotizable. If that be correct then most people would be hysterical in some degree, or, in other words, psychically disiquilibrated. If that be the case, then it would indeed entail charty in our judgment of the weak and erring ones. And in this respect Dr. Berillon has said that the influence of strong people, i. e., people of strong vitality, over weaker ones, is a sort of bewitchment and natural sorcery.

This is further confirmed by the fact that animal magnetism or psychic aura or sensibility, as it has been variously termed, is identical with vitality. The influence of the physically strong over weaker men is but a minor phase of magnetization (mesmerism), or suggestion therefore, and as Baron Du Potet says, it is magnetism that is the agent of magic, or magical agent, of which fact he gives most curious illustrations in his "Magic Unveiled."

(Continued on page 5.)

SPIRITUAL GROWTH.

We are all members of the great Uni-

foldment.

versal Brotherhood of Man, as yet, so lew, as compared with the many, fully realize this great basic truth. The great changes that come to us in our family relations through the death of the physical are in all cases the result of causes; given the causes they are inevitable results, and are in no case at tributable to an overt or specific act of a Delty or Oversoul. They are results of causes operating through forces in nature, under fixed and immutable aws, that emanate from the Infinite Creator of all that was, is, and ever shall be; that are applicable to all liv ing persons, and living and apparently inanimate things. In most instances we are ignorant of the immediate or remote causes, and also of the forces and laws, hence we are so prone to conclude, in our ignorance, that we are buffeted by the capricious whims of a creation of the minds of men they call God. This is one of the greatest errors

of this and bygone ages, and an error out of which, through evolution of thought, many, many people of our present era are progressing, and out of which each man and woman possessing aspirations for truth and absolute knowledge, will progress, when he or she shall learn to think and meditate in solitude and silence, and to go with-in, where will be found the great fountain or reservoir of all knowledge and a complete realization of absolute truth.
There is One, Absolute, Invisible, All-

knowing, All-conscious, All-loving, All-being Creator of all that is; of all there is of Being, of all there is of cause, of all there is of Law, of all there is of Force, of all there is of Effect. All that is, from the lowest forms of the material universe, through all the phases of manifestation to the most perfected form and existence of the spiritual, is but a manifestation of this One, God. On the planet called Earth, man is the highest manifestation of God; like unto God, only in his spiritual nature, and will be like God only, when he shall, through experience due to effort and aspiration, have unfolded and developed into actual living manifestation all the involuted and now innate properties and possibilities of his being. The great central, living, potent thought I desire here to convey is that the great Omnipresent, Omniscient, All-loving, Law-giving, Force-creating, Law-enforcing, Oversoul, worshiped as God, does not chasten as an individual action, does not interfere in the affairs of man as an individual action, does not answer prayer as an individual action, but that each individual, and all that exists is alike amenable to his unvaryiny laws: that each individual is the arbiter of his own destiny, is the architect of his own future: that man in his present derelopment on earth, is, as it were, the highest visible link in that endless chain, visible and invisible, of involution and evolution, of which the invisible but all-existent Creator-Godis the origin and ultimate.

The change called death is a single radical step in the onward march of evolution. It is simply the passing from objective to subjective manifestation by the ego, the soul; merely the dis arding of the gross material substance, in obedience to nature's divine law, and depending solely for manifestation mon the spiritual or ethereal sub stance. The ego, or soul we have loved and cherished on the earth plane is the same, always will be the same, except in degree of development and node of manifesting its individuality. Everything we discern with the five so-caled physical senses is but the externalization in objective form through

matter of the spiritual real, or subjective entity. It is the subjective entity that is immortal, eternal, and that must, under the laws of evolution, progress through many incarnations and forms until it shall sooner or later attain the condition of at-one-ment with the Author of being. There is no retrogression in nature,

and all that is, both spiritual and physical, is within the realm of nature There is only progression. The rapidity of that progression or unfoldment is largely dependent on the individual. The individual may rest by the wayside; may, by his actions, turn aside into rugged byways, attractive in appearance, but difficult to travel; may do, through liberty of voluntary choice and action, things which retard his progress, as one may obstruct and dam he water in a stream; but he can no more turn backward his evolutionary march, than he can cause water to run up hill—though obstructed and dammed for a time, when the obstruction is removed the water rushes onward under the increased effect of pent-up force So, in the evolution of life, individuals by their own acts, through ignorance or design, frequently apparently retard their unfoldment and progression for the time being; but, through the suffer ing they induce, as a result of such acts, which is their bell, here and here after, they acquire that discipline and experience absolutely necessary to further development. Every experience of our lives, if properly interpreted and understood, is an agent for our unfoldment and development. If all people could and would realize

that, instead of having souls in their keeping to save or lose, as has been so long taught by religious teachers, they are now living souls that must and will, through life's divine evolution, go on and on through numerous stages of growth and experiences, and that the degree of progress attained, and the happiness and unhappiness or suffering we experience here and in future depends solely on our own acts, percentions and realizations, how much better, truer, less selfish lives men and women would lead, how much better the people of our era would soon bedifference would exist and be observed in immediate and future generations. (Continued on page 5.)

ANCIENT TIMES.

AUTOBIOGRAPHICAL SKETCH BY A SPIRIT WHO LIVED ON THIS EARTH 8,000 YEARS AGO-HE CLAIMS TO HAVE BEEN TWEN-TY FEET IN HEIGHT.

I was born in Tibet, being the fifth son of my father, who was then about eighty years old, but the first-born of my mother, whose age was seventy-two years, in the year 4800 from the

creation of man on the earth,
My father possessed many cattle, and our life was nomadic. The climate was constant spring, and our dwelling was a camp of six tents. Each of my father's wives had her own tent, and I lived in my mother's until I was fifteen

By that time she had taught me our alphabet, consisting of eighty letters, twenty-five vowels and fifty-five consonants; to read and write, and to cipher on the decimal system. She had also taught me the simple elements of our religion, to adore the Only True God,

and to do my duty to my fellowmen. Three times a day, at sunrise, noon and sunset, were devotions, for which the entire family assembled, when my father invoked the Almighty Lord of the Universe to bless and preserve his creatures. The prayer was pre-ceded and followed by singing, in which

we all joined. Our garments consisted of a shirt of linen reaching to the knee, with a girdle, and over that a length of linen or woolen cloth wrapped in various ways round the body; a linen turban for the head and sandals for the feet. Women dressed the same, but the ends of their turbans were so arranged that they could cover the lower part of their

ace when outside the tent. After I was fifteen, I studied with a utor who lived with us and taught the family.

1 studied the history of our race, astronomy, mathematics, and geometry. I learned the properties of the circle practical application of the lever and wedge, that the earth was a globe, revolving daily on its axis, traveling in a fixed orbit around the sun. I studied with him until I was thirty-five years of age, when my father sent me to assist my elder brothers in taking care of the cattle.

Our cattle were about twice, the height of those of the present day, and were not wild. My brothers and I were divided into day and night watches, the herds were all brought together in the evening, and the night watch had to keep away the predatory animals. In this occupation I remained until I was sixty years old; I had then attained to my full strength and stature, over twenty feet tall by your measure, and there being now enough younger brothmother and I considered it best that I should go to Babylon, and enlist in the city guard, which was composed entireof men of our race.

With the blessing of my parents, I started for Babylon, reaching there safely without other mishap than being once attacked by six marauders with slings and stones. They were of the Babylonian race, about half my height, so that although somewhat injured by the stones, I put them to flight and captured two.

I found several relatives, and by them was kindly received and taken to the chief captain of the city guard, who enrolled me on the list, and sent me to learn my new duties.

These were, I suppose, much the same as those of your police of the present day. At first my pay was six silver coins, about the size and weight of your dollars, per month. We were also well lodged and fed. As I increased in usefulness, the pay was likewise increased.

The men of Babylon were not more than half our height, but were an able and ingenious people. They worked in iron, steel and copper; they had machinery for weaving flax into linen, and wool into cloth. They had also discovered and utilized a power to drive their machinery. Heat produced vibration, and from this reciprocating and rotary motion were obtained. The Babylonians worshiped the sun,

moon and stars. They had five temples for the sun, one for the moon and one for the stars. The priests of the temples were all members of one tribe. They had some mystic rites and ceremonies, but offered no sacrifices. They, did not interfere with our religion, nor we with theirs. In those days the sea was much

nearer Babylon than now. The river carried far more water and entered the sea without joining the other river, as

North of Babylon the country was irrigated from the two rivers, wherever practicable; it brought forth abundantly, and was thickly populated.

When I had been some years on the city guard. I was selected to take charge of the rowers on a trading galley. I had saved my money, and now laid in a stock of Babylonish goods for a trading venture. We followed down the coast, calling at various places, and I was very successful in disposing of my goods, and brought back gold, pre-

cious stones and spices. The trip lasted for about two months, and my trading success had been such as to induce me to go again, whenever

I had the opportunity.
I thus continued till I was eighty years of age, and had become comparatively wealthy. I then took a vacation and went home to get married. My mother selected three wives for me, and when my vacation drew to a close. I returned to Babylon with my wives, whom I installed in a house that I pur-

My wives were all fruitful, and have me eight sons and fifteen daughters. We lived happily, and I rose guard till when I was four hundred and thirty-six years old I became chief captain. I held that office till I was seven hundred and twenty-four, when I retired. I led a peaceful old age until I became eight hundred and fifteen years

of age, when I passed out from my (Continued on page 5.)

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

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NO. 412

WHAT A HEAVEN! IMPORTANT Orthodox Teachings of the Not Distant Past,

To the Editor:-Having had quite ar interesting talk with a prominent member of the M. E. Church, the question was asked by myself, why the churches of to-day varied so far from the teachings of the past thirty years; and he argued it was the same as viewed from the Bible teachings in past years. 1 the Bible teachings in past years. I have taken pains to copy from "The Seers of the Ages" the views of several divines, which, if taught in our churches of to-day, in a short time they would preach to empty pews. I remember from 1840 to 1857 it was the common doctrine of the Methodist and Presbyterian churches in that time. Rev. Joseph Benson, Methodist com-

mentator, says: "Infinite justice arrests their guilty souls and confines them in the dark prisons of hell, till they have satisfied all its demands by their personal sufferings, which alas! they can never do. * * * He will exert all his divine attributes to make as wretched as the capacity of their nature will admit. * * * Number the stars in the firmament, the drops of rain, saud on the seashore; and when thou hast finished the calculation, sit down and number up the ages of woe. Let every star, every drop, every grain of sand represent one million of tormenting ages, and know that as many more millions still remain behind, and yet as many more behind these, and so on without end."

Rev. Ambrose, in a discourse entitled "Doomsday," pictures the torments of lost souls thus: "When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ears with hideous yellings and outcries of the damned in flames, the nostrils shall be smothered, as it were, with brimstone; the tongue, the hand, the foot, and every part, shall fry in

Rev. Mr. Emmons wrote in his series of sermons (sermon 16): "The happiness of the elect in heaven will, in part consist in witnessing the torments of the damned in hell; among these may be their own children, parents, hus-bands, wives and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation, while the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, say, amen! hallelujah! praise

When they (the saints) shall see how great the misery is from which God hath saved them, and how great a difference He hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of wonderfulness of God's grace to them, Every time they look upon the damned it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sight of hell torments will exalt the happiness of the saints forever."

Rev. Jonathan Edwards, in his "Practical Sermons," says: "The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing They will not be sorry for the damped, it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing, and excite them to joyful praise."

Rev. Thomas Boston, in his "Four fold State," informs us that "The godly wife shall applaud the justice of the judge in the condemnation of her ungodly husband. The godly husband shall say amen! to the damnation of her who lay in his bosom! The godly parent say hallelujah! at the passing of the sentence of their ungodly child, and the godly child from the heart annrove the damnation of his wicked parents who begot him and the mother who bare him." p. 336.

Rev. Thomas Vincent, a Calvinistic clergyman of the past, indulges in the following pleasant thoughts: "This will fill them (the saints) with astonishing admiration and wondering joy, when they see some of their near relatives going to hell, their fathers, their mothers, their children, their husbands, their wives, their intimate friends and companions, while they themselves are saved. Those affections they now have for relatives out of Christ will cease. and they will not have the least trouble them sentenced to hell and thrust into the fiery furnace." Such are the views of some of the

teachers of the past. Those sketches are copied from "Seers of the Ages," from the pen of Dr. J. M. Peebles, one of the ablest writers of to-day. It should be read by every Spiritualist. It glows with the grandest thoughts from such men as Wm. Lloyd Garrison, Victor Hugo, Bayard Taylor, Revs. Theodore Par-W. E. Channing, G. H. Hepworth, A. D. Mayo, G. W. Skinner, G. S. Gowdy, Dr. Eli and Adin Ballou, J. P. Sanford, H. A. Reid, Dr. Fisk, Dr. Townsend, Dr. Barnes, Tuttle, Kerr, H. El kin, Washington Irving, Horace Greelev William Howitt, Gerrit Smith, and Harriet Beecher Stowe. Such a list of writers should amply recommend the work to all Spiritualists, which can be had by addressing the editor of The

D. L. CARPENTER. Fort Wayne, Ind.

Progressive Thinker.

Fuller.

Education is the apprenticeship of life.—Willmott.

The sure way to miss success is to miss the opportunity.-Chasles. Beauty in the heart writes its name

He shall be immortal who liveth till

he be stoned by one without fault .-

The War We Referred to Has

Gommenced.

We take great pleasure in announcing that we have made arrangements to have full reports made of the Debate that took place at Anderson, Ind., last week between the veteran Moses Hull and Elder Covert. Mr. Hull affirmed: "That Modern Spiritualism is in harmony with the teachings of history, reason and the Bible." Elder Covert contended for this: "That Modern Spiritualism, as a so-called religion or science, is a delusion, a fraud, a lie, and that its honest believers are deluded the same as sincere Mormons."

This report, made at great expense, will appear soon in The Progressive Thinker. It will be invaluable to every Spiritualist. Now is the time to send in additional subscriptions. The paper will be sent three months for 25 cents. Every Spiritulit is an offense—is it—for a pure minded priest to love a pure and virtuous woman? God created man male and female; they were endowed with a faculty to love each other, Is it, then, an offense against God to use these faculties? No, no.

It is an offense against the despotic tyranny of a powerful organization

Worker.

To the Editor:-Owing to the severe iliness of our secretary, Mrs. Barry, no eport has been sent in of the Philo- parts unknown. This is an every-day sophical Society, and in answer to the experience in our large cities, and this question of all interested parties I class of so-called Spiritual mediums yould say that from October 1 until and clairvoyants are tearing down July 18, I, as pastor of this society, nearly as fast as can be built up. held regular meetings twice each Sunday. Since then I have spoken at Mantua Station Camp, O., for nearly three weeks; Newton Falls, Cleveland and accept, but with such as he at the helm Island Lake. The month of September of the Banner of Light, and with the was to have spoken in Ohio, but sick- earnest and honest workers in our ness and the transition of my only sis- ranks, aided by the Progressive ter, Mrs. S. S. Brooker, who passed to the higher life September 8, 1897, called take its proper place. me back to Michigan, where I shall remain until October 1, when I go to St. from the gold, and true Spiritualism Louis, Mo., to minister to the Self Culand Spirituality, which brings that ture Society. November 1 I shall resume meetings for the Philosophical tality of the soul, that cannot be taken Society of Detroit, this being my sixth away from us, become the heritage of year of regular speaking (twice each Sabbath) for them.

There are several meetings in progress in this city, conducted by home While error, wounded, writhes in pain alent, and one at Prismatic Hall, conducted by the Potters and Donovan. The National Society, chartered by the State Association, is not holding meetings at present. I do not know whether it will resume meetings or not this winter. It seems a great pity that the so-called Spiritualists in our large cities do not stand together as one, each one aiding and assisting the other, but a half-dozen people will band themselves together, organize a society of their own, will not affiliate with either State or National organization, run them to suit themselves, engage people to lecture and give tests for them, regardless of reputation or character. only so the sensationalist draws the crowd. After a time the investigator becomes disgusted and calls Spiritualism the greatest humbug of the nine teenth century.

At one of our camps this summer a lady told me that in their city one medium gave two hundred names correct. ly, and it was just wonderful, and those were the kind of mediums that Spiritualist societies should engage if they wished to succeed. know some test mediums are enabled to give names at times, we also know that some of these noted test mediums have them all prepared before they go upon the rostrum. I know whereof I speak, for upon two different occasions two of these noted test mediums ofered to furnish me with all the names I desired. Upon one occasion I opened the door and invited them to leave; the other I treated with silent contempt These people were strangers to me and they seemed greatly surprised that I did not accept of their offer. Being dishonest tricksters, they seemed to imagine all others the same; and from ob servation and knowledge of the facts in the case, I do not see how hones mediums can possibly compete with the fraudulent ones. Every one knows that at times conditions will affect me diums so that it is almost impossible to either see clairvoyantly or hear clairaudiently, and but little can be given; at other times we can both see and hear clearly. But the truth of the matter is. Spiritualists demand more of their mediums than can be given; then the fakes put in their appearance, to the rain of the good and true, and, gen erally speaking, if mediums who have the good of Spiritualism at heart speak are fire-proof.

TRUTH WILL CONQUER. one word against fraud they are called jealous and envious, and for that reason many of them remain silent. Our Views of a Very Prominent daily papers are filled with advertisements, telling of what the Prof. and Mine. can do, and several who have as much as \$60 for development of mediumship, and before they received any benefit the developer had skipped for

Prof. Barrett, in some of his articles. has given more truths to the world than many Epiritualists are willing to Thinker, we hope to see Spiritualism

I hope to see the dross separated knowledge to the world of the the whole human race. Believing that Truth crushed to earth shall rise again; The eternal years of God are hers; And dies amid her worshipers-

sincerely believing this, let us band our selves together as one, working and co operating with our angel helpers to bring about a better and more spiritual condition of things.

Detroit, Mich. N. S. BAADE.

WHEN AUTUMN DRAWETH NIGH.

Where the vines on upland hedges lie Crimsoned with a golden hue, And a flood of mellow minstrelsy Mantles earth as with dew And the myriad insects, flute-like In rivalry make reply, And tree and shrub and grass alike Tell that autumn draweth nigh,

Where a perfume rare in leaves On zephyr pinions floats, Rich with incense from golden sheaves Mingle with the insects' notes. And from the arching blue-lit dome Swing the censers of the sky, Hushed in dreamful monotone As autumn draweth nigh.

Where the slumberous evening steals Over sky and land and sea. And the pulsing of earth reveals The mysteries of Divinity Deep and solemn, grave and fair. Moves a presence in the sky-All her wonders to lay bare As autumn draweth nigh.

Where strange secrecies come rolling up And work a haunting spell. As again we drain life's bitter cup That memory keeps so well; And from the heavens one lonely star Comes forth to mourn on high And beameth o'er our path afar As autumn draweth nigh.

Earth's fairest dreams of life will fade, The sweetest songs will cease: The dearest friends whose love made . Our lives a rich increase

With time and change combine their art To dull the ear and eye, But faithful memory still warms the heart

As autumn draweth nigh BISHOP A. BEALS. Summerland, Cal.

The wicked have no possessions that

GOD IS LOVE

Associated Press dispatches give out the information that the young French Canadian priest, Abbe Richer, who fell in love with Josephine Cote, had sub-mitted to a term of three years expla-tion of his offense in one of the monasteries of the Monks of Oka, and that Josephine Cote was now imprisoned in the Convent Valdes Bols.

Later dispatches give out the information that the man in the case has merely been transferred to another parish and is a free man,

But, alas! the woman, as usual, is caught and thrown into prison. The offense (so-called) committed by these mortal beings was that they had been guilty of exercising one of the noblest, most divine and grandest of all Godgiven functions of the human heart.

THEY LOVED EACH OTHER.

Love in the human heart is God permeating the soul of mortal man.

What would become of society to-day if the power that incarcerates these young people could speceed in driving from the human breast this earthly expression of God in man? Yea, what would become of clyllization itself? Love driven from the soul of man would cover the earth with the dark ness of selfishness, superstition, bigotry and despotism.

Fill the soul to overflowing with love and this world will be a heaven. Love is the foundation of the hearth stone of home; destroy our homes, and the foundation of the greatest nation on earth will crumble and fall. HEAVEN BECOMES A HELL WITH OUT LOVE.

Our Elder Brother's command was that we should love one another; how ever, he was a heretic in his day, therefore he was crucified. Some one says, "God is love," but the power that savagely tears apart these two souls and places the weaker in the confines of a prison wall, says, "You shall not love one another."

tyranny of a powerful organization that is sailing under the name of a church, but in fact is a powerful or-ganization trying to control at any cost church and state, school and home.

Let us have love, not tyranny; deeds, not creeds; freedom, not confinement; and an influx of light and love into the been duped in this manner have called upon me, saying that they have spent ated with a desire to be good and to do good for the good there is in the act of | showing a hysterical derangement. But doing good, which is true religion, the be could not tell whether she was liv-brotherhood of man and the father ing in her normal personality or whethhood of God.

Under the laws of a State or nation an individual cannot be confined in a in their secondary state than is generprison without due process of law; why, then should a civilized people surrender this right (a privilege the State dare not exercise) to an organiza- sibility. tion, whether carried on under the

name of religion or not? In the city of St. Paul there stands mammoth structure with beautiful grounds that nature seems to smile upon, which is known under the benevplent name of "The House of the Good Shepherd;" but instead, this building is a jail, a prison in every sense. Young girls have been placed and kept in con finement in this jail without the sanction of law. Within the last few day six young girls have escaped from this prison by breaking the bars.

The most fearless of these girls tells a story that should call to the rescue of these young girls every honest mother who believes in the virtue and purity of womanhood.

Strange as it may seem, this young girl's name is Emma Cote. Can it be that Providence has selected Josephine Cote, of Montreal, with whom the young priest fell in love, and Emma Cote, of Brainard, Minn., to be martyrs in the cause of humanity, to give a glimmer of light to mankind, to warn him that the true God is permeating the souls of each and every one of God's children on earth; that creed-made gods are of man's cunning imagination. ignorance or trickery, and that we all belong to one great family of human beings?

Two years ago her father married woman whom Emma did not like, and she told her father she would not live at home. Up to this time Emma and her little sister had kept house for their father. The father, a heartless man, placed both the children with the Frau ciscan Nuns at Little Fails, and as Emma says, there were not bolts and bars there and in a few days she got out,

EMMA COTE IS A MARTYR.

but as her sister was too little to accompany her, she left her there. Emma was then taken by her father and placed in the House of the Good Shepherd, in February 1890, and she was 18 years of age in the following March, and there was an understand ing between the father and the Mother Superior that she should be let out when she was of age (18 years), the father saying, after that he would have nothing to do with her.

Did the Mother Superior let her out? No! Emma Cote has been confined in this prison by bars of iron, not ties of love, until last week, when she broke out, taking five other girls with her. Not satisfied with this, the prison authorities made application to the police to arrest and return the girls. Em ma Cote, the herolne promptly manded her right before the law. ing of age, she was able to gain her

When pleading for her rights before the magistrate, she said; "Anything is better than being behind bolts and hars." and that she hoped to secure employment, that she might make enough to take care of her little sister, who is now 11 years old and still at Little N. C. WESTERFIELD. St. Paul, Minn.

DR. A. VOISIN SPIRITUAL GROWTH.

dent of the Paris Psychological Society,

obtained a most valuable resource.

mania and stopped their crises.

other manner.

ally supposed.

thrown into the sleep state.

MANIA

foldment. Dr. August Voisin, who has charge of the insane patients' wards at the Sal-petriere Hospital, in Paris, is vice-presi-

has introduced the application there of therapeutic suggestion during hypnotically induced sleep, into the treatment of nervous-mental diseases. Asked as to the success obtained by this mode of treatment, Dr. Volsin claimed to have The fact that insane patients who are Delty or Oversoul. They are results hypnotizable may be cured with relaof causes operating through forces in nature, under fixed and immutable tive facility, would make us wish, said he, that all these unfortunates might be hypnotizable. Suggestion, however, laws, that emanate from the Infinite Creator of all that was, is, and ever shall be; that are applicable to all livonly has effect in cases of insanity caused by nervous disorder. It has no ing persons, and living and apparently influence in cases caused by functional inanimate things. In most instances we are ignorant of the immediate or relesions, paralysis, apoplexy or softening of the brain. But in all cases of mote causes, and also of the forces and hysterical mania, catalepsy, moral perlaws, hence we are so prone to conversity, dipsomania, morphinomania clude, in our ignorance, that we are buffeted by the capricious whims of a suicidal, homicidal and hypochondriacal creation of the minds of men they call ideas, curative effects can be produced. God. This is one of the greatest errors He had succeeded in hypnotizing pa-tients even who were in acute states of of this and bygone ages, and an error out of which, through evolution of thought, many, many people of our INTERMITTENT HYSTERICAL present era are progressing, and out of

aspirations for truth and absolute pertains to insanity, said the Doctor. knowledge, will progress, when he or she shall learn to think and meditate Many patients are under the spell of a fixed idea. Exceptionally strong men-tal or emotional shocks leave a deep n solitude and silence, and to go withn, where will be found the great fountmental sear which deranges the normal ain or reservoir of all knowledge and a course of the mind and entails a state complete realization of absolute truth. There is One, Absolute, Invisible, Allof mono-ideaism, in which the patient is "possessed" by the idea, instead of possessing the idea and regulating it. Such ideas then emerge intermittently knowing, All-conscious, All-loving, All-being Creator of all that is; of all there is of Being, of all there is of cause, of and really haunt and obsess the suball there is of Law, of all there is of Force, of all there is of Effect. All that Yet outside of these states of mono-ideaism such patients may be normally healthy, and even responsible s, from the lowest forms of the material universe, through all the phases of manifestation to the most perfected in other matters. The fixed idea pos-sessing and haunting them in this manform and existence of the spiritual, is ner may be combatted, repealed and but a manifestation of this One, God. suppressed by suggestion, and in no On the planet called Earth, man is the nighest manifestation of God; like unto But these nervous cases were very God, only in his spiritual nature, and complex and far from being underwill be like God only, when he shall, stood. For instance, he had had a serthrough experience due to effort and asvant girl among his patients, who had accused her master of forcibly entering piration, have unfolded and developed into actual living manifestation all the involuted and now innate properties her bed-room at night. It was found on investigation, however, that she was and possibilities of his being. The great hysterical and had hallucinations becentral, living, potent thought I desire fore she entered that situation. The scene in question, in which she accused her master of having participated, was here to convey is that the great Om nipresent, Omniscient, All-loving, Lawgiving, Force-creating, Law-enforcing, a hallucination produced by auto-sug-Oversoul, worshiped as God, does not chasten as an individual action, does gestion probably. She had made similar accusations previously. The hallunot interfere in the affairs of man as an

which each man and woman possessing

cination persisted when she was individual action, does not answer prayer as an individual action, but that Another of his patients had lost her sensibility for five or six months back, each individual, and all that exists is alike amenable to his unvaryiny laws: that each individual is the arbiter of his own destiny, is the architect of his own future: that man in his present deer her secondary state had emerged per velopment on earth, is, as it were, the manently. In fact, more patients live highest visible link in that endless chain, visible and invisible, of involution and evolution, of which the invis-Professor Boirac had treated this paible but all-existent Creator-God-

is the same, always will be the same

mode of manifesting its individuality.

