



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

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Remember 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 or Spiritualist in the United States 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.

Moses Hull is a veteran
worker. His brain is chock-full of facts. In his line of work he has no equal. He is superbly equipped for debate. He is an intellectual warrior. He never shirks a responsibility. He never wearies of doing good. The Progressive Thinker will be one of ten to give him ONE THOUSAND DOLLARS to enter the arena for the coming year to fight the members of the Anti-Spiritualist Association and to do missionary work. Are there nine others who feel as we do. You are badly off if you don't think that a dangerous horde is arraying itself against Spiritualism. Roll in your dollars to aid The Progressive Thinker in the struggle.

Yes. One Hundred Dol-
lars! That is what this office will give towards raising One Thousand Dollars to pay Moses Hull for services one year in beating back the horde of ministers 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. The Progressive Thinker has entered this fight, and will remain to the end. Send in your subscriptions now. We should have 100,000 additional readers at once. Let the dollars roll in.

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

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

SPIRITUAL SCHOOLS.
Our Children and Our Speak-
ers.

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 Seminary, 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 patronizing 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 sorrowfully I ask—sending theirs?

Many good-meaning, but not far-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 out into the world, and in their hearts, or on a snicker 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 ends, these children, trained in such popular, perhaps, have called in to conduct the funeral services some sectarian parson to mouth sepulchral prayers, and preach the ecclesiastical dogmas of eternal death and damnation. Many, very many times during the past forty-five years have I known occasions of this kind, the young people, or similar cases are still transpiring. And yet Spiritualists are patronizing and paying out their money to support these schools!

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

No matter what you want or do not want touching this matter, your children's 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 or synagogue, or the church gambling fair, to raise money for sectarian purposes.

Thoughts, auras and psychic influences are in the air—in all grades of social life, and your children necessarily must be influenced by 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 literature for your loved ones to read around your own happy firesides? And when 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 observation. The seminary building, large and commodious, stands upon a graded bluff, overlooking beautiful valleys and far-reaching 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 assistants; where they are taught that education is character-building, and that truth, honesty, and purity constitute the 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 life.

It seems to me, and I am sure, that Spiritualists and liberals should patronize this seminary located at Belvidere, New Jersey, only a few hours' ride 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 and conducted in Ohio under the auspices of Moses Hull, that prince of both spiritual science and logic, and A. J. 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-
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 Spiritualist friends to subscribe. If you can't send one dollar, 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 cuddles over as doth the pullet her first laid egg—ever aware that there is a nest full of better ones on the way. Brother Weaver, having burst away from the shackles of creed-craft, 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 grow and develop the student. It makes glad this waning century, nor open up to us the glories that make radiant the evergreen mountains of immortality.

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

Too much of our public train speaking has been truce 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-dead, ungodly medium, with no mental training, goes 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 catanquerous ears for the coming hour!" I do not doubt the honesty of the medium, or the good intentions of the speaker, but let them be as honest as the sand-piper and not as polished. Why, the most eminent musician in Spiritualism could not play Mozart's "12th Mass" on a cornstalk fiddle.

Does one say: "Young trance speakers must creep before they can walk." Granted; but let them do that 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.

P. S.—The Spiritualist platform is not "going out of date," as one writer affirms. It is those that have not properly allied 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. Commute, listen! Secure the services of first-class speakers and get up first-class 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.

J. M. P.

WHAT IS THE SOUL?
Considered in the Light of Scripture.

MANY DIVERSE TRANSLATIONS OF AN OFTEN USED HEBREW WORD.

The Hebrew word is "nephesh," 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; four times appetite, twice; lust, twice; thing, twice. It is translated forty-three different ways.

Besides the above, it is rendered by the various pronouns, and breath, beast, creature, ghost, pleasure, desire, etc. Nephesh is never rendered spirit.

The corresponding Greek word in the New Testament is "psyche," one that only, and occurs 105 times. It 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 desiring 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 it possible for the seed to germinate and grow up out of its helplessness, inert condition into a state of life. Hence by implication animal life.

It being an inherent property in matter, 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 that ever-existing property in matter. Hence, first, all animal life is soul. Second, everything that lives and moves of its own volition, from the blivette 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 organism.

My idea of the "human soul," is that it is the mundane, animal life, carnal mind and consciousness; the conditions of which are temporary, as is the prenatal condition; while the spiritual life is enduring.

J. STEADMAN.
Port Angeles, Wash.

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

There are hundreds of
mediums who take no Spiritualist 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 premium offered. Trial subscription 25 cents for three months. But we 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 WEARIED
LAND.

The daily press on this coast, of Sunday, July 19, contained a half-column dispatch telling of the death and return to life of Wm. Graham, at Santa Monica, near the Soldiers' Home in Los Angeles county. The Morning Call, now the leading daily paper on the Pacific coast, telegraphed its representative at Santa Monica to investigate the case and report by mail. He did so, with the result heretofore appended, which appeared in Wednesday morning's Call, on the first page, prominently displayed, with portraits of Mr. and Mrs. Graham, a picture of their cottage at Santa Monica, and facsimile 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 retains 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 William 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. It is not a sensational tale, but a practical, bright young man, with more than the ordinary intelligence.

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 his bidding. Then he died, and his wife, who was a philosopher and patience rarely seen, but doubly saddened by the fact that he must leave his little family utterly unprotected for

if Graham's story comforts one poor doubting soul who is longing to know if there is a life beyond this one, let me hereafter it will have accomplished much good, for that haunting question is with so many who submit to life's difficult 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 career, which must have been a serious deprivation, for he was a fine player, with a true musician's love for it. He had been a sufferer, gradually losing his splendid vitality, but resolutely and bravely facing the inevitable. Months ago he had to give up his career, which must have been a serious deprivation, for he was a fine player, with a true musician's love for it.

The came back to Santa Monica, with a wife, who was a fine friend. The little wife, who was Miss Nellie Heath, had lived here since childhood. Still Graham struggled to care for his family. A brave fight was never made. He has shown a wonderful heroism, but human endurance is limited, and the past few weeks of terrible suffering since he has been confined to his bed have made him long for his release. When he was told there were but a few hours before him he seemed glad to be relieved from further suffering, and when he came back, as from the grave, his first words were:

"Oh, you 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 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.

To one of the women present—Mrs. Nelson, who is one of Santa Monica's best known and best 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, and a soft breeze. The trees especially claim his wondering memory, for never did earth grow so stately monarchs with such wonderful, shining, brilliant foliage. The strains from distant Longfellow.

(Continued on page 8)

THE BIBLE AND HISTORY CONSIDERED.

AN ADDRESS BY COL. E. L. DOHONEY, ON THE PHILOSOPHY AND 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 hosts of materialism headed by the gifted Ingersoll and the majority of the so-called scientists, backed by part of the medical profession, some religiousists and a considerable per cent of the common people will be found, like the Sadducees of old, denying that spirits exist. This mightily best denies the existence of God, maintains that the universe came by chance, and man by spontaneous generation. They deny that there is any life beyond the grave, 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 on 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 Christians, Christian Scientists, Theosophists 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. "God is a spirit and must be worshipped in spirit and in truth." That his spirit has permeated and imparted life to every 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 believe with Paul that the 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 chapter 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 I. 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 occupy, and in which they enter the spirit world. We hold that we throw off these physical bodies just as the butterfly leaves its chrysalis state and enters a higher and happier existence. We "throw off this mortal coil" with its pains and troubles and enter the spirit world in 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 natural 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 after they have thrown off the physical form.

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, and these spirit worlds are usually divided into seven spheres, but this division is arbitrary, and some writers make as high as forty spheres. The first and second next to the earth, located just outside the earth's atmosphere, are for wicked and undeveloped spirits, and contain within their limits the orthodox hell, or rather Swedenborg's hells, for punishment is comparative and in degree adapted to the state and character of the spirit. But millions of spirits are so ignorant and earth-bound that they remain for years in the air and on the earth, seeking earthly gratifications. They frequent saloons, gambling halls, restaurants and bawdy houses, by the thousand-obscuring and influencing spirits in the flesh in order to partake in some

degree of the gratification of their old 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 finish 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 the music of the spheres; and psychically feeling in touch with all souls. 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 the body mesmerizes another and controls him.

