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NO. 435

GOLDEN JUBILEE.

The First Association of Spiritualists

of Philadelphia will celebrate the Fiftieth Anniversary of Modern Spiritualism with appropriate ceremonies in Warner Music Hall, Broad and Wallace streets, Sunday, March 27, 1898.

The First Association of Spiritualists being the oldest society of Spiritualists in the United States, having held continuous meetings for nearly half a century, all Spiritualists in Philadelphia vicinity should take pride in celebrating this occasion under its auspices. It seems eminently proper that the Fiftieth Anniversary of the day which heralded the demonstration of immor tality and communication between the mortal and spirit worlds, should receive special attention from all Spiritualists. Come and rejoice with us over the glad tidings of the continuity of life beyond

The committees having the arrangements in charge have been untiring in their efforts to present such a programme as will fittingly mark this epoch in the history of Spiritualism.

The best of talent has been secured for the Jubilee. Noted speakers, mediums, musicians and elocutionists will assist, which will ensure an interesting programme.

Among those who will participate will be W. J. Colville, Dr. J. M. Peebles, Capt. F. J. Keffer, Mrs. M. E. Cadwallader, W. H. Jones, Mrs. C. B. Kilgore and other noted workers throughout the United States, who are interested in the First Association, among them Mrs. R. S. Lillie, Mrs. M. T. Longley, Elizabeth Lowe Watson, and Mrs. A. M. Glading have signified their intention to contrib-

ute to the programme.
W. J. Colville, the well-known exponent of Spiritualism, author of many leading works upon spiritual science and other progressive subjects, will be one of the leading speakers. Mr. Colville has lectured in nearly all of the most prominent cities of England and America and is so well known that he needs no introduction to the public. His presence and co-operation will go far to make the occasion one of deep interest and importance to the cause which he

so ably represents Dr. J. M. Peebles, of California, known to the world as the "Spiritual Pilgrim," having journeyed around the globe three times in the interest of part in the reunion of the veterans as well as address the audience during the day. The doctor is one of the pioneers in the cause of Spiritualism, has lectured in Europe, India, Australia and many other countries. He will journey ing the Jubilee with his old friends in the First Association, and extends a cordial invitation to all to meet him on

Special features have been arranged which will add to the interest of the oc-

casion as follows. VETERANS' REUNION.

In the morning there will be a reunion of the veteran Spiritualists. Many of those who have been interested in the First Association since the early years of its existence have signified their intention to be present at the Jubilee. All Spiritualists are invited to join with us on this memorable occasion and do honor to these pioneers.

IN MEMORIAM.

Following our custom in former years, a loving tribute will be paid to the memory of those who have passed from our midst and whose names are inscribed on our "Roll of Honor" dedicated to our arisen friends. All are invited to send flowers for this service, as a token that though our loved ones have passed from our mortal sight, Spiritualism has demonstrated that higher life. Let the flowers with their mute eloquence bear testimony that we remember them in the midst of our re-

Under the title of "The Buds of Promise," the young people will present an interesting entertainment, consisting of a drill, a pantomime, recitations, dialogues and music. This department will be under the efficient direction of Mrs. Lillian Reid Heasley, widely and favorably known for successful work as a teacher of elecution. Mrs. Heasley will take a prominent part in the exercises of the day, and with her talented assistants cannot fail to interest all

who will be present. This society in connection with the Helping Hand Society, has charge of the decorations which will surpass all efforts of former years. The members will attend as a body and be represent ed by their delegate, Mrs, Carrie B. Kil gore. All who wish to assist in the decorations by sending flowers, etc., will communicate with Miss Mary Humries, Committee, 534 N. Tenth street, Philadelphia.

Mrs. E. L. Haslam will be musical director. Under her efficient supervision a grand musical programme has been arranged. Mrs. Haslam will be ably assisted by Mr. C. L. Smith, Prof. and Mrs. J. W. Caume and a selected choir. An orchestra has been secured for the occasion. Both the vocal and instru mental music will be of the highest or der and of great variety which will contribute much to the interest and suc cess of the jubilee.

Resides the above features there will be other exercises which will serve to add to the interest. The committee has spared no effort in its preparation for the jubilee and all Spiritualists who possibly can should feel it a pleasant duty to be present and render all nos sible aid in making the Fiftieth Anniversary and Jubilee of Modern Spirit nalism an occasion worthy of the cause it is celebrating. All are cordially invited to be present.

M. E. CADWALLADER. Com. of Arrangements. Francis J. Keffer, President. F. H. Morrill, Secretary,

THE JUBILEE.

As the correspondence reaching me

continually indicates that the people at large do not yet fully comprehend the importance of the Spirit Art Department in connection with the Semi-Centennial Celebration or Jubilee of Modern Spiritualism, I am moved to make another complete statement, requesting careful consideration at the hands of the Spiritualists and immediate responses regarding such matters as you may have to communicate.

It is thought that no department can be made more beneficial to Spiritualism than a department in which will be placed on exhibition all matters pertaining to the phenomenal parts of our

It has therefore been decided that a arge room be secured in which articles produced through mediumship shall be placed on exhibition in a systematic and proper manner.

