NO. 413

emember that the de-bate between Moses Hull and Elder Covert will be published in full in The Progressive Thinker. It alone will be worth a year's subscription. Every medium should read it. The struggle has commenced. The members of the Anti-Spiritualist Convention, held at Anderson, Ind., are determined to suppress mediumship. The Progressive Thinker will lead in this conflict. Send in your subscription at once. Get all your Spiritualist friends to subscribe. No one but a traitor will refuse to aid in this struggle for our rights. We need 100,000 additional subscribers.

Toses Hull is a veteran worker. His brain is chockfull of facts. In his line of work he has no equal. He is superbly equipped for debate. or Spiritualist in the United States never shirks a responsibility. He never wearies of doing good. The Progressive Thinker will be one of ten to give him ONE THOUSAND DOL-LARS to enter the arena for the coming year to fight the members of the Anti-Spiritualist Association and to others who feel as we do. You are badly off if you don't think that a against Spiritualism. Roll in your

Tes. One Hundred Dol-He is an intellectual warrior. He beating back the horde of ministers do missionary work. Are there nine The Progressive Thinker has entered

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. And afterward a spirit came found sleep. The spirit of the sleeping sister left her body and, following the disembodied spirit across the continent,

beheld her corpse in the cabin in California, with the husband watching by her. A letter from the latter received in due time corroborated the vision of the sister in Massachusetts as reported above in every particular. This case shows that spirits do sometimes leave the body in profound sleep, and make long journeys, even into the spirit-world. Swedenborg and A. J. Davis both did this. Mr. Davis also claims to have visited several of the other planthe body it maintains its connection by the magnetic cord. If this were severed, the spirit is freed, and death is the necessary result. I am at a loss to know why anybody

would doubt spirit return, when both the Bible, afficiency and common expe-rience are full of it. Man is a spirit in the flesh, and continues a spirit when out of it. He is then untrammeled by matter, and necessarily has great powers of locomotion and free thought. Why should he not semetimes be concerned about the family, Triends and country left behind? It is human nature, and common humanity demands that he should be concerned.

Spiritualism, or that the spirit of man continues to live and often returns to earth, is a part of the science of man and of the philosophy of human nature, To my mind, spiritualism is both a selence and a philosophy; not necessarily a religion, because its adherents are of almost every religious! faith excent atheists, agnostics, materialists and soulsleepers. It embrades within its ranks Delsts, Buddhists, Theosophists, Christians, Christian Scientists, Mental Scientists, Universalists, Restorationists, Unitarians, etc. While most Spiritualists, like the Unitarians, think that Jesus was only the son of God like other men are, but a wonderful medium, they all hold to his doctrines, and believe that his precepts should be pracalso believe in the love and mercy of God, and that every soul will finally be restored to a loving relation with the father.

It therefore follows that the real mission of this life—the very gist of relig-ion—is to keep the animal nature in reasonable subjection to the spiritual nature. To be lifted up from the sensuous plane of life to the spiritual plane, and to live and walk with God, as did Enoch of old—we can only do this by accepting Christ, enthroning him in our hearts, following his meek and lowly example and practicing his divine precepts—we can not do this in our own strength.
We must have the aid of God's spirit and of our guardian angel and ministering spirits, protecting us from danger and temptations and aiding us in keeping the commandments. We must avoid all animal excesses, "avoid the very appearance of evil," "keep our-selves separated from the world," and "visit widows and orphans in their affliction." In other words, minister to the needs and wants of our fellow be-

In Matt. xxv, when Jesus presented the picture of the judgment, he conditioned salvation on one thing only. "I was hungry and ye fed me, thirsty and ye gave me drink, naked and ye clothed me, sick and ye administered unto me in prison and ye visited me; inasmuch as ve did it unto the least of these, ye have done it unto me." But we must not confine our ministry to the physical body. Jesus, who is our great example, not only cured the body, but cleansed the soul. Likewise we, his followers, must minister to sin-sick souls, as well as diseased bodies, and feed the spiritual hungry, as well as the physical

hungry. So, after all, salvation does not de pend entirely on what we believe, nor on belonging to a wealthy and influential church, nor on a costly and fluc church edifice, nor an eloquent and highly paid pastor, nor on the number of times per week we attend church and the various societies, but it does depend on the amount of good we do. Practi cally there is little difference between the true followers of Christ, whether in the church, in the ranks of spiritual so cieties or outside of either. Our spirit ual advancement and ultimate salvation do not depend somuch on the char acter of our faith as on the purity of our lives and the amount of good we do We must deny ourselves and live for others. We must take at least as much and the improvement of their condition physically and spiritually as we do in ourselves. And just to the extent that our thoughts, feelings words and ac-tions are good, and to the extent that we labor for the glory of God and the good of man, will our spiritual advancement be, and our freasures laid up it

heaven. Angels and spirits are preparing our spiritual homes for us, and for every pure feeling, every useful thought, every true word we speak and every good venience be added to our spiritual

Dear in mind that a con-flict is at hand. The Progressive Spiritualist Convention, which Thinker has employed twentymet at Anderson, Ind., are defive experts, residents of Chicago termined to harass Spiritualists and New York City, who are by having odious laws enacted gathering data to show the deep-seated in every State and city to suppress corruption among church members and mediumship. The Progressive Thinker leads in the fight against them. Have your Spiritualist friends subscribe for it at once, to assist in the great con-

flict 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 will help us most.

SPIRITUAL SCHOOLS.

Our Children and Our Speak-

What Spiritualist has not heard of Belle Bush? What Spiritualist has not read the beautiful poems of Belle Bush, that for twenty years and more through Spiritualist journals have dropped from her pen like pearls? What Spiritualist has not heard of the Belvidere Semi-pary, an educational seminary of high rank, of easy access to New York and Philadelphia (only two or three hours' ride), owned and supervised by those staunch Spiritualists, the Bush sisters? But how many Spiritualists are pat

onizing this institution?

Where do Roman Catholics send their children? To ask is to answer the question. Bishop Purcell, of Cincinnati, said. a number of years ago, Give us Catholics the education of our children for the first ten, twelve and fifteen years of their lives, and we have no fear of Protestantism in any of its hydra forms after that." Where do Baptists and Presbyterians send their children? And where are Spiritualists -sadly and sorrowingly I ask-sending theirs?

How many good-meaning, but no fur-seeing, Spiritualists send their children to Roman Catholic or orthodox institutions of learning, where sectarian creeds and Calvinistic dogmas are infused into their young and sensitive minds? And when they graduate from these schools and colleges, they go to the parental home with hata in their hearts, or a sneer upon their tongues, for the Spiritualism that their worthy parents found to be true, and uplifting yielding to their souls only joy unspeakable. And when the life voyage of these honest, royal-souled parents ended, these children, thinking it more popular, perhaps, have called in to conduct the funeral services some sectarian parson to mouth sepulchral prayers, and preach the ecclesiastical dogernal death and damnatio Many, very many times during the past forty-five years have I known occur rences of this kind to transpire. Such or similar cases are still transpiring. And yet Spiritualists are patronizing and paying out their money to suppor

Do I hear some Spiritualists say, "We don't want our childrens' minds taught or directed toward any religion, or toward any ism?"

No matter what you want or do not want touching this matter, your childrens' minds, comparable to sheets of white paper, will receive impressions from some source, and they will be taught some ism, either in the street the Sunday-school, the young people's prayer meeting, the church oyster supper, or the church gambling fair, to raise money for sectarian purposes.

Thoughts, auras and psychic influ ences are in the air-are in all grades of social life, and your children neces this religious creed or that. Then is it not better, dear friends, for you to have altars in your own homes, refined amusements in your own parlors, and plenty of Spiritualist and liberal liter ature for your loved ones to read around your own happy firesides? And your dear children become old enough to send away to school or college, is it not better—is it not infinitely wiser-to send them to some liberal

educational institution, such as the BELVIDERE SEMINARY?

Writing of this institution, I write what I know from personal observa-tion The seminary building, large and bluff, overlooking beautiful valleys and far-away mountains. Students attending this school have all possible home comforts and the highest moral and spiritual culture.

The government of this seminary is based upon the Golden Rule, and the pupils are always under the maternal supervision of its principals or assistints; where they are taught that education is character-building, and that truth, honesty, and purity constitute he highest aims of life.

While the pupils in this seminary have regular hours for rest, recreation and excursions to the neighboring hills. their attention is called to health, hygiene, the potency of light, the law of heredity, the necessity of personal cleanliness, and to Cause and Effect, that abound everywhere. Adult students are here prepared for business pursuits and for college.

It seems to me, all things considered, that Spiritualists and liberalists should natronize this seminary located at Belvidere. New Jersey, only a few hours' from New York and Philadelphia, and of easy access from other cities and towns in the country. Write these Bush sisters for circulars.

... TRAINING SCHOOL.

Touching the all-important matter of education, I cannot conscientiously omit that school for training, and otherwise aiding public speakers, instituted of which are temporary, as is the preand conducted in Ohio under the auspices of Moses Hull, that prince of Biblical scholars as well as adent in both spiritual science and logic, and A Weaver, of Old Orchard, Maine. This latter gentleman, a graduate from a noted New England college, under the supervision of a denomination with a double lock creed founded in 1803-

Now is the time to sub- There are mediums who 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 mium offered. Trial subscription 25 to subscribe. If you can't send one cents for three months. But we predollar, send 25 cents for a trial subscription. Try, however, and send

the dollar. a creed that the sect cuddles as doth the bear its first cub—a creed that the sect cackles over as doth the pullet over her first laid egg, never thinking that there is a nest full of better ones on the way. Brother Weaver, having

burst away from the shackles of creed-

eraft, and added to his faith knowledge, is now a religious freeman. The value of such a training school as the one inaugurated by Brother Hull can scarcely be estimated. It was needed. The hour was ripe for it. The prosperity of Spiritualism demanded it. Phenomena were and are necessities to those who need them; but to be everlastingly listening to the "rap," and eternally repeating A. B. C. will never grasp and digest the literature that makes glad this waning century, nor open up to us the glories that make radiant the evergreen mountains of im-

Who has not been chagrined at the murdering of English upon our platforms?

mortality.

Too much of our public trance speak ing has been trance flap-doodle-a wilderness of words-a tangled forest of adjectives, as devoid of culture and science and logic as is Nova Zembla of our June's roses. And when a half de veloped medium, with no mental training, pops up on the platform, and announces the subject, "Where and What Is God?" I mentally exclaim, "Oh, for something less than a bale of cotton to plug my cantankerous ears for the couning hour!" I do not doubt the honesty of the medium, or the good intentions of the spirit, but the instrument has been neither sand-papered nor polished -Why, the most eminent musician in "12th Mass" on a cornstalk fiddle.

Does some one say: "Young trance

speakers must creep before they can walk?" Granted; but let them de their creeping on the home floor, rather than upon the public rostrum, before the gaze of the curious on the one hand

and the cultured on the other.

J. M. PEEBLES, M. D.

Indianapolis, Ind.

"going out of date." as one writer atfirms. It is those that have not properly filled it that are being "given the go-by" by the thinking, growing public. Not being on the Spiritualist rostrum as a speaker. I can afford to write as fearlessly as I trust truthfully. Committees, listen! Secure the services of first-class speakers and get up firstclass music-stirring, inspiring, first class music-and the crowd will come. J. M. P.

P. S. No. 2-Don't forget to send your children to the Belvidere Seminary.

Considered in the Light of Scripture.

MANY DIVERSE TRANSLATIONS OF AN OFTEN USED HEBREW WORD.

The Hebrew word is "nehphesh," which occurs 745 times in the Old Testament, and is translated soul about 473 times; life, 118 times; person, 29 times: mind, 14 times: body and dead body, ten times; will, four times; appetite, twice; lust, twice; thing, twice. It is translated forty-three different ways. Besides the above, it is rendened by the various pronouns, and breath, beast, creature, ghost, pleasure, desire, etc.

Neh-phesh is never rendered spirit The corresponding Greek word in the New Testament is "psuche," and that only, and occurs 105 times. Is translated soul, 58 times; life, 40 times; mind, three times; heart, twice; us, once; you, once. It is never (to my knowledge) rendered spirit.

Any reader having a desire to know where to find these passages can do so by writing me at Port Angeles. Wash Soul, then, is the product of that eternal, uncreated, self-existing principle and property in matter that makes in possible for the seed to germinate and grow up out of its helpless, inert condition into a state of life. Hence by implication animal life.

It being an inherent property in mat er, we may justly apply it to all material forms that possess the power of locomotion. Not because the visible form is the soul per se, but because it is an offspring of this ever-existing property in matter. Hence, first, all animal life is soul. Second, everything that lives and moves of its own voli tion, from the bivalve that creeps in the mud, to the most intelligent of the human family. But these mundane forms are but vessels, as it were; so that each possesses this vitalizing principle of animal life-soul-in proportion to the simplicity or complication of the organ-

My idea of the "human soul." is that it is the mundane, animal life, carnal mind and consciousness; the conditions natal condition; while the spiritual life is enduring. J. STEADMAN. Port Angeles, Wash.

Whenever nature leaves a hole in person's mind, she generally plasters it ver with a thick coat of self-conceit. Longfellow.

ist paper. They should bear this fact in mind, that unless they 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 leading in this conflict. See the fine prefer you roll in the dollars.

WAS IT DEATH?

From Beyond the Shadows.

ANOTHER RETURNS FROM THE GATES OF DEATH, TO RESUME THE STRUGGLE IN A WEARY LAND.

The daily press on this coast, of Sunday, July 19, contained a half-column disputch telling of the death and re-turn to life of Wm. Graham, at Santa Monica, near the Soldier's Home in Los Augeles county. The Morning Call, now the leading daily paper on the Pacific coast, telegraphed its represen-tative at Santa Monica to investigate the case and report by mail. He did so, with the result hereto appended, which appeared in Wednesday morning's Call, on the first page, prominently dis-played, with portraits of Mr. and Mrs. Graham, a picture of their cottage at Santa Monica, and fac-simile of the signatures to the various statements of those present. ERNEST S. GREEN,

Santa Monica, Cal., Sept. 21.-There is no question of more importance than that of a future existence—not only of existence, but as to the individuality of that existence; whether when life is ended the spirit is merged with a common source, even the most high, or re-tains its knowledge and is permitted to go on in a higher state and prove the inherent divinity that has prompted its hopes and ambitions.

Therefore, the strange story of Will-iam Graham, who, according to those at his bedside, died, and after many minutes—from fifteen to twenty—was called back to earth by the insistent grief of his wife, must be of absorbing interest. Graham is not a sensationalist, but a practical, bright young man, with more than the ordinary intelli-

He made a brave struggle for his life, home and happiness, and when he knew that the progress of disease (consumption) could not be stayed he heroically worked as long as his will could force his weary body to do its bidding. Then he calmly faced the inevitable with a philosophy and patience rarely. seen, but doubly saddened by the fact that he must leave his little family utterly unprovided for.

If Graham's story comforts one poor loubting soul who is longing to know if there is a chance to meet loved ones hereafter it will have accomplished much good, for that haunting question is with so many who submit to life's lifficult problems with the ever present hope that the future will atone

William Graham has no fear now. He is longing for his release. For months he has been a sufferer, gradually losing his splendid vitality, but resolutely and bravely facing the inevitable. Months ago he had to give up his cornet, which must have been a serious deprivation, for he was a fine player, with a true musician's love for it. He resigned his position in the band at the National Soldiers' Home at this place, and went to Oakland two years ago. He worked there and in San Francisco in different positions; also playing in orchestras in the evening, hoping to provide a fund for his little family. A year there demonstrated that he must come to Southern California again. The family settled in Pomona, where he obtained light employment, but in a few months he had to

give up even that. The came back to Santa Monica, where they both have many friends. The little wife, who was Miss Nellle Heath, had lived here since childhood. Still Graham struggled to care for his family. A braver fight was never made. He has shown a wonderful beroism, but human endurance is limitable and the past few weeks of terrible suffering since he has been confined to his bed have made him long for his re-When he was told there were but a few hours before him he seemed glad to be relieved from further sufferthe grave, his first words were: "Oh, who brought me back? Why did you do it? Everything was so

beautiful!" And the coming back was accompanied by further suffering; the cramped and shrunken body was contorted. One of the women present said to-day: "I shall never forget that awful sight. It was harder than his death.

Graham said to his father: "You went a little way with me, father," and this comforts the old man to think that his boy clung to him in memory.

Noison, who is one of Santa Monica's best known and respected citizens-Graham described in detail as much as his strength would allow the experiences and sensations during the change. He said the feeling of release was exquisite. All pain and suffering dropped from him like a garment cast aside and he was in another country. He says his father's presence was with him for a while and sustained him: that he felt so buoyant and free that he was anxious to start out on the shining road

that stretched before him. He described beautiful fields with waving grains and grasses that rippled with a soft breeze. The trees especially claim his wondering memory, for never did earth grow such stately monarchs with such wonderful, shining, brilliant foliage. The strains from distant

(Continued on page &)

AN ADDRESS BY COL. E. L. DOHO | degree of the gratification of their old NEY, ON THE PHILOSOPHY AND | passions. PHENOMENA OF SPIRITUALISM AS SHOWN FROM THE BIBLE AND HISTORY-DELIVERED AT THE SPIRITUAL CAMP-MEETING AT OAK CLIFF, TEXAS.

The paramount issue of the ages is Spiritualism vs. materialism. When Christ was on earth he found the Sadducees arrayed against the Pharisees, and alleging that there is no God and no spirits. When he comes again he will find the same issue pending. The shosts of materialism headed by the gifted Ingersoll and the majority of the so-called scientists, backed by part of the medical profession, some religionists and a considerable per cent of the common people will be found, like the Sadducees of old, denying that spirits exist. This mighty host denies the existence of God, maintains that the universe came by chance, and man by spontaneous generation. They deny that there is any spiritual life, and maintain that human life is the product of force, which they allege is inherent in matter. They claim that mind is the result of physical organization; that thought is secreted by the brain, as the liver secretes the bile. And that when the physical organization of man is dissolved, that his life goes out like the candle in its socket, and that in physical

death he sleeps an everlasting sleep. Opposed to this gloomy host stands the mighty army of Spiritualism, with its camp fires brightly burning, and its banners of truth and love unfurled. It includes in its ranks all well informed phists and Spiritualists proper, who maintain and demonstrate spirit return. Spiritualism maintains that there is a true and living God, whose love inspired, whose wisdom planned and whose power created the universe. a spirit and must be worshiped in spirit and in truth." That his spirit has permeated and imparted life part of the universe. That what the blind scientist calls the inherent power of matter is the delegated life of God's spirit. That the imparted life of the living God is sleeping in the mineral kingdom, breathing in the vegetable kingdom, moving in the animal kingdom, and has reached conscious thought in the human kingdom. That man himself is an immortal spirit, the

child of the living God. We believe with Paul that "in him we live and move and have our being." That every human spirit is a part of God's spirit, as each drop of water constitutes a part of the sea. And that when the body returns to the earth as it was the spirit returns to the God who gave it. We also believe with Paul that man's spirit while on earth has two habitations, a spiritual body which it occupies and the external reflex, the physical body. Paul in the 15th chanter of Corinthians uses the present tense and says: "There is a natural body and there is a spiritual body." And again, in the 1st chapter of II. Corinthians, referring to physical death he says: "For if this earthly house of our tabernacle were dissolved, we have an house not made with hands eternal in the heavens," referring to the spiritual body which our spirits now occu py, and in which they enter the spirit orld. We hold that we throw off these physical bodies just as the butterfly leaves its chrysalis state and enters i higher and happier existence. We "throw off this mortal coil" with its pains and troubles and enter the spirit world in our glorious spiritual bodies like those in which Moses and Elijah appeared at the transfiguration of Jesus, 1500 and 900 years respectively after the death of their physical bodies It thus appears that as "there is a body and a spiritual body. there is also this natural or material world, for these physical bodies, and a spirit world for the spiritual bodies af ter they have thrown off the physical

This spirit world is the intermediate state occupied by man from physical death until the respective resurrections, first of the righteous at the second coming of Christ, and, 1000 years later, of the wicked. Each planet has its own spirit world around it. These spirit spheres, but this division is arbitrary, and some writers make as high as forty The first and second next to the earth, located just outside the earth's atmosphere, are for wicked and undeveloped spirits, and contain within Swedenborg's hells, for punishment is But millions of spirits are so ignorant

the music of the spheres; and psychometric, being in touch with all souls.

the body mesmerizes another and con-A is positive, B is passive or makes himself so, so that A can mesmerize him. The external or conscious mind of B and his body are put to sleep. This leaves A in control of the subconscious mind or soul because it is completely cut off from the external world and from the exercise of memory or judgment by the conscious mind, that mind spirits, the messengers and angels of being askep. The subconscious mind God. The spirit of one of the prophets, or soul has no means of knowing anything, except what the operator wills to the Apostle John in that grand vision for it to feel, think or conclude. In short, the subject is under the complete mental and physical control of the operator. Just so the medium is under the complete control of the disembodied spirit, who controls it according to the phase of mediumship to which it is best

speaking, slate-writing, materialization, psychometry or what not. That disembodied spirits have had communication with those in the flesh, in all ages, is the sure testimony of all listory, both sacred and profane. The Revelation of both the Old Testament and the New Testament rests on the testimony of spirits or angels, the term augel simply meaning a spirit messen-

tive of that wonderful nation. of the waters; order came out of chaos answer to prayer, and performed many other wonderful works for God's chi

called himself "the son of man," who was killed on a Roman cross nearly 2000 years ago, arose from the dead on the morning of the third day and apworlds are usually divided into seven peared first to Mary Magdalene, out of whom he had cast seven evil spirits; then to Peter and Paul, afterward repeatedly to the eleven apostles, coming to them in his spirit body, through the walls of locked rooms. And still later appeared to them on the sea of Gallilee, their limits the orthodox hell, or rather | materialized and ate honey and fish with them. After this he appeared to comparative and in degree adapted to James and to over 500 brethren at once, the state and character of the spirit. finally ascended up to heaven from Bethany, and while his disciples gazed and earth-bound that they remain for after him two angels or spirits ap-years in the air and on the earth, seeking earthly gratifications. They frequent saloons, gambling halls, restaudid afterward come from Paradise and a case of a lady dying in the early setrants and bawdy houses, by the thou- struck Saul down as he went from Je- tlement of California, whose spirit reand—obsessing and influencing spirits rusalem to Damascus to persecute the turned to her old home in Massachu-God and all good spirits help us to le in the flesh in order to partake in some saints, and informed the persecutor setts and appeared to her sister in progod and useful lives, is my prayer.