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 being asleep. The subconscious mind or soul has no means of knowing anything, except what the operator wills for it to feel, think or conclude. In short, the subject is under the complete mental and physical control of the operator, and the operator is under the complete control of the disembodied spirit, who controls it according to the phase of mediumship to which it is best adapted, whether inspirational, trance 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 history, 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 angel simply meaning a spirit messenger. We will mention a few in this connection.

The Bible tells us that "God, who is a spirit and desires to be worshipped 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 Mount 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 executive of that wonderful nation.

The spirit of God moved on the face of the waters; order came out of chaos, 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, in whom I am well pleased." The first vision presented the angel of Revelation, appeared and addressed Washington as "Son of the Republic," and presented to him a wonderful out-look of America's wars and struggles. The first vision presented the angel 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 remarkable vision have been verified by history, and the remainder soon will be.

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 character was second only to that of Jesus of Nazareth, rallied her countrymen, and after the most superhuman efforts expelled the haughty Briton and restored the liberties of France. The greatest of 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 material world, and was permitted to explore both the heavens and the hells, and to report many conversations he held 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 which is well authenticated. He gives a case of a lady dying in the early settlement of California, whose spirit returned to her old home in Massachusetts and appeared to her sister in pro-

that he was to change his faith and become a special messenger to the Gentiles, to preach the gospel of Jesus Christ. And afterward a spirit came from Macedonia and appeared to Saul in a vision, called on him to come into Macedonia. The spirit of 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 Macedonian who was also a spirit.

Moses, the mediator of God in the Mosaic religion, the leader among the prophets, man, centuries after 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 Elijah 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 to doubt gave him the plan of the battle just before the walls of Jericho fell before the blast of ram's horns and the shouts of the army of Israel. This 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 in the Old and New Testament, and 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. And many prophecies which have been fulfilled are now being fulfilled were made through Daniel, Ezekiel, Isaiah, Jeremiah and other prophets, by great spirits, the messengers and angels of God. The spirit of one of the prophets, supposed to have been Daniel, appeared to the Apostle John in that grand vision or trance which he had in the Isle of Patmos and gave him communication directly from Jesus and also gave him a complete picture 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, 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 Wilberger, the Texas pioneer, is remarkable. Scarcely an event of the day before him in St. Louis county, Mo., came to him and told him not to despair, that success would come. Mrs. Homesby, living five miles away, in spirit vision twice during the night saw Wilberger and stated that he had left 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 event during that dark and terrible winter of 1777. A spirit, seeming the angel of Revelation, appeared and addressed Washington as "Son of the Republic," and presented to him a wonderful out-look of America's wars and struggles. The first vision presented the angel 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 remarkable vision have been verified by history, and the remainder soon will be.

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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, to see their loved ones. Both did this. Mr. Davis also claims to have visited several of the spirit planes. In all cases where the spirit leaves the 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, history and common experience are full of it. Man is a spirit in the flesh, and continues a spirit when out of it. He is then untrammelled by matter, and necessarily has great power, and is not subject to the same limitations as when in the flesh. Why should he not sometimes be concerned about the family, friends 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 justice of man, and of the philosophy of human nature. To my mind, spiritualism is both a science and a philosophy; not necessarily a religion, because its adherents are of almost every religious faith except atheists, agnostics, materialists and soulless ones. Embracing within its ranks Deists, Unitarians, 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 are in heart the same, and believe that his precepts should be practiced and his example followed. They also believe in the love and mercy of God, and that every soul will finally be restored to a loving relation with the father.

If it therefore follows that the real mission of this life is the very great religion—is to keep the animal nature in reasonable subjection to the spiritual nature. To be lifted up from the sensual 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 have all our animal excesses "avoid the very appearance of evil," "keep ourselves separated from the world," and "visit widows and orphans in their affliction." In other words, minister to the needs and wants of our fellow beings.

In Matt. xxv, when Jesus presented the picture of the eager nature he called for the kingdom of heaven on earth, 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 have all our animal excesses "avoid the very appearance of evil," "keep ourselves separated from the world," and "visit widows and orphans in their affliction." In other words, minister to the needs and wants of our fellow beings.

So, after all, salvation does not depend entirely on what we believe, nor on belonging to a wealthy and influential church, nor on a costly and fine church edifice, nor an eloquent and highly paid pastor, nor the number of times per week we attend church and the various societies; but it does depend on the amount of good we do. Practically there is little difference between the true followers of Christ, whether in the church, in the ranks of spiritual societies or outside of either. Our spiritual advancement and the improvement of their condition depend on the good we do for ourselves. And just to the extent that our thoughts, feelings, words and actions 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 treasures laid up in 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 act we perform, will a happy addition, a glorious adornment or a loving companion be added to our spiritual homes on the highlands of God. May God and all good spirits help us to lead good and useful lives, is my prayer.

MOTHER NATURE, M. D.

AS CONSIDERED BY CHARLES DAWBARN, THE CALIFORNIA PHILOSOPHER.

There can be no more interesting sight than a new-born babe. It presents to the thinker the ultimate of Nature's efforts. From the first wild rush of atoms that marked the coming planet, every convulsion was a labor pain that that child might be born. It has been a progress of life to all through. Nature knows nothing of "death." That is a word which expresses man's ignorance of universal energy. He thought when his darling had ceased to smile that her love had perished, and he called it "death." And his foul slander upon Nature is 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 process by which she has traveled up from the atom to this wonderful babe. Nature always teaches by object lessons, and he who will may become a pupil in her "kindergarten."

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 of that little cell.

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 Trembley kept a hydra a long time, that carried twenty-two youngsters of four different generations, constituting, as we see, but one animal, which is called a hydra-polyp, or "many-footed hydra."

Our next discovery is that another hydra (*cordylaphora 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 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 organs, 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 lesson. She places the object before us, and then we must watch and wait until we have learned these great lessons for ourselves. We all know how Darwin has taught, and largely proved, that one form evolves 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 permit.

Having satisfied ourselves that we have so far been observing "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 so hot it will become vapor, but you have the same atoms

in still quicker motion. At last when they move so quickly that we can no longer trace them we say they are gone, although in reality they are only vibrating too rapidly for our senses to follow them, so we call them invisible. We thus discover that the atom is the only thing in Nature we cannot destroy. We can burn up the monad, or the cell; we can kill the hydra or the polyp, and every other animal, including man. But it is plain now that every time we destroy only the city, while its inhabitants escape us, for everything we know as life is only a collection of atoms.

The reason I have asked the reader to come with me to Nature's kindergarten is because it is only here that 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 corpulence 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 that 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 meaning so much of life as the associated atoms can exhibit.

(To be continued.)

San Leandro, Cal.

There are thousands of Spiritualists

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

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
Through eternity's transcendent cycles rolls.

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 that has no uncertain ring,
Hope that sees through death a welcome outstretch'd hand.

—VERE V. HUNT.

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
into relation the end and the beginning of his life.—Goethe.

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 with 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 "Severance and Williams Band," which organization held together for over thirty years, and won an enviable reputation.

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, until 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 morning, 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. Pitts; a song by Mrs. T. K. Scott; and an address which we give below, by Minona Stearns Pitts; 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 family lot.

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 our dead 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, unsparringly, and I know it would not be displeasing 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 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." If to love one's fellow-man as himself is true greatness, 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 testimony 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.
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 immortality of the soul; personal responsibility; and that there is a path of eternal progress open always to every human soul that will 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

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

In conclusion I will quote what our friend, scarcely two years 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 despise 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 frivin' on our pickets from the underbrush
An' trees,
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 gods,
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 ears,
Till their din o' threats an' curses is annoyin' us er bit,
An' our visits with the angels we've determined not ter quit;
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 that hez gathered fer the fight,
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 years,
Till the cobwebs o' contentment hev almost stopped our ears,
An' the lords o' creed religions hev begun ter grow so brave
Thet 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.

Night hath dwelt and stars and bright planets,
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,
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,
And planets that whisper of love—
Of holy, unchangeable love.

All these shine forth in the darkness,
When the night of our sorrow is high,
Till we turn from the flowers that are fading
To flowers that are blooming on high—
To immortals that cluster on high.