Everything we discern with the five

ternalization in objective form through

matter of the spiritual real, or sub

jective entity. It is the subjective en-

tity that is immortal, eternal, and that

must, under the laws of evolution, pro-

gress through many incarnations and

forms until it shall sooner or later at

tain the condition of at-one-ment with

There is no retrogression in nature,

and all that is, both spiritual and physi-

is only progression. The rapid-

individual may rest by the way-

cal, is within the realm of nature

ity of that progression or unfoldment is largely dependent on the individual.

side; may, by his actions, turn aside into rugged byways, attractive in ap-

pearance, but difficult to travel; may

do, through liberty of voluntary choice

and action, things which retard his

progress, as one may obstruct and dam

more turn backward his evolutionary

march, than he can cause water to run

up hill-though obstructed and dammed

for a time, when the obstruction is re-

moved the water rushes onward under

the increased effect of pent-up force.

So, in the evolution of life, individuals

by their own acts, through ignorance

or design, frequently apparently retard

their unfoldment and progression for

the time being; but, through the suffer-

ing they induce, as a result of such

acts, which is their hell, here and here-

experience absolutely necessary to fur-

ther development. Every experience of

our lives, if properly interpreted and

understood, is an agent for our unfold-

If all people could and would realize

that, instead of having souls in their

keeping to save or lose, as has been

so long taught by religious teachers,

they are now living souls that must and will, through life's divine evolu-

tion, go on and on through numerous

stages of growth and experiences, and

that the degree of progress attained,

and the happiness and unhappiness o

suffering we experience here and in fu-

ture depends solely on our own acts

better, truer, less selfish lives men and

women would lead, how much better

the people of our era would soon he

difference would exist and be observed

(Continued on page 5.)

in immediate and future generations,

percentions and realizations, how much

ment and development.

the water in a stream; but he

the Author of being.

tient magnetically and restored her senis the origin and ultimate. The change called death is a single Insanity may, however, be caused by radical step in the onward march of evstrong emotional or moral shocks, or by olution. It is simply the passing from objective to subjective manifestation by the ego, the soul; merely the disearding of the gross material substance.

epilepsy, apart from hysteria. An epileptic soldier became insane by the shock entailed on seeing a girl's head carried away by a shell. Strong moral shocks may render women insane. He knew of several cases in which women who had been forcibly violated became insane by the shock. In one case the scene became a fixed idea and repeat ing itself in the girl's mind, thus haunt

He had effected many cures by stimulating or regulating their deranged psychic functioning by psychic suggestion. He assisted their deranged or enfeebled minds by suggestions implanted during hypnotic sleep, thus making them regulate their lives, do regular work, etc., in a manner which their own wills were too weak to effect, and by effacing the fixed ideas that obessed them, by other suggested ideas. He had read a paper on this subject at the Psychological Congress at Munich in 1896, in which he described forty-two cases of insanity he had cured by suggestion. This had been published as "The Use of Hypnotic Suggestion in Certain Forms of Insanity," at Bailliere and Fils, Paris.

DR. LUYS, DR. BERILLON, ETC. It may be remembered in this connec tion that Dr. Luys, another leading authority on insanity, has shown that hysteria, insanity and epilepsy are ac companied by a derangement in the normal colors of the magnetic (or psy chic) aura, which would confirm Dr. Voisin's statement that these affections are derangements in physical function ing. Dr. Berillon (inspector of asylums) defined hysteria as a psycho-physiologi cal disignifibration. It is probable that such derangement may exist in a minor degree in people of weak character and feeble will. Professor Janet and Dr Charcot, Jr., have affirmed that all hyp notizable people are hysterical, though hey may not know it. Several other leading authorities maintain that sixty or seventy per cent, of the general pub lic are hypnotizable. If that be correct then most people would be hysterical in some degree, or, in other words, psychically disiquilibrated. If that be the case, then it would indeed entail charity in our judgment of the weak and erring ones. And in this respect Dr. Berillon has said that the influence of strong people, i. e. people of strong vi tality, over weaker ones, is a sort of ewitchment and natural sorcery.

This is further confirmed by the fact that animal magnetism or psychic aura or sensibility, as it has been variously termed, is identical with vitality. The influence of the physically strong over weaker men is but a minor phase of magnetization (mesmerism), or sugges tion therefore, and as Baron Du Pote save it is magnetism that is the agent of magic, or magical agent, of which fact he gives most curious illustrations in his "Magic Unveiled."

(Continued on page 5.)

ANNOUNCEMENT Love Contrasted With the On the Cure of Insanity by Thoughts on Esoteric Evolu-

TY FEET IN HEIGHT. We are all members of the great Uni-I was born in Tibet, being the fifth versal Brotherhood of Man, as yet, so few, as compared with the many, fully son of my father, who was then about eighty years old, but the first-born of realize this great basic truth. my mother, whose age was seventy, two years, in the year 4800 from the great changes that come to us in our family relations through the death of creation of man on the earth. the physical are in all cases the result of causes; given the causes they are in-evitable results, and are in no case atributable to an overt or specific act of

My father possessed many cattle, and our life was nomadic. The climate was constant spring, and our dwelling was a camp of six tents. Each of my father's wives had her own tent, and I lived in my mother's until I was fifteen

ANCIENT TIMES.

AUTOBIOGRAPHICAL SKETCH BY A SPIRIT WHO LIVED ON THIS

EARTH 8,000 YEARS AGO-HE

CLAIMS TO HAVE BEEN TWEN-

By that time she had taught me our alphabet, consisting of eighty letters, twenty-five vowels and fifty-five consonants; to read and write, and to cipher on the decimal system. She had also taught me the simple elements of our religion, to adore the Only True God, and to do my duty to my fellowmen. Three times a day, at sunrise, noon and sunset, were devotions, for which the entire family assembled, when my father invoked the Almighty Lord of the Universe to bless and preserve his creatures. The prayer was preceded and followed by singing, in which

we all joined. Our garments consisted of a shirt of linen reaching to the knee, with a girdle, and over that a length of linen or woolen cloth wrapped in various ways round the body; a linen turban for the head and sandals for the feet. Women dressed the same, but the ends of their turbans were so arranged that they could cover the lower part of their face when outside the tent After I was tifteen, I studied with a

tutor who lived with us and taught the family. I studied the history of our race, astronomy, mathematics, and geometry. I learned the properties of the circle and other curves, the principle and practical application of the lever and wedge, that the earth was a globe, revolving daily on its axis, traveling in a fixed orbit around the sun. I studied with him until I was thirty-five years of age, when my father sent me to assist my elder brothers in taking care

of the cattle.
Our cattle were about twice the height of those of the present day, and were not wild. My brothers and I were divided into day and night watches, the herds were all brought together in the evening, and the night watch had to keep away the predatory animals. In this occupation I remained until I was sixty years old; I had then attained to my full strength and stature, over twenty feet tall by your measure, and there being now enough younger brothers to take care of the cattle, my father mother and I considered it best that I should go to Babylon, and enlist in the city guard, which was composed entire-

ly of men of our race. With the blessing of my parents, T started for Babylon, reaching there safely without other mishap than being once attacked by six marauders with slings and stones. They were of the Babylonian race, about half my height, so that although somewhat injured by the stones, I put them to flight and captured two.

I found several relatives, and by them was kindly received and taken to the chief captain of the city guard, who in obedience to nature's divine law, and enrolled me on the list, and sent me to depending solely for manifestation upon the spiritual or ethereal sublearn my new duties.

These were, I suppose, much the stance. The ego, or soul we have loved and cherished on the earth plane same as those of your police of the present day. At first my pay was six silver coins, about the size and weight except in degree of development and of your dollars, per month. We were also well lodged and fed. As I increased in usefulness, the pay was likeso-caled physical senses is but the exwise increased.

The men of Babylon were not more than half our height, but were an able and ingenious people. They worked in iron, steel and copper; they had machinery for weaving flax into linen, and wool into cloth. They had also discovered and utilized a power to drive their machinery. Heat produced vibration, and from this reciprocating and rotary motion were obtained.

The Babylonians worshiped the sun, moon and stars. They had five temples for the sun, one for the moon and one for the stars. The priests of the temples were all members of one tribe. They had some mystic rites and ceremonies, but offered no sacrifices. They did not interfere with our religion, nor we with theirs. In those days the sea was much

nearer Babylon than now. The river carried far more water and entered the sea without joining the other river, as

North of Babylon the country was irrigated from the two rivers, wherever practicable; it brought forth abundantly, and was thickly populated.

When I had been some years on the city guard. I was selected to take charge of the rowers on a trading galley. I had saved my money, and laid in a stock of Babylonish goods for a trading venture. We followed down the coast, calling at various places, and I was very successful in disposing of after, they acquire that discipline and my goods, and brought back gold, preclous stones and spices.

The trip lasted for about two months, and my trading success had been such as to induce me to go again, whenever

I had the opportunity.
I thus continued till I was eighty years of age, and had become comparatively wealthy. I then took a vacation and went home to get married. My mother selected three wives for me, and when my vacation drew to a close. I returned to Babylon with my wives, whom I installed in a house that I pur-

My wives were all fruitful, and bare me eight sons and fifteen daughters. We lived happily, and I rose in the guard till when I was four hundred and thirty-six years old I became chief captain. I held that office till I was seven hundred and twenty-four, when I retired. I led a peaceful old age until I became eight hundred and fifteen years of age, when I passed out from my

(Continued on page 5.)

RECENT PHOTOGRAPHY-VORTEX VERSUS GRAVITY-DESCARTES AND NEWTON-SUB-STANCE AND INFINITE_"PRINCIPLES OF NATURE"—"OAHSPE"—ELECTRICITY A VOR-

To the Editor:-It may not interest the average Spiritualist, and it may be with me a mere hobby, but there is no one subject of more interest connected with Spiritualism than noting the fulfillment of spirit theories by the discoveries in practical science.

In a recent account of some experiments in photography by Lord Armstrong, of England, I find the following. It is under date of London, August 20, 1897:

"The electric spark has at last been photographed and a scientific problem solved over which savants have puzzled for centuries. This wonder has been accomplished by Lord Armstrong, one of the most famous students of electricity known to Europe, and the results of his studies for years have just been made public. In the first place, Lord Armstrong conclusively proves that we can no longer in truth speak of the electric fluid. There is no such thing. Electricity is nothing but a purely vortex movement, just such a movement as we see when we watch the rings of smoke that lazily drift from the mouth of the smoker. A vortex movement means that the electricity, like the smoke, moves over and over the circumference of the ring; that it is sucked in by one face of the ring and shot out by the other. The fact is wonderful in Its simplicity. Like all the basic principles of science, the closer we get to them the more simple we find they are. And so it is with this one which may revolutionize many theories established many centuries ago."

SPIRITS PRECEDE OUR SCIENTISTS.

I have quoted more than needed to tell the fact of the discovery, as it may save tediousness in what is here said. Orthodox science has become so wedded to its dogmas that, like theology, it sometimes obstructs its own light and its own advancement. Its progress is often despite

I showed in an article on the life of crystals that spirits first gave out the theory of the living globe, that the planet was as much alive as anything upon it, and that for more than a score of years this had been in print from spirits, through mediumship, before it was demonstrated by scientific experiment in the material laboratory. And now I have the like fact to record in relation to the vortex theory, which the experiments of Lord Armstrong so conclusively establish. Not only have spirits explained the theory of vortex motion, but they have postulated it as the true force in the formation of worlds, as distinct from that of gravity.

Now, I am not going here to contend for the vortex theory as against gravity-for my purpose is not argument, only to show that the claim by certain people that spirits do not discuss the higher questions of philosophy, does not rest on evidence, but on a want of information as to what the literature of Spiritualism contains.

DESCARTES AND NEWTON.

I may be pardoned here for a little historic digression: The theory of the vortex agency in cosmic phenomena is not new to scientific discussion. Its most distinguished advocate was Descartes, almost a century before Newton, and it is an open question whether it or gravity would have gained the ear of the world had the personal position of Newton and Descartes been equal in opportunity. Descartes for much of his active life was a French soldier and unable to follow uninterrupted his studies. Again Descartes was dependent on his personal intercourse, mainly through his friend, the monk Mersenne, for the propagation of his ideas, while Newton had the organized British Association and its printing facilities behind him In reaching the intelligent world. Hence his theory of gravity became the common property of the scientific and educated world. But in justice to the great Newton, he regarded it himself. It has been the men who for a profession teach their own conclusions as to Newton's conception, who have made it infallible.

But it ought to be known that the best scientific thought of this day is in the direction of the vortex in world-building-no less a mind than Sir William Thomson, the Lord Kelvin, who presided over the international science meeting a few weeks ago at Toronto. Gravity, it is held by these scientists, does not answer all cosmic questions and as a working hypothesis is not equal to all problems. Its "pull and push" as the controlling factor in the harmony of the solar system fails to explain the orbital obedience of the outer planets, for there are no bodies beyond to play a part in the balancing of forces. It will not do to speculate, for gravity depends on mathematics and mathematics is exact. But this is parenthet-

Like most theories of the time, that of gravity was the subject of intense controversy-scholasticism ruled in the world of thinkers. Newton was a man of discussion and very tenacious as well as pugnacious, for a philosopher, and the British Association was his partisan. In fact, the system of Descartes, or as it was called, the Cartesian theory, and the Newtonian hypothesis came to be practically an English and a French contention. As in many other things so in this: English financial power was too much for French enthusiasm, and by force of printing, very largely aided by the spread of the English language, the school of Newton got the ear of the world. The one was simply dropped for the other by the teaching class of the time—though the differences were never reconciled or superseded by demonstration.

THEORY OF THE VORTEX.

In this age when nothing is taken for granted the theory of the vortex has been revived, and to-day challenges anew that of its ancient rival. Modern science has been gradually throwing light upon it by its discoveries. These wherever made, so far as motion is involved, without exception support the principle of circular or vortex movement. Biology discovered the cell as the primal fact in organic form, and the cell is now known to be simply a vortice-held in form by the vortexian motion, or current. The lesson of climbing plants is now read in the light of a condition or law of motion which the vortex explained. Spirits have long taught that magnetism or electricity—but that the two forms of the one force—was the life force of the planet, but science has never accepted

this reading of the creative power. Perhaps an outline of this theory may not be out of place here. In brief it is: Space is infinite; substance is co-infinite with space. Or, in other words space is but world-matter in solution. In all nature there are two conditions-inertia and motion; the positive and negative; the subjective and the objective-motive is the objective condition of substance. This movement, to create form, must be circular. If at right angles it would extend infinitely. If it was only spiral, as some contend, it would be but an endless screw. But if circular it would have limitation and dimension-form and objecttivity. To form a world then, as is ours, the motion must be circular, rotary-or the vortex. The mind can grasp this because it is simple and because in the whirlwind in elements. A whirlpool or a whirlwind drives all within its radius to a center and holds what it gathers—and

centre where its force condenses the world matter in solution into suns, worlds, planets, comets, etc.

And now the question is asked by the vortex advocates Can any one answer logically from the theory of gravity where each particle of matter in the universe attracts ev ery other particle of matter in the universe; why comets come and go into and through orbits of planets and systems? But the vortex theory is not in conflict with these cosmic facts. Even in that wonderful intellectual concept the nebular hypothesis of Herschel and Laplace, while the centre of gravity is assumed to be controlling, the force or movement that encompasses it and forms the world around it are circular-or two powers combined. With the vortex there is but the one hypothesis instead of two.

Next, it is urged, that now inconceivable cosmic velocities can be thought by the vortex motion. Like all rotary movements, as the wheel, the center is nil, and the motion increasing as you go to the outer rim. The current, then, of the vortex, slow enough toward the centre to condense and hold a world, must be so swift toward its outer circumference as to dissolve matter-hence, the atmosphere and its thinning as we ascend into it, until we pass the vortex and come to the "ether" of science, or absolute inertia.

Then, again, as the vortex condenses, holds and turns a world, it must of necessity penetrate and permeate every particle of the material it so controls. This force, or current, as it may be called for convenience, meeting at the center follows another "law" of science—that of least resistance—and passes out at the poles. Hence what we call polar magnetism, or the escaping vortex current causes the polar phenomena we witness.

It will be noted that the vortex theory predicates two basic things: That substance, or world matter, is primary and infinite. That worlds are formed of it by motion or force. This is independent of what that force may be it only assumes it to be that of the vortex.

There is not room here, were it the purpose to give a dissertation on the vortex—only a brief outline of its nature as looked upon by its advocates, and to show that what is now being so rapidly discovered by science was anticipated years ago by spirits through mediumship. Or, in other words, that science is proving the theories of spirits. I have simply given an outline of the theory itself so that only the facts of record need be stated without a resume of the arguments by which 'spirits' illustrate their hypotheses.

It is over thirty years since the "Principles of Nature," through the mediumship of Maria King, was published, but how many Spiritualists have read it? Yet it is there recorded that "from eternity rotary motion was established," and by this force suns and worlds were formed. And in that wonderful work, Oahspe, almost a sealed book to the world, the vortex theory by name is discussed with a scientific clearness and detail that leaves nothing to inference or conjecture, and which is not excelled in the circles of practical science. In fact its recognition is the rule in the scientific literature of spirits.

I have only one object in view in this and kindred notices-in regard to vibration, life in crystals, inhabited worlds, etc. That object is not to exploit any theories of my own or anybody else, but only to vindicate the claims of Spiritualism to its proper place in the field of intelligence. One of the stock objections made to its recognition is "that you never hear anything above mere twaddle from spirits," and that nothing commanding the attention of even average educated minds is ever heard from them. So far, in these articles, I have shown that three of the most important discoveries of modern science-revolutionary in their effect upon the study of physics and upon our conception of the planet we live on—have been anticipated for years by spirit communication; and for all that time have been upon the shelves of our libraries. The "ignorance" has been upon our part, in treating what we did not know, when coming from them, as the mere vagaries of an uncultured mediumship.

And it is this fact that makes me almost doubt the wisdom of the present zeal for "educating our mediums"for fear that the influence of our school text-books may retard rather than advance real knowledge. For example, I know a medium through whom has come and does come scientific themes upon a plane of intelligence, literary style and technically expressed, that is not surpassed platforms, and will never be called as a teacher in our medium's college. Why? Because our educators are not equal to the "vibrations" of the thought expressed through that medium. But again; I have heard from the much derided Indian control lessons in nature that routine class culture turned up its nose at, lessons that science has been compelled by the facts of its own laboratories to adopt as truth. For fifty years raps have been listened to, tables and other ponderable articles moved without muscular leverage to help, yet the "cultured mind," seeing it, knowing it, called it "suspension of the law of gravity." At the same time the rap was telling that it was only the reversal of a natural force. Just call it a vortexian current, or electric force, instead of gravity and the whole thing is simplified and understandable. The same thing, the reversal of force, can in degree be done in our own workshops by our own hands.

Remember now that the biological cell is a vortice; that the electrical current is vortexian; that planet life is but a record of vortex motion. Why, then, the primal forces of the planet be otherwise? Or how can gravity give birth to rotary movement?. The apple of Newton fell, as all could see, but gravity had to be "reversed" before the apple got in a condition to fall-or it was pushed to the stem and then pushed off-and only in the last action did it disclose the universal "law" of the universe. Did it do so in its birth and life, or at its death—which?

Next, science will demonstrate—as by Lord Armstrong's discovery it has the key—that electricity is the primary, the persistent planetary force, and that it is simply the current of the vortex which forms, holds and manipulates the planet and permeates every particle of its substance. As the discoveries of science, so far, by independent explorers, has but demonstrated the hypotheses of spirits, it will discover this ultimate truth, that is but the postulate of what has been so far proved. It is only just as the animals do. a question of time.

As it is not practicable here to give a resume of the vortex theory in detail it need only be said that it follows the universal experience of the human intellect in the investigation of nature—that its truths are so simple when known that the simple intellect can understand them. He was a wise man who said that the Creator never did a work in which there was a mys'ery above the ordinary comprehension—as to do so was an injustice to the race. All nature is simple and plain when under-

One of the obstacles to growth in knowledge has been that we have too much hypothesis taught as fact. Vast industries have grown up on the speculations of philosophy and science as well as in theology. Salaried professors and priests, text and doctrine bookmaking, involving bread and butter for millions, too often stand in the way of truth, or a new found fact, that takes a generation or a century to overcome the opposition of these organized industries. There are more silversmiths in the world than were found at Ephesus. Let us see that we do not found an industry in Spiritualism.

I have tried in this mention to do two things: One to vindicate the intelligence of spirits as to the higher grades of knowledge, and the other to give with it an outline of the air and the whirlpool in the water we can see its the newer theories as to cosmic forces and phenomena method and its power in the restricted sphere of planetary along the lines marked out by spirits years ago, in printed books, and their endorsement by the most recent and elemental discoveries of practical material science. Spirwould so forever, did not a stronger obstructive obstacle itualists would more and more respect the other world intervene. But a vortex movement taking place in space | did they but realize what is there for them and what has with no resistance to meet may be eternal, as worlds are been given, and discriminate more and more as to their sternal. The tendency of this vortexian current is to the channels of information.

RUDE CONCEPTIONS.

At the risk of repetition it may again be stated that the average conception as to spirits and their world is yet colored by the crude ideas of theology. If man is immortal, per se, then all that have ever lived on earth still live. If under certain conditions, entirely chemical and natural, "dead" people can manifest themselves to us, they must be themselves. What more does an ignorant, illiterate spirit know of the facts as to world formation than he did here—until he learns? It is just as absurd to regard him as infallible in wisdom and knowledge, merly because he has changed conditions, as to expect the average Justice of the Peace to be a profound jurist the morning after his election to the office; yet some people make both these mistakes. But if Descartes, Newton, Bacon, Franklin, Faraday and others of like rank talk to us on these subjects we can listen with the confidence that we are getting their present views from the vantage ground of added knowledge of a higher plane of life and mental power than was their's here. And these facts explain the whole situation.

SPIRIT TEACHERS.

Did it ever occur to you that in one direction the present wonderful advance in real practical knowing has followed the advent of spirits of this modern school into our thoughts? or that our spirit knowledge is and will be in degree as spirits in kind like these go from our world to that? It requires only a little common sense reflection to see its rational relation to modern life. They are the workers in the modern field, for they know our needs and how to reach us from personal experience here.

And as the phenomena of spirit manifestation have increased in variety, volume and utility since the raps, in a degree to bewilder and outstrip the average comprehension, they are only in response to the higher realms of activity, and to the exposition of material science itselffor spirit power is not confined to recognized mediumship alone, by any means. And as we send over there more and more of well-equipped, progressive minds, their reflex influence upon our own knowledge will be of equal degree. The well instructed student of spirit intercourse can trace a broad path of advance in scientific teaching in both directions—spirit revelation and practical discov-

ery. The coincidence is almost startling. Let us get this idea into our investigations, depend more upon ourselves than upon self-constituted instructors, and the friction now so general and so regrettable will disappear, in degree as we become our own selves and respond with more intelligent confidence to our spirit

friends, In one of the articles you printed I said that I had never talked freely and naturally with a spirit as I would with a neighbor, no matter how unlearned the spirit or the medium, that I did not learn something of value. But if he had been a butcher here, I did not ask him about world building. To-day I have two neighbors that I meet almost daily. One cannot read, but about garden truck and how to fight weeds and grow things, feeding pigs, caring for cows and chickens, he knows far more and instructs me far beyond what my other neighbor can, with whom I discuss social ethics and economy and the development of our modern civilization.

So it is with spirits. We only need to know whom we are talking to, the plane on which they lived and thought while in the body, and then the difficulties as to the varied character of spirit communications will be no longer a stumbling-block-but a gospel in our efforts to comprehend the future life.

And then we will not wonder at the fact that spirits have anticipated the discoveries of practical scientists, and thus he benefited by their suggestions in the direction of still unsolved problems. SAR'GIS.

SPIRITUAL SANATOMY.

Constitution of Man, Synthetically Stated.

To the Editor:-The article which appears in your paper entitled "The Spiritual Anatomy of Man," by here as we shall have to over there in order to advance. Martha J. Pollock, is about the best statement of the conslight modification, which I believe she will readily ac-

Man is triune—spirit, soul and body; or to be more specific, man is a spirit, occupying (in the present state of existence) two tenements at the same time, namely, a psychical body and a physical body; or as the Apostle Paul life. puts it in his Corinthian letter, "a natural body and a H spiritual body."

The physical body, dissolved by physical death returns to its original elements in the earth and air; while the psychical body enters the spirit-world as the permanent house of the spirit. The life which the spirit of God, through man's spirit, imparts to this inner psychical body, we term the soul; while the life imparted to the physical body, through the brain, we term the mind. The mind bears the relation to the soul that shadow does to substance. The soul, with its psychic body, is the real man; while the mind with its physical body, is the exter- ualism. nal reflex. The soul is the subjective man; the mind is the objective.

The external mind is the conscious part of man in his of the heart, lungs, and other processes of animal life go and alive with joy. on incessantly whether the conscious mind represented by the cerebrum brain be awake or asleep. Man receives his life directly from God through the cerebellum brain,

The soul contains a psychic brain; of which the external or physical brain is the reflex. The psychic brain also embraces a cerebrum and a cerebellum, with similar organs and functions in the psychic realm, to those of the external brain, in the physical realm.

As stated by the able writer we are reviewing, the five senses, which may be considered the windows of the mind, have their corresponding psychic senses in the soul. The sense of sight is the external reflex of clairyoyance. or soul sight. Hearing is the external reflex of clairaudience, or soul-hearing. Feeling is the external reflex of psychometry. Taste for food and drink, the external reflex of taste for psychic food for the soul; while smell is the external reflex of some psychic sense—it may be telepathy or thought transferrence.

In hypnotism, the external mind being asleep, the operator acts directlyon the soul. And there being no chance to appeal to the memory or judgment of the conscious mind, the subject is left to the will of the operator, and forced to act on his suggestions. E. L. DOHONEY. Paris, Texas.

The truest mark of being born with great qualities is

being born without envy.-Rochefoucauld. Would they could sell us experience, though at diamond prices, but then no one would use the article sec-

ond-hand.—Balzac. No money can buy so much as the dollar that has been honestly earned.

His tongue dropped manna, and could make the worse appear the better reason, to perplex and dash maturest counsels.-Milton.

THE SPIRITUALIST TRAINING SCHOOL

Information Concerning It, by A. J. Weaver, Sur erintendent.

I am receiving letters saying, "I would like to join the school, but I cannot leave home." I wish to say that the Home Department has been formed so no one need leave home in order to take its studies.

There will be a session of six or eight weeks next June and July, held at Maple Dell, Mantua, Ohio, or some other desirable place, and those who receive its advantages will have to go to it, but the Home Department which extends through the rest of the year, will be taken at home.