THE BIBLE AND HISTORY GONSIDERED

dollars to aid The Progressive Thinker

in the struggle.

passions.
The third sphere is about on a par with the average character of man on the earth, and here is where the majority of spirits go to begin their education under teachers from higher spheres. In the fourth sphere the heavens or paradise proper begins, and becomes more and more glorious as the ascension is made. The spirit world is a duplicate of the material or physical world, only infinitely more glorious. Instead of our sunlight, it is lighted by the most brilliant luminous ether; instead of the air we breathe, the spirits breathe a psychic ether; instead of physical sight, they are clairvoyant, seeing immense distances; clairaudient, hearing even

But I am asked how I know all this about the spirit world. I answer, by reports from reliable reporters in that world, by addresses delivered through inspirational and trance mediums, by written communications through slate-writing and other mediums and through many other phases of mediumship. You ask what a medium is. I answer. a sensitive person who, becoming passive, is mesmerized and controlled by a disembodied spirit—just as one spirit in

adapted, whether inspirational, trance

ger. We will mention a few in this con-

The Bible tells us that "God, who is a spirit and desires to be worshiped in spirit and in truth," appeared to Adam in Eden and "talked with him in the cool of the day." He often came to see his friend Abraham and talked with him. He appeared to Moses in a burning bush and afterward on Monn Sinai in the midst of thunder and lightning, and wrote the moral law on tables of stone as a basis for the commonwealth of Israel, and for many years was both the lawmaker and the execu-

The spirit of God moved on the face and the beautiful earth appeared, with its rich productions. The spirit of God appeared in the form of a dove at the baptism of Jesus, and a voice from heaven testified, "This is my beloved son; hear ye him." Jesus promised his disciples that the Father would send the Holy Spirit to carry on his work on the earth, and on the day of Pointecost this promise began to be fulfilled, when the spirit descended in great power on the apostles, and ignorant fishermen spoke in the languages of all the civilized nations of earth to the multitude of strangers then assembled at Jerusalem. They also performed many other won derful miracles. The Apostle Paul tells us repeatedly that spirit of God occupies the bodies of all true believers, bearing witness with their spirits that they are the children of God. And in every age the spirit of God has healed the sick in

Jesus, who was a man and always

will give towards raising One Thousand Dollars to pay Moses Hull for services one year in

and church members who are stealthily laying their plans to suppress mediumship and destroy Spiritualism. Are there nine others who feel an equal interest in the cause of truth? Mr. Hull is a giant in intellect, and the man to lead in this movement. this fight, and will remain to the end. Send in your subscriptions now. We dangerous horde is arraying itself should have 100,000 additional readers at once. Let the dollars roll in,

that he was to change his faith and become a special messenger to the Gen-tiles, to preach the gospel of Jesus from Macedonia and appeared to Saul in a vision, called on him to come over into Macedonia and help us. Saul, whose name had been changed to Paul, then began his great work among the Gentiles as ordered by Jesus from the spirit world, requested by a Macedon-

ian who was also a spirit.

Moses, the mediator of God in the Mosaic, religion, and Elijah, the leader among the prophets, many centuries atter their physical deaths, appeared in their spirit bodies at the transfiguration of Christ in the presence of Peter, James and John, and talked with Jesus in reference to his approaching death and resurrection. The prophet Elisha opened the eyes of his servant when they were surrounded by the Syrian army and showed him that they were guarded and protected by a much larger army of spirits. A spirit, called the captain of the hosts of God appeared and talked with Joshua and no doubt gave him the plan of the battle just before the walls of Jericho fell be-fore the blast of ram's horns and the shouts of the army of Israel. great war spirit, supposed to be Michael, often appears in the conduct of the wars of Israel. The angel Gabriel, another great spirit, often appears, both is supposed to have been the spirit who served notice on both Elizabeth and

Mary of the approaching births of Jesus and John the Baptist. Spirits often appeared to the prophets Daniel and Ezekiel and gave directions as to God's chosen people, and also presented symbols representing the coming history of both church and state, as well as of God's chosen people. Aud many prophecies which have been fulfilled and are now being fulfilled were made through Daniel, Ezekiel, Isaiah, Jeremiah and other prophets, by great supposed to have been Daniel, appeared or trance which he had in the Isle of Patmos and gave him communication directly from Jesus and also gave him a glorious panorama of the history of both church and state for 2000 years to come. During this great vision many great and glorious angel spirits appeared to John, and some of them talked with him and explained the symbols which appeared. Spirits appeared to Abraham, materialized and ate with him as they were on the way to destroy the cities of the plain, and talked and argued with Lot and got him and part

of his family out safely the day Sodom and Gomorrah were burned. Profane history is full of well-authenticated cases of spirit return. The case of Major Wilbarger, the Texas pioneer. is remarkable. Scalped and left for dead by the Indians near the present site of Austin, his sister who had died the day before him in St. Louis county, Mo., came to him and told him not to despair, that succor would come. Mrs. Homesby, living five miles away, in spirit vision twice during the night saw Wilbarger and told the men who had eft him for dead that he was yet alive and urged them to go after him. At day light they went and found him as

she had seen him and brought him in: and he recovered to live many years. This is unquestioned Texas history. Equally authentic is Washington's vision at Valley Forge, one evening during that dark and terrible winter of 777. A spirit, seeming the angel of Revelation, appeared and addressed Washington es "Son of the Republic," and presented to him a wonderful outline of America's wars and struggles. The first vision presented the war of independence then pending, and its results. The second vision presented the civil war of 1861-5, and its results. While the third and last vision presented the revolution we are now entering upon between plutocracy, Romanism and the other allies of monopoly on one side, and the patriotic, liberty-loving people on the other. Two-thirds of this emarkable vision have been verified

by history, and the remainder soon will The career of Joan of Arc, controlled entirely by spirits, is without a parallel in history. France had been for years under the heel of England, when the Maid of Orleans, whose purity of charcter was second only to that of Jesus of Nazareth, rallied her countrymen and after the most superhuman efforts expelled the haughty Briton and re stored France to her liberties. Socra es, the wisest man Greece (if not the world) has produced, credited his great wisdom to the inspiration he continually received from the demons or spirits who attended him. The great modern seer, Emanuel Swedenborg, lived as much in the spirit-world as in the ma terial world, and was permitted to explore both the heavens and the hells, and to report many conversations he neld with spirits. Hundreds of remarkable cases not so well known in history might be cited. I will mention one taken from Robert

Dale Owen's "Debatable Land" and act we perform, will a happy addition which is well authenticated. He gives a glorious adornment or a loving con homes on the highlands of God. May God and all good spirits help us to lead THE VIEWS OF HON. A. B. RICHMOND, THE SAGE OF CASSADAGA.

> In contemplation of created things By steps we may ascend to God."-Milton.

Matter, force, intelligence, an eternal trinity, an insep arable unity that has always existed and will continue to exist until time shall be no longer. They always exist together, are never separated, for in whatever form matter combines, the combination is the result of force directed by intelligence.

In all the forms of organic matter, there must first have been the exercise of force to move the atoms to coalesce, and this must have been directed by an intelligence so comprehensive as to encompass all nature's vast universe. The tiniest form of organic matter as well as all the maxnificentorbs of the celestial orrery must have been formed of material atoms moved by force governed and directed by a Supreme intelligence that had in view the accomplishment of a purpose or object more or less distant.

It is obvious to the thinking mind, that in all organisms the organs must have preceded the functions they were intended to perform, and that the matter of which they were composed must have existed before organs; force before the matter assumed the form of organisms, and that there must have been an intelligence to have directed force in the accomplishment of an intelligent purpose; were it otherwise, chaos and confusion would take the place of the harmony of the universe.

Surely the heart was created before it performed the function of forcing the blood through the members of the body, and certainly the matter of which the heart is formed must have existed in a disintegrated state before the heart was constructed; and it is equally apparent that force preceded the formation of the organ, and that all was directed by an all-seeing and Omnipotent intelligence that had a purpose to accomplish, and consummated it through natural laws as eternal as the Divine power that governs all phenomena.

Could all this array of cause, effect and purpose be the result of the innate properties of molecular atoms of matter? If so, is it not evident that each molecule must be possessed not only of an innate force, but also of intelligence to guide and direct its movement without conflict or insubordination to a purpose that must have existed before organisms were constructed to perform certain specific functions.

THE ATOM, THE GOD OF MATERIALISM.

Science can form no opinion of either the form or size of the atoms of which matter is composed, and knows less of the power or force they exercise over each other or the inconcavable number that occupy any given Prof. William Crookes in his lecture on Radiant Matter gives a faint conception of the minuteness of ultimate atoms. He asserts that there are four states or conditions of matter: Solid, fluid, gas and radiant. In the latter condition it pervades all space, is the ether through which the suns of distant constellations transmit their heat and light to dependent worlds, and that heat, light and electricity and various other phenomena are but different degrees or velocities of vibration of this ethereal form of matter. He says, according to the best authorities a glass bulb (containing about a pint) contains a quadrillion molecules, or expressed in figures, 1,000,000,-000,000,000,000,000,000, which is inconceivable to the human mind.

"Now, when exhausted to a millionth of an atmosphere, we still have a trillion molecules left in the bulba number quite sufficient to justify me in speaking of the residue as matter.

"To suggest some idea of this vast number I take the exhausted bulb and perforate it by a spark from the induction coil. The spark produces a hole of microscopical fineness, yet sufficient to allow molecules to penetrate and

destroy the vacuum. Let us suppose the molecules to be of such a size that at every second of time a hundred millions could enter-how long, think you, would it take for this rences of life, and yet the orthodox creeds will receive no year? A century? Nay, almost an eternity! A time so enormous that imagination itself cannot grasp the reality. Supposing that this exhausted glass bulb, imbued with indestructibility, had been pierced at the birth of the solar system; supposing it to have been present when the earth was without form and void; supposing it to have borne witness to all the stupendous changes evolved during the full cycles of geological time, to have seen the first living creature appear, and the last man disappear; supposing it to survive until the fulfillment of the mathematician's prediction that the sun, the source of energy, four million centuries from its formation, will ultimately become a burnt-out cinder; supposing all this—at the rate of filling I have just described, one hundred million molecules a second—this little bulb even then would scarcely have regained its full quadrillion of molecules."

Now, while it is true that these minute atoms, either single and invisible, or when aggregated in visible ponderable bodies, exercise an influence over each other, by attraction or repulsion, yet they never manifest intelli gence or thought. How, then, can matter manifest a power or attribute either in molecules or larger combinations that it does not possess in the individual atom? Science has investigated the law of the attraction of matter for matter, has measured accurately its force and the distance through which it operates with varying power. By the aid of this knowledge, unseen planets have been found in space through the influence they exerted over other planets by deflecting them in the paths of their orbits, but at no time nor place has science discovered any other mutual influence between atoms or molecules than that of attraction and repulsion. Matter by its combinations has never generated life nor thought. Without life thought cannot exist, but wherever thought does exist life is surely there apparently the motive power that

The ablest scientists of the world not only admit but assert the fact that the chasm between life and matter, the struggle. Roll in the dollars. even in the lowest forms of animate existence, has not been bridged; and much wider, deeper and more impassable is the abyss that matter must cross before it can encompass the human mind, or claim the parentage of an intelligence, or the human soul.

It seems to be evident to our consciousness that our mentality with all its attributes and power of thought, does not depend for its existence upon the ever-changing atoms of the fourteen elements that compose our own physical body. The members of our organism do not think, but only through them are our thoughts manifested: and so in the vast arena of nature, matter is not intelligence but is the medium through which the infinite mind of the universe manifests itself by the operation of

COMBINING OPPOSITES.

When early man first walked on the surface of a comparatively newly formed earth, all of nature's laws existed then as now; yet man was ignorant of the hidden forces around him that were yet to be made subservient to his will.

As successive centuries passed on, while the physical elements of his body remained the same in number and kind, his mind progressed in growth and mental attain-ments until to-day the civilization and enlightenment of the world is the result of the evolution of thought and intelligence. When prehistoric man began to think, he discovered that by opposing the force of one immutable his judgment, and seldom considerate or conscientious in law to another he could accomplish an effect heretofore his actions.—Lavater. unknown. He applied the force of his simple oar and paddle to the resistance of the water in the streams and enthusiasm.—Disraeli.

lakes around him and was able to propel his rude canoe across their unknown depths. Then with his sails opposing the force of the wind he discarded the oar and with the opposing force of the rudder he guided his frail craft at his will. Then he opposed the force of the running stream with his water wheel and converted one force cl nature into another; and mills and factories arose, the offspring of the diverted powers of natural laws; next he confined the expansive force of steam within cylinders of iron with moving pistons and

> "Bound it to the rushing keel, Or chained it to the iron car."

And thus by opposing the operation of one natural law to another he annihilated space, and now walks the water as if it were solid land, and in all the devices of human ingenuity and mechanical industry, man has not annulled a single law that governs matter, but by opposing the force of one to another has accomplished all the wonders of modern civilization. There is no action of a "special providence" in all this, but only the operation of immutable laws which in their very opposition to each other individually are made harmonious as a whole in the great plan of human progress.

QUESTION FOR MATERIALISTS

Now, if man could do all of this, why could not the In finite Mind of the Universe do much more in furtherance of His divine projects, or to accomplish His ultimate designs? There would be no "special providence" in this, but only the action of a Godlike intelligence that governs all force in its operation on inanimate matter. The question for materialists to answer is this: Is the atom the God of the universe, or is there an infinite intelligence that pervades all and governs all by the might of immutable

In speaking of God the Creator we are apt to think of an anthropomorphic being with a personality of both mind and body; this of course would be inconsistent with his attributes; but to recognize an Infinite power and in-telligence that controls and pervades the universe

"Whose body Nature is, and God the Soul,"

is one of the most sublime conceptions of sage and savant and cannot be disproved by logic or scientific investiga-

It is only through the evidence of thought that we know that we exist now, while memory is the only truthful witness of our past life. "I think, therefore I am—I remember, therefore I was," is an epigrammatic statement of all we know of our personal existence; and through the evidence of our memory we are just as certain that we lived from childhood to the present as we are that we live now. If then this memory survives death and manifests itself by any phenomena, either by sight or sound, we know that the soul or mind has survived the disintegration of the elements of the body, and still lives and preserves its personality.

PROOF OF THE CONTINUITY OF LIFE.

We visit a medium, with two slates attached together in such a manner as to preclude the possibility of fraud or error, or the agency of magic or magicians; and in answer either to our mental or written interrogatories to our friends, the atoms of whose bodies have long since been dissipated in the dust and exhalations of death and decay, and we receive answers in writing narrating the memory of past events manifesting the loves and friendship of their past lives-how can we deny the present existence of the intelligence that once brightened our lives with their companionship, mutual knowledge and sympathy?

Who that has ever experienced this well-known phenomena of Spiritualism can either believe that it is the result of the innate properties of ultimate atoms of matter, or doubt that our dead yet live, remember, and love us as they did in this life? The atoms of their bodies have been transmuted into a thousand forms of animal or vegetable organisms since we stood by their casket and yet their mind or intelligence still lives and relates past events to us as they would have done were they yet by our side in the ever-changing forms of this life.

To my mind the so-called spirit phenomena afford the only conclusive evidence of immortality. Faith and hope are the most uncertain witnesses that can be produced to prove an alleged fact. They would not be received in our courts of justice as evidence of the most ordinary occursmall vessel to get full of air? An hour? A day? A other. They reject demonstration as heresy, and brand a belief in positive evidence as infidelity. Hope tells a flattering tale contradicted by the logic of science, and yet they believe. Faith has often proved a broken staff and yet they lean upon it with confidence and will have no other support. They believe in the eternal punishment of nine-tenths of the human race without evidence, and worship with fulsome praise the God of the Jews. who once repented that he had made man in his own image, and who, if the Bible stories are true, encouraged lust and commanded rapine and murder, displaying the attributes of a cruel tyrant compared with whom Nero was a philanthropist, and Robespierre a saint that should have been canonized.

How different this from the God of Spiritualism; a loving father, an infinite spirit, the source of all law. whose fatherhood cares for his children with paternal regard, and in the language of the poet Bryant while

> "All things on earth shall wholly pass away-The love of God shall live and last for aye." A. B. RICHMOND.

ow 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

-[-[-[-"Big Bible Stories."

In answer to many questions received I ask space in The Progressive Thinker to say: The title of my book will be "Big Bible Stories," and it will consist of the following stories: Introduction. Creation, The Miraculous Rain of Quails, The Exodus, The Story of Samson, The Flood, Noah and the Ark, Joshua Commands the Sun to Stand Still. Jonah and the Whale, Wonderful Increase of the Israelites in Egypt, The Tower of Babel, The Miracles of the Loaves and Fishes, Heaven and Its Inhabitants. I cannot tell just what its size will be but it will

consist of about 150 pages. Quite a number of orders have been received, and I take this opportunity of thanking the editor of The Progressive Thinker for his kind order for one hundred copies. I feel that I should have orders for at least four hundred copies to warrant its publication. If you think the book should be published, send in your orders.

Lily Dale, N. Y.

The arrows of sarcasm are barbed with contempt. It is the sneer in the satire or ridicule that galls and wounds. W. Gladden.

W. H. BACH.

He who has no taste for order will be often wrong in

Every production of genius must be the production of

M ABOUT ANIMALS.

A Distinguished Divine Says They Have

ANIMALS UNDERSTAND LIFE AND LAW AND FEAR DEATH AS HUMAN BEINGS DO-THEY SUFFER THE TORTURES OF LOVE, JEAL-OUSY, HATE AND NEGLECT-CONSCIOUS NESS IMPLIES SELF-CONSCIOUSNESS, AND THAT COULD NOT EXIST IN ANYTHING BUT AN INDEPENDENT SOUL.

Have animals souls? asks Rev. Mr. Adams, in the New

By soul in this question is not meant life merely, but an endowed individuality which may be immortal.

How do I know that I have a soul? I have the power of perception. I have, for instance, the sense of color. I know that a thing is red, black or

Not many months ago I owned a beautiful cocker span iel. She was afraid of Mary Ann, the washwoman, simply and only because Mary Ann is black,

A lady of my acquaintance was invited by her brother to ride after a horse which he had but recently purchased.

"We will have no trouble unless we meet a negro," "Nonsense," was the reply.

The horse paid no attention to individual white men, nor to companies of them; but when a little knot of negroes, quietly returning from work, was met the horse

bolted and nearly smashed things.

I know the case of a dog who is particularly fond of red. He will choose a red ribbon from a number of ribbons, and even a red rose in a bouquet. And this he has not been trained to do. He does it simply because red is

his favorite color.

I have selected the sense of color as an example from the number of senses by which I am correlated to the material universe about me. I know the form of things. So do the lower animals. The size of things appeals to me. It also appeals to the lower animals. I am aware of the number of things. So are the lower animals. I know of a crow who could count three; of a dog who could count eight; of a cat who could count twelve.

Now, is it not the I within me that is conscious of external things and their properties? If so, what is it but the I within the lower animal which knows the same

But I know more than external things. I know internal things-the states of my soul, such as love, hate, shame, sorrow. Here is an instance of a dog which shows him to have been most emphatically an I. He stole a beefsteak which had been provided for the family's dinner. He was punished for it. He was talked to about it. Ten years afterwards you had only to say "Beefsteak" to him and his tail would go between his legs and he would slink away. Was not that rather a clean case

of self-consciousness?

The very day upon which I write I was in front of a store with my dog Bumper. It is there some three feet from the edge of the walk to the gutter. The curbing is of timber. Bumper thought that I had something for him to eats. In his eagerness for that something he began going !through his tricks on the timber and he fell into the gutteraq I hope that no vestryman heard my screams of daughter when he picked himself up with a look of supprise and took himself off with expressions of shame at his awkwardness.

That a dog knows when he has offended his master and tries to appease that master's anger every dog lover knows. I know of nothing much more pathetic than the humble, prayerful look in a dog's eye when he would have caress from the master whose feelings are out of sorts with relation to thim; even when he must know that he is in a way torblamer

I would avoid the unscientific attitude of overcertainty with regard to anything, but I really do not see how any one who observes the lower animal at all can question its self-consciousness. Indeed, I fail to see how any being, high or low, can be conscious without being self-conscious. I see a sunset. I am moved by it. I enjoy it. Does this not involve my knowing that it is I who enjoys it? My dog Bumper, to refer to him again, knows when the time is about at hand for me to take a walk. He lies in waiting for me near a certain door out of which I usually go when he is confined to the room from which that door gives exit. When he has the run of the whole first story of the rectory he places himself where he commands a view of every door by which I can possibly pass out. When he is outdoor he takes position on the corner of the veranda, where he has in full view every path which leads through the rectory close. Is he not aware that it is he who waits to go with me? Has he thought of any other dog's pleasure in following me? I am afraid that he is wofully selfish in his anticipation. I know that he dissents when any other dog would follow me. And is selfishness in independency of self-consciousness a possi-

bility? I have recently had illustration of the possible complexity of the consciousness of a dog. There was a pain mingled with my riding a bicycle. Bumper wanted to go so badly. But I showed him my short coat, my trousers held in by the guards, my cap, whatever made me ready for my wheel and ashamed of my get-up. He may be ashamed of the get-up, too, or of my riding. At any rate, after I had turned about before him a few times and told him that when I was so habilimented he should not follow, he seemed to understand. Since then he makes no motion to follow me when I go off for a ride, though at all other times he is determined that I shall not get off without him—excepting on Sunday. Then he is contented to let me go off without him as when I mount my wheel. Maybe he doesn't like my preaching any better that he does my riding, or the way that I dress for the chancel more than the way I dress for my wheel.

I have tried to show that, in common with man, the lower animal is conscious with relation to external things, with relation to the states of its own soul, with relation to itself. It is quite as showable, I take it, that it is conscious of owing something to the society to which it be longs. In other words, it has a conscience.

What is conscience? A sense of obligation under law Conscience is the soul-element which correlates to the community or to the laws which govern community. The dog of which I have spoken never stole a beefsteak after he was punished and so made to understand that he was not to steal beefsteaks which belonged to the community (the family) of which he was a member.

A flock or a herd among animals could not be were there no laws governing it, any more than could a State, a church or a party among men. Laws are ineffective without the power of their enforcement. And that power could not be given were there not a public conscience to give it. There could not be a public conscience without a conscience upon the part of the individuals who constitute the public. I might give many instances of the punishment of individuals in communities of lower animals. This punishment must involve responsibility upon the part of the individual punished.

Again-and I could easily take the whole of this issue of the Sunday World with proof of the proposition; twenty years' work in animal psychology has given me an abundance of material—the lower animal, loving life just as man does, appreciates the approach of and fears death just as man does.

What must we conclude? Man has a soul. In his consciousness and self-consciousness the lower animal has the same experiences with man. Has the lower animal a soul?

Let us be fair to our fellow-creature-no matter how unimportant it may appear to us. The question of importance is one that lies with God.

(The Rev.) CHARLES JOSIAH ADAMS.

Rossville, Staten Island, N. Y.

ANOTHER REMEDY SUGGESTED.

How to Eliminate Fraud From Our Ranks.

To the Editor:-In reply to Prof. Loveland's communication of the 24th of July, I wish to state that I agree with him in the statement that Spiritualism should devise some means by which fraud can be excluded from its every field, but I do not think that platform tests should be temporarily or perpetually enjoined. The best thing to do is to place far beyond the reach of every medium the least glimmer of a motive to perpetrate a fraud. To do this, every one should refuse to attend a seance or lecture, whether private or public, where admittance is obtained through a monetary or valuable consideration. To procure tests, seances, and lectures, the communities should hire the mediums by the seance, lecture, week, month or year, somewhat as the orthodox employ the expounders of their doctrines, and without any guarantee from the employed as to results. Let everything be free, but willing to receive voluntary contributions and subject to such regulations as will exclude undesirable elements, prevent too large an assemblage and accomplish a fair distribution of the rights of attendance.

I think that every Spiritualist should condemn, every society ignore, every community disclaim, and every encampment rigidly exclude from its grounds every person who proposes to give tests or seances for a stipulated sum per test, attendance or sitting, unless such act is done under the supervision of some person or society which could not possibly have a motive for perpetrating or conniving at a fraud.

I am aware of the fact that mediums are absolutely and indispensably necessary to the expeditious and successful propagation of our philosophy, and that they must be remunerated, so that they can properly live, defray their necessary expenses, and creditably occupy that position in which their vocation places them. But I maintain that they should get their pay from another source, and in a manner different from that now commonly in

I know that many are in such straits, when they dupe their patrons, that their cheats are almost justifiable, if such were possible. For illustration, I would state that an itinerant medium whose home is in a distant State. told me that she once arrived at a town in Texas, without a dollar, friend or acquaintance; and that her mediumship was her only reliance. At night she gave a seance and made money enough to enable her to continue on her mission. Of course, mental cyclones arose from the vortex of fear of failure, and anticipated sequent desperation racked her mind; her aura was disturbed by storms of anxiety, and she could hardly be supposed to be in that condition, how good soever may have been her phase, that is necessary for good results. As quietude, placidity and self-confidence are almost indispensable for good manifestations, could an experienced Spiritualist be sponsor for the genuineness of that lady's sitting, without some incontrovertible evidence? If she deceived, how censurable was she? Her mind was possibly a battlefield on which hunger, homesickness and desperation were fighting honesty.