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, I love me for aye.
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,
Sprung from the divine fount from above;
Then let us be grateful and our praises sing
To our eternal God, the King of Kings.

L. M. C. F.

Pa's Effective Prayers.

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 wagon. 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, but 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 worshippers 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.—Shakspeare.

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The Progressive Thinker.

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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 report 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 Vivekananda, 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."

The Doctor must have known that it 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 among his friends.

If Vivekananda 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 us by our savage ancestors, from which they were well if we were freed. The practice is but one remove from cannibalism. It is a fruitful source of disease, and it would really seem that instead of tending to the elevation of the Hindu mind, the Doctor should have dropped a tear over that fall, rather than to have claimed a victory on account of it.

Vivekananda, 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 suspect he has made a play upon words."

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 in 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 lawyer's rejoinder, but not of the "thunderbolt" 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 beast." Webster cites Gen. 1:29, for the Bible use of the term: "And God said, Behold, I have given you every herb; . . . to you it shall be for meat."

If Vivekananda used the expression "Give me meat," is there no doubt he used it in the sense of "Give me food," 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 Vivekananda an absolute injustice.

October 19, 20 and 21
the National Association will meet at Washington, D.C. There will be several presidential bees buzzing around there; several secretaryships bees will also be there, buzzing as usual. Those elected will be king bees, while those defeated will probably cease to buzz until the next convention. But those who are defeated must good-naturedly continue to make honey for the cause of truth. We are not a presidential bee, but only aspire to be a soldier during this war against the ministers of the gospel and church members who are trying to crush mediumship. Send in your subscriptions! Roll in your dollars!

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 more or less completely broken with the Christian faith," and soon after says: "Muslims regard Christians as unfaithful disciples of Jesus, and are in fact idolaters." Still further 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 sinister 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 monotheism, and at the same time one of the Oriental branches of Christianity." Again: "Nothing can be more living than Islam. When Gutzot wrote, 'Christians alone possess the living God,' he did not think of the Mussulmans."

"Mussulman means 'he who is subject to God.' The Mussulmans are superior to the Jews in the clear and powerful way in which they worship 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 Mussulman 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, negroes and whites, all repeating, to whatever blood they belong, and whatever country they inhabit, from the bottom of their hearts: 'God is God, and Mohammed is his prophet.'"

The church is the work of St. Paul and 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 perishing. I would even say, it has more vitality, not than Christianity proper, but more than the existing forms of Christianity, whether Protestant or Catholic. A descendant of the Crusades, Prince Polignac, recently wrote me on the subject of Islam: 'This powerful domination 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 I subscribe: 'The Arabs are better Christians than we, and it is through their faith that we shall return to the gospel.'"

"The Decree 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 of the fact; but although 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 ancient world. Who knows but it will shake it again?"

"Ay, 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 was so, without being a prophet, and a 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 languages, in all continents, and 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-

The National Spiritualist
Convention. Giants in intellect will be there. They are profound thinkers, and will make things lively. We shall remain at home, fearing that the convention might be indecent enough to elect us president. While they might do worse, we desire to say, we are not a candidate. It is honor enough for one man to be editor of The Progressive Thinker, which speaks to an audience of 40,000 weekly. We have only one aspiration higher than that, and that is to resist the lying horde of ministers and church members who have banded themselves together to crush mediumship, 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 retaliate 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 in resisting the introduction of intoxicants among their people. Contrast 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, worshipping 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 600 years before Jesus. "The doctrine of justification by faith in Christ," says Rev. A. H. Sayce, in his "Ancient Empires of the East," p. 78, "has taken the place of good works," almost the identical language of Paul, substituting his Christ in place of the Egyptian God.

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 300,000 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 action, control the legislation of the State. 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 mulattoes. He shows that there are over 1,250,000 Negroes in the States, and that the white race is absorbing them. To this probable fact, add the statement of the physiologists, that the mixed races are subject to lung diseases which indicate their early extinction, hence in a few centuries the probabilities are, nothing will remain as an object of interest to all 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 the News:

"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 incentive to goodness by all the orthodox churches until within a very few years, and the more robust preachers, like our own and only Talmage, still draw their best inspiration from Fluto's empire.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Arts, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

Unless you are up and doing, you may be chained to your seat and made powerless. The National Spiritualist Association can be a great agent for good in the battle now going on. It can foster true mediumship and suppress frauds. It can exert a moral influence that can be felt throughout the whole country. Its magnetism alone will be potent for good. The eyes of the nation will rest upon it. It will be the focus of concentrated thought. Its words will be carefully weighed and then analyzed to see how much dress therein. Be careful; be discreet; remember that there is a Progressive Thinker in Chicago that has an "it" 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 now admitted 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 insatiable 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 bad defaulter and swindlers have been most devout Christians; some ministers of the gospel visit assignment houses, of which we have ample proof, and every issue of the secular press throughout the country contains an account of an atrocious 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 unadulterated, affords a prolific field for the ever active trickster and charlatan. In this city Clifton made \$2,000 by presenting bogus materializations—not 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 several to deceive the public. At first it secured the services of Rev. N. F. Ravlin, 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 accordingly. I would also say that I am no longer connected in any way with the so-called Psychical and Spiritual Institute, at 1423 Market Street, San Francisco, Cal. Fraud, and nothing but fraud is palpable off in that corner, upon credulous dupes."

The character of the rotten concern is fully portrayed in Mr. Ravlin'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 existence. I learned of its existence when in San Francisco this summer, from one of its members. Thinking I was in error, I told me that they for a certain sum of money taught all kinds of physical manifestations, and they would soon be so strong that nothing could break them up. He said that if I wished to become a physical medium, I 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, to 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 draw me out and they would members will ask me who taught me the work, I should tell them I knew it all before I joined them. This information has taught a number of women of the lowest order physical manifestations and materializations, as low as five dollars a week, and they are posing as mediums; and this society is turning out such characters every day. He has also told me that the association is now

No! We have not asked
the spirits as to who will be elected president of the National Association. Things seem to be too mixed for any one, human or divine, to predict the result. It is enough for us to know that we are not a candidate, and thank the Lord we are not! Many, in their "love" for us, may say "amen" to that. We can't predict what would happen were we present. A little spark often kindles a big flame, you know! But we want the Spiritualists of the convention to understand one thing, that we have enlisted for the war against the Anti-Spiritualist Association, and if they can aid us by swelling our list of subscribers, we will, if in the next convention, vote each one into a good, fat office.

In addition 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 fear."

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 Spiritualists 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 Anti-Spiritualist Association, they will become a potent force 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 return therefor we propose to give you The Progressive Thinker for three months. You will find therein, reported in full, the debate held at Anderson, Ind., between Moses Hull, on the part of Spiritualists, and Elder Covert, on 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 thing, you will subscribe for the paper at once.

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 and Mental Healing."

Third Lecture: "Proofs of the Existence of the Soul."

Fourth Lecture: "Seen by the Occult Eye."

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 checkered of grand, soul-elevating statements. Five thousand paid 60 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 Darwin, the California philosopher, on "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. Doherty, 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 dollars!

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.

In the National Convention
everybody will look wise; they will not wise. In order to show that they are really wise, they may take each other to the corner and whisper. There is often great wisdom in a whisper. We venture to say where two or three are gathered together, there will be whispers, nudges, cautions to be careful, and dire forebodings and prophecies unless this that is done. We wish we had the concentrated wisdom of the convention at hand as we write this item, then we would venture a prophecy. But never mind, delegates, do your duty; if the duty seems harsh, place it on a cushion and sing it a sweet lullaby until you make it agreeable. We think, however, you will get along all right, if you will let the convention know that we will publish the Hull-Covert debate at Anderson, Ind., and roll in a few dollars on subscriptions. Don't you think we are letting you off easy.

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 secret decrees 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 will 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 whoever 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 manner, then I enjoin it upon one of my friends to declaim 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 dead, using the inanimate body for advertising purposes. It is time this thing was stopped. Instead, the priests of all denominations are trying to make it unfeasible 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.

Mrs. Cora L. V. Richmond in Washington.

ADDRESS OF WELCOME BY GEO. A. BACON—INTERESTING REMINISCENCES.