Send me \$5.05 and you become a member for one year and the books with which we shall open the course, will be forwarded to you by mail. Three dollars of the money makes you a member of the Home Department for one year, and two dollars and five cents pays for the books. The two books with which the course will open will be

"The Fairy Land of Science" by A. B. Buckley, and "The Bible of To-Day," by J. W. Chadwick. I have made arrangements so I can have the books at twenty-five per cent discount, and I give the class the full advantage of the reduction.

It is better for those who contemplate taking the course to send their money and names at once so as to begin with the class. The work will commence November 1.

A Journal of Education will be published by the school which will be sent free to all members of the class. All questions sent in to the editor by members of the school in regard to ideas presented in the books and kindred topics will be duly answered in the columns of the Journal; also the general ideas which the books contain will be examined and sustained or rejected as they are found to rest or not to rest on proof. The publication will be purely a Spiritualist Educational Journal; edited by Spiritualist scholars; devoted to the education of mediums and Spiritualist workers; and to Spiritualists will it look for support. Its price will be fifty cents per year, but to all members of either department of the school it will be sent free. Its name will be "The Teacher"; to be issued monthly.

Spiritualists everywhere—let this work receive your support. Long and deeply have many of the foremost Spiritualists of the country felt the need of a higher intellectual life for Spiritualism. Long and earnestly have they prayed in silence that some movement might be inaugurated tending in that direction.

In answer to this need and to this prayer, this movement has sprung into life. It is no one man scheme to gain money, notoriety or power. It is a spontaneous uprising of the spirit of progress in our midst. Progress has ever been the Spiritualist's watchword, but has been almost exclusively applied to the spirit-world.

Of late years the feeling has been rapidly growing all along our lines, that progress belongs essentially and naturally to this world as it does to the next. All of us of advanced years remember how the spirits through trance and inspirational speakers, a quarter or a half, nearly, of a century ago, set forth the law of progression as the greatest glory of that higher world.

Now the light is dawning upon us, that this same law is the glory of earth life also, and that we, now and here. need to come under its control and be swept along by its current not one whit less than after we have passed over. Institutions of learning are one of the chief features which distinguish the higher from the lower spheres in the spirit-land. No less are they what distinguish civilization from barbarism on earth. The love of knowledge and the search for truth, intellectual, moral, spiritual, are what largely decide where we shall find ourselves on the Elizabeth Cady Stanton, Lillie Deverous other side.

This same principle is as true on this as on the other side of the grave, although the grossness of matter hides the fact from our view. If Spiritualism teaches any thing, it teaches us that we now are spirits and in the spirit-world, and that we need to live such an inward life

Christians, for the joy they expect in the other world, never asserted his "law" of gravity as more than a hypothesis, and for many years after it was born in his mind so world's great thinkers, yet that medium gets no call to our what this gifted writer has so ably presented analytically expect over there, rely on education, spiritual, intellect-What this gifted writer has so ably presented analytically expect over there, rely on education, spiritual, intellect-I desire to briefly reproduce in synthetic form, with some | ual, moral; upon the use and unfoldment of the soul powers; upon the accumulation of wealth which we can carry with us; upon a flowering out of thought and feeling into higher forms of beauty.

Away with the idea that we must wait till we exchange bodies before we can enter the wisdom spheres of spirit-

How many Spiritualists are there who agree with me? Come, then, let this movement be a bugle call to summon you to headquarters where you will enroll your names as soldiers in the higher march of Spiritualism. I am not troubled about the hostility to Spiritualism. I am troubled that the intellectual and spiritual status of Spiritualism and Spiritualists is not high enough.

But the sun is rising; our needs as mental and moral beings are beginning to arouse us. Let us enter the doors as they open into fields of labor, not for making money, but for the making of ourselves and of Spirit-

One man writes me he was a Methodist minister for thirty years, but is now a Spiritualist. He is almost eighty years of age, but wants to enter the educational present state; while the soul is called by scientists the ranks. Why should he not? He has the right idea. sub-conscious mind. The organ and instrument of the There is no such thing as old age with spirits, and we are external mind is the brain. There are two brains; the spirits. With spirits the only distinction is that which cerebrum, which represents the conscious mind, and has exists between ignorance and intelligence, between foolbeen fully analyzed and explained by the science of phre- ishness and wisdom, between narrowness and wideness of nology; and the cerebellum, or animal brain, which is in vision, between littleness and largeness, between a soul the main independent of the conscious mind. It is con- content to creep in the dust of earth, and a soul that trolled and operated by the spirit of God acting through wakes up, arises, shakes off the dirt of an earth-bound life man's spirit directly on the processes of life. The action and soars into realms where souls grow rich and beautiful A. J. WEAVER, Sup't. Old Orchard, Me.

> Tow if ever is the time for Spiritualists to arouse. All the churches have combined

against them. They are a power in the land. They are unprincipled in their methods. They believe that they can tumble off their sins on to the Savior, and hence it makes no difference to them if their acts are disreputable. Every Spiritualist and every medium in this broad land should send in a dollar for The Progressive Thinker, to aid it in the great war it is now waging against the attacks of the Anti-Spiritualist Association. Every reader of this paper should act as our agent and see every other Spiritualist within their reach, and have them subscribe for The Progressive Thinker to assist in the struggle. Roll in the dollars.

A strong minded and loquacious old lady was arguing strongly the other day for women's rights in the way of preaching, when an old deacon attempted to put her down by remarking that St. Paul once gave it as his opinion that women should remain silent in church. "Oh, did he?" retorted the old dame, sharply. "Well, that's where me and Paul differ; and if he were here I'd tell him the same to his very face."-Freethinker.

An Irishman, on being asked why there was no record or trace of any of his race being found in Nosh's ark, replied that "all his countrymen at that time were very rich, and had boats of their own, And, besides, they would not sail with beasts, anyhow, as old Noah did."— Exchange.

Fiction is a potent agent for good—in the hands of the good.—Mme. Necker. The shortest way to do many things is to do only one

thing at once.—Smiles.

HARRISON D. BARRETT.

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

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Ballou.

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of two. A. Bacon.

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Ward—Mrs. Sluter—Andrew Cross. CHAPTER X. Work in England (Continued in Three Subsequent Visits.)

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Mountain, etc.

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DISCOVERIES OF EFFECT OF TONE

Vibration Works Destruction and Construction.

THEORIES ADVANCED FOR BUILDERS OF BRIDGES AND OTHER STRUCTURES—QUEER EFFECTS SOUND HAS ON PEOPLE OF SYMPA-THETIC NATURES.

There is a law governing the building of bridges which is rarely investigated by the layman, and in fact, is little understood in a "tonic" sense by even the builders themselves. They only know that a bridge is easily demolished by a band of musicians playing upon it or a body of men marching in rhythmic time across it. Rhythmic time proves a certain continuous and measured number of vibrations, and as vibrations are contagious and possess tone quality, we come to the conclusion that bridges are not only affected by tone, but being so affected must be built upon a tone. In other words, a bridge is built upon a keynote. The number of vibrations contained in that keynote or tone will respond to the same number of vibrations made upon the bridge by either a band of musicians or a body of men marching to the time of those vibrations.

It is perhaps not generally known, but it is an unwritten law, that marching organizations break step as they reach a bridge and a band of musicians ceases to play when about to cross it.

In Chicago is a person well versed in this peculiar law of tone vibration. He believes that, could we analyze sufficiently, we could discover the key-note of each piece of material for building and erect a structure upon which the elements would have no effect and which would last indefinitely. He also believes that the four points of the compass represent the four leading tones in a chord, and that a structure must accordingly be placed in regard to these points to correspond with the note of the material with which it is built. Having, as he thinks, made these discoveries, he set about to find his material and location. It took time and money, but as both were accessible, he has evidently succeeded, for it has now been built some years and shows no signs of the usual decay and need of repair that other houses of the same architectural style have always needed each year. Merging on this theory of sound also brought the information that one of the most successful establishments for the manufacture of fringes and trimmings had its employes sing as much as possible. Their songs accompanied their busy fingers, and as we witnessed these active digits guiding the shuttle of silk or wool of brilliant color the voices came loud and strong, bearing the strains of "Jesus, Lover of My Soul." Religious songs seemed to be the favorite in this establishment, although we knew the owner and head of the place was not over-zealous himself. He encouraged the music at all times, and rarely had ill hands.

TONE EFFECTS ON HEALTH.

The suggestion of the effect upon the health has been plainly shown in many instances. Cures of a marvelous nature have been attributed. That is melody, but the certain tones irrespective of melody have particular and peculiar effect. We will concede that every person is possessed of a key-note, for a body is material, and material,, and material to be cohesive must possess harmonious vibrations. So when a body is ill some portion of that body has inharmonious vibration. As each individual is tuned to a certain key-note, that must account also for likes and dislikes or attraction and repulsion for certain people. Persons who possess a key-note in harmony with our key-note, say a third or fifth, will be most congenial. Take a fourth in that party tuned to a fourth, and he will be all right until left alone with the person tuned to a third, and they will begin to disagree. But let one come in tuned to a sixth, in relation to the keynoted person, and all is as happy and smooth as could be desired. As individuals we are strangely affected by certain tones; for instance, low tones or long vibrations affect our lungs or the solar flexus, the continued sounding of that tone by another person has been known to put a sensitive person into a fit of coughing. The tone when continued for a length of time has even given an attack of asthma. Another sensitive person having listened to the drum some moments has been obliged to press with much force with her hand upon the chest, seemed as though the drummer was pounding upon her own chest instead of the drum.

_WHERE TONES ARE FELT.

A high tone is felt in the temples and gives one a restless, uneasy feeling, and if it is a singer who produces it one feels like helping or desires it to end at once. In time it becomes irritating and would have the effect of arousing peevishness in the listener if long continued.

A middle tone vibrates to the heart, is restful and soothing. Witness a mother's lullaby in her coaxing tone to woo sleep to the tired and restless child. Rapid changes, that is high and low as well as the rapid sounding of them, increase the bodily action, influence the whole body, and the military marches and quicksteps are proof enough of their full effect of penetrating vibrations. They affect all mankind alike. The extremities seem the most influenced, the arms gesticulate, the feet keep up the march, the head nodding in time. A sensitive person once described her sensations upon listening to a certain orchestra, playing a movement which was a wailing, lamenting, moaning type. There were two persons, and each noticed the other unbuttoning her gloves and finally removing them. Then one said: "My shoes are causing me misery; I must loosen them." The other was afflicted in the same way, and in fear of becoming mentally irrational, as it seemed to affect the mind, they decided to leave, and only after a submerging in another clement, water, did they recover. They described the feeling as one of suffocation.

The effect of single tones, chords and melody upon the body will in time be an interesting science. The destruction of the body, that is its decease, and its appearance in physical weakness must be attributed without a doubt to certain vibrations, either within the body or its environment. Inharmonics and dischords of sounds which the body endeavors to resist finally overpower it, and it becomes too weak to resist even slight disturbances, and slowly and suddenly disintegration begins and death is the result.

Nature does her creative work in silence, but man his

in noise and confusion. The harsh and discordant sounds of a great commercial center are the foundation of a clashing of ideas. Men are fast learning that noise is not a fountain from which wholesome ideas are engendered, and the greater this confusion and vibration there are, the greater discords and dissensions among the people. Discordant sounds excite a vibration which weakens the strongest intellect in time. At first one may think it a stimulus, but its effect is like a constant stimulus. It enervates at last and weakens; it stifles generous impulses and veils the intellect. -Chicago Tribune.

DISEASE CURED BY MUSIC.

For many years music has been found to have a calming effect upon the insane. Numerous cases of violent mania have been repeatedly soothed into quietness after all other means have been exhausted. Many people, on one or more occasions, when in a state of extreme neryous irritability, have been tranquilized by the notes which seemed to exactly touch the sore or tender spot with a soothing and healing influence. A sympathetic harmony executed by a master has frequently brought tears and sighs of relief to the suffering and sorrowful, with nerves strained to the utmost. Often the simplest melodies have brought sweet repose to the invalid suffer-Ing from the severest pain and torture. Many instances are recorded where a deathlike nervous sleep has been

terminated and the sleeper reclaimed to sense and feeling by the tones of that king of instruments, the violin. On the contrary, the proper use of the same instrument with its mellow music, soft, low and caressing, has lulled to sleep thousands of people who have suffered from insomnia or sleeplessnesss, either as a result of pain or nervous excitability. The action of the music in these cases is probably first to divert the mind outside of the patient's personality, and then, by its soothing, monotonous, repeated tones, lulls the nerves to that quiet, refreshing rest, found only in sleep. Music has not alone this direct action, but experiment has shown that by its loosening of the tenseness or strain upon the nerves, the blood vessels receive healthful stimulation, causing the blood to circulate more readily, removing congestion of the brain and nervous centers and increasing nutrition of the whole body, thus giving an impetus to recovery which could not be readily obtained by other means.

Recognizing this persuasive and powerful adjunct in therapeutics, the National Association of Physicians and Surgeons, Boston, have added music to their already extensive equipment. The services have been secured of that most eminent and justly celebrated king of the violin, Prof. J. Jay Watson, who is beyond question the founder of this system of curing disease by music. Not only is the Professor naturally a musician to his finger tips, but he has had the unequalled distinction of being the only pupil of the world-renowned Ole Bull, and Prof. Watson will in this musical treatment use the identical violin employed by the great Norwegian violinist, Ole Bull, during his triumphal tours of the world. Institutions for the treatment of disease by music have already been successfully established in New York, London and other cities, but this is the first institution in New England to adopt this comparatively new curative agent. Boston Post.

The result of the discovery of the effect of music upon what is known as inanimate bodies cannot easily be foretold. Many instances are on record of the speedy recovery of the sick under the soothing influence of soft, sweet music; also of what influence it has over animals, wild and domestic, and some knowledge has been had of the effect of time and music upon bridges, but as the mere finding of a new effect does not satisfy the human mind, the cause must be hunted down.

It has been discovered that light, heat, air—the breezes—are controlled by vibratory motion. From the rhythmic chirpings of the insect creation to the deeep breathing of the ocean, the story of harmonic vibration is told and retold, but to apply this law to the benefit of humanity, and how to get the greatest utility out of the discovery is now the study of the scientists. Doubtless, this vibration principle underlies the creative and motive power of the universe, and greater wonders are yet to come through this discovery than through any other.

Surely this is a spiritual discovery, as it belongs to nature's finer forces, and as its problems are worked out in | millions away and he enters a world in which dollars have the thought-realm, they will be handed to susceptible no purchasing power, and in which business capacity mortals for use.

Music should be cultivated and encouraged in every household where there gleams the faintest spark among children or parents. DR. WILKINS.

Psychic and Spiritual Development.

The question is often asked, "Does mediumship or its exercise deplete the physical body?" To this is some-times added another query: "Does the practice of mediumship have a demoralizing tendency?" To both these interrogations the reply usually given is that the excessive use of mediumistic powers may result in loss of physical strength, and that too frequent yielding to the influence or control of another spirit will disqualify an individual for living up to a high ethical standard. Both these answers are doubtless true as far as they go, but they do not go quite far enough. Besides, they leave undetermined, what constitutes "too frequent use" in the one case, and "excessive yielding" in the other.

Every one must judge for himself in these matters, but everyone is not competent to judge rightly. The reason of this inability is that the development of psychic power is not accompanied by a corresponding development of spirituality. There is a want of balance, a lack of proper adjustment. The medium outweighs the man.

business man, the mechanic, the inventor, the artist, the lawyer, usually outweighs the man. The clergyman does so with scarcely an exception. But mediumship in a special sense renders its possessor negative, during its exercise at least, to external influences. The medium, therefore, beyond all others should be positive in asserting his will in the selection of these influences, whose instrument he is willing to become.

A false idea has prevailed that a medium should be as negative as possible at all times; that he should, as nearly as he can, attain to such a condition, be nobody, and let the spirits do it all. This idea has not its old time vitality, we must admit. The snake has been scotched many times, but it is not yet killed. It would be a grand celebration for the jubilee year if we could all attend its funeral.

He is the best medium for spirits who knows most of spirit nature. He understands best the nature of spirit who has studied it most thoroughly as manifested in his own individual spirit. He who knows most of himself comes nearest to a knowledge of the universe, which includes all other selves. He who would give due expression to the thoughts of wise intelligences for the instruction of his fellow-man must first discover where lie the chords within himself which vibrate to truth, love and wisdom. Therein is contained the secret of power.

Mediumship sought as an end in itself, is likely to be worse than useless to its possessor and of little if any value to others. As a means of soulgrowth, no merely human mind can estimate its worth. Develop all the powers you possess, spiritual, psychic, mental and physical, that you may become worthy instruments of intelligent spirits. Become worthy instruments of intelligent spirits, that by their training and your own co-operation therewith, you may become masters of yourselves and leaders and teachers of those yet dwelling in less developed conditions. E. J. BOWTELL.

THE SPIRIT OF PROGRESSION.

Oh, happy is the thought of man That our departed friends so dear For us do watch and wait and plan To tell us of their presence near.

They bring back to this world of pain A perfumed peace from nature's flowers; They spread broadcast, like gentle rain, Spiritual truths in needed hours.

Progress, ye young and old, they say; Commence while here ye yet remain To learn to live in righteous way, To be prepared to grow and gain.

And when prepared are we to go And find our home in spirit life, More pleasant it will be to know The way is peace instead of strife. WILLIAM S. CALWAY.

True greatness has no need to carry a flag to attract attention to itself.

Putting armor on a coward makes him look bold, but it puts no heroism in his heart. The riches that run to meet us soon take to themselves

It is the penalty of fame that a man must ever keep rising.—Chapin.

LET THE SOUL BE MASTER.

GEORGE P. HEPWORTH, EDITOR OF THE NEW YORK HERALD, BIVES HIS VIEWS.

"To be spiritually minded is life and peace."-Romans,

Let me state two very culious facts which have a close elation to our personal comfort and happiness. First, we bestow so much attention on purely material hings and are so absorbed in the desire to possess them

that we have no time left in which to get ready for another life. In reality the future will do more for us than the pres-

ent either has done or can do, and yet we dread it. We do not begin to truly live until this preliminary state of existence has been done away with, but we cling to it as though it were all there was of life.

I have heard of a man to whom an odd accident happened. He fell in pitch darkness over the edge of what seemed to be a fathomless abyss. Fortunately he broke his fall by clutching a beam, to which he clung with terror and tenacity. He looked up, but no stars were visible. He cried for help, but no one was near. He looked down, and shuddered at the apparent depths below. He was in utter despair, for his strength was giving way and nothing could avert the disaster that was about to befall. At last his hands slipped slowly but surely, and in another moment all was over. He fell, but the solid ground which he had mistaken for an abyss was only two feet below him, and his surprise and gratitude were only equalled by his former horror.

It is the same with death. We regard it as a precipice over which a relentless disease pushes us. Its contemplation fills us with misery. We clutch at any relief which offers, as though to loosen our hold were unutterable destruction. But when we finally let go we discover that we drop only two feet and then reach heaven. Death is our frightful hallucination, the worst thing that can happen, whereas, in very truth, it is the best-a comfort, a joy, a sudden transportation to a friendlier clime.

This grave error about death is caused by too firmly fixing our affections on this poor little section of eternity in which our earthly life is passed, and becoming so interested in the baubles of social and business ambitions and in the search for merely physical pleasures that heaven is as truly shut out from view as though there were no heaven at all.

Second, we allow ourselves to remain in almost absolute ignorance of the fact that the soul is worth more than the body and that its wants should be more carefully attended to. A man may make a measurable success o this life without recognizing the fact that he has a soul. The success will be of a poor kind, as, for example, he may excite the envy of his fellows by converting himself into a millionaire, but when the time comes to take his without business integrity is a misfortune rather than an advantage, his success will be transformed into failure.

There is absolutely nothing of worth, either in this world or in any other world, except character, and to that conclusion must every one come at last. You must be introduced to your own soul before you can have a companion whose acquaintance is an honor to you, and you must go to that soul as to a wise counsellor in every emergency before you can find and enjoy the best things in God's providence.

Worldly pleasures and gains are well enough in their way. They have a place in our human life and should have all the respect that is due, but when they stretch beyond their proper limits, and occupy the entire space of the soul they are not like a just sovereign, but a usurping tyrant. While it would be wrong for a man to think so continuously of the other life that he is unfitted for the duties and struggles of this life, it is manifestly an evidence of weakness for him to think so much of this life that he will be unfit for the other life when he comes to enter it.

There is this to be said, that you have two natures, one of which strives to be master while the other ought to be. Religion consists in putting the right one in the place of authority and making the other a well-trained servant. In such case, you live a life so sweet and joyful This one-sided growth is not peculiar to mediums. The both men and angels rejoice. You are a true son of God and a true friend to mankind.

> If you could compress Christianity into a single fact, that would be the fact. It should be your creed, and all the creed you have. You will need nothing more, for to live on that plane is to dwell so close to God that heaven will come to you long before you go to heaven.

But if you put the servant on the throne and the rightful master in the place of servitude, if your lower self has its foot on the neck of your higher self, you can neither live well nor die happily. A man's soul serving a man's body is like a prince doing drudgery in a peasant's hovel.

Appraise yourself at your proper value. What you can carry with you into the eternities is worth more than what you must leave behind. Do your best for what is the best part of you. Whatever may be your lot to-day see to it that good fortune shall come with the morrow. God has arranged things wisely, and if you build on His plan you also will be wise.

GEORGE H. HEPWORTH.

THE DEVIL'S JAUNT.

From an Almanac of 1821, Antique Poetry.

The Devil 'tis said, from his brimstone bed, One morning got up full of mirth, sir, And hastened away to the regions of day, Resolved to play h—ll upon earth, sir.

A sober young lad, who more beard than brains had, Was the first soul he met in his journey, And a curse to affix on mankind in his tricks, He made "Hodge," in a trice, an "Attorney."

He saw a young bride, with her groom by her side, On whose arm she most lovingly swung, sir, So to let the young lover her value discover, He taught her the use of her tongue sir.

An ill-favor'd fop, with a nicely curled crop, Weak nerves and a bad disposition, He saw, and in haste, lest such talents should waste, He made him—ye gods! a physician. A group of old maids at their nocturnal trade.

Were employed, round the snuff of a candle, But the Devil dared not interfere with their plot Lest his name should be brought into scandal. In a garden "Nick" saw a young limb of the law,

Plucking sprigs for a sprightly young madam, And the Devil laughed loud as the spruce tree bowed `For he thought of the fall of "Adam."

"Old Scratch" there went down to a seaport town, To catch the "sea serpent" and bind him; But he came back here with a flea in his ear. For the Devil himself could not find him.

By the high road side some people he spied. Close whispering and talking and leering, And he squeezed among the motley throng, To hear their electioneering.

To continue the sport, he went up to court, To search out his playmates and cronies, And was quite overjoyed to find them employed, Making treaties of peace with "Don Onis."

So "Cloven-foot" then thought he'd go home again, For there was no room to do evil. As the Spaniard at trick could match the old "Nick" And the "Yankee" could beat e'en the Devil.

EDUCATION NEEDED.

Some Helpful Illustrations Succinctly Noted -Good Advice to Prospective Mediums.

To the Editor:—As a partial reply to the remarks of James N. Spence, I wish to give some phenomena and philosophy as heard from the public rostrum. It is said that experience is a dear teacher, yet it is the only one to consult when we wish to learn the truth. Thus you will please regard the following as the truthful experience of a candid investigator who finally joined the Spiritualists' ranks, but decidedly more through the columns of The Progressive Thinker than through attendance on public meetings. It was through the phenomena that I became convinced of the truth and through the paper I have learned the philosophy and become deeply interested in the Cause in general.

At one time I heard such remarks as these made before a refined, intelligent, grief-stricken member of the Baptist Church, at her first venture as an investigator in a Spiritualist meeting:

Speaker-"I wish to say that I have shouldered the responsibility of life. That to do good is my religion, not

the belief in a crucified Savior. I don't believe that Jesus paid it all and washed us white as snow; that the criminal repenting just as the rope is adjusted about his neck is jerked into heaven, etc.' What wonder that such blunt remarks without reasons

for change of religious views fell upon the over-wrought nerves of that investigator like a dull meat ax. Had it not been that a good test medium followed with a comforting message from the departed loved one, she would never have come again.

The officers of a society passing out handbills advertized free meetings with medium speaking under control of George Washington, Abe Lincoln and Jesus of Nazareth. Of course the curious and the persecutors all flocked to listen to such notable personages so-called, and the lectures proved about suitable for a lyceum class, full of grammatical errors. Investigators going home measured Spiritualism by these exhibitions.

Then as to tests: Have heard a medium give a test in a public hall, in which she stated that the pet dog was doing the speaking through her to its mistress. Another one giving a cultured lady a test in regard to her young son—Indian control saying: "He is a tamn smart little kid." Another time, seeing rats with long tails, stating that she must give the phenomena as she saw it. Again, after a coughing spell, rising and accusing some one in the audience of sending a spirit up to shoke her. Another phase: "Standin' by you, I see the speret of a gintleman. I caint just tell, but have you a father in the speret?" Investigator—"Yes, sir." "Wall, I knowed it was your father becase he stood so clost to you."

Can an intelligent person wonder that a scholarly investigator, after hearing such philosophy (?) and phenomena (?) goes away disgusted and ready to help squelch Spiritualism at the first opportunity? Then the emptyheaded society class converse upon the entertainment in this style: "Oh, wasn't it fun! Good as a circus! One would think that their talent had just arrived from a back county in Kentucky," etc.

Of course we have some good talent, and I have heard some very fine lecturers and witnessed phenomena which was perfectly honest and a great converting agency, but the above quoted examples were from mediums who are accounted good talent by some society leaders.

The fakes have showed up but a few times in three years. We must have all the honest phenomena for converting, and the philosophy for building up the character scientifically that the Cause can muster. The greatest drawback from experience is the lack of cultured, brainy, spiritual, experienced public workers in every line. Could Spiritualism survive long with the heavenly messenger's gates forever closed? No, indeed! The church owes its continued existence to systematic organization strictly carried out, and to the slavic condition of its subjects, whipped into line by the slave-holder's lash of Devil and

Spiritualism is afflicted more by the wounds of ignorance and bigotry than all else combined with all the fakes throwed in.

Then most emphatically we need schools in which our future public workers are taught the practical tried experience of our very best workers, such as Moses Hull, Hudson Tuttle and others who have successfully and de-

cisively won the victory for the Cause. I would put the society leaders who believe in holding free meetings with cheap talent through the first course. They have much to learn in order to become Spiritualists in the true sense. True, we cannot all attend Moses Hull's school, yet there is absolutely no excuse for any one who can read and write, for we can attend J. R. Francis' and President H. D. Barrett's school at our own homes. They are ably assisted by a corps of the brightest talent of the world. They can give us all the lessons we can learn in a year for only \$3, which is less than the price of one week's board at a medium's school. Just send in a yearly subscription for The Progressive Thinker and the Banner of Light, and trust the result to the above absorbingly interesting papers. If you are developing with a wish to do public work you cannot be rounded out fully for work without their assistance or the aid of a Spiritualists' school for mediums. Don't let us be like wrens, aping the dignified, talented canaries, derided by a prejudiced, critical, fault-finding public, unconsciously wounding and damaging the Cause we love. Let our societies employ and pay well our talented leaders, and thus make the uneducated mediums work in the home circle among those who love and appreciate them regardless of education. We know the wren is a very lovable bird in her own sphere, but most silly and ludicrous when masquerading as a canary. Yours for Truth MARY E. VAN LUVEN. and progression, Oakland, Cal.