The management solicit for this department the loan of suitable articles, such as independent slate-writings drawings, paintings on porcelain, preautomatic writings, when valuable for what they contain or the manner of their production, parafine casts, spirit photographs, especially when produced under test conditions or having faces ipon them that are positively identified, and, in fact, any articles that have been produced through the instrumentality

In order that the exhibit shall be as valuable as possible, the articles should be produced under such conditions as will enable the sender to state that he or she can make a statement affirming

Phenomenal mediums are, or should be, particularly interested in this department, as it is an opportunity to exhibit their work where it will be seen by hundreds of people and will aid in oringing the finer phenomena of Spiritualism before the people in such a way as to counteract the feeling many have against the phenomena. The management solicits the immediate correspondence and co-operation of all phenom-

Another feature is an exhibit of mat ters pertaining to our camps. During the past few years we have grown wonderfully in this direction. Photographs are wanted showing the beauty and development of our camps. Every camp-meeting association is earnestly requested to send pictures of their camp grounds for exhibition in this de-

The Spiritualistic press has taken monstrous strides forward. We want to show its growth. Already the management has copies of some of the older papers, but we are like Oliver Twist, and "want more." Look over your lists of old papers and see if you have not got a few copies or a bound volume of the old papers, and if you do not want to keep them, send them with the understanding that at the close of the Jubilee they may be turned over to the National Spiritualist Association, If you wish to keep them, loan them to us for the purposes of exhibition.

Our public workers of the past and present are of interest to the public and we want pictures of all of them, from the first to the last. What we call our public, workers are those who are engaged in the lecture field, as mediums giving test sittings or healing or doing any public mediumistic work; writers to the papers whose names have been before the public in that way; officers of societies and camps and other organ-

The Jubilee management will attend to the articles entrusted to it in a proper manner and will see that they are surrounded by all the safeguards that any art gallery can have. Neither canes, umbrellas, parasols or anything by means of which an injury can be inflicted will be permitted in the Art Department, and the attendants will all be selected with a proper regard for trustworthiness.

Some have stated that they would send articles to the Jubilee for exhibition free of all cost to the Jubilee. Others desire the Jubilee to pay transportation charges. Whenever it is desired the Jubilee will pay transportation charges on articles sent it for exhibition. But do not ship articles until you have corresponded with the manager of this department. Send a description of the articles you have, with a short outline of the conditions, and it will enable us to select a fine assortment, without too many duplicates, as would be the case if sent without any understanding.

Remember that the time is short. less than three months. Do not delay a moment, but as soon as you read this article, if you have anything you think would be desirable, write the manager, and if you know of anyone who has an article that you think desirable, let us know.

By the co-operation of the Spiritualists this department can be made to do a great deal of good to our cause. Please respond at once. W. H. BACH,

Manager Spirit Art Department.

Catalpa Park Camp.

The Catalpa Park Camp-meeting As sociation met at the house of G. H. Walser, Liberal, Mo., and the following named persons were elected as officers for the coming year: G. H. Walser, Lib eral, Mo., president; J. H. Hatton, Sheldon. Mo., vice-president: Mrs. A. M. Walser, of Liberal, Mo., secretary; Mrs. E. Binger, of Liberal, Mo., treasurer H. C. Hatfield, general manager. G. H. Walser, W. J. Black, committee on speakers and mediums; Mr. Black and Mrs Ringer, committee on music. The camp-meeting will open August 20 and close September 4. Speakers and medlums who desire to come to the south west and attend a camp-meeting, had better write the committee, at Liberal,

SOWING AND REAPING.

We shall reap a bountiful harvest

from whichever seed we sow, whether good or evil. Oh, the good we all may do while the days are going by, cannot perform a good deed without re-ceiving a benefit from it; neither can we think an evil thought or do an evil act without injuring ourselves more than we do another. Then how necessary it is that we should cultivate pure thoughts, and do good as we have oppor-tunity. No one has a right to lead an idle life. No matter how much wealth one may have, each individual has a work to do, that no one can do for them. We should live in the present instead of the future. How many times our thoughts reach out into the future in idle dreaming, while present pleasures and duties pass unheeded by. The future does not belong to us, only the

present can we claim. If we would progress spiritually we must be faithful to the everyday duties of life. None should be overlooked. Our lives are made up of trifles, and we progress step by step, as we perform disagreeable duties in a cheerful manner remembering to overcome whatever is wrong in ourselves. "Let not your good be evil spoken of." "Patience and perseverance will overcome all obsta

This world is but the stepping-stone to the next. If we do not make the world better for our having lived in it, we have not filled the mission we are placed here to fill. "Be diligent in every good word and work." We are capable of doing much good, or a great amount of evil. Which will we do? "Be steadfast, unmovable, always abounding in this good work." "Let

your light shine that others may see it.' What the world calls death, should never be looked upon with fear and There is no death, only to the mortal form. The spirit lives forever. This life is the unreal; the next is the only real and perfect one. What the world calls death is only a door opening to endless progression, where the freed spirit can gain the knowledge so ardently longed for here, but can gain but a small portion, owing to the trammels

How little we know of the mysteries of life that lie all around us. The more we learn the more we see beyond us to learn, and through all eternity we can still be learning more and more of God's goodness and love.

