

**VOL. 17** 

CHICACO, ILL., SATURDAY, DECEMBER 4, 1897.

A KICK DIRECT.

# VOIGE TO MANKIND.

IT IS UTTERED AS DISTINCTLY, industry, so that its movements may be AS ELOQUENTLY, AS FORCIBLY, profitable and well defined. And there AS COMPREHENSIVELY, AS IM- will be a uniform movement of all the PRESSIVELY, AND AS TRUTH-FULLY AS ANY VOICE IN THIS governor or Sun of attraction.

THE LATTER HALF OF THE NINETEENTH CENTURY-IT IS ciety will represent the Solar System, AN EXTRACT FROM "NATURE'S also in their mutual exchangings of pu "DIVINE REVELATIONS," WRIT-WORD, DEFINITIONS," WRIT-WORD, PERSON DA TEN BY ANDREW JACKSON DA-advance and become capable of asso VIS, THE GREAT SEER, MORE THAN FIFTY YEARS AGO-IT CONTAINS THE ESSENCE OF TRUE RELIGION.

agreeable and proper. And these peculiarities must be considered as a musician would consider the notes used in the composition of a tune; and Wisdom is not, nor will there ever he, one beman fulfill his destiny, place him in a situation to do it. Make industry attractive; make every dispensation just, and determine every position by spe-cific qualifications. Advance the lower with Wisdom and pure influences. Then which he is destined, and all contention that now prevails will be lost in the harmony of the whole.

Mankind must be so distributed, and every person must be so situated, as to the position suggested by his nature and its necessities, and also by the requirements of others above and below him in the Brotherhood. There should be no restriction to individual movements, especially when all movements are determined by the wisdom and righteousness of the supreme governor and director of human society. Every person should be as harmoniously situated as the notes in a well-arranged piece of music; and then all feeling, inclination, judgment, industry, progress celerate the purification of all, and ac and intellectual attainment, would com-pletely correspond with the law of unicomplish it all in accordance with natform development and combined interests of the whole.

No person upon the earth should exist inferiorly situated, because such is should be crushed for the want of men-tal liberty; no powers of mechanical

groups both within themselves and in their revolutions around their central

And the various departments of so clating with the second, must be per-mitted to ascend and occupy the positions in the scale of progressive devel-opment for which they have become qualified. And let this mutual exchange

'gratified. He has no peculiarities but what some position would render who arrives there first he set the ification will succeeed to the throne of government. And so there will be a constant supply of particles (or per-sons), both at the seat of government multi arrange them in concert so that and at the extremities of society. melody may be fully developed. There Individual advancement, to be pure, must be unceasing and perpetual. ing too many. But in order to make person in the lowest society will gyrate man fulfill his destiny, place him in a through all the positions he is there capable of occupying, and ascend in like manner through all the societies of the Sun or seat of Wisdom. A perpetual reciprocation will be an inevitstrata of society by pervading them able consequence of the arrangement of society according to the divine lay every man will perform the use for of association. Therefore, an incessant progression will characterize human

society and its component parts. This mutual exchange of particles, or individuals, will result naturally from the order of refinement in each group that the position of each may corre-spond to, and harmonize with the Di-to the centre must be determined by vine Law, such as is established by their innate capabilities and their abso-God in Nature and in Man unchange-ably. Every individual must gravitate So every individual will feel an inclination toward the centre of attraction; and all his efforts will be concentrated to gain the lofty seat. Also his interest will consist in the purity of his progress, for deception and impure enlight enment would only render a person more gross, and cause him to remain in a lower society longer than he other-wise would. Besides this, persons will mutually assist each other, inasmuch as a reciprocal assistance without any isolated absorption will materially ac

ural laws. Each group will of itself constitute a little world, or a congregation of affectionate and inseparable individuals sensible and at the same time keep it laboring for each other's wefare. They alive. Vomiting frequently interrupts not in accordance with the nature and will accumulate wealth for each other's rder of divine creations. No faculties enjoyment, and exchange favors one with another for the purpose of making their group exceed as much as possible mathematical or philosophical tendency the lower, and approach in refinement breathe, and this experience is borne should be obstructed; for nature prescribes liberty and unrestriction of interest will be established. Each thought. Hence man should be so sit- group should be like a planet in every. uated as that all his spiritual qualities particular; for each planet is an accuthis direction than any man living, who and faculties may be uncontrolled and mulation of mutually-agreeable particles, all assisting to effect a universal refinement. And thus associated, they revolve with unanimity around the Sun or Centre of their existence; and so should each group in the Solar System of mankind on earth. Each group, society or state, as a planet should be constituted of mutually assisting particles (or persons) congenial with each other and with the Sun or Centre around which all societies should revolve in their movements and efforts to advance and become perfect. This, then, should be the order of society. Then mankind would represent the harmony of the Solar System in which no disturbance is discoverable because the great central sun is both the parent and the governor whose perrading influence sustains an indestruct ible equilibrium. After having established this Order Form will be developed. This will he an expression of human wisdom. and will indicate the beauty of developed social happinesss. This form will be as a human body in its arrangements and interior movements, but will correspond externally to the structure of the Universe. By Form is meant the mode of preserving and perpetuating Order, serving as a chart upon which will be impressed the situation of each person in society, and the relation of each to the central power. This Form will not only be the mode of preserving external Order, but of perfecting inte rior industry and individual character. the law of association and its distribu- It will be the Body of Mankind-a perfect representation of interior order, harmony and association. It will be the means by which all mankind can associate with the beauties of Nature undisturbed harmony, then will be de and the laws of God, even as a man associates with external things through the sense of the organization. And the human race will have a Form that will be a perfect representative of interior purity, harmony and spiritual loveliness -that will be a perfect likeness of its interior, even as the human body is an skin. \* • image of the soul.

#### Is It Ever Justifiable? Objects to Any Aping of Church Customs.

THE VIEWS OF CHARLES BELL TAYLOR, F. R. C. S. AND M. D., EDINBURGH; FELLOW OF THE

**VIVISECTION**,

SOCIETY OF LONDON; LATE PRESIDENT OF THE PARISIAN MEDICAL SOCIETY-THIS ARTI-CLE IS PUBLISHED FOR THE BENEFIT OF THE HEATHEN CHRISTIANS WHO HAVE LATE-LY BEEN VIVISECTING LIVE CATS, IN CONNECTION WITH THEIR EFFORTS TO SUPPRESS

SPIRITUALISM AND MEDIUM-SHIP. Let us now see what is meant by the assertion that anaesthetics are employed. Dr. Hoggan says that anaes-

thetics have proved the greatest curse to vivisectible animals, and I entirely agree with him. The public would not tolerate vivisection for a day if they did not believe that the animals were rendered insensible, and the plain fact is that they are not rendered insensi-ble. It is the public that is anaesthet ized-it must be so; for in many experiments, to render the animal insensible would be to defeat the object of the

operator, such as those, for instance, connected with the reflex action from the sensory nerves; those connected with the glandular secretions, as in Hughe's Bennett's and Rutherford's experiments on the liver; again, those on digestion, and those on the temperature of the heart and arteries, and those in which it is necessary to use a gas en-gine for artificial respiration; those on the phenomena of pain, the boiling, bak-

ing and stewing alive experiments; drowning starving to death, alcoholization, and feeding on substances which are incapable of sustaining life. It is the same when the effects of drugs and poisons have to be tested; and also in a numerous class of experiments which require time-days, weeks or monthsfor their completion. The animal, if it goes to sleep, goes to

sleep in health, in ease, to awake in torment that can only end with its most wretched life. And again, when an op-eration is performed and the animal is kept alive, often in great agony, in order that the results may be observed as in numberless operations, and in all pathological experiments. Besides it is most difficult to render an animal in-

the process, during which the animal comes around, and in my experience with chloroform on dogs is that as soon as they are insensible they cease to the Royal Veterinary College, a gentleman who has had more experience in

In your and our proud, pushing pa per, No. 415, we are glad to see Allie Lindsay Lynch rallies a before-discussed, live question. That is the Spir-itual appendix. She objects to being band: pronounced an appendix, a tail-piece

Who would not? One of sense or dig nity must revolt. "Christian Spiritualism!" Spiritualism is cherished as the appendix to Christianity! The tail-piece to the major delusion of the planet Earth. Whenever a pupil of our grand spir-

itual science admits or abets it, he degrades himself or herself and vields mock commendation to Christolatry. It is a shame! It is a confession of driv eling weakness.

Spiritual science has nothing in common with the Christian scheme. Mad. Lynch has re-rallied a broad question, Keep it boiling. The philosophy of spiritual science is

original. It borrows nothing. It is as fresh and exhibarating as a new-born message; bright as a spring morning. It is a startling revelation, a commanding philosophy. Truth and not authority its mandate. It is a plenal ritual of knowledge, buttressed by fact and spiked with demonstration.

It is honored with ripest wisdom, It is as bulky as population, as promising as prophecy, consoling and satisfactory as grace, charity and resignation. I is the embodiment of soul communior and of egoistic well-being. The swell-ing magazine of human unfoldment; the revised edition of man's solier second thought; the climax of civilizing agencies: the codicil to the will of estate of mundane lore. It is expanding its proportions and growing in all directions. Hail! the advent of mighty spiritual science! Welcome its mission! And now behold a shabby sequence

Spiritualism a dishonored appendix! A twisted tail-end piece to a wasting well-nigh defunct imposture-the delu

ion of the Christian cultus. .Do they like it and enjoy it? We don't. We kick at it and stamp it under foot as an impertinence.

The Progressive Thinker has honored the writer with liberal space to discuss this subject before. Hence less need

be said now. Madame Lynch raises apolitier objec-tion. One of moment. Spiritualists yet hug another superstition, another delu sion. How slow they are to learn and get their eyes open.

They cherish that absurd Christian usage of prayer, or "invocation" as they call it. It is had enough in extremity or convenience to use orthodox songs, without borrowing that fetish The English tongue tenet, prayer. seems too poor for fitting words to express the rasping disgust of a reason-

RELATED BY THE WIFE OF A NOTED DIVINE AND PERSECU-TOR OF "WITCHES."

In 1775, Mrs. Mather, wife of the

LED BY A VISION.

Rev. Cotton Mather, of Sharon, Conn. in a manuscript intended for her children, relates what she calls a vision sent of God to save the life of her hus

For many years the oppressions of King George and his Parliament had been very great. So when we heard of the fight at Lexington, my husband was one of the first to volunteer, and received the honored position of Chaplain to the Fourth Connecticut Regiment, ordered to march to Ticonderoga. The means of communication between us and Gen. Schuyler's army were very scant. During August and September 1775, we had received no news at all. On the third Sabbath of September I retired in a more calm state than usual. How long I had been sleeeping I do not know-think about two hours-when 1 began to be conscious of my husband's voice calling me. I tried to rise, but could not move a muscle. Again I heard the voice, which seemed weak and distressful. I heard another voice say, in low, sweet tones: "Let her spirit

go free. It is His command." In an instant I seemed to leave my body, still sleeping, while my spirit-free and light-seemed to be waiting my husband's call. Again came the

call: "My wife, come to me. Come." My spirit traversed long distances of wood, marsh and water, until I arrived at a great lake. Here I found a boat and men waiting for me, who told me my husband was very ill and had sent

them for me. I was conducted into a log house where I found my husband flushed and burning with fever. I heard some one say: "She is come. Wonderful are thy ways, O Lord." I saw the speaker was one of our own church members-Samuel Elmer, Major of the regiment, who

was watching by my husband's side. Then I heard the sweet voice say: 'Take her back.' I tried to resist, but the voice said: You shall return, and your husband's

life shall be spared to the prayers of his flock." I awoke. It was still in the depths of the September night. By my side slum-

bered little Mary. On another bed were Juliana and Betsy. They were both sitting up. In yed. Juliana asked-me: "Mother, ild you speak?" I thought I heard you say, 'His life shall be granted the prayers of his flock.'" Then I knew they, too, had heard the oice which had spoken to me.

It was hardly 7 o'clock the next morning when I started upon my jourley, which was indeed a terrible undertaking. One hundred and sixty miles. the last sixty through an unbroken wilderness. Finally, in much bodily dis-comfort but great peace of mind, we

Through the mediumship of A. A.

Sinney, of 757 Fifth avenue, Grand

Rapids, Mich., spirit return has been

positively demonstrated to skeptics, in-

got him to come here and give two

MISS L. IMPORTANT. Spirit Charles Foster's View. Dogma Has No Place.

It appears from the Daily Journal that nothing has caused more interest among the theologians in New York than the preparations which have lately been making to establish upon a sound basis the Metropolitan Independ-

ent church. The founder of this new religion is Rev. Henry Frank, a former Congregational minister, and a man of great force of intellect.

The object of the church is to gather into the fold all those wanderers who have been kept away from the right path owing to the stringency of dogma. The platform of the church is broad nough to take in every phase of humanity, belief and nationality. The main object is to "search for truth, no matter in what form or philosophy it may be found."

Its followers may be those who have been brought up as Christians, Jews, agnostics, Brahmins, Spiritualists, Confucians, or have been converted to any sect or denomination of any form of religion, belief or non-belief. The pastor will lead the services so

called. They might rather be termed discussions, for texts will be as often taken from Shakspeare, the Koran, and nontheological works as from the Bible. Dr. Frank was seen, when he outlined he principles of this new movement

hus Underlying all the overgrowths of dogmatism, he said, there are universal and eternal principles whose rediscovery and promulgation will awaken the world. For years they have been concealed by age-incrusted bias. We propose to study and revive these prin-

ciples. We do not believe that Christ is divine in the accepted ecclesiastical sense. In that Christ expressed in his life the nohlest character known to human ideals, we regard him as worthy of worship. In short, we look upon him as superhuman—not divine. We look upon this Jesus as we do upon Buddha and Brahma. We think that Christ

was, however, superior to these great evangeliste The platform as set down for those who are desirous of embracing the cult, or those who wish for knowledge on the subject, states that the new movement

will embrace such followers as: All who have drifted from the traditions and superstition of the past, new yearn, with Goethe, for "more light." All who seek a religion for conscience sake, and who love truth for her own sa ke

All who have said farewell to fear and can trust their future in the ministrations of love.

All who have rejected every creed will bow only to the authority of genuine science, whether to the mundane or super-mundane sphere.

All who are interested in

Bro. Francis, as a preface to the communication below, I must state that the medium, Miss Lou Monahan, the most prominent one of Louisville, became totally blind at the age of four years through an attack of scarlet fever. After giving a discourse in her parlors to some thirty-odd friends, they on leaving shook hands with her. Before approaching her, I whispered to one of

NO. 419

MONAHAN.

e friends to ask her when I took hold of her hand, "Who is the one shaking hands with you?" In a moment she replied: "Why, it is Mr. Shippen." "How do you know it is him?" "Because I see the same influences with him now which came with him at our private sittings."

In '94, at Lake Brudy, at a materializing seance of Mrs. Williams, of New York, when the now President Barrett, Miss Abbie Judson and Miss Maggie Gaule were among those present. a voice from the cabinet asked: "Did any one present know Charles Foster, the medium, now ascended?" After waiting several moments for some one to reply. I said I had received a number of communications from Charles Foster, the control of Miss Monahan, of Louisville. Three loud raps inside the cabinet was the response; also, "Come up to the cabinet." On my approaching, the curtain was drawn aside, and I beheld a form over six feet tall, which would weigh over 200 pounds, with coal black hair and eyes. I had never met him in earth-life, nor had I ever heard his person described, until I had subsequently spoken of the materialization to several who were acquainted with him while he was in the form, and who told me my description of the spirit

form applied to his mortal form. Saturday evening, November 6, conversing with Miss Monahan in her normal state, she asked me what I thought would be the result of the Covert movemeut. A moment afterwards she was in trance, and her control, Foster, said: "I heard the medium ask your opinion of Covert's work. They fear us. Spiritualism is finding its way into their ranks, making freemen of thousands of souls who have hitherto been slaves. You were correct in saying this debate will result in favor of Spiritualism by causing many to investigate-will build it up-not scatter. A truth will never die. But it is time Spiritualists should arouse themselves, and strengthen the fortress against the enemy. I am not in favor that mediums allow themselves to be tested by such ignorant and misguided men. As the anti-Christs persecuted Jesus even unto death, so the anti-Spiritualists of to-day would crush the instruments through whom the life eternal is made manifest. But strong and mighty is the army on our side. They will never have the power to accomplish their diabolical purpose. n on the eve of my

their unfoldings unbounded. That these things may be so, men should occupy those positions only which they are ca pable of filling, and in which they are happy and at home. But at present some are teachers who are not so ca pable of teaching as many of their pupils. Some are occupying important offices by a voice of the people, and yet are not so capable of governing as those who are governed are to control themselves.

And one truth prominent among al nations and in all ages of the world is that the most useful, pure, benevolent and intelligent men, are those who, receiving a perfect constitution by birth. and being naturally situated, have unfolded a teeming intellect such as never proceeds from any institution or any mode of obtaining superficial education. Hence it is clear that all those who are good and perfect, and have the most truth, are the unsophisticated offspring of nature. Such minds possess all the qualifications of mechanics, philosonhers and philanthropists, and love truth and wisdom for their own sakes only, and not to acquire the character of heing learned and thus he advanced to honor and emolument. It is proper, then, that all should be perfectly arranged and well situated, so that all e movements of men, whether indusficial or mental, may accord with their own nature and the interests of the whole society

Men must become acquainted with tions, before they can concert an harmonious brotherhood on earth. And after men are well situated so that the whole will correspond to a system of veloped the law of Order. This order will unite them and also represent the same displayed in the structure of the universe. And thus the lowest and most imperfect will occupy the lowest point in society; and a graduated development will characterize the ascending groups, until they rise to the highnoint of human perfection. And then he who is the most perfect in his physical and spiritual constitution, will occcupy the highest position in society as governor, and will pervade the whole by Wisdom and direct them righteously according to divine harmony and uni-

versal order. Then there will be an order in human society in which every group may represent a planet. And the groups may, be so arranged as that their interests may revolve around the central object of their own industry and the Temple of Knowledge. Let the Sun of the race be the centre of all human wisdom, whose enlivening influence may gener ate industry, abundance and happiness. Let each group, society or state be a planet; and let the whole give to, and receive from the central Sun congenial reciprocations so that there may not exist any inertia, restriction, poverty or unhappiness. Morcover, let each group, as a planet, revolve within or around the orbits of others according to their relation to the Sun of Knowl edge and centre of pervading happiness.

Each group will occupy such a posi-Spenser. tion in relation to the Centre of the Sun of society as is determined by its degree of progress, and its department of praved.-Lamb.

#### Who Got the Baby?

Read over this little story and see if you can tell who got the baby. Once upon a time when all living animals could talk together and understand each other, an ugly old crocodile stole a tiny baby and was about to make a dinner of it; but the poor fran-

also won.'

tic mother begged so piteously for her child, the crocodile said: "Tell me one truth and you shall have your baby again."

"You will not give him back to me," she replied. shine,

"Then, by our agreement, I keep him," said the crocodile; for if you have told the truth I am not going to give him back, and if it is a lie I have But the mother said: "If I told you

the truth you are bound by your promise; and if it is not the truth it will not be a lie until you have given me my child."-Ex.

Good is no good, but if it be spend; God giveth good for no other end.-

Man while he loves is never quite de-

says, in effect, that as soon as the animal is insensible you find that it is dead. "They appear for some time not to be under influence of it at all, and then suddenly they come under the influence of it, and we find it impossible to bring them around." The practical consequences of this is, as Dr. Hoggan has remarked, "that complete and conscientious anaesthesia is seldom even attempted, the animal getting, at most, a slight whiff of chloroform, by way of satisfying the conscience of the operator or of enabling him to make state-

ments of a humane character." Dr. Walker's evidence before the Roy Commission was to the same effect. He said: "It is quite true the anaesthetics are used, but if by that you under stand that while the animal lived and was experimented on he was, throughout, insensible, it is the greatest delusion that ever was." Physiologists are well aware of these facts, hence, you find it stated that they occasionally use ether; but it is very difficult, owing to the conformation of face, and the necessity for tying the mouth up, to give ether to dogs, the animals principally operated on; you require to smother hem, and if the anaesthetic is intermitted for a moment they come around: and we consequently find it stated that the ether has been supplemented by morphia injected under the skin, which, although it stupefies, does not prevent

the animal from feeling. Or, worst of all, curare-"the hellish woorali," as Lord Tennyson very properly calls it, which, while it paralyze motion, actually increases the animal's susceptibility to pain, pain, described by Claude Bernard himself as "the most atrocious the mind of man can conceive. \* \* \* Cruelty is cruelty, with whatever object it may be perpetrated; and it is an insult to common sense to retend that the man who flays dogs alive by the score is not cruel simply because he says he is trying to find out something about the functions of the skin. \* \* \* Surely, if there is a futuresurely, if man is responsible-surely, if it is the merciful that shall obtain mercy-it is not kind of us to allow our misguided friends to go on with this bloody work: or to bow down to those

eminent men in our own profession who would conduct our youth into the same path, which, if there be any truth in religion, can but lead to destruction

### THE BEST WORLD STILL.

It's a sad old world when the sun don't

But there ain't no use repinin'; There's still a spot where the rose twine An' love when the sun ain't shinin';

An' the winds may blow, an' the frosts may kill. It's the best old world in the country

still! It's a cold, cold world when the silver's

gone, But there ain't no use bewailin'; The seas run high, but the ships sail on An' the sailors sing with the sailin'.

An' the winds may blow an' the lightnin' kill, It's the best old world in the country - Atlanta Constitution. still!

ing auditor when compelled to listen to that pious groan. To pray to an imaginary god, groan over imaginary sins, isk comfort through an imaginary redeemer, to escape an imaginary wrath looks like gracious poliroznery. A11 these superstitious rituals engender perturbing discord.

One would think that once an objection was respectfully made to it might be sufficient to bar out its continuance But, as it seems, to be politely invited out is not enough. It must be kicked out by the extremity of a religious boot-toe.

We can understand that the primary reason for doing the prayer farce is the usage with orthodox meetings. But the special reason assigned is that it harnonizes mental and magnetic forces. How much verity there is in this reason or supposed harmony must be messed at. But it is a motion of superstition, and perpetuates superstiall about him had lost hope, he had no ious ideas. It is obtrusive, degrading fears for me or for himself. and an offense to many. It would be far better to sing, to read

A Seance with A. A. Finney. poem, or tell a story, or do as the Shakers do, sit still in quiet, harmonious silence. Any rational move, rather than tread in the footsteps of fetishistic superstition.

Then abate it, forsake it, and be done vestigators and believers in this city. with the false custom.

A. S. HUDSÓN, M. D. Stockton, Cal., Nov., 1897

ones came to their friends, speaking IMPORTANT MOVE. both through the trumpet and independently, sometimes there being four talk ing at once. Johnny Williams, Mr. Finney's spirit control, speaks plainly and sings beautifully through the trum-

trumpet.

### Court

At the meeting of the Yonkers (N Y. Spiritualist Society, on November 19, the question was asked by President Alfred Andrews, How shall the persistent efforts of the Anti-Spiritnalist Assosiation to retard the advance of Spiritualism and molest honest mediums be treated? Mr. Andrews then read of their vile

and slanderous misrepresentations, from the spiritual press. Remarks followed by members, resulting in the following resolution being adopted:

Resolved. That inasmuch as the 50 alled Babe Will case has been settled. we deem it expedient to recommend or suggest to the officers of the National Spiritualists' Association of Washing

ton, D. C., that the funds subscribed that purpose now in their hands, and further sums that may be received for the purpose hereafter stated, that in the event of any honest medium being arrested, molested, or any meeting disturbed by the Anti-Spiritualist Society that they, the officers of the N. S. A. bring a test case before the Supreme Court of the United States to decide the status of Spiritualists and mediums un-

der the law, to the effect that justice be extended to all associations whose works indicate their sole object to be human progression

ALFRED ANDREWS, Pres. TITUS MERBITT, Sec.