There are thousands of Spiritualists and mediums who take no Spiritualist paper. They know nothing of what is going on in our ranks, and

contribute nothing to aid the cause. We attribute this to thoughtlessness on their part, rather than to a lazy lack of interest in the cause. We call their special attention to the conflict now waging. Even in Chicago we could give a list of fifty mediums who subscribe for no Spiritualist paper. In every city, in every town, in every rural district, each one who reads this notice should call on the mediums and Spiritualists who take no Spiritualist paper, and induce them to hand in a dollar for The Progressive Thinker, to aid it in the terrific struggle it is now waging against the members of the Anti-Spiritualist Asso ciation.

Texts Will Prove Anything.

Two oxen were one day travelling along a country road, when one saw a swarm of bees in the road ahead. Sticking his tail out behind him as straight as a pump-handle. the bovine darted into the bushes.

"The wicked fiee when no man pursueth," said the other animal, "but the righteous are bold as a lion." And he calmly went on his way. He soon encountered the swarm of bees, and they

lighted on him and perforated his hide with their stings. As he snorted and plunged backward and forward, thrashing the air with his tail, the other ox called out from a safe position: "The wise man seeth the danger and turneth aside, but the fool passeth on and is punished." Moral—Texts will prove anything. -Exchange.

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Patience is the key of content.—Mohammed.

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

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

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

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BY MOSES HULL.

Much that is in this book appeared in an abridged form in a series of nine full pages of THE PROGRESS.

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

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

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

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SATURDAY, OCTOBER 16, 1897.

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

HOW IT WAS DONE

The reason that the camp-meeting at Anderson, Ind., proved such a success, may be attributed in a great measure to the following letter sent out by the efficient secretary, F. J. Macomber, before the meeting commenced:

"Dear Sir:-I have been instructed to inform you in advance in order to avoid any misunderstanding, that you will not be allowed to do business at Chesterfield camp this season. In the future we shall expect morality and sobriety as well as true mediumship from those who come to our camp to present the phenomena and philosophy of Spiritualism. We have come to a place in Spiritualism where in the future we must demand from our public mediums honesty, sobriety and morality. It is not enough for a person to possess some degree of mediumship that is very common nowadays. The public also inquires, 'What about his or her daily life? Does it correspond with the teaching of Spiritualism?' Spiritualism will never occupy the elevated position which it should occupy until all those who present its phenomena and philosophy live up to its teaching and prac-tice what they preach. With best wishes, I am, Yours truly,
"F. J. MACOMBER,

"Sec. I. A. S." That his course was the right one, and was a success, is exhibited in the following, clipped from an Anderson pa-

"Rinancially the meeting has been a success. The gate and other receipts were several hundred above expenses and the balance will be applied to the reduction of the debt that is upon the association, which is near \$1,800. Some important changes and improvements the grounds are contemplated. One thing especial and that is the construction of a new and modern hotel."

TO BE PITIED, NOT BLAMED.

"By all Writes a correspondent: means continue your exertions to place "Ghost Land" in the hands of all your readers. I don't see how it is possible for you to incur the expense, and give so much for so little. The person who would higgle over the price of the book at \$1.50, even in these times of cheap books, would be deemed unreasonable. With a whole year's subscription to The Progressive Thinker added, positively the ablest, largest, best Spiritual paper in the world, and both book and paper for \$1.30, or \$1.16 in clubs of two. is a marvel to all of us as to where your compensation comes in. I suppose it is in the confidence you have that each reader of the paper for one year will become a permanent patron; but don't you know we old fellows are playing out rapidly?

"I have read the entire book, and some of its chapters several times. That chapter XIX, describing the initiation into the Brotherhood of Mystics. in India, is one of the most graphic productions I ever read. That gorgeous subterranean temple, hewed from the living rock of the mountain, with all its indescribable auxiliaries, and accompanying wonderful revelations, is worth the price of the book and paper a dozen times. Such wealth of language, and such lofty conceptions it has never been my lot to meet with before, though I have been initiated into several of the best modern secret organizations, where genius and talent exhausted their resources in portraying to the neophyte the grand, the solemn, the beau tiful and the true. All compared with this Oriental order is common place. If any there are who cannot enjoy the book they are to be pitied, not blamed."

THE RIGHT IS VICTOR.

The circulating department will be open Sunday afternoons, and the public reading-room will be open all day, and every day in the week. The making mention of this event, well says:

"This arrangement should prove satisfactory to the large number of patrons whose week days are employed in labor, and who will doubtless eagerly avail themselves of the privileges accorded them by an open library on Sun-Chicago is a cosmopolitan city, and as the people's taxes support the public library they have an tioned right to its use every day in the

week, Sundays included." The policy in the past has been to close every public institution on Sunday, to compel people to attend church. and listen to the droning rodomontades of ecclesiastics, who, under the pretext of curing souls and saving them from purgatory, had an eye singled to the special pastime of making heavy drafts on the purses of the heavenly aspirants. In these days of universal education the people do not need the service of State to aid them to a reserved

REV. MILLS AGAIN.

Rev. B. Fav Mills, the noted evangelist, has put himself on record, by a letter over his own signature, in "The world's best thinkers to get away from the dogmas of creeds which blighted civilization for ages, and from which the enthralled mind is gradually becoming emancipated. It is only a matter of time when the religious myths which have so long dominated the race will whole letter of Rev. Mills would be interesting, but space will only permit the following:

"My position has not been suddenly acquired, but is the result of a long concious and unconscious transformation, by which I have lost some of my theo logical opinions but have preserved all the religion I ever possessed, as well as received inspiration for future develop-

"I have for several years been gradually modifying my theories. I never in my evangelistic work, preached the old school theology, which has always seemed to me unnatural and immoral. I have for the most part sympathized with the views of such men as Maurice and Bushnell. But in recent years we have received such floods of light from history, science, philosophy, and literary criticism that, after such conscientious investigation, careful study, and prayerful meditation as has been nossible for me, I have been led to accept most of the conclusions and hypotheses of what might be called modern thought, concerning the unity of the universe, the development of the world, and the progressive character of revelation. I would not dogmatize, either in affirmation or denial, concerning the Scriptures, the supernatural character and work of Jesus, or the mysteries of the world to come. The older orthodox theories have ceased to interest me, except from a historical standpoint, and so far as belief in their essential character seems to me to hold in bondage some devout souls who should be living in the freedom of the largest faith in God. I shall deny nothing except where denial of one thing is necessary for the affirmation of another. But the positive religious philosophy which seems to me to embody a great gospel, includes only the love that believes and hopes as well as endures and bears all things. By the preaching of the doctrine of progress I think men should be convicted of the sin of loving the lower in place of the higher good, and of choosing that which has been in place of that which is to be and may be summoned to the holiest life of Christlike faith and self-devotion. Until I have more light I cannot conceive a greater

message than this." Rev. Mills then told his readers that he had not formally joined the Unitarians, but that with its freedom of thought, broad tolerance, and spiritual basis of fellowship he had been united borrowed from Egypt centuries before for some time. He declared he abominated all sorts of sectarianism. Rev. Mills does not propose to withdraw from the orthodox church, but to present a statement of his position to the Presbytery, and allow that body to decide whether he is to remain in fellowship.

If all clergymen who entertain Rev. Mills' advanced views would withdraw from their respective pulpits, there would be an immediate demand for the thousands of waiting aspirants for sacerdotal fame, provided the pews did not go out with the pulpit and set up a new shrine.

"NUMSCULLS."

"Reason is not the final arbiter of moral and spiritual truth," said a Chicago divine in one of his utterances two weeks ago. He then went on to tell his auditors, in substance, that revelation was supreme, and that reason must be subjected to its infallible test, using the Bible as the key to determine what is revealed. "Numsculls," he said, "attack the sacred Scriptures, but the greatest intellects avow their faith in the Bible as the Word of God." And then, "The great mass of unbelievers

knows nothing of the Bible.' We venture the opinion that given the per centage of what he means by "unbelievers" in Christian lands as to the divinity of the Bible, and they excel in moral, social and intellectual worth, and are far better posted in regard to the teachings of that book than any other class of readers. Instead of swallowing without thought everything they read they compare, criticise, and trace to its origin the conflicting and discordant statements, its misrepresentations and inconsistences, as can no other class of readers, the clergy not excepted. This fact is so well known it is only "numsculls" of the priestly class who dare controvert this statement. And it is they who have not the requisite courage to meet those they slander in debate. Their pulpits are correctly called "cowards' castles"; for they assail their superiors covertly from hind their desks, and deny to those they attack a hearing in their own defense.

MAY PRAY IN ENGLISH.

Now comes news from Rome, via St. Cloud, Minn., that the holy Roman church has promulgated a recent law. that American Catholics are free to speak what language they will, and that "they may kneel before their God and pray in the language that best ex-It will be a delight to all our readers to learn that while Chicago has the goes to the extreme length of stating that "immigrants and their children are finest library building in the world, into which the public library has just been removed, the board having it in that "immigrants and their children are at liberty, if they will, to join parishes where the English language is spoken."

What a winderful concession! The charge have determined to throw its freed foreigners must be extremely doors wide open seven days a week. grateful to the generous Pope for this slight emancipation from pontifical rule. The simple fact that such a decree was sent out by the Pope, and was published by the Archbishop of Ireland, at the installation of Bishop Trobec, is proof that until then a contrary rule prevailed, and communicants of Catho churches were not to address God in he English tongue. The worst days of American slavery never witnessed such shameful degradation as is seen in this brutal tyranny.

KNEW A GOOD THING.

The British and Foreign Bible Societies arranged for the distribution of their holy book in different languages to all the ships attending the recent great naval review. France and Spain declined the honor. But the society was consoled by the acceptance of the donation by the Haussa troops from Africa, and the Dyaks from Borneo These savage tribes knew a good thing when they saw it. Used as a shield poisoned arrows piercing their covers will scarcely reach the vital organs of those protected by this sacred fetich.

ROOTED IN PAGANISM.

Apotheosis was a ceremony practiced by the ancients, by which the kings and heroes they desired to honor, were Congregationalist." wherein he sets delified, and given rank among the gods. forth his present position. It is anoth- The custom had its origin in the East, er indication of the tendency of the but it was carried Westward until it reached Rome, where it gained its greatest eminnence. While the mortal body of the dead was being consumed on the funeral pile, an eagle concealed therein was set free, which was reputed to convey the soul of the deceased to heaven, where it took its place with give way to an age of reason. The the immortal gods. The Romans called this act a consecration of the dead. For a thousand years this custom was observed, until the reign of Constantine, when the list of lesser gods had grown so great few were able to enumerate them. Bacchus, Apollo, Esculapius, Harpocrates, were of this order of gods. Temples were erected in honor of them, priests ministered in those temples, sacrifices were offered, and even festivals were instituted to commemorate the virtues of those they adored.

When the Eastern and the Western Empires were united under Constantine the custom of anotheosis still prevailed and, probably, continued for several centuries thereafter, until superseded. about A. D. 804, at the request of Charlemagne, by the canonization of saints which took its place. This ceremony was first performed by a bishop; but in A. D. 1170 the prerogative was claimed as especially belonging to the Pope, since which it has been exercised only by him. This practice, a change in name only, is still maintained, and is one of the proofs that Christianity had its root in Paganism.

When Protestantism came into being under Luther and his compeers, this method of making saints ceased with them, though their successors retain the title as applied to the Fathers of the church as if legitimate; thus we have Saint Matthew, Saint Mark, Saint Luke Saint John, Saint Jerome, etc. All of these are allied to the lesser gods of ancient Rome, and are scarcely one re move from them.

The demi-gods, half god, half man usually had virgin mothers. These are also very numerous in Roman and Grecian mythology. Bacchus was one of these, identical, says Lempriere—article Bacchus-with Osiris of the Egyptians. Bacchus had some forty different names, one of which was JES, in Greek. Some scholars have maintained that in Latinizing this title of that divinity from the Greek the Latin terminal US was added, which gave the word JESUS, and that the name is not a derivative from Joshua, as ecclesiastics have taught.

It is very questionable if a single custom, rite, ceremony or symbol used in the Christian church can be found which did not have its rise in heathendom. Its madonna and child had its counterpart in Isis and Horus, at Rome. our era. Temples were erected and devoted to them, and the holy mother was known as the Queen of Heaven. Its dying God and weeping Marys are found in Egyptian statuary. Its cross was an emblem of life ages before the alleged crucifixion. The festal supper and the paste gods were as common la Alexandria three hundred years before the age accredited to Jesus, as they were in Rome a thousand years later. Priests intoned their rituals and prayed as fervently. Baptisms were just as common, and funeral services for the dead were no less solemn. Hades was talked about as glibly in Greece before the age of Jesus as hell with its sulphurous addition has been by modern churchmen. Bacchus paid a visit to those regions as did Jesus. We have tried in vain to recall a single portion of the Christian faith which is not duplicated in the old-time mythology, unless it is its spirit of persecution.

TIRED OF THE CURSES

The Lambeth conference has commissioned Dr. Temple, the archbishop of Canterbury, to take the necessary steps for a retranslation of the Athanasian creed with the object of "modifying the uncompromising rendering of the damnatory clauses."--News item.

Whenever the church gets a new idea it amends its sacred books to harmonize with the facts. Its revised translation of the Bible made a new document of that book, with hell changed into hades, gehenna and sheol. Its "believe or be damned" was not to be found in the oldest documents. Those in charge of the revision did all they could to modernize the book. Now that accursed Athanasian Creed, overflowing with curses, is to be amended in the interest of decency. A few more revisions of transla tions, a few more precious document unearthed, and another century in advance towards civilization, and, possibly. Christianity will be an institution which the refined can tolerate without an apology for its vulgarisms.

THE CHURCHES AND POPULAR AMUSEMENTS.

The Indianapolis News puts it this way: "The emphatic and wholesale denunciation of what are known as popular amusements by the Methodist conference, late in session in this city, is somewhat surprising. By "popular amusements" is meant dancing, cardtheater-going and the like. Just what the intrinsic harm in these is it is hard for most people nowadays to see. By ruling out what they call "popular amusements" ministers rule out much that is natural, healthful and beautiful. If they want the young people in their charge to become anchorites, then their course is suited to their purpose. But if they want them to become men and women, able to judge for themselves, to acquire a balance of character that can follow out the instincts of nature, and yet check them when they tend to excess, their course is mistaken."

CURSES, THEN LAUDATION. Who says the religious world is not advancing. For a third of a century only abuse has been heard from the orthodox pulpit, denouncing Darwin for his wonderful revelations regarding

evolution. Now read: "A statue of Charles Darwin was unveiled on August 10, at Shrewsbury, his native place. It was erected by the Shropshire Horticultural Society. The Bishop of Shrewsbury made an address, in the course of which he said amid applause, that times had changed in clerical circles since Bishop Wilber force denounced Darwin's theories, and that the new attitude was shown at a church congress, where the Bishop of Hereford had called Darwin one of the doorkeepers of the vast temple of the universe, who pointed out to us new vistas, every one of them leading up to the throne of God."

TO LIVE WELL AND HAPPILY. Use "Garland" Stoves and Ranges.

WAR IS INEVITABLE! Woses Hull is a veteran worker. His brain is chock-bate between Moses Hull and full of facts. In his line of Elder Covert will be published

Indeed the War Is Now Fully Upon Us.

The Progressive Thinker, ever since its first inauguration, has managed to furnish to its numerous readers a series of surprises. The first number of the paper, announcing that it would be furnished at one dollar per year, created a decided sensation among Spiritualists. It marked the commencement of a new era, the introduction of Spiritualistic literature combining CHEAPNESS and EXCELLENCE. Without any particular "flourish," this enterprise was begun, and its success was phenomenal. The "wise ones"_the wish being father to the thought-prophesied, however, that failure would occur within a year, and The Progressive Thinker be known no more forever. Now, having attained nearly eight years of life, and never before as prosperous as to-day, the failure predicted seems more remote than ever.

The Progressive Thinker has entered on its fall and winter campaign. It has given to its numerous readers the three brilliant lectures by Mrs. Annie Besant, which have excited wide-spread interest among leading minds. While Spiritualists will differ with her on minor points, they recognize her great ability, and were charmed with her eloquence and method of presenting her views. They alone were worth a year's subscription.

Now, in order to keep our readers posted as to the leading events among Spiritualists, we have made arrangements, at great expense, to have a full report made out for The Progressive Thinker of the great debate at Anderson, Indiana, between the veteran speaker, Moses Hull, and Elder Covert, who receives the full endorsement of the Anti-Spiritualist Convention and other religious societies, and may be considered as their specially-ordained mouthpiece in the war waged against Spiritualism. This discussion constitutes the commencement of a war with Spiritualism, alluded to in previous issues of The Progressive Thinker. This debate, and what will immediately follow, (another still greater surprise to the readers of The Progressive Thinker) will do much to place Spiritualism in the ascendency, and beat back the tidal wave of aggression on the part of the churches.

The Anti-Spiritualists present a formidable force. They have power: they have influence, and are deadly in earnest. They can influence legislation in State and Municipal governments. As opponents they are fierce, formidable and untiring, and must be resisted, and The Progressive Thinker eads in the effort to beat back their malicious attacks.

The Daily Press, of Columbus, Ohio, sets forth the objects, etc., of the Anti-Spiritualists as follows:

"The second annual meeting of the national meeting will be held in Columbus, provided the ministers of any or all denominations ask for the meeting. I believe that the meeting will come here. I am on the Executive Committee of the National Association, and will do all I can to have the meeting held in my own town. The next place of meeting has not yet been decided on. I do not understand why the report was sent out that the next meeting actually will be held here. St. Louis, Mo., Chicago, Detroit, Cincinnati, and Pittsburg, Pa., have already made their pleas for the next meeting. We have plenty of places to go and we will be sure of a sincere welcome wherevertwe go. There was not room enough in Anderson, Ind., for all the Anti-Spiritualists who attended the first meeting of the Anti-Association. The church in which we met was crowded every day and oftentimes five hundred people would be obliged to remain on the outside of the building. There was absolutely no room for them on the inside.

THE MEETING WAS LARGE-2,000 ANTI-SPIRITUALIST LEADERS "The meeting was beyond all expectations in point of size and attend-

ance. Every section of the nation was represented, and letters were on file from over 2,000 Anti-Spiritualistic leaders over the country, who qualified as original members.

\$50,000 CASH CHALLENGE.

"The Michigan people posted a \$50,000 cash challenge Friday to any medium in the country who would present any phase of mediumship or phenomena that could not be reproduced and exposed. Professor Hagaman, of Adrian, Mich. posted a \$2,000 challenge for himself. The association will also challenge the National Association of Spiritualists, which meets in annual convention next month, for a debate. Moses Hull, who has been here representing that association, will probably represent them in the debate, and President Becker will probably be selected by the Anti-Spiritualist Association.

THE FIGHT AGAINST SPIRITUALISM.

"For years there has been an unsystematic fight against Spiritualism all over the country. This organization, which is starting with flattering prospects, will thoroughly organize in State, district and nation, and fight in a concerted and systematic manner. Every denomination was represented our glorious gospel to all men. He is at among the delegates. One was a Catholic priest, and many Catholics attended. The fight, it is said, is to the end.'

THE CONSTITUTION.

The constitution of the National Anti-Spiritualistic Association of America is substantially as follows:

"Object. The object of the association shall be to intercept and deter Spiritualists who continue unchallenged to interrupt and multiply their insidious endeavors to undermine and destroy the moral, social and scientific institutions of our country, as is evident by the character of their publications, the teachings of their authorized trance-medium preachers, mysteryproducers and marriage relations with Theosophists of the baser sort; also by their persistent attacks upon the divine authenticity of the Bible, their disruption of the church, the perversion of scientific research, and the attempted debauchery of every ennobling sentiment upon which rests the virtue, the dignity and the abiding felicity of the people.

"Further, to establish bureaus of information, bureaus of lecturers, and through books, periodicals and tracts disseminate anti-spiritualistic literature so as to meet every phase of Spiritualism extant and every error which contributes toward its degrading influence.

"Powers and Privileges.-The National Association shall have the power to issue charters to State associations, and the associations shall have the power to issue charters to county and local associations. The president of the respective State associations shall be vice-presidents of the National Association. All matters as they pertain to fees, conditions of membership, and the aims and object of the association, shall be submitted to the National Association.

"Members. -All persons of good moral standing who will sign the conatitution, to aid in the object of the association, and contribute 40 cents annually in quarterly installments, may be received as members of the local associations. Derelict members may be dismissed for any violation of the requirements of the constitution.

"Executive Committee. All matters not provided for by articles of this constitution, which pertain to incidental duties of members or setting in operation purposes of the association, shall be submitted to the Executive Committee for their determination."

The above, Spiritualists, shows what our enemies are doing. The churches have commenced the war, and however persistently they conduct their campaign, they will be met all along the line, and before they get through they will see an arraignment of their true character in this country that will almost stifle them-in fact shock the whole world! The Progressive Thinker will lead in this war. It has had a report made of the Hull-Covert debate at Anderson, Ind., to lead off in this conflict. Spiritualists, aid us in this battle, and send in additional subscribers to The Progressive Thinker, The Spiritualist who will not assist The Progressive Thinker in this effort is unworthy of the name, and should take his position in the rear of the grand army that is assisting us.

to TWENTY-FIVE EXPERTS AT WORK,

The Progressive Thinker has employed twenty-five experts to assist in this conflict. They are residents of Chicago and New York City, and they will compile evidence of the deep-seated corruption among church members and ministers, of the gospel. The evidence already forwarded to us is astounding, and will shock the entire world.

Every Spiritualist should become an agent for The Progressive Thinker, and solicit subscriptions at once. It is leading in this great conflict, and we should have within the next thirty days 100,000 additional subscribers. The Spiritualist or medium who falters now is a traitor to the cause.

this office. Price, cloth, \$1.

"After Her Death. The Story of a "Commentaries on Hebrew and Chris-Summer." By Lilian Whiting. No tian Mythology." By Judge Parish B. mind that loves spiritual thought can Ladd, LL.B., of the San Francisco Bar. ethereal phases of Spiritualism, leading qualified to sift evidence and arrange the mind onward into the purer atmosfacts. In compact form it gives just phere of exalted spiritual truth. A what is needed on the subject. Paper, book for the higher life. For sale at 75 cents. Cloth, \$1.50. For sale at this

full of facts. In his line of work he has no equal. He is superbly equipped for debate. He is an intellectual warrior. He a year's subscription. Every medium never shirks a responsibility. He or Spiritualist in the United States never wearies of doing good. The should read it. The struggle has com-Progressive Thinker will be one of ten menced. The members of the Antito give him ONE THOUSAND DOL- | Spiritualist Convention, held at An-LARS to enter the arena for the com- | derson, Ind., are determined to suping year to fight the members of the press mediumship. The Progressive Anti-Spiritualist Association and to Thinker will lead in this conflict. do missionary work. Are there nine Send in your subscription at once, others who feel as we do. You are Get all your Spiritualist friends to badly off if you don't think that a subscribe. No one but a traitor will dangerous horde is arraying itself refuse to aid in this struggle for our against Spiritualism. Roll in your rights. We need 100,000 additional dollars to aid The Progressive Thinker subscribers. in the struggle.

LIBRARY WITHOUT A BIBLE. The new public library at Great Barrington, Mass., says the Cleveland Plain Dealer, was admirably equipped with one exception—it had no Bible. An eminent jurist discovered this omission and sent a volume of the Scriptures to the librarian with a slightly sarcastle note. But didn't all the trouble arise from the fact that there was no demand for the precious volume? Wasn't the fault the patrons' rather

THE DEVIL TREMBLES. It is said, "The Devil hears and trembles." when anything occurs that is obnoxious to his wishes. Will not the announcement that the Chicago Public Library will be open to the general pub-

lic on Sundays, cause not only trem-bling, but quaking and groaning among

those whose mission it is to save souls

from a fiery, sulphurous hell?

than the librarian's?

MRS. CORA L. V. RICHMOND. A large and enthusiastic audience greeted Mrs. Richmond on her first appearance in Washington, as the regular speaker of the leading society there. She struck a responsive chord at once. and the greeting she received was most

PROF. SEVERANCE PASSED ON.

ordial.

As The Progressive Thinker goes to press we learn of the passing to spiritlife, on the 7th inst., from his home in North Chicago, Ill., of Prof. A. B. Severance, after a brief illness. Prof. Severance was one of the oldest and best snown spiritual mediums in the United States. His departure will be felt by all Spiritualists and his many old friends at Milwaukee and elsewhere.

WAR COMMENCED.

Only a war of words, but a war nevertheless! You will observe that the churches have arrayed themselves follow. There is no knowledge of the against Spiritualism, aiming to crush every phase of mediumship, and they the line of the status set up. The mewill do it unless resisted on every side. dium simply submits blindly to any-They are a power in the land, and must | thing that may offer itself out of the be resisted by the combined strength of Spiritualists.

Summerland Notes.

I was glad to see in your last issue of the Thinker the picture and newspaper notice of Charles Anderson, the boy orator, as he is called. He sustains a good reputation wherever he goes, not only as a speaker of considerable merit, but he has a nobleness of character, moral dignity and integrity that is remarkable in one of his youthful years. He is worthy of all praise and should be encouraged and sustained on our spiritual platform, where he seems to have risen from the cradle a shining star of inpresent stopping with us at our home to rest and recuperate, as the platform work has been too much for his arduous nature, having been obliged to cancel some of his engagements until his health is restored. As his health is depleted from over-work mentally and spiritually, he will soon be able to reume work again and to take his place on the rostrum with renewed power and youthful brow and shed a lustre to the fair name of Spiritualism.

Brother Bowman, of Los Angeles, has just filled an engagement for the society at Santa Barbara, and also at this place, and his eloquent disrcourses have awakened a deep and growing interest among all classes of people and have given the Cause of Spiritualism an impetus that no other speaker has ever been able to do, and upon lines of lofty are acted upon, and rise to the mastery ideals. Brother Bowman left the ministerial pulpit some years ago, because of its narrow confines, for the broader conceptions of truth as given him in the growing impulses of his highly exalted nature.

The conflict is on and the facts of Spiritualism are deeply stirring the religious world-facts which can no longer be dismissed by the wholesale denunciation of those who have failed to make Spiritualism the careful study of impartial minds. A man who wishes to sleep in the morning may draw down the shades and exclude the light, and for a time forget that the day approaches; but ere long the risen sun floods the land with light and its golden beams creep in and the stir and bustle of life forces him to leave his seclusion and to realize that the night has passed. So it is with Spiritualismits revelations through the intuitions and its discoveries in science show to the world the beacon light of truth and the open door of the soul's immortality.
BISHOP A. BEALS. Summerland, Cal.