A reception was tendered to Mr. and Mrs. Richmond on the evening of the 10th inst., at the residence of Mrs. E. A. Rice, 434 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 his new field of labor.

The occasion was made doubly interesting because the day was the twenty-first 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 of the National Association of Spiritualists, Mr. George A. Bacon, who said:

"I question the wisdom of our worthy president in delegating to another, though that other is myself, the agreeable duty of serving as general mouthpiece 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 felt that it was composed of more than thirty years ago, that they 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 meetings in this city, among whom was Father Pierpont, whom we all so fondly cherished; A. E. Newton, one of the clearest and clearest souls I ever knew; Thos. Gales Forster, a master builder in the Temple of Spiritual Truth, and several others. These were troublesome 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 established have been steadily maintained.

Well do I remember with what enthusiasm we regarded your public instruction, as with matchless power of utterance you voiced the duty of the hour under the inspiration vouchsafed 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 guest of honor. 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 your 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-

If the National Association
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 privately that is the reason why we are not in Washington aspiring for some one of the numerous honors. We have been sat down upon before this, and it hurt like everything—smarts yet, to tell you the truth. We advise the convention to procure air cushions, so that the "sitting down" upon the defeated candidates may not cause a single abrasion of the skin. Be kind and considerate to them, and let not harsh words escape your lips. Remember our advice. If you don't follow it there may be a rupture, and more than an anti-septic bandage be required to heal it. While this advice costs you nothing, being at least worth that amount, The Progressive Thinker will cost you one dollar per year in advance, to assist in the great struggle at hand.

etling 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 feel.

THE BITTER AND THE SWEET.

If I could choose a world of bliss And have my foolish say, I'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 sun of earthly joys, To make this life a perfect one.

I'd sit out all the base alloys— The bitter from the sweet. I'd have all hearts in unison And all men truthful, too; Change all religions into one— The Gentile and the Jew.

I'd have no nationalities To quarrel when they meet, I'd have in all localities No blither 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.

Allegues. We have not

as yet counted them, but there will be several at the Spiritualist National Convention. They are a necessary evil. You can't get along without them. They will get together and ca-cuss just the same as at any political convention, and when all is over the last part of the word may be freely used. We have heard the last part of the word used against us, and still we are prosperous and happy. We think it will affect you in the same way, if you are successful in electing 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. BROWN.

Knowledge is power, and he who knows beforehand will be the victor, avoids the defeat. It is not given to all to see ahead, so he is doubly blessed who has angel friends to guide his footsteps. Some of the dangers 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 were not to be without without dipping 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 intoxicants.

When quite a child I used to go to the deacon 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 sip and became intoxicated. This horrified my parents, and 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 picked it up with the little spending money I got, but I had my room-mate to assist me, for I would stuff any more. But, oh, the struggle I had with myself! Often I have had the glass to my lips before I knew it, such was the power of habit. I struggled in vain, for by my unaided efforts I was powerless. I prayed for the higher influence to assist me, for I knew 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 had reached the point of 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. "No, we are all here in the world," they said, "but very much alive over here."

It took me some time to realize I had really put off the mortal form and was a spirit. I seemed a rational being, only had no aches and pains, and could do as I wished, but 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 so 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 live over here; no, it is to walk around a throne twanging a harp, but earnest endeavor and toil to help those around us who have not one gleam of light.

Many will be surprised to know that dense ignorance of 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. To have revenge on those who in earth's life have injured 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 forgive 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 mission trips. Their atmosphere is poisonous to be long in unless armed with the sword of truth and right. Oftentimes they do not welcome them, anyone that salon-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-

Various members of the

National Spiritualist Association may consider our gratuitous advice is not acceptable, and that we are altogether too previous in what we are doing. We are actuated by only the kindest feelings. If, after the convention is held, the wounded are carefully attended to, cordially 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 make a basketful and be an ornament on the table near the presidential chair, and would be instrumental, no doubt, in rolling in many dollars in subscriptions to aid us in the fight against the 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 depth 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 older they became 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 beyond what they had ever experienced. To them kindness was a farce, usefulness a mockery, love a word to be scorned. They had never known aught 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 it was a work of reparation to myself, an effort to do good to others, to remove the bluish 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, trying to show others the light, and getting a greater effulgence 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 led, done acts of selfishness, have to 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 lived honored lives in communities, who did not commit any act that could show to the world their real self, have to learn here that only actual worth counts, and a reputation is only dross. Yes, we have our reformatories and schools over here, and those who have lived honored lives in communities, who did not commit any act that could show to the world their real self, have to learn here that only actual worth counts, and a reputation is only dross.

The only way to show these spirits the path to a newness 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 ahead 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 steps have been reached, rather than a 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 eternity. 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 oftentimes 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 to perpetrate 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

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GARLAND

Spiritualists arouse! The

members of the Anti-Spiritualist Convention are trying to suppress Spiritualism. Assist The Progressive Thinker in the struggle by at least sending to this office 25 cents for a three months' subscription. But we would prefer that you roll in the dollar.

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 true 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 penalty of retributive justice 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 certain.

As for myself, cannot understand why annihilation would not result if there must come a time when progress shall cease. For cessation of progression is of itself annihilation. But it is not true that eternal progression toward the infinite mind defines culmination in it. If the definite state is now infinitely beyond us, our infinite progression can never reach it. If not deemed too tedious, our infinite endeavor to illustrate the problem by a simple mathematical illustration.

Though deemed unnecessary, I enclose diagram, which the editor can dispose of as he may think best. Imagine (or draw) a line due east and west on a parallel running through Chicago. Letter this line AC and BC. 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, mark point E, and the same plan, place E, and now join AE and BE, and observe that these two 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 as B. Now, what is the fraction indicating the ratio of their ages is three-fourths, again four-fifths, and still once more five-sixths. Thus we have one-half, two-thirds, three-fourths, 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 definite mind forever we must some day reach it and become absorbed by it.

B. R. ANDERSON.

The Cause in Peoria, Ill.

At last chaos has given way to order. Our services here are assuming a regular routine, and a goodly number attend our heart. 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 instruction class. We had a social Thursday night, Sept. 30. The attendance was pleasing, considering a number of other liberal entertainments were on the tapis the same evening.

There is now an organized effort to carry on the work all winter, singing the praises of peace, commencing with last Sunday night, the friends meeting the expense of hall, piano and chairs; my work to be provided for with the rest of the "expense."

Our Friday night class consists of twenty-five students of all ages, who are delighted with the instruction 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 is to the students, as we are not to have others do unto us, regardless of " creed, caste or color," as our Theosophical 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, on our part, we are not doing our full and running over. We are sincerely thankful for the success which has 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. Logrean, 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 before. The Progressive Thinker comes laden with glad tidings each week, keeping us in touch with all the great souls engaged in this work of salvation.

SALLIE C. SCOVELL.

Peoria, Ill.

Fire--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 work, and those shots will appear in The Progressive Thinker, having been secured at great expense. You should see them. The battle has only commenced. Roll in your dollars for The Progressive Thinker, ONE HUNDRED THOUSAND, or more. Spiritualists and mediums who now shrink their sacred duty are only fit to be slaves.

THE GOLDEN WEDDING DAY.

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

To-day is your golden wedding; To-day is the day of your life. And look at the flowers in the valley, Where you started as husband and wife 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 pathway With children to husband and wife, That grew as the years were advancing.

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 a mass of gold in the sky, Turning 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 now or other been so 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 golden.

Together the husband and wife, And angels are blessing your journey With light of the sun in the sky. So the sunset of earth-life's existence Is lighted to welcome you through—Into 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.

Moine, Ill.

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

PAWNING ORTHODOXY.

Mr. Howe, while himself avowing he wants no "Christian," advocates pawning of Christianity, and in so doing so disclaims his charge of "rabidness," by myself reviewing the brief article I penned some six or eight months back, and which is headed

PAWNING ORTHODOXY.

My claim was, and is, that in every instance of a case, I was the use of workers, not new recruits; the use of those words was a policy move. Several 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 the teaching of expenses. 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 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 same time it is widely understood that the two words have about opposite meanings. To many "Rev'd" gentlemen—judging from their pulpits oratory—Christianity is of God, and Spiritualism wholly of the (their) Devil. Are not the words "God" and "Devil" the same? The idea of 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?