Nature has placed me here; she shall not lead me away. She will not hate her work.-Goethe.

foot of Lake Champlain, where we were hospitably received. Here I exof those mysteries involved in the word religion, which are so replete with wisdom for the human race once extracted pected to find the boat I saw in my from their impediments of error, will dream. I waited until noon the next day, when I saw the boat pulling down again illuminate the path of progress and individual evolution. the lake. I then heard the story of how my husband had fallen a victim

All who love their fellow-men and to the deadly fever of the camp. Upon the previous night he told his who desire to co-operate with kindred spirits and seeking to promulgate such watchers they must go down the lake knowledge as shall tend to mitigate the in the morning; that I was walting there to come to him. Toward the setwrongs of earth and abbreviate human suffering. ting of the sun the boat touched the

All who would study a religion as shore. I was led to the log cabin in wide as the heart of man, composite as which my husband lay attended by the the race, and luminous with the inspiman I saw in my dream-Major Elmer. ration of the world's spiritual geniuses My hushand did not know my voice All who would seek a knowledge of but afterward told me that on the night sychic forces, whose discovery shall be of my dream he had prayed for my effected alone by the scientific method, coming and called aloud for me in a and who learn of the practical applicaroice which roused the watch, and he ion of such forces to the functions, rehad received an assurance that his ations, and duties of life. prayers were answered, and although

### A Visit to Reading, Mich.

A two weeks' visit at Reading, Mich., the home of my childhood to maturity, was not only attended with extreme pleasure, but with gratifying success in the way of spiritual labor. Not that I wish to give myself praise, but when I say success in my work. I don't know what else it can mean when

seances the evenings of the 9th and visiting such orthodox strongholds as 10th of this month. The manifesta-tions were wonderful. Many departed this one in particular, where I found barely three outspoken Spiritualists. where I was at least successful in entertaining some four hundred of the most intelligent portion of my orthodox friends at the Opera House, with public descriptions of spirit friends, character readings, business advices, etc. Let. My son came and patted me on the for nearly two hours; and to say they were hungry is stating it mildly, and to resist their importuning for a longer head, and talked to me a little while. My daughter staid and talked with me, stay in their midst for more, more, I think, fully five minutes during this would necessarily indicate that a retime. My mother came, patted me on my head so lovingly and then talked to sponsive chord had been reached in

their spiritual natures, which is sure me. I asked her where Uncle George to vibrate to the arousing point of farwas to-night. He spoke right up beside ther investigation in the phenomena and philosophy of our beautiful truth. me and said, "I am here." I then asked in regard to my father. She said, "He When I was informed that a gypsy is here, too." He then pulled my sleeve, medium had visited this little town of patted my arm and rolled the trumpet 800 inhabitants about two weeks preon my arm as though he was anxious vious to my visit there and carried that mother should get through talking away the snug little sum of three hunso he could commence. Mother, uncle and my children talked independently; dred dollars, from fortune hunters, my mind was immediately carried back to then my father talked through the a statement made by Moses Hull, in your issue of September 18, in which I held the hands of Mr. Finney both he says: "Phenomena hunters and sight nights. I know that he did not move seers were not so numerous at our out of his chair or raise his hands. I camps this year as in former years." have found a number of frauds in the In controversy with this statement short time I have been investigating. I would say to Mr. Hull that he could

When I find an honest medium I think not have been very communicative upon the subject of "phenomena hunthat I ought to let my friends know of him. My address is 818 Academy ters," as he is pleased to dub the inves tigators, about camp at least. For, in MRS. S. A. IRB. proportion to the attendance of former years, the "phenomena hunters" were **Drake-Stewart Case Closed**, greater for this year. But when the people get so far gone for "phenomena hunting" as to resort to the Gynsy fortune teller for something to satisfy curiosity, it looks as though the people had not all reached that point of procuit court. By agreement the case was | gression yet to complacently accept the dictum of "Thus saith the Lord thy God," from the rostrum, for proof that

there is even "phenomena to hunt," let sione the facts of immortality therein MRS. N. M. RUSSELL.

friends here with a desire to help the cause by insisting on each and every one to subscribe for some one of the Spiritualistic papers, so that the truth may reach every home." Foster came to the medium years ago on Thanksgiving day, which he calls his anniversary. So says Miss Mona-

anniversary to deliver an address upon-

this subject. I want to enthuse our

EDWARD SHIPPEN, han. Louisville, Ky.

### Strikes the Keynote.

The recent outrage toward Sister Hattie Tiffany, of Minerva, O., whose letter you publish in the issue of November 13, is but a fair sample of what the "holy ones" will do wherever they think they have the strength, for it is one of their old games to crush by fair means or foul (the latter preferred) any thing that they think stands in the way of that old thread-bare institution, the Church.

Spiritualism and Spiritualists have stood on the defensive long enough. In fact, we have stood idle so long that we have given the enemy ample time to make good their preparations to down us; and be sure they have not been idle, and while I have no fears of their wiping Spiritualism from the face of the earth," yet they may put us in some bad positions, for sects that have burned people at the stake, as witches, and heretics, are not going to be overnice about what kind of ammunition they load their guns with. Every thing with them is a means to an end What I desire to say is, that I think Spiritualists should realize that it is time to put on their armor and show fight, and don't make it merely a defensive fight, either, but make an ag-gressive one; for surely "he that is right is doubly armed." Let all rally to the assistance of our brothers and sisters who are being made to feel the clutch of that hydra-headed and many armed monster, the church. Shall we leave such soldiers as Mrs. Tiffany to fight the unequal battle alone? No! Let every friend of progress and truth rally to their aid, and don't let your sympathy stop at talk, but let us all go down in our pockets and give. Help them to stand by their guns, and if the reverends try to put them out let us see if we Spiritualists have any rights that the courts are bound to respect. There are few of us so poor that we can not give something to help along the fight, if not more than a nickel. From a close personal acquaintance, I know Mr. and Mrs. Tiffany to be good, honest and persistent workers in the cause of truth, and it is not right to let them go down by the wayside.

Bro. Francis, keep up the good fight. Keep hammering away at Spiritualists and urge them to swallow some fighting sand, if they have not already done so; and believe me, when I say I am in the fight to stay, for Truth, Progression and Justice.

E. C. PUCKETT.

Winchester, Ind.

Prefer loss before unjust gain: for that brings grief but once; this forever. -Child.

We never live; we are always in the expectation of living.--Voltaire.

The famous suit for false imprisonment of Mrs. Maud Lord Drake against Henry P. Stewart, once marshal of Jackson county was tinally disposed of November 20, in the United States cirdismissed, each party paying a part of the costs and Stewart giving to Mrs. Drake a sum of money, the amount of which will not be disclosed by those concerned on either side.-Kansas City contained. Star.

street, Kalamazoo, Mich.

Test the Case in the Highest



## DEBATE ON SFIRITUALISM. A

# Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

MR. COVERT REPLIES TO MR. HULL'S THIRD all seriousness I must, according to the rules of logic assume that he is honest. I must not, according to logic, SPEECH. impugn his motives; but I must confess that a man of his

Ladies and Gentlemen:-I am glad that my worthy opability and opportunities for getting knowledge, I must ponent concedes that you are the jury. That will give confess he can hardly believe he is elevating the word of me a chance then. But according to his way of debating, God when he puts it on a plane with the miserable fakehe assumes to be judge, jury and everything else that goes ism of Modern Spiritualism. God deliver us from such to make up the court. I am glad that you are the jury, an elevation as that.

and I shall appeal to your judgment, and try and clear Then he had something to say about me. He prophaway the sophistry of our opponent on the other side, esied. Now, he might be mistaken. He said I was going who is considerable of a scuttle-fish. A scuttle-fish is to die. Oh, that is awful funny! And if he had told the one that when it finds out that it is going to be followed truth, he wished I was dead long ago. But I don't want throws out a sort of inky substance, and makes the water to "gine" out yet; as old Andrew Jackson Davis used to murky, so that no one can see it. And so by his asput it, "I still want to stay in the form" to worry the mesumptions, and his bombastry, and his apparently wondiums; and he says "When Brother Covert goes out he will come back again." Will I? Well, I will be the bigderful learning, and then "the mighty minds of Europe" that he comes and shakes over your poor little heads, he gest man that has over passed over, then, and the smartwould drive you into such deep reverence for Modern est. Thank God! he gives me chedit for a little sense Spiritualism that you would almost have to consult a meafter all. He admits, then, I can do more than any other dium before you would dare breathe. I am glad you are man has ever yet been able to do that we have any the jury. Now let's try the case. knowledge of since Modern Spiritualism originated, and that is, come back again. We had a very wealthy man in

He is talking about a great many things, and I haven't asked him to be confined to the question, for if he does Mercer county ,Pennsylvania, who believed he could come not stick to the question at issue it is not my fault. He back, Dr. Egbert. I suppose my worthy opponent knows can ramble around like a jack rabbit as long as he pleases, him, a very worthy man. He died a strong believer in but I will occasionally take a shot at him that will keep Spiritualism. He said he wouldn't settle up his financial him on the points, you can just guarantee, or rest asaffairs, for he was going to come back in two years from that date and fix everything up. Well, that was twenty years ago and he has not gotten back yet, and the courts sured of that,

#### OPINION AND HISTORY.

of Mercer county, Pennsylvania, had to settle up his es-Now, he starts off with the argument that I do not antate. Now, I have been threatened with these fake meswer his arguments. Well, if I don't answer them, why diums-he calls them fakes-my life has been threatened. did he spend his half hour trying to answer me? Why Now mind, if you kill me I am going to come back and did he not go on and produce some arguments to sustain the proposition that he affirms here, viz: That the phe-I will look at you this way (illustrating) if I do. You will know me. He said you would know me by my ecnomena of Modern Spiritualism is in harmony with hiscentricities, whatever that is; well, that is my "facical" extory, reason and the Bible? Now, he undertakes to say pression. You will know me hereafter in the flesh, so that he did not quote the opinion of men, but history. I when you go to a seance and you see me as I now look you emphatically deny his assertion. He gives the opinion will know it is me. of certain men. I have called upon him, and I repeat the call again, to name one standard authority, one history to be found in any library in this country or Europe, that states as a fact that the spirits of the dead have come on Mount Sinai, the most wonderful manifestation of back, and do come back and manifest themselves, as taught by Modern Spiritualism. Now, let him name the bistories. I call for these bistories. If they exist let us back, and do come back and manifest themselves, as histories. I call for those histories. If they exist, let us took to say that no person but Moses was present. Very know something about them.

true, up in the holy place; but when the voice spake the mountains trembled and the lightnings flashed and the As to the point of certain learned men who would not contradict, or say that the spirits have not returned, or thunder rolled and many people were so dumbfounded did not, because people have believed it, what has that and, in fact, overcome by the power that was manifested, to do with this case? I referred to all nations believing they desired a mediator. Now he compares that to a in idols. Why? Because he assumed-and that is all seance. He calls that a seance. he has been doing-he assumed because in all ages of the world people have believed, as he states, that the spirits What is a scance? According to Modern Spiritualism it of the dead return, therefore he assumed that Spiritualis a place or circle, or a place where a number of people ism was true, that it was a fact. Now, if it proves Spir-are assembled together and are supposed to have a meitualism a fact because the ancient world believed-all dium present who has the power, or through whom the nations believed that spirits did come back, the same spirits of our loved ones come and manifest in one way or mode of reasoning leads us logically to the conclusion another to those who may be present. Now, he calls that that idolatry is right, and that idols have power, that idols do see and hear and perform wonderful miracles, for turns to the law, the giving of the law on Mount Sinai, such has been stated in the mythology of all nations, and and calls that a seance. It was not the spirit of the dead believed even at the present time by those who bow down that came on Mount Sinai and wrote on that stone. It and worship them. Therefore, he cannot draw me away. was the finger of God Almighty, and thus he simply

He talked about I was threshing over old straw. Well, would have begged the question by such a mode of rea

" STILL AT HER HOME.

The Anti-Spiritualists Cannot Drive Her Away---Threats of No Avail.

To the Editor:-Last week my business called me to Minerva, Ohio, the home of Mrs. Hattie Tiffany, who is a worthy"woman and a good medium, of whom mention was made in The Progressive Thinker, November 13, in reference to the persecutions she is meeting with there by some of the ignorant inhabitants, backed up by Rev. Hershman, a bigoted preacher of the M. E. church of that village. This reverend divine, as was told your correspondent by good people both within and outside the ranks, has waged war against this lady ever since she moved to that village. Yet he has repeatedly insisted upon a worthy citizen there, and who has but recently been converted to the cause we love, to get him (Rev. Hershman) into a circle. The Spiritualists knowing full well his evil intentions, his true object, barred the door against him. Finding the Spiritualists not so big fools as he took them for, and seeing they had no use for him

either in or out of the seance-room, and finding his little scheme wouldn't work, he quite recently showed his true hypocrisy by going to the door of Mrs. Tiffany's home, and in the name of Covert and the Anti-Spiritualist's Association, demanded of her to leave Minerva forthwith It is safe to say Mrs. Tiffany is still there and likely to stay for some time to come. She is backed by many of the best and most substantial citizens of that village and of the country surrounding, where she has held her grand phenomenal seances, and in which, many have learned for the first time the truth of spirit return and communion with dear ones of earth. In addition to Mrs. Tiffany's phenomenal work, she is an excellent healing medium, and disease that has failed to yield to medicine and medical science, has succumbed to her magnetic touch-her healing powers.

On Sunday, November 28, the Spiritualists of Minerva and vicinity will organize a society, among whom will be some of the best people in that section. Threats have repeatedly been made to egg the Tiffany family since they moved to Minerva, but wore never executed. While Moses and Mattie Hull were there, about October 1, he, too, was threatened with a shower of hen fruit that had been sat upon more than once.

This is but a beginning of the dastardly deeds the Spiritualists there and elsewhere may look for from the ignorant and the bigots, unless they organize and put their shoulders to the wheel and meet them as the Greeks met the foe. The Spiritualists will be repeatedly insulted, and the mediums-the public mediums, will be wiped from the face of the earth. E. R. KIDD. Canton, O.

**b** A SIGNIFICANT DREAM

I had a dream the other night, While everything was still, I dreamt I saw "Our Moses" Hull Roll Covert down a hill.

He bumped, and bounced, and tumbled on Until he reached a stream; 'I heard a crash and saw a splash

a And then there came a scream. -I saw him sink and rise again,

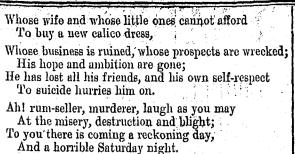
Then sink to rise once more, And no one there but Moses Hull To help him to the shore.

But Moses stood upon the hill-Too far to reach the place-

h And watched the form of Covert till The waves met o'er his face.

Then quickly to the stream he ran With naught to aid but hope, For Moses knew much better than To throw him any rope.

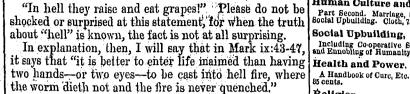
He threw the Bible out to him: He grasped it in his hand, And with his feet began to swim



Oldtown, Me. G. E. NEWCOMB, M. D.

# STORIES OF HELL

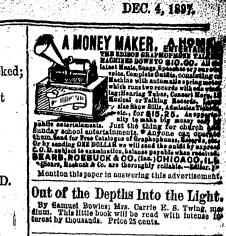
The "Valley of Hinnom," "Tophet" and "Gehenna."



Without stopping to find the moral of this symbolism, I will assert that every scholar who is fit to teach knows very well that the orthodox idea of hell is not found Principles of Light and Color. either in the Jewish or Christian Scriptures. To express one of the greatest books of the age, s5; by mail "that which is in darkness, hidden or invisible, or in the grave," a learned writer says, "the Hebrew writers of the Old Testament used the Hebrew word 'sheel'; and to express the same idea, the writers of the Greek New Testament, used the Greek word 'hades,' which is an exact equivalent of the word sheel." On the word "hades" the scholarly author of the interlinear translation of Griesbach's Greek Testament says: "The word hades occurs 11 times in the Greek Testament, and is very improperly translated in the common version ten times by the word, 'hell.' It is used in the Greek Testament as a translation of the Hebrew word 'sheel,' which denotes the abode or world of the dead. To translate hades by the word 'hell,' as is done 10 times out of 11 in the New Testament, is very improper, unless it has the Saxon meaning of 'hele' ---to cover----attached to it."

He further says: "The primitive significance of "hell," which only denoted what was secret or concealed, perfectly corresponds with the Greek term 'hades' and its Hebrew equivalent 'sheel,' but the theological meaning attached to it now by no means expresses it." But the word used in Mark ix:43-47, as above quoted, is neither The Infidelity of Ecclesiasticism,

sheel nor hades, but is the Greek word "gehenna"; and in a note the translator says: "Gehenna, the Greek word here Received and masterly treatised Price 20 cents. translated 'hell,' occurs 12 times in the New Testament. It is the Grecian mode of spelling the Hebrew words which are translated 'the valley of Hinnom.' This valley was also called 'tophet,' a detestation, an abomination, for into this place were cast all kinds of filth with the carcasses of beasts, and the bodies of criminals who had been executed, and continual fires were kept to consume them. As a natural result, the putrefying carcasses were always alive with worms, or maggots. Sennacherib's army of 185,000 men was slain here in one night. Here children were also burned to death in sacrifice to Moloch.



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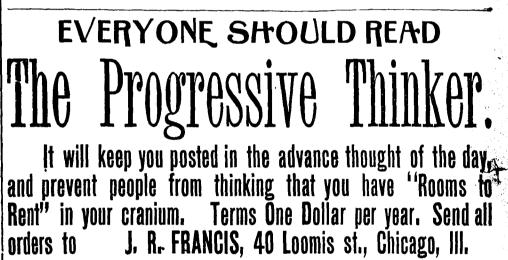
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bless his soul, this is all he gave me. I am on the negative of this question. I am not supposed to advance ar- has spoken in the past it is the same as the miserable fakeguments. All that I am in duty bound to do according ism that you find in your seance-rooms. Why do I call it to the rules of logic governing this discussion is to answer the arguments of my opponent, not to argue. He two mediums would agree upon any one fact, he then, to has told us, now, twice that he is not a man of straw. avoid the force of that argument said the mediums knew Well, I have seen men of straw greater than he is in size, and he puts me a little in mind of them. He is a sort of bugaboo. That is what a man of straw is. He comes around here and tries to scare me by saying like most people say to their children if they are bad, "If you don't behave, I will put you in a room and let the hobgoblins bite you." So he threatens me with hobgoblins. If I am not careful he is going to bring up the spirits, and he will have them convert me to his faith. Oh, he wants me to understand he is not a man of straw. Well, who said he was? If he wants me to handle grain on the negative, let him give me some grain to handle. If he wants me to answer arguments, let him produce arguments to answer. If he wants me to follow him logically, let him lead out logically in his arguments.

Now, he said because people believed in facts, or believed things to be facts, that made the history of the past. Well, if that is true, then people believed as a fact that idols accomplished certain things. Therefore, logic-ally we must accept the doctrine of idols, the same as the doctrine of Modern Spiritualism, as true, according to his mode of logic and reasoning. As to his correction of St. Paul. Paul said an idol was

nothing, and goes on to define it. Then he finds fault with that, and then turns around and says, an idol is nothing in this world. Well, I am talking about this world now, and if an idol is nothing in this world, I don't think it will be very much in the next, for I think he intimated that you couldn't get something out of nothing. That's why I can't get much out of him.

#### ELEVATING GOD'S WORD.

Now he comes with the marvelous proposition that seems to me like the ant in that old story about Noah's ark, where the ant said to the elephant, "Stop your shov-Why here he comes and he denies that he dragged ing." the word of God, the Bible down to Modern Spiritualism. No, he didn't drag the word of God, the Bible, down to Modern Spiritualism, but according to his understanding and statement, he elevated the Bible to Modern Spiritual ism. Oh, what a comparison! I heard of an impudent boy who once said, "Dad, you look like me." It would have been much better for that boy to have said, "Father, I look like you." Here he comes with his miserable clap-trap, a few old slates and tin horns, and though he there was another medium before that, and that crawled says the Lord used tin horns, I didn't know they had tin then. I thought it was a ram's horn they used, the prophets of old. He puts me in mind of the fellow that told me once about the men-the soldiers, standing around me once about the men—the soldiers, standing around the cross of Christ, with their bayonets fixed and their modern medium doing the same thing that that old snake why to shoot him if he had come down. muskets ready to shoot him if he had come down. Why, they had no muskets then.

But mark the fellow. He elevates God's word, he elevates the prophecy of the past, he elevates the poetry of abode not in the truth, because there is no truth in him. Job and of David, he elevates the high and lofty thoughts When he speaketh a lie, he speaketh of his own; for he is of Isaiah, he elevates the thoughts of the weeping proph-a liar and the father of it." That is the way Jesus talked et Jeremiah, he elevates the knowledge of the book of about the father of mediums of modern and ancient Spirgospel narratives, he elevates the great problem of life Devil, to give the next speech. solved by the Son of God, by elevating it to a sphere and plane with that old freelover, Andrew Jackson Davis, the father of modern mediums, and that drunken old Kate Fox. I am not here to use his kind of language. I tion." By Hudson Tuttle. A well-known and most proknow what kind of people I am talking about, but with found treatise. Cloth, \$1. For sale at this office.

soning; and furthermore, he assumes that wherever God fakeism? Because last night when I told him that no nothing about the philosophy of Spiritualism. Well, if the mediums know nothing about it, then why under the heavens are you always quoting them and consulting them? Why, that is an insult to your mediums. You will make them out bigger jackasses than I ever claimed they were. You are making their ears longer than I ever did. He here says that the mediums know nothing about the philosophy of Modern Spiritualism, and yet at the National Convention at Washington, Madame Glading says, "The mediums are the gateways to heaven, through them comes the knowledge of the future life, through them comes the science of Spiritualism, through them comes the knowledge of the world beyond, through them comes the communications of our loved ones," and therefore if the mediums know nothing about the philosophy of Spiritualism, who, I ask, can know anything about it More than that. He says I didn't object to slate-writ ing. Now, let me state that proposition fairly and squarely. I said if the modern slate-writers could get commu nications equal in dignity, in morals, in logic, to that which was received on Mount Sinai, I would have some respect for the message written, if I had none for the writer. That message, that law given on Mount Sinai is the best of all civil and criminal jurisprudence in every enlightened land. It is the principle; it is the essence of equity and of right, of morality, and the laws that were to

THE LAW ON MT. SINAI.

Now, then, he goes back again to the giving of the law

Now, let me try to make this point clear to your minds:

-that is a seance in Modern Spiritualism-and then he

be perpetuated through all ages to come; but where did that message originate? Who is the author of that law? Who wrote the ten commandments? Who suggested that high morality? Who solved the question of civil and criminal jurisprudence? I answer, it was that mind that has been coexistent and eternal with eternity itself. "It is the eternal Jehovah, or he who said to Moses: "I am that I am." And thus to humiliate and to bring down such a wonderful scene to the common, miserable slate-writing seance of Modern Spiritualism, is shocking barbarity to say the least.

#### THE SNAKE WAS THE FIRST MEDIUM.

As to the donkey question, I let him settle that himself. He was the first medium that he introduced, but he has got to squirming since, perhaps. He intimates I am a mule. Well, I guess I have kicked him pretty well, if I am. I suppose he will consider the source. Yes, but into the garden; that is the genuine medium; for that one was a liar and all others are like him among modern Spiritualists. Every one is like that one that contradicted did in the garden, and hence, well could Christ say: "Ye

are of your father, the Devil, and the lusts of your father ye will do. He was a murderer from the beginning and Proverbs and the sweet Psalms, he elevates the beautiful itualism. Well, I will leave them with their father, the

"Arcana of Nature: or the History and Laws of Crea-

In toward a point of land.

- And as he climbed upon the shore All death-like and forlorn,
- He looked at Moses Hull once more And asked him for a horn.
- No horn had Moses by him then, But handed him a slate, When Covert tumbled back again Into his wat'ry fate.
- The Bible loosened from his hand And floated by his side, While Moses stood upon the land
- In sweet heroic pride.
- Then upward to the summit climbed "Our Moses" with a flag, And ere the Christian bells had chimed
- Had torn away their rag. I: watched the flag unfurl and wave;
- The floater in the stream; There stood "Our Moses," true and brave-I wakened from my dream.