"Encyclopedia of Biblical Spiritual. ism: or a Concordance of the Principal Passages of the Old and New Testamert Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritual. ism. As its title denotes, it is a veri-

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer npon physical, physiological and psy-chic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

subject. Price \$1. For sale at this

"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 important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

Elder Covert will be published In full in The Progressive Thinker. It alone will be worth

A Word for Our Mediums. It seems to be a growing fashion to slur our mediums, and the stickler the mud that can be thrown at them, the more a certain class of mind is delighted. We desire to utter a word of strong protest and warning. danger lest the obstructive tide sweep so high and strong that it shut off (as was the case for centuries) all lines of communication between the seen and unseen. At our present stage of unfolding, we need the invisible, moy than they need us, far more; for from them comes the only possible method of communication by which direction for advance along certain lines of growth and unfoldment is at all possible. There is much unnecessary talk of fakes and frauds. Less braggadocio talk, and more quiet work in the way of any necessary purification, would bring about the results all honest persons desire, much easier and more completely than the present method of wholesale denunciation. It is a pity-that when a medium does go astray, the din of contending voices rises higher and higher. It is rolled as a sweet morsel under the tongues of some who desire that all men should be base, or

Is it not a fact, however, that there

at least thought so.

are fewer dishonest and mercenary mediums than among transmitters of the truth along any other sect or religion of to-day? Will not their work compare favorably with that done by the speakers of the same grade among the great bodies of broad thinkers? Is it not a fact that every argument possible for their disparagement has been put forward, and when their sensitive oragnisms have yielded to the strain from both the outer and the inner, then all the capital possible is made of the weakness and disability. Often there is, beside this, a pressure from unfavorable environments, which seemingly compels certain conditions, holding the medium like a band of steel. But one of the fiercest opposing conditions is the lack of knowledge and training along the lines upon which a medium is compelled to work. Most of the psychic work has been empirical. The psychic finds that by doing certain things in a certain way, certain results law of consequences, or how to prounseen, ranking all on the same grade, and welcoming all with the same heartiness. No greater mistake could be made by those who develope their psychic natures. The injunctions of the Wise One of old, "Try the spirits" to see what manner they are of, holds much of worldly wisdom. It is a safe rule not to receive from the Invisible any caller with whom we would have nothing to do if they were in the earth-

life. Our psychics should also note that the crowded invisible realms are not wholly peopled by human egoes, but that there are several classes who never expeet to incarnate, who hold no love for us, nor our race.

It is better to compel these forces spired truth to tell the glad tidings of act for us, than to be controlled by them. But above all things do not permlt strange and unknown influences to run amuck with the finest conditions of the human constitution. If those who are gifted so wonderfully by nature will only take the trouble to investigate the laws and the known facts that underlie all the manifestiations on these lines, there would be less to say about fake mediums. Our enemies would not have such a leverage against us, vigor, and to add new laurels to his but would be obliged to acknowledge that the power was a part of the universal spirit, manifesting itself in the flesh, under the law: "That in the later days, I will pour out my spirit upon all men," and they who are gifted and instructed shall see visions, dream dreams, and prophesy.

This is certainly a two-sided matter. Mediums should protect themselves by a study of the laws under which they of the situation, instead of being the blind servitors of they know not what. Their friends, on the other hand, should stand as an impervious "Old Guard," to protect them from the assaults of those who hate our cause and its best exponents. It is a sure thing, if many of our mediums could only know how great a responsibility they incur by coming into alignment with occult forces, they would in no way transmit other than that which is

On the other hand, we should be more lenient and tender to those mediums who have been overwhelmed by obstructive force, of any nature or kind. Let our enemies have the task of ill-natured denunciation and mudthrowing. Be ours the mission to help and assist those whose only offending may be simply ignorance and sensitive-W. P. PHELON, M. D. 4006 Grand Boulevard, City,

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

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

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

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

Leading Churchmen Show the Churches' Fallen Condition.

Rev. George F. Pentecost, in Chris-Han Statesman, says: "In most of our churches there are wicked, unholy, corrupt men who maintain their position by their wealth or social position. If a ship should go to sea with as many rotten timbers as we have spiritually rotten members. It would go to the bottom in twenty-four hours.

Dr. Cummings says:
"I believe one-half of the professors of the gospel are nothing better than practical infidels."

Spurgeon says: "Those of whom we thought better things are turning aside from the fundamentals of the faith. I believe the very heart of England is honey-combed with an infidelity which dares still to rall itself Christian. Reflecting upon the sad tale of the churches to-day, I avas led to look back, and consider wherein the preaching of to-day differed from that of the Apostles." Rev. Talmage says, in Bible Read-

ings:
"I simply state a fact, when I say that in many places the church is sur-rendering, and the world is conquering. And there are a mighty host in the churches who do not believe in the Bible. We have sixty thousand American ministers; we have costly music; and great Sunday-schools, and yet in the last twenty-five years the churches averaged less than two conversions a year each. Eternal God! what will this

The Christian Commonwealth, lead-Ing religious journal of England, says: We strongly denounce the vice of gambling. Certainly we cannot be sient when we find the church itself infected. The raffling which goes on at bazaars is gambling, and it is marvelous that Christian people will counterance it in any way."

J. A. Rondthaler, D. D., says, in July
number of Ram's Horn, Chicago:

"So far as internal affairs of the church are concerned. I believe there is no hindrance so great as sectarian ism and denominationalism. For any one to be eager in Christian work because he wants to make more Presby torions than Methodists or more Rantists than Congregationalists, is a motive unworthy a Chrstian in these days. The Church of Christ should be a united force, not a divided one. With the unity of the church there would be a mighty flood-tide that would sweep away an immense barrier that has now for four hundred years limited the best efforts of Christianity in its progress. do not believe any one thing will bring in the millennial age to the world, Therefore, while advocating union, I do not regard it as a cure for every

The churches are surely awakening from their long sleep, and. I believe. realize their folly in professing to be followers of Christ, but rejecting his teachings. Perhaps they will rebuild their crumbling walls upon a better and sounder foundation. Perhaps they may build upon Rev. Copeland's new religion-Individual Responsibility and Continued Inspiration. Or, perhaps, they will become Spiritualists. I see that Brother Talmage now says that spirits come back to minister and to help. I fear some one may be calling him a believer in that unclean and adulterous religion which he accused the Entritualists of being advocates of a few years ago. I am truly rejoiced if he really believes spirits do come back to earth He is a step pearer to God than the evangelist who was sent to my town during last winter to save souls. He made the astonishing statement that no man or woman ever came back to this earth after they had left

the earth-life. After the meetings, a Spiritualist referred one of the members to Matthew. After reading, he said he had read Matthew a great many times, but never like that before. Does it not prove that the church has been sleeping and that they have read their Bibles with half-open eyes?

There are many church members who see and know the beautiful truth of the Spiritual Philosophy, but who are too great cowards to admit it openly. I have been a Spiritualist all my life, and have had positive proof within my own family of the return of my loved ones. who have warned me of approaching danger or illness in any form for many years. I think it is nineteen years since I have been in a church. How could I care to do so? A minister told me only last winter I could not save my soul through good works or a pure life, but only by belief on Christ. Such teachings have no charms for me.

Thank God, the darkness is fast fleegin away. The walls which have held so many prisoners are fast crumbling away. They will come forth and see beautiful sunshine, so pure and bright, that has always been shining for every one of God's children; but they have been so blind they could not or would not see the light.

When the churches fear the penalty of their sins, instead of casting them all upon Christ, they will feel more like men and women.

Nelson, N. Y. MRS. E. DUELL.

Making Hopeful Progress.

To the Editor:-I beg to tender my profound gratitude for your publication in full of Mrs. Besant's admirable lectures, delivered recently in this city. One cannot but notice the progress Theosophy has made since Madame Blavatsky wrote her "Key to Theosophy." Mrs. Besant told me in a public meeting, at the Theosophical Hall, two weeks ago, that she is in the habit of using the same illustration to describe the functions of the spirit here and hereafter as Mrs. Cora Richmone does in her book, namely that of a plant whose life comprises two periods or planes: underground (beneath the soil), and the fuller growth and fruition above the soil. This concession to the teachings of Spiritualism is an important modification of the former theosophic conception of post-mortem life. Calling her attention to Mr. Sinnett's Rescription of Devachan (heaven), she declared in the same meeting publicly that additional information has since reached us from the Masters, which widens our view of spirit life, so that Mr. Sinnett's aspect is considerably changed. This change so freely admit ted by the distinguished lady gives us hope of further changes, and ere long we may hear of the abandonment of the "shell" theory, and of the admission that when we commune with our loved ones in spirit life we are not deceived

I ventured to assert in the conference mentioned that in the course of time Theosophy and Spiritualism must become one, when all errors have been eliminated. There can only be one correct view or science of human evolution and destiny. For my own part, I prefer to study Theosophy instead of to bring me." fast that which is good." SAMUEL WEIL

INSPIRED BY LOVE.

Or Charmed by Beauty and Music into Grand and Noble Deeds.

BEAUTIFUL LESSONS-A STORY OF TWO ORPHANS-BROUGHT TOGETHER BY SPIRIT FRIENDS TRUE LOVE UPLIFTS TO HIGH-EST POSSIBILITIES.

One day in the long ago, a youth of tender years, not yet above his mother's shoulder in height, wandered adown a lonely wooded path, musing on the morrow's lessons at school. Suddenly he was surprised by the unexpected thrill of a maiden's singing. He knew not he had wandered so far from his home in the little town of G-; knew not that he was nearing a distant farm-house, wherein dwelt a diminutive child, but, by the song that was being sung, and by the direction he had come, he knew it must be little Minnie Bell, noted for her sweet voice wherever known, and to whom he had once listened. Minnie had been coaxed by an acquaintance in town to take a part in a private concert, and here it had been that our youth, Lionel, had been charmed to the extent of remembering each intonation of

the young singer.
Lionel was passionately fond of two things; music and beauty. Little Minnie had as lovely a face as she pos sessed sweet voice. He was but a boy of twelve then; she but a child of seven He had been away from his childhood home for a year or two, and returning had forgotten all but the voice and face in connection with the occasion of the concert. Knew only that she resided some miles out of town with her aged grand-parents. She was only a sweet remembrance to this boy with the ap-

preclative soul. As the singing now fell upon his hearing, he paused in rapture and his fair face fairly beamed radiant as his soul drank in the music. It was a clear sweet-toned voice that he listened thus breathlessly to for perhaps five

full minutes. Then-"I must see the maiden that fills my soul with adoration. Must know her and see if her face is yet as glorious as her voice has remained. How came I to forget the child and remember only, as in a dream, the voice and beauty of little Minnie Bell? I will approach shyly and perhaps I may get to speak to her. Ah, boy that I am, I am in love with a voice. I have dreamed of that voice so much. Perhaps the face will not be so beautiful as it seemed to me that night four years ago. How came I to forget she lived in this direction, and within ten miles of my home. Why have I not seen the child in town these two last vears.

Lionel had been cautiously approaching nearer the spot from whence the singing seemed to indicate the songster. So intent had he been in his movement and thoughts as not to notice the greyhound that now sprang up from the grass with a plaintive bark. Instantly the singing ceased, and from behind a large tree stepped forth a child, tanned, timid and poorly but cleanly clad. She was quite small to be, as he knew she was, eleven years of age; but never had his eyes rested on anything half so beautiful. Un awares he spoke aloud his first thought: "The angels have claimed little Minnie and I now look upon a beautiful angel child."

"Indeed I am not; but I wish I was, only for grandma. Boy, why do you look at me so—look like you had forgotten to breathe?"

"And you are really a veritable mor tal? Minnie it must be, but-" "What makes you stop that way, and who are you that knows my name? Where have I seen your face before? Say what you began and tell me, boy." "Minnie, I began to say; but you are beautiful as an angel, I know."
The child came near him with

ing over her face.
"Do you think me pretty, really? cracked and I see so many funny faces when I look that I always laugh so "Then I will do just what you wish hard I forget my own face. But—the me to, and I will hurry and grow big brook tells me I am not ugly. I so I can be your wouldn't want to be that. But if I am get the promise?" good the angels will love me even if-

if as homely as a frog." Lionel laughed at her quaint talk, and taking her by the hand drew her to the mossy seat at the old tree's roots. saying: "Minnie, I am Lionel, and I think you beautiful and sweet. I heard you sing four years ago, in town, and more. now your song has charmed me to your presence. Sit by me and sing me a song. Let us be good friends. I love music and beauty and that makes me

love you.' "Then I will sing for you," and her sweet voice, trained only by the birds and God, rang out in a most joyful.

nie, how is it you never come to town, and when do you attend school?" "Since grandpa died we have been ery poor and grandma took me to another town where she got sewing to do and I tended a lady's baby, but grandma's eyes were too old to stand the strain and she had to come to the old home again, two weeks ago. Grandma has taught me all she has had time, but dear grandpa used to teach me, and oh! I loved him so and miss him every where. I love grandma most as much but, Lionel, she is awful weak and I think grandpa is soon coming for her. He told me so, for he ain't really dead, but just is gone to be a happy angel, you know. He told me last night when the moon was shining in at my window -mine and grandma's-that he would have to take her very soon, only, first, he said, he would bring me a true friend. Did he bring you, Lionel? I most know he did," and the child I love. nestled closer to the warm-hearted boy whose soul she intuitively felt was

pure and tender. "Dear little Minnie, I am sure he did, but I did not know it until you told me of his words. Did you dream more regarding the friend he would bring

you?"
"Why, I didn't dream at all, Lionel, I just saw my grandpa, all bright and free from any sickness, come into the bedroom and, standing by our bed, he

looked at grandma sleeping; then took my hand and told me this." "It was sweet, whatever you may think it, Minnie; but now, won't you take me to see your grandma. I feel that I must see her, but I don't know why, unless-. Minnie, I think you have made me fall in love with you. If so, it is my first love affair:"

and the boy laughed merrily.
"I want you to love me, Lionel. I feel like I had a big brother now. Come

They entered the door hand in hand. passed to the neat, bare-floored sitting room, and, seeing the old lady lying on a lounge with her eyes closed, went softly to her. "Grandma, here is Lionel, the friend that grandpa promised

No movement of the eyelids or body. denouncing it, as many Spiritualist No movement of the eyelids or body. eachers do. "Prove all things; hold Minnie put her hand out to waken the

Aur Fall and Winter Cam-

Every Spiritualist should have something to do in the struggle now pending. The members of the Anti-Spiritualist Convention are strong in number, resolute in purpose, and they are determined to suppress all phases of mediumship. The Progressive Thinker will lead in this great fight against the hordes of existence can only be demonstrated the church. Every Spiritualist who stands back now must be regarded as a traitor to the cause. The Progressive Thinker has already been to great the philosophy of Spiritualive Thinker has already been to great expense, and the end is not yet. Send in your subscriptions. Get every Spiritualist in your neighborhood to subscribe.

pa has been here and taken my dear grandma," and she dropped to the floor with her arms flung over the cold form. It was true. The spirit had left the old body and gone home to her faithful

companion.
Liouel lifted the child tenderly and ook her to his lap, wiping the fast-falling tears from her eves and kissing her lips, whispering words of comfort.
"Minnle, don't grieve so wildly.

swear to be to you a faithful friend protecting and shielding you as I would an own sister. Your home shall be with me, and my wealth shall be yours Let us lock the house and go to your nearest neighbor for help, and then I will send some one to town for-for what is needed to care for your grand ma's remains. Will you come and lead me to some neighbors?" "If you will not leave me there.

want to go with you to town. Oh, grandma! dear grandma!"

Again he kissed the child, and taking her by the hand led her forth, locking the doors behind them. We need not follow details closely. Lionel remained in the old farm-house all night and until after the remains had been placed in the ground; then, taking his newlyadopted sister—as he called her—was driven to town and to his own tutor's, where he boarded. Lionel was an orphan, wealthy and a favorite with his guardian, whom he at once wrote a let-ter and told of Minnie and his intention to share with her and shield her with his love. Asked his guardian to let him leave school and bring Minnie to his home and wife's care, promising to redouble his studies when she had been placed where she would be happy. when the letter was sent, took Minnie on his lap and told her his

Oh, Lionel, must I be there and you Why can't I stay at this school? here? I shall cry all the while and forget how to sing."

"No, little sister, for my sake you will be cheerful and studious; will practice the music lessons I mean you to take, and learn your books, so that you will be ready to leave school when I do, and then, listen Minnie, then I will take you across the ocean, and for a year or more, perhaps several, you shall see the countries and grand scenes that you must read about in books I shall send you from time to time. If you love me, you will do this to make me happy. I will write you long letters. and the knowing that I have you to love will keep me from being sad. We are alike, parentless, and must be all in all to each other. Will you be a merry, studious little sister?"

"Yes, but when I get big I shall marry and then I will have to be away from you, and what was the use of grandpa bringing me you for a friend. He might have brought me some one that I could have seen all the time and never have to have left. Oh, Lionel, I love you more than everybody. Don't send me from you."

"Minnie, darling, you are but a child, I but a boy of sixteen; but, listen: I will never let you leave me, after our school days end, if you will love me and—and be my wife. Now won't you confidence and such a glad look spread- do what I think will be best for both and ever remember that, if you love me when grown, better than everybody Grandma says I am, but grandma's else, that you can be my wife and we eyes are so bad. My glass is all can live together and for each other always.

so I can be your wife. You won't for-

"Never, Minnie; will you?" "Never. I want to sing. I am happy now; happy like I was when you came to me at the big tree." Such a flood of melody poured from the child's throat that the passers-by stopped to listen and the old greyhound barked joyfully once

Seven years later there was to be a debutante of great promise sing in Paris. It had been printed in flaming colors that a new prima donna, equal ing Jennie Lind, was to make her first public appearance. It was rumored that her young husband, young and talented, had spent thousands of dolllars "O that I might hear you daily. Min- for her benefit before they were married, and that there was quite a romance connected with their history. That, from her great beauty of face and sweetness of voice, he had been charmed and inspired to paint and write such pictures and tales as had set the art world and literati almost wild, but that he had, as she had, kept incog. But to-night both would appear in public and their names be announced.

Amid the stillness that reigns over this vast crowd, expectant and curious there floats upon the air notes that thrill the listeners to the soul; and now the curtain of the grand proscenium

alses and every eye is strained. Behold! No angel that mind can pic ture could be more fair to look upon than the angel of Lionel's inspiration! Minnie, it surely is, but—O so radiant n her womanhood and glorified by her

She sings, but her eyes see only her husband as he stands before her in the attitude of an artist depicting a face on canvass-which he is really doing. The song ended, the applauding dying

away, and again the curtain rises, again the vast audience view the same scene; but added to by the glowing ikeness that is depicted on the canvass and by the expression of the young artist's face and inspired mein. Surely love can imbue the human soul with higher efforts and more perfect results than can any other passion. Love has triumphed in this couple's life, and forever those present will remember and be purified by the privilege of the even-

ing's entertainment. Unto those who marvel at my story, I only say, it, too, is inspired by love the grandest of all causes-the most to

be sought and prized. ALLIE LINDSAY LYNCH.

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

Minnie put her hand out to waken the die Material Universe. The Law of Spirit ity, their knowledge of laws and consolid lady, but the touch of the cold hand control." By Michael Faraday. Price ditions pertaining to occult phenomena she raised frightened her. "Ohl grand- 15 cents. For sale at this office.

OPPOSING FORCES.

Why Some Mediums Fall by the Wayside.

JESUITICAL INFLUENCES OPER ATE FROM THE SPIRIT SIDE. To the Editor:-The continuity of human life through successive stages of through occult phenomenal facts that appeal to reason and are comprehended ism. Furthermore, it was by and through these facts that the first intelligent answer to the question, "If a man die shall he live again?" was obtained. With that answer came the assurance that life is continuous, and that what was called death, was only a change in conditions, an event that sooner or later must be experienced by

all. Realizing that only those who had passed through this change were competent to testify concerning it, gave to their affirmations substantial values that were heartily appreciated by inquiring minds, who, while possibly doubting dogmatic assertions, readily accept demonstrable proof. These direct appeals to reason con-cerning questions relating to the future destiny of mankind were an innovation, the importance of which was readily

apparent to the comparatively few independent thinkers who then existed.
In as much as it was a direct challenge to dogmatic assertions universally disseminated by the Christian priest-hood, who had only to declare to their adherents that thus saith the Lord, to prepare their minds for faithfully executing all orders emanating from their superiors, made it plain that a position had been taken by the advocates of free thought, in the defense of which truth and justice, armed with knowl edge and guided by reason, would have to combat prejudice, superstition and ignorance manipulated by unprincipled leaders who were living in luxury at the expense of their deluded followers. Although nearly half-a century has passed since this line was sharply drawn, the opposing forces still confront each other. At the same time unprejudiced observers readily perceive that right and justice, supported by truth, present an unbroken line that is constantly being strengthened by volunteers, who, having the moral courage to declare their convictions, rally around the standard from which floats the banner of mental freedom, with a

their efforts are crowned with victory. While demonstrating the continuity of existence and intercommunion between those who have passed to the higher life and those still living on the earth-plane, abundant evidence forthcoming going to show that indi-viduality together with idiosyncrasies by which persons are distinguished here are retained; in other words, that death adds nothing to mental or mora unfoldment.

determination to bear it forward until

Consequently, the threadsof life is resumed there just where it was broken

That being the case, there is no cause for surprise at finding spirits opposed to truth marshalling their forces for systematic work along the same lines adopted by their co-workers here. When one recognizes the far-reaching

thought contained in the principle underlying these ideas. the importance of developing a distinct individuality is

clearly apparent.

A person unaccustomed to measure and weigh thoughts and ideas and in that way determine their values will never become strongly individualized mentally, for the mind requires active and varied exercise to enable it to unfold and develop its several powers symmetrically.

It has always been the policy of the

Roman Catholic church to keep the masses in ignorance concerning questions relating to theology, which its adherents were made to believe were mysteries that only those divinely appointed were capable of revealing. It is evident to every thinking mind

of average intelligence that ignorant persons manifest fear and awe when in the presence of that which is to them mysterious-a condition that makes them grateful for opportunities to obev the commands of their recognized masters, the priesthood. While portraying some of the evils

and disadvantages resulting from ignorance, a leading feature in undeveloped mental individuality, it will not do to lose sight of the fact that a person of keen perception, highly educated, occupying positions where opportunities for studying human nature are unexcelled, when devoid of honor, thoroughly selfish, without a percept thle trait of moral character in his nature, is always a leading spirit among those against whom the well-meaning of every shade of hellef are combelled to defend themselves here, as well as

in the life that succeeds this. While it is granted that mind is superior to matter, its ability to act directly upon it independent of any physcal agency may be questioned. that one mind, whether in or out of the body, can act upon another mind, will

It is also clear to persons familiar with the philosophy of Spiritualism that an individual mind loses nothing by passing through the change called exercise its powers in spirit, as readily as it could here, is constantly being demonstrated through psychics or me

diums. It is conceded that an experienced hypnotist can cause his subject to clearly express thoughts formulated in the mind of the operator, and furthermore by concentrating his will upon the mind of the sensitive; call into action, or paralyze, every function of the physical organism.

A realization of this brings with it a easonable solution of the question why do some mediums who were held in high esteem by scores of good men and women become degenerate, and in spite of the earnest efforts of their best friends drift into questionable society where they engage in fall the vices practiced by their associates?

That this is cannot be gainsaid nor does its being true remove it be yond the pale of nature's laws, the manifestations of which appeal to human consciousness through cause and effect.

Concerning causes that have resulted in lamentable effects upon the lives of many mediums, there may be widely diverging theories. At the same time, close observers

who have been favored with extensive and varied opportunities for studying question have in many instance the concluded that enemies to mental free iom, legions of whom people spirit spheres, on finding that demonstrated truths favorably impress all classes of minds from the highest to the lowest grades of intelligence, necessitated action on their part that would counter-

t this office. Price 75 cents.

Hence, with what would be commendable in efforts to benefit humanenabled them to engage in their nefari-

ous work in a way and manner not perceptible to normal senses.

It is well known that many mediums are exceedingly sensitive hypnotic subjects, who in some instances are more readily and more perfectly subjected to the will of a disembodied spirit than to that of a person whose presence is known to the sensitive. To conceal or disguise these truths has always been the policy of the priesthood; the death of the body having in no way affected their cherished ideas, they resume their labors under the same impulses that actuated them in earth life.

From their standpoint they are con sistent, knowing that the spiritual philosophy is based on phenomenal facts obtained through various phases of mediumship, they were not slow in perceiving that destroying the moral character of persons through whom these facts may be obtained would establish a base from which to operate with hoped-for success. Having obtained control of a hypnotic subject, they could cause that person to say and do things that would not only disgrace themselves, but reflect unfavorably on many who had previously been pleased to warmly welcome them to their homes and firesides. While the real offender is doubtless safe from interference by persons in earth-life, he will find opponents on his or on higher planes of existence.

But, until one hypnotic operator chooses to release his subject, another equally successful could make little if any impression on the person so held. This being so, the answer to the question, Why do good spirits permit those who are evil disposed to do such things? is, because they can't help themselves, since hypnotic powers are n no way dependent on moral status.

That class of spirits find their strongest allies among Spiritualists who hastily rush to the conclusion that a semblance of fraud could not have been produced by a spirit, consequently the medium is held responsible for what ever occurs, whether guilty or innocent.

Persons expressing ideas concerning treatment that should be accorded the victims of vicious spirits, furnish an opportunity for students of human nature to note the different inherent ten dencies that each is unconsciously revealing. Sympathetic natures are disposed to

be charitable, while those devoid of sympathy are outspoken in condemnation, declaring that punishment could not to be too severe. Right here it may be asked, whether the verdict in either case was arrived at by carefully and philosophically considering the evidence in all its details, or, was it the result of natural characteristic traits in which the mind was molded that caused it to express itself as it did. "If I was in that person's place I

would pursue a very different course from what he does," is to my mind a thoughtless expression, for this reason: No one can occupy the place of another on the mental plane. At the same time one would be consistent in saving: "If I had this or that

to do, this would be my way of accomplishing it." It may be well to remember that while no two persons are alike, each is the result of an endless chain of cause and effect to which link by link has been added during its growth and un-

foldment, or evolution from an infinite

If this is true of one, it must be of all therefore, when condemning others for not living in harmony with our ideal, are we not questioning the justness and reliability of nature's laws, and at the same time manifesting an unpar-dopable weakness? J. SIMMONS.

DR. A. VOISIN.