If we would have pure thoughts we should study the best way to have a clear and vigorous mind. A clear brain cannot exist in a feeble, sickly body. Our bodies are given us to care for; but Should we treat others as badly as we do, many times, ourselves, what monsters of cruelty we would be called. When we buy expensive machinery, what care we take of it. How well it is housed. Money is paid for oil for it, that no part shall be worn unnecessarily. We forget that our bodies are a finer piece of mechanism than any we can buy, and all the oil we need to keep them in good running order is care and

Many times, in order to make our business turn off a larger profit, or to keep our dwellings in nice order, the poor body is taxed to its utmost capacity. The oil of needed rest is forgotten, we become irritable, our nervous system is broken down, and the poor, tired brain cannot perform its work properly. Many times improper food is put into the stomach, which that organ is not able to digest, and it ferments and be comes putrid, helps to make impure blood, and fills the body with disease, which might be prevented if we only had the knowledge to take care of our selves. Many neglect to bathe frequently, and their dwellings are not roperly ventilated, all of which goes to clog the brain, and prevents the thoughts from being strong and vigor With clean bodies, easily digested food, pure air, and no stimulants, the brain is in good condition for pure, ennobling thought. Tea and coffee are stimulants, the use of which leaves the in a weakened condition. Liquors and tobacco make impure blood, and help to debilitate the system. If in the last few hundred years people had taken as much care of themselves as they have of the machinery they employ in their various kinds of business what a different race of people might be on earth to-day. There would be no broken-down, nervous people, doctors' bills would be unknown, and mankind would live to a vigorous old age, with oure thoughts and bright intellects.

How careful we should be to avoid speaking unkindly of anyone. Did you ever notice, when anything heavy is thrown into a body of water, how the ripples go on in ever-increasing wider circles? So it is with an unkind remark, many times thoughtlessly spoken. The next person picks it up and adds a thought to it, which increases the circle. and so it goes on and on until the one that made the first remark would not recognize the abundant crop as the fruit of his careless sowing. If we were as eager to tell of people's good deeds, as we are to tell of their faults, what a different world this would be.

Watertown, N. Y.

MARY J. INGALLS.

The Lyceum, devoted to the interests of the young and to lyceum work, is published by Tom Clifford, at Cleveand, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

There is a wide difference between speaking to deceive and being silent to be impenetrable.—Voltaire.

SEEKING THE LIGHT.

Semi-Centennial of Modern The Spirit Art Department. As We Sow, Will the Har- Hints for the Investigator in Spiritualism. For Children Who Read The Progressive Thinker. It May be Beneficial or In- Letter from Abby A. Judson.

My first introduction to the subject of Spiritualism was before modern Spirit-ualism was a decade old. Remembering well the difficulties encountered in an honest investigation of its facts and philosophy, I fain would offer a few hints to the investigator, hoping they may be helpful in the great quest for the living waters of truth.

A large majority of beginners in the investigation of the phenomena do so through clairvoyant media, and go with the expectation that their spirit friends will control the medium and speak

This is wrong. Each medium has his or her own control. That spirit control is the real medium between the sitter and his spirit friend, and is the one to whom the spirit presents himself to be described for identification, or to receive and transmit, through the organism of the visible medium, the message the visible medium is unconscious.

Here are two sources of error. First, the spirit may 'not be able to present himself to the controlling spirit with sufficient distinctness to be well described, or be able to communicate his message accurately; and, second, the control may not have command of the brain of the medium to such perfection as to enable him to deliver the message accurately.

In many cases the controlling mind seems to be under the necessity of using only such words as the medium is capable of commanding in his normal state, and of adopting the grammatical expressions of the medium's every-day talk. Errors of propagation are of similar origin. They simply reveal the medium's lack of schooling, and the sitter should not attribute these errors to the spirit friend and reject his message because he cannot express himself as he did in earth-life. I believe these er rors occur much more frequently with trance media that are not fully developed than in any other method of spirit communion.

Do not reject a message because it is not in the phraseology of your spirit friend. Should a physician refuse to go to a patient because the messenger boy delivered the message in the language of a street gamin?

Too many go to a circle, seance or private sitting with the mind fixed upon receiving a certain message or of hearing from a certain spirit. They must have that or it is all fraud. But they are usually disappointed. No one in the flesh can determine whether or no the conditions are good until the result proves it. Then go and sit in a passive state of mind, trusting that your spirit friends will do the best they can under the conditions present.

Raps, table-tipping and the moving of ponderable objects are stronger proofs of an unseen force, guided by intelligence, than they are of the identity of spirit friends, and are the slowest means of communicating.

Writing by the hand of a medium must be judged on its therits, except that which is written so as to be read only through the paper from the back, or by reflection from a mirror. That could not be accomplished by years of

Slate-writing under test conditions which are easily made, must be, if eems to me, one of the most convinc ing proofs of spirit power and spirit identity that has ever been developed. While I would advise every investigator to seek genuine slate-writing when the opportunity offers, I would girlhood's days. also advise him to avoid materializing seances until well convinced of the truth of spirit return. I believe there rather in the imitation of, that phase of mediumship than all others together. for there is no other phase of medium ship in the exercise of which the conditions are so easily disturbed, both by the condition of the medium and by the

sitters, innocently, perliaps, but nevertheless fatal to satisfactory results. When one understands, in a measure the principles governing the manifestations of spirit power through matter he can separate the chaff from the wheat, allow for imperfections and enjoy a seance that one ignorant of these laws, or principles, would pronounce a humbug In conclusion, I would say to every investigator, be honest with yoursel

and the spirit-world will meet you half way. Go with a sincere desire to learn the truth, giving the medium a charitable and kindly thought. No one can seek the truth honestly and not find it. The fraud-hunter will find his game. A.S. HINKLEY.

A MODERN PHARMEE'S PRAYER

The drudgery I would not do. O Lord, assign to others; There's much to do of dirty work, It will not hurt my brothers, For they have not such souls refined

Nor slender milk-white hands; I'd use my brilliant brain, not brawn. And thus possess the land.

railroad king or merchant prince, I'm fitted for I trow. Then let my brothers serve me well, With sweat upon their brow. Tis healthful for them, Lord, to dig, And delve in grimy soil-The sweetest rest they sure will win

With unremitting toil." And when at last Thy kingdom comes For which devout we've prayed, Appoint me to some upper place

For my hard-working brain, dear Lord, Will earn sweet promised rest, bove my brothers (whom I love) In mansions of the blest. —Anon:

The gospel shop casts an envious eye on the gin-shop, and wants to get its customers. This is the real secret of the Sunday closing agitation.—G, W. San Diego, Co., California. Foote.