### DR. T. WILKINS. -|-|-|-

### THE RUM-SELLER'S SATURDAY NIGHT.

- The rumseller stood by the side of his desk With a satisfied smile on his cheek; He had sold out his poison with little to risk And had counted his cash for the week.
- A cold smile of triumph played over his face, His eyes shone with fiendish delight,
- As he thought how the money flowed into his place, No matter, 'twas Saturday night.
- He cared not for those in the officers' grasp Or in the cold prison that night, His bag of bright dollars he tightly would clasp And whistle an air of delight.
- What cared he for misery, destruction or shame 'He had brought to the homes of the poor, Or the poor starving children who suppliant came "To beg a cold crust at his door?"
- He could go to his rest and heed not the tears That poor suffering women had shed; The wants and the woes, the griefs and the fears Of the little ones crying for bread.
- What cases he for furniture smashed in a spree, dor the blood that was spilled in a row? He can fingle his money and laugh in his glee At the poor drunkard's family now. He can dust off his bottles and fix up his den,
- And care not what others may think; He can hire once decent, respectable men
- To wash out his spittoons for drink.
- He can smile at his work and at misery scoff; He is making new drunkards the while: He can witness the old ones in horrors die off,
- And meet the young brood with a smile. He can drive trotting horses and dress in the style,
- And vie with the merchants in trade:
- His wife can look down with a dignified smile On the poor, ragged dupes he has made. He can put in bay-windows and live like a lord, And laugh at the drunkard's distress,

Gehenna, then, as occurring in the New Testament, symin no place signifies a place of eternal torment."

Such being the testimony of every Greek and Hebrew scholar, it is evident that the "undying worm," the "quenchless fire" and the "hell" of the New Testament have its only location in "Gehenna," or "the valley of Hinnom," which was the dumping ground and crematory of the city. But the "fires of hell" have long since been quenched and every worm has died.

quenched and every worm has died. In proof of the statement heading this article, I will quote from a reverend doctor, who recently visited the valley of Hinnom, Gehenna or "hell," and writes: "I saw vegetation and vines growing luxuriantly in this valley colled thell' in the New Testament, and I plucked and at called 'hell' in the New Testament, and I plucked and ale most delicious grapes in Gehenna, the 'hell' mentioned in Mark's gospel. Now let the children sing, "Oh, what would it be to be there,' in grape time." But to the thoughtful mind, these bogy stories of a Devil, and of God's torture-house of fire and agony, has two of the most infamous and damna'ble features. First. the character it gives God, is fiendish and cruel beyond The contracts of the start o called 'hell' in the New Testament, and I plucked and ate

the character it gives God, is fiendish and cruel beyond expression, and is more blasphemous than any utterance man ever made. An earthly father who would cast his erring child into a blazing fire and keep it there for half an hour even, would be regarded as a heartless, cruel fiend, who should be forced to take his own medicine And to charge such an inhuman and devilish act to that great father whose offspring we are are, is an intensified and aggravated blasphemy which admits of no parallel.

But the worst and most practical feature of all such bogy and ghost stories, is the highly pernicious influence they exert upon our young children and the feeble-minded. They very naturally beget a constitutional state of fear, that is a grievous bondage and a lifelong torment which often ends in insanity. One case in point will illustrate that of millions. A sweet little girl of 6 awoke in terror one night and ran crying and trembling to her mother's bed. When she was quieted she explained that she had dreamed that both of them had died, and the Devil was dragging them away down into his house of firel

Can anything be more reprehensible, wicked and pernicious than to send little children to any church or Sunday-school where their minds and lives are poisoned and polluted with such fetich relics of the lowest barbarism A thoughtful writer says that "early training is responsible for the vagaries of terror that often lead to insanity." The papers are filled with the sad results of such heathen teaching. A special from Wayne, Neb., recently said "C. K. Walsh returned home last night from a revival meeting, where his mind had become unbalanced through fear, and murdered his wife and three children." And the Oregonian has just reported that three persons have been sent to the insane asylum in Washington as the re-sult of attending a revival meeting. Every one knows that without the devil bogy and the fires and worms of hell and their hysterical effects there could be no "re-vivals." Neither could there be one through the preachvivals." Neither could there be one through the preaching of principle and a life of righteousness and love. The poisoning of the minds of innocent children and causing murder and insanity by teaching such fetich relics of barbarism as witches, devils, goblins and hells are such unredeeming and outrageous evils as should no ionger be patronized or tolerated. And the war cry should be sounded at once for their immediate abatement. S. D. ADAMS. Salem, Ore.

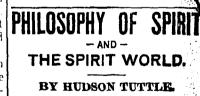
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### INCERSOLL'S ADDRES

Before the New York Unitarian Club. The first the in the history of the world that a Christian Association over invited a noted infidel to fecture before the The lecture is a grand one, and was received Club with continuous applause from beginning Diub with continuous applause from beginals The pamphlet contains 12 pages, besutifully Frice 5 cents; ten copies, 50 cents.

# 

ITEMS FROM BUFFALO.

Good Words for Moses Hull and Others.

Moses Hull, the giant of our platform, is here yet, and

is drawing full houses as usual. He is holding forth at

the Temple (so-called), and it is not large enough for the Sunday night audiences; and the best news of all is that Moses has a week's engagement at Lily Dale Camp during the season of 1898. This fact ought to be published to

the whole country, so that our people can get to camp to hear him, for certainly he is the very best speaker that

Your correspondent is speaking for the Buffalo Spirit-

newspapers fail to notice our meetings, but we flourish

Lyman C. Howe, that old veteran, is engaged in Buf-

The Oneida Lake Camp, which I aided in establishing

last season, has purchased 100 acres of a fine camp ground

on the shores of Lake Onieda, in Central New York.

posed that there would be no trouble in getting a good

seat, but when I arrived there I found the doorway fairly jammed with people coming out, and upon crowding in I found that the house was literally packed from the plat-

form to the front door, many standing up in the passage ways and around the entrance. In less than ten minutes I counted fifty leaving, unable to get in the hall at all,

falo for December and of course we are to have a treat in

ever stood upon our platforms.

hearing Mr. Howe.

# MOTHER NATURE, M. D. AS GONSIDERED BY GHARLES DAWBARN, THE GALIFORNIA PHILOSOPHER.

our instruments permitted we might count the vibrations in his liver, just as we now count the vibrations of his pulse. Some day that strong man grows languid and feeble. Those vibrations have changed. Health means bringing them back to the old beat, and there are various ways chiloing or attempting to do this. First there is the crude ing whose vibrations may sometimes so blend with those of that man's liver as to make them quicken their tardy motion. But as no two human forms vibrate alike, the drug that helps one to new life may be death to his brother. The rule of the old physician was what he called "the experience of his profession." Here is a man with a bad headache. Another man had a bad headache last week. We gave him salts and senna, with a few doses of calomel and jallop. He got better; therefore that must be the proper treatment for this man, too.

#### NATURE AND DRUGS.

There is always a tendency to health in the human organism. For the most part the rest, and the abstinence that come to the sick man do effect a cure in spite of the startles the atoms into movements more in accordance her normal level more quickly without the drug. The

surgery of the skilled physician is an exact science, blessing the world with every new discovery, but "druggery" is nearly as much a leap in the dark as in the days of Galen or Hippocrates. Yet studies in anatomy, phystimes do a noble work; and the homeopathist has been striving to escape the effects of the crude drug, and catch inatter in vibrations more refined than in the crude vegetable and mineral of the older school.

in vibration blending with the movement of the atom in accepted that as their normal motion; and then the mis-the human form. Treatment by friction and pressure, chief is done.

called massage, is simply to stimulate the force-exhausted Chronic cases are those of patients whose organs have body into new movement. In Japan it is the work of the assumed movements as normal that really mean disease blind who are called in whenever the patient is unusually instead of health. It is as difficult to affect the vibration of a long diseased brain as to move a long healthy brain fatigued or exhausted.

The reader will notice we are climbing a ladder, and into insanity. In both cases a change of vibrations must step by step reaching higher and more powerful manifes- take place very difficult to effect, and usually taking time. tations of force. 'The healer of to-day is repeating the Where a sudden shock can produce such an effect the old processes pictured in stone by the Egyptian. He is a world calls it a "miracle." But miracles and ignorance man, or mayhap it is a woman, whose strong will power are twin sisters every time. So let the doctor, whatever acts upon your form until with every atom stimu- may be his method of practice, beware of dwelling too lated you climb to the old health. If his power be little, long on any one case or specialty. Variety of thought is or his ignorance dense, he is only a massage operator, essential to full health in every man, just as much as vapulling, and punching, and squeezing your muscles; or riety of occupation. Perpetual thought even about wearily making passes that tire himself, even if they help health is not the way to produce a first class animal man. And to develop a high manhood there must be thought his patient. forces at work that affect a man physically, mentally and

EFFECT OF WILL POWER.

EFFECT OF WILL POWER. The step demands a higher manhood, but like every other step it may be taken in ignorance and often fail, or be gained by knowledge and work to an assured end. Let telligently to a desired end? us recall two facts already noted. First that our will Let us remember that knowledge is our only savior, for

PAR'T SIX. We will commence this lesson by bringing before the with poorer weapons, but the more progressed he be-class a strong man in almost perfect physical health. If

### LAW OF ASSOCIATION.

ual Society in another part of the city, and to good audi-ences. Mrs. M. E. Willis is at present talking a part of the time and giving tests to our society also. We have The law of association by equal vibration, is our key to the next mystery that befogs poor mortal humanity. Miracles do happen. That is to say cures often occur without the notices quite well. that no one expected, and no mortal was striving to effect. Yet an intelligent result is the work of an intelligent cause every time. Our will power is invisible except in its effects; and all intelligence is outside and above matter, although it pervades every atom. So the intelligent cause of the cure that startles doctor and patient may simply be man invisible. If there be vibration in the human form that may permit him to come sufficiently close to the sufferer he can often do wondrous work.

This is the fifth camp that your correspondent has had a hand in establishing within the last five years, and I hope to be able to aid in getting up a strictly Buffalo camp be-fore my old grey head is laid beneath the daisies. Human thought moves matter. Prayer is, or should be, human thought producing vibrations in matter. A curse will produce a similar effect. In either case certain

spirits may enter and go to work. But we know which would be most likely to offer entrance to spirits with a night, and as I reached the Temple at 7:30 I had suppure and unselfish motive. But far higher than prayer, or "God limited" aspiration, is the manhood that seeks drug. In some cases the drug may do a specific work that truth in knowledge, and would improve humanity by self startles the atoms into movements more in accordance effort. This, too, draws companionship from the invis-with health. But usually Nature would have returned to ible by a will power force that smiles at miracles and prayer blessed cures.

#### DANGERS OF SPECIALISTS.

and probably at least two hundred left disappointed. Moses draws like a house on fire, and if R. G. Ingersoll did knock the bottom out of hell, surely Moses Hull, within the last three weeks here, has knocked all the the-The writer hopes that in following articles he may be able to make this subject thoroughly practical by pointof Galen or hippocrates. Let studies in anatomy, physically the reader and student to powers inhering to human-iology, pathology and therapeutics mean grand progress for humanity, for man grows in power only through the knowledge that is gained by self effort. Our quarrel is knowledge that is gained by self effort. Our quarrel is ology out of the Christians' Bible and has converted hundreds to the knowledge of our Spiritualism. Don't fail only with the Materia Medica, and its too often death- at this time to some of the dangers that belong to the igto let the people know that he will be at Lily Dale Camp dealing drug. In spite of superstitious reverence for the past, and college ignorance of Nature's higher forces, the since I met a "healer" suffering from a tumor on his in July next, for one week. There is a very current rumor here that a new camp medical faculty has been climbing step by step to higher usefulness. The drug has its inner life that can some and had successfully removed just such a tumor by what meeting will be started and carried on during the season of 1898, on the old Lily Dale camp grounds, adjoining the faculty would have called "massage." But he him- the present Lily Dale camp property. This ground of twenty or twenty-five acres lies right along side of the other camp, and is known as the Alden property. It has a good, new, first-class hotel upon the plat; good water, self had become a victim and was seeking someone to cure the higher blessing. Yet many an ache and pain and many a coarse and heavy patient is unreached by the fine-wrought drug of his school. He has been dealing with

table and mineral of the older school. The sun-will give us his ray, direct or through colored glass, full of mighty power to kill or cure as we may use Dut every ray is matter Dut every ray is matter harmony with that ruling thought, until its atoms have harmony kill or cure as we may use harmony with that ruling thought, until its atoms have harmony kill or cure as we may use harmony with that ruling thought, until its atoms have harmony kill or cure as we may use harmony with that ruling thought, until its atoms have harmony kill or cure as we may use harmony with that ruling thought, until its atoms have harmony kill or cure as we may use harmony kill it with knowledge or ignorance. But every ray is matter harmony with that ruling thought, until its atoms have ism.

successful practice, himself became insane. The pro- room for one thousand new camps in these United States, longed thought-the will power exercised for long peri-

etc., and will make a first-class camping place. There is and I hope to see them in every county of our Empire

# NEW THOUGHT,

### In the Way that Atoms Progress Towards Sensation.

It is not denied that every atom has a central force. We are constantly expelling from our physical bodies atoms of so-called waste material.

Those atoms of the physical have, prior to being thus thrown off from the physical, obeyed in concert action the will. Your force of will, for instance, that is, the atoms now composing your lips, or hands, or thoughts, have come in attinity with understanding of your will understood its law, to obey that law of your will.

Those atoms we will now imagine are thrown off to-day in waste substance of the physical and spiritual composing your physical body, and been replaced with new materials. Those atoms so thrown off, we will now see, have some**KIDNEY AND BLADDER TROUBLES QUICKLY CURED** 

You May Have a Sample Bottle of the Great Discovery, Dr. Kilmer's Swamp-Root Sent Free by Mail.

Men and women doctor their troubles so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and not knowing what our trouble is or what makes us sick. The unmistakable eridences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, scaldup trittation. As kidney discase advances the face looks sailow or pale, eyes puffy, the feet swell, and sometimes the heart acts hadly. Should further evidence be needed to find out the cause of tackness, then set urite adde for twenty-four hours; a sediment or setting is also con-vincing proof that our kidneys and hindder need doctoring. A fact often overlooked, or not always under stood, is that women suffer as much from kidney and bladder trouble as mendo. Dr.&Linner's Swamp-Root is the discovery of the eninent physician and scientist, and as such is not recommended for everything, but will be found just what is needed in cases of kidney and bladder flow or resource. The mild and extraordinary effect of this great remedy is some realized. It stands the highest for its wonderial cures. Sold by druggists, price fifty cents and one dollar. So university successful has Swamp-Noot been in quickly curing even the most distressing cases, that if you wish to prove its wonderful nerit you may have a sample bottis and a book of valuable information, both sent absolutely free by mail. Men-tion The Progressive Thicker and send your address to DR. KILMER & CO., Binghanton, N. Y. The fact that this theral offer appears in this paper is a guarantee of genuinness.

freed from the excommunication and could live in peace felt the sting of the Antis, in the fact that our secular and happiness with her husband. The Pope himself would have given her a dispensation. When the Prince would have given her a dispensation. When the Prince CORA L. V. RICHMOND in France the excommunication they had incurred was set aside in consideration of their rank; and when last August Prime Minister Badeni, of Austria, fought a duel with Dr. Wolff, the leader of the German Nationalists, the Pope promptly telegraphed an absolution to the Aus-trian. He did this, says the New York Tribune, at the request of Cardinal Gruscha, Archbishop of Vienna. We may be sure Badeni had to pay a round sum for this absolution. Dr. Wolff is a Protestant, who did not need any papal poultice for his soul or body, as he wounded his Ro-I had yesterday evening all to myself, and thought I would go over and hear Moses Hull, as it was Sunday man Catholic antagonist.

It is useless to complain of the tyranny and injustice of the Roman Catholic authorities toward Mrs. Ewald. She and her husband had been married according to the laws of the State, but the Roman Catholic church sets aside all civil laws and defies the state.

The only remedy for the people is to renounce the alle-giance to Rome and come out of that iniquitous system f religion. But where shall they go, and who will help them to a knowledge of a better religion? A great responsibility rests upon all Protestant pastors to do some-thing for the enlightenment of Roman Catholics. They are as much in need of the Gospel of the Son of God that delivers from sin and superstition and brings peace and joy, as the heathens in China or Africa.



Spiritualists' Arguments Are Too Strong for the Doctors of Divinity,

To the Editor:-The indications are that the Rev. H. W. Benneti's attacks upon Spiritualism and Spiritualists hrough the monthly paper he publishes, will soon cease altogether, for his last issue contains only a single, very brief reference to the subject. I have not the least doubt he would be glad to quit the controversy, if he could only se a good place to let go of it, for he knows when he has got enough of the overwhelming argument against him. But he should have expected defeat. Ever since and before the time when Jonah breathed for seventy-two hours, inside of a whale, the argument has been on our side. Even the vice-president of the recently organized National Anti-Spiritualist Association of America, the Rev. E. H. Caylor, D. D., of Columbus, O., admits this. He says:

"I am not a Spiritualist, but will concede that thus far, in public debate, the average weight of discussion, logically, is in favor of the Spiritualist. I also believe that it will remain so, so far as a doubt may influence the mind of the investigator, until some things are known, which will account for some, at present, unexplainable things." This admission of an orthodox preacher and high offi-

cer in a national society organized for the purpose of opposing Spiritualism, will explain the reason why the pulpit is so strangely indisposed to discuss the subject with Spiritualists, or to preach from any biblical text favoring Spiritualism, for the instruction and edification of the pew.

The duty of the pulpit is to preach the gospel; not this or that particular part of it, but the gospel. If that gos-

-0F--COMPILED AND EDITED BY HARRISON D. BARRETT.

LIFE WORK

With portraits representing Mrs. Richmond (1) 1857, in 1876, and in 1894.

OUTLINE OF CONTENTS

LATREDUCTION. CHAFTER I. Parentage—Place of Birth-Childhood-School Experiences—First Mediumistic Work, etc. CHAFTER II. Hopedsle-Mr. Scott in Massachusetis--Removal to Wisconsin-The Ballou Family-Adin Ballou's Work-Work of Spirit Adin Augustus Ballou.

Ballou's Work-Work of Spirit Adin Augustus Ballou.
 Ballou's Work-Work of Spirit Adin Augustus Ballou.
 CHAFFER, III. Ouina-Her Earthly Life and Tragic Desth-Her Mission in Spirit-Life.
 CHAFFER IV. Other Controls-The Guides.
 CHAFFER IV. Other Controls-The Guides.
 CHAFFER V. Work in Cubs. N. Y.-Bunfalo Pastorata -Workers in Buffalo-Thomas Gales Forster-Sgrah Brooks-Horace II. Day-Removal to Mew York City, 1856-Philadelphia-Boston-Baltimore.
 CHAFFER VI. Work IN New York City.
 CHAFFER VI. New York City (continued). Prof. J. J. Mapes-Hon. J. W. Edmond-Dr. Gray-New York Editors and Clergy-Other Places in the East -Meadville, Pa., 1864-Hon. A. B. Richmond, CHAFFER VIII. Newsork City.
 CHAFFER VIII. Newsork Coller Places in the East -Meadville, Pa., 1864-Hon. A. B. Richmond, CHAFFER VIII. Schlington, D. C.-Reconstruction-Senator J. M. Howserd-George J. W. Julion-Gen, N. P. Banks-Schilt Colbern Maynard-Statement of Geo, A. Bacon.
 CHAFFER IX. England-Robert Dale Owen-George Thompson-Countess of Caltiness - Mrs. Straw-bridge-Mrs. Biater-Andrew Cross.
 CHAFFER X. Work the England (Continued in Three Subsequent Visits.)
 CHAFFER X. Celifornia Work, 1975-Other Visits-Letter of O. M. Burnh. J. Jainer - Visits-Visite- Of Caltines of Caltinest - Visits-

CHAPTER XI. California Work, 1875-Other Visite-Letter of C. M. Plumb-Letter of Mrs. John A. Wilson.

Wilson. CHAFTER XIJ. Chicago Work, 1876 to 1895-First Society Chartered, 1869-Complete Account of Work in Letters and Statements of Members of the Society

In Letters and Statements of Members of the Boolety. CHAPTER XIII. Camp Meeting Work-Caseadaga-Lake Pleasant-Onset Bay-Lake Brady-Lookout Mountain, etc. CHAPTER XIV. Literary Work-Hesperia-Volumes of Discourses and Lectures-Psychopathy; Soul Teachings-Poems-Other Literary Work. CHAPTER XV. Literary Work (continued)-Lecture or Gyroscope, 1855-"The Shadow of a Great Roadt in a Weary Land," 1851-Poems-Cholce Selections. In Prose and Verse-Work of William Richmond. CHAPTER XVI. Letters from Personal Friends; from Orphs E, Toussy; from Lady Calibuess, and others - Appreciation of the Work from Those Best Qual-ined to Judge-Frederick F. Cook-Wendell C. Warner-Drs. Enumett and Helen Dinsmore. CHAPTER XVII. Mrs Richmond's Experiences While in the Trance State, Written by Herself.

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Soul or Things-Vol. L

THE GOSPEL OF BUDDHA, According to Old Records.

A translation from Japanese, made under the aus. pices of the Roy. Shaku Boyen, delegats to the Par-liament of Religions. Was lately published in Japan-THE WOMAN'S BIBLE

next that this effect of our will power must always ex- upon or through man save by natural law. tend far beyond its immediate material surroundings. Herein we reach the grandest field for human exertion, since it is the royal exercise of our will power to affect matter at a distance, There is no mingling this time of matter with matter as in the drug, crude or refined. No pressure nor manipulation by mortal fingers; but it is intelligence using force to start vibrations that circle outwards to infinity. It is the use of his power that marks the line between the progressed man in spirit life and the medicine man of the college, with his vomit and purge doses of nauseous drugs. In both alike it is a question of reaching the atoms of which your body is built up, and changing their vibration. But the instrument of the spirit is a penetrating force that leaves no mark; while the doctor with a diploma too often uses a crowbar which bruises and smashes as it forces entrance.

This is the power which is wielded in cures by faith or by prayer; in all theological miracles; and is the only power that effects cures for the so-called Christian Scienlist or metaphysician. It is a power that ignorance and superstition blunder into, and call "God." It is also the power the progressing mortal must use as he climbs to a higher manhood. At every step it is "natural power," used sometimes ignorantly for harm or a chance good, and then again used intelligently and wisely to lift humanity.

The savage worships the wondrous cataract. His son sets that water to work to turn a wheel. Later on the growing man changes that water into steam, gaining a greater power. To-day that water steam is lifted another step, and the dynamo is giving us light and enormous force. All through it was just natural force that man wielded. His first step was to break away from his reverence and worship of that cataract, and begin to play the master to that water. It was a battle. When he made a mistake that force drowned, or scalded or burned his mortal body. When he grew wise it became his servant. This is an exact picture of man's dealing with laws of health and disease. The savage blunders into a cure of sickness by mummeries and fetichism which affect the nerves. But very often he kills. And the would-be doctor finds at every step occasional success amid many failures. He discerns no law of Nature commanding obedience, so blunders on in the dark. The miracle is a flash of lightning. It was good for the moment, but leaves the road as dark as before.

Prayer and faith cures are utterly useless as guides for progress; and those who receive dollars for twelve talks about God and Christ and the denial of matter, may cure if they happen to hit the mark; but it is a blind throw by blind men and women, who think prayer and worship a direct road to success. Such are compelled to acknowledge they can not make a new limb or restore a lost finger; but some of them proclaim they can live as long as they have a mind to. They see nothing of Nature's law, so attempt impossibilities, and make lamentable and ridiculous failures.

The limit of will power is unknown even to the archangel, but he knows from experience and study that the surgeon's knife is often necessary in earth-life. Let a fractured skull press its fragment of bone on the human brain, and manhood goes to sleep. Neither prayer nor valuable work. It should have a wide circulation, as it will power will remove that bone splinter; but skill and well fulfills the promise of its title. For sale at this the surgeon's knife may awaken that manhood to the office. Price 75 cents. old life. Conditions rule. The progressed spirit has lifferent material surroundings to ours, and greater will A masterly philosophical work. English Edition, nicely

power starts or arrests vibrations in our own body; and no name in heaven or on earth is potent enough to work <sup>\*</sup>San Leandro, Cal.

# IF MEN WOULD DO THE BEST THEY KNOW.

Do we the best that we might do? Have we the best within our reach? Are there not fairer fields in view, And better precepts than we preach? And better work the hands might ply,

And fairer fruit in beauty grow, More bounteous fields in fullness lie. If men would do the best they know.

It is believed by earnest men That higher, brighter lines of life Are waiting nigh the period when Frail man will cease this brutish strife, And cherish more the law of right. And stifle selfish, wrong desire, And turn toward the dawning light To see beyond their lurid fire.