(Continued from page 1.) If it be admitted that thought and vitality are inseparably inherent, then t is evident that suggestion carries vitality, as magnetism carries suggestion, which would explain why it constitutes a "psychical medication," or psychotherapeutics, as its use is now termed. ions believe it. On the other hand, you It would also explain how Dr. Voisin is are astronomer enough to know how able, in that manner, to make his weakminded patients do regular work and at the same time how he is able to efface and repeal their fixed ideas, or, in other words, heal their mental wounds

and scars by counter suggestions. The study of these questions raises individual free will, as to where its sliding scale begins and ends, or that of responsibility commences. But it also shows that while both magnetism and suggestion, like most other knowledge, can be used for evil purposes, they constitute valuable agents for curative purpeses.

SPIRITUAL GROWTH.

(Continued from page 1.) We should all look upon our earthly bereavements in the light above presented, and each should realize that he has a mission to perform on our present plane of existence; those of us who fathers or mothers in assisting to unfold and tutor the souls that. through the divine laws of nature, have been given unto our keeping and power. Let your aspirations rise into the highest realms of thought and existence asking for light and strength to bear all the burdens of life, resting assured that strength will be given to all who so aspire. By right seeking, right thinking, and right acting, each individual will sooner or later experience that unfoldment of his being that the Creator designed all men shall acquire before passing from the physical to the spiritual stage of existence; and will xperience a degree of soul and spiritual unfoldment that will give absolute knowledge, acquirable in no other way, of the continued existence of those we have loved beyond the grave. I would have all realize and know that they do not have to wait for the change called death to acquire, not faith alone, but knowledge of spiritual things, and that it is not only our great privilege but our duty to acquire such knowledge according to our developed capacities, and by the light of that knowledge to so live as to develop all the possibilities of our spiritual being in its physical environments. CLARENCE P. JOHNSON.

Springfield, Ill.

ANCIENT TIMES. (Continued from page 1.)

worn-out body, which was reverently committed to the flames by my chil-

dren: The Babylon of my time was destroyed by a flood, about five hundred years after I had passed away. All some few herdsmen and their families who lived in the mountains in the Thus all the wisdom and learning that had accumulated in Babylon was

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability: showing what the church has and has not done for woman. It is full of information on the subject, and should

lost to mankind.

Dear in mind that a con-

flict is at hand. The Progressive Thinker has employed twentyfive experts, residents of Chicago and New York City, who are gathering data to show the deep-seated corruption among church members and ministers of the gospel. Their report will follow the publication of the great debate between Moses Hull and Elder Covert, at Anderson, Ind., and it will astound the world! Assist in this great struggle by sending in your subscription at once. Tell all your Spiritualist friends to send for The Progressive Thinker. If they cannot send a dollar, send 25 cents to assist us in this conflict. Don't delay. In order to fight this battle successfully we should have 100,000 additional subscribers. Roll in the dollars.

AN AGNOSTIC'S LETTER

Advice to a Friend on Searching the Scriptures.

THOMAS JEFFERSON'S RELIGION, AS SHOWN IN A LETTER TO A RELATIVE, WRITTEN ONE HUN-DRED YEARS AGO-A VALUABLE HISTORIC TREASURE.

A letter from Thomas Jefferson, written at Paris, under date of August 10, 1787-100 years ago-was found recently in the possession of the Carr family, Newport, R. I. It was written to a relative at school, and so much of it as relates to his religious ideas is given below as of deep interest. The manuscript is well preserved, and the letter will be regarded as among the most valuable of historic treasures. The advice he gave was as follows:

Your reason is now mature enough to examine this object (religion). In the first place, divest yourself entirely of all bias in favor of novelty or singularity of opinion. Indulge them in any other subject rather than that of religion. It is too important and the consequences of error may be too serious. On the other hand, shake off all fear and servile prejudices under which weak minds are servilely crouched. Sit reason firm in her seat and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God, because if there be one he must more approve the homage of reason than that of blindfolded fear. You will naturally examine first the eligion of your own country. Read the Bible then as you would read Livy or Tacitus. The facts which are in the ordinary course of nature you will believe on the authority of the writer, the same as you do those of the same kind in Livy and Tacitus. The testimony of the writer weighs in their favor in one scale, and, this not being against the laws of nature, does not weigh against them. But those facts in the Bible which contradict the laws of nature must be examined with more care and under a variety of facts. Here you must seem to see the pretensions of the writer to inspiration from God. Examine upon what evidence his pretensions are founded, and whether the evi dence is so strong that its falsehood would be more improbable than a change in the laws of nature in the case he relates. For example, in the Book of Joshua, we are told that the sun stood still several hours. Were we to read that fact in Livy or Tacitus we should class it with their showers of blood, speaking statues, beasts, etc. But it is said that the writer of that book was inspired. Examine, therefore, candidly what evidence there is of his having been inspired. The pretension is entitled to your inquiry, because millcontrary it is to the law of nature that a body revolving on its axis, as the earth does, should not by that sudden stoppage have prostrated animals. trees, buildings, and should after a certain time have resumed its revolution and that without a second general pros strange considerations with regard to tration. Is this arrest of the earth's motion, or the evidence which affirms it, most within the law of probabili-You will next read the New Testa-

> posite pretensions: First, of those who say he was begotten of God, born of a virgin, suspended and reversed the laws of nature at will, and ascended bodily into heaven; and, second, of those who say he was a man of illegitimate birth, of a benevolent heart, enthusiastic mind, who set out without pretensions to divinity, ended in believing them, and was punished capitally for sedition by being gibbeted according to the Rowhich punished the first commission of the offense by whipping, and the second by exile or death in fusea. See this law in the Digest lib 48, tit. 19. sec. 28.3, and Lipsius lib. 2. De Cruce cap. 2. These questions are examined in the book I have mentioned under the head of religion and several others They will assist you in inquiries, but keep your reason fairly on the in reading them all. Do not be fright ened from this inquiry by any fear of its consequences. If it ends in the lief that there is no God, you will find incitement to virtue in the comfort and pleasantness you feel in its exercise and the love of others it will procure you. If you find reason to believe there is a God, a consciousness that you are act ing under his eye, and that he approves you, will be a vast additional incitement; if there be a future state, the hope of a happy existence in that increases the appetite to deserve it; if that Jesus was also a God, you will be comforted by a belief of his aid and love. In fine, I repeat, you must lay aside all prejudice on both sides and neither believe nor repeat anything because any other person or description f persons have regretted or believed it. Your own reason is the only oracle given by heaven, and you are answerable not for the rightness but uprightness of the decision. I forgot to oberve, when speaking of the New Testament, that you should read all the history of Christ, as well those a council of ecclesiastics have decided for us to be pseudo-evangelists as those they named evangelist. Because those pseudo-evangelists pretend to inspiration as much as the others, and you are to judge of their pretensions by your own reason and not by the reason of those ecclesiastics. Most of these are lost. There are some, however, still extant, collected by Fabricus, which I will endeavor to get and send you. MRS. L. A. WINTER. Potterville, Mich.

ment. It is the history of a personage

called Jesus. Keep in your eye the op-

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price be read by every one. Price \$2, post-15 cents.

FIFTY YEARS CHURCH OF ROME. A Remarkable Book.

This is a remarkable work by Farner Chinalty. It exposes even to the minutest details the corruption that exists in the Church of Rome. It is a work of 83 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents: The Bible and the Priest of Rome.

My first School-days at St. Thomas—The Monk and Cellbary.

CHAPTER III. CHAPTER 1V.
The Shepherd whipped by his Sheen CHAPTER V. The Priest, Purgatory, and

CHAPTER VI. Festivities in a Parso CHAPTER VII.
Preparation for the First Communion-Initiation toIdolatry.

CHAPTER VIII. CHAPTER IX.
Intellectual Education in the Roman Catholic College. Intellectual Education in the Roman Catholic College.

CHAPTER X.

Moral and B.

APPER XI.

Protestant Children in the Convents and Nunnerles of Roman

Rome.

CHAPTER XII.

Bome and Education—Why does the Church of Rome hate the Common Schools of the Upited States, and want to destroy them?—Why does the object to the reading of the Bible in the Schools?

CHAPTER XIII.

Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.

Andi-Christian Character.

CHAPTER XIV.

The Vow of Ceilbacy.

CHAPTER XV.

The Impurities of the Theology of Rome.

CHAPTER XVI.

The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.

CHAPTER XVII.

The Roman Catholic Priesthood, or Ancient and Modern Idolatry.

CHAPTER XVIII.

Nine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.

CHAPTER XIX.

CHAPTER XIX.
Vicarage, and Life at St. Charles, Rivierre Boyer. CHAPTER XX.

Papineau and the Patriots in 1833—The burning of "Le Canadien" by the Curate of St. Charles.

CHAPTER XXI.

Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.

CHAPTER XXII.

Jam spointed Vicar of the Curate of Charlesbourgh
—The Piety, Lives and Deaths of Fathers Bedard and Perras.

CHAPTER.

The Cholera Morbus of 1884—Admirable courage and solf-denial of the Priests of Rome during the epidemic.

aumic.

CHAPTER XXIV.

am named a Vicar of St. Roch, Quebec City—The
Rev. Mr. Tetu—Tertullian—General Cargo—Tha
Beal Skins.

Beal Skins,

CHAPTER XXV.

Bimony—Strange and sacrlicgious traffic in the socalled Body and Blood of Christ—Enormous sum
of Money made by the sale of Masses—The Society
of Three Masses abolished and the Society of one
Mass established.

CHAPTER XXVI.

Continuation of the trade in Masses.

CHAPTER XXVII.

Quebec Marine Hospital—The first time I carried the
"Bon Dien" (the wafer god) in my veat pocket
—The Grand Oyster Sorree at Mr. Buteau's—The
Rev. L. Parent and the "Bon Dieu" at the Oyster
Sofree.

**Ear We have not space in this notice of Fathed Chiniquy's work to give the heads of all the Chapters, Those omitted are of especial value. The following lowever, are of thrilling luterest:

CHAPTER LIII.
The immaculate Conception of the Virgin Mary. CHAPTER LIV.

The Abomination of Auricular Confession. CHAPTER LV.

The Ecclesiastical Retreat—Conduct of the Priests

—The Bishop Forbids Me to Distribute the Bible.

The Ecclesiastical Retrest—Conduct of the Priests
—The Bishop Forbids Me to Distribute the Bible.

CHAPTER LVI.

Public Acts of Simony—Thefts and Brigandage of
Bishop O'Regau—General Cry of Indignation—I
determine to resist him to his face—He employs
Mr. Spink again to send me to Gaol, and he falls
—Drags me as a Prisoner to Urbana in the Spring
of 1836 and fulls again—Abraham Lincoln defends
me—My dear Bible becomes more than ever my
Light and my Counselor.

CHAPTER LVII.

Bishop O'Regan sells the Parsonage of the French
Canadians of Chicago, pockets the money, and
turns them out when they come to complain—He
determines to turn me out of my Colony and send
me to Kahokia—He forgets it next day and publishes that he has Interdicted me—My People send
a Deputation to the Bishop—His Answers—The
Sham Excommunication by three drunken Priests.

CHAPTER LVIII.

Miress from my People, asking me to remain—I am
again drayged as a prisoner by the Sheriff to Urbana—Abraham Lincoln's anxiety about the fissue
of the Prosecution—My Distress—My Innocence
acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomena Moffat.

A moment of interruption in the Thread of my "Fifty
Years in the Church of Rome," to see how my sad
Provisions about my defender, Abraham Lincoln,
were to be realized—Rome the implacable Enemy
of the United States.

CHAPTER LX.

of the United States.

CHAPTER LX.

The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ-My first visit to Abraham Lincoln to warn him of the Piots I know against his Life-The Priess circulate the news that Lincoln was born in the Church of Rome-Letter of the Pope to Jeff Davis-My last visit to the President-His admirable reference to Moses-His willimeness to May see the

Nation's Sake. CHAPTER LXI.

Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendexvous and Dwelling Place of the Priests—John Surratt Becreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.

fc. to its occurrence.

MAPTER LXII.

Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicity that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turns false to his promise, and betrays us, to be put at the head of my Cotony—My last Interview with him and Mr. Brassard.

CHAPTER LXIII.

Brassard. CHAPTER LXIII.

Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon. pardon. CHAPTER LXIV.

I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our truble—I go to Dubuque to offer my submission to the Bishop—The peace scaled and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.

CHAPTER L.X.V.

Excellent testimonial from my Bishop—My Rotreat
—Grand Vicar Saurin and his assistant, Rev. M.
Granger—Grand Vicar Dunn writes me about the
new storm prepared by the Jesuite—Vision—Christ
offers Himself as a Giff—I am forgiven, rich, happy
and saved—Back to my people.

and saved—Back to my people.

CHAFTER LXVI.

The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call our selves Christian Catholics—Dismay of the Roman Catholic Bishops—My Lord Duggan, Condition of St. Louis, hurried to Chicago—He comes to St. Anne to persuade the People to submit to his Authority—He is ignominiously turned out, and runs away in the midst of the Cries of the People.

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WHITE MAGIC Taught in "Three Sevena," a book of 271 pages. It to really a very interesting and suggestive work. Price place For sale at this office.

is alone responsible for any assertions ism is forging ahead very rapidly in Toor statements he may make. The editor ronto, Canada. The Spiritualists have allows this freedom of expression, be had to obtain a much larger hall for lieving that the cause of truth can be meetings, and hope to do good work the best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet 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.

M. T. C. Flower, a veteran Spiritualanniversary of my birth—the 82d—I remitted a year's subscription for renewal, and made a pledge to myself that on le able in my declining years to still do ton, N. Y. little in aid of the cause I love so learly; so in accordance therewith, on his day, October 3, 1897, the 83d annirersary, I enclose postoffice order for mother year's subscription."

F. Thompson, of Dayton, Ohio, writes: We have a Spiritual society organized n the city, meeting every Sunday at ? p. m., at 111 East Third street. We nave chosen the following officers: W. V. Nicum, president; S. Toman, vice- a half dozen Spiritualists therein, and I president; F. Thompson, secretary; E. rhompson, treasurer."

Cortland Ball writes from Indianapblis, Ind.: "The first month of the year's in expression of great satisfaction upon the countenance of every member of with a come again soon; farewell." the large congregation assembled. Although the heat was excessively oppressive during the past month, the atendance rapidly increased from the first until at the close of the month's work the audience was only limited by the capacity of the church—a success wholly unprecendented heretofore for Carpenter, of Detroit, Mich., occupied ture and action beams forth with angelic purity and sweetness; one wholly free from selfishness and egotism. It is not saying too much to state that no avenue, Station X, Chicago, Ill. one ever occupied the rostrum of the First Spiritual church who gave such universal satisfaction. We were bountifully blessed the past month by the presence of the veteran workers, Dr. M. Peebles and Moses Hull; the former gave us a discourse upon what he saw and heard in his travels around the world, and the latter a talk pertaining to the methods of the Anti-Spiritualist convention recently assembled at Auderson, Ind. Both were listened to with marked attention and very great interest. Theodore F. Price, of Philadelphia, Pa., is with us, and will remain during the month. He seems to be a very forcible and logical speaker and undoubtedly there is in store an intellectual feast for all lovers of the lofty, soul-inspiring philosophy of Spiritualism. The discourses he delivered Sunvery favorably commented upon, espe-

given were simply marvelous. Virginie Barrett, of Indianapolis, Ind., writes: "I feel that the services of Mrs. Mary E. McDonald, 230 Seventh street, S. E., Washington, D. C., will be of benefit to those who will secure her services. She is open for engagement with societies and will do missionary work for the good of the cause we all love, on character. Let those societies in need of 234 Monroe avenue. at once. I want to see her at her post

Adolphus Iden, on the philosophy and Box 244. phenomena of Spiritualism. Mr. Iden was recently a minister of the Chrisstreet. Richmond, Ind." Mrs. Gehrung, Society is progressing well, and is lookf Cincinnati. O., and Geo. White, of ing forward to a profitable season." Dunkirk, Ind., gave seances.

W. E. Bonney has been doing active Utah: missionary work since the camp-meet- daughter with infant, and myself-are ing. He has visited Ferry, Mahaska stranded here among the Mormons, and Co.: Beacon and New Sharon, giving being entire strangers, can neither get lectures at each place, and creating much interest. Expects to hold meetings at Grinnell soon. Has commenced holding regular meetings again in Marshalltown. Friends who want lectures, or to start societies, or any other missionary work, will address him at 200 S. Third avenue, Marshalltown, Iowa.

Jacob Swinton writes from Cumminsville. Ont., that, being in distress and perplexity about certain matters, he wrote to Marguerite St. Omer Briggs, and received in reply a letter containing a message from his mother, full of conrincing facts and of comfort, with predictions that have been fulfilled, to his great satisfaction.

Prominent Spiritualists of Washington, D. C., endorse Mrs. M. McDonald as a worthy lady and a most excellent medium.

Geo. Ingham, of Cleveland, Ohio, "Go thou and do likewise. all old subscribers would make a little exertion and send those new subscribers with his or her subscription, it would not take long to bring the list to one hundred thousand, reaching half a million of readers, all for the cause of truth, and helping humanity to higher and better conditions. We expect Bro. Moses Hull in Cleveland for the month

Friends of that sterling worker in the cause of Spiritualism, Mrs. H. E. Lepper, assembled in her home in Minneapolis, Minn., by invitation, on the occasion of the anniversary of her birthday. September 23. There were fifty to sixty present, among whom were Mr. McGon-ald, Mrs. Pruden, Mrs. Lowell, Mrs. Vaughan, Mrs. Jacobs, and others. most enjoyable time was had. The birthday gifts were numerous and very beautiful, and words of love, praise hope and encouragement were earnestly spoken by the friends. A poem writfor the occasion by Mrs. Lepper's daughter, Mrs. O. W. Smith, was read by Mr. O. W. Smith.

Mrs. C. Hughes is on a visit to Cininst., to take up her work for the win-

Professor Walrond's occult and spiritual lectures every Sunday evening at Colo., have turned out a decided success, and large classes for instruction us." and development have been formed as the result of these meetings. The meetings have been crowded from the first tions are given.

CONTRIBUTORS:-Each contributor | A. R. McDonald writes that Spiritualcoming winter.

Mrs. L. S. R. Liddicoat writes that she had a seance with F. Corden White, at Lily Dale camp, in which she received a number of striking and eminently satisfactory tests, giving unmistakable evidence of spirit return. As a slatewriter, P. L. Q. A. Keeler, in her estimation, takes the lead. She received seventeen messages, two faces and two ist of St. Paul, Minn., writes: "One year go to-day, October 3, 1896, being the from persons whose names she had not mentioned.

E. J. Bowtell will speak for the Progressive Spiritual Society, Waverly, N. ach recurring anniversary I would rely, October 10, 17, 24, and 31. Permalew my subscription, hoping thereby to nent address, 11 Isbell street, Bingham-

Fred P. Evans was very successful at Malone, N. Y., where he remained five weeks. He is now in Boston, and can be addressed at 42 West Newton, street.

Mrs. N. M. Russell writes from Grand Ledge, Mich.: 'I had the pleasure of holding two public test seances at Coral, Mich., to a crowded house of church people, on September 16 and 17. This is decidedly an orthodox town, with but must say I was highly entertained and gratified at the good will and hospitable reception by all whom I met. I certainly must have created at least a good work at the First Spiritual Church feeling with all, as both church and closed Sunday, September 26, leaving Spiritualist friends turned out to escort me to the train on my return home,

Referring to a lecture by B. F. Un-derwood, on the "Evolution of Religion," at Lincoln, Neb., the State Journal, of that city says: "Mr. Underwood in our opinion, is the best lecturer, the soundest talker that has graced stage before an appreciative audience. His address was brilliant with thought the month of September. Mrs. Marlon and fine expression, and the large audience whose attention was closely held the rostrum—a lady in every sense of the term; one whose every word, gestified its satisfaction by prolonged annihums its satisfaction by prolonged applause at the close." Mr. Underwood will lecture East and West during the fall and winter. Address him at 2653 Evanston

Dr. C. H. Figuers writes from Cleveland, O .: "My work here has been good and all are clamoring for my return. Moses Hull will be here with the West Side Society for December. He has many friends here who will gladly welcome him again. I leave next Saturday for Washington, and will attend the convention, as a 'high private,' of course, but intend going all the same, and see what there is to see in the place. Hope to meet many friends there among the workers."

Lyman C. Howe writes from his home at Fredonia, N. Y.: "I go to Pitts-burg, Pa., this week, to stay four Sundays. I had a sick spell at Lily Dale and lost my Sunday when within forty rods of the platform and could not get to it. I was several weeks rallying; but day, October 3, were well received and am nearly up to my normal standard now. I am engaged for December in cially the evening lecture, and the tests Buffalo, N. Y., and January and February, 1898, in Milwaukee. Wis. November is yet open, and all dates after February.'

B. L. Eskelsen, inspirational speaker, will be located in Rockford. Ill., for the next four weeks, where he can be addressed for engagements. G. W. Kates and wife are serving the

Rochester, N. Y., society during Octoreasonable terms. She has a beautiful ber, where they may be addressed at

a medium, on easy terms, write to her Dr. H. C. Andrews will lecture at Peter Willer, secretary, writes from answer calls anywhere in southwest Dunkirk, Ind.: "We have just had a Michigan and Indiana for the present rare treat in the way of two lectures by month. Address him at Coloma, Mich.,

Geo. H. Brooks writes: "All mail matter should be sent to me during October tian church. He is a new champion in at No. 558 Milwaukee street, Milwauthe field, and promises to be one of our kee, Wis., and will respond to calls to leading lecturers in the broad field of officiate at funerals and week night Spiritualism. He is open for engage-ments. His address is 527 South 13th warded to the above number. Unity

> Mrs. Belle Turner writes from Ogden. "We-my husband, widowed money nor work. No one here gets work unless they are Mormons, This is literally a fact. We would like to get out of here where we-or rather my husband, who is a painter, could find work enough to make a living. I am a medium, clairvoyant and clairandient and get independent slate-writing. Can answer questions in sealed envelopes Will answer five questions for 25 cents in silver or stamps. The coming winter stares us in the face,, finding us without one dollar of provisions, fuel or warm clothing. This is a hothed of Mormouism, and the few Spiritualsts who are here are having a hard time to get along. We came here on account of my health, from the high altitudes of Colorado, never thinking but my husband could get work of some kind, and

> we were recommended to this place." Mr. and Mrs. J. W. Kenyon closed their month's labor for the Haverhill Mass., society. September 26, with great success. Mrs. Kenyon's tests were clearcut and to the point, full names of spirit friends, with many personal facts proving fully the identity of the controlling spirit. During October Mrs. Kenyon will give tests in Fitchburg and Waltham. She has November 7 and 14 open. Will be in Lowell the 21st and 28th. Societies wishing her services address her

at 265 Prospect street, Cambridgeport, M. E. Taylor writes from Summer land, Cal.: "At the conclusion of his camp-meeting engagement the Santa Barbara Society secured the services of Prof. W. C. Bowman a few Sundays, and during that time the prospects future good results under such labor warranted the effort to secure his services through the month of September on each alternate Sunday evening, and the Liberty Hall Society, of Summerland, secured his services on each alternate Sunday morning for the month, thus making eight lectures. On the af-ternoon of the last Sunday in the month the New Library Hall Society of Summerland, secured one splendid leccinnati, O., and will return on the 19th ture from him on 'The Harvest and the Laborers, thus making nine lectures during the month before the three societies. To-night he concludes his engagement in this part of the State for 7:30 in the Opera House Block, Denver the present, after about two months of constant and truly useful work among

Mrs. Elizabeth M. Campbell writes from Nanaimo, B. C.: "About eleven Hagan Jackson, Carrie E. S. Twing, years ago Mr. Geo. P. Colby visited Mrs. F. Thrall, Mrs. J. A. Chapman. and it is contemplated to engage a here, and by the evidence of a continarst-class hall for the winter. After ued existence presented through his each lecture occult and spiritual deline mediumship, a few people were awakened to an interest which resulted in Simms.

Opiritualists arouse! The ist Convention are trying to sup-

which was a state of the state

Items Suggested by or Gleaned

Therefrom.

We have much that is substantial

But there's much of silly twaddle

That is shown for sake of toll.

Church circles are all upside down on the matter of the success of liberal

in advance of the church were better

and remain at its head than strictly on

the independent plan; others that a

man must first free himself from the

manacles of creedalism as the first

step of a preacher who wished to

the edifices.

gress and such is nature.

human conception?

trine of Spiritualism.

The affirmation of universal natural

ism is the central, the fundamental doc

Man's soul is a repository. When a

man knows himself he has found a

The young woman who sat crying as

she watched the boiling kettle, fearing

lest her sister would sometime marry

and the baby be scalded, had better

If your gifts are not serviceable

through lack of unfoldment, such condi-

tions necessarily interfere with your

No number can be uttered so supreme

When a young rival, in a moment of

jealousy and anger, struck Michael An-

gelo in the face with such force, as the young man himself said later to Cel-

crush under my fist like a biscuit,

Michael Angelo replied: "You will be

remembered only as the man who broke

conditions of bitter repentance.

empire of Nature and God.

iety are no longer possible?

like arithmetical numbers.

Could we realize what "now" means,

its wonderful greatness, we should

gladly live in it and go in it. It is noth-

ing less than the now of a world, of a universe. The now of all past life car-

ried up to the present, the now of rea-

son, of truth, of justice and love, the

create them-in some respects not un-

Thyself from self thou first must free;

Do you imagine that the mother on

the other side is not sorrowful on leav-

ing her dear ones behind, that the soul

there is not pierced with the shafts of

pain and fear on behalf of loved ones

A great deal of time and strength are

wrong in the past restitution, as far as

possible, should be made, property re-

The profoundest, the most comprehen

give of all knowledges is self-knowl-

is to find within the God whom I find

Through the gateways of inspiration

come the blessings of new thought and

new power; we are here with gifts to

use, that by their demonstration tears

Not to biblical books nor to heathen

mythologies did Plotinus, Proclus or certain other wise men of former ages

resort to find their God, but to the ceu-

Time and strength are lost and suf-

fering endured by trying to live in the

future and especially dwelling upon its

possible dangers and losses, thinking

that a train may be wrecked, a ship go

Often it has been called sacrilege to

invoke the so-called dead. The mother,

who has gazed on death with anguish-

stricken eyes, yearns she not for the return of the loved ones?

Living in the great now, we should

seek to fill the present with a tender justice, with liberty, with love to God

and man and then gladly go on with the

ever-advancing now as it moves to the

The bee has its honey sack for hiving,

the beaver its trowel for building, the

has a sword for fencing, the ink fish

carries waters blackened for hiding,

nor is there anytinsect so small as to be

without its special instrument for guid-

ance along its appointed pathway. God does not have to think for His spar-

rows,, His bees and beavers. God has

organized His thoughts into instlucts.

and these divine distincts think for

Him, securing beauty for the lily and

Spiritualism, as an ism, covers the

same field, and hence is a philosophy

of man, embracing the entire field of

human manifestation. There is no

phase of humanitarianism which is not

When the cold, unfeeling clay

Dissolves from spirit man,

· The curtain falls; the play

Ends with mortal span.

bounty for the bee and bird.

ncluded in Spiritualism.

down, a home be burned or that prop-

"My highest wish," said Kepler,

stored and reputations vindicated.