Had she been employed by that neighborhood for a specified time to give tests or seances, without any guarantee on her part as to results, her soul would have been happy, her mind placid, and her aura in fine condition, and, if all else had been favorable, the scance would have been a successs. If a doubting, inquiring investigator had been present by the kindness of some friend, without having paid for the privilege of being in communication with spirits, he doubtless would have argued with himself thus: "This medium is a stranger in town; did not know that I was going to be here; never heard of me or my dead, and no one here knows anything of my antecedents, or present or past environments. I have paid her nothing; her remuneration is not dependent upon the character of the sitting; my friend induced my attendance merely through his friendship for me and zeal in the Cause in which he is so deeply interested, and no one could have had a motive in deceiving me. There is certainly something in Spiritualism. If there was nothing in it, she could not have imparted those facts and produced those phenomena, to which none but myself and the dead can bear evidence, and no one could have had an inducement to get stealthily from me any information. I know nothing about Spiritualism, but I shall closely investigate it."

If the investigator had paid for the privilege of being present, he might have silently or openly questioned the motives of all concerned in the scance; for some one got his money, and the cash could have been a motive and incentive to some one to deceive—to pry surreptitiously into the recesses of his past and to disclose them to an unscrupulous colluding medium. Or he might have thought that the medium was falsifying merely to get the consideration. If fraud had been detected and exposed, that inquirer and the rest of the community, except those within the pale of Spiritualism, would thus have been forever implacably arrayed against it.

Spiritualists, to propagate their science, should pursue that course least liable to arouse suspicions of fraud and least apt to afford any one an opportunity or a motive to

When Spiritualism is not sufficiently strong to give regular employment to a medium for a considerable time, but able only to pay for a certain number of seances, the desired money should be raised by voluntary contributions, and each contributor should be issued tickets to the amount of his gift, which tickets should be transferable only without consideration and with the consent of the supervisors of the seance. A certain number of these tickets should be good for each specific sitting, and for no others. In addition to to these, the supervisor should issue, without consideration, to individuals, a certain limited number of tickets for each stated session, which should not be transferable.

For illustration, let us say that a society employs a medium for one hundred dollars, to give twenty seances: that four hundred tickets at twenty-five cents each are issued to the subscribers to the fund in proportion to the amount of cash given by each, and that twenty of such tickets are good per sitting; and that the supervisor issues free, five others for each seance to such persons as he pleases to give them. Then each assembly is composed of twenty-five persons, twenty of whom are probably in harmony, and the other five are supposed to be dissentient investigators, who have paid nothing directly or indirectly for their admittance.

At encampments and where mediums are regularly employed a somewhat similar course should be pursued: but under such restrictions and regulations as the exigencies of the circumstances demand, and all lectures at the camp-meetings and elsewhere should be free. \mathbf{The} money to defray all of the expenses of assemblies, of what kind soever, held under the auspices of Spiritualism. should be procured by voluntary subscriptions and by collections taken up at such meetings, somewhat as the orthodox raise means.

If we pursue such a course as to show the world that no one's money is demanded, that none can have a motive to deceive and that our every act is prompted by purity and philanthropy, our cause will soon extend its brilliant, benign aura to every niche of the earth; and in it will delight, grow and progress, every household, every tongue and every nation. So long as nomadic, irresponsible mediums are received with open arms, firesides and rostrums, so long as persons are afforded opportunities and incentives to deceive so long as those who know nothing of our philosophy see palpable motives for rascality-sc long as rival mercenaries infest camp-grounds, just so long will we make but little progress; just so long will Spiritualism be the butt of ridicule and derision, the victim of abuse and slander, in the realm of ignorance.

Weatherford, Tex. JOHN L. JACKSON.

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MOTHER NATURE, M. D.

AS CONSIDERED BY CHARLES DAWBARN, THE CALIFORNIA PHILOSOPHER.

repeated to-day by men of vast reputation for scientific ignorance and self-esteem. We will make it our first question, and ask Nature to tell us something of the prowonderful babe. Nature always teaches by object lessons, and he who will may become a pupil in her "kinder-

NATURE'S OBJECT LESSON.

She places a monad before us, just a single cell containing protoplasm, or life essence, and tells us to watch its movements. We find it is matter in motion, guided by intelligence. The little wonder has a power of movement and of capturing other animals, which it devours, digests and assimilates, presently growing to a limited size that it cannot exceed. So much may be seen, almost at a glance in Nature's "kindergarten," and we thus discover that matter, force and intelligence are birth-rights

Nature now shows us another wee object called a "brown hydra" (hydra fusca) found in stagnant waters. It is an old acquaintance of naturalists, who have watched its every movement with growing curiosity and interest. It is only a simple sack, composed of a double layer of cells; a mouth in the middle of the crown, and a few tentacles to catch and hold its prey. Our good Mother Nature tells us to look and watch carefully, and learn well our lesson. The first thing we notice is that this little animal is composed of a number of smaller animals, for if you cut the hydra to pieces each of those little cells will add to itself cells enough to become a new hydra. Next we perceive that the hydra, like the monad, has a limit of size. But when it can grow no larger it can produce more hydras. Presently a swelling comes upon one side which soon enlarges; a mouth opens in its crown, and it puts out tentacles, just like those of its mother. The two stomachs so blend that the food caught by one nourishes both. Usually as soon as the new comer attains his majority he leaves home, and goes off to locate a claim for himself. But if there happens to be plenty of food it stays at the old homestead, not merely with its parent, but, as you see, it is actually a part of its parent, for their stomachs blend into one animal. A naturalist of the name of Trembly kept a hydra a long time, that carried

stituting, as we see, but one animal, which is called a hydra-polyp, or "many-footed hydra." Our next discovery is that another hydra (cordylophora lacustris), which also lives in fresh water, has acquired the habit of making associations in which the blending is carried very much further. In the brown hydra we saw individuals, all of similar form and size, living together in a sort of an indifferent way, ready to separate if food grew scarce. But now we find them living together so closely united that hardly any can survive if separated. We find them dividing up the work by which the society acquires that oneness which leads us to call it an animal. Indeed it is only yesterday that we discovered our animal to be really a great many animals. The

twenty-two youngsters of four different generations, con-

object lessons in Nature's kindergarten are, we discover, full of new truths even for people who call themselves "grown up." We presently find that these associated cells assume duties according to their position and the general necessity. Some become nourishers, others defenders, and a few reproducers of individuals of both sexes; for we find both males and females evolved out of this association. Of course the power of living apart is soon lost. The hydra that never uses his mouth soon loses that, and his tentacles, too, thus becoming a simple sack. But he goes on growing in the line of his work, and doing that work better and better, till we discover that these little sacks are actually forming themselves into organs for use in that association. Very humble or gans, it is true, but you can soon find polyps where the organs have become more highly developed.

MAN A HUGE CITY.

Nature never utters a word, nor asks us to recite a leswatch and wait until we have learned these great lessons for ourselves. We all know how Darwin has taught, and largely proved, that one form evolutes from another, under the very slow changes wrought by climate and food; and also by the survival of those best fitted to live. So we need not follow up our present investigations by asking Nature to present one form after another until we have climbed up to man. The one great thought that this first lesson should teach is that every form is composed of minute cells, and that each cell is a living, intelligent individual. So man himself is only a huge city composed of individual cells, who have learned by practice and experience to carry on different duties. Bone and flesh and blood, frame and sinew and organ, nails, hair and every fluid of the system are collections of individuals, each doing his work as well as conditions will per-

Having satisfied ourselves that we have so far been oberving "facts," we go back once again to our first object lesson, which the reader will remember was of a simple cell; just a monad, that could only grow so large, but could presently produce more cells like itself. We again notice that this monad is a combination of matter, force and intelligence; but a further examination shows that this little cell is only a collection of individuals, just the same as every other form. Cut it in two and it will grow again into two animals, having just as much force, with twice as much intelligence as before.

FOUNDATION TRUTH OF THE UNIVERSE.

When we see these two little cells each with its matter, its force, and its intelligence expressing life, we are face to face with the foundation truth of the universe. The man of science will cut this speck of matter in two, again and again, so long as he can see it with his microscope. Then he will continue halving it in his imagination till he gets it too small to be cut again, and he calls that very last speck an "atom." But when he first cut that cell in two he divided the force and the intelligence as much as he did the matter. Therefore, we must think of this atom as always made up partly of matter, partly of force, and partly of intelligence. Then it follows as a matter of logical conclusion that the atom is the only true individual, because where you have matter and force and intelligence there you find life. Life is dependent for expression upon conditions. Intelligence and force and matter are exhibiting as much associated life in the crystal as conditions will permit. When conditions become more plastic we find life manifesting in the monad.

In the next place we notice that atoms can never be destroyed, nor could we make one keep still, for "force" means motion. Here is a block of iron. Its atoms are not still, though we may not see them move. Heat that block. Heat means that its atoms are moving faster. Presently it melts, which means that more force is at work, and that its atoms are moving further and faster than before. By increasing the force you can make it into relation the end and the beginning of his life. so hot it will become vapor, but you have the same atoms | Goethe.

There can be no more interesting sight than a new-in still quicker motion. At last when they move so quickborn babe. It presents to the thinker the ultimate of ly that we can no longer trace them we say they are gone, Nature's efforts. From the first wild rush of atoms that although in reality they are only vibrating too rapidly marked the coming planet, every convulsion was a labor for our senses to follow them, so we call them invisible. pain that that child might be born. It has been a prog-ress of life to life all through. Nature knows nothing of "death." That is a word which expresses man's ignor-the cell; we can kill the hydra or the polyp, and every ance of universal energy. He thought when his darling had ceased to smile that her love had perished, and he every time we destroy only the city, while its inhabitants called it "death." And his foul slander upon Nature is escape us, for everything we know as life is only a collec-

ress by which she has traveled up from the atom to this we can learn the stupendous truth that everything we know as life is made up of a lot of intelligent individual atoms, working together for a common end. And as we none of us very much care whether a hydra or a polyp votes the Republican or the Democratic ticket, I want to use these interesting facts to explain what we mean by "health" and "disease," and perhaps find out what kind of a doctor to have when we are sick.

WHAT A BABY IS COMPOSED OF.

We commenced by saying, "There can be no more interesting sight than a new-born babe." That babe will become still more interesting as we apply these great truths to him instead of to the monad and the hydra. Doctors tell us about the cells and the blood globules of which human beings are composed. But corpuscle and cell are towns and villages whose inhabitants are those wonderful atoms. The child is himself only a city, with all the personality of a city, but made up of these myriad inhabitants, who not only each have a vote, but stand ready to boycott any class of the community that is not doing its duty. Towns and villages and cities are material objects that cannot disappear of their own will, but their inhabitants may come and go at their own pleasure. And the first wonder we now discover in this babe is that the individuals of which he is composed come and go during every moment of his existence. The air he breathes, the food he eats, the water he drinks, are all hosts of fresh atoms seeking a home. If they find it in heart, or brain, or lung, or nerve, or in the bony frame that fixes the city's boundary, then it is well. But if there be no place vacant for those incomers, how quickly comes the vomit, or the excretive action, such as forbids the Chinaman a home in San Francisco.

If that child be really a city of atoms, we had better inquire a little more into the nature of an atom. Our universal experience is that Nature never repeats herself. Just as no two leaves in earth's forest are exactly alike, so no two atoms of Nature's universe can bear more than a resemblance. It is no question of molding matter to a desired shape for the quantity of force, the proportion of intelligence will vary in every atom in the universe; and each atom will be attracted in the direction hat harmonizes with its own nature. If the atoms in a human city have more of matter and of force we may have the athlete and the fighter, with a fierce animal activity that loves to overcome obstacles by its own strength. But if intelligence blend largely with force, intellect may predominate, and that man will seek his end by diplomacy and measures that do not involve a fight. We can hardly to-day begin to comprehend the wonders that inhere to the little speck we call an "atom," for if you only add atom to atom you have a whole universe, including its god, man and devil. But the atom seeks association with atoms whose make-up is nearest in proportions to its own. This law of affinity compels our planetary system to adapt its life to its atoms. So we have rock, mineral, vegetable and animal forms, each

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 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 If to love one's fellow-man as himself is true greatness, Spiritualist paper. In every city, in every town, in every son. She places the object before us, and then we must 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 Pro gressive Thinker, to aid it in the terrific struggle it is now waging against the members of the Anti-Spiritualist Asso

A SPIRITUALIST'S HOPE.

Let no tears of sorrow blind Loved ones that I leave behind, Through the dark and silent valley, deemed so drear. Where the shadows of death meet Life's worn, trembling, laggard feet, I shall make a pleasant journey, void of fear.

Spirit friends I know of old, Of the way so often told, That it seems a most familiar path to me. But a bridge, and nothing more, Joining life and spirit shore, Which the spirits cross as often as do we.

Weep not, you shall see me soon. And as sun compares with moon Shall I then compare with what you see me now, And I'll cheer you on the way

You must tread until the day That the radiance of the new life crowns your brow.

Ah, how joyful 'tis to know We can aid our friends below, To obtain the consummation we enjoy; That our mission does not cease When our souls obtain release,

And dwell in realms of peace without alloy. Therefore do not say "Farewell," But a brief space will compel Severance of the glad communion of our souls That will last still there as here, As each bright and glorious year

As the rainbow in the sky, When the time has come to die, Is the hope that we derive from spirit land; Hope that has no selfish sting, Hope with no uncertain ring,

Through eternity's transcendent cycles rolls.

Hope that sees through death a welcome outstretched -VERE V. HUNT. hand.

Commend a fool for his wit, or a knave for his honesty, and he will receive you into his bosom.—Fielding.

The most happy man is he who knows how to bring

A VETERAN PASSED ON.

A Tribute to the Memory of Prof. A. B. Severance.

Passed to spirit-life, in North Chicago, Ill., October 8, 1897, Prof. A. B. Severance, aged 73 years, 9 months. Prof. A. B. Severance was born in the town of Reading Windsor county, Vt., in 1823, and came with his parents to Wisconsin early in the forties, taking up Government land, and living in a log house. As a youth he was delighted with pioneer life; hunting game for a time became a passion will him. He loved nature.

As a young man he displayed much musical ability and decided to adopt it as a profession, organizing the first band in the State of Wisconsin, called the "Sever ance and Williams Band," which organization held together for over thirty years, and won an enviable reputa-

When Spiritualism was discovered, the Professor became convinced of its truth, and for that he suffered almost martyrdom. He studied deeply into the philosophy which it taught, and carried it into his daily life.

The Professor was a vegetarian, and took the very best care of himself; never needed glasses to read the finest print, and his teeth were sound and perfect. Altogether he had a remarkable physique; wearing his beautiful white hair long, which hung in graceful curls upon his shoulders. He seemed in perfect physical condition, un-til the evening of October 7, while conversing with friends at his home, he was seized with a violent pain in his chest, and it gradually grew more severe, until morn ing, when death kindly ended his sufferings.

Professor Severance had a national reputation as a psychometrist, which art he practiced to the great satisfaction of those who consulted him, for over thirty years.

His funeral service was conducted by his friend, Mr. E. G. Cook, of North Chicago. A poem by Edwin Arnold was read by Minona S. Fitts; a song by Mrs. T. K. Scott; and an address which we give below, by Minona Stearns Fitts; a song by Miss Florence Smith and Mrs. Zimmermann, and Mr. Scott. The remains were taken to Eagle, Wisconsin, where they were buried in the fam-

THE ADDRESS:

In doing this last service of love for our dear brother, friend and neighbor, we have all been guided by one impulse to do that, and only that which we knew would be pleasing to him; and it was the belief of those nearest and dearest to him, that a few simple sentences said by one who knew and appreciated him, would be far more pleasing to him than to have the most eloquent sermon preached by one who really knew him not, no matter how high in station, how gifted, or how eloquent he might be. There can be no higher compliment ever paid me, his neighbor, than this, to be selected to do for this great soul this last tribute of respect. That I am able to give expression to any sentiment publicly, is due to the encouragement and applause of these now silent lips and hands, and I am but one of thousands whom he has materially assisted and cheered on in their struggles to gain a higher and firmer foothold on earth, and a broader conception of life here and hereafter.

To you, who knew him as he was, it will seem like desecration to name outdwell upon his virtues His full rounded character speaks to us in its silence; but to many the last words spoken upon such an occasion are never satisfactory, unless their silent thoughts are voiced, or their knowledge of their acquaintance enlarged, and I know our friend, himself, thought there was too little praise given for work well done. He believed in commendation, and used it when it was deserved, unsparingly, and I know it would not be unpleasing to him to have us talk of his life and character, as long as we were truthful and sincere; and I know neither my honesty nor sincerity will be questioned when I tell you that a grander, greater, whiter, purer soul never left this earthly life than he who sleeps now so silently. Living as he did always in harmony with the laws of nature, communing with and studying the universe for hidden truths, and adopting and profiting by the lessons taught, he could not be otherwise than what he was-good and great. Always a deep, original thinker, the subject which came nearest to his heart, and whose various phases he explored deeply, was that greatest of problems, "Humanity." Man's inhumanity to man appealed to his great sense of justice, and caused him much concern. As to our present social and economic conditions, he was always found championing the cause of the down-trodden, the unfortunate and the oppressed. Our friend believed in the broadest liberty for man, for woman, and for child, and in the cause of this to thoughtlessness on their part, rather than to individual freedom he worked heroically. He stood always upon that broad and just platform which declares for "Equal rights for all; special privileges for none." our friend was truly great! If to be a pioneer in the cause of right and truth is grand, our dear friend was grand! If to sacrifice one's self for the happiness of others is noble, our friend and neighbor was most noble!

There was a manhood and individuality which spoke out for the truth as he saw it, although many times misunderstood and vilified, often eating the bitter bread of persecution, he lived consistently with his highest conception of right as a stimulus, and his own conscience as his guide. When he discovered and proved there was a future life, he lived up to the highest philosophy which it taught him: "That as you sow, so shall you reap." That deeds done here on earth; that as man treats his fellow-man, so he builds character which was our foundation for a future life. That reputation and character were distinctly separate; reputation being what others say and think of us, and character being that which we really are.

Our friend used to often express his sympathy with the condition of a person who had spent his whole life upon this earth with but one ambition—that of money getting. He would show much concern as to the certainty of their destitution and suffering in the other life, finding, as they would, their occupation gone, with no character of value

to build upon. The Professor was only separated from those upon the other side by the thinnest veil, and he had come to look forward with pleasure to a clearer vision into that other life, where he really has more who love him, than are left upon this side. His great heart loved all those with whom he came in contact; their needs, whether spiritual or material, appealed to him, and he did all he could to assist them, often sacrificing himself. I know that it would please our Professor to have me tell you something of his belief, religiously.

1. He believed all people can prove man's immortality.
2. He disbelieved in eternal punishment, substituting the cheering assurance of eternal progress. 3. He disbelieved in the atonement, because of the tes-

timony of many spirits who all affirm that every guilty soul must arise and become its own savior. 4. He disbelieved in a God, believing the universe is governed by law. in lo

5. He believed in a standard of truth in everything, and acknowledged man's incapacity to discover all truth. He disbelieved in fettering anyone's opinion, and he never forced his beliefs upon others.

6. He accepted no theories that are not sustained by facts and proven testimony.

7. He believed in the brotherhood of man; the immor-

tality of the soul; personal responsibility; and that there is a path of eternal progress open always to every human soul that wills to tread it, by the path of eternal good. This great white life should teach us all to be true to ourselves; to have the courage of our convictions; to love

our fellow-men, and to work with and for those who are less than they might be. Those of us who are broad and great enough to have comprehended such a character, and have appreciated | Shakspeare.

such individuality, can congratulate ourselves upon having attained a high and noble capacity.

In conclusion I will quote what our friend, scarcely two suns since, said to me, to show you just how full and ripe he was for the harvest sickle. He said: "I have not an ill feeling against any human being on earth. I dospise institutions of various kinds, but I despise not any individual living."

-------UNCLE JOSH AN' THE ANTIS.

I don't like this thing o' fightin' an' I never like ter run, But them 'ere Antis is invitin' an' I guess I'll take a gun. They've been firin' on our pickets from the underbrush

An' we haint paid much attention ter the bullets in the breeze. But hev kept right on er marchin' an' er singin' o' our

songs, Unheedin' o' the shootin' an' the jeerin' of their throngs But contempt it haint no virtue any longer fer these

An' we'll give 'em what they send us, instid o' paper wads. We've been settin' 'round our tables o' communion with the spheres,

With these gnats of boggy dogmas er buzzin' 'round our

Till their din o' threats an' curses is annoyin' us er bit, An' our visits with the angels we've determined not ter So while some o' us are settin' an' er talkin' ter our

friends, Our good fighters will be strivin' fer ter see the buzzin ends.

An' this host o' Anti 'noyers thet hez gethered fer the By our slugs o' truth an' wisdom they will soon be put ter flight.

We've been snoozin' on our hunkers now nigh onto fifty Till the cobwebs o' contentment hev almost stopped our

ears. An' the lords o' creed religions hev begun ter grow so. brave

That they're tryin' ter choke our promise o' life beyant the grave. They're er holdin' uv their councils, an' we know jist

what it's for; It haint fer peace an' harmony, but ter train their dogs o' war; But we'll wake up now an' enter in the hottest o' the

fight, With our sword an' armor-Reason, an' our cause o Truth and Right. -DR. T. WILKINS.

GRIEF A BLESSING.

It never was meant that the spirit Should find only sunshine below; 'Tis well there are seasons of darkness, When the fountains of grief overflow-Oh, the fountains of grief that o'erflow!

Night giveth the rest of sweet slumbers, And foldeth the tents of dull care; Grief bringeth the rest of true worship, And opens the portals of prayer-The heaven-wide portals of prayer.

And a silent, mysterious noon; She hath clouds and a silvery circuit, Where strays the inconstant Moon-The lonely, inconstant Moon. And the soul hath its stars and its planets,

Night hath dews and stars and bright planets,

Thick set in its heaven of dreams, But, ah! they are hid from our vision While the sun of prosperity beams-While we walk in its radiant beams.

It has stars of faith fair as lilies, That bloom in the meadows above; It has hope, like the moon, inconstant, planets that whisper of love-Of holy, unchangeable love. All these shine forth in the darkness,

When the night of our sorrow is nigh, Till we turn from the flowers that are fading To flowers that are blooming on high-To immortelles that cluster on high. Belvidere Seminary, N. J. BELLE BUSH.

WEARIED.

My heart is so wearied with anguish and pain,

That my soul can ne'er hope to be happy again Until some sweet time in the near future day, My soul shall unloosen its bonds, and away To the heart that loves me, ah! loves me for ave. Could we but seek eternity's peaceful shore, Where partings and earth stains can ne'er grieve us sore. Could we but rest in that sweet haven of love. And feel and know that it is sanctioned above, By God's holiest tie-the sweet tie of love-Then let us feel and know that this boon sent to us Is freed from the taint of sinful lust, Then let us feel and know that the sacred flame Was ne'er sent to disrobe us of fame; But let us feel, while our lives go on the same, That our souls live on, for one eternal aim, And when the aim for which we have struggled, gained, Let us not forget the giver's name. Then let us thank the great God of all For the tender mercies He has shown us all. Then let us be grateful for this gift of love,

L. M. C. F.

Pa's Effective Prayers.

Sprung from the divine fount from above;

To our eternal God, the King of Kings.

Then let us be grateful and our praises sing

One hard winter, when sickness came to the poorly paid pastor of a certain New England church, his flock determined to meet at his house and offer prayers for the speedy recovery of the sick ones and for material blessings upon the pastor's family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household, there was a loud knock at the door. When the door was opened a stout farmer boy was seen. "What do you want, boy?" asked one of the elders.

"I've brought pa's prayers," replied the boy. "Brought pa's prayers! What do you mean?" "Yep, brought pa's prayers, an' they're out in the vagon. Just help me, an' we'll get 'em in."

Investigation disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, corn meal, turnips, apples, warm clothing and a lot of jellies for the sick ones. The prayer meeting adjourned in short order.—Pittsburg Dispatch.