The light will shine, that all may see, And understand the losing game That in the darkness seemed to be The lot of labor and of fame. Men will appeal to higher sense,

Then bless the breaking of the day, And sift the real from pretense Ariabrush the foul and false away.

er let their passions trade take a life of sorest pain, easure but a moment played ere its return is asked in vain. 'll see the thorns about the rose,

And ever will they careful be; Enjoy earth's beauty as it flows, And yet the open pitfalls see.

The dial moves its round of time, And nations come, and nations go, And men by sowing crops of crime

Have reaped a harvest field of woe. We soon will plant a better crop, And cultivate in brighter day-

See when to go and when to stop, And how to tear the weeds away.

The weeds of crime must wilt and die, And shrivel 'neath the sun of love. The verdict's spoken from on high That all should turn and look above.

The time is pregnant for a change, The air is teeming with the thought That man must move to higher range,

And better work must be outwrought. THOMAS BUCKMAN. Marshfield, Ore.

"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

"Origin and Antiquity of Man." By Hudson Tuttle. ower, so he stands to us as a giant of humanity. The bound in cloth, \$1. For sale at this office.

man body, they will again receive another new reflection of will, or thought action, in some other mental direcmental sensation or tendency of understanding.

And thus by repeated reincarnations in what makes up the physical of forms, those atoms by repeated experiences of this kind, become more and more sensitive to intelligence and its action upon them, because they have become more and more susceptible to thought activity, in obedience to it.

In this way atoms that make up the physical body progress in sensation. As the atoms composing nerve motion are more sensitized to feeling than the atoms composing bone, or muscles in some other part of the physical

body. "If thoughts are things," atoms composing thoughts are mental egos of the highest conceptions to the law of will. And thus they become seed for future individual greatness of mind, when individual growth unfolds interior consciousness, by larger individuality and (growth of) being.

How can this be done? Because "thoughts are cre-ative" in tendency; and by force of its now developed nature its interior expansion takes on materialization of its own, and gains larger personality through the body of physical environment, when it, too, shall possess a physical body of atoms obedient to its will.

For space is constantly filled with the atoms of unorganized spirit matter-the ceaseless supplies of and rejected elements of all organized bodies existing in space, and progression of atoms existing in air, called waste ma-L. A. SUNDERLIN NOURSE. terial. 'Moline, Ill. 1

### 34-1-1-1-Tyranny of the Remish Church.

"The following appeared in the New York Sun, September 29, 1897, under the heading "Died Without the Last Rites," and the subhead Mirs. Aswald Had Refused to Renounce Her Husband if She Recvovered."

"Mrs. Mary Ewald, wife of Charles Ewald, of 513 Com-munipaw avenue, Jersey City, died at 2:10 a. m., yester-ady without having received the last rites of the church.

Mrs. Ewald was a Sunday-school teacher in St. Pat-rick's Catholic church before her marriage. When she married Ewald, who had been divorced from his first wife, the ceremony was periormed by a Protestant minister, and Mrs. Ewald by contracting such a marriage excom-municated herself, according to the rules of the church. She was supposed to be dying about three weeks ago, and her uncle, John Conway, requested Father Kelley to visit her and administer the last sacraments. Father Kelly informed her that Bishop Wigger had ruled that they could be administered only on condition that in case of her recovery she would renounce her husband. Mrs. Ewald refused to promise to do this, and Father Kelly went away.'

"Mrs. Ewald began to recover, and it was thought she was out of danger. She had a relapse on Monday night and sank rapidly. None of her relatives were notified and neither priest nor minister was called in. Her husband says that she died peacefully. The funeral services will be conducted by the Rev. Mr. Andreae, pastor of St. John's German Evangelical Lutheran church in Fairview avenue, of which Mr. Ewald is a member."

thing new added to them by this experience, that they did pel contains anything favorable or opposed to Spiritualnot before possess, of sensation to will. Now, then, as | ism, the pew has a right to expect it, and is not treated they again enter into and are taken up in some other hu- | candidly and honestly when it does not get it. The pulpit cannot hope to much longer influence the pew, unless it treats its intelligence with intelligent honesty. tion of obedience, that will improve them in some other The orthodox congregations all over the world are crying out for some information upon the subject of Spiritualism, and their preachers are avoiding it as best they can. In a recent interview between a reporter for the Inter Ocean and the Rev. H. W. Thomas, the latter said in regard to his approaching winter's sermons: "I have not prepared a sermon ahead of time for thirty years. I believe that I shall possibly preach a series of sermons on the great truths underlying Spiritualism, theosophy, Christian science, and such modern manifestations. They all have truth in them, and a message to tell which

it is worth while to know." Now, this has the right ring to it. Why can't Fort Wayne preachers do likewise, rather than to deal out a Price 50c. For sale at this Office. lot of old stuff which nobody now believes, and which is sure to have the usual somniferous or hypnotic effect upon their congregations?

It has been noticed, even by his parishioners, that the Rev. Dr. Bennett has offered no argument in his attacks upon Spiritualism, but has simply resorted to abuse and ridicule. If either or both were capable of killing Spiritualism, it would have been dead and in hell forty years ago. On the contrary, it is one of the healthiest cadavers I have ever observed, and is thrusting itself upon the consideration of the orthodox church.

The founder of Dr. Bennett's church, the Rev. John Wesley, was a Spiritualist. The Methodist Book Con-cern has, however, prevented any and all references Mr. Wesley made to the subject, from finding a place in the later editions of his books. The church or the pulpit can fool a part of the laymen all the time, some of them a considerable period, but it can't fool all the laymen all Must We Do to Be Sared." For sale at this office. The founder of Dr. Bennett's church, the Rev. John the time. They are beginning to get their eyes open.

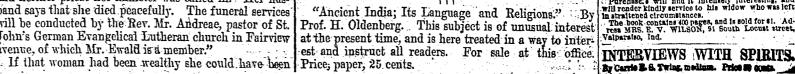
The brief paragraph in Rev. Dr. Bennett's late issue of "Our Methodist Paper," is as follows:

filthy, if he does not read them, but consigns them as in a previous issue of his paper he said he does, without THE HISTORICAL JESUS reading, to the waste basket.

I cannot explain this seeming contradiction upon any other hypothesis, than that upon their reception he was or had been reading the 38th chapter of Genesis, or the 4th chapter of Ezekiel, or some passages in Deuteronomy, and had unconsciously referred the subject matter thereof, to the Spiritualistic source.

While I never could see the sense in "revising" an "infallible," "inspired" book, I would suggest that the next time the Bible is "revised," some modern Moses, Baron Munchausen, and Dr. Arthur Dodge, of Fort Wayne; be placed upon the committee of revision.

H. V. SWERINGEN.



PART L THE PENTATEUCH.

Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy, by

Cady Stanton, Lillie Devereux Elizabeth Blake, Rev. Phebe Hanaford, Clara Bewick Colby, Ellen Battelle Dietrick, Mrs. Louisa Southworth, Ur-sula N. Gestefeld, and Frances E. Barr.

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J. R. FRANCIS, Editor and Publisher. Entered at Chicago Postofilce as second-class matter

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SATURDAY, DECEMBER 4, 1897

AN INERRANT BIBLE.

The "Central Christian Advocate," as a church organ, gave publicity to the following statement of Prof. Wilbur F. Steele, a distinguished Christian scholar, in which he showed up the character of the inspired Bible, "every sentence, word and letter of which is of God." He says:

"In 1848 there was such confusion in the office of the American Bible Society, and such impossibility of telling what should be the reading in many places, that a man was set to work to bring order out of chaos. He took four Bibles from as many leading Bible houses of England, a copy of the American Bible Society, and a copy of the original edition of 1611, all claiming to be the same. These were carefully compared throughout; every variation. no matter how minute, was noted. The number of these variations was about 24.000.

Suppose an honest comparison had been made with the "Douche and Latyn" from which the Coverdale translation was made, how many additional thousands of errors in this inerrant Bible would have been found? If "about 24.000" discrepancies wer made by printers from 1611 to 1848, a period of 247 years, probably how many occurred in making the Latin translation into Dutch? and how many were made by copyists, intentional and unintentional, of that Latin original, claiming to have been translated from the Greek in the beginning of the 5th contury by Jerome?

Oh, there is a curious history of that earlier Latin edition, which, says the Encyclopedia Britannica, "originated in Africa." And it will surprise the world sometime, to learn, as they will, that the "original Greek," is only a translation of that old Latin. "We know how the Bible was made,"

said the good Father McGovern, in a sermon to a Catholic 'audience twentyseven years ago, "and that is why we are opposed to placing it in the hands of the people." Ah, and there are others who have learned how it was made. and they are not disposed to always remain silent.

The battle between light and darkness is older than history. It has assumed many phases during the long ages of the historical past. Every progressive step of man has been gained by and after conflict with the opposing forces of non-progressive conservatism, clinging with deathly grip to the darkling ideas having their foundation and incipience in the quagmires of ignorance and moral undevelopment.

Ever has the saying been true: "The light shineth in darkness, and the darkness comprehendeth it not." And in all ages the bitterest foes to human progress in mental, moral and spiritual advancement have been the orthodox bigots of their time.

Not with thumbscrew, rack and stake; not with gibbet and dungeon; not with implements of torture and death. do Spiritualists purpose to wage this warfare. We recognize higher and more potent forces than these-more potent than sabers, bayonets, shot and shell.

The invincible force of demonstrated and verifiable truth is more potent than all the implements of carnage and slaughter ever invented by the inhuman ingenuity of the misled tools of bigotry and hate, masquerading as disciples of "The Prince of Peace."

THE WEAPONS OF SPIRITUALISM

are not and never will be the weapons of destruction, so often and so fiendishly used by an apostate church, as indelibly recorded in its black and damning history. Oh, no, these enemies of Spiritualism need have no fears that Spiritualism when it triumphantly emerges from the war, as it will, will ever copy the example set by its persecut-ors. Never! Never! Eternally Never!

Our revenge will be the sweet revenge of bringing them to a knowledge and acceptance of our great, divine truth. We shall conquer them by the invincible might of light, education, and the knowledge especially that comes from phenomenal demonstrations-irresistible facts set before mankind by the power of the spirit-world. Spiritualism has no use for

#### THE ENGINERY OF HELL.

Persecution is foreign to its spirit; it seeks not to coerce the will or belief of any man, woman or child, save by the gentle persuasion of reason, and facts of experience and observation. Things seen, verily known, and the fair deductions of reason therefrom—logic based upon historic events of the past and actual occurrences of the presentthese are the munitions with which Spiritualism carries on its warfare. It accords freely, as an indefeasible and inherent right, freedom of thought to all; and asks only for fair play, the recognition of justice in the consideration of evidence, and the true and proper fulfillment of the injunction, Come let us reason together.

#### "OUR FRIENDS, THE ENEMY."

It may be well for "our friends, the enemy" to understand that the use by Spiritualists of the chosen weapons of reason, facts and logic, does not preclude the use of strictly legal weapons in defense of our cause and our rights. This course will be in strict fulfillment of that reputed saying of one of old: "They that take the sword shall perish by the sword"-so far as the persecuting enemies of Spiritualism are concerned. According to the statements of the daily press, the Rev. Mr. Covert is experiencing the beginnings of its fulfillment, in his own personal case.

"Self preservation is the first law of nature," and mediums and Spiritualists who are menaced in their rights are fully justified in defending themselves even to the extent of dealing vigorous counter-blows sufficient to disarm and disable the aggressors on their rights, and place them thoroughly hors du combat. If our enemies come o grief in this encounter, "their blood be upon their own heads"-they will have brought it upon themselves.

Never in the history of any movement or of the data of claimed facts of evidence, has there been presented such a

#### STRONG ARRAY OF WITNESSES

NOT ALLOWED TO THINK. In another article in this issue, headed "Advancing," a quotation is made from a brief address by Rev. Gessler, secretary of the Baptist Congress, lake in session in this city, wherein he is reported in the Ohronicle to have said:0 "I regret that the long bony fingers of

a thousand years ago have been allowed to clutch the living fuith of the present."

All thinkers will recognize this statement as an opigrammatic truth, forcibly expressed; but Rev. Dr. Roberts, of Kansas City, now of the People's Church of this World," shows how he was clutched by those bony fingers. He was interviewed by a Star reporter, a few days ago, during which he said he was born and raised by Baptist parents, and was sent to Shertliff college, Upper Alton, Ill., where Baptist ministers are made. He spent eight years in qualifying himself to fill a pulpit, and then came out a full-fledged D. D. Then he filled various pastorates. To the inquiry "whether his religious convictions had been at all shaken during

his long years of study." he said: "No, we were not allowed to think Our thinking was done for us. It was when I left this calvinistic atmosphere that I began to question some of the things I had been taught, and to shrink from the terrible doctrines thundered

from the Baptist pulpits. "The horrible and unthinkable doc trine of eternal pain, the utter impossibility of reconciling parts of the Bible with scientific facts and other parts with the moral sense were the points on which I stumbled first. This mental awakening began soon after I left college. The Baptist church has a well-defined body of doctrine of which no

modification is possible. A man occu-pying a Baptist pulpit is supposed to believe these doctrines even if he does preach more liberal sermons. This implies dishonesty. Toward the end of my pastorate in Kansas City ther were suspicions that I was not strictl orthodox. I proposed, therefore, that should put my resignation in the hands of the trustees, then preach a series of doctrinal sermons from my point of view. It was left optional with the church to accept my resignation. Afte the third sermon, they accepted my re-

ignation, "My first discourse was on my idea and conception of God. I tried to give him a little better character than is us ually given him. It was a kind of apol-ogy. The second sermon was in regard to the inspiration of the Bible. I tried to introduce an element of doubt to escape some of the miracles. The third sermon was on the eternity of hell. I simply expressed the passionate hope that there was an end to future tor-ment. That settled it. My resignation was accepted. The Baptist church did not want a modified hell."

The Doctor does not say that the idea of a virgin-born God made too heavy a draft on his credulity, but this must have followed in his effort to reconcile the teachings of the Bible with scien-

tific facts. What is true of Dr. Roberts in the premises, and is hinted at by Rev. Gessler, is unquestionably true of thou-sands still ministering in orthodox pul-The intolerant and tyrannous threatened action of the Anti-Spiritualists will drive many of them from the church, and make them active workers for a nobler, a better, and a more reasonable faith.

WHAT IS THE TRUTH?

The intelligent reader wants to know the truth when he reads, and he feels outraged when he is conscious he has been imposed upon. The vexation is greater if the book he reads professes to be inspired by the God he worships, has been written by holy men at divine dictation, and has been transmitted to dictation, and has been transmitted to the received on special orders up to 50 cents.



# The Sequel to the Hull-Govert Debate.

The above cut represents a prominent lady who is working under the direction of Burrell's Press Clipping Bureau, New York City, and is gathering data to show the deep-seated corruption in what is designated as the Orthodox Churches. Her report, together with many others, will appear in a special number of The Progressive Thinker, after the Hull-Govert debate is concluded, and it will create a decided sensation in the whole of this great country. We want to circulate at least 1,000,000 copies of that edition. It should be thrust in the face of every church member who sticks up his nose at Spiritualism and wishes to suppress mediumship. Each Minister of the Gospel should be forced to read it, and it will furnish him an immense field for reflection. Spiritualists, begin sending in your orders at once : Three cents for a single copy. Five copies or more to one address, TWO CENTS PER COPY. This special edition will be entitled "THE SEQUEL TO THE HULL-COVERT DEBATE," and when sending in your orders, so designate it. Postage stamps will and that, when the revelation was peculiarly harrowing,

# A GOOD MAN GONE TO REST.

The Little Church Around the Corner.

DEC. 4, 1814.

AN EARTHLY ANGEL OF LIGHT PASSED ON TO THE HIGHER LIFE.

The funeral of the Rev. Dr. Houghton took place recently in New York, at the Church of the Transfiguras tion, of which for nearly fifty years he had been the rector. This now large Episcopal parish was organized by his labors in 1848; and, long before it was made famous as the Little Church Around the Corner by a well-remembered incident, it had become distinguished as one of that richest of Episcopal parishes of the town in its spiritual endowment and one of the most faithful in its obedience to the practical precepts of Christianity.

When Dr. Houghton consented promptly to perform the funeral services over the dead body of the actor and artist, George Holland, he followed simply a rule of his ministry from first to last, and no one could have been more surprised than was he when the incident provoked popular attention and applause. He simply did his duty as he saw it, without thought of popular opinion, and as he did it always. Dr. Houghton was a man of great gentleness, with a countenance which shone with the radiance of spirituality; but he was also a man of uncompromising religious principle and conviction, from which neither glorification nor persecution could have moved him as by a hair's breadth. If the whole town had cursed him he would have done the same, for to him it was a duty imposed on him as a minister of God.

Dr. Houghton's prime idea and purpose in organizing the parish of the Transfiguration, as he explained from the very beginning, was to make it a refuge and a rest for the spiritually distressed and the bodily afflicted. Accordingly, it was always his aim to minister sustenance and consolation to the infirm, both morally and physicaly. In his church doctrine and discipline and ordinance e was unyielding, but his Christian charity was unbounded. He hated sin with the aversion of a character of absolute moral purity, but the greater the sinner the more he was drawn to him as a victim needing his loving succor. This spirit of Dr. Houghton cannot be so well expressed as in his own words to his parish a few years

"As the knowledge of what the Church of the Trans-figuration was intended to be, and was ready to be, and was, in the personal ministry of mercy and blessing; that no sin, no degradation, no sickness, no possible peril was or could be barrier to that ministry. The gambling house, the house of ill repute, the prison house were opened to it. There was no place that was shut against it. There was no man or woman who hesitated to seek it in time of need. And, thanks be to God, during all these forty and five years not so much as once has the foot of that personal ministry from the Church of the Transfiguration withheld itself from crossing any threshold through fear from possible personal peril. From the dy-ing it has come out of the gambling house at midnight and from the house of ill repute at the dawn of the day. And the hand of that ministry, despite of warning in midst of pestilence, has held the head, as it should, of the pestilence smitten for the receiving of the body and blood of the Lord."

All this is literally true. Dr. Houghton went about his priestly duties as a veritable soldier of the Cross, and nodangers could dissuade him from them, though for many, years he had been physically feeble, living always on the brink of death, as he believed, and never had been a man of rugged health. No place was too high and none was too low for him to enter it as a minister of religion, and, no matter how vile the surroundings, he never drew back with dread of smirching his clerical robes or tarnishing his spotless character and reputation. In the discharge of his duty he was absolutely fearless of the contagion of disease or moral corruption.

Hence it was that Dr. Houghton became noted as a spiritual confessor. It was said of him by one of the rit-ualist clergymen of the Episcopal church that there was no priest in town who heard more confessions than he, and the moral disease seemed most hopeless, it was the custom for Episcopalian confessors to turn it over to Dr. Houghton as the spiritual physician. He neved flinched and no sinner ever passed beyond the reach of his charity and affectionate solicitude. The machinery of benevolence and philanthrophy has become complicated and extensive in New York parishes of his church, more especially during the episcopate of Bishop Potter, and in some of them it is far more impressive in its magnitude; but nowhere was its efficiency so great as was that of the simple machinery impelled by the charity and sense of duty of Dr. Houghton. Dr. Houghton was a man of great refinement of ap-pearance and gentleness of behavior. No one could have seen him without detecting at a glance the elevation of his character. Even if he had not worn the clerical garb he would have been recognized everywhere as a man of holy life. It is no wonder that he could enter the vilest angel of mercy clothed in the robes of heaven. The wildest and roughest and most depraved stood abashed before that figure of commanding purity. A man of God was buried from the Church of the Transfiguration; a man made famous by the brave performance of simple duty as he saw it, but who would have endured derision and obloquy instead rather than have swerved an inch from the obligation he believed he owed" to God and his fellow man. It is a beautiful character, and the contemplation of it gives moral elevation to the day when the body of George Hendricks Houghton, minister and servant of God, was laid away in the grave. Mr. Editor, it is delightful to read of an angelic life wherever found, as set forth in the above from the New York Sun. Creeds sink in their holes when such a life shines forth. LUCRETIUS. New York.

#### ADVANCING.

The Baptist Annual Congress was late in session in Chicago, with clergymen of that denomination in attenoance from all parts of the country. It was a surprise to hear advanced ideas expressed in such a body of conservatives. First we hear old moss-backs expressing dissatisfaction with close communion and insisting it was anti-Christian. Then baptism by immersion was attacked, and it was denied that salvation was contingent on the pecu liar form that ordinance was administered. Ten out of the twenty-two speakers have been instructors in the Chicago University, and they were the most advanced in their liberal ideas. The secretary of the congress, a Mr. Gessler, an elder, we suppose, in the closing hours of the congress, said:

"I regret that the long, bony fingers of a thousand years ago have been allowed to clutch the living faith of the present. Let no man come to me with definition of one or all the articles of faith. One of the speakers in this con-ference has undertaken to recite to us the articles of faith to which we are supposed to owe allegiance. I repudiate his right to dictate to me. Our creed is after all nothing but the result of philosophizing about divine things. We shall probably continue to philosophize for some years to come." The brother was right. The churches of to-day are all built on the theorizing and philosophizing of barbarians, and long and bony fingers of a thousand years ago" are clutching at the throats of every convert to hold him back to the past, and prevent the least advance in thought. When the staid old Baptists dare think of an advance to more tenable opinions, rest assured the other churches are far in the lead.

#### PULPIT ADVERTISING.

A theatrical manager in one of Chlcago's outlying cities, took measures last week to induce the preachers of his locality to advertise from their pulnits the fact that a veriscope exhibition of the Corbett-Fitzsimmons prize fight would be given at the opera house on the following Monday and Tuesday eveings. He knew he could reach a class of patrons who would enjoy that kind of entertainment, by getting the preachers to whoop up the great moral outrage. The more violent the dennnciation the fuller the seats to witness the spectacular exhibition. Hunters used to rub the ears of their dogs to make them angry so they would pursue the game with more energy. What method the theatrical manager employed to arouse the choler of the divines we con't know, but it was effectual and each chair was occupied during the two evenings to the delight of the manager, and with little cost for advertis-

as in the case of Spiritualism. From humble and uncultured individuals, through all grades of intellectual culture, acumen and development, up to the highest and most learned scientists in the world-Spiritualism receives the concurrent evidence establishing its founda-

tion on the solid rock of truth. How vain, then, the puny, pettifogging and persecut-ing efforts of prejudiced bigots to invalidate the testimony of these tens of thousands of witnesses, and to uproot and destroy the cause thus sustained by unimpeachable evidence. Wiser and better, and far more discreet were it for them to follow the course marked out by some of old and, and cease their opposition "lest haply they be found fighting against God." For whose wars against truth, wars against the highest and best—wars against God.

#### A WORD OF EXHORTATION.

And now we repeat again that in this battle there is no weapon so effective for victory as the spread of light, education in truth, the clear presentation of the facts of the phenomena and philosophy of Spiritualism. Every Spiritualist can aid in this war, and share in the honor and glory and all the fruits of victory. To that end, ev-ery Spiritualist should now put forth effort to increase the knowledge of the people concerning Spiritualism. And to effect this desirable result, let special effort be made to increase the subscription list of

### THE PROGRESSIVE THINKER,

which stands as the free and fearless exponent, advocate and defender of Spiritualism. Send in the names by ones. twos, dozens and thousands-roll them in like a flood of Atlantic waters-submerge us if you can beneath an avalanche of subscriptions. Every one will count in the grand army-and by this means our cause will receive such an impetus, acquire such momentum, that, henceforth no invidious enemy will dare to uplift his hand in the vain attempt to destroy it.

### -[-[-[-[-THE DAWN.

#### The gray mists hang along the sky And o'er the tranquil sea; The past in vision lingers nigh, And once more speaks to me. Loved faces of the elden days, As from the sad waves deep, Come whispering words of love and praise, Till I in sadness weep.

I hear the far-off mountain streams In murmuring music rise, And o'er my path there softly beams From blue enameled skies An angel fair, with golden hair, As radiant as the day, Ere the dark years of earthly care Had clouded my pathway.

My sun goes down the golden west. Where dimly I can see Fair isles of rest among the blest And loved ones waiting me. I know not when my bark will glide Within the sun-kissed bay, But patiently my time I bide-

The dawn of endless May. Summerland, Cal. BISHOP A. BEALS. and free from guile

Luke 23: 42,43 describes events while Jesus was hanging on the cross. One of the two thieves who were crucified with him, addressed the Master:

"Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day thou shall be with me in paradise.'