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. 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 amusement: Opera, dancing, card-playing, 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 age, has the following announcement: "Sacred Opera! William D. Cheney is arranging to present 'Egyptia' to our citizens in the near future"—that he had been met at the parlors of the First Presbyterian church by the Ladies' Society, and the Young Ladies' 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 do so.

Is it any more sacred to be given under the dramatic personae of Pharaoh, Pharaoh's first-born, Moses, Aaron, Amram, father of Moses; Jochabed, Pharaoh's daughter, or any other of the saintly patriarchs chosen after God's own heart, than by Joe Jefferson, Wilkes Booth, Shakespeare, Rip Van Winkle, or some other theatrical 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 choose a pair and have the honor of escorting the owner to supper!

J. Frank Baxter will be with the First Spiritual Society at this place for the month of October, November and December. By his presence we anticipate a treat.

D. L. CARPENTER.

Ft. Wayne, Ind.

What can be found that

succeeds as well as success? In this war that is being waged against our cause by ministers and church members who pin their faith to the attic rubbish of an old and effete theology, success will surely crown the efforts of Spiritualists, if they will respond to the urgent call of The Progressive 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 Progressive Thinker sent to him for one year, and thus be able to see what is going on.

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 desire the growth of humanity beyond superstitions which law and gospel-church religion—hold. I do not consider 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. I wonder how many names could be mustered for an Anti-Christian Spiritualist club.

And since the thought comes to me, I am inclined to take it under consideration, and may be heard from regarding this subject.

"Angels speed radical Spiritualism."

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. I will

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.

I will make a special effort

from the rostrum on

behalf of The Progressive

Thinker, and have

them read the debate, if

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 report.

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. 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 amusement: Opera, dancing, card-playing, 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.

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WAR IS INEVITABLE!

Indeed the War Is Now Fully Upon Us.

The Progressive Thinker, ever since its first inauguration, has managed to furnish to its numerous readers a series of surprises. The first number of the paper, announcing that it would be furnished at one dollar per year, created a decided sensation among Spiritualists. It marked the commencement of a new era, the introduction of Spiritualistic literature combining ORIGINITY 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 ascendancy, and beat back the tidal wave of aggression on the part of the churches.

The Anti-Spiritualists present a formidable force. They have power; they have influence, and are deadly in earnest. They can influence legislation in State and Municipal governments. As opponents they are fierce, formidable and untrifling, 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 Pittsburgh, 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-Spiritualist 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-Spiritualist leaders over the country, who qualified as original members.

\$50,000 CASH CHALLENGE.

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

THE FIGHT AGAINST SPIRITUALISM.

"For years there has been an unsystematic fight against Spiritualism all over the country. This organization, which is starting with flattering prospects, will thoroughly organize in State, district and nation, and fight in a concerted and systematic manner. Every denomination was represented 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-Spiritualist Association of America is substantially as follows:

"Object.—The object of the association shall be to intercept and deter Spiritualists who continue unchanged 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, mystery-producers 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 embowing 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

..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, believing that the cause of truth can be best subserved thereby. Many of the statements uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Farmer Riley is at present holding convincing and soul-comforting materializations at 3007 Indiana avenue, giving proof of the immortality of soul, skeptics and believers. His afternoon sessions 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 Association, was effected. The 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 affiliation with it.

C. H. Horne writes: "Not one of the ten thousand who have not yet been Spiritualists are now in Dubuque, Ia. 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. It was removed from revolving, 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 dogmas of the world. It has removed the shackles from the minds of millions of people, and has proved to millions beyond question that there is a future existence—that death is only a change, that the spiritual life is the only real life there is.

Dr. W. T. Parker writes: "The Universal Spiritual Society of Chicago, under the leadership of Emma-Nickerson, has been organized. It has a membership of six hundred members. It is held at 528 West Sixty-third street, over post office. The first of the series will begin Sunday evening, October 17. Subject: 'How Shall I Grow?' Each lecture will be followed by a series of readings, in which the speaker 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 Port 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 lectured for the present in Buffalo, N. Y., 283 7th street, and attending the meetings Sunday evenings at the temple. The subject of the evening was 'The Power of Thought.' The speaker was Dr. Eddy, who is doing good service in the cause of truth and for the betterment of humanity. This evening the subject, 'Power of Thought' was ably discussed upon and the audience listened with rapt attention 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 lecture P. Corden White being present, gave some excellent tests."

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Secretary writes: "Mrs. M. Summers, pastor of the Spiritualistic Church Students of Nature, has left for the East, and will stop in Detroit, Mich., for a few days; then to Washington, D. C., to the N. S. A. convention as a delegate. In her absence Brother G. C. Love, of Portland, Oregon, will take the pulpit. All should come and hear him."

Doctor and Mrs. Magoon, those energetic and faithful workers in the cause of Spiritualism, are now in Dubuque, Ia. en route for the northwest. Friends of the cause should keep them actively employed.

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"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It is a masterpiece of the art of healing, and it will fulfill the promise of its title. For sale at this office. Price 75 cents.

"The Infidelity of Ecclesiasticalism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular 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 most able, interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

SPIRITUALISTIC EXCHANGES.

Items Suggested by or Gleaned Therefrom.

Stupendous brain! Stupendous man! 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 bulwark of death. For the antiquated old man with long white beard and a brush scythe they should substitute a beautiful young maiden entering a beautiful little children with the music from a golden harp.

"The grave should have no terrors for anyone. There is only one thing that should trouble us at the approach of death, and that is the temporary separation from those we love."

Death is not something to be apologized for, but one of the divinest, noblest, 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, humorously: "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 student 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 consciousness last night.

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

Than in an age of holding a gauge.

On others whom he would make o'er. Being the same kind of a person as the spirit world, and the etherial, 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 ordination, is simply the divine gate-opener that 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 finest, the exquisite portions of the earthly form.

A large part of the horror that we associate with the word "death" is the result of the superstitious religion, the hideous theology, that we have inherited from our barbarous ancestors. They are not part of the fact of dying at all. They are the imagined terrors that men fear after death, the things which in Hamlet's famous soliloquy gave him "pause."

It is a sad thing that minds with a materialistic bias cannot fully understand 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 things.

The fact that we cannot find complete satisfaction in this world; that we are all Alexanders, crying for more worlds to conquer; that no one can get rich enough, no one can get famous enough, no one can get good enough, or attain anything he wants to completely, 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 as the drink of the grave for others to fight over, when the man looks down upon the affray with regret, sometimes, that the surplus, at least, was not used to prevent misery and was among his fellowmen. That is the chief end of man, and should exist in the beginning.

The mortal robe that death takes off is a person at the grave. Disrobed, a spirit frees—unbound—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 magnify evil, and it is poor philosophy, poor theology to accentuate the bad. It reveals 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 I am, and I will answer in the words of Simonides, when he was asked: 'Hiero had asked him this question, required a day to consider it; when next day he asked him the same question, Simonides required two days more. When he had often doubted the time he required, and Hiero, being surprised, asked him the reason of it, it is said he, because the longer I consider, the more obscure the subject appears to me.'"

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 fear of disaster or death than will be the actual sufferings of these should they come.

When a wealthy man begged of Socrates 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 me no 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 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 dead.

From Harbinger of Light, Melbourne, Australia.

THE SOUL'S SHEATHINGS. In a somewhat lengthy correspondence with Mr. W. Q. Judge, on the subject of the Theosophical root-races, races, and the coming race, the people of which, according to his position, he believed to be from 25 feet tall, with an eye in the back of their heads developed from the pineal gland, he equivocally and hesitantly dodged off to 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 letter is to the same effect (see Lucifer, vol. 10, p. 323), 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.

In this way the soul is deeply imbedded in winding sheets and sheaths. But what Mahatma was it that gave this astounding revelation? Was he embodied or disembodied? Who identified him? Was he not one of those "fraud Mahatmas" that Mrs. Besant accused Judge of "calling up" for special purposes?