SECRET OF THE ROSE.

The flowers were all awake, though the stars were shining, and that is the time when flowers fold their petals and sleep like little children closing their white eyelids for the night. But a great mystery had fallen on these flowers, and a solemn stillness was over the white house where the lamp burned low. All the garden was lonely, for the two little feet that had run through the walks, and the two chubby hands that grasped at the nodding flower heads, came no more. Therefore they did not sleep, but whispered sadly, and their voices were like tiny music bells.

Then the hearts-ease climbed to the window and laid her cheek lovingly against the pane. And as she turned away her head drooped with pity, for she had looked on the mystery of death. "He lies as if asleep," she sighed, and the breeze carried her voice like a silver bell, to the garden of flowers who waited to hear. "The little hands are folded, and the feet are white as snow. His mother bends over him, but there are no tears. She wrings her hands and moans, 'Gone, gone, gone'-and Then all the flowers were hushed in

drops. But the rosebush which stood at the head of the garden trembled with sympathy, like as if her branches sighed, "Alas, alas, for blind humanity." "Listen," she said; and her silver tones reached the others on the fragrance which was wafted from her blossoms. "I am older than all. I stood here before there were any little feet to patter through these walks, or any sunny head to make us glad at his coming; and I sigh for those who care for the flowers that they do not learn the

sorrow, and their tears shone like dew-

lesson of the seed and the blossoms. Buried in the dark earth the uny seed rises in a new form of loveliness. And the blossoms"-her voice was low, but it took a new tone of joy-of triumph-"I have seen my blossoms fade and fall, their fragrance gone, their beauty withered. They are plucked to grace the tables; to adorn fair brides; they are carried, love offerings for the dead They wither, they are cast away. But fair little cherubs gather each one as it is wafted from its earthly robe, and lovelier far with texture and beauty beyond this earth, they bloom in the

gardens of Paradise. Six of my rosebuds lie dying on his cold bosom now, but his own little hands will bear them away to that brighter home."
Then the thoughts of all the pansies that bloomed just beneath the mother's window were borne to the other flowers: "Let us reach the sorrowing mother"

heart, and tell the secret of the rose." which was wafted in at her window, and the hearts-ease was first, and the tall evergreens who knew all the heavy sadness shook their spicy fragrance from each waving branch and followed all. And the air in the mother's room was heavy with fragrance, and the

mother slent. As she slept she heard coming, nearer and nearer, the tiny music bells that bore the thought of comfort, and a light filled the room softer yet clearer than any ray of sun. And reaching out his little arms to her, and laughing in glee was the little lost boy. But one held him in her arms-and she looked on the face of her own mother who was laid beneath the sod long years before. The mother spoke, and her voice was like a chord of music that she had lost in her

"See." she said. "he is not dead; there is no death. I will lend him to you for a little, and then I will take him again to that home where we ever wait for you.'

So she laid him in his mother's arms, and he patted her face with hands whose touch was soft as dawn, and his lips as he kissed her were like the petals of a flower, and she saw that in the folds of his robe he held six rose buds like those that lay on his breast in the darkened room, but the light that shone on their leaves was not as the light of earth, but it illumined his face and was like sun-rays through his hair, and the dew on the rosebuds glittered in the light.

The mother awoke. The air was fragrant still. "Hush," she whispered, "I have seen Heaven"—and her tears fell softly. A new comfort like a ray of sunlight entered her heart, and she cherished it till it grew strong, and made its home always with her, and all the trials of her-future years were made lighter by the ray. Then the flowers rejoiced and slept. HATTIE E. RIX.

Hammatt Villa Park and Medium's Home.

To the Editor:-Please see enclosed my report for nine (9) months prior to January 1, 1898, for the Hammatt Villa Park and Mediums' Home, situated at Encinitas, San Diego County, Cal.: Donations from the public.....\$565.32

Donations from Mrs E. A Hammatt..... 150.00

Balance..... \$ 6.37 Donations of groceries, goods and furniture have been given for our use which have helped along nicely, for which we were grateful.

I am still at the helm, and working hard for the much needed success. The Home has made some progress since my last report. One new building and a small barn have been added to the place, and more buildings are in conemplation in the near future. A limit ed number of inmates will be admitted to the home. For particulars, address Mrs. E. A. Hammatt, Box 42, Encinitas, MRS. E. A. HAMMATT.

THE CIRCLE.

In this year of Jubilee it might not be out of place for us to devote some time to a little wholesome self-examination. Examination, not so much into our particular defects and weakness as subjects of vain regrets and tile lamentations but into the progress we have made, each individually and all as a body, with a view to the better understanding of our position, would surely produce beneficial results, In this process we shall doubtless discover some errors into which we have fallen, and thus be enabled to extract the good which lies within those errors, by future efforts to avoid them. With this object before us it would, I think, be well to enquire what use we are making of a practice which is essentially our own, that of holding circles for spirit communion.