Matthew, chapter 27, reciting the same story, says, "Two thieves were crucified with him [Jesus]; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads.....the chief priests mocking him, with the scribes and elders." Verse 44: "The thieves also who were crucified with him, cast the same in his teeth."

It was not one thief but both thieves who repeated the words of hate, and nothing is said about a believing thief and paradise. Mark tells of the crucifixion of the

thieves, but has not one word about a belleving or repentant one. He makes no mention of Jesus promising to meet the thief that day, or any other day, in paradise. And John is equally silent, With these omissions and discrepancies what shall we believe? Did both thieves, as Matthew states, insult "our Lord," as did the priests, elders and scribes, wagging their heads at him, and saying mean things, as is conveyed by that word "also?" or was one of those thieves repentant, as alleged by Luke? We have consulted our Greek Testament, hoping to find relief there, without one particle of satisfaction. Was this statement of Luke an after thought, to show that criminals dying on the cross were sure of heaven and eternal rewards for simply believing at the last moment that Jesus was the Christ? If so evil deeds are nothing, belief is everything. And if this the reason the penitentiaries are floaded with preachers who have been indoctrinated into this pernicious faith by reading the holy scriptures, and have been instrumental by converting 6th-ers to the same faith, who they have met in these sacred retreats, the State prisons? :Di

A STALWART. Rev. R. A. Torrey, of the Avenue church, put himself squarely on hell in a late Sunday evening discourse. aHe said it was claimed "AD modern preachers, or scholarly ones, have given up the belief in the orthodow hell. 2 I have not." The assertion of Rev. Torrey is not

to be received, that he is an exception, until it is proved he is a "scholarly one." And even that established, it would be well to introduce proof of his honesty and sanity. The unsupported statement of any one, in this age of en-lightenment, that he is a believer in an old-fashioned, barbaric, orthodox hell with a bottomless underpinning, and a sulphur-burning attachment, with little devils for stokers, and a big devil to boss the job, suggests there is some thing wrong in the running gear of that preacher's brains.

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

Every medium, every Spiritualist, every freethinker should read this "Sequel to the Hull-Covert Debate." 5,000,000 copies should be circulated. This is ammunition furnished by the enemy; let us use it.

Now is the important time to roll in subscriptions for The Progressive Thinker. See to it at once, and aid in this great battle now being so and the most turbulent abodes in the pursuit of his minis-try, for he was as safe from harm as would have been an fiercely waged.

the earth, has been and is the most tyrannical, intolerant, and persecuting A RELIGIOUS WAR. Next the world is to be cursed with religion on the globe.

HULL - COVERT

a war between Germany and China, growing out of the Christian religion. Missionaries intruded themselves upon THE the Chinese. They were not welcomed DEBATE is sent to each by the people, on the contrary 't seems the followers of Confucius rose in mass, and on the 6th of December last, at Wi subscriber. All the ad-Chang, killed several of them, just as Christians have slaughtered millions during the last thousand years in the dresses, with the exceppropagation of their faith, crimes against humanity not to be commende tion of the one in this in either case. Germany has just sent a war ship loaded with missiles of

death, into Kiakoan Bay; has raised its issue, that have been pubnational colors, and demands satisfaction for the killing of the two Rhenish lished up to date, are missionaries, and the mobbing of the

German minister. China has a very good system of re-China has a very good system of re-ligion, of its own, one far better Contained in one paper, adapted to the needs of its people than is Christianity. We take it that that bearing the date on first

is Christianity. We take it that that the system of government and religion which makes its subjects most pros-perous and happy is the best system; perous and happy is the best system; page of October 30, and the avowed object of its founder, and its practical workings is to produce discord, division and discontent.

Instead of intruding Western ideas in which they occur. We on those ancient people, proselyting them into Western faith, and forcing

their adoption, they should be left free to choose what they think best adapted to their needs. Teach all people the cannot furnish to any extent back numbers of the arts and sciences. These the half-civ-ilized races gladly welcome; but religlous dogmas of all countries are only survivals of barbarism in which they survivals of barbarism in which they

It is a fact which no person well-edu-cated in ancient history can deny, that Christianity has made all her great con-quests by the sword. They who learn from the clergy, with a limited knowl-edge of the Middle Ages, will question this statement; but we are abundantly originally took root. above. Bearthat in mind. this statement; but we are abundantly able to maintain our position, and prove from authentic history that prove from authentic history that Christianity throughout its existence So roll in your subscripdown to the present moment, when they are organizing with the avowed intention of wiping Spiritualism from 11001St

#### -|-|-|-|-Announcement.

It is ten years since spirit guardians told me they were going to hold me for "the organization of spirit forces." They now ask me to write concerning such part of their work as pertains to an association in spirit life of great hearted, clear-thinking women, known as "the Mother Angel" (because so highly unfolded that they work to. gether as one soul, without jar or discord), and the corresponding "Mother Circle" on the plane of mortal life, I shall be glad to communicate with any who may feel interested concerning these two great circles, and the work to be accomplished by their co-operation, so far as it has been clearly outlined to me, only asking that those who write me enclose a ten-cent piece for stationery and post-age. OLIVIA F. SHEPARD. age. 01 2361 C street, San Diego, Cal.

There is a remarkable difference between matter and mind, that he that doubts the existence of mind, by doubting proves it.--Colton.

·|-|-|-|-

Human wisdom is the aggregate of all human experience, constantly accumulating, perfecting and reorganizing its own materials .-- Story.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton.

Only experience can show how salt the savor is of other's bread, and how sad a path it is to climb and descend another's stairs.-Dante.

Like many other virtues, hospitality is practiced, in ita perfection, by the poor.—Mrs. Kirkland.

### OF PROGRESS. SIGNS

#### Some Deductions from Pre- to satisfy hunger. The traditions re-garding this early man come out of this historic Man.

Coming from the depths of human experience, even from the depths of huprimanthropist to-day. This half-stifted cry for help is ringing from end to end of this planet. Suffering humanity is enduring tortures from within and by reason of environment. Why? What why? man hearts, is a cry of anguish that reason of environment. Why? What The names that come to us out of means all this? What is the keynote this very ancient past as seers of their to the situation universal? And we time-Zoroaster, Gautama-seem answer clearly and fully that the real trouble beneath all the varied out- more thoughtful than their fellows, and growth of phenomena is ignorance--ignorance--ignorance. The primitive savage does not grasp the possibility of turning the forces of nature to the betterment of his condition, because he knows not how. The present-day man ment, have done likewise, with the does not rise above the chains of habit and surroundings that envelop him, because he does not realize that he must first control his appetite, his passions, his thoughts, thereby subduing the brute within himself. He has not learned his true position; and although we have advanced far above the primitive, prehistoric man, we have a long way to go to fully bring our race out upon the plane where the highest de-veloped earth product shall be free to work out a really exalted specimen of the genus homo.

IGNORANCE THE BANE. Ignorance is the bane of the human

race. The average man, and most emphatically the average woman, has not learned the first principles of the conof natural forces; neither have they learned that power is developed by such control, not even the primitive use of such power, and when we ap- legend; and right here lies the worldproach the brain, nerve-matter and the wide difference between fact and fancy intellectual development growing out of and the consequent use or abuse of the right use of all these organs, this either. Mankind has had from remote is a foreign language to the average time a sense of the powerful, a sort of type Americans-and Solon should return to the plane of his former life to er, and after a time we find these ideas write with letters of fire upon an em- of his crystallizing into a sort of wor-

blazoned statue dedicated to the god-dess of eternal day, "Know thyself." Oh, why has this been? Because ignorance of every nature, brutality of every species, tyranny of every kind in and prays to this god. Had he a keener authority has ever prescribed to the earth tenant, "thus far shalt thou rea- many millions of suns existed outside son, thus far shalt thou go, and no farther.'

All the knowledge that has ever been of appeasing sacrifices to these very numerous and brilliant inhabitants of brought forth for the enlightenment of the race and disseminated for the use of man has been acquired by patient delving, and instead of receiving such and rewarding the student-instead of this-the Galileos of the world have been treated to the poison hemlock of bitter persecution, the rack; all the most evident.

physical tortures possible to emanate from the inventive genius of a fiend have been the portion of him who has sand or other obstruction in the Nile Valley, excavate with the Grecian archarisen in his time to teach his neighbor eologists, or visit the mounds of Ohio or his friend a better way or give to or others in the adjacent States, the him a purer thought, if such did not same conclusion is always reached. tend to perpetuate the system then in Study the lives of these ancient people from their work, the structures survivpower. ing them, and do not be afraid to search

CURSE OF GREED. Greed is and has been the curse of mations as well as individuals, and while the thumb-screw is at present unfashionable, the type of mind that made it a possibility is stalking over the land, sitting in high and exalted time among these primitive people, who had places, even upon the thrones of temporal, religious, scientific or intellectual ing a little more revengeful as well as kingdoms.

However, a gleam of hope from the o'er-arching starry heavens we catch, and this wondrous dark picture may well be brightened by the statement-true, indeed-that within the past fifty years it has been possible for a few re-mote individuals to think independently and voice such sentiments, and just now when we near the century mark upon the usual sacrifice in the shape of again, we find it quite comfortable to freshly slain animals, "the younger and have an original thought, while the pre- more tender they were the more pleas-

fountain of knowledge will certainly bear upon every page of its contents such evidences of justice, races of in-finite power, and be full of infailible course lower, that the second part of the second eternal laws that the casual reader will stand appalled thereat. Such evidence of infinite intelligence is not so numermist of obscurity and have been incorous upon our planet as to go unnoticed. porated into subsequent crude attempts in literature and are all the products of Still the fact now comes uppermost that at least five, possibly five more books of this sort, claim to be each the the dawning imagination of the crude descendants that continued to come only true record of God and his dealings with his people, for the short pe

with them at all; and I know of no give every man and every woman the privilege of reading the first five. If. then, they have not convinced themselves beyond a reasonable doubt as to which is genuine, give them the other have taken these, and helng wiser and five to analyze and they then may contidently assert that they have read the having an original idea or two, re-"Word of God" without the possibility vamped the then hoary story, making of being successfully disputed. Wheth quite a superior piece of literature for er there still may be a few undiscovits time, mind you. The learned men ered epistles, or that a few more trans who came after, according to developlations should be made, are minor mat-

ers, If you, then, can find the impress of people, that the past must in some way divinity more apparent than it is painted upon the bright leaves of the be invested with a halo-that it is superior; every legend proves it, and the autumn foliage that give beauty and poorer and harder the lot of the teller brilliancy in these days, so accept it. We propose to spread the volume of nahe more brilliant his account of the home of the first man and the more appetizing the fruit that grew in his garden; the stonier the pillow of the ture wide open, and to open all the volumes of inspiration and let every individual gather all the proof, all the dreamer, the more heavenly the vision facts, and draw his own conclusions, we generally find; and directly in prowith the hope that the strength of mind portion to the depth of ignorance in the thus produced, the strength of purpose mind that transcribes the legend, the nore of the supernatural it contains. In this depth of ignorance, how wonbuild for himself such a future, to make drously large become the mythical mon-

sters, how impossible the tale! RISE OF WORSHIP.

These old stories are valuable not so much for the facts they contain-for these are almost non-existent-but for the type of mind that is proven by the

said of the coming century that a race of people remarkable as being the most intelligent, highly cultured, best develvague understanding of supreme powoped specimens of their race ruled America in the interest of the fullest personal liberty and the highest degree ship of the source (to him) of all power -the Sun-and then he begins to see of national civilization ever seen upon that all his good gifts are from the the planet called "the Earth." And we know that only untrammeled sun and he adores and finally sacrifices

reason, unerring judgment, coupled with intellectual force, can produce so vision, or a telescope, to have seen how desirable a result. of our own solar system, he would have A PROGRESSIVE THINKER. done naught else but keep up a series

**ANGELL PRIZE CONTEST** space. So, I care not whether you investigate the mounds of pre-historic man wherever found, or visit the na-Given by the Avery (Ohio) tives of Patagonia, who have no knowledge of other than their own people, Lyceum. you will find the truth of what I say

One of the prettiest and best patronized lyceum entertainments we have ever attended was given in Milan, Ohio, in the early part of November. It was under the management of Charles Dunakin, son of the pastor of the Free Thought Temple at Avery.

is the incentive that ought to be behind all progressive work. Then can it be

ers, and the opera house never looked more attractive. A new piano, purchased for the house, was found very satisfactory. The class of contestants for the An-

gell prize medal consisted of eight young people from different societies in Milan and Avery, both the Methodist and Presbyterian Sunday-schools being represented, for in the diffusion of mercy teachings all can unite cordially. In addition to the class, Miss Reha Welsh, too young to contest, recited; tions, George Hossenfluh sang some comic songs, and instrumental music was interspersed.

The interest and euthusiasm which the speakers put into their work was delightful and all went home carrying with them some good lessons which it

The prize was won by Miss Cora Britan and the next day

THE JUBILEE. The Coming Event in Spir-

1 4 4 4 da a

#### itualism. THE INTERNATIONAL CELEBRA.

TION L of the semi-centennial year of Modern Spiritualism will be held in the city of that to even hear of a good thing often Rochester, N. Y., U. S. A., commencing proves advantageous? Are you aware June 1, 1898, to continue eight days, un-der the auspices of the National Spir-itualists' Association of the United States of America. <sup>9</sup> This enterprise should receive the riod that He is recorded to have dealt other way to settle the matter than to

support of every Spiritualist, in the way of liberal donations, suggestions gressive Thinker for at least three regarding the program and features to be carried out, a determination to attend and a willingness to assist the management in every way possible,

TALENT. There will be the greatest array of talent ever assembled in the cause of

Spiritualism, noted speakers, mediums and other workers will come from this and foreign lands. The manager wishes of Spiritualists, and Elder Covert, in to get into communication with all prominent workers.

DEPARTMENTS

There will be different departments. each in charge of some competent perion The Children's Progressive Lyceum Department is under the direction of Mr. J. B. Hatch, Jr., 74 Sydney street,

Boston, Mass. He is one of the most thus attained, that in the development prominent lyceum conductors and deof soul so worked out, he may go on to sires to get in communication with all of the workers in that field; it is hoped a home for himself and a dwellingthat at the Inhiles a grand revival and place for his race, of such beauty that renewed interest in the lyceum will be those who come after him may be stimfpeanors.

ulated to go and do likewise. That all hindrances in the way of The Spirit Art Department is in charge of Mr. W. H. Bach, who can be such investigation, all that would delay addressed for the present at Lily Dale, such a desirable consummation, may N. Y. give way to that type of an American,

It is desired to obtain the loan of ar ticles that have been produced by spirit where the conditions power, which they were obtained can be verified to, showing that they could not very well have been produced in any other manner.

It is also desired to get a collection of not to beget controversy), and in that photographs and engravings of our prominent workers of the first fifty years, and other objects of interest to Spiritualists; all articles will be hanwill keep our readers posted in the curdled with great care and returned to the owner if desired. Mr. Bach wishes to make his department one of the leading features of the Jubilee; help him to do it. Some of the largest collections in this country have been offered for the exhibition.

Foreign Correspondent .- Dr. Fred L. H. Willis, of Glenora, N. Y., one of our most eminent and scholarly lecturers, has charge of the foreign correspondence and will try to induce many prominent workers in other countries to as-

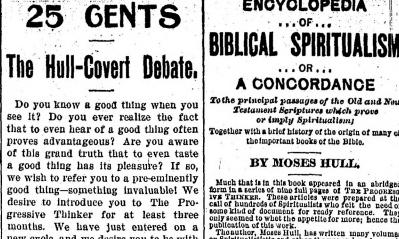
sist in the exercises. Department of Music.-Music of high order will be one of the most im-25 cents. Realizing the fact that your portant characteristics of this great intellectual stomachs may be capacious. conclave, and will be under the direcwe offer you-no doubt to your great tion of a competent musician.

Young People.-There will be a special effort to interest the young people at the Jubilee and to organize them into a working association as an auxiliary to the N. S. A., its State and local socie-ties. This will be made a special department.

Census.-It is very much desired to get at least an approximate enumeration of the Spiritualists in this country and their names, not for publication, but that they can be notified of the celebration and that in the future the National and State Associations may keep in touch with them: A little effort on the part of each worker will aid in obtaining this much needed result. Please send in your name and that of every Spiritualist you know with the address of each and you will have done

offer we are making to every subscriba duty in that respect. Other departments of importance will er for three months. You will get still more than the above. You will have an be added if the cash receipts and subscriptions will warrant.

opportunity of reading an able address Societies, Speakers and Mediums .by Col. Dohoney, of Texas, on "The



Much that is in this book appeared in an abridged form in a series of alma full pages of Thm PROORENS-tws THINKER. These articles word Thm PROORENS-tws THINKER. These articles with offit the need of some kink of document for ready reference. They only seemed to whot the appetits for more; hence the publication of this work. Thoauthor, Moses Hull, has written many volumes on Spiritualisticate and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says: "Hoping that this book will serve to lead the people out of the wilderness of doubt and despair; and that when Spiritualism shall have wroted the Bible from his sanctified enemies, it will not 'epike' it, but will use it to batter down the wills of Christina supersi-tion and ignorance. I send it out on its errand of ea-lightenment with the humble prayer that it will prove a divine benediction to every reader." The ENOYCLOPEDTA OF BIELICAL SPIRITUALISM contains 835 pages, beautifully printed on good paper, contains a full-page optrail of the author and is handsomely bound in cloth. Every Spiritualist should have this work. 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 behalf of the various orthodox

This debate has been reported especial-

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most brilliant minds of England. Those

lectures were listened to by crowded

houses in this city, and though the

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First Lecture: "Sorrow and Evil

Second Lecture: "Clairvoyance

Third Lecture: "Proofs of the

at once.

churches; the former demonstrating PRICE SI. FOR SALE AT THIS OFFICE. that Spiritualism is true, and the latter attempting to show that it is false.

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zation and Free Thought. It is to Protest-antism what the "Scorets of the Con-vent" is to Catholicism. Those lectures alone are worth more than a year's subscription. But the BY HUDSON TUTTLE. above is not all that we promise you for

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structions in conducting the exercises, with par-limanentary rules, etc. Many Bpiritualists living in isolation, have formed lyceums in their own families; others have banded, two or three families together, while large societies have organized on the lyceum platform, and found great interest in this self-instructive method. Do not wait for a "missionary" to come to your as-sistance, but take hold of the matter yourself, pro-cure copies of the GUIDE, and commence with the few or many you find interested.

few or many you and interested. dra. Emma Rood Tuttle (address, Berlin Heights, Ohio) will answer all questions pertaining to ly-ceum work.

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of Mcdiumship with every instrument. Many who were not aware of their mediumisatic girt, have, after C fow fittings, been able to receive delightful messages. A volume might be filed with commendatory letters. Many who began with its an annueling toy, found that the intelligence controlling it knew more than them selves, and became converts to Spiritualism. Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications dy the Psychographi from many other friends, even from old settlers whose grave-stones are moses grown in the old yard. They have been highly astifactory, and proved to me that Spir-funation is indeed itrue, and the communications have been highly astifactory, and proved to me that Spir-funation is indeed itrue, and the communications have given my heart the greatest comfort in the severes ioss i have had of son, daughter, and their mother." Dr. Eugene Crowell, whose writings have made his hame familiar to those interceted in psychic matters, writes as follows: "I am much pleased with the Psy-chograph. I is yery simple in principle and construc-tion, and I am sure must be far more sensitive to spir-tial power than the one now in use. I belive first it generally supersede the istice when its superior meril become known." Securely packed, and sent postage paid from

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You may dig away the quantities of

mind. A book emanating from such a

The stage was decorated with flowthe bony cranium for a cavity where a brain might have been; then you will begin, at least, to have a sensible idea of how short a period is one year of

fruits and grains is entirely too tame for a deity, as he conceives this god to be, and he instituted an improvement upon the usual sacrifice in the shape of is hoved will be made practical.

Oh, that the student of to-day may in his whole life searching patiently for a truth, a law of chemistry, zoology nature, or in the plane of the higher life only glimmering upon the mountain tops of human possibility.

Science is feeling already this gift of within certain limits, and the time when reason shall rise superior to the chains, dungeons or fetters of any nature, to rule mankind in the interest of human development and the enfranchisement of millions of men and women, is the only cause we assign for all the work we are inciting from this further home, where the worn-out dweller of earth finds full freedom, full life.

LAW OF DEVELOPMENT.

We are intending thus to show the earnest investigator how the race from its incipiency, many thousands of centuries back, began with a low type of the genus homo, a species of man far below the grade of any of this species now upon the earth plane; how he struggled to gain a livelihood for himself; he was almost as savage as the beasts that were his neighbors; his early home was a contrived shelter of barks, leaves or trees. His only aim was to provide a means to appease his hunger and then the means of satisfaction for his other wants.

Verily such is the law of the development of every species. The animal was first from a diminutive to an elephantine type, then onward to a better organized, finer timbered, higher nerved product. This highly developed, muscular and bony structure gradually gave the brain force, so that it grew stronger. It was just so with man. He, for ages before he had any notion of time, was but little else than a hightype of animal, although a species of his own. When the pre-Adamite, by many, many ages, began to walk the earth, he developed muscularly, bonily, and here arises the fables of the Amazons: there comes on a further develop ment till a brain was evoluted from his spleudid physical structure. Here was a force capable of better action, though the principle of the same was to find the wherewithal to sustain life,



Y

vious accompaniment of torture seems ure did the Sun-god take in the offer-to have rolled away. fing at any modern improvement upon glorify that grand old man who puts this worship, but through proof of what I say you may read in the mind of to-day's residents of Terra del Fuego. Ideas were very slow in disseminating. Only at rare intervals did some adventurous scion of a tribe travel into a far country to make a visit of a few a people who are comparatively free years perhaps, and his views that were new or novel were slow in percolating through the skulls of his hosts. From the northern to the southern extent of America, at least, there are traces to be found at the present day of these primitive sun-worshipers, and the methods found necessary to keep this radiant deity in fairly good humor. The deeper you go into the monuments or tombs of this early people, the more evident will it become that they had learned

Well, after a time came a traveler

different set of notions and who be-

vindictive a type, had a different con-

there was talked a jealous feature to

characterize this deity. This traveler

wisely concludes that the sacrifice of

ception of this god-the Sun. Then

varied trades, knew something of cause and effect, something of agriculture, were somewhat skilled in handicraft, something of military science, sometimes much of architecture, understood the principle of the arch, buttresses and the ornamentation of their buildings, as the Mexican and Peruvian ruins abundantly prove.

PRIMITIVE PEOPLE. Study these ancients by what they

have done, and trace their type of mind by their monuments left in the train of their existence, for you need not go back to the time of Confucius to find the proof of a primitive people; allow for different surroundings, take away all facilities for travel, and we have a fairly representative case right here in our own country. When Asia shall have been released from the iron hand of tyranny in high places, when the patient student shall be free to search there as elsewhere for traces of these ancients, long stories of these early lives, lessons without end can be read upon stony tablets whose full import shall go far toward unraveling this momentous question that lies enveloped in mystery. But the axiom may be laid down subject to demonstration evermore, and upon which we invite

investigation most cordially: "These earlier gods were the product of the minds, the conception of the people who after they were 'created,' revered them, and all subsequent gods are of the same integral constituency." Therefore, the correct manner of improving the religion of a people is to teach them to think, to reason, to investigate. Go back in fancy to the lives and work of these early people, follow down through the varied life traceable upon history's page; take the child in fancy upon an excursion down into the dim shades of the distant past, down through the traditional life to the dawn of written history, down through all this to the present, and when he can in fancy look the whole period previous to himover self he then will be in a position to be-gin his own manhood and work out his own destiny and achievement from a reasonable beginning.

THE DIVINE BOOK.

There is no fact in all the ages behind too sacred to investigate. Give our people all the facts that have ever been dug out, and let each one form his own conclusion, as he certainly has the right to do. Then let each careful student be the judge of where the finger of God has been placed and what pieces of lit-bound in cloth, \$1. For sale at this has been placed and what pieces of lit bound erature bear the impress of the divine office.

ing on her breast at the Christian Endeavor Convention, in which she took part. She was proud to have won it at a lyceum entertainment, and I trust a medal will be won in every lyceum before spring.