IMPORTANT QUESTION. And further, why did not Plato or Jesus, Swedenborg or A. J. Davis, get a psychic glimpse of some of these forty-nine sheaths of the soul? And further, why do not the trained masters in Spiritualism, who temporarily leaving their bodies and traveling in the invisible zoe-ether realms of spirit life in their clairvoyance—how many sheaths of the soul?—must be alluded to one or more of the forty sheaths. Here follows the more important 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 them to proceed with animation 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 Mahatmas, and this creature builds exactly according to the pattern given to him from the mind of the Lord of Karma in the 'dharma' or '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 both the human lucubrations of this class of archaic word-hunters perched up on Sanskrit stilts, or certain other wooden wares of a long dead and dust-buried past."

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 enrage a mighty occult truth-seeker, and he might say, "The etheric body" which must be alluded to one or more of the forty sheaths. Here follows the more important 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 them to proceed with animation 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 Mahatmas, and this creature builds exactly according to the pattern given to him from the mind of the Lord of Karma in the 'dharma' or '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 both the human lucubrations of this class of archaic word-hunters perched up on Sanskrit stilts, or certain other wooden wares of a long dead and dust-buried past."

BUT BEYOND THIS, we have the important fact that the very foundation of the Christian faith, and the very raison d'être of the church's existence is the belief in a spiritual world, and a future state of life and being. The spiritual world, and the future state of life and being, is the foundation of the Christian faith, and the very raison d'être of the church's existence is the belief in a spiritual world, and a future state of life and being.

From Borderland, London, England. SOME HINDU PROPHECIES. Mr. Bazon, writing from Kulu-Kangra, Punjab, India, February 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 Mahabharata battle was fought between the Pandavas and the Kauravas, eight Ghuras had entered a single Ras. The same conjunction occurs in this year.

1. A very large comet will appear between the 1st and 10th of October in the southwestern region.

2. A great sovereign of Europe, who 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 government 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 governments.

6. There will be famine in the North-east and the Western countries.

7. From the 7th of August to the 7th of September, 1899, there will be unrelenting rains, earthquakes and cyclones.

8. Two of the Indian chiefs will either be deposed or will die.

9. There will be battles on the North-western frontier of the Indian Empire and the Southern frontier of the Russian dominions between 7th of October and 25th of November, 1899; but disquietude will last up to the month of May, 1900. The British and Indian empires 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 at the end of the first ten thousand years at Kali Yuga, there will be a great change of government in India. The 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 prophecies of the most noted and Thomas of Erichsdoung (the Rhymer).

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 themselves manifest to the living. To 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 speech—the spirit using the vocal organs of another, his medium, in the opening of the inner ear 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. 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.

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 work has not been to us a vale of tears, a bowling wilderness; if we have enjoyed living in spirit, 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 "concealed 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 and do what we wish, 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-spread trees which border the pathway to our new country, and which we feel as much delight in traveling as we feel assured 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 cannibals called civilization, and renews the determination to fight strenuously and suffer much willingly and gladly, if necessary, so that freedom may be given from its slavish clutches. And if we should fail for ourselves (although for others it 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.

IS 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 1: 14: "Are not angels 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 as a revelation, and a Bible at all apart from the Spiritualism 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.

From Harbinger of Light, Melbourne, Australia. THE SOUL'S SHEATHINGS. In a somewhat lengthy correspondence with Mr. W. Q. Judge, on the subject of the Theosophical root-races, races, and the coming race, the people of which, according to his position, he believed to be from 25 feet tall, with an eye in the back of their heads developed from the pineal gland, he equivocally and hesitantly dodged off to 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 letter is to the same effect (see Lucifer, vol. 10, p. 323), 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.

In this way the soul is deeply imbedded in winding sheets and sheaths. But what Mahatma was it that gave this astounding revelation? Was he embodied or disembodied? Who identified him? Was he not one of those "fraud Mahatmas" that Mrs. Besant accused Judge of "calling up" for special purposes?

IMPORTANT QUESTION. And further, why did not Plato or Jesus, Swedenborg or A. J. Davis, get a psychic glimpse of some of these forty-nine sheaths of the soul? And further, why do not the trained masters in Spiritualism, who temporarily leaving their bodies and traveling in the invisible zoe-ether realms of spirit life in their clairvoyance—how many sheaths of the soul?—must be alluded to one or more of the forty sheaths. Here follows the more important 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 them to proceed with animation 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 Mahatmas, and this creature builds exactly according to the pattern given to him from the mind of the Lord of Karma in the 'dharma' or '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 both the human lucubrations of this class of archaic word-hunters perched up on Sanskrit stilts, or certain other wooden wares of a long dead and dust-buried past."

BUT BEYOND THIS, we have the important fact that the very foundation of the Christian faith, and the very raison d'être of the church's existence is the belief in a spiritual world, and a future state of life and being. The spiritual world, and the future state of life and being, is the foundation of the Christian faith, and the very raison d'être of the church's existence is the belief in a spiritual world, and a future state of life and being.

From Borderland, London, England. SOME HINDU PROPHECIES. Mr. Bazon, writing from Kulu-Kangra, Punjab, India, February 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 Mahabharata battle was fought between the Pandavas and the Kauravas, eight Ghuras had entered a single Ras. The same conjunction occurs in this year.

1. A very large comet will appear between the 1st and 10th of October in the southwestern region.

2. A great sovereign of Europe, who 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 government 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 governments.

6. There will be famine in the North-east and the Western countries.

7. From the 7th of August to the 7th of September, 1899, there will be unrelenting rains, earthquakes and cyclones.

8. Two of the Indian chiefs will either be deposed or will die.

9. There will be battles on the North-western frontier of the Indian Empire and the Southern frontier of the Russian dominions between 7th of October and 25th of November, 1899; but disquietude will last up to the month of May, 1900. The British and Indian empires 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 at the end of the first ten thousand years at Kali Yuga, there will be a great change of government in India. The total eclipse of 21st of January, 1898, marks the beginning of the end. This is borne out, not only by the Hindu prophetic scriptures,

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of 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 vainly 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 regarded 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 practiced. A spirit's opinion is of no greater worth than 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 manner commensurate with his claims, should receive no credence.

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 at that account not to be eaten. The origin of this belief which went into some credibly "learned" books, is a curious illustration of the origin of beliefs. The plant was first imported into France from Spain, and was called *Pomme de Moor*, which became as spoken corrupted to *pomme 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 inference 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 those who have made a study of the complex problems of spirit intercourse. Mozart, Beethoven, Wagner, were trained musicians and by their having become subject to the control of spirit musicians. The desire, the concentration of the mind on a subject brings other minds to its aid. As thoughts, not words, are impressed by spirits on the minds of sensitives, except under perfect control of 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 litterateur, 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 unquestionably 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 cave-dwellers 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 self-consciousness 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 thralldom 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 eye 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 by scientists, not only, but science is rapidly emerging from its materialistic shell and becoming spiritual, as well as intellectual.

T. A. BLAND.

Boston, Mass.

Spiritual Science vs. Religion.

Religion has no foundation in fact. It has no predicate, unless falsehood be called a foundation. Religion calls for worship, and worship bows at the throne of tyranny.

Spiritual science is not a religion; it has no part of religion, knows nothing of worship. For Spiritual science de-thrones tyranny and gives enlightenment.

To religion, worship and tyranny belong ignorance and fanaticism. From these come cruelty, jealousy, hate, greed, lust and vanity. Those evils are nursed by the 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 good. How many people know aught of Spiritual science? 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. Whoso liveth those virtues will have nothing to fear. If you live those virtues you will spurn evil. In spurning evil you eradicate frauds, false teachers, politicians and other evils. 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 place 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 one else seemingly was in the audience, I turned to the reporter who, up to this time had kept his pen going very briskly, in hopes to find him taking it down, so that we could preserve it. What was my dismay to find his hands, down, pen dropped, head erect, and eyes glaring at her, spellbound and entranced, seemingly entirely unconscious of what was passing before him. My first thought was to chide him for omitting to take down what seemed to me 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 responsive to the symphonies of heaven.

V. FELL.

Affection 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 started from home for a 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—luck in being received by the kindest of people, both in and out of the home, through an entire stranger in Ohio, I was able 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 be there.