When thou approachest to the One,

The fiend duplicity put far aside,

And in thy Being's being, be.

and as various as the minds that

"that I felt the bones and cartilage

but that it can be multiplied, and there

been singing some cheerful song.

spiritual progress and well-being.

by be made supremer.

my nose."

now of God.

edge.

everywhere without.

come to every human soul.

ter of their own being.

erty may be destroyed.

perfect.

treasure opulent with all things ulti-

old age.

mated.

In the science of the soul,

press Spiritualism. Assist The Progressive Thinker in the struggle by at least sending to this office 25 cents for a three months' subscription. But we would prefer that you roll in the dollar.

the organization of a society, known as the Nanaimo Spiritual Association. Since that time we have been going along, not fast, but sure; always hopng that the good angels who guided to us the footsteps of him through whose instrumentality we were brought from darkness into marvelous light, might again lead him this way, so that others might taste the waters of knowledge, and unfolding the soul, drink—not to be satisfied, but to go ever onward, and upward, seeking ever a higher goal. Our desire has been realized and most opportunely. Just when interest was falling off among our people-just when a cold wave seemed sweeping over us, submerging us so far as to necessitate giving up our hall for a small room, along comes Brother Colby, and his grand band of spirit workers. We feel that we are living again, and know that our ranks shall be increased both in number and in strength. Brother Colby expected to remain with us two weeks, but the weeks have rolled into a month and he is with us still. Each day finds him engaged for other days. He has delivered six lectures, all of which drew large audiences. The people seemed never so anxious for the truth, and we hope for great things in the near future. Our only regret is that we cannot keep him on the Pacific Coast all the

Mrs. Maggie Waite, trance and test medium has located permanently at 2435 Michigan avenue.

Dr. A. A. Alexanderson, who has resided in this city for several years, has returned to Sweden, where he will engage in missionary work. He is a cultured gentleman, and will be able to do good work there.

Miss Myers, secretary, writes as fol-lows of Dr. Temple: "He held his last meeting in Lakeside Hall, Sunday, October 10, previous to taking the Forrest avenue temple, the old stand where he nas worked so successfully before. He finds a large field of work here in Chicago for a true spiritual worker, especially in opening the eyes of investigators and skeptics. The Doctor is permanently located here for work and exects later to open a hall in Englewood.'

P. J. Barrington, M. D., is now located at Parkersburg, Iowa.

Mrs. Henry M. Dunlap writes: "Mrs. R. W. Burton, of 2804 Nicollet avenue, Minneapolis, Minn., has spent the past month working in the twin cities of Urbana and Champaign, lecturing and giving tests and readings. Her work has given the best of satisfaction and much interest has been awakened."

Chas. E. DeRicard writes that he has been holding successful meetings in the vicinity of Keystone, Ill. Dr. W. S. Eldridge, of Portland, Me.,

has removed to Saginaw, Mich., where he may be addressed for meetings, as test medium and speaker. He will also attend funerals. Address him corner Hancock street and Michigan avenue, Saginaw, Mich., West Side.

F. D. Dunakin, pastor of the Avery Free Temple, Ohio, writes: "Our meetings at the Avery Free Temple still continue and everything is in a prosperous condition. It is the intention of the society to make their temple an attractive place to meet, and invite all mediums and speakers who have a little leisure and whose business calls them to this part of the State, to call and see us and learn of our work, and visit and get acquainted with our people.'

Will C. Hodge, who has lately been engaged at the Wallula camp-meeting, will be in Chicago soon. He is open for engagements, and can be addressed in are of 40 Loomis street, Chicago, Ill.

Spiritual Trinity Church. Dr. J. M. Temple, pastor, will lecture and give spirit messages at Forrest avenue temple, at 2:30 and 7:30 p. m. All welcome. Seats free.

Dr. Juliet H. Severance will be in Milwaukee, the month of October, possibly longer. Address her at 232 Ninth street, Milwaukee, Wis.

Liberal Spiritual Church, Bricklayers' Hall, Sundays, 2:30 p. m., conducted by Dr. and Mrs. Noyes. They are also engaged Sunday evenings by the First Spiritual Society, Bock's Hall, 11526 Michigan avenue. They would like engagements Sunday mornings and week-day nights. Terms to suit times. Address Dr. Noves. 698 Van Buren street, Chicago.

SPECIAL NOTICE.

To Speakers and Mediums, and all Spiritualists:

Will all speakers and mediums who are intending to be present at the next convention of the National Spiritualists' Association, at Washington, D. C., October 19, 20 and 21, send word at once to the office of the secretary, 600 Penna avenue, S. E., stating that they expect

The Board of Directors desire to issue a programme before the meeting convenes each year, and it is almost impossible to ascertain who is to be present so as to arrange this programme for

the three days' meetings. Certificate tickets can be purchased in all large cities and towns in all the Central and Western States. Let all Spiritualists attend this convention, which now promises to be the largest and most representative ever held in this country Reception to delegates and other persons attending the convention, will be held at the Ebbitt House, headquarters of the delegates, Monday evening, October 18, 1897, at 8 o'clock.

A PARTIAL LIST OF TALENT EX-

PECTED AT THE CONVENTION. Harrison D. Barrett, Mrs. Cora L. V. Richmond, Hon. L. V. Moulton, Dr. Geo. A. Fuller, Rev. A. J. Weaver, Dr. E. A. Smith, Edgar Emerson, Mrs. Carrie Loring, J. B. Hatch, Jr., Mrs. May Pepper, Mrs. J. H. R. Matteson, E. W. Sprague, Mrs. C. A. Sprague, Mrs. Rachel Walcott, J. Homer Altemus, Fannie M. Holmes, Mrs. Maggie Waite, Miss Margaret Gaule, Rev. T. E. Alleu, Moses Hull, Mattie Hull, Dr. J. M. Peebles, C. Fannie Allyn, Dr. C. W. Hidden, Prof. Bowman, of California, Mrs. M. E. Cadwallader, J. T. Young, Mr. Figuers, Mrs. A. M. Glading, Mrs. Loe F. Prior, Dr. O. G. W. Adams, Mrs W. Hibbits, P. L. O. A. Keeler, W. H. Bach, Campbell Brothers, Mr. and Mrs. Pettibone, Mrs. Mattle Chamberlain, Mrs. Ida P. A. Whitlock, Allen F. Brown, Col. Chas. H. Stockwell, Mrs M. L. Wheeler Brown, Clara Field Conant, Dr. G. Beckwith Ewell, Jennie Mrs. F. Thrall, Mrs. J. A. Chapman. FRANCIS B. WOODBURY.

The true life of man is in society .-

SPIRITUALISTIC EXCHANGES. From Two Worlds, London, England.

IS IT NOT GOOD TO KNOW for a certainty, to know for one's self, from one's own experience, that there is no death? That life is not an "eternal pain," nor "rounded with a sleep?" That to die is but simply the closing of a chapter in the history of life; and religion, many claiming that to preach that those whom we loved and honored while with us, and whose removal we so bitterly regretted, are still alive-are only "breathers of an ampler day, with all their human feelings intact and as sensitive as ever to our thoughts of them or to the appreciation of our preach his own sentiments. The fact sympathy?
is, public sentiment is outgrowing the

IS IT NOT GOOD TO KNOW that the great ones who have passed

churches and they are not supported; their attendance is falling off, and the away, or were hurried away, who gave pigeons are beginning to roost in their themselves so fully and unselfishly for cupolas, and there is an air of general the good of humanity, are still alive, mildew and decay everywhere about and as active as ever in good works for the people they loved so well, and for The marching in of new generations whom they sacrificed so much? under new pre-natal environments brings new ideas, new sciences, new po-IS IT NOT GOOD TO KNOW

litical issues, new religions and new though we regret the removal of some young, promising mind from among us physically, that he is still alive and consocial laws. The laws of the ancient Jews are no more the laws of the modern Jews than are the blue laws of Continuing his labors in another sphere?not beyond reach, but where he will necticut the laws that govern Chicago. The present interpretation of the have more freedom, and consequently idea that "God sees the sparrows fall," be more likely to gain better results? Surely it is something to know that the would not be that a personal ruler was watching those little birds so closely; broken column set up over the place where his body was laid is only symbolbut that the bird instinct vibrated back ical of his career having been cut short to the great vortex or rotating center of intelligence the information that a here; and yonder, with every weight which did so much to hamper him living being had suddenly gravitated to thrown aside, he is running his race the earth. Such is science; such is prounder better conditions for success! However regrettable it may be for the We think of dying and going into eteryoung to die before they have gained nity, but this is eternity. The past is not lost. Its values are carried forward he full experience of this stage of life, they are not "non est," but are only into the present. Childhood and youth transplanted into another world, where are carried forward into manhood and they are growing and developing, better, perhaps, in spite of the seeming Are not all the gods and goddesses loss resulting from an early death, than hitherto known of human origin, or of they could ever have done on earth,

> IS IT NOT GOOD TO KNOW that the men and women whose opportunities were so few, and whose glimpses of happiness were so rare, while here, have another chance in some other apartment of the universe, where they will have greater facilities to live their real life than they ever had or could have had while on this side of the river?

with their life cramped by the re-

stricted environment of the present

IS IT NOT GOOD TO KNOW that the by-products of our commercial morality-the human flotsam and jetsam of society-with all their "unearned increment" of misery, with all their degrading tendencies, that unsupportable ourden of physical twists and taints, inherited and otherwise, so much beyond their control, have at last a freer field, a better chance, and more brotherly help to overcome those fatal faults and flaws which gained so little sympathy from their more finely constituted and more happily situated brethren, while here?

IS IT NOT GOOD TO KNOW Spiritualism tells'you that in retardeven although the knowledge should ing your development you are sowing upset our peace of mind, that all those the seeds of sorrow and creating the who have "gone before" are still within reach; and as there are no sudden The human soul is the focalized, con-centrated extract of epitome of all the leans and bounds in progress-in devilship or in saintship-so, as we sent forces and vitalic laws which fill, inthem out of the body morally good, bad, spire and actuate the immeasurable or indifferent, they are or may still be vhat they were before the change, a Do you think that when one is hurled blessing to humanity or a curse-more into the world of spirit, care and anxserious because more vital?

IS IT NOT GOOD TO KNOW that swinging a man into eternity at the end of a rope, with all his passions poisoned and embittered against the ociety that caused his ignominious end, is not only unjust, cruel, and barbarous, but is giving him more freedom to wreak his vengeance upon those he hated, and for whom this murderous As for Divine Beings or Supreme Recutting off will not make him entertain ings, they are mental conceptions, as any more love, not even if he did "find salvation" the night before his evic tion?

IS IT NOT GOOD TO KNOW that injustice of any kind "to the weakest of our brethren" is also injustice to ourselves; and that for our own safety, as well as for the good of our fellows we must remove all the temptations by which the weaker members of the com munity fall, so that they may be in a better condition of mind when they enter into that wider inheritance of theirs, from which they can so much more acutely affect humanity for good or for wasted upon the past. What has been evil?

IS IT NOT GOOD TO KNOW that progression is the law of life; that evolution does not end in the cemetery or at the funeral pyre, but goes on continually, that "all is well" will eventually be found to be a fact and not merely a sentiment, and the more men learn to act justly and naturally, the anicker will the realization come?

IS IT NOT GOOD TO KNOW that life being for to-morrow, as well as for to-day, we shall reap to-morrow also; although the way be hard and and bitterness may vanish, and joy may dreary, the hopes ever being disap-pointed, the joys tolled for being, beause of their arriving too often in the evening time, but fleeting shadows, the heart hunger never satisfied, the passions, which tend to ennoblement, fined in iron bands of conventional slavery, which our cowardice prevents us from bursting asunder, still the to-mor row shall come in due time, and all these discords will be of the yesterday which is past?

From Light, London, Eng. ASTONISHING EXPERIMENTS.

To the above, M. de Rochas adds the following unpublished account of experiments made on June 30, in the presence of the Chelk Mohammed Abdou. Counsel at the Court of Appeal at Cairo: M. Rachid Moutran, Counsul-General of Turkey, in Paris: Monseigneur B., Doctor of Theology; Madame de Thebes the celebrated chiromancist, and Madlion has its arm for striking, the elk ame Marie Marilly, editor of the "Quin-

zaines Litteraires": SEMI-PHANTOMS.

After a series of illustrations of different hypnotic states and of the successive formations of the semi-phantoms and of the united, completed phantomic double, I ordered the sublect to divide the completely-constituted double into its original halves.

She did this, but only obtained the two semi-doubles, of the same character as those which precede the formation of the complete double, and from which the latter is formed. I recognized this from the fact that both of these semi-phantoms carried sensibility n equal degree.

There should be that inner change by I told her that was not what I wished. which one ceases to be what one was She must re-form the completed double, when the wrong was done, and hence and then extract the interior phantom would not now do that wrong. This is from the other which constituted its all that can be done with the past and external envelope. She replied that she this alone can give peace and joy in the sould do this if I assisted her by my will, which I promised to do. The phenomenon was then produced without further difficulty, and we verified that her sensibility was localized in one of to \$1, cloth; paper, 50 cents. For sale these phantoms, while her appetence at this office.

and affection were localized in the other. The subject stated that the latter (red) was within the other. THE VARIOUS PHANTOMS.

sisted with energy, and had to perse

vere for some time, and not without

uneasiness, but with ultimate success M. Moutran then stated that he had

experimentally created an obstruction,

THE ASTRAL FORM.

I then, after an interval, exteriorized

the subject's double, in the usual man-

ner, and made it ascend in space by

In proportion as her astral form as-

cended, she penetrated into increasingly

ceived beings who became more and

more luminous. She ceased to perceive

MISCHIEVOUS LARVAL.

claws, tried to seize her body during its

sleen, and also tried to seize her double,

LUMINOUS BODIES.

not approach or enter into relation.

BRILLIANT SPHEROIDS

with luminous appendages like flowing,

nebulous drapery. Though they had no

wings she felt they might be angels.

She stated that she recognized one of

these as St. Ursula, whose portrait was

in the convent of the Ursulines, where

she was educated. She dared not speak

to these beings, feeling herself to be too

THE HUMAN DOUBLE.

It is evident that these experiments

must illustrate the process by which the intromission of the human double

is produced by invisible, discarnate op-

erators, in spiritualistic spontaneous ex-periences. They show that psychical

exteriorization implies supplementary

psychical interiorization by an operator

visible or invisible) as its pre-condition,

. e., that the normal vitality of the sub-

lect has to be supplemented in order

to permit of its partial exteriorization

and projection in the form of the double

(or in the form of a telepathic circuit),

yet leaving sufficient vitality in the sub-

THESE EXPERIMENTS

also demonstrate that aura, magnetism,

astral principle, are identical with vi-

functions or attributes or qualities of

sensibility (feeling, emotion) and intel-

ligence, as shown by the fact that when

partially exteriorized in the form of the

double it carries intelligence and sen-

sation, the reactions of which occur in

the organism (transferred by a connecting circuit). These are but other terms

for soul and spirit respectively; it fol-

lows, consequently, that soul and spirit are implicit in vitality, thus constitut-

IT MUST BE NOTED

that the consciousness of the subject

functions in the secondary, artificially

induced sleep state or subconsciousness

and that the experiences so obtained do

not emerge into the normal, eerebral

memory, but pertain to the secondary,

subconscious memory. It follows logically that the same law must apply

precedentially in higher transcendent

states, with regard to the projection of

psychic forms from thence to this plane,

and that such experiences are generally

abnormal to their subjects (as to human

subjects) and do not emerge into their

normal consciousness but constitute a

SUB-CONSCIOUSNESS.

But these experiments also demon-

strate that the sub-consciousness cau-

not per se account for spiritualistic phe

nomena, as is inferred by some psychol-

ogists and psychical researchers, but

that they imply an operator acting on

and determining the sensitive: just as

much the hypnotic consciousness per se

cannot account for hypnotic phenomena

apart from an operator who transfers

THESE EXPERIMENTS

also prove that that vital part of man

which can detach itself temporarily

from his body, carrying thinking and

feeling, and enter into relation with

spiritual beings during his life here,

may also detach itself permanently and

survive that body. It also shows that

that detached or projected part of him-self, is not his spirit, as is usually sup-

posed, but is part of his spirit-soul, and

consequently that the so-called spirit forms that return here and are seen by

clairvoyants, are not spirits, but the

Southern Cassadaga Camp

Meeting.

The mid-winter meeting of the Spiritualists at Lake Helen, Florida, will

commence February 6 and close March

20, 1898. The speakers already engaged are Mrs. A. E. Sheets, Geo. P.

Colby, Mrs. C. E. S. Twing, J. C. F. Gruenbine, and J. Frank Baxter. Mrs.

Maggie Waite will be platform test me

physical trance and test medium, will

be present. Other speakers and me-

diums will be announced later. The ho-

tel will be ready for patrons November

Rooms in private cottages and in the

anartment houses can be secured ear-

The climate is so much like a North-

ern summer, even in December and

January, that many will desire to go

this fall. Excursion rates have been

made by which all who wish to visit

Florida can do so at small expense

There will be excursions from Boston

and New York via the Clyde Line Oc-

toher 5. November 1 and 15, and so on

about the first and fifteenth of each

succeeding month until February 15, in-

For full information of the camp-

meeting and excursions, send (enclos-

ing 4 cents in stamps to pay postage!

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"Religion as Revealed by the Mate-

rial and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the sub-

ject; philosophic, historic, analytical and critical; facts and data needed by

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doubles of spiritual souls.

secondary memory-chain.

suggestions to the subject.

consciousness to continue.

ing a triunity.

Further up, in higher altitudes, the

beings she saw had human heads, and

as it passed through them.)

the form of

inferior to them.

luminous regions, where also she per

acting by mental suggestion.

continuing the passes.

any material objects.

SERIES ONE AND TWO. I then ordered her to make the red BY LILIAN WHITING. phantom re-enter within the blue sensi tive phantom, which she effected; and Two choice volumes, each complete in itself, in which spirituality is related to everydny life in such a way as to make the world beautiful. Each \$1.00. For sale at this office, then to make the reconstituted double re-enter her organism. She replied that she had a difficulty in doing this. I in-

GEO. 12 (B)77

THE WORLD BEAUTIFUL.

AFTER HER DEATH.

PSYGHOLOGY.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, throrughly optimistic and at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer condentity expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith promulgated.

CONTENTS, In the lower strata, which were obscure, the beings were mischievous larvae, devoid of human form, and which tried to fasten themselves on to her astral form. I protected her by placing my arms around her physical body. A fluidic emanation ascended from my arms, which protected her double from the assaults of these creatures. (In the 'Lotus Bleu" account, the subject said that hideous phantoms, with horns and

CONTENTS.

nereasingly luminous and diaphanous

bodies; they are beings, she said, who had lived on this earth; she even thought she recognized one, but could Still higher, the beings she saw had

Hereany and Environment.
Astrology, Palmistry and Periodicity; their Bearing on Psychology.
Individuality vs. Eccentricity
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BY GEO, M. RAMSEY, M. D., Author of "Cosmology."

I. METAPHYSICAL PHENOMENA. II. PHYSICAL PHENOMENA. CONTENTS.

CONTENTS.

PART I.—METAPHYSICAL PHENOMENA.
Chap. 1, Philosophy of Phenomena; 2, Metaphysical Philosophy; 3, Reat; 4, Functional Phenomena; 5, Man; 6, Objective and Subjective Phenomena; 7, "Who by searching can find God?" 8, H) perhole Metaphysical; 9, "To the Unknown God, Whom ye Ignorality Worthp;" 10, "The Father is greater than 1;" 11, True and Spurious Gods; 12, "I am the Resurrection and the Life;" 13, An imaginary God and some of His Exploits; 14, "He is Free whom the Truth hath made free;" 15, All Animates Originate from Eggs; 16, Trance Phenomenon; 17, Philosophy of Healing; 18, Worship of Delty; 19, Sense and Nonsense Internited; 20, Purality and Tri-unity of God; 21, Vagarles; 22, Misapprehension; 23, What is Sin 24, Suns, Planets and Satellites of the Universe; 25, Beginning without Ending; 23, Design or Accident, Which? 27, Chance versus Law; 28, Summary, PART 11,—PHYSICAL PHENOMENA. ject for the life of the organism and tality, and that vitality carries the dual

WORKS OF J. M. PEEBLES

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

HUDSON TUTTLE.

W. G. Johnson: Q. How shall we account for the state in which a skilled magnetizer throws his subject, in which, as I have seen, a hair pin was thrust through the cheek, and withdrawn without pain, or visible effect when the subject gained his normal condition? Ordinarily this would have given pain, and the healing would have been long and tedious.

A. The loss of sensation is a common occurrence in the hypnotic or mesmeric state, and simply shows the independence of mind over the body, the seat of pain. The healing of a wound received in this state, with rapidity, is because of the dormant state of the subject when it is inflicted. The wounds that heal with "first intention," lead the way to the ready belief that there is no limit of time fixed for the healing. The broken tissues may knit respondent for a short statement of his great invention together with new cells almost instantly.

"Woman's Rights": Q. In what country do women enjoy the nearest equality with man?

A. Strange as it may appear, the women of that frozen country, almost beneath the Arctic circle, Finland, enjoy that enviable distinction. According to Mrs. Tweedie, in her narrative of a journey through Finland, the position of women there is far superior to that she enjoys in any other country in Europe, and in some respects she has more freedom than in the United States. She has equal rights with men in every respect. She can choose any kind of labor or profession she pleases, and receives the same price for work equally well done, as man. This observing author remarks: "There is no sex-men and women are practically equal—and on that basis society is formed. The University and all schools are as free for women as for men. Boys and girls attend the schools and are brought up to ignore sex. The chaperon is unknown in Finland, and it is found that this perfect liberty and independence of women is followed by virtuous lives. The number of women exceeds that of men, and the stern climate with its short summer and ing winter demands close and arduous labor in season. The women have not shrunk from the necessity, but have bravely met the demands made upon them. They are strong, self-reliant and able to protect their own rights and interests.

Is salt injurious to the health when "M. R.": Q. taken with food?

A. A small quantity of salt is essential to health. It basis, sodium, holds the same relation to animal life, that potassium does to vegetation. Wild herbivorous animals crave it and travel far to gratify their desire. It is found that domestic animals must be supplied with salt to maintain their condition. A small quantity of salt in the food has a salutary effect, and furnishes soda for the bile, thereby aiding in the final digestion. To supply this essential quantity, would not require the food to have a distinctly salt taste, yet it is common to salt every kind of food until the saltiness covers all other flavors. The nerves of taste are paralyzed and the pleasure of the finer taken with the food, not required in the system has to be and many times chronic kidney affection is the result.

The natural taste prefers the ripe fruits as they are, and it is best for those who have the salt habit, to restrict the use of that condiment by degrees until only a faint trace is required by the corrected taste. Let it not be understood that the extreme view is taken of salt being a poison and unnecessary, as advocated by some "health reformers." When taken in excessive quantities it is borne by the system and rapidly secreted with no other apparent ill effect than over taxing the secretary processes. However, all such waste of vital force weakens the organs and prepares the way for disease.

B. R. Anderson: Q. If one shall forever approach the intellectual status of Deity, a Supreme Intelligence, must he not at some time become co-equal with that Intelligence? I have sought to solve this metaphysical problem by a physical illustration. Suppose a vertical line ascending from a plane to an infinite altitude to represent Infinite Intelligence. At a given distance from its foot, say ten miles draw a second line so that it will intersect the first, say at a height of ten miles. This line represents the present status of human intelligence. Now from the identical starting point draw a third line intersecting the first at the height, of say twenty miles. This to represent the advance of the next hundred years. If parallelism be likeness, then there has been approach, and if we continue thus to advance by lines each higher than The former, we may go on forever. Each new line being more vertical than the preceding but these lines can never become parallel.

A. All such problems of metaphysics grow out of the comprehensible. A scientist is infinite in intellect to a quantity, and like the horizon recedes as we advance. Can we ever reach that horizon's rim? As we ascend, does it not expand?

Hence if we should attain the excellence we now call infinite, our horizon would have expanded to set the farther boundary of a new "infinite," and so on, and on for-

While the illustration of our learned questioner is appropriate to the generally received ideas of "Infinite Intelligence, it is an attempt to make clear a radically erro-

The plain, practical fact is before us that there has been progress from the beginning. To use the illustra-tion of Mr. Anderson in a modified form, lines that converge meet, those that are parallel go on interminably and those that diverge go wide apart. Man's spiritual attainments go out on divergent lines, and the field between broadens till lost to view. If we are to infer anything, it is not conformity or likeness, but independent advancement. Intelligence does not displace intelligence, and there may be millions of "Infinite" intelligent beings in the universe, nor trespass on each other. However inconceivably great our future attainments may become, we may rest assured that we shall not crowd or interfere or reach the bounds of a Supreme Infinite Intelligence.

Happy are they who can create a rose-tree or erect a

fioneysuckle.—Gra

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AN AID TO SCIENCE—INVENTED BY PROF. EL-MER GATES, OF WASHINGTON, D. C.

Professor Elmer Gates, who has come into prominence by reason of his recent successful experiments in the field of microscopy, has a large and well-equipped laboratory at Chevy Chase, near Washington. It is the largest psychological laboratory in the world. A scientific paralise, so to speak, where the elect may revel in apparatus of most intricate and unpronouncable nomenclature. Here his experiments have been carried on for several years, some of his studies having been begun twenty-two years ago. His latest achievement is an instrument that magnifies 300 times more than the present microscope, thus opening up a world as new to science as the one that was developed by the original microscope, which magnifies 10,000 diameters, while the new instrument of Professor Gates magnifies 300 times that, which is 3,000,000. With this objects cannot be seen with the naked eye, but the discoverer has provided a way to make them visible by an improved process of photo-microscopy, which reveals that which the modern microscope cannot show. This is destined to play a most important part in the science of psycho-physical research. Professor Gates is a native of Dayton and is fortunate enough to have a wealthy friend, said to be Mrs. Hearst, who has appropriated \$25,000 a year to further his work. With this fund he has established a line of investigation which, judging from results already gained, will place upon a sure basis of it is well known to every Spiritualist the science of therapeutics and which will be of value to that rapping and the movement of obbrainworkers and prolong human life.

When Professor Gates was asked by the Tribune corhe took a large envelope, with the printed legend, "Elmer Gates, Chevy Chase, Md.," in one corner, and wrote the following in lead pencil:

"If the markings of structures on the real image of the present microscope are too close together they are photographed on the sensitive plate as one object. If less than the ten-thousandth of a millimeter apart the markings are coalescent on the plate. Now, I introduce a second, specially constructed microscope to view a small part of this image and further magnify before photographing it. thus getting these markings far enough apart to photograph separately. This requires special photographic conditions of absolute darkness, from which dark-heat, luminous rays, and ultra-violet rays are excluded. It thus opens an ultra-microscopic range of

When visited at his laboratory, which is an extensive affair, containing among other things a triple dark room, the central chamber being within two other independent rooms, Professor Gates gave additional details of his work. In view of the technical character of the invention, he was asked to dictate his explanation, which he did, as follows:

| Doctors, or snapping in the joints was completely exploded. The audacity which could revive this forty-five years old,

"This new discovery controverts one of the established rules taught by all scientists in this regard, and that is that you must get nearer the object for greater magnification and have to use a small lens the nearer you get. On an Abbe plate, consisting of fine lines ruled close totogether, a 12-inch object showed four lines and three spaces. With a 16-inch it showed nine lines and eight spaces. Then, taking a second, with a two-third-inch objective, or a 14 m m objective, it was focused upon the real image of the microscope by introducing the ocular of the first microscope, so that the plant of the second objective was in the plane of the real image, and then two lines and one space covered the entire field of vision, thus demonstrating that a greater magnification can be obtained by a 62-3 objective than with a 12-inch without putting the 6-inch objective any nearer than usual. together, a 12-inch object showed four lines and three putting the 6-inch objective any nearer than usual.