I will tell you how you can get up a contest very cheaply. If you will get your speakers, send me a list of their names, saying they are pledged to speak at an Angell contest for the Angell medal. I will forward them to Geo. T. Angell, who will send each contestant a book for the mere postage, six cents, and will send the beautiful sterling silver medal at exact cost by the hundred, which is \$1 each. Mr. Angell has money to work with, and has been doing benevolent work for Hu mane education these many years. He buys these books, Angell Prize Contest Recitations, and gives them to further contest work, as a means of reaching the public which will listen, if it can be entertained, and thus receive needed instruction on the sacredness of man's relations to all members of animal life whether human or dumb.

Let us, as reformers, do all we can to repress the spirit of cruelty which is everywhere endeavoring to get in its vork

Note this: Lyceums which wish to give an entertainment which will "draw" can give an Angell contest by sending me a list of their speakersnot more than twelve in a class-eight will answer-and six cents for each book required, to pay postage on same also one dollar for the prize medal. This will not near meet the cost of the outfit to Mr. Angell, but he has been bestowing so long, he believes it is more blessed to give than to receive. Persons wishing to organize contests in any town and neighborhood may

avail themselves of this offer, if done without long delay. Hoping to hear from many who desire to establish right and repress wrong, I wait to execute your requests. EMMA ROOD TUTTLE.

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vances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. "The Prophets of Israel." By Prof.

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Wanted the name and address of every Spiritualist society, its secretary, and all public speakers and mediums. Special Entertainments of an interesting character are to be arranged that

will add much to the pleasure of the oc casion.

# EXPENSES.

Some people wonder why there is need of much money to prepare for the Jubilee. If one letter only were sent to each postoffice in the United States it would cost over \$1,400, as there are over seventy thousand postoffices in this country, to say nothing of Canada and other foreign countries. There are many other needs for money in order to properly prepare for the occasion.

SPIRITUALISTS! arouse yourselves to the importance of

this great event! Assist in its develop ment! Give of your means to support it! Attend it! Show one-half the in-terest that is manifested by others in their celebrations, and Rochester will have one of the most noted meetings in the history of the country.

Please do not lay this aside to be forgotten. Do not wait until next June to subscribe, but do something for this crowning event of half a century in the history of Spiritualism, now.

Finally: Remember that this is the only Jubilee that you will probably have an opportunity to attend, as there will not be another in fifty years. Address all matter relating to special

departments to those having them in charge, and for all other information FRANK WALKER, address

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should be read by every thinking mind

Don't become excited over the great

in the United States.

### "Civic Reform."

This subject is being very generally discussed before the people by public lecturers. Do you know who these lec-turers are? They are "Christians" sent out in the interest of a "Christian citizenship." This movement is widespread and well organized.

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"Christian citizenship." Pay close attention to this! And, further, notice the organizations

AMERICAN CIVIL WAR. of Christian women being made to help this very movement.

Added to all these is now the Christian Endeavor Society, the Epworth League and all church unions. They are each and all being forced into the great body working for the union of church and State. These societies are now reported as active in politics to insure the election of Christians only. Their votes are being controlled for the

Shall we, as Spiritualists and freethinkers, be caught and consumed by the threatened holocaust? Organize! That is what we need. Let us make the N. S. A. a compact and complete representative of every society of Spiritualists, instead of a minority body as it is now. Let us put our reliable

vatchmen on the towers! And let us at once organize the Young People's Spiritual Institutes and place before the world a growing body of young people whose very presence in our midst shall cry a halt to every nefarious means to usurp our freedom as citizens of a secular republic. The "Y. P. S. I." is not proposed too

soon! It is a great need!

Not only for the cause of Spiritualism do we need the young people to organize, but for the preservation of the public institutions we prize as legacies of the Revolution, and for help to prevent religious domination that shall destroy mental freedom.

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PART II,-PHYSICAL PHENOMENA.

PART II.-PHY6ICAL PHENOMENA. Chap. 29, Nobule: 30, Air Pressure and Air Motion ss & Motor; SI. Air and Orbital Motions; S2. Water Made to Run up Hill: 33 Philosophy of Canyons, When and How Formed; 34, Glacial Phenomena; 53, Moons and their Motions; 36, Ethnological Phenomena; 57, The Colored Man. APPENDIX.-Problems; Physical and Metaphys-fical Phenomena, as dinalitum. The topics treated receive a handling that is dis-tinctly itere, yet popular. The style of the author throughout is epigrammatic-compact with clear thought. The book is a remarkable one in every sa-pect. Being compact with thought itself, it will not fail to compel bought in others. With a sicel plate portrait of the author. Cloth, thmo, pp. 208. Price \$100. For sale at this uffect

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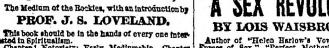
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PROF. J. S. LOVELAND, This book should be in the hands of every one inter-seted in Spiritualism. Chapter 1, Notoristy: Early Medlumship. Chapter 3, The Heavenly Massion. Chapter 3, Removal to California; Return of His Guide. Chapter 4, Remark shie Teata. Chapter 5, His Work as a Heatr. Chap-ter 6, Leaves the Body. Chapter 7, Visit to the Spirit Land. Chapter 3, Methods Used by Spirits to Commu-nicate; How to Conduct a Circle. Chapter 9, Missel Iancous Articles. Chapter 10, A Strarge Experience. Unapter 11, Remarkable Manifestation of Spirit Pore er. Chapter 12, New Experiences—Ilustrative and Prophetic Visiona. Chapter 13, The First Breek to the Atlantic Cable Shown to John Brown. Chapter 14, Juscen Opposition. Chapter 14, Ois-podrids. For sale at this offico. Heavy paper cover, price 50 Conta.



This excellent book is written in the interest of hu manity, of liberty, and of patriotism—a book written for the purpose of calling attention to the deadly dangers that beset as on every side, and more espe-clally to the hostile attitude and the insidious whes of an ever-present, though secret, unscrupulous foe-the Catholics. Weshington's words of warning, Lincoin's apprehension and the prophecy of General Grant are all included in the volume. Archolshop Rvan, of Philadelphis, in a recent sermon said: "The church tolerates hereitles where she is obliged to do so, but she hates them with a deadly hatred, and use all her power to annihilate them. Our enemics know how she treated heretics in the Middle Ages, and how she treats them today where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the cnurch for what they have thonght fit to do." Every one should read this work. Paper, 90 pages. It will be sent, postpaid, for fifty cents, For sale at this office. This excellent book is written in the interest of hu great day soon to come that shall de-cide the secular fate of the nation.

# 

# .. GENERAL SURVEY ...

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

read and well liked here."

CONTRIBUTORS :- Each contributor | Woodbury, of the N. S. A., for three is alone responsible for any assertions years in opposing extreme Sunday laws or statements he may make. The editor and sectarian appropriations, God in allows this freedom of expression, be Constitution, etc. He is well educated, lieving that the cause of truth can be has traveled extensively, and is thorbest subserved thereby. Many of the oughly posted and up to date. His lee sentiments uttered in an article may he tures on the Holy Land, illustrated diametrically opposed to his belief, yet with stereopticon views, are a great that is no reason why they should be treat to all progressive people. They suppressed. No one person has the have been delivered twice in Washingtruth, hence kindly feelings ton, yet the people are asking for them always be entertained for those again. A well-known Washington dishould always be entertained for those who differ from you. vine has said: "If you want to believe in the Christian religion, do not go the

Titus Merritt writes: "The debate bethe Holy Land." tween Covert and Moses Hull, pub-C. Fannie Allyn writes from St. Louis, Mo.: "In St. Louis there seems lished in The Progerssive Thinker, is an able document and should be pubto be an active interest in Spiritualism. lished in pamphlet form and should be Brother Grimshaw is speaking accept widely circulated. The impregnable ably and ably for one society; I am fortress built by our staunch advocate, speaking for the other society. Good Moses Hull, will stand against all the attendance at both halls. The Self Culabuse and misrepresentation that lying ture Society with which I am working, spirits, ancient or modern can fire is very earnest and devoted in its huagainst us. Brother Hull may well re- mane work. Last winter over 500 gartire into brighter fields. The esoteric ments were made and distributed to Christians capable of thinking must the deserving poor. Their Spiritualism feel ashamed of the weak points pre-sented by their advocate, Mr. Covert." from the angels who nerceive this

A. C. Doane writes from Summer-land, Cal.: "The Anti-Spiritualists are rejoice to see their earth ones minisland, Cal.: "The Anti-Spiritualists are rejoice to see their earth ones minis-doing a grand work unintentionally, in tered unto. The ladies of St. Louis are drawing the minds of the masses to investigate the philosophy of Spiritualism, and will cause a division in their F. Peck and others have left evidence own ranks."

Dr. A. B. Spinney, of Reed City, will speak in Longwell's opera house, Paw Paw, Mich., December 5. at 11 a. m. and 7:30 p. m. All are invited.

Mrs. Sarah Stone Rockhill writes from Alliance, O., that Mrs. M. McOaslin has been lecturing for the society there. On a recent Sunday she spoke on the Anti-Spiritualist movement, say ing that she was glad of it, as all the fraudulent mediums and tricksters would go over to them, where they would get better pay, and we would be free from them. Mrs. Dr. Nellie B. Mosier, of North Lindale, O., who has but recently come before the public as a medium, followed Mrs. McCaslin's lecture with some thirty remarkable tests, giving names and incidents, that were acknowledged to be correct, and decisive proof of spirit return. Dr. Mosier is engaged for three weeks to give address is Wheaton, Ill., where all mail tests to the society at Columbus O.

The Spiritualists of Council Bluffs, Iowa, have rented the hall at 146 Broadway, where they will hold meetings in the future for the purpose of teaching and demonstrating the philosophy of Spiritualism. There will be meetings at 2:30 and 7:30 p. m. All mediums are invited to attend.

Clins. J. Anderson, the boy orator, has been lecturing at Escondido, Cal. L. M. Rose, lecturer and teacher in

occult science and Theosophy vs. Spiritualism, will answer calls. Address stitution and by-laws recommended by the at 307 E. Chicago, street, Elgin, the same. We have secured the Uni-Illnois.

Mrs. S. F. Fosnot writes that Mrs. meetings, and hope to have success. Josephine Ropp, of Lafayette, Ind., is filling an engagement at Piqua, O. N. S. A. to secure other good mediums N. S. A. to secure other good mediums Many hearts are made to rejoice at her and speakers. If any such are intendhome circles.

their advantage to correspond with T J. Van Ham writes from Hamilton, O.: "It seems we are to re-alize the fact that the dormant people ualist Society of Chattanooga. Our opof this city of over 20,000 inhabitants ponents are aroused and are trying to will have an opportunity of listening to get the Rev. Sam Jones to come here the grand and beautiful philosophy and and help put a stop to our work; but phenomena which bring us in touch the more agitation, the brighter the with the spirit-world. Last Sunday truth will shine."

Moses Hull met with phenomenal success in his work in Buffalo, N. Y., Marguerite St. Omer Briggs opened meetings and gave us a grand discourse on 'Liberty,' morally, socially and spirduring the month of November. Be Itually, which was highly appreciated, tween one and two hundred extra and she is to continue them. Her ob-chairs were put into the Spiritual Temject is to form a society. We think she ple after he commenced his labors, and

eason.'

ture to his people on spiritual philoso-phy, which I did, to a large and appre-

ciative audience. Mrs. Julia Alford,

at Worthington, gives readings from Egyptian symbols, which are wonder-

ful. At Atkinson, Neb., I gave one lec-

ture. I reached Valentine, November

20, and came directly out to the fort,

which is four miles from the station.

have been the guest of Co. A, 12th U.

S. Infaniry, which has lost no opportu-

nity to contribute to my comfort and

enjoyment. The post chapel was, by order of Adjutant W. O. Clark, opened

warmed and lighted, and notice given

to the regiment, and I had the pleasure

of lecturing to our boys in blue\_on the

Phenomena and Philosophy of Spirit-

ualism. I have spent a happy and

ual home for its members, to advance

the truths of Spiritualism and to pro

mote the social, fraternal, spiritual and

intellectual advancement of its mem-

bers. It has about seventy members.

After the business is transacted the

being voluntary. For further informa-tion address A. C. Curtis, Secretary, 615 Otto street, Chicago, Ill. TWEN SEVEN AhP,-y-M C. G. Reed writes: "I improve every opportunity to advocate Spiritualism and get subscribers for The Progress ive Thinker, for I deem it the best peiodical published."

bership fee as dues, all contributions

Frank T. Ripley is speaking and give ng tests to good audiences at Santa Barbara, Cal., for the First Society. The Campbell Brothers, spirit artists, have been in Milwaukee. Wis. They will announce their location here soon. Mrs. E. G. Magoon writes; "Dr. Magoon and myself have just concluded few days' active work in Peoria. Ill. and leave to-morrow for Quincy, Ill. We consider this town a good perma-

nent field for some sincere worker, having zeal, ability, and the cause at

The Lake View Spiritualist Union, which meets in Hillinger's Hall, corner Belmont and Shefield avenues, are aranging for a social to be given in a short time. Refreshments will be served for a small sum. Good music will also be a feature of the program. Proceeds will be applied towards procuring a charter to organize as a so-ciety. Date of the social will be given through The Progressive Thinker later on. We hope for a good attendance in behalf of the cause represented, and can promise an enjoyable evening to Our Sunday afternoon meetings all. continue to increase in attendance and

heart."

interest. We are glad to note the absence of all feelings of selfishness or petty jealousy. All mediums or speak-ers are welcome among us, as well as those who may come seeking added light in our beautiful philosophy, or genial, courteous and warm-hearted. It demonstrated knowledge of loved ones is a privilege to be in their midst. W. gone before. W. S. Tower, chorister.

Clara L. Stewart writes from Wisof good work here. I think speakers consin: "There has been a society are appreciated here. The people enstarted at Stevens' Point twice, but it joy, accept and receive tests, but also give the philosophy due weight. Maud went down. Four years ago I began independent work, and it has grown somewhat, but everybody is wild for Lord Drake and the Brockways are here. The Progressive Thinker is well physical mediumship, and I have been G. H. Brooks writes: "Yesterday, No-

unsuccessful in securing any reliable medium to come to us. There is a good vember 21, closed my work with the Lansing, Mich., society. I leave them field here for such, and friends who will support them. It seems too bad to n good shape. The society is to rent me that our state is so slow in securing vacant hall centrally located. In one a missionary when one is so much of the bst buldings in the city; it is to needed. I congratulate Michigan on be thoroughly renovated and put in good shape. It is up but one flight of getting Geo. H. Brooks, but wish most heartily he could have been kept in stairs, and will make them a fine hall. Wisconsin. We have a city of 8,000 in-I started them in a lyceum, which will habitants, with thirteen churches and meet every Sunday, and the friends are not a liberal society, except the feeble to have mid-week meetings with speakeffort I am making in the face of every ers who are near by. Best of all there opposition." is a general good feeling. I go to Union Dr. Adah Horman (nee Sheehan)

City for a series of meetings. My home closes her work in Philadelphia with the last Sunday of November. She will serve the Lima, Ohio, people for De-Michigan is making preparation for its cember. Societies desiring to make dates please address her at Elsinore mid-winter meeting. Just where it will be, I can't say just yet." Gate and Russell street, Cincinnati, O.

Dr. May C. Marston writes from Geo. W. Argo, of Sioux City, Iowa, Chattanooga, Tenn.: "A new era has writes: "This city is the best place in America for a good, energetic missiondawned upon Spiritualism here. Mrs. Loe F. Prior has been with us through ary, a good organizer. We have a pop-ulation of forty thousand liberal, broadthe month of October and a noble work she has accomplished. Through her minded, intelligent people, many of efforts we have been able to organize whom are favorably inclined towards a new society with a charter member-Spiritualism; but we have never had ship of over fifty. We are chartered by an organization here, and no well-dithe N. S. A., and have adopted the conrected effort has ever been made to form an organization. If you know of a medium having executive ability, one tarian church for our Sunday evening capable of forming an organization, this is the place to send him or her. However, no one need come who is not honest, straightforward, energetic and able to build up an organization." ing to come South, they might find it to

E. R. Kidd writes from Canton, O.; "Mrs. Lizzie R. Miller, of this city, trance speaker, has been creditably serving the society here as lecturer for some time. While Sister Miller has only for a few months past acted in that capacity, she developed that phase of mediumship several years ago, and s an instrument of the spirit-world the Spiritualists of Ganton can well feel proud of."

Correspondent writes from Philadelphia: "Dr. Adah Sheehan-Horman still continues to delight large audiences at is the right person in the right place, yet the seating capacity was not adequate to accommodate all who wanted ists. Her work is peculiar to herself, scientific and logical and a credit to to listen. He serves the West Side Sony platform. The work is supple-

## England. EVERY MOVEMENT

that has been made for the upbuilding

of our-social fabric has met with determined opposition on the part of those who were inclined to believe that the rules for the government of the peo-ple of the world had been unalterably handed down from earlier generations of men who were specially endowed for the purpose of formulating the lines on which we should think, in order that we might leach the highest ideals of character that finite man is capable of attaining.

### IT IS TRUE

that there have been, here and there, among the great thinkers of past ages men of marked ability, who were bold n claiming that the mind of man could not be expected to work automatically. assimilating and giving expression to the thoughts that might be generated in other minds, acting under other environments, in a different age of the world's constantly accumulating activities-such men as Plato, Aristotle, Cicero, Socrates, might be mentioned as among this class of great thinkers. Similar mention may be made of men, in all ages, who have asserted their right to be governed by the best thought they were capable of generat-ing in the laboratory of their own minds, at the same time always glad to appropjriate whatever might seem good in the thought of others.

#### IN RELIGIOUS MATTERS,

or, to speak more philosophically, in matters of thought connected with the possible fruition in the hoped for world, or condition that might follow, after the curtain of death had separated them from the activities of a material world, we find such men always very reluctant to indulge in dogmatic state ments of belief, preferring to be guided day by day by the best thoughts that could reach them from any and all sources.

#### IF A MAN DIE.

Notwithstanding: the great amount of oratorical display we have had on this subject, and the uncounted number of libraries whose shelves are breaking with the vast number of books treat ing on the same theme, the most im question that reverberates portant through all the years of the past, so far as we have any traditionary or written record, and one to the minds of many, still very unsatisfactorily answered, is this: "If a man die, shall he live again?"

#### IT IS NOT STRANGE

that such an important question should have resulted in a great number of untenable theories, because so far as we can observe with our natural perceptive faculties of hearing, seeing, or feel-ing, man succumbs to the dreaded monster, death, and passes from the stage of life as completely as powder passes from a cannon's mouth, when the fulproving his sincerity. minate cap has ignited it with a spark that cannot be recalled.

IT IS NOT IN THE POWER of any medium to give a satisfactory proof or demonstration of the personlity to all people, although the evi dence presented may be perfectly sat-isfactory to some. This well-known fact should not deter any medium from exercising his or her power of clairvoyance, psychometry, or intuition, be-cause it may well be understood and recognized, that the term "medium" carries with it the thought that the per-son so designated is simply acting as the mouthplece for some other intelligence, and as surely as certain undefinable characteristics seem to be necessary in order to qualify any person for mediumship, just as surely is it necvidual. essary for the person receiving mes

sages through a medium to be qualified for their reception and application, in order that test of a super-mundane inthe me

From Two Worlds, London, From Borderland, London, From The Freethinker, London, England. HOW TO BECOME A PSYCHOME. HOLY CATHOLIC SPAIN.

England.

OPED?

from much,

- TRIST.

From my own personal knowledge The experiences of a practical experiand experience in a Spanish city, 1 can menter may be of interest to those who testify that any man who is more of seek to cultivate the faculty of what less of a Radical or Freethinker, or a we misname psychometry, meaning thereby not, as the name indicates, soul Reformer or Freemason, is considered as an active or passive anarchist. measurement, but rather matter measphysician of my acquaintance, with urement, or diagnosis. Mr. Tetlow, a French and German college degrees, professional psychometric medium wealthy, and who practiced medicine writes as follows: "Having had considwithout fee, often furnishing both food erable experience in the exercise of the and medicine as well as advice to those psychometric power, a word or two on its development and use may not be alhe treated, wrote some pamphlets against cruelty to animals and bull together out of place. The discovery, fights. For this he was cried down, in sulted, and cut by former friends. He or, should I say, the systematic application of this power, belongs to most releft the town in disgust, and went to cent times. The saying, "Talk of the Devil, and he will rattle his chains,' is Madrid, where he learned, from friends in the government, that he had been one that, to my mind, is a fossil in the time rock of humanity indicative of the shadowed as a suspected anarchist. ANOTHER ENGLISH M. D.

consciousness, though not scientifically understood, of this singular power. tried to establish a secular school in the CAN PSYCHOMETRY BE DEVEL-Spanish seaport where he resided. This brought the priests down on him, and when he died burial was refused. In

The development of the psychometric my own case, though I have tried in power comes by practice. Most people have it; few have directly and conmany ways to benefit the town, in connection with public works, necessary sciously used it. It can be developed in charity, and fighting the cholera, there an orderly or disorderly manner. The is a class of priest-ridden bigots here who would like to crucify me, and I best results are generally to be observed when the person is in good health, after a quiet walk in the open air, under trees or hilly country. Perdare not make my name and address public for fear of consequences, as 1 am aware that, being a Freethinker sonal sympathy, at least for the moand Mason, I am under suspicion as an ment, must be exercised. Feelings of anarchist, like my friend, the first-menresentment or antipathy to a person are sure agencies of destruction-retioned doctor, though we have never had a word together on the subject of sults generally uil. Interest in the obanarchism, ject or person must exist for the time

ASTOUNDING STATEMENT.

to gain good results. The primary point is to obliterate yourself as much Quite recently the governor of a provas possible. Take in all you get, you ince in Southern Spain sent for the editor of the local paper, and builled and threatened him as an anarchist, because he had commented on the sad condition of the agricultural laborers of Spain, their long hours, starvation wages, bad food, and want of the de-cencies of life. The governor could not contradict the statements, which the laborers themselves could not read. for ninety-eight percent of them neither read nor write.

SINCE THE BARCELONA AFFAIR fifteen months ago I can never get my mail straight. The reader may be quite sure that it does not take much to bring the stigma of anarchist upon a man in Spain, and also that a man can be charged with being an anarchist without a shred of proof. The bigotry of the sermons preached here is beyond belief in England. And they are implicitly believed by the women. The people are purposely kept ignorant by the priests, and then provided with holy shows, gaudy processions, and bull

tacked one of the bulls with broken bot tles, stones, clubs, and knives. And these same people are docile worship-

events. To attempt to lay down hard and fast rules is to talk foolishness Beyond the general statements I have previously made, and to exercise the power in a reasonable degree, is all that anyone is able to do. Everybody finds out by practice just how they can work. Each person is not sensitive in like degree and like manner, and the same part of the body is not the channel of communication in all persons, and is not always the same in the indithan the Spaniards, and they say it is

policy to be so. Some of my best friends are Spaniards, and among them Every psychometrist has not the power acting in the same direction, the force acts differently, and so, whilst we

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DEC. 4, 1897.

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rain gilt \$3.00; at x copies \$10.00; 12 copies \$19.00; postago 14 cis.
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Reports of twenty four distinct lectures, recently defivered in New York, Brooklyn, Boston, Philadel-phis and other prominent cities of the United States, have contributed the basis of this volume. The chief aim throughout the volume has been to ar onse increased interest in the workable possibili-ties of a theory of human nature, thoroughly optim-lection at the seme time, profoundly diffical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afficted, will de-rive some help from the doctines herewith promile gated.

CONTENTS.

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plish. A Study of Hypnotism. The New Psychology as Applied to Education and Moral Evolution

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ENGLISH PEOPLE KNOW as much about Mars as they do about Spain. In this very year at a bull fight hundreds broke into the ring and at-

ASSASSINATIONS are common: a mass is soon said, and the affair is forgotten. Not so if any gewgaw is stolen from the image of a saint. That evokes a prolonged howl of rage. (The only exception to this is when some valuable church jewelry

and priest are both missing at the same time; then nothing is said.) No resident in Spain cares to tell the truth for should his name be known his business will be ruined, and a gang of big ots soon have their knives in him. Of course, there are Englishmen who know how to avoid all risks. They wear a red sash, join the Catholic church. chum with the priests, and go to the bull fights. They are more Spanish

DELINEATION OF CHARACTER.

you did, you would soon find your gift was more of a curse than a blessing. Never forget your own personal responsibility, and then you will be saved CAUSES OF FAILURE.

are not forced to retain it. With use you may learn to be positive and negative at the same time-negative in bodily states, positive in mental conditions This comes partially by using your own judgment in telling what you receive. It is not prudent to tell all you get. If

In the exercise of psychometry, failare is often realized through ignorance. People do not keep objects sufficiently secluded, or are in ignorance of the nature of what can be done. Further, all objects are not alike in taking on and giving off what they have received.