The circle in some form is and always has been the nursery wherein the young and tender plant of spiritual knowledge has received its early care and has been encouraged in its attempts to grow. In the ancient mysteries of almost forgotten civilizations, in the temples of the Delphic and other oracles, in the plains and on the hilltops of many spots in the old world where circular erections of huge blocks of stone still stand as memorials of Druidic rites, in the "one place" where all were "with one accord when the day of Pentecost was fully come," in thousands of homes of our own time and in all parts of the world, throughout history, legend, romance and personal experience, we find between the voice of the invisible instructor and the ear of the visible learner the circle as an ever-present link. Not by any means that invisible intelligences have never communicated with the denizens of flesh except when several have been gathered together and arranged in some particular manner, but that such gatherings arranged in circular form have been found the readlest means of establishing a channel of communication, and have therefore always been used in periods when humanity on earth has received any special flow of intelligence from humanity in an arisen

condition. I am greatly mistaken if the result of our examination, should we make such as I have suggeted, would not be that we have of late, somewhat, perhaps to a large extent, neglected the circle, while we have given comparative un-due prominence to the seance. If so, it is a step from the spiritual towards material conditions. The scance has its place, and I would upon no account undervalue it. That place, however, must me at my general address, Worcester, always be subordinate to the circle and

should be merely introductory to it. I believe this subject to be a very s rious one, but there is another of far greater moment. May we not ask if many among us have not terribly misused the circle itself?

Promiscuous circles have received their just condemnation from every intelligent and upright being who knows anything of spiritual philosophy. He who sits in them acts with the same amount of spiritual wisdom as one would display in the material who should collect together all his earthly treasures carry them into a ramshackle tenement in the thieves' quarter of some cosmopolitan city, and go to bed therein with the doors open, after our hearty and liberal endorsement taking a sufficiently powerful opiate to and we should, just as heartly, place insure him against any unpleasant awakening should his throat be cut during his slumbers.

Yet there are many who attend pro miscuous circles for the sole purpose of developing mediumship, as though mediumship per se were a rich blessing to be sought. It may be a rich blessing or bitter curse, according to the quality of it and the use made of it. Or per haps they have one other object which is sure to make it a bitter curse. They intend to make money by it. For tunately the very promiscuity of the circle by introducing ever-changing ele in most instances prevents ments. much development. But there are those who develop by this very means. "Tis true, 'tis pity, and pity 'tis 'tis true.

The home circle is justly esteemed and has been the principal channel through which many souls have found the light. It is probable that of late it has been too much neglected. It has its own defects, however, and unless jealously guarded from the intrusion of strangers, easily degenerates into a promiscuous circle. But apart from that, some other matters claim careful consideration. It does not follow that because people are allied in blood, there is between them that spiritual affinity which is essential to good communica tions, or that physical harmony or contrast which may be necessary for any communication whatever. There is ye too much of that delusion which led some of the early Spiritualists to anticipate a heaven in a family reunion hereafter, although the same family union here was often anything but heavenly.

There are few families on earth that do not contain some members yet bound to the earth and with earthy de sires. Some will be sensual, some grasp ing, some willing to employ spirit power for mean, unworthy ends, some frivolous and feather-headed. All these will exercise a deleterious influence Let us sit with those who are honestly seeking for wisdom and knowledge, regardless of what it may cost in the loss of this world's goods or the esteem of our fellow mortals. If we cannot find such, and perhaps many of us may not succeed in doing so, let us sit by ourselves in the visible, send out our strongest vibrations in love for all be ing, and our highest aspirations for pure light, trust to the invisibles to form their circle for our aid and theirs and keep our own secret from the busy world without, that the counter current of earth's jars and discords may not find an entrance into our holy of holies. E. J. BOWTELL.

REJOICING IN THE LIGHT

To the Editor:-One who has not been in my past condition, that of partial loss of sight, with danger of losing it entirely, can realize how thankful I am to have it restored. The weekly advent of the aptly named Progressive Thinker was only an aggravation dur-ing 1897, for I could not see to read its animating pages, but now I take it out of the wrapper with exultation, and devote myself to its columns until I have gone through the whole of it, marking the articles that I desire to read again

or to preserve.
Milton said: "Oh! loss of sight; of thee I most complain," which may be changed in my case to "Oh! gain of sight, in thee I most rejoice."

Still, superlatives are not always be fitting, and I can truly say that if I had become totally blind, I could still have rejoiced, for Spiritualism, fair queen of light and mental vision, would still have been left to me.

As many of your readers have a kindly desire to know just how I am, I will add that I am feeling quite well again, though not as strong as I was when I a free lance in behalf of Spiritualism. I am living quietly, and devoting myself at present to literary work, which my guides appoint for me to do. When they tell me to do something else, I shall be equally willing to do their bidding, for I well know that their judg-ment is good, and that they are working for the highest good of our beloved

cause. I do not, however, think we should deliver ourselves soul and body, flesh and bones, to the direction of beings because they have been decarnated, as so many outsiders accuse us of doing. When I first came into Spiritualism, and found out that my father was close at hand and interested in my doings. I wanted him to tell me just what to do in every respect. I soon found out that he would not do this, and I learned to expect this reply from him: "Use your own judgment, my daughter." As time has passed on, he becomes closer to me. and it often seems as if we are working together, as in these newspaper letters I write, I have ceased to plan their subjects, or what to say. I simply sit down to write, and the thoughts come as fast as I can write them. Still, as Dogberry. said: "If two men ride on a horse, one must ride behind." So, in this work, my father directs, and it is fitting that he do so, from his longer experience, and his higher vantage ground in the

more spiritual mode of existence I am living now in Arlington, New. Jersey; but mail that is addressed to Mass., is at once forwarded to me Yours for progression,

ABBY A. JUDSON.