"This demonstrates a wholly new principle-namely: that a second microscope can be used to view a small part of the real image produced by the first microscope. Thus not requiring the expensive small lenses which are difficult to make and which have to be placed so close to flavors of fruits and vegetables destroyed. All the salt the object that thick covered glasses cannot be used. With a full tube length of both microscopes a greater discarded through the pores of the skin and kidneys. A | magnification can be produced with a six and a two-third heavy and useless burden is thereby imposed on them, objective than with a sixteen-inch by the ordinary method. The advantage of not having to work so close to the object and of the larger field of vision will be obvious to the microscopist.

"This is only, however, a first step. When I replace" the 2-3 objective of the second microscope the magnification is 400 more diameters, but the image cannot be rap either from the musclo itself, or seen by the eye, but must be photographed. With a upon the floor." twelfth objective on the first microscope and a three-inch on the second I get a magnification of 3,000,000. This requires new photographic facilities, which I hope very soon to have. The present experiment will carry micros scopy as much beyond the present art as it is itself bo yond the power of the human eye."

Professor Gates will apply his invention to medical research and to bacteriology, physiology and histology. Since the invention has been announced, less than a month, a number of scientists have urged him to patent it. This would, of course, make a great deal of money for Professor Gates, but he has decided not to patent the instrument, but to allow it to be made and used in the interest of science and for the benefit of searchers for facts in this direction, one of his tenets being that ambition except for the good of science and the world is absolutely worthless.

Prof. Elmer Gates is doing remarkable work in his discoveries and inventions. Some time ago mention was made in these columns of one of his discoveries, by which the labors of brain workers would be lightened and their capacity to labor greatly increased.

This new discovery of his will have a place of great importance in its bearing upon the health and life of human poverty of language, and the cunning substitution of beings. The study of the minute deleterious organisms words for things. It is assumed that "Infinite Intelli-that cause disease and death will be immensely facilitated gence" is a fixed quality and quantity, thereby giving it limitation and boundary what is called Infinite, is the inheretofore prevailed, owing to lack of magnifying instruments of sufficient power. That the power of the human savage. It is only a short step from the finite mind to eye is increased 3,000,000 times, instead of 10,000 times. the infinite. The higher mathematics are infinite to the | means much for the benefit of humanity, in the discovery child. Infinite, so far as we are concerned, is a changing of the causes of disease, and the banishment of the ills which flesh is heir to.

ALL IS WELL,

There are no ills that patience may not conquer, No trials that we may not learn to bear With a serenity of mien that holdeth No parley with the traitor named Despair.

There are no disappointments, griefs or losses, To those whose will doth with the Father's run; But all events will have for them such uses

As will be sweet to them as blessings won. There are no perils that the valiant-hearted Will fear to meet, if they but serve the right; A noble purpose planted in the spirit

Doth give to every one the arm of might. We need not fear, though hosts should rise against us. If in the paths of duty we are found;

We shall be victors in the battle tempest Though to the cross our bleeding forms be bound. It is the soul that triumphs, not the fagots,

That, burning, slay the martyrs at the stake; From rack and dungeon oft have risen the spirits That caused earth's tyrants on their thrones to shake. BELLE BUSH. Relvidere Seminary, N. J.

CAUSTIC CRITICISM.

The Metropolitan for September has a highly illustrated article by Dr. Cassius M. Richmond, on "Sniritual Charlatanry." He says that his attention has been constantly ingiven, to the so-called spiritual phenomenan fact, he was born with this desire, as his father, Dr. B. W. Richmond, published a series of discussions on the subject. Probably these "discussions" (were the lamest ever written, and fell flat, before the public attention. To discuss a subject intelligently, one should understand it. Especially, if that subject be one which like Spiritualism, reaches to the founda-tions of life and death. How well this champion is versed, the

following paragraph taken from the be-ginning of his article will show: "During the seances given by them (the Fox girls) the dead were materialized before the eyes of their bereaved relatives, and delivered their messages in a hollow voice, in a horn that had apparently dropped from the sky. Tables tipped and were rapped without visible causes save the laying on of the medium's hands; luminous hands floated in the air and mysteriously disappeared and the most cynical were impressed by the fact that a slate, carefully examined and found without a pencil mark, would, under proper conditions, be cov-ered with writing, without visible agency! The Fox Sisters reaped a fortune.

jects were the only manifestations in the presence of the Fox Sisters. At the early day to which the above alludes, the mysterious rappings were all that attracted attention. So far from reap-ing a fortune, the sisters were reduced to want, and Margaret, after almost fifty years, was maintained by the charity of her friends.

After this example of inaccuracy, to

give it the mildest appellation, the succeeding statements will be taken with the allowance they deserve.

At the time the excitement was at its height, E. E. Lewis, of the near town of Canandalgua, after careful and lengthened investigation, wrote and published a pamphlet, giving very carefully the events as they occurred. Not the slightest clue was obtained, and the most thorough investigation gave no indication of mundane source. A chosen committee reported at Corinthian Hall. n 1848, that they could not tell from whence the sounds proceeded, and a second and third committee reported

The famous theory of the "Buffalo Doctors," of snapping of toe joints was dead and buried theory, and claim it as original, is past belief; Yet this is just what this champion ima dene. "At an expose, seven years ago," he says, "I exposed the spirituans of the

Fox Sisters, which, until that time, had puzzled the keenest investigators. Withcause of humanity he should use his influence to induce the sisters to confess their secrets before a board of respectable physicians. The good man was impressed by my eloquence, and after talking the matter over with the sisters he positively refused to give them ab solution until they had shown their repentance for the injury they had inflicted upon a confiding public, by a public confession. They consented, and

was among the dozen physicians chosen to witness the denouement. Our curiosity was excited to the highest pitch. Our astonishment was even greater when the sisters coolly took off their shoes and stockings and proceeded to show us how, by dislocating their big toe joint, they could produce a loud

The "confessional" is sacred and a priest would commit the most heinous offense known to the church by revealing the secrets confided to him. If he had sunk so low as to consent to the procedure above harrafed, he would be too vile to receive the least confidence

It is true that in a condition of nervous prostration, on her return from England, Margaret Fox, under the influence of a Catholic priest, attempted to give a public exhibition of spirit-rapping and then explain the manner in which it was done. The rappings came, so far away from her and in such a manner, that her explanation was inadequate, and the manager who expected to give a season of exhibitions canceled engagements beyond that first night She was overwhelmed by her treachery to the cause, and returned to her Spirit ual friends, giving satisfactory scances until her failing health forbade.

Men of world-wide fame, as Profs. Crookes, Varley, De Morgan and Wallace, most carefully investigated the phenomena through the Fox Sisters and were convinced of their genuineness.

The toe-joint theory has been repeatedly exploded, until it brings a smile at the ignorance of the subject which in-troduces it. It is nearly as old as the rappings. Even if the Fox, Sisters had the peculiar anatomical structure allowing their toe joints to crack, or was it "muscles?" Dr. Richmond is not lucid on this matter, according to the report of Mr. Lewis, before quoted, rapping occurred when the sisters were not in the house, and in adjoining rooms to where they were. The first with his Dr. Richmond is not content with his

explanation of the rappings, he has solved by table-tipping? The medium has a rubber "suction disc" on her hand, or there is a hook in the table to catch with a finger ringie Trumpets are made in telescopic fashion, so as to be carried in the pocket, andistretched out to any length desired. and

Slate-writing is produced by a double slate so constructed that some slate can be removed at will. The denots tied in an endless string in the presence of Zollner, is explained by giving an engraving of the string, without a word of mention. The intention is to give the impression that it is waideless as the other manifestations, and therein it iudicates intentional misrepresentation. Altogether, the expose does not touch

the phenomena of Spiritualism. It ex-plains how they may be counterfeited, and the methods of those who practice deception. This effort of Dr. Richmond is similar to all others which have preceded it inasmuch as it exposes the counterfeits

which have passed as spiritual manifesthtions, while it does not touch the gen uine phenomena. HUDSON TUTTLE.

"Karezza. Ethics of Marriage." By Alice B. Stockbam, M. D., Price, \$1. "After the Sex Struck" By George N. Miller. Price 25 cents.

Mhere are hundreds o ist paper. They should bear this

assist in this struggle against the members of the Anti-Spiritualist Convention they may find themselves in the future abridged of their rights. They should subscribe for The Progressive Thinker at once, as it is leadng in this conflict. See the fine premium offered. Trial subscription 25 cents for three months. But we prefer you roll in the dollars.

CALIFORNIA LETTER.

An Ex-Presbyterlan Minister Has Some Words to

After an absence of two years, I am again in this beautiful Southern Calltions of the meetings at which I had the pleasure of lecturing for two months, supported on the platform by such eminent workers as Dr. Peebles and James G. Clark, that sweet singer of the songs of freedom, who has lately passed over the line to carry harmony to the realms beyond the grave. I find Spiritualism much the same as when I was here at that time. Though some have passed to the other side, still their influences are here, and the work scems to be slowly moving onward in the light of truth,
Mrs. Pierce, the aged lady who, at
my recommendation, donated a valu-

able property to the First Spiritualists' Society, has laid down the mortal and taken up the golden thread of the spiritual, and is now watching from the other side the work she loved so well while here with us.

Maud L. Von Freitag, who, two

rears ago, was like a school-girl taking her first lessons as a speaker, is still here, and has developed into a wonderful test medium of very interesting personal presence on the platform. The sweet-spirited Annie Lord Chamberlain has been spending some time here giv-ing private circles to a few advanced spirits who are seeking for the loftlest flight and the purest light, Dr. Tobias is holding meetings in G.

. R. hall, and, at her invitation, I lectured there last Sunday evening.

Mrs. C. K. Smith, the young woman of eighty-odd years, whose inspired pen often gives us such sweet and advanced poetic thought, is able to greet her friends lovingly, whilst Mrs. Sarah H. Carr, only a few years younger, and the sister of the late Bonny Bra Higgins, is still living in National City, near here, telling how to grow younger as we grow older, and demonstrating this by her active and energetic daily walk and spirited conversation.

The inimitable and popular Ben Bar ney, with his singing wife and daughter, are still on deck, and I am told they soon expect to begin holding meetings again, at which time Ben will astonish the world with his wonderfu

Many other very fine mediums, who do not care to go on the public platform, are applying themselves diligently to the study of spiritual truth, and in their private life are able to give such wonderful proof of the power of Spiritualism as is seldom seen in the more public demonstrations of phenomena by those much better known.

I was very pleasantly surprised to meet here my old-time friend and cousin, Mrs. Hannah M. Walser, formerly of Missouri. She is a lady of re-markable spirituality; thoroughly conscientious by nature, having, like myself, received her training in that incu-bator of spiritual truth and brooder of spiritual honesty and justice known as the Ouaker church, she is a friend to humanity and willing to investigate any subject that comes before her and to champion the cause of the oppressed. She has a large and commodious home in the busiest portion of this city, known as "the Ambient House," containing nearly fifty well-furnished and pleasant rooms, and she is well calculated to make it pleasant for those stopping with her. Spiritualists coming to this coast would do well to make their home with Mrs. Walser at the Ambient.

Theosophists are building a grand structure on Point Loma, seem to be going away ahead of Spiritualists in the matter of investigating higher phases of truth. It does seem strange that Spiritualists, knowing the truth of the immortality of the soul, and being satisfied that spiritual phenomena is real, should not leave the things they know so well and go on to perfection-not laying again the foundation of dead works, called "tests," thus forcing some to leave our ranks and take another name, when we know that the name of Spiritualism embraces all that is really good and pure, both now and forever,

I am only a few years out of the Presbyterian church, after a quarter of a century of earnest preaching, and I say boldly that I have learned more of spir itual truth and how to live according to the divine law of nature since I left the church than I learned in all the years of my earnest ministry, though I was taught by some of the greatest lights in the orthodox ranks. What I know of spiritual life now, I owe to the Quaker church, as my nursery where I learned to follow the leadings of the spirit, and to modern Spiritualism, which demonstrates that the spirit still leads, and, as Christ once said, will lead us into all truth.

There is a wonderful similarity be tween the primitive Quakers and real and true Spiritualists. In my boyhood days, and the early part of my ministry among the Quakers, I have often seen some of the members rise from their seats and pass to some person in the congregation and lay their hand on the head of the individual and tell them their manner of living to the most minute detail. They sometimes detected criminals in that way and brought them to confess the crime. Their prophecies were nearly always correct, and in many ways they proved that they were led by a higher power, just as modern mediums are also led. It is true the difference between them is sometimes apparent, but this may be more in individuals than in general principles. The Quakers were noted for some special traits of character. They were usually honest; their moral life was above reproach; they practiced the Golden Rule, doing as they wished others to do to them; their ministers and others were clear of back-biting they did not believe in receiving money for the use of spiritual gifts. As a class, the early Quakers were what is usually called "straight goods, all wool and a yard wide," and the example they gave in that respect would be good to follow if we desire to advance in true Spiritualism. DR. WM. PENN HAWORTH.

San Diego, Cal.

Foster the beautiful and every hour thou callest new flowers to birth .-

.. RELIGION..

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Tow-is the time to sub-scribe for The Progressive Thinker. The war against Spiritualism has commenced. The members of the Anti-Spiritualist Convention, held at Anderson, Ind. have resolved to suppress mediumship. They must be met in this conflict at once. Every Spiritualist should aid The Progressive Thinker in this struggle. Send in your subscription at once. Tell all your Spiritual friends to subscribe. If you can't send one dollar, send 25 cents for a trial subscription. Try, however, and send the dollar.

A CONVINCING SEANCE.

Good Work at Jonesboro, Ind.

Allow me to add my tribute of praise to one of the grandest trumpet mediums who have ever visited this section of the country. During the past week we have had the extreme pleasure of having with us Mr. W. H. Cecil, of Flat, Ind., and while here he held three seances, any one of which was second to none I have ever attended. The manifestations were remarkable and astonishing even to the oldest and most experienced Spiritualist present. He was put under strict test conditions, which consisted in sitting with his mouth full of water while in an entranced state. This, of course, excluded the possibility of his talking through the trumpet. But while he was unconscious of his surroundings, his control (Lloyd Malen, whose power and intelligence as a spirit I am incapable of describing) addressed the sitters, and asked that a couple of verses of some familiar hymn be sung, after which we would be led in prayer by the spirit grand-father of the medium, who in earth-life was an elder in the United Brethren church. The prayer, or invocation, surpassed anything I had ever heard from the lips of man. After this the spirits of our loved ones came with words of love and encouragement. One little girl, who had passed from earth only ten days before, came to her sister, who was in the circle, and addressed her in the most loving and intelligent manner, calling her sister by name and giving her own name in full, and sending loving messages to a sister far distant. One gentleman present, who had received a letter from his mother (who is not a Spiritualist), telling him if he could get his spirit father to tell him what was the first work he did after returning home from the army, and also get the name of the man for whom he did the work, she would believe in Spiritualism, asked his father the question, and received a prompt, audible and correct reply. One of the leading ladies of the town, who has been investigating Spiritualism for years, but without receiving any sat isfactory results, on this occasion received tests that were so overpowering that at the close of the senuce she took Brother Cecil by the hand and said: Mr. Cecil, through your mediumship I have received my first convincing proofs of spirit return."

Almost every person present in the circle of twenty-five persons received communications from loved ones who had gone from earth, and all were fully recognized by them. Quite a number of spirits joined in the singing, and the spirit mother of the medium sang a verse of a beautiful song, which was indeed heavenly music to the ear of

Before closing the seance the control gave us a short farewell address, and then called upon an orthodox minister (who, thank God, had the courage to be present) to dismiss the assembly. God grant that more like Brother Cecil may join the ranks of true, honest and pure mediums is the prayer of your humble servant, Jonesboro, Ind. J. W. BRINTON.

Urbana and Champaign, Ill.

To the Editor:—I take great pleasure the valley of shadows and comforted in informing you that the Spiritualists the bereaved family. She was a mediand investigators of Champaign and um of many years and an example Urbana have had the bleasure of a month's visit from Mrs. R. M. Barton, of Minneapolis, who was induced to come here by that earnest and consistent Spiritualist, Mrs. Henry Dunlap, wife of our State Senator.

Traveling self-styled mediums, of

doubtful character, have occasionally visited the twin cities during the past few years, but, to my knowledge, Mrs. Barton is the first medium of reputa-tion and ability to make a protracted stay among us. Her visit has clearly demonstrated the fact that the church is no longer able to control its members. and that the great question of the life beyond the change called death is re ceiving the serious consideration of its members, who are not satisfied with the worn-out and unsatisfactory theories of orthodoxy. Ladies and gentlemen of high standing in the church, in both cities, have been her most enthuslastic patrons, and all have left her presence with the firm conviction that Spiritualism is worthy of their most serious thought and ivestigation. Many have received tests through her that brought comfort and happiness to their hungry souls, that has never been and could never be received through the church. Her time has been fully occupled, and more than fifty seekers after the light of truth have been unable to secure sitting with her.

Three developing circles were held the past two weeks, with very satisfactory results, not less than five showing mediumistic powers in a high de-

Mrs. Barton has made many warm friends during her short sojourn among us, and her return in November is anxiously desired by all.

The interest this gifted medium has awakened in our religion here augurs well for Spiritualism in the future. The time is ripe, and any test and inspirational mediums who can come highly recommended would, no doubt, be warmly received here. C. M. RUSSELL. Urbana, Ill.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize and after I give you a correct diagnosis, this very interesting effort of some of if you wish help I will make my terms

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but we do not. The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication. but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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PASSED TO SPIRIT-LIFE.

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

Addison Koon, of Dimondale, Mich. passed to the higher life, September 28, 1897, at the age of nearly 73 years. Mrs. Koon survives him. They were plo neer Spiritualists, and accordingly, Mrs. John Dunham of Ionia; conducted the funeral. He was an industrious and honorable man, highly respected.
HENRY E. MARTIN.

Dimondale, Mich.

Mrs. Livonia Miller, of Harbor Creek, Pa., died September 26, 1897, and the funeral rites were held at her late home in accordance with her wishes, and Spiritualism lighted the way through worthy of imitation. She wrought for the world in a quiet

way, Her soul illumined and warmed with

And she carried a torch that brightened

the day, And guided the pilgrims who wandered

astray, And looked toward the morning that beckoned above.

She leaves a husband, three sons and a daughter, whose longing vision fol-lows her, through a mist of tears, to the beautiful Summerland. LYMAN C. HOWE.

Mrs. Amanda D. Wiggin, who thirty years ago was one of the few mediums at that time residing on the Pacific Coast, passed to spirit-life in Los Angeles, September 27, aged 67 years. Her funeral was conducted by Frank T. Ripley, of Boston, but the principal address was by Mrs. Ada Foye, who had known and highly esteemed Mrs. Wiggin for many years. On account of ill health, Mrs. Wiggin has not of late years been known as an'active worker. She was highly esteemed by a wide

Mrs. Julia A Jordan passed to spirit-life, from her home in Leonidas, Mich., September 21, 1897, aged 63 years. She was a firm believer and an earnest worker in the great cause of Spiritualism. Funeral services were conducted by Mr. F. M. Aunks.

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I will mail any reader of The Progressive Thinker one of my new scientific Catarrh Inhalers and medicine for one year on three days' trial free. If it gives satisfaction, send me one dollar: if not, return it in the original package. It is the best inhaler made for Catarrh Asthma, Hay Fever, Colds and pains in the head. Address DR. E. J. WORST, Dept. 26, Ashland, Ohio.

OF INTEREST TO SPIRITUALISTS.

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cali., and I will (through spirit power) send you the cause and condition of your trouble;

N. B.—The above advertisement is for "Mahomet, His Birth, Character and the benefit of suffering humanity, and By Edward Gibbons. This if you know of anyone who is sick, and is skentical, show them the above add. and I may convince them of the truth of

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met at Anderson, Ind., are determined to harass Spiritualists by having odious laws enacted in every State and city to suppress mediumship. The Progressive Thinker leads in the fight against them. Have your Spiritualist friends subscribe for it at once, to assist in the great conflict at hand. Tell them of the magnificent premium we offer. They can send at least a trial subscription, three months for 25 cents. But the dollar

OUR NAVY ROMANIZED

Men on the U.S. Ship Oregon Denied Meat on a Roman Holiday.

THOSE WHO REFUSED TO SA LUTE THE PRIEST WHO HAD HELD A MEETING ON THE SHIP WERE PUNISHED FOR DISOBEY. ING ORDERS ALMOST IMPRIS-

ONED.
The following letter, which was published in the Herald and Presbyter, speaks for itself:

"Dear Friend: I will write you these few lines concerning a little incident which happened on board U. S. Ship Oregon, last Friday, to let you know how things are going on in this grand United States Navy.

Last Friday was, as you know, quite

a day among Catholics. Early Friday morning, just before breakfast, there was an order issued by the captain that there would be no meat eaten by the crew or officers that day, which caused quite a bit of dissatisfaction among some of the men. But that was only a "starter." About 10:30 a. m. a big, burly priest came on board ship and the whole crew had to attend a meeting in the officers' quarters, where they had a great many candles burning and a lot of other foolishness. All the officers, with the exception of two, were dressed in robes of white. When the priest left the ship all the crew lined up on the quarter deck, and as he went over the gangway, the captain gave the order to salute him, which they all did with the exception of thirty-four, myself among the thirty-four, and we were every one of us punished for not saluting the priest, under a charge of

not obeying orders.

When I enlisted in the navy I did not think I was joining a Roman Catholic institution, and I told the captain so. and he came near putting me in the brig's (ship's) prison for saying it to

I have already been told by an officer that the best thing I could do was to get out of this, and if I did not, I would be disrated to a seaman."

Commenting on the matter the Bap-

tist Outlook says: "The tendency to Romanize the navy has been well known for some time; but it has gone far enough. The author of the above letter has received an intimation that it would be well for him to go elsewhere, or take his chances of suffering degradation to the rank of a common seaman. Will the war department of this Protestant republic put up with this kind of thing? Will the American people pay the revenues that foster a tendency so repellant to

every national principle and common faith. Will they endure the intolerance inflicted upon protesting men, as instanced above, and permit so much a manifestation of the temporal power of Rome to be exercised upon our own battleships, and that, too, by the secret as well as avowed enemies of religious freedom? This Romanizing tendency has become so aggravated that it calls he American people to arise in of protest, and not only wipe out the insult to our nation in the arsenals of the republic, but make its repetition impossible forever."

THE BABE WILL.

A Rally at the Eleventh Hour

To the Editor:-As one of the thousands of Spiritualists of America, please allow me to help with my mite in defense of the Babe Will, though, perhans, one of the smallest in point of means of all who profess to love our heaven-born philosophy, but I cannot excuse myself from sending my mite to aid so noble a cause and defend our just rights. I am an extremely hunible man, a rural farmer, unlearned of books, now 78 years of age, fifty years a Spiritualist, with a most phenomenal, direct and positive conversion. In a brief period of time greater Spiritual truths were made known to my inner consciousness that afterwards proved to be the grand, noble and uplifting philosophy of Modern Spiritualism. Well can I remember when at hard labor on the shores of Lake Ontario, I was daily basking in the glorious sunshine of spirit communion, which gradually fitted my uncultured soul for the reception of the glorious truths of our divine philosophy. The older I grow the higher am I enabled to soar, as my old and veteran friend, J. M. Peebles,

"As we ascend to the shining river our packs grow lighter each year." It seems to me that no mortal on earth has greater cause for profound gratitude to the unseen celestial guides than have I, for by obeying the still small voice I have been enabled to scatter the seeds of truth along the pathway of life and have lived to see them take

root and grow. I hope all will fully appreciate the necessity for prompt action in this mat-We have all received a hundred fold more of living value, compared with which a few dimes from each are of small importance, though it may achieve great results. Edgar, Neb.

A. W. PRATT.

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Sunday Spiritualist Meetings in

Chicago. The Lake View Spiritual Union has resumed its regular 3 o'clock Sunday afternoon meetings at Hillinger's Hall, corner Sheffield and Belmont avenues. Meetings will be conducted by Mr. and Mrs. Carl A. Wickland, assisted by Mr. Walter Finch, from England, and a true worker in the cause of Spiritual-

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m. Mrs. Georgia G. Cooley, of California, will lecture and give spirit messages at 7:30

Liberal Spiritual Church, meets every Sunday at 2:30 p. m., at Bricklayers' Hall, corner of Peoria and Monroe streets. Lectures and psychometric readings, conducted by Dr. and Mrs. Noyes, of California, will open Sunday, October 17, at 2:30 p. m.

Spiritual Trinity Church. Dr. J. M. Temple, pastor, will lecture and give spirit messages at Forrest avenue temple, at 2:30 and 7:30 p. m. All welcome. Seats free.

The Progressive Society of Spiritualists will hold meetings every Sunday evening at 8 p. m., at 115 South Paulina street, conducted by Mrs. N. L. Pierce and Lewis Monk.

Spiritual Culture Society. Parloc lectures by 8. Well, Sunday evenings at 7:30, at No. 537 Larrabee street, 2d flat. All are welcome. The Progressive Spiritual Church, G.

V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30 The Church of Malachi, under the pastorate of Dr. C. C. Henderson, holds

regular Sunday services in Kenwood Hall, 4308 Cottage Grove avenue. Mr. Clark, test medium, will assist the pastor. Services at & and 8 p. m. All are welcome. The First Spiritualist Society will hold regular meetings at Bock's Hall,

ton, every Sunday evening. Mrs. Lee Norie Claman, pastor. The Spiritualists' Church of Students of Nature meets every Sunday evening at Monsen's Hall, 1052 Milwaukee ave-

No. 11526 Michigan avenue. Kensing-

nue. Mrs. M. Summers, pastor. Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah E. Bromwell, pastor.

Beacon Light Spiritual Church, No. 617 North Clark street, near Burton place. Services at 2:45 and 7:45 p. m. Dr. Perkins, assisted by Mrs. Perkins and other speakers, will address the

meetings.
West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Universal Spiritual Society, Hopkins' hall, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 3 p. m. Lecture and spirit messages at 7:30.

Christian Spiritual Society holds meetings in Hygela hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m. Church of the Star of truth, Wicker Park hall, No. 501 West North avenue.

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