The Mohammedans have ninety-nine names for God, out among them all they have not "Our Father." - Anon. By gambling we lose both our time and treasure, two things most precious to the life of a man.-Lavater.

To be happy is of far less consequence to the worshipers of fashion than to appear so.—Colton. The fault-finder-it is his nature's plague to spy into abuses; and oft his jealousy shapes faults that are not .-

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SATURDAY, OCTOBER 23, 1897.

WAS HE JUST?

At the Rock River Methodist Conference, late in session in this city, the Rev. Dr. Barrows repeated his story of a thrust of his at the Hindoos while in India, ridiculing their idolatry, which he said led them to kiss a cow's tail. And then the retort of a native lawyer, who said it was better to kiss a cow's tail than to eat her. But the Doctor, in his Conference address, went on to tell that he rejoined with a "thunderbolt." He said he told them that Vivekanander, the Hindoo teacher, who had just returned to Madras from the great Parliament of Religions, and who was welcomed home by a concourse of 40,000 people, and was carried in triumph through the vast assemblage, when in Chicago was invited by the Doctor to dine with him at a restaurant. When asked what he wished to eat, he replied: "Give me meat."

Doctor must have known the was a gross breach of decorum to repeat to strangers the kind of food partaken of by a guest, when he knew it would place that guest in disrepute The church is the work of St. Paul and among his friends.

If Vivekanander was converted to the meat-eating habit while in America, does it reflect credit on that system of religion which produced the conversion?

Meat eating is a relic bequeathed to our savage ancestors, from which it were well if we were freed. The practice is but one remove from cannibalism. It is a fruitful source of instead of taunting the vegetable- eating Hindoos with the full of one of their number, the Doctor should have dropped a tear over that fall, rather than to have claimed a victory on ac-

Vivekanander, in his great speech at the Parliament of Religions, said "A Greek historian who wrote about India, said: 'No Hindoo was ever known to tell an untruth." It is presumed he expected a distinguished American Christian clergyman to be equally veracious. Possibly he is, but we strongly suspicion he has made a play upon

In Dr. Barrow's letters to the Chicago Record, from Madras, of dates February 15 and 20, 1897, no mention is made of this terrible "thunderbolt" which the learned Doctor hurled at his late guest. It seems to have been told for the first time to a Methodist Conference on the opposite side of the globe from which it is alleged the incident occurred. He had told of the kissing of the cow-tail, and of the lawver's re joinder, but not of the "thunderbol!" addition

But another question arises: Was not this story, if strictly correct, as reported by the Doctor, a misrepresentation by implication? The Hindoo was asked when at the table what he wished, to which came the reply, "Give me meat." Meat is defined by Webster, "Food in general; anything eaten for nourishment, either by man or Webster cites Gen. 1:29, for the Bible use of the term: "And God said, Behold, I have given you every ... to you it shall be for meat.

If Vivekanander used the expression "Give me ment." there is no doubt he used it in the Bible sense, equivalent to saying, "Give me something to eat." He was doubtless hungry, and he wanted food, and he used a good English word, learned from the dictionary, to express that want. The Doctor wants us to understand the Hindoo meant by meat the flesh of animals but the manner in which it is reported he expressed himself will bear no such construction. We are apprehensive the Doctor did the good Vivekanander an absolute injustice.

TO ASSEMBLE IN NEW YORK. The annual session of the Secular Union and Free Thought Federation of America is to be held in New York, on the 19th 20th and 21st of November next. Hon. C. B. Waite is acting president, and E. C. Reichwald, Esq., secreey, both of this city.

ctober 19, 20 and 21 The National Spiritualist the National Association will Convention. Glants in intellect

meet at Washington, D.C. There will be several presidential bees buzzing around there; several secretaryship bees will also be there, fearing that the convention might be buzzing as usual. Those elected will indiscreet enough to elect us presiprobably cease to buzz until the next desire to say, we are not a candidate. feated must good-naturedly continue editor of The Progressive Thinker, to make honey for the cause of truth." only aspire to be a soldier during this higher than that, and that is to resist war against the ministers of the the lying horde of ministers and gospel and church members who are church members who have banded dollarsi

THE RELIGION OF ISLAM.

The most wonderful production which has lately come under our observation, is a sermon by Father Hyacinthe, the learned Catholic priest of Paris, who had the bravery a few years ago, to bolt his church, because of its unnatural teaching in regard to a celibate clergy - an inheritance from its heathen ancestry. He married and settled down in his own home, and built up a reformed church that had no sympathy with the Corybantes—the priests of Cybele. The Father's subject was "The Religion of Islam." It is published at length in the August issue of "The Open Court," of this city, with a splendid likeness of the author. The reverend gentleman starts with the postulate that "A very large number of Frenchmen-perhaps a majority-have in resisting the introduction of intoximore or less completely broken with cants among their people. Contrast the Christian faith," and soon after says: "Mussulmans regard Christians as unfaithful disciples of Jesus, and are in fact idolators." Still farther down the page:

"If we closely examine the two hostile religions—that of Mohammed and that of Jesus-we shall find no valid grounds for their antagonism. We shall discover, in fact, a marked family resemblance between them which almost justifies us in regarding them as sister faiths."

And then:

"How many are there among us in France and in Europe who can no longer enter their [Christian] temples because they know there are idols in them? All idols are not made of wood, stone or metal, and the worst of all are those which clothe the forms of mind. May all such persons escape the fatal mesh of blasphemy, or what is perhaps more sinful still, and certainly more disastrous, the fate of indifference!'

Father H. predicts the time when the three great religions. Judaism. Christianity, and Islamism, shall form but one grand faith." He says: "Islam is one of the three great forms of mouotheism, and at the same time one of the Oriental branches of Christianity." Again: "Nothing can be more living than Islam. When Guizot wrote, 'Christians alone possess the living God,' he did not think of the Mussulmans.

"Mussulman means 'he who is sub ject to God.' The Mussulmans are superior to the Jews in the clear and powerful affirmation which the Koran makes of a future life, which is quite foreign to the old sacred books of Israel.... For the Mussulman's death is without horror, almost without sadness, and their religion is of the world. like that of the Jews-yet that of the Mussulmans is pre-eminently a religion of the world to come Their circumference is in all places. Within this enormous circle move fraternally Turks and Arabs, Chinese and Hindus, ne-groes and whites, all repeating, to whatever blood they belong, and what ever country they inhabit, from the bottom of their hearts: 'God is God, and Mohammed is his prophet.'... of his disciples. The dogmas are the

work of the great councils. "The Mussulman world is nourished wholly from its own substance. What-ever superficial or interested observers may say of it, it is still far from perishings I would even say, it has more vi tallty, not than Christianity proper, but more than the existing forms of Chris tianity, whether Protestant or Catholic. A descendant of the Crusades, Prince Polignac, recently wrote me on the sub disease, and it would really seem that | ject of Islam: "This powerful description of souls does not count a single rebel among its adherents—not a single Atheist... No such result could be realized without intrinsic greatness. And he added the bold words to which subscribe: 'The Arabs are better Christians than we, and it is through the God of Islam that we shall return

to the gospels.' "The Hegira is now in its fourteenth century, and as I am now speaking, more than 200,000,000 men date their chronology from it. We have, it is true, 200,000,000 Catholics, and make much ado about the fact; but among these Catholics how many are there who are not Christians? How many who are not even Theists?"

In a note to the above the Reverend Father says of France: "Catholicism is the religion of a majority of the French people. Thirty-six million Catholics is an easy thing to write on the official rolls, but the preacher who knows his congregation knows what value is to be placed on such statistics, falsified like all the rest. Of these 36,000,000 it would be rashness not to cut out 25,-000,000. He continues:

"In our churches we ordinarily see only women, as if the worship they render there was not a virile religion but was framed for them and their sons prior to adult age.....

"There is no clergy in Islam. All are priests. 'Allah is Allah and Mohammed is his prophet.' This is their cry. It shakes the mosque as it did the an cient world. Who knows but it will shake it again?

"Aye, God is God, and Mohammed is his prophet! I do not know how he was so, by dint of what virtues and what ecstasies, despite what errors and what weaknesses. But I know he Without being a prophet, and a 60. great prophet, too, one cannot incarnate God so profoundly in the soul, with such great power, such great passion, such holy passion, and cause him to be adored by so many races of men in all to goodness by all the orthodox languages, in all continents, and churches until within a very few

through fourteen centuries." Of course The Progressive Thinker has only gleaned a few points, one here, another there, from a sermon of ordinary length, bristling with interesting concessions in every paragraph. What a marked revolution during the last few years! Buddhism, formerly ranked with Paganism by Western nations, is now recognized as the most pacific religion on the globe, its founder not requiring, and its believers not accord-

will be there. They are profound thinkers, and will make things lively. We shall remain at home, be king bees, while those defeated will dent. While they might do worse, we convention. But those who are de- It is honor enough for one man to be which speaks to an audience of 40,000 We are not a presidential bee, but weekly. We have only one aspiration trying to crush mediumship. Send in themselves together to crush mediumyour subscriptions! Roll in your ship, and we can do so if you will roll in your dollar subscriptions.

> ing him worship. Brahminism, with its three-headed God, is the orthodox religion of the extreme East. It has been shamefully misrepresented, but stripped of the baseless additions made to it by ignorant devotees, and by Christian misrepresentation, it appears to be a moral, and in fact, a very decent system of ancient religion. And now Islamism, which has destroyed all forms of idolatry wherever established, with its inculcations of pure lives, cleanly habits, devotion to God and temperance seems to be a model system of religion. There are fanatics among them as with other people. When outraged they retaliste in kind, just as Christians do but they have rendered vast service to the wild tribes of savages which they have brought under their control, and their influence in this regard over the barbarians of Africa, and the action of Christians in their dealings with the aborigines of America. The former destroying their idols, worshiping but one God, and increasing in population. The latter pillaged of their lands, wasted by Christian diseases and intoxicants, and now almost extinct. Another wave of Christian civilization rolling over them, and they are gone forever.

> > NEEDS WEEDING.

Rev. Frank Crane, in his Trinity Methodist church, the other Sunday, said: "Most Christianity needs weeding."

The Progressive Thinker would amend this postulate by substituting "all" where "most" occurs. The Protestant reformers did a glorious work in "weeding out" much of the paganism on which the church was founded but it did not run its plowshare deep enough to destroy all the rank weeds Nearly all it retained from the parent church had a heathen origin. The Catholic and Grecian churches show the paternity of their faith in every line of their creed and their ritual Eliminate what they stole from Paganism and nothing would be left. Even the Golden Rule, the best thing taught by any of the churches, it is now known positively it was taught more than 500 years before Jesus. trine of justification by faith in Osiris," says Rev. A. H. Sayce, in his "Ancient Empires of the East," p. 79, "has taken the place of good works," almost the identical language of Paul, substituting his Christ in place of the Egyptian

THE MINORITY RULE.

Said Rev. Dr. Chichester, Presbyterian, during his Sunday discourse in this city, two weeks ago: "Out of the 4,000,000 people in Illinois, only 600,000 are identified with its

churches.' If the Doctor's figures are correct, and we believe they are justified by statistics, then only about one-seventh of the entire population of the State are in any way connected with the church. Then it is a fact no one can gainsay, that women and children constitute a very large majority of the church probably three or four to one adult male, and yet by inaction of the principal population the small minority, through organization and concerted ac

How long shall these things be? FACTS AND PROBABILITIES Bishop Gaines, of Atlanta, Ga., is reported to have stated that the black race in the United States is being gradually absorbed by the whites, the evolution being gradually reached by a process of graded mulatto tints. He shows that there are over 1,250,000 mu-

tion, control the legislation of the State.

lattoes in the South. To this probable fact, add the statement of the physiologists, that the mixed races are subject to lung diseases which indicate their early extinction. nence in a few centuries the probabilitles are, nothing will remain as an object lesson to tell of the great wrong done to both whites and blacks in consequence of the African slave trade. Would to heaven the whole outrage against humanity could be blotted from human history.

RANK HERESY.

The Savannah (Ga.) News seems to have no respect for Paul or his teaching. The new woman has come to the front very suddenly, and she has fully sustained herself wherever brought in contact with her brother. This from

"Our legislature must recognize the fact that women are not standing still these days. They are grappling with the problems of life in competition with men. They are to be found in all the professions, trades and avocations, and they are meeting with surprising success. No means for the preparation for life's work which are provided for men should be denied to them."

OH. NO. IT IS HELL.

"You can tempt men to the pit with gain and pleasure, but the only way to get men toward heaven is to touch their heroism," said a Chicago divine in his pulpit the other day. Such methods are certainly quite modern, and far from being general at this time. Fear of a burning hell was the incitement

like our own and only Talmage, still draw their best inspiration from Plu-"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.

years, and the more robust preachers,

niess you are up and doing, you may be chained to your seat and made power-

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less! The National Spiritualist Association can be a great agent for good in the battle now going on. It can foster true mediumship and enough for us to know that we are not suppress frauds. It can exert a moral a candidate, and thank the Lord we influence that can be felt throughout are not! Many, in their "love" for the whole country. Its magnetism us, may say "amen" to that. We alone will be potent for good. The can't predict what would happen were eyes of the nation will rest upon it. we present. A little spark often kin-It will be the focus of concentrated dles a big flame, you know! But we thought. Its words will be carefully want the Spiritualists of the convenweighed and then analyzed to see how much dross therein. Be careful; be have enlisted for the war against the discreet; remember that there is a Anti-Spiritualist Association, and if Progressive Thinker in Chicago that they can aid us by swelling our list of has an "I" on you, hoping for much good. And bear in mind, too, that we have enlisted for the war against the Anti-Spiritualist Association, and are seeking for the material to carry it on successfully. So you must catch the ear of every one you can, publicly or on 'the sly," and tell it to roll in the dollars to this office to assist us.

EDUCATED TRICKSTERS.

It is nowadmitted by all clear-headed thinking minds, that the educated thief, trickster and charlatan are stalking around in the broad light of this nineteenth century, seeking for insatiate gullible victims, and who live off of the hard earned money of others. No sooner had the skillful artisan constructed an elaborate iron safe with all the ingenious devices, appliances and safeguards that the keenest, brightest ingenuity and skill could invent, than the ever-cunning, college educated thief arose, and with devices invented by himself, he could find easy access to its richly laden treasures, and appropriate it to his own use and comfort. The educated artisan, honest throughout, is confronted with the educated thief-mechanic, and the former, as yet, has constructed no mechanism for the safety of treasures of any kind, that the latter could not in the course of time easily supersede and overcome. Our greenbacks are counterfeited; silver certificates can be quite accurately made to represent the original and now it is announced that gold itself can be so closely imitated that the counterfeit cannot be detected from the genuine.

The educated thief, trickster and charlatan is an actual menace to our institutions. They have taken possession from time to time, of our municipal and State-governments, and fraud and corruption have been witnessed on every hand. To guard our city's interests, a Civic Federation, Voters' League and numerous clubs have been formed, and they have in a measure restricted the tidal wave of educated corruption.

Crime is everywhere—in the church it stalks abroad with the air of a king, and assumes gigantic proportions; the vilest criminals in Chicago are prominent, prayerful church members; the greatest bank defaulters and swindlers have been most devout Christians; some ministers of the gospel visit assignation houses, of which we have ample proof, and every issue of the secular press throughout the country contains an account of an atroclous crime committed by some devout religionist.

There is one prisoner in our jails and penitentiaries to every 750 of our inhabitants. Fifty years ago, only one in 5,000 was confined therein, illustrating the deplorable fact that crime is increasing.

Spiritualism, grand and beneficent when undefiled, affords a prolific field for the ever active trickster and charlatan. In this city Clifton made \$2,000 by presenting bogus materializationsnot one genuine in the whole lot. Those like him are abroad in the land to-day. The foolish gullibles have become so numerous that a so-called "Psychical and Spiritual Institute" was organized in San Francisco, Cal., the object of which was to educate the trickster so that he could almost "deceive the very elect" with his bogus materializations and spirit tests, and thus supply the demand made by gullibles. Whenever resisted by honest mediums, they were to defame them, ruin their characters by desperate lies, and thus fight their way on. Aided by the "innocent" gullibles in our own ranks they expected to reap a rich harvest. They could easily get the endorsement of them. This "Institute" has, no doubt, sent out several to deceive the public. At first it secured the services of Rev. N. F. Raylin, an eloquent and profound speaker. He soon found out the damnable plot, and wrote to us as follows:

"Please state that, having removed to Salt Lake City, Utah, I would like my correspondents to address me accordngly. I would also say that I am no longer connected in any way with the so-called Psychic and Spiritual Institute, at 1423 Market street, San Francisco. Cal. Fraud. and nothing but fraud, is palmed off in that corner, upon credulous dubes."

The character of the rotten concern is fully portrayed in Mr. Raylin's letter: but to clinch the testimony, we give the following from Chas. A. Thomas, of Peoria, Ill.:

"I have read the article published in your paper about the fraudulent society in San Francisco: Cal. It is the most dangerous association of its kind in existence, and every true Spiritualist should do all within his power to sweep this most dangerous fraud out of exist ence. I learned of its existence when in San Francisco this summer, from one of its members. Thinking I was in favor of it, he told me that they for a certain sum of money taught all kinds of physical manifestations, and they soon be so strong that nothing could break them up. He said that if I wished to become a physical medium, need not join the society, as he could teach me everything for half the money that they would charge me. He also said that they had people lecturing on occultism and spiritual teachings, throw off suspicion. He also told me that I could join them after he had taught me all tricks necessary, so in case I got arrested, the association would protect me; and if any one of the members will ask me who taught me the work, I should tell them I knew it all before I joined them. This informer has taught a number of women of the lowest order physical manifestations and materialization, as low as five dollors each, and they are now posing as mediums; and this society is turning out such characters every day. He has also told me that the association is now

elected president of the National Association. Things seem to be too mixed for any one, human or divine, to predict the result. It is tien to understand one thing, that we subscribers, we will, if in the next convention, vote each one into a good, fat office.

in condition to buy off delegates at the National Spiritualists' Association. "Immediate steps should be taken to suppress this most dangerous fraud. I am ever ready to expose fraud without

The time has now arrived for Spiritualists to be on the alert. The educated, refined trickster is abroad in the land to cope with honest mediums like Farmer Riley and others, and while we should put our feet on the former, we should give the latter our undivided support, The National Association should see to it that it takes the proper stand in this matter.

But the above is not all that Spiritual ists have to contend with. A National Anti-Spiritualist Association has been formed, its main object being to suppress all phases of mediumship. With well-defined organized forces against Spiritualism on the part of the churches there have been laws enacted in nearly half of the States inimical to mediumship, and now thoroughly organized into a National Auti-Spiritualist Association, they will become a potent factor of evil; a power in the land, and must be resisted by all the available means that Spiritualists can command. The war has commenced. Will you enlist with The Progressive Thinker in the forthcoming struggle?

25 GENTS.

The Hull-Covert Debate.

Do you know a good thing when you see it? Do you ever realize the fact that to even hear of a good thing often proves advantageous? Are you aware of this grand truth that to even taste a good thing has its pleasure? If so, we wish to refer you to a pre-eminently good thing-something invaluable! We desire to introduce you to The Progressive Thinker for at least three months. We have just entered on a new cycle, and we desire you to be with us. We want your quarters, and in re-The Progressive Thinker for three in full, the debate held at Anderson, Ind., between Moses Hull, on the part of Spiritualists, and Elder Covert, in behalf of the various orthodox churches; the former demonstrating that Spiritualism is true, and the latter attempting to show that it is false This debate has been reported especially for The Progressive Thinker, at great expense, in order to spread a new intellectual table for Spiritualists. If you have the least conception of a good | Mrs. Cora L. V. Richmond thing, you will subscribe for the paper

But that is not all you will get. We will surprise you still further, by sending you four lectures delivered in this city by Mrs. Annie Besant, one of the most brilliant minds of England. Those lectures were listened to by crowded houses in this city.

First Lecture: "Sorrow and Evil -Their Cause and Cure."

Second Lecture: "Clairvoyance | field of labor. and Mental Healing." Third Lecture: "Proofs of the

Existence of the Soul." Fourth Lecture: "Seen by the Occult Eve."

Those lectures alone are worth more than a year's subscription. But the above is not all that we promise you for 25 cents. Realizing the fact that your intellectual stomachs may be capacious. we offer you-no doubt to your great surprise-still other attractions. We give you one of Col. Ingersoll's masterly addresses on "TRUTH." It is checkful of grand, soul-elevating statements. Five thousand paid 50 cents each to hear that lecture in Chicago. You can read it monthly for one year.

and enjoy it each time. But don't be startled, we offer you still more. We offer you an address by Charles Dawbarn, the California philosopher, who gives "Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator." It should be read by every thinking mind in the United States.

Don't become excited over the great offer we are making to every subscriber for three months. You will get still more than the above. You will have an opportunity of reading an able address by Col. Dohoney, of Texas, on "The Philosophy and Phenomena of Spiritualism as shown from the Bible and History."

What we have offered in connection with every yearly or three months' subscription ought to bring us 100,000 subscribers. Had you been in this city you would have had to pay \$2 to hear Mrs. Besant's four lectures, and 50 cents for hearing Col. Ingersoll, and yet you are offered this (and much more) with every three months' or yearly subscription to The Progressive Thinker. We should have on these terms 1,000,000 new subscribers to The Progressive Thinker. Every Spiritualist should now awaken, if ever, and roll in the subscriptions; roll in the quarters; roll in the dollarsi

HULL-COVERT DEBATE.

We shall commence the publication next week of the debate between Moses Hull and Elder Covert. Roll in your subscriptions at once.

To the National Convention everybody will look wise; they

will act wise. In order to show that they are really wise, they may take each other to the corner and then we would venture a prophecy. know that we will publish the Hull-Covert debate at Anderson, Ind., and

A WORTHY EXAMPLE.

The recent death and cremation of the ex-President of France, Paul Casimir Perier, has given publicity to his views, which shocked many. Born and reared in the Catholic church, yet he formulated a creed for himself that seems in harmony with advancing thought. We quote briefly from a document over the dead chief's signature:

"It is my wish that my funeral shall take place without any distinction by Catholic or orthodox Protestant ceremonies. I am deeply convinced that all exclusive religious dogmas are the product of lamentable superstition, and are a plague of mankind. With a fervent faith I believe in a good, a just and a loving God, whose secrets are unsearchable, but none of whose secrets insult the reason and outrage the conscience he has given us. I believe in the immortality of the soul, in human responsibility, and accordingly in human liberty of action.

Filled with these feelings and full of abhorrence for all hypocrisy, it is not my wish that my body shall be used for the glorification or benefit of any of the exclusive churches.
"Religion will always be found only

where superstition has disappeared. Therefore it is my determination that whosoever accompanies my mortal remains shall not do so for the purpose of exhibiting superstition, which would

not honor my immortal soul......
"Should it happen—a thing which I expect—that it is found impossible to find a pastor who will conduct my funeral in such a plain and purely secular manuer, then I enjoin it upon one of my friends to declare loudly and clearly the principles of the faith in which I have lived and died My body is to be taken to the grave in a wagon, and at the lowest possible cost Only a few flowers can be placed on my coffin, and I direct my wife to give to the poor of Paris the sum of money a secular funeral of the first class would cost.'

This example from the distinguished one-time president of the French Republic, is worthy of emulation by every Liberal the world over. The church has delighted to make an exhibition of the turn therefor we propose to give you dead, using the inanimate body for advertising purposes. It is time this months. You will find therein, reported thing was stopped. Instead, the priests of all denominations are trying to make it unfashionable to bury the dead on Sunday, to the end that they may monopolize other days of the week, additional to Sunday, for the exhibition of their wares.

RECEPTION.

in Washington.

ADDRESS OF WELCOME BY GEO. A. BACON-INTERESTING REMI-NISCENCES. A reception was tendered to Mr. and Mrs. Richmond on the evening of the

10th inst., at the residence of Mrs. E. A. Rice, 484 K street, N. W. The rooms were beautifully decorated with palms and roses. A large number of friends came to pay their respects to and welcome their pastor to her new

The occasion was made doubly interesting because the day was the twentyfirst anniversary of the wedding of Mr. and Mrs. Richmond.