Spirit Portraits.

It is a veritable pleasure to one, who

in these days of commotion and uproar, has felt almost heartsick and discouraged at times, at the misdeeds and the ranks of Spiritualism, to find mediums through whom and in whom the burning, and when we find those who are above reproach, we should encourage honesty and uprightness by our ban and condemnation upon the charlatans who bring disrepute and shame upon a noble cause. By so doing we will encourage all who are trying to do right and good, and will gradually eliminate the undesirable elements from our ranks, which do so much to stain the fair name, and retard the progress of the true, the beautiful, the "Higher Spiritualism." It has been the writer's privilege and pleasure, within the past three months, to attend many of the seances given by the Campbell Brothers, who are temporarily sojournng in our city. Among the most beautiful phases of mediumship of these remarkable and worthy psychics, is their ability to receive under absolute test conditions, beautiful portraits in oil, given independently through the invisible force. On Tuesday evening, March 1, 1898, the writer received, in company with two others, beside the Campbell Brothers, a life-size portrait in oil, 20x24 inches in size, of Mrs. Damon's guide and main control, King Mithradates, who reigned in Pontus 63 B. C. The portrait is a marvel of artistic beauty, complete in finish and detail, and was painted, or projected upon the canvas in the incredibly short time of thirty minutes by the watch. All this while, every instant, the picture was under the constant gaze of all present and so close that we could all touch it with our hands-darkness was at no time permitted, the light being strong enough to plainly discern the entire growth of the picture from the blank canvas to the completed masterpiece. Mrs. Damon held the canvas in her right hand constantly, and Mr. A. Campbell grasped the other side of the frame with his left hand. Miss Louise Otto, Mr. Charles Campbell and myself completed the circle, all joining hands. Thus, under these very unusual conditions was this portrait received; also one a week before under precisely the same conditions, of a guide of Miss Otto, known in spirit as Olidia, a most beautiful angelic face, depicting an ideal soul from which it was reflected. The portrait of King Mithradates is ance, and shows a wonderful strength

of character and intelligence. "A thing of beauty is a joy forever." "Truth crushed to earth will rise again." Let us not forget the words of Jesus: "The things that I do shall ye do, and greater things than these shall ve do." The truth of these words is year by year becoming more evident, and may the glorious work go on until the whole world shall know." The

truth shall make us free." V. H. DAMON, J

INTERESTING LETTER FROM THE PILGRIM.

SCIENTISTS—SEVENTH DAY ADVENT SLAN-

Reading one of our Spiritualist journals the other day, I saw this phrase: "Man is an animal." I have also heard this phrase frequently used upon the Spiritualists' platform, and that without any modification or further elucidation. If the writer had said, man is bodily an animal; or man's physical organization is animal in origin and tendency, it would have been a wise expression. But man is a human being—he is an animal plus a moral and spiritual nature, with aspirations for immortality and eternal progression in the upper and better lands of eternity. If any contend that the animal desires immortality or hopes for eternal progression in the realms of the heavenly life, let them prove it.

WHAT OF LANGUAGE AND LANGUAGES?

Since returning from my third journey around the world I have been asked and re-asked: "How do you manage with so many foreign languages? Can you talk their language?" No, I only speak the English language, and that quite poorly. In all those Oriental countries I employ an interpreter. In my public lectures to Singhalese, to the Hindoos and other Oriental people, I would stand up and enunciate a whole sentence in English. My interpreter standing by my side would give it to the Bangalese, Tamils, Telugus, Ceylonese, or whatever race it might be. This method of lecturing is less impassioned, but one has time for more thorough thinking and reflecting while delivering the discourse. The English language is rapidly becoming the commercial language of the world. There are now over 120,000,000 who use the able to give them, and that they perceive and appreciate English language. This is a gain of 200 per cent during the past century. The German has increased during the less favored sisters who have not had the advantage of a same time, and the French very much less. The es- more modern and progressive education. Dear friends, timates are thus given: 120,000,000 of English speakers, 46,000,000 of French, 37,000,000 of German, 32,000,000 of Italian, 22,000,000 Spanish, 129,000,000 Russian, 15,000,000 Portuguese, and 9,000,000 Scandinavian.

SCHRAEDER THE HEALER.

character, conversing with him, and witnessing his heal- into the depths of ignorance. Our aim is to educate them ing gifts. This man should not be confounded with and brighten their lives without interfering with their Schlatter, who was probably the greatest healer that ever faith-in fact teach them, according to their own Buddtraversed our country. He died after a long fast, and his hist ethics. remains were found by some miners. Of this there is no | "The work is a most important one, requiring much at doubt. And yet several frauds have masqueraded through tention and help to ensure continued success. Who of the country as Schlatter. Frauds and frauds abound, you dear readers, will lend a helping hand to carry out and it is pitiable to see how many Spiritualists run after this work? The services of some European and American and patronize them.

huge cross. He wears his hair long upon his shoulders grown so much that we shall be obliged to extend the your own little schismatic self-righteous sect. and parts it in the middle. He certainly has strong heal- premises, but at present funds are wanted to build. Can ing powers, and is blessed with a most excellent wife, who anyone help us here and make contributions, however is a clairvoyant medium and a straight-out Spiritualist. small, towards a building fund? She sings, plays the organ, and is really an estimable woman. Mr. Schraeder is a German by birth, speaks the and help to the best of their ability, I am yours cordially English language rather poorly, and is not a cultured and fraternally, MARIE MUSAEUS HIGGINS. man. He is forming the "Divine Church," and makes no pretension to being a Spiritualist. The sermon that I heard him preach to a very large audience was about fifty years behind the age, and roundly, soundly orthodox, eral mind with the deepest interest, and especially so, if Not only did he threaten sinners with hell, but with the they look upon humanity as one great, throbbing, beating 'hell-fire of brimstone forever." His lectures, whether brotherhood. Mrs. Higgins resided formerly in Washin halls or in the streets, are free. Those calling upon ington, D. C. She and her husband were Spiritualists. him to his room to be healed are expected to give him After his death, impressed from the higher life, she went some remuneration. He is a very social, pleasant man to to Ceylon to open schools for the instruction of Buddhist he was fifteen years of age. In this city he has certainly wrought a number of remarkable cures, especially in the line of neuralgia, rheumatism and deafness.