Akron and Alliance have their organizations, all working in a harmonious 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. B. H. Kidd sent me 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 unfortunate. To say they were interested is expressed by the superintending telling me it was the first time his prisoners had ever remained awake during a discourse. All were permitted by the superintendent to shake hands. As one after the other grasped my hand, with a look of such

That life's a reality, and face it we must,
And churn and dash as for life,
To overcome trials, by turning the crank,
Must be done by each soul in this strife.
And the butter will come if turn you will
The crank of the dash within,
As it paddles and bubbles, the cream it 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 comes
The creeds can no longer boast,
For they've churned and they've learned,
That in order, this truth to gain,
They must accept cranks, though mediums termed.
And learn there is naught in a name.
So keep up your splashing and dashing,
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 below.

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 and Sunday, the 10th, 20th and 21st of November, 1897.

IMPORTANT ANNOUNCEMENT

The War We Referred to Has Commenced.

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

This report, made at great expense, will be commenced next week in The Progressive Thinker. It will be invaluable to every Spiritualist. Now is the time to send in additional subscriptions. The paper will be sent 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 inexpressible as I thought of the scene in spirit life of the mothers and loved ones who were our witnesses, and so touched were they over our services, that we have been invited again for the next event of this week. On Thursday and Friday services were held in the city building. The first night the hall would not hold the people, many standing during the entire evening. A large hall, seating seven hundred, was procured for Friday. Every chair was occupied by 750. I thought I would test to see how many investigators we had, among such a number by asking all those to arise who were satisfied that Spiritualism was true. About fifty arose. Now, I would like to ask, does this appear as though the anti-Spiritualist society was injuring us?

As my work here was purely a missionary one, accepting only a free will offering, I was made to realize how much 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 to-day that two Catholic ladies, who were invited by a neighbor, were completely captivated by our teachings. One Baptist joined the society yesterday, having only heard two lectures, one from Moses Hull, the other on Friday. Why not have this thought? 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 comes to me in addressing an audience of seekers—even though there be little pay—than a few who already know the truth with much remuneration.

Well, Bro. Francis, the 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, no, I am going to come," when like a flash 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
The soul of mortal, from its early birth,
Awakened from its slumbering dream.

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 secularism 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 dogmatic theology, and is seeking refuge in the fields of humanitarianism. It may be that it is in this way that it is gradually to disappear—by becoming absorbed in broader phases of thought and action.

In the meantime, we must continue the work before us. It is important that Freethinkers should combine. With so many examples around us, illustrating the power of organization and of combined effort, it would be the height of folly in us not to have the benefit of such methods. There are important questions demanding our attention. The God-in-the-Constitution amendment was again introduced into Congress at the last session. Our National Association, with its allies, fought this amendment before the Congressional committee, 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 consideration. The effect 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 all the members.

Let us meet and consult in a spirit of friendship, of conciliation and of cordial co-operation. 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 attuned 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 it has.—Talmud.

OUR FALL CAMPAIGN.

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 matter. 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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See to it, please, that your Spiritualist friends subscribe for The Progressive Thinker, the largest Spiritualist paper published.

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The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber, and an extra Ghost Land to the one who gets up the club. There should be hundreds of clubs sent in. Any Spiritualist who has the least conception of a good thing will join the club. With 10,000 Spiritualists in the United States, as claimed, there should be no difficulty in swelling our list to one hundred thousand on these terms. When we attain that number we can give you a book as large as Ghost Land each year; yea, more than give it to you—pay the postage on it also. We are now giving you the book, you only paying the postage and expense of mailing.

Ten or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.10 each subscriber, and the paper and Ghost Land free to the one who gets up the club. Just think of this offer—a valuable book and The Progressive Thinker one year for \$1.10. Who will fail to bite at one of the many offers presented? Don't you really think we ought to have 1,000,000 subscribers on these terms, and thus make permanent our Divine Plan of giving a valuable book with each yearly subscription? The extra ten cents will not pay the expense of postage and mailing. On these terms you are getting the book as an absolute gift. The 10 cents will not pay the expense of mailing.

Twenty or More Subscribers.

The paper one year and Ghost Land, One Dollar, and a copy of the paper and Ghost Land free to the one who gets up the club. In any community where there are any Spiritualists, Liberals, Free Thinkers and Theosophists, it will be an easy matter to get up a club. At a circle, seance or meeting you will always find some who are ready to subscribe. Any lecturer who tries can often get up a club at a single meeting. In every community there should be some one to get up a club of twenty or more. Just think of it, only one dollar for the paper one year, and that remarkable book, Ghost Land. We pay the postage and the expense of mailing the book.

When you look over this paper, invest in a stamp and send it to a Spiritualist, who in turn, should subscribe for it, and then forward it to some other Spiritualist, thus keeping it in circulation until worn out.

A Package of Papers.—Clubs.

Should you at any time receive a package of Progressive Thinkers with this notice in, you are urgently solicited to get up a club for the paper, and thus aid in the good work. If you are unable to do this, please pass the package to some other Spiritualist, if possible, who lives in your vicinity, and who has the time to go forward in the work.

We Mean You.

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.

Enlarging Your Library.

Commence at once to enlarge your library. Subscribe for The Progressive Thinker, and thus obtain Ghost Land on the terms above mentioned. Everyone should have an occult and spiritual library. Begin now to lay the foundation for one by subscribing for The Progressive Thinker. Nothing speaks so well for a house or family as a well stocked library. Such liberal terms as we are offering were never before presented to the people.

What We Are Trying To Do.

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 first-class Spiritualist paper, and some spiritual and occult books, you are in the rear of the procession, and will remain there until you change your programme.

Leading Minds.

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.

Stumbling Blocks.

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.

The Divine Law Illustrated.

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.

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

Let the doubters should think this story exaggerated. The calls corresponded exactly with 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 father, and am in attendance 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—agonizing, the sweat, the labored breathing 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 lay in this condition—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 last 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 testify 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 DISSOLUTION.

Santa Monica, Cal., Sept. 19.—I was present at the time of the supposed death of William Graham, and I have seen death a number of times, and this was so seemed to be actual dissolution. I heard the last gasping and the death struggle, and saw the subsequent resuscitation, and to me he related afterward his experience or sensations while, as he believes, out of the body—the beautiful country that he saw and his subsequent sufferings at being brought back into his physical body.

IDA H. NELSON.

Lakeside Park Camp, Missouri.

The camp-meeting at Lakeside opened September 18 and closed October 3. The attendance was excellent, especially 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 J. 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 mediumship 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. Allen, with excellent results. The musical department was in charge of the writer, who rendered original and selected songs, volleys and violin solos, and was aided by Mrs. Allen, Prof. Black and others. A class for special instruction and development was held each day at 9:30 by Mrs. Allen, with excellent results. The musical department was in charge of the writer, who rendered original and selected songs, volleys and violin solos, and was aided by Mrs. Allen, Prof. Black and others.

The weather was fine throughout the session. The grounds, well-shaded with forest trees, are beautiful and picturesquely situated with the Center River and lake, with boats, bath-houses, etc. A fine, large auditorium, with stage and scenery, hotel, restaurant and other buildings are conveniently 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.

I will mail any reader of The Progressive Thinker one of my new scientific Catarrh Inhalers and medicine for one year on three days' trial free. If it gives satisfaction, send me one dollar; if not, return it in the original package. It is the best inhaler made for Catarrh, Asthma, Hay Fever, Colds and pains in the head. Address DR. E. J. WORTH, Dept. 20, Ashland, Ohio.

Question Your Conscience. Spiritualists and mediums who take no Spiritualist paper! Are you doing right? Elder Covert, the brains of the opposition, says he will be instrumental in suppressing all mediumship. It is the intention of him and his horde of followers to have State and Municipal laws enacted that will crush every medium in this broad land. We are trying to thwart him in his efforts, and will succeed if Spiritualists will awaken and do their duty. We are at great expense in preparing for this struggle, and call on you to roll in your dollars for The Progressive Thinker, so you can see what is going on.

IMPORTANT!

DR. G. E. WATKINS,

—THE—
FAMOUS CHRONIST,
OF AYER, MASS.

QUICK CURES! SMALL DOSES!