After choice musical selections by Miss Annie May Bacon and Mrs. M. L. Wheeler Brown, President Wood introduced, as the exponent of the society, Mr. George A. Bacon, who said: I question the wisdom of our worthy president in delegating to another, though that other is ourself, the agreeable duty of serving as general mouth niece for the friends here assembled on this unusually pleasant occasion.

I attribute this to his great modesty, which, however, we must not allow to stand in the way of his doing what he himself is so well qualified to do.

My dear Mrs. Richmond:-On looking over my bulky scrap-book the other day, while in a reminiscent mood, I found that it was considerably more than thirty years ago, that you responded in person to my invitation, extended on behalf of a handful of devoted followers, to come here and feed our hungry souls with the bread of life Just before that, a few intrepid acceptors of the light had organized spiritual neetings in this city, among whom was Father Pierpont, whom we all so fondly cherished; A. E. Newton, one of the clearest and cleanest souls I ever knew: Thos. Gales Forster, a master builder in the Temple of Spiritual Truth, and several others. Those were troublous times to our country, to ourselves, to you. Personally unacquainted, you came to our home as a sister, and received a sister's welcome. Through all the vicissitudes of these many intervening years, the relations then estab lished have been steadily maintained Well do I remember with what eathusiasm we regarded your public in struction, as with matchless power of utterance you voiced the duty of the hour under the inspiration youch safed by the Fathers of the Republic, as well as some of the later army of arisen ones. If I remember rightly, it was the mighty Parker who spoke through your lips on the occasion of your first appearance. Since those stormy days you have

been a frequent and an ever welcome visitor to Washington. You come this time by invitation of the First Society of Spiritualists, to be their settled pastor. It is an experiment, but already the signs of success are full of hope, the promise big with encouragement. We have gathered here this evening in an informal manner, here where you purpose making your abiding place for the present to pay our tribute of respect and fraternal regard to you and yours. The occasion is a doubly inter-

Tf the National Associa-

tion has an unpleasant duty it is this: It will be compelled to sit down on some of the numerous candidates. We wish to tell it whisper. There is often great wisdom privately that is the reason why we are in a whisper. We venture to say where not in Washington aspiring for some two or three are gathered together, one of the numerous honors. We there will be whispers, nudges, cau- have been sat down upon before this, tions to be careful, and dire fore- and it hurt like everything-smarts bodings and prophecies unless this or yet, to tell you the truth. We advise that is done. We wish we had the the convention to procure air cushions, concentrated wisdom of the conven- so that the "sitting down" upon the tion at hand as we write this item, defeated candidates may not cause a single abrasion of the skin. Be kind But never mind, delegates, do your and considerate to them, and let not duty; if the duty seems harsh, place it harsh words escape your lips. Reon a cushion and sing it a sweet lullaby member our advice. If you don's until you make it agreeable. We follow it there may be a rupture, and think, however, you will get along all more than an anti-septic bandage be right, if you will let the convention required to heal it. While this advice. costs you nothing, being at least worth that amount, The Progressive Thinker roll in a few dollars on subscriptions. will cost you one dollar per year in Don't you think we are letting you off advance, to assist in the great struggle at hand.

> esting one, inasmuch as it is the twenty-first anniversary of your union with our friend and brother, William Richmond. May you both continue to dwell together in love and amity yet many years more, a mutual help to each other and to countless others.

Without further prolonging this talk, I will only add that in extending to you the right hand of fellowship, our good faith, our most cordial greeting, I but voice the welcome we all so thoroughly

THE BITTER AND THE SWEET.

f I could choose a world of bliss And have my foolish say, 'd ask no better world than this, But have it all my way; Then I would banish grief and pain, Extremes of cold and heat. And never want to taste again

The bitter with the sweet. I'd make the world a garden, too, With pretty walks and flowers, Eternal youth and all things new. With trees and shady bowers; From all the sum of earthly joys, To make this life complete,

'd sift out all the base alloys-The bitter from the sweet. I'd have all hearts in unison And all men truthful, too; Change all religious into one-The Gentile and the Jew. I'd have no nationalities To quarrel when they meet, I'd have in all localities

No bitter with the sweet I'd have no gin-mills in the land To fill the world with grief: I'd take the fallen by the hand And give them sweet relief. I'd have men honest, good and just And women fair and neat;

I'd banish every worldly lust, Then life would be more sweet. I'd have no preachers preaching hell Or any other scare, Whose brimstone creeds emit a smell

Polluting all the air; I'd rather feed the hungry poor And children in the street; I'd drive no beggars from my door. Their lives should be made sweet. I'd have no tyrant in disguise,

No cruel, angry God; I'd give the world a great surprise By breaking up his rod. would not turn it to a snake Or any other cheat,

I'd drag the serpent from that lake And stand him on his feet. I'd have him walking to and fro. Like other honest men. And never let him overthrow

Omnipotence again: Yet if we tried we scarce could make The world much more complete; So while we stay we'll have to take The bitter with the swee G. E. NEWCOMB, M. D.

Oldtown, Me.

IN DEAD EARNEST!

Prepare for "War" in Superb Style.

To the Editor:-In the last issue of The Progressive Thinker that I received, I was startled by the words, "Prepare for War!" in big headlines, and many times repeated. While waiting for your next issue to tell me where the enemy was, I got a gun, sword and pair of Indian clubs, a pair of light shoes for retreat and a pair of heavy boots for kicking, but no boat, as you did not mention "Navy." Last week's issue that should have told me where the enemy was lodged did not connect. I went early to the First Society's meeting, and every Progressive Thinker was sold. I asked Mr. Towers where the outposts were, as I did not dare to plead a too glaring ignorance; he looked it me so suspicously that I moved on; he probably mistook me for an outpost Marshall P. Wilder's father sat next to me in the meeting. Mr. Clegg Wright spoke. Mr. Edgar Emerson gave remarkable tests, but none of them men-tioned "war." In any event, let "war" come. I am aroused! I know, too, that nothing so disconcerts an Indian when be attacks you as to wait till his tomahawk is held above you and his mouth open, as to step quickly to one side and run an Indian club down his throat. That is, if Indians are after us. If Philistines, throw 'em down and kick 'em to death. If Theosophists, run! If Spaniards, take careful aim, and when he is about macheting distance, hit him with the butt of your gun in the man-ner of Donna Estefano Mavira Jesus Pinzon di Cordova, and then eat him. But to prepare for war when you don't know who nor what the enemy is, is not an easy matter and makes me think you are on the side of the foe. However, I am going to move to be on the safe side, so hereafter please send that missing number of The Pro-

gressive Thinker and all papers in future to yours, most sincerely CHARLES NEVINS. 210 W. 34th street, New York City.

Before this our good brother has had his mind illuminated, and fully armed and equipped will march against the Anti-Spiritualist Association .- Editor.

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

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

at this office. "Karezza. Ethics of Marriage." By Alice B. Stocknam, M. D., Price, \$1.

yet counted them, but there will be several at the Spiritualist National Convention. They are a necessary evil. You can't get long without them. They will get together and cau-cuss just the same as at any political convention, and when all is over the last part of the word are carefully attended to, cordially may be freely used. We have heard the last part of the word used against ns, and still we are prosperous and happy. We think it will affect you in the same way, if you are successful in plecting your candidate; otherwise it may have a deleterious effect. It seems to us, sitting calmly in our office chair, that you can heal all ruptures, all abrasions, all wounded feelings, that may occur in the convention, by uniting with The Progressive Thinker and declaring war against the Anti-Spiritualist Association, and then rolling in your dollar subscriptions towards Chicago.

SOME EXPERIENCES.

John Pierpoint in This and in Spirit Life.

WRITTEN BY HIMSELF, THROUGH THE MEDIUMSHIP OF LIDA B.

Knowledge is power, and he who knows beforehand what he is to encounter, avoids the pitfall. It is not given to all to see ahead, so he is doubly blest who has angel friends to guide his footsteps. Some of the dan-gers to be avoided are sinfulness and the little crimes, for although they may not do much injury in this life, they are a blot on the soul that takes a long time to eradicate.

I was once young and foolish myself, and thought the only way to enjoy life was to hunt after pleasures. To begin with, I had inherited a tendency to strong drink from ancestors who thought they had not finished a meal without disposing of a bottle or so of wine-the finest Madeira. This had some good qualities about it, but the generations to come did not stop at wine, but added brandy and other in-

When quite a child I used to go to the decanter and take a small amount, and my parents only smiled, not knowing how this taste was to grow in after years, till it became a craving hard to resist. At the age of 11 I took more than my little sips and became intoxicated. This horrifled my parents, so they sent me away to boarding-school, where I could not get hold of it at all. But this only intensified the longing, so when at the age of 16 I was sent to another school, where greater freedom abounded, I not only purchased it with the little spending money I got, but induced my room-mate to share the bottle In this way neither of us would tell on the other, and as we usually took it at night when the teachers and pupils were abed; no one was the wiser except ourselves. Thus the habit grew and grew, until it became

In my career as a lawyer, which pro fession I chose for my life's work, I came in contact with many criminals who committed their deeds of darkness under the influence of strong drink. This set me to thinking, and the determination came to me not to touch the gle I had with myself! Often I have had the glass to my lips before I knew knew of spirit return. Only after years of struggle, aided by their efforts, was I able to overcome this inherited appetite, and give it up. The effects on my physical system were great from the continued use of alcoholic drink, but only when I passed through the portal called death did I fully know the great detriment it had been to me.

The flesh perishes, but the spirit lives, and every transgression done in the body has its counterpart on the soul. The two are so closely linked, that it is hard to tell where one ends and the other begins. I did not realize I was dead, for when I awoke from a temporary stupor, my mind was active as ever it was in the palmiest days of my youth. Some friends I had not seen for years were around me. I asked them "if I was dreaming, for I thought they were dead." "So we all are to the world," they said, "but very much alive

It took me some time to realize I had really put off the mortal form and was spirit. I seemed a rational being, only had no aches and pains, and could do as I wished. I had not been able to walk much for years before the transition, for not old in years, I was crippled with rheumatism and had to use a cane to get around with. So my first sense of freedom was my ability to go where I wished without a cane.

My friends all seemed natural to me: they had not changed as I supposed they would. Much information I gleaned from them of the life I was entering upon, and much advice obtained of how best to put to use the talents I possessed. For it is not an idle life we lead over here; no sitting around a throne twanging a harp, but around us who have not one gleam of

Many will be surprised to know that dense ignorance on things spiritual abound over here. Many here do not know they have any spirit, the flame is so low that the gratification of earth's desires seem all they aim at. Of things really spiritual, of the beauties of holiness, they are as ignorant as swine. revenge on those who in earth's life have intured them; to contrive to lead them into danger; to goad them on to doing deeds of violence; to urge them to evil actions in every direction, seems to afford them enjoyment.

No thought enters their mind to for give any injury done while in the flesh: to do good for evil; to urge to right living and to elevate those who were once their fellow beings. To educate these spirits over here is often harder than those still in the form, for they think themselves "all-wise," and have

enough freedom to be obstinate. These spirits gravitate together, the same as men and women of similar tastes do in earth life. It is not uncommon to find whole communities of them for spirits of finer nature do not wish to mingle with them unless on missionary trips. Their atmosphere is poisonous to be long in unless armed with the sword of truth and right. Ofttimes they do not welcome them, anymore than saloon-keepers would welcome temperance lecturers within their doors. Having had much experience, however, in dealing with this class from my career as a criminal lawyer, I recognized that my greatest field of usefulness lay by working in their midst, so I buckled

on my armor.

Many had the spark of divinity with-

arlous members of the

muy consider our gratuitous advice is not acceptable, and that we are altogether too previous the convention is held, the wounded nursed, and ministered unto, then all will be well. Whoever heard of a convention, with intellectual giants in it, which did not wound some and "kill" others. The National will be no exception to the rule—there will be the "wounded" and "killed." This assertion may be startling, yet it is, nevertheless, true. We have been killed and wounded several times, politically, and it was the best luck that ever happened to us. It don't, however, always work that way with all. If the delegates at the National Convention feel grieved at us for the personal remarks uttered above, they will please remember that we are not very far from eighty years of age, and that our opinions, entertained for fifty years, ought to be fully ripe by this time, and ready to be plucked and utilized by them in conducting the affairs of the convention. They would

Anti-Spiritualist Convention. in, only it was encrusted with wrong thoughts and ideas that it needed much effort to start the flame to burning Others had gravitated into this depti from choice, never knowing what it was to have a pure, lofty thought. Born in an atmosphere of degradation and poverty, they had never seen the sunlight of hope and cheer. Their environments had been those of filth and squalor. Vice was to them a common sight when young, and as they grew in years they themselves only carried into practice the examples set before them. With this class we had to commence at the very foundation; had to show them kindness, mercy and a hope beyoud what they had ever experienced. To them kindness was a farce, unselfishness a mockery, love a word to be

make a basketfull and be an ornament

on the table near the presidential chair,

and would be instrumental, no doubt,

in rolling in many dollars in subscrip-

tions to aid us in the fight against the

of these, and so they did not know they really existed except in words. It was not a pleasant task I had engaged in, but is was a work of reparation to myself, an effort by doing good to others to remove the blemish on my own soul. This is the only true atonement: no one else can bear our sins, and the only way to blot them out is by doing good to others. Many are engaged in this work of redemption, of trying to show others the light, and thereby getting a greater effulgence

scorned. They had never known aught

themselves.

People who on earth life had robbed the widows and orphans, had to learn what it was themselves to be robbed of what they loved best. People who had lied, done acts of selfishness, bore false witness against their brother in earth life, have in this to bear a burden. None go without their just punishment, though not of fire and brimstone in a literal sense. The burning of the dross from the spirit, however, is more acute than the actual flame to the flesh.

Yes, we have our reformatories and schools over here, and those who have vile stuff any more. But, oh, the strug- lived honored lives in communities, who did not commit any act that could show to the world their real self, have it, such was the power of habit. I to learn here that only actual worth efforts I was powerless. I prayed for the higher influence to assist me, for I goods, but are thoughtful and kind to others, rank higher than the rich man who has got his riches by the sweat of the brow of others. Only true worth counts here.

The only way to show these spirits the path from darkness into light was to elevate them by degrees. No one climbs mountains at one step or bound. but has to do it by a series of steps, one a little higher than the other. Many get tired of climbing mountains, and the spirits here often falter and grow weary and wish to rest, but those who see the bright light above struggle on till they gain the heights.

The process may take years, as we count time. With us time goes by accomplishment-what deeds one has done, what obstacles overcome, what efforts have been rewarded, rather than by certain course of time often wasted. One may rest in one place or on one plane for a long time, and it counts for naught, is of no avail in the great eteraity. So time here varies with different spirits, going rapidly with some and very slowly with others. This is often the reason why spirits vary so in giving communications when any time is mentioned. They state it according to their own conception of it, and it is not according to the chronology on earth, unless they count that way, which they of times fail to do.

I could give many instances where I have assisted the dark spirits to throw off their lethargy and ascend up to the light, but will save them for another paper. In this I only wish to make earth's dwellers aware of the fact that as they sow, so shall they reap; there is no dodging the harvest.

I wish to impress on the young the necessity to live temperate, moral lives; to urge the newly married to think of the great responsibility that is to them in forming souls for eternal life. For them not to perpetuate in their young the crimes of their youth; for them to abstain from strong drink and excesses of any kind that will put a blot on the lives of their children even to the third and fourth generation. And lastly, I wish, if possible, to turn the adult mind from the ways of the fleshly world, and to correct, as far as in them lies, the deeds already done that they are ashamed of. For it is much easier to ask forgiveness of a wronged friend and make reparation



A piritualists arouse! The

ist Convention are trying to suppress Spiritualism. Assist The Progressive Thinker in the strugin what we are doing. We are actuated | gle by at least sending to this office | tion. But we would prefer that you roll in the dollar.

> here on earth than it is in the world where the physical is separated from

the spirit. Now is the time to commence building the home you are to inhabit here, by kind deeds, gentleness, acts of charity to those who have not the light you possess. Cheer those in sorrow, help the afflicted, guard the friendless, assist those weaker than you, in every way possible, and you will then be able to escape the work of redemption over here, both for yourself and others, that I have had to do. Fraternally,
JOHN PIERPOINT.

ETERNAL PROGRESS.

Approaching Eternally, But Never Reaching.

A MATHEMATICAL PROBLEM. We often read from unreflecting writers that if we continue to approach the infinite mind we must somewhere within the limits of eternity reach this infinite mind, and thus be absorbed by it. Hence the conclusion either that infinite progression is impossible, or that annihilation is our destiny.

As for myself, cannot understand why annihilation would not result if there must come a time when progress shall cease. For cessation of progres sion is of itself annihilation.

But it is not true that eternal progression toward the infinite mind destines now infinitely beyond us, our infinite progression can never reach it. If not teemed too tedious, the writer will endeavor to illustrate the problem by a simple mathematical illustration.

Though deemed unnecessary, I close diagram, which the editor can disoose of as he may think best. Imagine (or draw) a line due east and west on a parallel running through

Chicago. Letter this line AB; A denoting one extremity and B the other. From the center of this line draw a perpendicular, and suppose it extended infinitely to the northward. At a point 100 miles north, place point C; join AC and BC. These two lines-AC and BC -with AB, form an acute angled triangle. One hundred miles further north mark point D, on same vertical; join AD and BD. Now observe that these two lines, AD and BD, approach parallelism somewhat more closely than do AC and BC. Still 100 miles further north, on same vertical and in the same plane, place E, and now join AE and BE, and observe that these wo lines approach a parallelism with the prime vertical still more closely than either of the other sets. Are not these additional lines at each successive step becoming nearer and nearer parallel to the vertical? Can they ever become entirely so? Obviously no, for their extremities must intersect, while their bases are AB apart; but parallel lines must be equidistant at all points. Here, then, is a simple instance in plane geometry where a certain condition may be approached eternally, yet never reached. But higher mathematics affords many such instances. Take the following for school children: A is 5 years old, B is 10. A is one-half as old as B; in five years more he will be two-thirds as old; in still five years more the fraction indicating the ratio of their e is three-fourths and still once more five-sixths. Thus we have one-half, two-thirds, threefourths, four-fifths, five-sixths. This ratio, then, would grow larger forever, but would never become unity. In short, there is no logic in the statement that if we approach the deific mind forever we must some day reach it and

B. R. ANDERSON.

The Cause in Peoria, III.

become absorbed by it.

At last chaos has given way to order. Our services here are assuming a regu lar routine, and a good attendance glad-dens our hearts. The Sunday Lyceum, a progressive institution, which has been in active work for many years, will assume the afternoon service at this hall. This organization numbers among its members lawyers, doctors, ministers, rabbis, and lay members of the general vanguard society. We are pleased to welcome them into our hall of spiritual science and soul culture. We conduct the Sunday evening meeting, Wednesday afternoon, Thursday night circle, and Friday night instruc-We held a social Thursday night, Sept. 30. The attendance was pleasing, considering a number of other iberal entertainments were on the taois the same evening.

There is now an organized effort to carry on the work all winter, giving the meetings free, commencing with the ast Sunday night, the friends meeting the expense of hall, plane and chairs: my work to be provided for with the

rest of the "expense."
Our Friday night class consists of twenty-three members, all of whom are delighted with the instructions given by the guides, through me; also by Mr. Scovell, who conducts the electrical science part of the class. This is the Golden Rule circle. Our only obligation s. "To do unto others as we would have others do unto us," regardless of "creed, caste or color," as our Theo-sophical brethren say. Sunday night, Oct. 3, the hall was full, many of the representative people of the city being present.

The philosophy is receiving attention as well as the phenomena. If Bro. Moses Hull, Sister Mattie, Bro. Moulton, Sister M. Theresa Allen, and others of our noted workers could now and then drop in upon us and spend a few evenings in expounding truth, we feel that our cup of congratulation would be full and running over. We are sincerely thankful for the success which crowned our feeble efforts so far

and so well. There are several fine mediums of more than local fame among our people here. Sister Bradshaw is one who has filled many a sorrowing soul with the joy of knowing their friends are not dead, only sleeping. Bro. Lofgreen, of some considerable note outside of home efforts, and while engaged in another avocation in life, is ever ready to give a word of counsel and a direct test of spirit return. Dr. Alvarado. who has had a struggle with physical trouble, has at last conquered, and will again resume his life work of healing the body and giving messages of love from the angels of light gone before. The Progressive Thinker comes laden with glad tidings each week, keeping us in touch with all the great souls en-

gaged in this work of salvation. SALLIE C. SCOVELL. Peoria, IL

Thire--fire at the enemy!! That is what we are doing! We shall fire facts at them. That

is what our Moses did at Anderson, Ind. Every shot took effect, too, doing a most excellent by only the kindest feelings. If, after 25 cents for a three months' subscrip- work, and those shots will appear in rubbish of an old and effete theology, The Progressive Thinker, having been secured at great expense. You should of Spiritualists, if they will respond see them. The battle has only com- to the urgent call of The Progressive menced. Roll in your dollars for The Progressive Thinker, ONE HUN-DRED THOUSAND or more. Spiritualists and mediums who now shirk their sacred duty are only fit to be gressive Thinker sent to him for one year, and thus be able to see what is

THE GOLDEN WEDDING DAY.

Lines to Mr. and Mrs. C. P. Mitchell.

To-day is your golden wedding;
As you stand on the hills of life,
And look at the flowers in the valley, Where you started as husband and

To climb up the hills of a life-time; Sometimes it was rocky and steep; Again, the pathway was flowery,
And your footsteps were strengthened to keep Pace with the toilers around you

In the busy progress of life. While angels were blessing your path way
With children to husband and wife,

That grew as the years were advance ing, As jewels that lighted your way; Till now you are standing in sunlight That reaches the gold of the day;

Where the sunset is seen in the distance With bars of gold in the sky, l'urning the clouds of existence To brightness that nothing can vie. And you together have reached it-The golden wedding of years-

Fifty years since the morn of your bridal: A life-time of joy and of tears. How many that started out with you. As joyous with hope as your own, Have one or other been parted And now tread earth's pathway alone?

O blessed indeed is the union That reaches the mountain of life, Where the sunlight touches them gol-

Together, the husband and wife. And angels are blessing your journey With sight of the future in view: to the sunset of earth-life's existence Is lighted to welcome you throughnto the morning eternal, Where life is not counted with years But like the bright morn of your bridal Its hopes are unclouded with tears.

LAURA A. S. NOURSE.

SPIRITUALISM ONLY.

Rabid Instead of Radical.

Perhaps I can better adjust myself to the understanding of Lyman C. Howe, and in doing so disclaim his charge of "rabidness," by myself reviewing the brief article I penned some six or eight months back, and which is headed FAWNING ORTHODOXY.

Mr. Howe, while himself avowing he wants no "Christian" adjectives prefixed to Spiritualism to help him interpret it, has strongly taken lissue with me for saying I am radically opposed to Spiritualists using such terms or old-fogy words as "Rev.," "church" and "Christian."