DIFFICULT TO SATISFY.

In my hand, addressed to me by S. C. Hall, that distinguished English Spiritualist, writer, author, editor, and reported reviewer of 3,000 books, I hold a letter yellow with years, dated April 15, 1870, nearly a generation rious arts and sciences taught in our American schools. ago. I give the first portion of it verbatim:

"Dear Sir:-I am in some perplexity in reference to your letter, and in communication with you hope I may do so with becoming courtesy. I am a Christian Spiritualist, and I am informed that you are propagating opinions upon Spiritualism directly hostile to Christianity. I am therefore bound to withhold from you all aid or countenance in any way. I cannot encourage infidelity. I need not be reminded how small is my influence or how little you can be affected by any opposition, public or private, from me, but I consider it my sacred duty to protest earnestly against a course which I believe to be terribly prejudicial to all our true interests."

The above shows the attitude of the Halls, Howitts, Colemans, and other leading English Spiritualists thirty years or more ago, relative to the status of Spiritualistic theology. Dr. Crowell, Henry Kiddle, A. E. Newton, other scholarly American Spiritualists took a similar now to think that in those times I was too radical, too inlands to-day are the most enlightened lands, that Chris- Is violent rape "right," being a graded degree of chastity tian countries are far in advance of all others in the arts, sciences and literature; and only in Christian lands does woman stand up the equal of man. I am not saying that hideousness of all such shabby assertions. Christianity has caused this; I am only stating what I know to be a fact! Churchianity is not Christianity any more than lust is love, or license is liberty. The recorded Christianity of the Apostolic period, with its trances, visions, prophecies, healings and spiritual gifts, were all in perfect accord with the visions and trances of to-day. liament of Religions in Chicago a few years since To deny this is seemingly a confession of the most pitinble ignorance of psychic laws; for there is one God (the lafter the lecture questioned my statement. His ignorance infinite spirit presence and power of the universe; there is of India and his pompousness half disgusted me. And I one universal law, fixed and immutable; there is one immediately wrote to half a dozen cultured Brahmins and grand process of evolution; there is one humanity; and personal friends residing in India, and I also wrote to the one glorious destiny awaiting all rational and spiritual in- editor of The Theosophist, Adyar, relative to this matter. ualist, then their name is legion!

I hope that some time in the golden future Spiritualthis cursed, creed-crushing churchianity of to-day.

WHAT DOES IT MEAN?

OLLA-PODRIDA-LANGUAGES-ARE MORMONS | beings of the spirit-world, then the Mormons of Utah are SPIRITUALISTS? - A CRY FROM CEYLON- just as much Spiritualists as are the members of the Na-NO BRAHMINS IN AMERICA — CHRISTIAN tional Association, for their elders and missionaries have repeatedly assured me that they believe in visions, trances and healing gifts. They have also given me tests DERERS-MADAME BLAVATSKY RE-EMBOD- of their clairvoyance; and the seventh article of faith reads thus:

"We believe in the gift of tongues, prophecy, revela-tion, visions, healing, interpretation of tongues, etc." Undoubtedly there are 20,000,000 of Spiritualists of various kinds in America—and yet they have no pub lished declaration of principles!

A PLEADING VOICE FROM CEYLON - MRS. HIGGINS.

"I have been in this island a little over six years, spending all my energy, time and means to do what little I can to raise the condition of the Singhalese women. My efforts, I am thankful to say, are now beginning to show successful results. The obstacles I have had to contend with and the troubles I have had to undergo while working in an Eastern clime with an Oriental nation, are matters of the past, and the way, now comparatively free from trials and troubles, lies open for further progress. During this time, through the kind help of friends, I have founded a school and orphanage, and named at the earnest request of friends after my family—The Musaeus

School and Orphanage. "I have under my protection and care over fifty Singhalese girls, varying in age from seven to nineteen years and they live with me under the same roof. I teach them with the help of a few assistants, such subjects as are the most suitable to make them useful women and helpful members of their society. I am thankful to say that those of our pupils who have left us to begin life in their new homes are grateful for what knowledge we have been the marked contrast which lies between them and their you cannot conceive of the ignorance that prevails among Eastern women. Their minds are dwarfed and souls

"The girls who attend this institution are Buddhists, and since the Christian missionaries work with one object in view, viz:-to convert them to Christianity, they Recently I had the opportunity of meeting this unique | would, if not for the education given here, sink further

ladies are urgently needed, and that immediately. Are Schracder, as I previously said, is a unique character. any of the readers of this appeal free to come out and help He dresses as it is supposed Jesus dressed, in a sort of a in the work? Is there anyone willing to make the sac-Syrio-Eastern style, and around his neck is suspended a rifice and aid us? Who will come? The school has also