One thing must be noted, that the psy-chometrist cannot get mental pictures to order, he must take just what he gets, and if what he gets is not just what people desire, he is dubbed a fall-

fights.

## ers of the priests.

#### ure. These are parts of experience with which he needs must contend, but they need not dishearten him; "try, try, and try again" must he his motto, for he

find that what are sometimes deemed utter failures have their uses

HOW TO PRACTICE. The method of development is to exercise the gift upon anndry articles and make mental and other notes of the sensations produced. The mind by degrees comes to differentiate between the various sensations and comprehend the differences as to time in relation to

to break down the high walls of prejudice or orthodox barriers."

John W. Ring writes: "The Spiritual- ciety of Cleveland, O., during Decemist society of Galveston, Texas, on Nober. vember 14, received eleven new mem-

We conduct progressive lyceum bers. every Sunday morning at 9:30, with an during this month Dr. Adah Sheehanaverage attendance of twenty-five. Our Horman and Miss Margaret Gaule. average attendance at hight service is Mrs. Horman has delighted us with her ninety-five."

Will C. Hodge, who is now speaking at Lakeside Hall, is open for engagements ou week-day evenings at any point within one hundred miles of Chicago. Will attend funerals. Address, 98 Ogden avenue, Chicago, Ill.

C. F. Cole writes: Your paper has been a great help to me, and I feel an anxious desire that my fellow workingmen should read and profit by it as I have done."

The First Spiritual Church of Indianapolis, Ind., will be served during December by Mrs. A. E. Sheets.

The Grand Ledge Camp Association is about to begin work on its hotel for the accommodation of visitors next season.

L. W. VanDyke writes: "Mrs. Mary Lyman and Mrs. Wells-Bedell, the two veteran workers in the cause, who have combined their forces to push the spir itual work in Denver, held two successful meetings, Sunday November 21. In the afternoon Mrs. Lyman and Mr. Larkin held a successful session. Mr. Larkin is a Bible student and is a valuable aid to the investigator coming out of the church, as he successfully explains the Bible from a Spiritualistic standpoint. Preparations are being made to hold a grand social the first Thursday in December, Matters generally in Denver are moving quietly along.'

Moses and Mattie E. Hull have decided to make their headquarters for a number of months in Cleveland, O. Their address is 536 Prospect street Drders for books will receive prompt attention and be forwarded without de lav.

profitable visit here. My estimation of Titus Merritt writes: "After a vacathe regular army soldiers, respecting their intelligence and morality, has tion of four years from the book department of the First Society of Spirgrown 50 per cent with my visit to the tualists in New York City, I am thank-12th regiment. Co. A has a newspaper ful to the imisices and members of said club which subscribes for a large num society for being reinstated without my ber of papers."

solicitation. It is a pleasure to mee the old members that still remain; and also the new ones that have identified themselves with the society; but some important valuable workers have left for higher realms-the late Henry J. Newton and Geo. J. Vanderbilt and othbut through reliable mediums in hoth New York and Yonkers they come and give us great encouragement. J. Wright is giving able discourses satisfactory to old and new investiga tors possessing minds capable of thinking and appreciating."

and is growing rapidly. It meets at the dwelling of one of the members on the fourth Monday of each month. Sunday evening November 21. Mrs. Richmond's discourse in Washington, D. C., was on Theosophy and Spiritualtime is devoted to a social and literary ism. The temple in which the society holds its meetings was packed to the doors. This association will hold a fair and bazaar for one week at Masonic Temple, opening December 16. Temple, opening December 16.

iary and doing a noble work. About At the Freethinker's convention, held three months ago a box was placed at recently in New York, Dr. Croffut, of the dwelling of Brother Arnold, to re-Washington, D. C., was elected vice- ceive contributions to the Home Fund. president of that institution. Dr. Crof- It was opened Thanksgiving evening, fut has been associated with Secretary and contained \$85. There is no mem-

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mented by tests through Miss Margaret Gaule, of Baltimore, and the month of T. M. Locke writes: "The Philadel-November will long be remembered by phia Spiritualist Society has with them our people for the good these two rarely gifted women have done here. They should be kent busy."

"The First Spiritual Ladies' Aid Sological and practical discourses and her earnest endeavors to impress upon her ciety of Washington, D. C., gave at the residence of Mrs. Carrie Chapman, hearers the beauty and truth of our philosophy. We consider her one of the Thanksgiving Day, a very successful dinner. The pastor, Mrs. Richmond, remost practical lecturers in the field toquested on Sunday that the well-to-do day. Miss Margaret Gaule, the wonderful platform test medium, needs no members of the congregation not only donate turkeys and the usual "fixins,' recommendation at our hands, she is so but also purchase tickets and present well and favorably known all over the country. During her stay with us she has delighted the crowds that have them to the less fortunate members and friends of the society. A great abundance of choice viands were profilled the hall to witness the wonderful vided and many who would not have manifestations through her organism. enjoyed a feast of good things were in-She has interested skeptics and invesvited, and the result was one of the tigators to such an extent that our hall most pleasant occasions ever arranged has been crowded at each service. We can only add that our people are so by Washington Spiritualists. The dinner not only netted a handsome sum for well pleased with them that they want the bazaar fund, but all of the nearly us to secure their services for another one hundred persons present went

away thankful that they were privi-Dr. Carlos Wright writes from Fort leged to participate in the pleasant fes-Niobrara, Neb.: "I was invited by the tivities. Rev. Harmon, pastor of the People's church at Spring Valley, Minn., to lec-

Prof. Lockwood at Norwich,

Conn. To the Editor .- Prof. W. M. Lockwood, of Chicago, filled an engagement with the First Spiritual Union of Norwich, Conn., during the month of November, doing splendid work for intellectual unfoldment, thus promoting the cause of Spiritualism by placing it on a higher plane of thought. Mr. Lockwood's work is educational, leading his auditors into new realms. He shows the sublimity of nature's processes in eloquent word pictures, teaching that all manifestations in nature are the result of molecular or spiritual forces. Prof. Lockwood has also given a course of six lectures upon physiology.

mid-week evening, which were deeply interesting and instructive. Subjects for this course of lectures or lessons: 1, A General Review of the Human Structure; 2, The Glands and Electrodes of Sensation; 3, The Circulation of the Blood: 4. How the Human

The Spiritualists' Fraternal Society Has Thought, or an Analysis of Modes was organized and incorporated in Au of Motion; 5, The Stages of Human Evolution; 6, All Depraved Appetite a gust last. The objects of the society are to teach and practice fraternity and Disease that Promotes Disease good fellowship among its members. to This course of lectures is of the greatextend aid to deserving Spiritualists in est importance to every one who dewant, to secure and maintain a spiritsires to know about the human struct-

ure and the spiritual forces that promote its outward expression. Prof Lockwood as a teacher along these lines is well qualified to instruct the public mind. The lesson upon "Modes of Motion"

was of deep interest and full of in-struction. Mr. Lockwood explained clearly that all modes of motion in nature's processes are spiritual and invisible. He explained that the so-called five senses were electrodes, and that all we realize of sensation comes through Molecular or spiritual impact upon our consciousness. A good class attended these lectures, and an earnest express ion of gratitude was extended Mr. Lockwood for the valuable instruction

imparted.

MRS. J. A. CHAPMAN, Sec'y. | at this office.

cured.

SPIRITUALISTS

seek for an explanation of such mental and physical phenomena as are left unexplained by other scientific investigators.

SPIRITUALISTS SHOULD NOT TRY to force a belief in the supermundane source of any phenomena upon others, but should leave them to investigate without regard to the conclusions that may be forced upon their minds after a careful consideration of each case. MECHANISM,

contrived by the cunning and genius of man, has made it possible for us to communicate with our friends, though

they may be situated in other climes. or beyond the oceans which divide the continents of the world.

#### THE FAMILIAR VOICE

of our father, mother, brother, sister or friend, who are doing London or enjoying the sea side, may be heard, if we will only respond to the call which indicates that the telephone is working and desires our ear.

THE INVESTIGATIONS

of the London Psychical Society have long since demonstrated that thought transference, or telepathy, between two people is a gift which some possess. Assuming it will not be questioned that

the essential part of man must continue to live after his material eyes have closed for the last time, if he retains his function and power of thought, is it too much to believe that he may be able to impress his thoughts on the mind of some sensitive medium. and thus communicate with us? Is it not possible that the phenomena of tel-epathy will in time clear away the clouds of doubt in the minds of many people, and make plain to them almost

the entire line of physical phenomena? GEN. BOOTH & SPIRITUALIST.

In his War Cry for October 2, in the course of a beautiful tribute to the memory of his wife, General Booth takes his readers into his confidence re his spiritual experiences, thus: "Through all my history my personal intercourse with the spirit-world has been but limited. I have not been favored with many risions, and it is but soldom that I dream dreams that impart either pleasure or profit, and yet 1 have a spinitual communion with the departed saints that is not without both satisfaction and service, and especially of late the memories of those with whom my Beart has had the choicest communion in the past, if not the very beings themselves! have come in upon me as I have sat at my desk or lain wakeful in the night season. Amongst these, one form, true to her mission, comes more frequently than all besides assuring me of her continued partner ship in my struggle for the temporal and eternal salvation of the multitudes

-and that is my blessed, my beautiful wife!" "Social Upbuilding, Including Uo-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises

have some who can sense disease and its remedy, we have others who become conscious of character. How far this power would assist in the detection of crime I am not prepared to assert; this far it can go, it can detect the characteristics and peculiarities of personality and dress, and so if it cannot name the person it can describe him, and so far be of help. The phrenologist deems he has obtained exact methods to detect character, to understand the undercurrents of life's directions. One thing, however, he needs and can never do without- the presence of his subject or a photo thereof. The psychometrist is not dependent upon his subject's presence, and, if the tests of Dr. Buchanan are correct, not even the link that the ordinary psychometrist requires is any way needed. The announcement of the same is a sufficient means to put the personality in pres-ence. If the vibrations of light and sound move on forever, who shall declare that man may not be sensitive enough to be able to feel these and other facts of life and nature? If Owen could outline an animal from a single bone; if the greater is existent in the less, as Swedenborz affirms: then here we have the basis, facts, and principles by which we may realize in our consciousness the facts and possibilities that psychometry reveals to us.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmos phere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

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stantly look towards England to aid them in the moral redemption of their country.

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love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1. "Mahomet, His Birth, Character and

Doctrine." By Edward Gibbons: This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in this very interesting effort of some of very detail as to be practically beyond the brightest minds of to-day. For sale the reach of adverse criticism. Price, 25 cents. For sale at this office.

In this volume the author, in the thirty-nine chapters, discusses a wide variety of subjects per-taining to Spiritualism, from a spiritualistic stand-point. She evinces the powers of a traised thinker, both in matter of thought and fine literary style, and capability of thought expression. The subjects are well-handled with conciseness and yet with clearness. It will prove a rich addition to any Spiritualist's library, and a most excilent book for any one seek-ing information concerning Spiritualism and its trach-ings.

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GLEANINGS

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This work is one that every one should read. It beams throughout with rare gens of thoraght, prac-tical as well as profound. There is sumaline and beauty in every sentence uttered. The work is dedi-cated to the author's favorite sister, Barnh Freach Farr, now passed to Spirit-life. Hudson Tuttle, of Berlin Heights,Ohio, gives an interesting shetch of the author's life.

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erolution. To the ecclesistic, a new heaven and a new earth. A book to read, to study and think abert. A con-densed volume of scientific information for 25 cents. Address your orders to

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COSPEL OF NATURE. By M. L. Sherman and Wm. F. Lyon. A book replets with Spiritual truths. Price \$1.09.



Devotion is the giving of self to what are regarded as duties, and has in the past been perverted to the most absurd and degrading purposes. Loyola, the most heartless and detestable of the inquisitors, had overwhelming devotion to his religion. The world's tyrants have been remarkably devotional to the gods who were greater tyrants. Devotion in higher expression, rightly directed, adheres to the right, and the true, because they are right and true, without asking of their divine origin. One may be extremely religious without a ray of morality, and religionists have constantly claimed that a man may be moral and not religious. The statement is often made that the influence of a moral man in the community was bad in exact ratio of his morality. Yet morality tran-scends religion as much as the light of day the darkest midnight.

The moral code embraces all the relations sustained by man to his fellow-man, and to himself in the present and the future, and morality is the embodiment of these observed rules of conduct into life. This may be done, while the individual holds to the most diverse forms of religion, worshiping at the shrine of Allah, of Buddha, or Christ. Yet its highest expression can only come when the intellect has been so far enlightened as to have cast all these aside.

"Marion," Northboro, (12 years old): Q. You claim that the spirit-world, at least the first spheres, are zones revolving around the earth. I wish you to tell me through the columns of The Progressive Thinker, what would become of these zones if, as Professor Corrigan says, there is a new planet which at any time may break away from the sun and smash the earth to pieces? A. Prof. Corrigan belongs to that class of "scientists" who gain cheap notoriety by "tales of woe," about some dire catastrophe which is coming at some indefinite future time, so far away that the evidence of their falseness cannot be produced until after they have gone into oblivion. Indeed, it is strange that those who believe in the reign of law—a fixed and unchangeable order, should indulge in such mischievous fancies! The age of planetmaking, so far as the solar system is concerned has passed never to return, and to suppose it possible for a world to be now thrown from the sun, would be like expecting blossoms from the tree loaded with fruit in the autumn. Even granting a new planet might be formed, it would by well-known planetary laws be forced to revolve within the orbit of the innermost planet. Aside from this purely physical aspect, the spiritual zones are not dependent on the physical earth and would remain self-adjusted were it now removed. A child like "Marion," who at 12 years of age, thinks independently on these vast problems of spirit in its relation to the cosmos, will pass no sleepless nights, frightened by the speculations of those who do not grasp creation in its entirety, and with dusty glasses find flaws in its sector order. If the Christian can repose perfect faith in the ca the Spiritualist may place unbounded reliance in the laws of the world, knowing absolutely that not a mote in the sunshine or a sun circling in space can for a moment escape

Would he raise his eyes, as a thought of me Came up from the realms of the Used-to-be? One phantom horror with bloody hands, Peers shyly out from the May-Be lands, With knife, and saw, and a score of things To use in a series of torturings. "I vivisect," says the pompous ghoul; "Cut up live creatures-that have no soul."

He could not tell me where Hades is,,

Nor the rest of our human vagaries.

He knows too much to assume to know

If we humans did not, who can tell?

To settle riddles no man can tell.

The start and finish of God's great show.

And maybe this world would move just as well

And shot and tortured, and towns despoiled,

Why couldn't we trust, and hope, and do,

I sometimes think were I called ahead

To the unseen land of the so-called dead.

That my St. Bernard would be most bereft

He would watch and wait in a patient way,

For the joyous end of my lengthened stay.

I should long to come from the home above

To my lonesome friend, with my old-time leve,

And I think I could. Would he understand

If I stroked his head, that he felt my hand?

Of all the loved ones I should have left;

And wait results when the show is through?

Laid waste fair countries, and-well, made hell,

We have burned our millions and hung and boiled,

"I scald, I freeze, and I paralyze;

WEAK AND ROTTEN. The fact is, so weak and rotten have the inside workings of the Christian system become that it is cowardly and unmanly for its opponents to fully unmanly for its opponents to fully unmask its hideousness. So many people take comfort in the Univisian superstition, that it is uncharitable to undeceive them save by the slow but sure processes of education and enlighten-The people cannot longer be hood winked by the cheap, noisy and greedy henchmen of the powerful Christian societies who resort to every known method of obstructing free and intelli-

gent thought. gent thought. Everybody, save those who are re-ligiously insane, knows that the chief aim of the clergy of all denominations is to get possession of the almighty dol-lar and the social ascendancy and aris-tocratic domination which is enjoyed by the petty tyrants in the myrlad com munities forming the parishes and con-gregations of orthodoxy. There never was a truer saying than that credited to General Booth of the Salvation Army, who, in the early part of his career as a "general," exclaimed, "the last enemy to be overcome is the par-

malice, calumny and perpetual warfare

within this great republic, where one of the main provisions of the Constitu-

tion declares that every citizen shall enjoy a guarantee of religious liberty!

ment.

son." If Mr. Covert and his brother fanatics are determined to continue their NEW BOOKS. warfare, it is time that Spiritualists returned some of the hot shot Poems and Essays from Many Aufrom the enemy's camp. I notice that thors of This and Earlier Conturies. among many other modes of hostility Given by them through the organism of promised on the part of the Christian a Modern Psychic. Anti-Spiritualists, the system of spying out the records of mediums and pastors he was treated to an agreeable sur of Spiritualist churches will be inaugu prise upon a critical examination of rated. In spite of its being cowardly to shame our enemy, one cannot resist this book. There is so much very lame and imperfect verse—imperfect in rhyme, rhythm and grammar, etc., cast the temptation to expose some of the abominable work of clergymen in this upon the world, in one form or anothcorner of Western New York. One or two prominent cases will suffice. The er, that it was with some misgivings this volume was opened; but such mis-Rev. Father Flaherty, pastor of the doubts were turned to pleasure from Mount Morris church, was tried some the first. time ago for seducing a young girl who The names of well-known and ac attended his Sunday-school. knowledged poets, who passed to spirit A BABY WAS BORN, realm in days agone, are appended to many poems; and the beauty of thought and diction manifest in these inand the friends of the victim had the reverend gentleman arrested, who, after examination by police magistrate, was held for the grand jury. This body need to be ashamed of in their earthly found a true bill against the clergyman careers and after a sensational trial, during which the local papers teemed with un-savory details, his reverence was sen-Here is one gem culled from the nany that sparkle in this book: AN INNER MEANING. tenced to serve six years in the State's prison for rape. But by some hocus Chere comes to my mind a legend, pocus process or "mysterious interven-tion of Providence," the reverend con-A thing I had half forgot, And whether I read it or dreamed it vict is still at large, having obtained a Ah, well, it matters not;stay of sentence. It's said that in heaven at twillight, Another "good man gone wrong," is Reverend Father Flizgerald, late pas-A great bell softly swings, And man-may listen and hearken to tor of the Holy Cross church, at Char-The wondrous music it rings, lotte, on the outskirts of Rochester If he puts from the heart's inner chan He was arrested for arson, the charge ber being that he set fire to his parochial school house in order to obtain the in-All the passion, and pain, and strift Heart aches, and weary longings That throb in the pulses of life, surance money. He was found guilty by a jury and sentenced to ten years' imprisonment. But of course he ob-If thrust from the soul all hatred, All thoughts of wicked things:-And I think there lies in this legend, tained a stay of sentence pending a new trial. In the meantime the "roy If we open our eves to see. erend" gentleman got into another ter Somewhat of an inner meaning, rible scrape while 1 out on bail. He, My friend, to you and me. Let us look to our hearts and question with a number of local toughs are now in Jail awaiting trial for having er-"Can pure thought enter in To a Soul, if already it be The dwelling place of sin?" So, then, let us ponder a little, Let us look at our hearts and see If the twilight bell of the angels Would ring for you and me. —Alexander Cremlin. the act of committing an? Composed 433 B. C. UNMENTIONABLE ORIME The volume is rich in spiritual against nature, During the trial, the thought, also, aside from its other ex prisoners' counsel submitted to the court a legal documents from authoricellences. Π. ties in Switzerlands stating that Father

The reviewer will candidly state that Britten. spired breathings of poesy are such as the stated authors would have had no

To the Occult it will supply the mystic key for which he has been so long earnestly seeking. To the Astrologer it will become a "divine revelation of Science.

To the Spiritual investigator this book is indispensable.

prove in real truth "a guide, philosopher and friend."

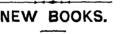
Finely Illustrated With Eight Full-Page Engravings,

It is claimed that this book is not a mere compilation, but thoroughly original. It is believed to contain information upon the most vital points of tions for his young brothers to "com Occultism and Theosophy that cannot be obtained elsewhere.

I don't think you can find in all the United States among real Spiritualists, a group of such holy sinners as have recently come to the front from the ororthodox cesspool in this section of for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

statistics. OF LIFE.

sustain The Progressive Thinker in its aggressive warfare. More anon, Rochester, N. Y. ARGUS.



church members and religious leaders in this section. A very prominent law-yer and shining light of the church has been sentenced to the State's prison for embezzlement and committing various crimes. Anither young fellow who "Holy Joe"-- Sunday-school librarian, president of church societies, and a great Y. M. C. A man, is now undergo-

ing a sentence in Elmira prison for sys tematic stealing from his employers during the time that he moved audi-

ences to tears by his beautiful and pathetic prayers and his earnest supplica-

to Jesus." plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

Western New York. Elder Covert and his Anti-Spiritualist mob need a dose of Christian criminal

To Spiritualists everywhere I would say, "Roll in your dollars or quarters"



hygienic or reformatory doctor book that compares with THE NATURE Drawn from Immanuel's veins," CURE. he will no doubt soon again be "shak For Sale at The Progressive Thinker Office, 40 Loomis St., Chicago. ing his paw in the pulpit." There are some other notable cases of straying from "the straight and nar-row path" on the part of prominent THE LIGHT OF EGYPT,"

OR THE SCIENCE OF THE SOUL AND THE STARS.

BY AN INITIATE IN ESOTERIC MASONRY.

It claims to fully reveal the most recondite mysteries of man upon every

The secret and Occult mysteries of Astrology are revealed and explained

An effort is made to show that the Science of the Soul and the Science

the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE

The following are among the claims made for the work by its friends:

To the medium it reveals knowledge beyond all earthly price, and will

• The book contains 375 pages, and is finely illustrated; the mechanical and artistic work are the very best. Bound in fine English cloth, marble

edges, \$2.00; common cloth \$1.50.

W. A. Stanton: Q. How does Spiritualism answer the assumption by our friends of the Phelon school, that inspiration is recurring memory?

'A. There can be no "recurred memory" of a thought never received by the mind. Inspiration, depending on sensitiveness or impressibility, cannot be separated and made distinct from spiritual influence, even granting that the mind may be intensified, and enabled to reproduce past experiences.

That mediums mention dates, incidents and facts that they have never heard, is beyond dispute, and how can this be if the cause is "recurrent memory?" If by inspiration is meant only the intensification of mind which is the first stage of spirit control, the assumption may partially apply, but the term in its accepted significance covers the whole field of spirit influence, and having this meaning, the attempt to account for its varied manifestations, by asserting it is only a revival of memory, is like explaining the light of the sun, by the burning of tallow in the candle.

"Arian": Q. Who were the so-called "wise men of Greece?"

A. The selection of seven of the wisest men of Greece is purely arbitrary, and writers have made many lists. That most generally given includes Bias, Chilon, Cleobulus, Periander, Pittacus, Solon and Thales." None of these would be considered over wise were they living to-day. Their wisdom consisted mainly in apho-

risms, riddles and fables. Fraud and deceit are ever in a hurry. Take time for

all things.—Franklin. The secret of life-it is given to minister and to serve. Lucy Larcom.

Never forget that of the word unsaid you are master; of the word spoken you are slave.-Anon.

I disembowel, I gouge out eyes, I punch bare nerves, I inoculate And invent disease—I am very great! I hire young boys to steal many a pet-That's a fine Bernard!-I may get him yet."

As noble martyrs as he have lain In the torture-troughs to be slowly slain By clumsy students, who cut and tear Into living tissues, as devils dare, To find, alas! they are demons grown, And research has proven that fact alone.

The gloss of Science but illy hides The fiend which in cruel hearts abides And hunts through asylums and hospitals For the helpless poor, whom disease befalls, Experimenting in Research's name, With hands which are truly a scarlet shame.

Dear dog and friend! I shall try to live To shield him from human atrocities. As sensitive as a lady is, Is he, to all life's amenities, And if he could talk, he would only tell Things worthful and common-sensible. Berlin Heights, Ohio. EMMA ROOD TUTTLE. 