My claim was, and is, that in every instance (of course, I referred to old workers, not new recruits) the use of eral of those highest in standing in our Cause have said to me they preferred not to use such terms, but felt the need to do so, to conciliate or be benefited by half-rate traveling expenses Is not this rather a mark of cunning? I prefer straight honesty—which is always, to me, acts and speech that my conscience fully endorse. I may be permitted to say, here, that my conscience endorses many things which Christianity is not supposed to, and could not, permit of my doing that which many who are recorded as Christians are, to me, known to be doing. Mr. Howe tells me that Moses Hull declares the word Christian to mean mediumship. Moses is a power, and he may be able to return Spiritualism to Christianity, but at the present time it is widely understood that the two words have about opposite meanings. To many "Rev'd" gentlemen—judging from their pulpit oratory—Christianity if of God, and Spiritualism wholly of the (their) Devil. Are not the words "God" and "Devil" generally understood as having reference to a good and a bad power one in the form of a mighty man, the other a serpent larger than the largest boa, and with the adjunct, sometimes

of cloven hoofs and a forked tail? I do not find that in my former article which should convey the idea that I charge any Spiritualists with advocat ing, or endorsing, a "Savior's blood and a devil's power," other than that by striving to attach the words used by the churches, and by singing their songs (that mention the blood of a Savior), they are false to the teachings of Spirit ualism. It is a fact that the so-called Christian churches are built on the assertion that a Savior's blood makes man's atonement, and fits him for heaven and God's companionship. It is a fact, contrary to the above, that the prime philosophy of Spiritualism is to the effect that man is his own redeem er and no Savior is or ever was in exstence to the extent of having power, through the bloody atonement, to blot out one iota of man's errors. If this is not true Spiritualism—the teachings of returning spirits or angels-then I am nsane and some kind person should see

to my case immediately.
Mr. Howe seems to feel aggrieved that I claim for Spiritualism, "We have the truth; Orthodoxy has not." Has the years of his labor? Perhaps there is "a germ of truth in every system of faith," and possibly there ' ror even in the Spiritual philosophy. Should either claim be a direct necessity to make it plain that Limade refer ence to its being truth that a "Savior's blood" is a farce? Andusay, does any one know themselves to be within the power of any god" to change the fact of their existence?

I do not condemn the proselyte, but the old and active workers, if they, for policy, are such hypocrites as to ape the old views. How far more honest, and likely to be of actual and lasting benefit to the Cause they seem to wish to link to the old, if all stood forth bravely for the new-for Modern Spiritualism I know of no means for soul-growth other than an earnestness to uphold truth, lofty aspirations, studious research, honesty of purpose and principles, experiences and inspiration from wiser minds.

I never pen a line with wish to give a grief, but ever with desire to cause thought and honest action; to instruct

TTT hat can be found that In this war that is being waged against our cause by ministers and church memsuccess will surely crown the efforts Thinker. We have been at great expense already in arranging for the battles that are to follow, and every Spiritualist should roll a dollar towards this office and have The Pro-

and be of benefit to the Cause so dear to my soul.

I believe the time is ripe for earnest souls with broader views to advocate radical reforms. That the angels de sire the growth of-humanity beyond superstitions which law and gospel-

church religion-hold. I do not con-sider that spirits who recently passed out from behind pulpits or from pews are any more competent to instruct humanity than is Rev. W. R. Covert, as a rule. They are likely as "rabid" for Christianity as the ranters who were at Anderson, Ind.
Now, if all this is considered "rabid

instead of radical" by some, I am confident that others will hold up my hands. wonder how many names could be nustered for an Anti-Christian Spiritualist club.

And since the thought comes to me, l am inclined to take it under considera tion, and may be heard from regarding this some future day. My prayer (aspiration) is: "Angels speed radical Spir-

ALLIE LINDSAY LYNCH. 6345 Hermitage ave., Chicago.

Enlisted for the War!

Brother Francis:---As the war is on, count me in it to the end. try, Sunday evening, to get new subscribers, at the meeting to be held in the Odd Fellow's Temple. We have held two meetings, and are determined to build up a good society. l will make a special effort from the rostrum on behalf of The Progressive Thinker, and have nothing else, for to be a 3 months' reader means a year. Our society is yet in its embryo, so cannot say much about it until we are permanently organized, then I will re-DR. BRIGGS. Cincinnati, O.

Wonders Never Cease.

To the Editor:-If you will allow me the space in your valuable paper I would like to say a few words. I notice an article in one of our daily papers, clipped from an Indianapolis daily, where quite a number of D. D.s and Revs. had met in council and decided that it was the duty of and to the best interests of the churches to do all in their power to stop the lambs of their respective flocks from straying away to any of the following places of amusements: Operas, dancing, cardplaying, circuses, etc., and that the money so spent could be put to a better use in the churches and advancement

of the cause of Christ. Listen! A daily of this city, of almost the same date, has the following announcement: "Sacred Opera! Will iam D. Chenery is arranging to present 'Egyptia' to our citizens in the near future"-that he had been met at the parlors of the First Presbyterlan church by the Ladles' Society, and the Young Ladles' Society, to make the proper arrangements. The piece will be given at the Masonic Temple. If the First Church people do not decide to give it, some other organization will

Is it any more sacred to be given under the dramatis personae of Pharaoh, Pharaoh's first-born, Moses Aaron, Amram, father of Moses; Joch ebed, Pharaoh's daughter, or any other of the saintly patriarchs chosen after God's own heart, than by Joe Jefferson, J. Wilkes Booth, Shakespeare, Rip Van Winkle, or some other ancient the atrical star? But anything to raise money for the cause of Christ, if you have to resort to the scheme similar to one of our leading churches, which had quite a number of ladies sit behind a curtain with their feet protruding from beneath, and for the small sum of 50 cents you could chose a pair and have the honor of escorting the owner to

J. Frank Baxter will be with the First Spiritual Society of this place for the months of October, November and December. By his presence we antici-

D. L. CARPENTER. Ft. Wayne, Ind.

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

WAR IS INEVITABLE!

bers who pin their faith to the attic rubbish of an old and effete theology, Upon Us.

The Progressive Thinker, ever since its first inauguration, has managed o 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 flerce, formidable and untiring, and must be resisted, and The Progressive Thinker leads 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 wherever we 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 attendance. 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

\$50,000 CASH CHALLENGE.

original members.

"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 them read the debate, if debate, and President Becker will probably be selected by the Anti-

"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 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 constitution, 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.

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.

"After Her Death. The Story of a "Commentaries on Hebrew and Chris-Summer." By Lilian Whiting. No mind that loves spiritual thought can Ladd, LL.B., of the San Francisco Bar. fail to be fed and delighted with this This book is of more than ordinary val-book. Beautiful spiritual thought, com- ne, giving the results of much patient bining advanced ideas on the finer and thought and research by a mind well ethereal phases of Spiritualism, leading qualified to sift evidence and arrange the mind onward into the purer atmos-phere of exalted spiritual truth. A what is needed on the subject. Paper,

"Commentaries on Hebrew and Chrisbook for the higher life. For sale at this office. Price, cloth, \$1.

.. GENERAL SURVEY ..

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

CONTRIBUTORS:-Each contributor | is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, besentiments uttered in an article may be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Farmer Riley is at present holding convincing and soul-comforting materializations at 3607 Indiana avenue, giving proof of the immortality of soul to skeptics and believers. His afternoon seances for physical manifestations have larger attendance than can be accommodated.

J. Madison Allen writes that during the late camp-meeting at Lakeside Park, Mo., a permanent local branch organization, bearing the title of Southwest Missouri Spiritualist Camp Assowest Missouri Spiritualist Camp Asso-ciation, was effected. a constitution adopted and a full corps of officers and local agents elected. The president is Mr. B. G. Sweet, of Galena, Kas.; the secretary, Mrs. Wallace, of Joplin, Mo. The new organization will be independent of the State Camp Association in its local administration, yet in affilia-tion therewith. It is hoped all friends of the cause in Southwest Missouri, Southeast Kansas, Northwest Arkansas and Indian Territory will make haste to become members of this branch association and heartily co-operate to give It a dignified and thorough success."

Dr. W. T. Parker writes: "The Universal Spiritual Society of Englewood has engaged Dr. Emma-Nickerson Warne, of Chicago, to give a course of six lesson lectures at Hopkins' Hall, 528 West Sixty-third street, over postoffice. The first of the series will begin Sunday evening, October 17. Subject: 'How Shall I Grow?' Each lecture will be followed by life readings, in which slie will be assisted by Dr. W. T. Parker. 'Consecration,' 'Concentration,' 'Patience, 'Purpose,' and 'Power' will be given on succeeding Sunday evenings."

"A Brother" writes from South Bend, Ind.: "Dr. D. B. Cary, an inspirational lecturer of Fort Wayne. Ind., closed a series of lectures for the First Spiritual Society of South Bend, Ind., Sunday evening, the 10th inst. The Doctor goes under complete control. Mrs. Cary is a splendid medium of soul transference of thought and sight."

Prof. H. N. Eddy writes from Buffalo, N. Y.: "I have located for the present in Buffalo, N. Y., 283 7th street, and attending the meetings Sunday evenings at the temple. Mrs. Carrie Twing is speaker for the mouth of October and she is doing good service in the cause of truth and for the betterment of humanity. This evening the subject, 'Power of Thought' was ably discoursed upon and the audience listened with rapt at tention to the words of inspiration as they fell from the lips of the speaker. whose soul is ever alert to minister that light and truth which elevates and lifts humanity up and on to a higher plane of life. At the close of the lec ture F. Corden White being present, gave some excellent tests.

The Nonpariel, Council Bluffs, Iowa says: "Mr. and Mrs. Joseph Matlock gave a spiritual seance at their home on Avenue II last evening. Among those from Omaha present were Prof. J. S. Miller, Dr. A. J. Slootskey, L. U. made several phrenological examinaresent and concluded with an exhibition of his hypnotic power, Miss Pauline Hyde being the sub-ject, who proved an excellent example of the subjective kind of individuality. After the seance delightful refresh ments were served."

Mrs. J. W. Kratz seems to be meeting with good success at Canton, Ohio, She can be addressed there for engagements.

Ivy Roberts, of this city, writes: "Spiritualists and investigators living in the vicinity of Cottage Grove avenue and Forty-third street will be glad to know that meetings are again being held in Kenwood Hall. The Sunday afternoon meeting is a conference, with short lecture by Dr. C. C. Henderson, and tests by C. L. Clark. Sunday evening Dr. Henderson lectures, each lecture being illustrated by stereopticen views. They are intensely interesting to the scientific mind. The spirit messages given through C. L. Clark, at the close of the lecture, are very positive

Frank T. Ripley writes from Los Angeles. Cal.: "I lectured and gave tests! the Harmonial Society, last Sunday at 2:30 and 7:30 p. m. I am engaged for four months, and I shall start for Ohio the first of February. I want engagements en route to Ohio, and all societles wanting my services for February, March, April and May, as I intend to come to Ohio by slow stages, stopping off where I can to speak and give

India Hill writes from West LaFayette, Ind.: "After a short visit to my home, Decatur, Ill., I am again in this city to serve the people for the present month at least. Our meetings are largey attended, and the seeds of truth are our orthodox brethren, there finding a very receptive condition for future growth. When at home I found our friends there expecting Mrs. Isa Wilson When at home I found our Kaynor. I very much regret my in-ability to meet the lady."

John W. Haines writes from Cambridge, Mass.: "I take pleasure in calling your attention to one of the best independent slate or paper writing mediums that I have ever met, and I have had a large experience in that direction. I refer to Mr. Hugh R. Moore. The beautiful writing in gold on paper is a great improvement over the slate especially for a missionary purpose. Brother Moore is now located at 33 East Newton street, Boston, Mass., and is doing a grand work for the cause we as Spiritualists hold most dear. Those who have had the pleasure of his acquaintance as well as spirit messages fills the promise of its title. For sale through his mediumship, are perfectly delighted and are satisfied of the fact of continuity of individual conscious

life beyond the mortal.' The First Spiritual Union, of Norwich, Conn., has engaged the services of J. C. F. Grumbine for October. Prof. W. M. Lockwowod, for November, Miss Lizzle Harlow for December and January, J. Clegg Wright for February 6 and 13, 1898, Mrs. Nettle Holt Harding for February 20 and 27, and Oscar kated its new home, October 6, having of a most important subject. Every purchased the building formerly known Spiritualist and every inquirer into the as the Scottish Rite Academy.

Academy.

Secretary writes: "Mrs. M. Summers, pastor of the Spiritualistic Church Students of Nature, has left for the East, and will stop in Detroit, Mich., lieving that the cause of truth can be for a few days; then to Washington, best subserved thereby. Many of the D. C., to the N. S. A. convention as a delegate. In her absence Brother G.

> In., en route for the northwest. Friends of the cause should keep them actively employed.

Simon Emery writes that the preachers and "professors" who lately met in convention at Anderson, Ind., to close the avenues of the spirit world, undertook an immense job. They might as well undertake to stop the sun, moon and stars from shining, or old Earth from revolving, or the mighty ocean from flowing and ebbing. It is not in their limited power to do. Spiritualism has done more for humanity in fifty years than all the creeds and dogmatic institutions have done. It has removed the shackles from the minds of millions of people, and has proved to millions beyond question that there is a fu-ture existence—that death is only a change, that the spiritual life is the only real life there is.

C. H. Horine writes: "Not one of the ten subscribers I have sent you is a Spiritualist, but they are liberal, independent thinkers. I am surprised when I look into the countenances of the mass of men we meet here as well as elsewhere, to see the small circle in which they revolve; their thoughts almost wholly engrossed in looking after physical subsistence. How little it would require to send the masses back into creedal superstition and ignorance, were it not for the counteracting influence of material science.'

Rev. G. C. Love, formerly of the West, has not only been converted to Spiritualism, but has entered our ranks as a speaker. He is eloquent and log!cal, and can interest any society. Address him at No. 54 Sheldon street, Chicago, 111., for engagements.

The Peoples' Spiritual Church will conduct meetings at 46 N. Ada street, Brandel's Hall, Tuesday evenings at 7:30. Conducted by Dr. and Mrs. Noyes. Dr. A. E. Read writes from Millers Falls. Mass.: "Harrlet N. Read (my mother) and myself are permanently located here, two miles from Lake Pleasant camp grounds, with a good electric road to camp and town seat; a fine, healthy country and good water and mountain air."

Miss Ethel Edwards, a girl of 16 years of age who lives with her parents in Detroit, caused quite a sensation when introduced to the large audience which assembled in Star and Crescent hall last Sunday. The conductor of the Central Spiritual Union, Dr. C. W Burrows, introduced her as the "Girl Medium." Miss Edward is still in short dresses, and looks more like 14 than 16 years of age. She knows nothing of Spiritualism as a science or philosophy. She is of the blond type, with regular features, bright and intelligent looking. Her natural voice is soft and childlike, but as soon as the power takes her, instantly the person, mind and body becomes transformed, the voice being full, deep and baritone in quality, while the face in every lineament is changed to that which is required by Dubois and Miss Jennie Hyde and Miss body is easy, her gestures graceful, Pauline Hyde. Prof. Miller gave a while the word and sentences seem to to enab things. oratory that would be expected of a Moses Hull or Cora L. V. Richmond Miss Edwards is also a fine test medium. She will appear again before the Union next Sunday evening.

Joseph Carr writes from Boston Meetings in the First Spiritual have opened with bright prospects for the future. Mr. Colville is the speaker for October.

Will C. Elliott writes from Greensoro, Ind.: "Carl B. Cline, the 'Early Surprise' wheat man, has, to his surprise, been thus early arrested as a swindler. His notice 'Of Interest to Farmers,' as appearing on the first page of The Progressive Thinker, No 405, is a hocus-nocus to hoax us with ill-judgment so as to poke us with injustice, for the so boasted and boosted seed wheat of this bocus is bogus. Those having become this man's victims, report your case to the inspector, direct ly, or through this writer."

The Progressive Spiritual Society of Waverly, N. Y., meets every Sunday evening. E. J. Bowtell speaker for Oc The veteran president, Brother John Rackiveff, who carries his eightyto a large audience at Music Hall for three years almost with the buoyaney of youth, is a most energetic worker for the good of the cause. In this he is ably seconded by his good wife. The first meeting had a somewhat larger attendance than was anticipated and the remaining meetings of the month will be held in a larger hall.

The helping hand Society of Flint, Mich., met at the home of Will J. Post on the 12th inst. The report of the secretary showed a large amount of work lone during the year, with a membership of fifty-four, working harmonious Remarks were called for from the visitors present. The controls of Dr. W. S. Eldridge spoke very ably upon being wasted into the hearts of some of ante-natal conditions, their effect upon coming generations. Brothers Thorn dyke and Saunders made a few general remarks in encouragement of the ciety in their work of love, after which supper was served which all enjoyed. Brother Will J. Post, coming from his work, was very much surprised; it being the anniversary of his birth. Many hearty handshakes and wishes for his being able to celebrate many returns of

the day were given. Mrs. Cora L. V. Richmond's address for the coming year is as follows: 434 K street, N. W., Washington, D. C.

"Human Culture and Cure. Part First. The Philosophy of Cure. cluding Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very in. structive and valuable work. It should have a wide circulation, as it well fulat this office. Price 75 cents.

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

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A A. Edgerly for March. The Union ded most able and interesting presentation Spiritualist and every inquirer into the The ed- proofs and philosophy of Spiritualism fice is now known as the Spiritual should have this excellent book. Cloth. \$1. For sale at this office.

Items Suggested by or Gleaned Therefrom.

Stupendous brain! Stupendous main Of life's great spirit light, So long held down by priestly crown And kingly scepter's might.

Arise and reign o'er earthly plane, King of truth, justice, right. Death is but the great chalk-line between the two spheres.

The new religion should reconstruct its insignia of death. For the antiquated old man with long white beard and a brush scythe they should substitute a beautiful young maiden entertaining little children with the music from a golden harp.

The grave should have no terrors for anyone. There is only one thing that should

us at the approach of death, and that is the temporary separation from those we love. Death is not something to be apolo-

gized for, but one of the divinest, no-blest, sweetest, grandest gifts of the Father to his children, Spiritualism, in its scientific aspect, is in an imperfect state; it has not yet

reached its full development. When Socrates' disciples asked him what they should do with him after he drank the hemlock, he said, humor ously: "You may do whatever you please with me, if you can catch me. He did not expect to be there; he did not expect to be buried.

We should remember that all things are like all things, fundamentally considered, the universe being a unity, or in other words, the invisible is like the visible, the unknown like the known, a part like the whole.

The antithesis of material science is the spiritual. In the former the stu-dent often takes on faith what he reads; in the latter he knows its claims to be true.

In ninety-nine cases in a hundred death is only sleep; and the person passing through the experience knows no more of it than you can tell me the exact moment when you lost conscious ness last night.

A passion subdued, an evil eschewed. And man has accomplished much

Than in an age of holding a gauge

On others whom he would make o'er. Being the same kind of a person as before only more refined and ethereal the spirit can talk, see, hear, move, feel and think, only with far greater swiftness than when confined in its grosser earthly tabernacle.

Why, friends, death, when we have stripped it of the things that do not belong to it as a part of God's ordaining, is simply the divine gate-opener to let us out, to help us escape from the prison house of one little planet and give us the freedom, the citizenship of the universe. A spirit must have a material body

with head, trunk, limbs, eyes, ears and every faculty just the same as on earth, only so refined that we cannot see them with our earthly eyes, for every atom of this spiritual body has been composed of the more exquisite portions of the earthly form. A large part of the horror that we

associate with the word "death" is born of the superstitious religion, the hideous theology,' that we have inherited from our barbarous ancestors They are not part of the fact of dying They are the imagined terrors that men fear may follow after death those things which in Hamlet's famous sollloquy gave him "pause."

It is a sad thing that minds with materialistic bias cannot fully under stand spiritual things, even when they try, and a still sadder thing that they will condemn as credulous dupes minds that are more luminous than their own who do not need such an array of tests to enable them to see the truth of

The fact that we cannot find plete satisfaction in this world; that we are all Alexanders, crying for more the Southwestern regions.

worlds to conquer; that no one can get 2. A great sovereign of Europe, who rich enough, no one can get famous enough, no one can get good enough, or attain anything he wants to com pletely, or become anything he wants to completely-this fact, instead of being an indictment against life, is one of its grandest qualities and characteristics.

The chief end of man is to gain wealth and become a member of the 400, but "the end is not yet." He leaves his wealth at the brink of the grave for others to fight over, while the real man looks down upon the affray with regret, sometimes, that the surplus, at east, was not used to prevent misery and woe among his fellowinen. is the chief end of man, and should exist in the beginning.

The mortal robe that death takes off each person at the grave, Disrobes a soul, a spirit frees—unbinds another slave.

We look upon the contortions of the body of a dying person with great awe at the appearance of intense suffering. when in fact death invariably brings an anaesthetic to soothe the weary mortal into immortality. The contortions indicate the effort of nature to throw off the shackles of the spirit. It is unwise to dwell upon and mag-

nify evil, and it is poor philosophy, poor theology to accentuate the bad. eveals a sad want of real faith to fear that the good will be overcome and perish from the earth. History teaches the nobler truth that the evil dies and the good lives.

"Ask me," says Cicero, "what kind of a being is God? I will answer in the words of Simonides, who, when the tyrant Hiero had asked him this question, required a day to consider it: when next day he asked him the same ques-Simonides required two When he had often doubled the time he required, and Hiero, being surprised, asked him the reason of it, 'It s, said he, because the longer I consider, the more obscure the subject ap-

There should be a prudent forecasting, and with this one should live in the now and accept what the future may bring. It is easily possible to suffer far more of the fear of disaster or death than will be the actual sufferings of these should they come.

When a wealthy man begged of Soc rates to come and accept the permanent hospitality of his elegant home, saying, "Why need you continue to live in this meagre way, with these few comforts and humble surroundings?" Socrates replied: "Meal can be purchased at half a peck for a penny. There is good water in the brook, free to all. These give to me needed sustenance. Why should I not continue to teach the youths of Athens?"

Man should learn to live in the now. This does not mean that there should be no retrospection and memory of the past, or that there should be no wise forecasting of the future. But that the present claims our energies and holds our possibilities.

Yes, science takes position-How easily 'tis said-'Death is but a transition," But what about the dread.

SPIRITUALISTIC EXCHANGES. From Harbinger of Light, Melbburne, Australia.

THE SOUL'S SHEATHINGS. In a somewhat lengthy correspondence with Mr. W. Q. Judge, on the subject of the Theosophical root-races, sub-races, and the coming race, the people of which, according to his position, might be from 12 and 15 to 25 feet tall, with an eye in the back of their heads developed from the pineal gland, he equivocally and dexterously dodged off into the etheric body and the soul's wrappings or sheathings, contending that the soul had forty sheaths—a Mahatma had told him so! The following from his pen is to the same effect (see Lucifer, vol. 10, p. 324), roughly speaking, each sheath of the soul divides itself into seven, and every one in each collection of seven partakes of the nature of its own class There may, therefore, be said to exist forty-nine sheaths possible of classification. If the above be true the soul is very deeply im-bedded in winding sheets and sheaths. But what Mahatma was it that gave this astounding revelation? Was he embodied or discarnated? Who identifled him? Was he not one of those "fraud Mahatmas" that Mrs. Besaut accused Judge of "calling up" for special purposes,

IMPORTANT QUESTION. And further, why did not Plato or lesus, Swedenborg or A. J. Davis, get a psychic glimpse of some of these fortynine sheathings of the soul? And further, why do not the trained masters in Spiritualism, who, temporarily leaving their bodies and traveling in the invisible zoe-other realms of spirit life -masters in visions and clairvoyanceget a view of these forty-nine sheaths? Poor Judge; he has gone with his exaggerations and tergiversations to his "Karma."

THE ETHERIC BODY. In furtherance of this Theosophical soul-sheathing theory, and the "etheric double," the reader is referred to the Vahan, of London, February 1, 1897. I cannot guarantee the lucidity of the passage; possibly it might engerm a mighty occult truth. Inquirers ask about the "etheric body," which must be allied to one or more of the forty sheaths. Here follows the more impor tant part of the answer. "The questioner has perhaps in mind the statement that a man's etheric double is made for him by the agents of the lords of karma, and so feels that it should be impossible for him to produce any alteration in it. But that is not so. The work of building up the etheric double of a child is begun before its birth by what we call an artificial element, energized by the thought of the Maharajahs, and this creature builds exactly according to the pattern given to him from the mind of the Lipika." But who in the "deuce" are the Lipika? and how many sheaths have their souls? Our good, solid English language contains over 100,000 words, and yet it seems to be too poor for cothing the luna lucubrations of this class of archaic wordhunters perched (up on Sanskrit stilts, or certain other wooden wares of a long dead and dust-buried past.