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

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

SPECIFIC NO DRASTIC
MEDICINE! DRUGS!

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

G. E. WATKINS, M. D.,
AYER, MASS.

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 longer? Write us for terms. Dr. C. E. Watkins, Ayer, Mass., or Jay Chapel, Mass.

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

Terms for treatment, room and board, from \$8 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 Chapel, Sup't., or Dr. C. E. Watkins, Ayer, Mass.

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

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

TESTIMONIAL.

B. F. Poole, Clinton, Iowa.—Your sample of Magnetized Compound has cured my eyes. Find enclosed \$1. Send your Elkins 1 and 2. Fraternally, Pleasantville, N. Y. ELI ACKERS. 4131f.

FREE!

One 8-oz package Magnetized Compound for the eyes and entire system. Sent postage paid. Please send 20 cts. B. F. POOLE, Clinton, Iowa.

Spiritualists 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 proceedings by calling themselves "The Anti-Spiritualist Convention." Spiritualists must meet in battle array that vast army in order to maintain their rights. The Progressive Thinker will lead in this conflict. Send in your subscriptions at once. See to it that every Spiritualist in your vicinity subscribes for the paper. They should read the Hull and Covert debate. Roll in your dollars at once to assist in the struggle.

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 somehow 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 great?"

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 lectures are worth the price of subscription, if your paper contained nothing else. What a pleader Mrs. Besant is! But, like Mrs. Richmond, she advocates reincarnation, which is 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 that he is able to prove some former incarnation? When a spirit now becomes disincarnate, it has no difficulty in going back to its earth-record to prove its identity in its recent earth-existence—its 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 master-minds like Hudson Tuttle ignoring it either as a mooted question or as a 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 indistinctness. 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 on this point, but leaves 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 burden, 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 decide."

DAYTON, O. A. M. B.

PASSED TO SPIRIT-LIFE.

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

Mrs. S. F. Gilman, of Davenport, Ia., departed for her spirit home September 8, 1897. 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 lovely 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. Knobloch 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. She was a devoted husband and two children. Mrs. Knobloch leaves five grandchildren and three sisters.

Horace W. Robinson passed to spirit-life, from his home in Leonidas, Mich., October 12, 1897. He was born in Manlius, 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 Jackson, 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, Cal., and 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 within your reach."

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of anyone who is sick and skeptical, show them the above add. and I may convince them of the truth of spirit return.

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

All Spiritualists should unite now in defending themselves against the horde of ministers and church members who have united to destroy Spiritualism and suppress mediumship. The war has actively commenced. The enemy is alive, ever on the alert, and determined to pursue to the end their deadly work. Moses Hull, in meeting Elder Covert in debate, has done much to encourage Spiritualists. He is the hero of many hard-fought battles; no one is more valiant or better equipped than he to enter the arena of debate. The Progressive Thinker will publish the Hull-Covert debate, and bring its readers in touch with what is going on. Send in your subscriptions! Roll in your dollars! Scatter the important news!

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With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address, and be convinced of the wonders of spirit power by having her

DIAGNOSE YOUR CASE FREE.

Address all Mail to
Mrs. Dr. Dobson-Barker,
Box 132, SAN JOSE, CAL.

As our PATIENTS WRITE.

Drs. Peables & Burroughs, Indianapolis, Ind.—Gentlemen and Friends:—Yours of the 1st, last received, and contents carefully noted. Your diagnosis of my case has been most helpful. It is true in every particular. All thinking persons must confess and crown their faith in you with their own testimonial. Very truly and respectfully,
Oct. 8, 1897.
Drs. Peables & Burroughs, Indianapolis, Ind.—Dear Sirs:—Yours of Sept. 24th, received. The medicine reached the express office the same date. The psychic condition is wonderful. I must say that I was amazed at the strength of the current. It was immense! I was not expecting so realistic such good effects so soon. Yours respectfully,
Oct. 8, 1897.
Fitzburg, Mass., 74 Marshall st.

Send your name, age, sex and one leading symptom, and Drs. Peables & Burroughs will send you a correct diagnosis of your case FREE of charge. Write at once if you are suffering.

Drs. Peables & Burroughs,
POST OFFICE BOX 177,
INDIANAPOLIS, INDIANA.

NOTICE.

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

Sunday morning services opened with music by the choir, followed with character readings by Mrs. John P. Thorndyke, which were pronounced excellent. 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 and thought force. For depth of thought its equal has very seldom been heard from the spiritual rostrum. Recitation by Miss Kingsley, closed the afternoon session.

An invitation was 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. Marion Carpenter, which was delivered in her usual graceful and eloquent manner. After music by choir, tests were given which fairly astonished the audience. Thus closed one of the most successful meetings in the history of this association.

J. S. CARR, Sec'y.

DR. SYKESTURE CURE FOR CATARRH.

has been before the people for over a quarter of a century, and is still going. It is both a local and constitutional treatment and gives almost universal satisfaction. For the benefit of the readers of The Progressive Thinker will say these words: Send a person suffering with the ownership, office or laboratory, but whom believes in spirit presence and assistance. Send for 64 page book on "True Theory of Catarrh," free. Address Dr. Sykes' Sure Cure Co., 843 W. Madison street, Chicago, 413 1f.

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

Perhaps you are a Spirit-ualist, but you are not fully alive to the issues of the day unless you read The Progressive Thinker. It is now trying to arouse Spiritualists from their Rip Van Winkle sleep to warn them of the dangers confronting them. Thousands upon thousands take no Spiritualist paper; hundreds upon hundreds of mediums never read one. They are all in danger, particularly the latter. We are doing our duty. We have been to great expense in preparing for this war, and now each Spiritualist and each medium should respond to our call, and assist in the struggle now at hand. Roll in your dollars at once for a year's subscription to The Progressive Thinker, which is taking such an active part in the fierce struggle.

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Let it be known every-where that Spiritualists, as a mass, are the most moral people on this earth to-day. They stand head and shoulders above the vast horde of ministers and church members who have united to crush them. They are nearer God; they are nearer the angels, and the furthest away from the "Devil," and when they shuffle off their physical bodies, their spirits will be found standing close to the throne—if one while the members of the Anti-Spiritualist Convention will be in the distance taking an invoice of their mistakes in trying to crush them. All Spiritualists who read this item should roll in their dollars to aid The Progressive Thinker in its fight for the right.

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Address all Mail to
Mrs. Dr. Dobson-Barker,
Box 132, SAN JOSE, CAL.

As our PATIENTS WRITE.

Drs. Peables & Burroughs, Indianapolis, Ind.—Gentlemen and Friends:—Yours of the 1st, last received, and contents carefully noted. Your diagnosis of my case has been most helpful. It is true in every particular. All thinking persons must confess and crown their faith in you with their own testimonial. Very truly and respectfully,
Oct. 8, 1897.
Drs. Peables & Burroughs, Indianapolis, Ind.—Dear Sirs:—Yours of Sept. 24th, received. The medicine reached the express office the same date. The psychic condition is wonderful. I must say that I was amazed at the strength of the current. It was immense! I was not expecting so realistic such good effects so soon. Yours respectfully,
Oct. 8, 1897.
Fitzburg, Mass., 74 Marshall st.

Send your name, age, sex and one leading symptom, and Drs. Peables & Burroughs will send you a correct diagnosis of your case FREE of charge. Write at once if you are suffering.

Drs. Peables & Burroughs,
POST OFFICE BOX 177,
INDIANAPOLIS, INDIANA.

NOTICE.

All mail of a personal character or pertaining to literary matters should be addressed to Dr. J. M. Peables, Indianapolis, Ind. All mail concerning medical business, address: Drs. Peables & Burroughs, Box 177, Indianapolis, Ind. 413 1f

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

Sunday morning services opened with music by the choir, followed with character readings by Mrs. John P. Thorndyke, which were pronounced excellent. 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 and thought force. For depth of thought its equal has very seldom been heard from the spiritual rostrum. Recitation by Miss Kingsley, closed the afternoon session.

An invitation was 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. Marion Carpenter, which was delivered in her usual graceful and eloquent manner. After music by choir, tests were given which fairly astonished the audience. Thus closed one of the most successful meetings in the history of this association.