### Cosmopolitan University,

Students who are waiting until the new year to avail themselves of the home study courses of the Cosmopolitan University of the Clinton, Iowa, Camp, are urged to enroll themselves and procure the necessary text-books before December is gone, so that they can begin work promptly. Arrangements have been completed which will afford them the advantage of the entire curriculum for 1897-98.

Lyceums are turning with interest to the studies and authors included therein. Psychology and Psychic Culture, the Primer of Evolution, Destiny of Man, Gems of ture, the Primer of Evolution, Destiny of Man, Gems of Oriental and Classical Literature, Spencer's First Prin-ciples, Introduction to Physical Science, and Laws of Health, offer choice material from which they can select. Classes are being organized wherever three or more indi-observoir in an available that Father Observoir in a brother clergyman, named Father Observoir is classed by the man observoir is a select. vidual are willing to work together for mental and spiritual unfoldment. Spiritualists and Liberals, too few in number to maintain meetings in their own neighborhood. are invited to unite in study classes on week-day evenings, or on Sundays. Address GEO. B. WARNE, M. D.

3402 Prairie avenue, Chicago. Secretary.

# Honor to Honor is Due.

nagement of the National To the Edit Spiritualists' are not only indebted to you for printing in your anable and progressive paper, our president's able annual report for 1897, but also for, (when you learned that Brother Moses Hull's engagements were such that he could not at present devote all his time to the Antis), promptly turning the tide of the Progressive Thinker collection toward the National Association treasury. For this courteous, kindly and timely act you will please accept the thanks of my co-laborers and myself. FRANCIS B. WOODBURY,

Secretary N. S. A.

"From Soul to Soul." By Emms Rood Tuttle. Lov-

ties in Switzerlande stating that rather Oberholzer, while a paster there, many years ago, had been found guilty of a heinous crime similar in character to the one he is charged with here. But the document was not received by the ability; showing what the church has cond here not done for woman. It is full court as evidence not being in con-and has not dehe for woman. It is full formity with United Strites legal re-of informationon the subject, and should quirements. It will doubliess go hard be read by every one. Price \$2, postwith the reverend Father Fitzgerald, paid.

as one of his accomplices, named Mc-"Religion as Revealed by the Mate-rial and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact Intyre, has already been tried, found guilty and sentenced to two years in guilty and sentenced to two years in Auburn prison. Upon the clergyman's arrest for the second offense, bail was refused, and his reverence is now LANGUISHING IN JAIL. Babbitt, M. D., LL.D." A compact and comprehensive view of the sub-ject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every constituting the very best

Another interesting scandal has Spiritualist. One of the very best brought a ninister of the gospel to the lowest depths of shame. The Rev. Mr. Kirkpatrick, pastor of the Second Uni-kirkpatrick, pastor of the Second Unirersalist church of Rochester, was ar-"From Soul to Soul." By Emma Rood

"From Soul to Soul." By Emma Rood Tuttle, Lov-ers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

**OPINIONS OF PRESS AND PEOPLE.** 

"A noble, philosophical and instructive work."---Mrs. Emma Hardings

"A work of remarkable ability and interest."-Dr. J. R. Buchanan. "A remarkably concise, clear and forcibly interesting work. \* \* \* Is is more clear and intelligible than any other work on like subjects."-Mr. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of new sect in Occultism, which will oppose the grafting on Western Occultists the subtile delusive dogmas of Karma and Re-incarnation."-New York Times

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension \* \* \* of any cultivated, scholarly reader."-The Chicago Daily Inter Ocean.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."-Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."-The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."-The Detroit Commercial Advertiser.

"It is an Occult work but not a Theosophical one. \* \* \* It is a book entirely new in its scope and must excite wide attention."-The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding.

Price reduced to Two Dollars. For Sale at This Office,

A UNIQUE BIBLE PICTURE-BOOK



ur 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. suppress all phases of mediumship. The Progressive Thinker will lead in this great fight against the hordes of DR. 6. E. 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 Health Home.

# MODERN MIRACLE

#### Or Another Wonderful Cure.

This Time a Cancer. -----

.....

Barre Plains, Mass. Dr. C. E. Watkins-My Dear Doctor: -I want to thank you for your treatment and for inducing me to try the "Cancer Kill Treatment."I am greatly relieved and rejoiced, at the age of 68, to have my cancer of 20 years' growth killed and entirely removed from the right breast, in two weeks' time. I de-sire to say also that the cancer home is airy, sunny, comfortable and home-like, and the food, nursing and treatment so suited to each case that one feels contented and happy there. All connected with the clinic are especially fitted by harmony and experience for their respective duties; careful and considerate of the welfare and comfort of patients, and honorable in business matters, and I can cordially recommend cancer sufferers to the clinic. No wonder grateful patients sound your mer-ited praise far and wide.

Your grateful patient, ELIZA B. NYE.

All who are suffering with cancer, or those who have friends suffering with this horrible disease, should write to Dr. Watkins at once for information about the Boston Cancer Clinic, and terms for treatment. Dr. Watkins not only cures common,

ordinary chronic diseases, but he is curing hopeless cases of the most malig-nant character. His beautiful Health Home is within 36 miles of Boston. The Boston Cancer Clinic will send their own nurses to the home when necessary.

This Health Home and its comforts can be enjoyed by the poor as well as the rich. Rooms, board, and treatment furnished from \$6 to \$15 a week. Some of the comforts the patients en-joy: Turkish and medicated baths of all kinds, in fact, including sun and electric baths, massage, magnetic, psychic-al and mental treatments. The best of foods adapted to each case, a large library free to patients, free carriage rides, free mineral water etc., etc. Chronic cases can be cured at this home in half the time it takes to cure them at DR. C. E. WATKINS, home. Ayer, Mass. 418 2t

PASSED TO SPIRIT-LIFE.

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

Evi S. Drew, aged 75 years, a resident of Nestor, California, passed to the higher life, November 9. He was held in high esteem by the entire community, and was a Spiritualist of long standing.

Services at the house and grave were conducted by Mrs. Mary P. Morrill. COR.

ht 3:30 p. m.

grand:

greet,

feat.

world

unfurled-

success.

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thing:

415tf

Courage is easy then;

WATKINS' NEW

The old one was too small. He now has a larger one, and it is being all re-furnished with new furniture, new baths, new system of heating and new ventilating system. Those intending to come to this new and perfect Health Home would do well to write at once. The terms for Board, Room and Treatment will be from \$6 to \$15 a week only,

Dr. C. E. Watkins' Almanac FOR 1898,

Sent to any one for three two-cent stamps. They will not be ready, however, until the 25th of December.

DR. C. E. WATKINS

Still diagnoses disease by letter. Send him your age, sex and leading symptom, and he will diagnose your case Free.

CHRONIC DISEASE.

A Book on Chronic Disease sent free.

G. E. WATKINS, M. D.,

AYER, MASS.

IS THIS TRUE?

His Patients to Make

Money.

#### Sunday Spiritualist Meetings in Chicago. The Lake View Spiritual Union has resumed its regular 3 o'clock Sunday afternoon meetings at Hillinger's Hall, corner Sheffield and Belmont avenues. Meetings will be conducted by Mr. and Mrs. Carl A. Wickland, assisted by Mr.

Walter Finch, from England, and a true worker in the cause of Spiritual ism. Spiritual Investigators, at Lakeside Hall, southeast corner 31st street and depending on the size of room and the Indiana avenue. Services at 2:30 and disease that the patient is suffering with. 7:30 p. m. Will O. Hodge, speaker. Ben F. Foster, the noted medium, will give physical demonstrations in the

derson, Ind., and commenced proceed-

ings by calling themselves "The Anti-

Spiritualist Convention." Spiritualists

army in order to maintain their rights.

The Progressive Thinker will lead in

this conflict. Send in your subscrip-

tions 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.

light, every Sunday. Tests by Mrs. W. L. Brown and others. Spirit Home Temple of Truth. Conference at 10:30 a. m.; short talks and tests at 7:30 p. m. No. 618 Thirty-sec-ond street. C. E. de Ricard, pastor.

The Beacon Light Spiritual Church, 617 N. Clark street. Meetings Sunday evenings at 7:30 and Thursdays at 2:30 p. m. Conducted by Geo. F. Perkins. Spiritualists' Sunday-school, every Sunday morning, at 10:30 sharp, room 518 Handel Hall building, 40 Randolph

street. All are welcome. First Spiritual Hall, No. 11 Ada street. Services at 2:30 and 7:45 p. m. Mrs. Lucille DeLoux, pastor, assisted by Max Hoffman.

Liberal Spiritualists, No. 107 South Paulina street, corner of West Madison street. At 7:30, Dr. and Mrs. Noyes, assisted by able speakers and mediums. Church of the Spirit Communion, Arlington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur lectures and demonstrates magnetic healing and hypnotism.

Irene M. Dobson, lecturerand test medium, will hold meetings every Sunday at 3 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sunday at 8. p. m., at Newman Hall, 63d street and Stewart avenue.

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

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

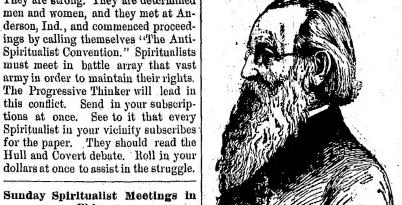
V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30

A Modern Miracle--Helps p. m. The Church of Malachi, under the pastorate of Dr. C. C. Henderson, holds regular Sunday services in Kenwood Hall, 4308 Cottage Grove avenue. Mr. Let others who are sick, write these Clark, test medium, will assist the pas-tor. Services at 3 and 8 p. m. All are

parties and find out if it is true. Woodstock, Ore., October 15, 1897. welcome. Dr. C. E. Watkins, Ayer, Muss:-Dear Doctor and Friend:-As I have The Spiritualists' Church of Students of Nature meets every Sunday evening

kept silent so far, it is no reason that at Monsen's Hall, 1052 Milwaukee avenue, Mrs. M. Summers, pastor,

Qpiritualists should bear Drs. Peebles & Burroughs Derhaps you are a Spirit-Successful to be cialists Dualist, but you are not fully Successful 18 pecialists by a vast army of church mem-IN ALL bers and ministers of the gospel **GHRONIG DISEASES** who are determined to abridge their rights. They have organized. They are strong. They are determined men and women, and they met at An-



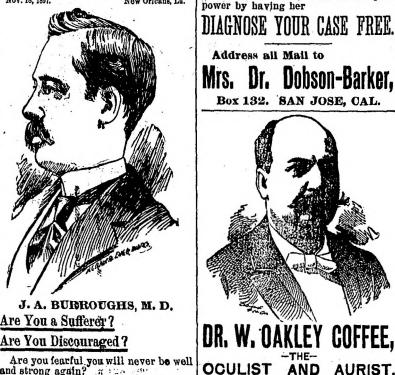
J. M. PEEBLES, M. D. DRS. PEEBLES & BURROUGHS POSITIVELY CURE-CHRONIC DISEASES.

Drs. Peebles & Burroughs, Indianapolis, Ind. My Dear Doctors: — I um getting along nicely. I have felt the psychic power very strong some oven-ings. Will send order for another month's treatment. With kindest thought, yours sincerely, CAURIE HERERY, Nov. 20, 1997. 640 Main St., Foud du Lac, Wis.

Nov. 20, 1997. 640 Main St., Foud du Lac, Wis. Drs. Peebles & Burroughs, Indianapolis, Ind. Dear Friends: — I am in buetre health to-day than I buvo been for years. My friends all say, "How well you look." Yery truly, C. E. FARAR, Nov. 11, 1897. Wapheton, N. D. Drs. Peebles & Burroughs, Indianapolis, Ind. Dear Doctors: — I an verg sized and happy to-say that I have been foeling better. Ohl how good it seems to be able to say so. I cannot tell how I appreciate if, and this is the first I have been able to say "I am better" for fitteen years. Very gratefully, Nov, 18, 1897. Geneva, Nobraska. Drs. Peebles & Burroughs, Indianapolis, Ind.

Nov, 18, 1997. Drs. Peebles & Burroughs, Indianspolis, Ind. Gentiomen:-Your disgosis of my case received, and i must say is very correct. Yours truly, and i must say is very correct. Morrison, Illinois. Morrison, Illinois.

Nov. 22, 1897. Morrison, Illihols. Drs. Peebles & Burroughs, Indianapolis, Ind. Dear Sira:- I an in receipt of your favor of the 1841 inst., giving a diagnosis of my case, which is correct in every detail. Yours truly, Lawis Harr. Nov. 18, 1897. New Orleans, La.



Are you affilted with some stubborn Chronic Disease that makes life a burden?

Does your home physician fail to give you the permanent relief which you have so long sought?

To cure a case of stubborn chronic trouble, requires first of all a correct diagnosis. The wonderful psychic powers of Drs. Peebles & Burroughs, coupled with their knowledge of disease, enables them to do CORRECT DIAGNOSING.

Drs. Peebles & Burroughs, Indianspolis, Ind. Dear Sirs---- Have received your letter and also the Temple of Heaith," and an well pleased with it, and an asy that your diagnosis of my case was correct. Yours truly, Louis B. Tucken, Nov. 21, 1897. Ledbetter, Texas.

of spirit return.

circulation.

ples. Spiritualist. or Christian

Price \$1. For sale at this office.

sale at this office. Price 10 cents.

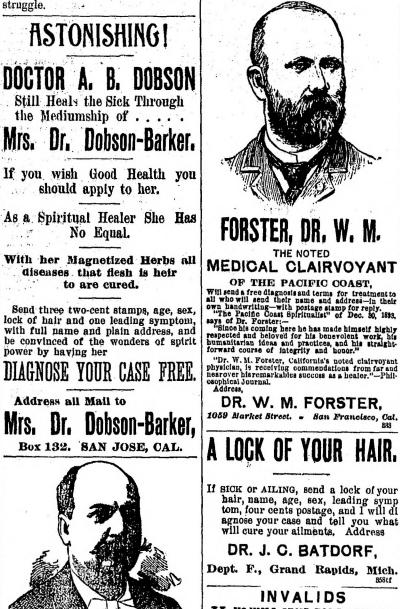
Woman Suffrage on Questions of Mor

als and Religion; The Degraded Status



unless you read The Progressive on this earth to day. They stand Thinker, It is now trying to. head and shoulders above the arouse Spiritualists from their Rip 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 Con-vention will be in the distance taking an invoice of their mistakes in trying to crush them. All Spiritualists who Van Winkle sleep to warn them of the members who have united to crush dangers confronting them. Thousands upon thousands take no Spiritualist paper; hundreds upon hundreds of mediums never read one. They are they shuffle off their physical bodies, all in danger, particularly the latter. their spirits will be found standing We are doing our duty. We have close to the throne-if one-while the been to great expense in preparing for members of the Anti-Spiritualist Conthis war, and now each Spiritualist vention will be in the distance taking and each medium should respond to an invoice of their mistakes in trying our call, and assist in the struggle to crush them. All Spiritualists who now at hand. Roll in your dollars at read this item should roll in their once for a year's subscription to The dollars to aid The Progressive Thinker

Progressive Thinker, which is taking in its fight for the right. such an active part in the fierce struggle.



W HO WILL SEND FOUR CENTS IN stamps, their disease, or symptoms, will receive pamphlet and advice yang to cure themselves without drugs. The THOMAS BATTERY COMPANY, Card-ington, Ohio

MRS, ELLA M. DOLE. This medium, who is clairvoyant, clairaudient, psychometric and prophetic, can be consulted at No. 1890 North Clark street. Engagements can be made 8400f

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The well-known Psychometrist and Business Medium. Readings personally or by letter \$1.00. Three rea-sonable questions answered by mail for 25 cents. Obsession treated with magnetized paper. Address 48 N 52nd st., Chicago, Illinois, Lake st. Elevated. 3710 Who is creating such a sensation with

**DEAFNESS AND NOISES** UP TO DATE CHEMISTRY OF LIFE AND GOOD HEALTH. Send lock of hair, state age, sex, whether married or single, and two leading pains, with three 2-cent stamps for free diagnosis to

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cent stamps and

DR. J. H. RANDALL, Also for particulars to get a Medical Education and degree of M. D. from

tute, Chi:ayo, Ill.

MRS. L. PACKER, 3906 STATE ST., CHICAGO, M. 71. Clairvoyant, psychometry, business medium Three reasonable questions answered by mail only, with stamp, 25 cents.

YOUR, FUTURE accurately calculated by Astrologer, Rooms 6 & 7 Tabor Opers House Block, Denver, Colo, Charts from \$1. Send stamp for circu-lars.

MEDIUMSHIP IS A GROWTH

J. S LOUCKS, M. D.,

CARD.

**PSYCHOMETRIC READINGS.** 

J. S. COOPER, M. D.

Mt: Pleasant Park, Clinton, Ia.

The Religion of Humanity:

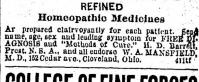
WHILL WAUL

Shirley Center, Mass,

uncil

LIFE READINGS lical College, People's Insti-By Astrology and Psychic power. With business and social advice, \$1.00, Medical reading, with advice on health, \$1.00, Send sex, place, date and if possible, hour of birth. ARYAN, Lily Date N Y. 41311

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DR. MANSFIELD'S

DEC. 4, 1897.

BETTER THAN GOLD.

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NEW SPIRITUAL SONGS

Passed to spirit-life, November 20, 1 must 1897, Mrs. Mary Hochstader, of 1922 Michigan avenue, Chicago, Ill. The funeral was conducted and address given by G. F. Perkins, at Waldheim cemetery, Sunday, November 21, Mrs. Hochstader was a member of the Beacon Light Spiritual church, and a remarkably fine clairvoyant and extremely sensitive physically and mentally. She had several times during the past year seen herself in a coffin, and was apparently ready to go. The manner of her death and circumstances connected with her sudden departure were a severe shock to her many friends who knew of her beautiful spirit mediumship and nobility of character. She has given some extraordinary manifestations to Mr. and Mrs. Perkins since she entered the spirit-world. A part of the evening services at the church was in honor of the sad event. G. F. P. A SONG TO THE MEN WHO LOSE Here's to the men who lose! What, though their work be e'er so nobly planned, And watched with zealous care, No glorious halo crowns their efforts Contempt is failure's share. Here's to the men who lose! If triumph's easy smile our struggles The king is he who, after fierce de-Can up and fight again. Here's to the men who lose! The ready plaudits of a fawning -Ring sweet in victor's ears: The vanquished banners never are For them there sound no cheers. Here's to the men who lose! The tochstone of true worth is not There is a higher test-Though fate may darkly frown, on ward to press, And bravely do one's best. Here's to the men who lose! It is the vanquished praises that I And this is the toast I choose: "A hard-fought failure is a noble friend until death. Here's to the men who lose! 415tf -Boston Traveler. MAGNETIC TREATMENT FREE. Have you sore or weak eyes or failing eyesight? My Magnetized Compound Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief hisand psychic treatment will cure them and improve your eyesight. 8-oz packtory of the origin of many of the important books of the Bible." By age, with full directions, sent postpaid, 10 cents. B. F. POOLE. Moses Hull. The well-known talented Clinton, Iowa, and scholarly author has here embodied the results of his many years' study TESTIMONIAL, of the Bible in its relations to Spiritual B. F. Poole, Clinton, Iowa:-Please ism. As its title denotes, it is a verisend another package of magnetized compound. I find the compound and subject. Price \$1. For sale at this

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deaf and dumb. load or I shall explode. My wife, A. M. Howes, Spiritual Endeavor Society meets at commenced treating with you about three months ago, at my earnest re-No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah E. Bromwell, quest, for I seemed to know that you pastor. could help her. She was a poor, sickly West Side Spiritual Society meets at little woman, weighing 105 pounds, with a broken down constitution; was a confirmed invalid, with hardly life enough to drag herself around, and she has been in that condition most of the time for years, and we have tried all the M. Ds. in this city-or not all, but many of them. We have paid many a doctor \$2.50 for a prescription, and \$2.50 more for getting it filled; then we have poured it into her stomach, in doses large enough and strong enough to kill a horse, and still we did not succeed in killing her (for a wonder). Of course, she was a little doubtful, when I proposed to her to try your method-for my income is only \$20 a month; but I insisted, and now she weighs 125 pounds, cheeks red, step elastic, appetite the best it has been for fifteen years, and she is standing be hind the counter, in a large department store, earning \$25 a month, and feeling better if possible every day. She says, too, that she never gets tired any more, and she is doing work that would have been utterly impossible for her to do four months ago, and doing it easy Now, I am a believer in miracles, but this is the first time, I have ever had the pleasure of seeing one performed; and believe me, when I tell you that when I took \$5 of my very small in-come, and sent it to you each month, I never, so help me God, spent money that did me so much good, or brought me such returns. I shall send, or give away the books you sent us, and shall endeavor to send you all the sick peo ple I can. The night that we received the first medicine from you, I brought it home from the express office, and my wife was feeling miserable, with a terrible pain in the back of the head, at base of the brain, and in the side near the heart. I rubbed the liniment or thoroughly, and she went to sleep, and woke in the morning feeling better, and now she has lost all her aches and pains-and such an appetite. Oh, Lord! you ought to see her eat. Talk about diet! The question is to get enough for her to eat. And now, may the Great first cause, or whatever you may term it, the spirit world, bless you and yours, is the earnest and constant prayer of a father and husband of a healthy and happy family, and your EARL E. HOWES. "Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal

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No. 46 South Ada street at 8 p.m. Universal Spiritual Society, Hopkins' hall, No. 528 West Sixty-third street, Englewood (over postoffice), W. T. Parker, pastor. Conference at 8 p. m. Lecture and spirit messages at 7:30. Christian Spiritual Society holds meetings in Hygeia hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m. Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock. The Spiritual Harmony Oircle holds a meeting at 19 Bishop Court, at 7:30 p. m. Mrs. Hamilton Gill will speak and give tests. Speakers and mediums who do not inform us at once when their meetings stop, will not be allowed thereafter to have their names appear in this list. "Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion. etc. Price, cloth, 75c. For sale at this office. "Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents. "The Priest, the Woman, and the Con-

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In the cars, wishes to state that if persons are two days late in receiving answers to their tetters, not to be impatient, that he examines and prescribes for ov-ery case personally, and as he is treating a hundred people a day, it is hard to keep up each day. He guar-antee his prescription to relieve every case of Head Noises and Dearness. One among the remarkable curve a made by him lately was that of W. II. Ham-ilton, of Joilet, who had been deaf in one ear for 5 years, and in the other for 2 years. He had constant moises in the ears and catarrh. In two weeks treat-ment by Dr. Coffice's new remedies his hearing is perfectly restored and the noises are gone. There is not a day that such curve as this are not made, and they can be cured at home as well as at his office. He sends these preacriptions to anyone. They can he Diss. Peelles & Burroughs, Indianapolis, Ind. Dear Sirs:-Yours of Oct. 80 received, and will say that diagnosis was very correct. Yours truly, ALVIN ADAMS WAREN, Nov. 22, 1897. Proctorsville, Vermont. sends these prescriptions to anyone. They can be filled at any first-class drug store. Write him inclos ing stamp for particulars. Address Dr. W. O. Coffee Joliet, II. TO HIS NAME. SEND YOUR NAME, AGE, SEX, AND ONE LEADING SYMPTOM. All These Things Reflect And receive a correct diagnosis of your case Much Credit. ABSOLUTELY FREE. Also valuable medical literature and informati-Write at once. Address "RENDER UNTO CAESAR THE DRS. PEEBLES & BURROUGHS. THINGS WHICH ARE CAESAR'S-A WORD IN PLACE-HIS DUE-S. Box 177, Indianapolis, Ind. T. RILEY, OF ROCK ISLAND, HAP-PY BECAUSE HIS CATARRH HAS NOTICE. BEEN CURED. All mail of a personal character or There are moments in the life of pertaining to literary matters should be addressed to Dr. J. M. Peebles, Indiannewspaper man that are attended with apolis, Ind. All mail concerning medipleasure. One of these is when he sees cal business, address Drs. Peebles & a dollar coming his way, and this kind of joy he seldom experiences. But Burroughs, Box 177, Indianapolis, Ind. there is another pleasure that comes to 413 tf him in his work and that lies in being able to commend to the world good OF INTEREST TO SPIRITUALISTS. work, well done, by whomsoever it hap-Anyone who is sick and failed to find pens to be. In these degenerate days this joy, too, is but seldom allotted him in any disrelief, should send their name and address (with stamp for reply) to Dr. J. Craig, Sacramento, Cal., and I will

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