From Borderland, London,

SOME HINDOO PROPHECIES. Mr. Banon, witting from Kulu-Kangra, Punjab, India, Kebruary, 18, 1897, sends us the following prophecy widely current in India

THE YEAR 1899-1900, A. D. This year will be the worst experienced for many centuries.

In the year when the great Mahabharat battle was fought between the Pandayas and the Kaurayas, eight Ghrahas had entered a single rasi. The same conjunction occurs in this year. 1 A very large comet will annear by tween the 1st and 10th of October in

is the oldest, has perhaps reigned for the largest period on record, has acquired more extensive possessions of lands and races than his predecessors and has the common verdict of being about the best ruler that the nineteenth century has seen, will die,

3. Her Imperial Majesty the Queen-Empress Victoria's son will get power. 4. Great demonstration will be held in England and in India.

5. The potentates of the Western and Northern countries will declare war. One of them being defeated will lose the throne, whereby the Indian govern ment will extend its possessions. A portion of these new dominions will subsequently have to pass to Russia. and thus a treaty will be patched up between the English and Russian gov ernments.

6. There will be famine in the Northern and the Western countries 7. From the 7th of August to the 7th of September, 1899, there will be unwelcome raius, carthquakes and cy-

8 Two of the Indian chiefs will either be deposed or will die. *9. There will be battles on the Northwestern frontier of the Indian Empire and the Southern frontier of the Russion dominions between 7th of Octobe and 25th of November, 1899; but disquietude will last up to the month of May, 1900. The British and Indian ministers will find it a very troublesome time.

10. The Indian government will grant jagirs to the natives of India in the end of 1900.

Every Hindu is looking to the fulfillment of the ancient prophecy that when all the planets meet in Scorpio at the end of the first five thousand years at Kali Yuga, there will be a great change of government in India. total eclipse of 21st of January, 1898 marks the beginning of the end. This is borne out; not only by the Hindu prophetic scriptures, but by the prophe cies of Nostradamus and Thomas of Ercildoung (the Rhymer).

From Two Worlds, London, England.

WHEN WE FEEL LISTLESS and disheartened and inclined to wish for oblivion, or sigh for admittance to some haven of rest, O let me in! for I am faint and lonely,

The day is dreary and the night is cold: The way is dark, and bitter winds are moaning,
O let me in! I sorely need the fold,

is it not something to know there is rest awaiting us, rest by being active in congenial work? Or, on the other hand, if the world has not been to us a vale of tears, a howling wilderness; if we have enjoyed living in spite of our share of foul weather and fair; if we took the best from everything, and found good in all things; if we thought earth a paradise, recognized an inherited tendency to good in all men instead

of believing them to have been "conceived in sin and born in iniquity)" if we threw cant and creeds, with care, out at the window, and lived the best we knew how every day, and troubled not for the morrow; if we so perfectly enjoyed this present life, is it not good to have a certain knowledge which will enable us, when our time comes, to say au revoir only to our friends and this vale of happiness; to look before us, and see a delightful valley, where the shadows are the cooling shade of the wide-spreading trees which border the pathway to our new country, and which we feel as much delight in traveling as we feel asssured of all being

well for us at the end of the journey?

THE PHILOSOPHY of Spiritualism gives strength to hearts weary with the struggle against the white-washed cannibalism called civilization, and renews the determination to fight strenuously and suffer much willingly and gladly, if necessary, so that freedom may be riven from its slavish clutches. And if we should fail for ourselves (although for others it been struck), if we should not be successful here, in that other sphere where all are tending, and where man reaps the results of all his struggles, success shall be ours. 18 A PHILOSOPHY

not worth having which disturbs that peace which stagnation and death give, and which, out of the darkness, and doubt, and despair of the world, shall bring light, and knowledge, and life everlasting? The true misery of the world is not death in itself, but the horrible waste of human life. Waste of life in the mean, sordid struggle for bread. From the cradle to the grave the waste goes on; men and women are brutalized, and little children are turned into machines and wasted making money for others to waste.

From Light, London, Eng.

THE BIBLE AND THE SPIRIT WORLD.

From the first hour of my acquaintance with Modern Spiritualism I have never been able to understand the opposition thereto, and the inveterate antagonism of those who profess to believe in the Bible and in a future state of existence. Even if the Bible had said no more than the statement in Hebrews i., 14: "Are they not all ministering spirits sent forth to minister unto the children of God?" it ought to have been sufficient to make all religious people give heed to the nature and import of this "ministration;" but when we remember that it is the Spiritualism that is in the book that makes the value of the Bible-that it would not be a Bible at all apart from the Spiritnalism it contains, any more than a human body would be a man apart from the soul that animates it—then this antagonistic attitude becomes all the more inexplicable.

BUT BEYOND THIS,

we have the important fact that the very foundation of the Christian faith, the very raison d'etre of the church's existence is the belief in a spiritual world, and a future state of ife and being. Then, once admitting that there is another life, a realm of existence beyond this earth state, it pecomes a mere truism, a mere matter of course, that in some way or other its reality will be demonstrated to us; and it is remarkable how universal is the instinct that there is an unseen world, having intimate relation to our present state of being.

CHRISTIAN APOLOGISTS

and orthodox theologians are never tired of asserting that the very foundation and cornerstone of Christianity is the re-appearance and repeated maniown distinct individuality and identity after the death of his earthly body; and if he has left us an example that we should follow in his steps, is not his example to be followed in this respect by those who, like Him, have passed into the unseen world?

SPIRITUALISTS INDEED CLAIM that all that we find described concerning the spiritual manifestations of lesus during those forty days, in which He "showed Himself alive by many infallible proofs" (Acts i., 3), have been absolutely paralleled and re-duplicated to the sight and senses of many thousands of people in all parts of the world, during these last forty-nine years. The writer of this has been present in a company of twenty people-in a good light-when a spirit, iu temporarily materialized form, has stood at a table conversing pleasantly and familiarly with us; calling each of us by name to come to the table; giving each of us flowers from those lying on the table; adding a kindly word of advice as we returned to our seats; this continuing for about half an hour, when the "person" who did these things disappeared from our view. There was nothing that took place during those "forty days" in Palestine that

surpassed this experience of my own. WHAT A CLEAR LIGHT does Modern Spiritualism throw upon the Bible! Once recognize the influence of a spiritual world in these records and the whole thing becomes in-

telligible; for the influences at work in the spiritual spheres are as varied as the minds and motives of man in the body. In this respect the Bible is a genuine and faithful record of the experiences of humanity in ancient times, THE BIBLE IS A RECORD of what men thought, and said, and did in former days; and, of course, men in former days did and said many things both wise and foolish, both good and

bad, as they do to-day. But what makes the Bible conspicuous above all other books is its faithful and impartial record of man's spiritual experiences, and of the manner in which he is influenced and acted upon from the spiritual side of existence. It is this Spiritualism which gives the Bible its permanent influence over the minds of the people. THE GREAT PRINCIPLE

of Modern Spiritualism is that the influence of the surrounding spiritual spheres is being everywhere manifested amongst men, and that the myriads of human beings who have departed from the mortal body, are everywhere making attempts-more or less successfulto establish communication with the people of earth. This is done in a variety of ways: By the movement of material objects; by controlling the hand to write; by the usual mode of speechthe spirit using the vocal organs of another, its medium; by the opening of the inner sight and hearing (clairvoyance, clairaudience); and by the materialization of substantial forms so as to be seen, touched, and heard by the physical senses. There are thousands living to-day who have witnessed all these varied forms of spirit manifestation-the writer amongst the number. And we contend that all who are willing to do so may plainly see the perfect harmony between the experiences of to-day and the experiences of those whose histories are recorded in the

AN IMPORTANT FACTOR

Young People's Spiritual Instutes.

The Young People's Spiritual Institute is continuing to make progress. There are quite a number of inquiries, and many letters approving the plan are being received. Two or three institutes are being organized. Rochester and Buffalo, N. Y., are as yet the leading localities where institutes are making progress. The entire plan is pleasing to all, and cannot be other than useful to the organized cause of Spiritualism. The good that will re-sult will soon be felt in the social, musical, mental, mediumistic and numeri cal conditions of the public or main society, to which the Y. P. S. I will

ever be auxiliary and helpful. I am in receipt of a criticism, saying we should first develop the childrens Lyceum before organizing a young peo ple's society, also that the latter is patterning after the churches. The Ly ceum needs young men and women Unless they can be interested in some manner, they will not enlist in the work. Lyceums have frequently or ganized their young people into social dramatic and other forms of sub-socie ties. The Y. P. S. I. will unify all these and develop leaders, officers, medium and speakers. Its social functions and entertainments will build the local work, and the Lyceum and society will prosper as never before in the history Music books, lesson books, institute

papers to encourage young essayists,

yceum helps and general literature for the young people will be rapidly produced and create an interest now so sadly lacking. Spiritual literature for young minds has not been published. I have been repeatedly asked for such. The churches give special attention to that class of literature. The Chautauqua course is so far unexcelled, and the spiritual institutes could do no better at present than to use their books, and criticise religious statements therein published. But we must develop a course of instruction in history, science and philosophy as related to spiritual law and revelation. The training school organized by Bro. Hull may be able to supply this-at least would afford much for the institutes to utilize at their meetings. Progress is in the air: Events will move on and usher us into many advanced ways for the sure do velopment of the greatest possible utilities. We cannot utilize any methods employed by sectarian churches to teach as they have. We have living facts and demonstrated truth, and can no longer dwell in the house of faith or superstition. If the latter have employed safe and successful business and organized methods, surely we show extreme bigotry by simply opposing plans that bear no essential relation to teaching. We can afford to adopt any wisdom in method adopted by any peo-ple, sect or class, of the past or present. We cannot afford to refuse any able help or plan, only because employed by an abused system or a dogmatic church. Let us of all people rise above bigotry and intolerance.

The Spiritualists are becoming better organized. The national, state and local associations are pressing forward to the accomplishment of great results The Semi-centennial Jubilee of Spiritualists is near at hand. The Young Peoples' Spiritual Institute, would be a great factor to help these great efforts. and should be able to make a good showing of strength. There is no time to lose; each local society and lyceum should at once organize a Y. P. S. I. Write to me at once for help.
G. W. KATES.

234 Monroe avenue, Rochester, N. Y

DROPS ON THE WINDOWPANE.

This morn, when fell the rain drops Across my window pane, In soft and gentle patter, Like music o'er life's main-It told in song and story,

Ofttimes a plaintive word; Many a fond heart-history, With the note of the woodland bird. As it fell in measured cadence, And floated thro' the air, It caught the rippling laughter

Of a child with sunny hair, And the patter of the little feet, Across the kitchen floor, When lo! as in a vision-Stood the baby in my door. The dimpled hands, in fond caress. Held forth love's fragrant flowers; The lisping tongue, in accents sweet, Told of the golden bowers. And then he rose—as on a wave, Of supshine, mist and air,

While close beside an Angel hand,

Caress'd his flowing hair.) Because we missed the little feet. That pattered all daylong. The merry voice in baby glee That filled the house with song. And with the bee and butterfly, From o'er the garden wall, Played "hide and seek" thro'out the day,

With torn hat and with ball; And caught the sunlight's flick'ring beam,

That thro' the kitchen door. Had laughed in changing shadows, As it danced upon the floor, And the garden with the four-o'-clocks The holly-hocks and yew, The fleur-de-lis and mignonette, In such sweet confusion grew: And the old well 'neath the spreading shade Of many a waving tree,

Near where had played our baby boy, And prattled in his glee. waken'd from my revery; Upon the window pane Were traces of the recent shower. Like cheeks with teardrops stain; And the sweet and sainted vision, That had entered at my door.

'Papa, is you d'eemin, an' is you fas Me wants up you knee to c'imb And b'ow wain-d'ops off you cheek Den you say, O-h, Baby! Tum back den, and' pa'y, wid Bid, bee, an' butteefy Wy is you gone away?"

In the garden by the kitchen door

Was standing close beside me,

With his bare feet on the floor.

The lengthen'd shadows gleam-Our "baby boy" is 'most a man. And laughs oft at my dream. But now, when comes the twilight. With the cricket's lonely trill. While far from o'er the western slope, Comes the sound of the whip-poor will, sweet and sunny vision,

Is standing close beside me; With dimpled feet all bare. And baby liands in fond caress. Beside the kitchen door. Play with the dancing shadows. As in the days of yore. And thus ofttimes in Dreamland, We roam a sainted hall, With memory's garlands hanging O'er fond pictures on the wall: And catch the noiseless footstep. Or a voice we've heard before. And greet a white-robed vision within the open door. While fragrant gales from long ago.

With ringlets in his hair,

Blow soft o'er us again, And blooms the old-time garden In the sunshine and the rain. With the patter of the little feet, Down many a shady lane, Will bring the old-time music back, Like drops on the window pane. F. V. WHEBLER

OCT. 25, 1887,

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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 depart ment 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.

Thomas Oakley: Q. Is it possible for a person to pass away and not know but what he is yet in the body? A. This is an experience which may not be regarded as uncommon. The spirit partially awakes to scenes so real, and yet at such variance with preconceived ideas of "heaven" that it fain would believe all a dream from which it will presently awaken.

Inquirer, Chicago: Q. Should a person take medicine for disease, prepared under the direction of a real or of an alleged departed spirit manifesting itself through a "healing medium," who is without medical knowledge Assuming that a spirit, purporting to be a skillful physician who died years ago, prescribes medicine through a medium who is ignorant of medicine, should not the patient know what the medicine is, that he may use his own judgment as to its value in his case? If this is not permitted, since he does not know the real or pretended doctor, would it be too much to ask of such a medium, or of his or her guide, that a series of questions be propounded to the intelligence that prescribes-questions such as any fairly well-equipped physician could readily answer, but such as an uneducated person could not attempt to answer without exposing his or her ignorance? When philanthropy and physic are combined, is not knowledge quite as important as sincerity? or should we assume that the intelligence, purporting to be a learned doctor, is really such; that the medicine prescribed is all right, and take it accordingly, without insulting the doctor and the medium with doubts and questions? The learned doctor informs the medium that tomatoes are poisonous and cancers may result from eating them. I remarked to the spirit that I had always regaded tomatoes as wholesome, nutritious food. The medium replied that this was a great mistake; that if she ate a piece of tomato, it put her in a "dry fever," made her sneeze violently, etc., and that tomatoes should never be eaten by anybody. What do you think about this?

A. These questions come from one of the most profound students of psychic phenomena, and one can readily read between the lines the answers that the propounder would give.

With all respect for the knowledge and skill of the medical profession, I do not think it advisable to take medicine from the most successful physician, without knowing what one is taking. And further, the writing of prescriptions in Latin, that the patient may not know, is an insult to that patient's common sense. A doctor should be the first to discard this bad custom, for it plainly says that he is ashamed or afraid to allow his patient to know what he is giving him. While a physician is in a measure responsible to his patient for results, at least is a tangible object, a prescribing spirit is intangible and has no objectivity. How much more essential that the patient know what is given through the latter source. A spirit, however advanced, has no right to usurp the place of reason, and no high order of intelligence will make the demand. It is such mediums, and such "spirit doctors" that make medical legislation necessary, and the old injunction, "try the spirits," should be constantly opinion is of no greater worth tha a mortal's, unless capable of proof. "Thus saith the spirits" is even more pernicious than "Thus saith the Lord," if taken as an infallible guide. A spirit physician, not willing or capable of answering a few questions, in a man-ner commensurate with his claims, should receive no cre-

The statement about the tomato is sufficient to discredit the ability of this "doctor."

The tomato has a peculiar history. It was first called "love apple," and thought to promote the erotic tendency, and on that account not to be eaten. The origin of this belief which went into some accredibly "learned" books, ence? is a curious illustration of the origin of beliefs. The plant was first imported into France from Spain, and was called Pome de Moor, which became as spoken corrupted

to pome de amor. The first meant apple of the Moors, the second, love apple. With this change of name came the belief in its specific tendency.

The belief in its poisonous qualities came in an inferonce of ignorance. Botanists said it belonged to the same family of plants with the poisonous nightshade. Quickly someone started the story that it hence must be poisonous. They forgot or did not know that the potato belongs to the same family of plants.

From this fancy of ignorance came the "cancer" story. It was argued that since the introduction of the tomato, the cases of cancer had increased, hence it was the cause. It might be said with equal propriety that since the introduction of the telegraph cancers have increased, hence the telegraph causes cancer. If cancer has increased within the past generation or more, the cause must be sought elsewhere. The facts are that the observations made by physicians a hundred or two years ago are too vague and unreliable to allow of accurate comparison.

This we have evidence of by the use of the vegetable as food, and by analysis, that the tomato is one of the most wholesome vegetables placed on our tables. Its acids, in a great measure take those of more costly fruits. To promulgate the belief that it is poisonous and should be discarded is an injury and almost a crime.

L. C., Elnora, Ind.: Q. Is it possible for spirits to control mediums, so as to execute music perfectly, and express their thoughts in whatever language, regardless of the education of the medium?

A. It is possible for spirits to attempt such control, but only through mediums in harmony with them, having minds educated to receive and understand, can success be attained. This has been the contention of all one else seemingly was in the audience, I turned to the those who have made a study of the complex problems of spirit intercourse. Mozart, Beethoven, Wagner, were briskly, in hopes to find him taking it down, so that we trained musicians and by their having become subject to could preserve it. What was my dismay to find his hands the control of spirit musicians. The desire, the concendown, pen dropped, head erect, and eyes glaring at her, tration of the mind on a subject brings other minds to its tration of the mind on a subject brings other minds to its spellbound and entranced, seemingly entirely unconscious aid. As thoughts, not words, are impressed by spirits on of what was passing before him. My first thought was to the minds of sensitives, except under perfect control of chide him for omitting to take down what seemed to me the organism, the language into which thoughts thus received, must be expressed in words known to the medium.

Infamy is whose it is received. If thou art a mud wall It will stick, if marble, it will rebound.—Quarles.

No man ever did a designed injury to another, but at the same time he did a greater to himself.—Home. To be proud of learning is the greatest ignorance.-

Bishop Taylor. When my friends are blind in one eye, I look at them

In profile.—Joubert.

A SCIENTIFIC PROPHET.

He Verges Closely Upon Spiritualism.

In 1874 that brilliant scientist, philosopher and literateur, D. G. Crowley, in an interview I had with him, said: "Science is of small worth unless it enables us to predict the future."

I am forcibly reminded of this pregnant sentence, by an editorial in the Boston Post of this day—September

26—on "The New Race." The writer opens with this sentence: "This is unquesionably an age of materialism."

He proves this by a condensed review of the discoveries, inventions and literature of the present century, showing that all have been made to subserve material ends, while spiritual development and progress have not advanced, but have lagged behind. He then says:

"In our forecast of the future, we picture a race of men that shall be served by yet more ingenious mechanical appliances than we know, that shall live more comfortable and longer physical lives, that shall be governed more justly and be inspired by more generous moral considerations in their intercourse with each other. We do not picture a race occupying this earth that shall have developed its physical capacity, that shall have advanced the scope of mind or spirit as we have advanced that of mechanics. We imagine that the new race following us will be subject to much the same limitations in this respect as those which we recognize in our own case.

"Yet science is beginning to point with more or less confidence to the evolution of a new race of men, in which the spiritual side shall predominate and to which the race occupying the earth today shall seem as cavedwellers seem to us. At the recent meeting of the British Medical Association in Montreal, Dr. R. M. Bucke, president of the section of psychology, gave the weight of his testimony to the progress of the race toward the acquisition of a power which he termed 'cosmic consciousness,' an inner illumination which substitutes spiritual perception for the use of the physical senses. As selfconsciousness marks the elevation of man above the brute creation, so will this cosmic consciousness distinguish the new race of men from the old of which we are. 'Cosmic consciousness,' says Dr. Bucke, 'is not simply an expansion or extension of the self-conscious mind with which we are all familiar, but the complete superaddition of a function as distinct from any possessed by the average man as self-consciousness is distinct from any function possessed by one of the higher animals.'

"Twenty-three instances of the possession of this new faculty have been noted by Dr. Bucke, and he holds that it is more frequent in the present age than it was in the ancient world, indicating its gradual development. And he describes the final emancipation of man from the thraldom of sense and physical limitation: "The possession by each member of this newly forming race of the faculty for cosmic consciousness and its certain attendant powers will enable him to reach with his body and remain in those stages which are now incorporeal and pass beyond phenomena; make him, being one, to become multiple; being multiple, to become one; endow him with a clear and heavenly ear surpassing that of present men; enable him to comprehend by his own heart the hearts of other beings and of other men; to understand all minds; to see

with a clear and heavenly vision surpassing that of men. "It is impossible to disregard the close alliance which this prediction of the British scientist has with the theories of theosophy and the phenomena of clairvoyance

telepathy and Spiritualism. Here it is seen that Spiritualism is being recognized b scientists, not only, but science is rapidly emerging from its materialistic shell and becoming spirituelle, as well as T. A. BLAND.

intellectual. Boston, Mass.

Spiritual Science vs. Religion.

Religion has no foundation in fact. It has no predicate, unless falsehood be called a foundation: Religion Same as sincere Mormons." calls for worship, and worship bows at the throne of

Spiritual science is not a religion; it has no part of re-

To religion, worship and tyranny belong ignorance and fanaticism. From these come cruelty, jealousy, hate, greed, lust and vanity. Those evils are nursed by th creeds; they are the paraphernalia of priestcraft.

Spiritual science is the direct opposite of religion, therefore calls not for prayer or invocation. Prayer and invocation are the offspring of ignorance, and ignorance is the child of tyranny, of worship and religion.

Spiritual science teaches the Divine Virtues. Those virtues teach us to be good, to do good and to love the How many people know aught of Spiritual sci-Knowing nothing of Spiritual science, they know not of the virtues.

Here are the Divine Virtues: Love, Wisdom, Truth Hope, Mercy, Patience, Philanthropy, Fortitude, Prudence, Temperance and Justice. Whose liveth those virtues will have nothing to fear. If you live those virtues will have nothing to fear. tues you will spurn evil. In spurning evil you eradicate frauds, false teachers, politicians and other ilks. Those virtues do not call for worship, religion or creed, but they do call for the Divine Arts and Sciences. Spiritual science is the predicate of all sciences. The Divine Arts and Sciences have their foundation in and on Spiritual science. By and through the living of those virtues we acquire Spiritual science. Spiritual science teaches us of the past, present and future and reveals an eternity of which but few dream. Where egotism and bigotry reside, reason and intuition have been imprisoned and then sophistry takes the pace of genius and ability.

Reason belongs to the spiritual, intuition to the soul. When reason and intuition are led by the hand of Love then are we prepared to enter the mighty domain of Spiritual science.

G. H. MILLER, M. D.

Mrs. Richmond at Nashville.

To the Editor:—Although you have been good to the Nashville people in giving so much of your space to a representation of our great convention, I want to speak of one incident only, of many that occurred, illustrative of the wonderful powers of the wonderful woman, Mrs. Richmond, the vice-president of the convention.

As is usual with her, on Saturday morning, at the great auditorium, she asked of the audience subjects on which to improvise poetry. I suggested "Inspiration," partly because I had come to regard her as the embodiment or personal representation of my conception of that term.

While she was responding to this sentiment—glowing and exalted with enthusiasm as she was and as I and every by far the most beautiful and exalting sentiments she had uttered on that occasion. But remembering that I was once in the same dazed and entranced condition, while endeavoring to report an address of that wonderfully eloquent and inspired man, A. B. French, years ago, in Minneapolis, I concluded to let him go, and only think the better of him for possessing a soul so attuned and responv. fell. sive to the symphonies of heaven.

Affectation is certain deformity. By forming themselves on fantastic models the young begin with being ridiculous, and often end in being vicious.—Blair.

CHURNING CREAM.

Missionary Work in the Buckeye State.

To the Editor:—Just two months ago I sturted from home for a two weeks' vacation, little thinking of what was in store for me. Started on Friday the 13th of the month-and am happy to state that nothing but a round of good luck has awaited me-fluck in being received by the kindliest of people, both in and out of the camps. Though an entire stranger in Ohio, I was made to feel at home in each of the cities I have visited. Cleveland has a flourishing society, governed by clear-headed, energetic souls. While there I was entertained by Sister Kean, whose acquaintance I formed on our way to Lily Dale. My soul's longings were gratified in being able to visit this beautiful garden spot of God, and the many pleasant acquaintances one meets makes one feel it was indeed good to

Akron and Alliance have their or ganizations, all working in harmony, and anxious souls are fed from their spiritual tables. But the greatest happiness is always derived when we have laid aside self, and in the knowledge that in that true Christ spirit we have gone into the highways and byways bringing light where there is darkness. Bro. E. R. Kidd sent you a report of our glorious meeting, held at the Workhouse, in this city. It was the first time a Spiritualist had ever spoken to these poor unfortunates: To say they were interested is expressed by the superintendent telling me it was the first time his prisoners had ever remained awake during a discourse. All were convention at H permitted by the superintendent to shake hands. As one after the other grasped my hand, with a look of such November, 1897.

That life's a reality, and face it we And churn and dash as for life, To overcome trials, by turning the

Must be done by each soul in this strife. And the butter will come if turn you will The crank of the dash within,

doubles. And victory you're sure to win. There's a cream in life, that is churned and dashed By cranks, from this mortal host; As the butter of truth to the surface

as it paddles and bubbles, the cream i

The creeds can no longer boast, For they've churned and they've churned, and the lesson they've

learned. That in order, this truth to gain, They must accept cranks, though me diums termed,

And learn there is naught in a name. So keep up your splashing and dashing, too,
For the truth in the final will show
That the cranks have been turned by the hand of the gods, Through the powers of the souls here

MRS. J. W. KRATZ. Evansville, Ind.

FREETHINKERS.

To the Secularists and Freethinkers of the United States .

You are hereby requested to meet in convention at Hardman Hall, in the City of New, York, on Friday, Saturday

IMPORTANT ANNOUNGEMENT

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, Indbetween the veteran Moses Hull and Elder Covert. "Mr. Hull affirmed: "That Modern Spiritualism is incharmony with the teachings of history, reasomand 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

This report, made at great expense, will be comligion, knows nothing of worship. For Spiritual science dethrones tyranny and gives enlightenment. will be invaluable to every Spiritualist. the time to send in additional subscriptions. The paper will be sent 3 months for 25 cents. Every Spiritualist who has the good of the Cause at heart should subscribe at once. Stragglers are not wanted now in our ranks.

> earnestness, many saying, "God bless you," I was made to feel that joy in-expressible as I thought of the scene ones who were our witnesses, and so touched were they over our services, Tuesday evening of this week. On Thursday and Friday services were held in the city building. The first night the hall would not hold the peoinvestigators we had among such a number by asking all those to arise who were satisfied that Spiritualism

As my work here was purely a mismuch good could be done if the N. S. A. was able to send out workers upon this basis. All denominations were represented. I was told ato-day that two Catholic ladies, who were invited by a neighbor, were completely captivated by our teachings 2 One Baptist joined the society yesterday, having only heard two lectures; one from Moses Hull, the other on Triday. Why not have this thought agriculed? Think of the souls that could be reached through this missionary channel. Others, as well as myself would serve as workers, and be only too glad to bring glad tidings of great joy to the souls who now sit in darkness. As for myself, more reward to me to me in addressing an audiente of seekers—even though there be little pay—than a few who already know the truth with much remuneration. much remuneration.

Well, Bro. Francis, this poem having come to me in such a novel way, I felt I must give it to your readers. While at the home of good Sister Holles, at Alliance, I rather enjoyed the treat of being permitted to turn the crank of a new-bought churn, in making butter. After two hours of turning and churning, I became weary, and said, "No but-ter is going to come," when like a flash line after line came from that invisible force. With pencil in hand, and turning the crank with the other, these words were given: Like the dash of this churn, in its round

after round,
Splashing and dashing the cream,
Is the soul of mortal, from its early

from its slumbering Awakened

Friends, we shall meet in this congress under favorable conditions. The times are auspicious.

Heresy is becoming popular, even in ministerial circles. The spirit of sec-ularism is pervading our ecclesiastical institutions, our literature, our whole social life.

Religion, giving way before continual bombardment and repeated assaults, has abandoned the strongholds of Jogple, many standing during the entire evening. A large hall, seating seven in the fields of humanitarianism. It hundred, was procured for Friday. Every chair was occupied by 7:30. I gradually to disappear—by becoming thought I would test to see how many absorbed in broader phases of thought In the meantime, we must continue

the work before us. was true. About fifty arose. Now, I it is important that Freethinkers would like to ask, does this appear as should combine. With so many examthough the anti-Spiritualist society was ples around us, illustrating the power of organization and of combined effort it would be the height of folly in us sionary one, accepting only a free will not to have the benefit of such methoffering, I was made to realize how ods. There are important questions demanding our attention. The God-inthe-Constitution amendment was again introduced into Congress at the last session. Our National Association, with its allies, fought this amendment before the Congressional committees and, for the time being, defeated it The amendment has been reinstated,

backed up by a petition which is claimed to have attached to it the names of millions of signers. We must meet the conspirators again the coming winter. The people must be aroused to the impending danger, and educated in the principles of liberty and justice, The Sabbath question, and that of the Bible in the public schools, also require

The efforts of bigotry and intolerance must be thwarted wherever possible. In our discussions there should be the broadest latitude in the expression of opinion. There must be absolute freedom, subject only to such regulations as may be necessary in conducting the congress in an orderly manner, and with due regard to the rights of

consideration.

all the members. Let us meet and consult in a spirit of friendship, of conciliation and of cor-If we do this, we shall have a grand

and glorious congress, from which we shall retire refreshed in spirit, confirmed in our convictions, and stimulated to more effective action and to greater achievement during the coming year.

C. B. WAITE, Acting President. E. C. REICHWALD, Secretary. Chicago, Oct. 1, 1897.

The deeper the sorrow the less tongue

OUR FALL GAMPAIGN.

The Progressive Thinker.

The Progressive Thinker is the largest Spiritualist paper published on this earth to-day. It has the largest and most varied amount of reading natter. It has the best thoughts of the age. It scintillates throughout. It is exceedingly cheap at One Dollar per year. Its presence in every family is invaluable. Without it you cannot keep posted as to passing Spiritual events. It is worth ten times its price to every reflecting mind. Besides we send to each subscriber, on terms mentioned below, the valuable book, Ghost Land. We are working on the Divine Plan, thus giving our subscribers the benefit of our prosperity. Read carefully the terms on which you can get the paper and Ghost Land, and then resolve to aid us.

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When you read this paragraph, if you are a Spiritualist or Free-thinker, you may know that it is directed to you, and urgently solicits your careful consideration of the statement or terms set forth above. You certainly should be a subscriber to The Progressive Thinker. You should keep posted as to current spiritual events and liberal thought. You are brought in contact with leading minds each week in the paper, and are, as a result, made richer intellectually. Besides, you can, by subscribing for The Progressive Thinker, on terms mentioned above, obtain as an actual gift that wonderful book, Ghost Land. Please get up a club; if you cannot do that, your own subscription will be thankfully received.

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We are trying to reach you who take no spiritual paper. We want to bring you in contact with the leading spiritual and occult thoughts of the day. We desire to keep you in the front ranks of the procession. Without a firstclass Spiritualist paper, and some spiritual and occult books, you are in the rear of the procession, and will remain there until you change your pro-

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Leading minds everywhere are now studying spiritual and occult subjects. You can observe this trend of thought everywhere. There is a fascination about it that will not down. In order to assist you in your investigations, we would advise you to at once subscribe for The Progressive Thinker, and thus obtain Ghost Land. In the paper you will find something new each week, while in Ghost Land you will find food for thought for years to come.

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There are stumbling blocks in the way of every earnest investigator or skeptic who is investigating spiritual and occult subjects. . There are dangers, too, if not directed aright. The Progressive Thinker and Ghost Land will in a great measure remove these stumbling blocks and dangers, and lead each one directly into the paths of Truth. Ghost Land elucidates many occult subjects in a manner with which everyone should be familiar

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The Divine Plan as presented by The Progressive Thinker, is the only one that can possibly place the world on a higher spiritual plane. When those who are prosperous, like the Vanderbilts, Goulds, Astors, and thousands of others, allow their vast accumulations of wealth to be used in a measure for the benefit of those less fortunate than themselves-poor struggling mortals—then they will be carrying out the Divine Plan. Any one,

in any considerable degree prosperous, should assist those less fortunate.

With this Divine Plan carried out to its fullest extent, there would be no suffering in this world, and the millennial era would dawn. The Progressive Thinker leads in carrying out this Divine Plan by giving a valuable book, on terms mentioned above, to each subscriber.

paign has commenced in earnest. Every Spiritualist should have something to do in the struggle now pending. The members of subscribe.

WAS IT DEATH? (Continued from page 1.)

music were in the air. And from all this he was forced to turn back to the weary body, and he is longing for the second call. He has perfect faith, and feels how blessed he has been. He thanks God for the privilege of offering this consolation to his beloved ones. Lest the doubters should think this story exaggerated, The Call's correspondent asked for statements from some of the people present, which were most willingly given. These statements describe the incidents as they occurred and express the earnest beliefs of those who give them.

WHAT THE FATHER SAYS.

Santa Monica, Cal., Sept. 19.—I am William Graham's rather, and am in sttendance upon him in his last illness. I was present when he died—for it was death—as I can testify who have seen so many people die. He had all the symptoms of the end of mortality—the agony, the sweat, the labored breath-

ing and the last gasping.

When the breath seemed gone I put my ear to his mouth and chest and there was no indication of life. I told one of the friends to take his wife from the room as all was over, and for fully fifteen minutes he was in this condition -the chest sunk in and body becoming rigid—when his grief-stricken wife rushed in and clasping the body raised it in her arms and began rubbing and working over him. After a time he

shivered and came to.
"Oh, who brought me back? Everything was so beautiful! I was so happy!"
William Graham will be 25 years old

the 1st day of next January.

I think I know death when I see it, for I served in our civil war four years in the Second Massachusetts Heavy Artillery. I have lived in San Francisco for nearly thirty years, where I worked in different foundries, and am well known there.

THOMAS GRAHAM.

SAW HIS DEATH STRUGGLE.

Santa Monica, Cal., Sept. 19-I am nearly 65 years old and have seen many people die, and can say that William Graham, my neighbor, died on that eventful night to the best of my knowledge. I stood by him and watched his struggles. I told his wife when it was over, and I was there through the afterward wonderful miracle of his return to life. I consider it the most wonderful experience I have known.

I can say that Mr. Graham's account

is correct and true in every particular.

JANE WELCH.

SEEMED TO BE ACTUAL DISSOLU-TION.

Santa Monica, Cal., Sept. 19.-I was seen death a number of times, and this as or seemed to be actual dis I'heard the last gasping and the death struggle, and saw the subsequent resuscitation, and to me he related after ward his experience or sensations while, as he believes, out of the bodythe beautiful country that he saw and his subsequent sufferings at being brought back into his physical body. IDA H. NELSON.

Lakeside Park Camp, Mis-

souri. The camp-meeting at Lakeside opened

September 18 and closed October 3. The attendance was excellent, especial ly on Sundays, the interest being maintained to the close. The regular speakers were Daniel W. Hull, Mrs. S. A. Armstrong, Mrs. M. Theresa Allen and Madison Allen. Addresses were also delivered by Clarence S. Tisdale and W. J. Black. Excellent rostrum tests were given by Mrs. Allen, also by the writer, and several public circles were held in the auditorium, at which messages were given through the me diumship of Mr. and Mrs. Allen, Prof. Black, D. W. Hull, Mrs. Armstrong, Mrs. Sweet and others. A class for special instruction and development was held each day at 9:30 by Mrs. Al len, with excellent results. The musi-cal department was in charge of the writer, who rendered original and se lected songs, voluntaries and violin so los, and was aided by Mrs. Allen, Prof. Black and others, and by the congrega-The mandolin club and the Pro thro Orchestra, of Joplin, were with us on Sundays, and Miss Emma Johns, of Carthage, the eminent planist from the conservatories of Germany, entranced us with her superb music.

The weather was fine throughout the The grounds, well-shaded with forest trees, are beautiful and picturesque, and are skirted by the Center River and lake, with boats, bath-houses, etc. A fine, large auditorium, with stage and scenery, hotel, restaurant and other buildings are con-veniently located; and the buildings and entire place are lighted at night by electricity. The electric line, extending from Carthage through Carterville, Webb City, Joplin and Galena, a distance of twenty-five miles, has a station at the camp grounds.

The camp-meeting this year has been held under the auspices of the State Camp Association, and we feel highly gratified with the successful results of this first effort. The next annual session will be held under the immediate auspices of the "Southwest Missouri Camp Association," a branch organization, independent in its local administration, yet acting in affiliation with the central association

J. MADISON ALLEN, President State Camp.

FREE TO SPIRITUALISTS.

will mail any reader of The Progressive Thinker one of my new scien-tific Catarrh Inhalers and medicine for one year on three days' trial free. If it gives satisfaction, send me one dollar: f 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.

ur Fall and Winter Cam- Auestion Your Conscience, Spiritualists and me-diums who take no Spiritualist paper! Are you doing right? Elder Covert, the brains of the the Anti-Spiritualist Convention are opposition, says he will be instrustrong in number, resolute in pur- mental in suppressing all mediumship. pose, and they are determined to It is the intention of him and his suppress all phases of mediumship. horde of followers to have State and The Progressive Thinker will lead in | Municipal laws enacted that will crush this great fight against the hordes of every medium in this broad land. We Spiritualist Convention." Spiritualists the church. Every Spiritualist who are trying to thwart him in his efforts, stands back now must be regarded as and will succeed if Spiritualists will a traitor to the cause. The Progress- awaken and do their duty. We are The Progressive Thinker will lead in ive Thinker has already been to great at great expense in preparing for this expense, and the end is not yet. Send struggle, and call on you to roll in tions at once. See to it that every in your subscriptions. Get every your dollars for The Progressive Spiritualist in your neighborhood to Thinker, so you can see what is going on.

-THE-FAMOUS CHRONIST, OF AYER, MASS.

CURES!

DOSES!

Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

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

SPECIFIC MEDICINE!

DRUGS!

A Book on "Chronic Disease" Sent for 2-cent Stamp.

present at the time of the supposed death of William Graham, and I have seen death a number of times and this

SOME OF THE COMFORTS

You Get at the Rural Health Home.

In the way of food you get the very best, that which is most nourishing and that which is best adapted for your diseased condition. Music-and by the way music is a most wonderful help in curing chronic disease. Lectures daily on health, and how to obtain and retain same. A carriage ride every day, if you are well enough to enjoy same. Massage and magnetic treatments. Baths of all kinds. In fact, this is a home— a perfect Health Home. Forty per cent of chronic cases under these conditions are cured without medicine. Why take drastic drugs in toxic doses onger? Write us for terms. Dr. C. E. Watkins, Ayer, Mass., or Jay Chaapel.

Dr. C. E. Watkins' Rural Health Home.

Terms for treatment, room and board, from \$6 per week up to \$15. The poor can now receive the same medical treatment and careful nursing that heretofore only the rich could obtain, the only difference is in size of room. Send all letters of inquiry to Jay Chaapel, Sup't., or Dr. C. E. Watkins, Ayer,

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Terms for treatment, room and board are the lowest in the United States. We do not starve our patients, nor do we rob them of their money Live and let live. Address all letters o Dr. C. E. Watkins, Ayer, Mass., or to Jay Chaapel, Sup't., Ayer, Mass.

Dr. C. E. Watkins' New Health Home.

His small Health Home being a perfect success, he has now opened a much arger one that will accommodate 50 patients. Write for full particulars, to Dr. C. E. Watkins, Ayer, Mass., or to Jay Chaapel, Sup't., Ayer, Mass.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:-Your sample of Magnetized Compound has cpred my eyes. Find enclosed \$1. Send your Elixirs 1 and 2. Fraternally, Pleasantville, N. Y. ELI ACKERS.

FREE! One 8-oz package Magnetized Com-pound for the eyes and entire system. Sent postage paid. Please send 10 cis. B. F. POOLE. Clinton, Iowa. 413tf.

A piritualists should bear in mind that they are confronted by a vast army of church members and ministers of the gospel who are determined to abridge their rights. They have organized. They are strong. They are determined men and women, and they met at Anderson, Ind., and commenced proceed-

ings by calling themselves "The Antimust meet in battle array that vast army in order to maintain their rights. this conflict. Send in your subscrip-Spiritualist in your vicinity subscribes

BEST OF ALL.

Reincarnation Gets a Rap.

To the Editor:-I think the issue of October 9 is the best I ever saw, if that can be possible. I think you are some-how rapidly taking the wind out of the sails of other Spiritual papers, and Spiritualists here are beginning to ask each other: "Upon what meat doth this our Caesar feed, that he hath grown so

It is not alone that your price is low that your paper is the peer (some say more) of all its congeners, but you give away books to your subscribers that must cost you even more than the paper. Nor is this all, as in the instance which drives me to you to-day; you put so much "knock-down" in your paper that even your most poverty-stricken subscribers are compelled in self-defense to send for more of the same kind of clubs which only you seem able to supply. Your reports of lec-tures are worth the price of subscription, if your paper contained nothing What a pleader Mrs. Besant is But, like Mrs. Richmond, she advocates reincarnation, which lands both of these accomplished women squarely in the road of our also accomplished brother, Hudson Tuttle. What are we to think, when such doctors disagree Reincarnation ought to be true if its antithesis (immortality) is to be accepted; but why don't some of our bright lights distinctly remember and be able to prove some former incarna-tion? When a spirit now becomes discarnate, it has no difficulty in going back to its earth-record to prove its identity in its recent earth-existenceits latest incarnation; but try to lead it back to a previous incarnation, and it is at sea, and this is more especially true of spirits still in the flesh. Some seem to have a shadowy recollection but cannot tell when they lived or where, nor can they point to historical facts to sustain their vague assumptions of previous existence. If a fact, reincarnation should be susceptible of such clear proof as not to leave masterminds like Hudson Tuttle ignoring i either as a mooted question or as a flat negation. Distinct memory of the writer reaches back to the time when he was two years old; back of that, all is a hazy, vanishing mist of indefiniteness. If reincarnation were as definite as is The Progressive Thinker, then it could be grasped and understood; the

paper does not seem to commit itself upon this point, but gives Humanity full swing to settle the matter for itself, claiming to think that the shoulders of Spiritualism and those of its representative paper are broad enough and strong enough to carry every bur

den, however incongruous, that is going their way, till it sheds with its milk-teeth all its errors. "Truth asks only a hearing;" "hear all sides—then A. M. B.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free. 1

Mrs. S. F. Gilman, of Davenport, Ia., departed for her spirit home, September 3, 1807. She had been a great sufferer from heart trouble for years, but was brave to the last and was glad to be released from her suffering. She was a very lovable woman, and has hosts of friends wherever she was known. At her request her body was incinerated at the Davenport crematorium, and her remains were deposited in the family lot at Oakdale cemetery.

B. A. CLEVELAND.

Jeremiah Rogers, a former prominent citizen of Windsor county, Vermont, passed to spirit-life at Brattleboro, Vt. September 23, at the age of 85 years, 11 months and 10 days. He was born in Chittenden, Franklin, county, and married Lucy Goodenough, of Brandon, December 31, 1834, who survives him. He patiently awaited his release, and calmly and peacefully passed away. He was a firm believer in Spiritualism. His remains were carried to Bethel for interment.

October 13, at South Bend, Ind., Mrs. John C. Knoblock passed peacefully to spirit-life. For ten years she had been an intense sufferer from palsy and for the past four months was confined to her bed, physically helpless..

She commanded the love and respect of the whole community and her loss is severely felt by a wide circle of personal friends. Besides a devoted husband and two children, Mrs. Knoblock leaves five grandchildren and three

Horace W. Robinson passed to spiritlife, from his home in Leonidas, Mich., October 12, 1897. He was born in Man-Onondaga county, New York, July 12, 1830, making him 67 years, 3 months of age. For over forty years he has been a Spiritualist, and one who was always ready to help advance the cause of Spiritualism. He leaves one sister and four brothers, and a large circle of friends. Funeral services were conducted by Mrs. Jennie Hagan Jack-son, of Grand Rapids, Mich.

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; and after I give you a correct diagnosis, if you wish help I will make my terms

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isters and church members who

have united to destroy Spiritualism and suppress mediumship. The arouse Spiritualists from their Rip vast horde of ministers and church war has already commenced. The Van Winkle sleep to warn them of the members who have united to crush enemy is active ever on the alert, and | dangers confronting them. Thousands | them. They are nearer God; they are determined to pursue to the end their upon thousands take no Spiritualist nearer the angels, and the furthest deadly work. Moses Hull, in meeting paper; hundreds upon hundreds of away from the "Devil;" and when Elder Covert in debate, has done much | mediums never read one. They are | they shuffle off their physical bodies, to encourage Spiritualists. He is the all in danger, particularly the latter. their spirits will be found standing hero of many hard-fought battles; no We are doing our duty. We have close to the throne-if one-while the one is more valuant or better equipped been to great expense in preparing for members of the Anti-Spiritualist Conthan he is to enter the arena of debate. this war, and now each Spiritualist The Progressive Thinker will publish and each medium should respond to an invoice of their mistakes in trying the Hull-Covert debate, and bring its our call, and assist in the struggle to crush them. All Spiritualists who for the paper. They should read the readers in touch with what is going now at hand. Roll in your dollars at read this item should roll in their Hull and Covert debate. Roll in your on. Send in your subscriptions! Roll once for a year's subscription to The dollars to aid The Progressive Thinker dollars at once to assist in the struggle. | in your dollars! Scatter the import- | Progressive Thinker, which is taking | in its fight for the right.



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Saginaw Valley Spiritual Association.

The thirteenth quarterly meeting of the Saginaw Valley Spiritual Association was held in G. A. R. hall, in Flint, Mich., October 9 and 10, 1897. President Eva Payne Hopkins in the chair. After a short business session, a general conference was held under the guidance of Brother David P. Dewey, of Grand Blanc. Subjects discussed: Our Present Condition, Hope of the Future and Shall the Phenomena be Taken from the Public Rostrum? The latter question was decided in the negative by a large majority. An address of welcome was given by Dr. John P. Thorndyke to the visiting delegates, in a very hearty manner, and responded to by

Mrs. Eva Pavne Hopkins, of Owosso Evening session opened with a recita tion by Mrs. John P. Thorndyke, which was delivered in a very pleasing manner. It was followed by a very fine lecture, by Mrs. Marion Carpenter, of Detroit, upon the duties of life, and its fruits. After the lecture Mrs. Carpenter gave many time tests, all of which were recognized.

Sunday morning services opened with music by the choir, followed with character readings by Mrs. John P. Thorn dyke, which were pronounced correct after which the pastor, Dr. John P. Thorndyke, gave a very interesting address upon the necessity of systematic work in order to get the best results of spirit aid in the work of development. After the address Dr. W. S. Eldridge gave several tests, most of which were recognized.

At the afternoon session a recitation was given by Miss Adelaide Kingsley. a miss of eight years, which was pronounced by all as perfectly wonderful for one of her age. A very interesting paper was read by Mrs. A. M. Farnsworth, of Owosso, giving a history of the work of the Owosso society, also the history of the Saginaw Valley Association. An address followed by Dr. W. S. Eldridge, upon vibration thought force. For depth of thought its equal has very seldom been heard from the spiritual rostrum. Recitation by Miss Kingsley, closed the afternoon

An invitationawas given for the Association to meet in Owosso for the January quarterly, which was accepted. Mrs. John P. Thorndyke rendered a recitation in a way that showed deep study, followed with an address by Mrs. Marlon Carpenter, which was delivered in her usual graceful and eloquent manner. After music by choir, tests were giren which fairly astonished the audience. Thus closed one of the most successful meetings in the history of this association.

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