"Trusting that all readers will pardon this importunity

"Cinnamon Gardens, Colombo, Ceylon, Jan. 15, 1898." The above appeal from Mrs. Higgins, of Cinnamon Gardens, Ceylon, is important and must strike every libonverse with—says this healing gift came to him when girls. The aim was as womanly, as noble and heavenly. She has proven herself a most industrious and self-sacrificing woman. These Buddhist schools for girls are designed to counteract the baleful influences of Christian missionary schools. When I was in Ceylon I had the pleasure of hearing these beautiful brown-skinned Buddhist girls recite their lessons-heard their declamationslistened to their music and saw the wonderful proficiency they have made in the English language and in the va-

This school is maintained by charity and by the gifts of such noble souls as are interested in the education of woman under all skies. Most earnestly do I hope that some of our well-to-do Spiritualists will contribute financially to the support of this Musaeus School, and I further hope that some of our American women who would enjoy living in the sunniest island on earth, will volunteer to go to Ceylon and either start similar schools or become teachers in this, at Colombo.

NO EVIL IN THE UNIVERSE.

Before me lies a Christian Scientist journal containing the appalling statements that there is "no matter in the universe"—that there is "no disease," and no "moral evil." If there is nothing in the universe then but absolute spirit, we have the paradox of spirit acting upon spirit—acting upon itself, which would be about as effec-Prof. Buchanan, Prof. S. B. Brittan, Joel Tiffany, and tive in results as it was with the man who attempted to lift himself over the fence with his boot-straps. And view. In England James Burns and a few others took there are certain Spiritualists who take similar ground, the opposite view of this question. It is richly amusing viz: that there is no "moral evil in the world." "Whatever is, is right." And yet these persons are everlastingly fidel, for English Spiritualists; and at the same time too struggling to make the right, "righter"—the bad, better. Christian to suit many American Spiritualists. Now, Their theory and practice do not hitch! What is termed then, for fully forty-five years I have denounced with evil, they denominate "undeveloped good." But if there tongue and pen the sectarian dogmas and creeds of the are no lower stages of existence, if there is no imperfecorthodox. I do it still, because considering them false in | tion, no evil, then growth is a baseless dream, and evoluconception, degrading in tendency, cramping the higher tion a misnomer. Right, absolute right, like perfection, nature, and demoralizing in their influence upon society. admits of neither plus qualities or quantities. There is Still, I have not been sufficiently shallow or silly to decontinue these pseudo-philosophers, no moral evil—only nounce everything conceived and carried on under the "graded good." But is a lie, a positive, malicious lie, a name of Christianity! It is a positive fact that Christian graded truth? Is venomous hate a graded bit of love? Is purposed murder an undeveloped effort to save human life? To enunciate is to reveal and expose the horrid

NO BRAHMINS IN AMERICA. When lecturing a few months ago to a Spiritualist so ciety, I said that there were "no Brahmins in America; and while Hindooism was represented at the great Par-Brahminism was not there represented." A Theosophist telligences). If this constitutes one a Christian Spirit. And every one of these persons confirmed my statement. Orthodox Brahmins absolutely lose caste by going beyond the seas. It was formerly considered that if a Brahmin ists will be able to distinguish between the unorganized of India went even over to Colombo, to Rangoon, to mediumistic Christians of the first three centuries and Siam, or anywhere out of India, he had disgraced his caste. But the Pandits are now re-reading their sacred books for the purpose of finding some more liberal construction concerning this narrow restriction of caste. In If Spiritualism means nothing but converse with the the past, if an orthodox Brahmin left India and returned, spirits of the spirit-world, then the Maoris of New Zea- he was compelled not only to do penance, but to pass land are thorough Spiritualists, so also are the Todas of through purgatorial fires almost, to regain his caste po- living principles. Spiritualist or Christian can scarcely

desired, I could become a Brahmin entitled to wear the Janeo, or sacred thread, and the united answer was: "You can only become a Brahmin by dying and being reincarnated, re-embodied or reborn back into a Brahmin family!" This dogma of necessitated reincarnation, or reembodiment, is as old as are thousands of other vagaries or dreamy Hindoo superstitions. Reincarnation, or reembodiments, ldck into animals, such as cats, dogs, foxes, elephants, or human beings, is no part of Spiritualism. I do not believe that the late Madame Blavatsky is now, as affirmed by some Theosophists, re-embodied into and is meandering and rollicking around in a Hindoo boy's body. What a ludicrous misfit this must be!

SECOND ADVENT SLANDERERS.

There are no more violent opposers of Spiritualism, no more vindictive slanderers of Spiritualists, than Seventhday Advents or Second Advent preachers and elders. I know them all the way down, from Mrs. White, of Battle Creek, Miles Grant to Elder Healey. Recently this elder and slanderer of Spiritualists has been declaring in his pulpit and writing in the Pacific Coast press that Spiritualism is all "the work of the devil," that a majority of Spiritualists are practical "free lovers," that they have no "standard of faith," that there are no "spirits to mutter and peep," but that "the dead are dead"—that they are unconscious, which to the so-called dead must be equivalent to annihilation. To the above charges I replied through the press as follows:

Yes "Spiritualists" have no fixed creed, no iron-clad "standard of faith." It is only the theologically weak-minded that requires bracing creeds, just as it is the cripples that need crutches. Certainly, I am the author of my own standard of faith, touching all things temporal or spiritual. I prefer it to taking a standard from any Secand Advent soul-eleper or from the Pope of Rome. Fixed standards of faith, fixed creeds, are cramping to the human mind. They have had their day. They are mouldy and, moth-eaten. Thinkers and scientists use them only for archeological curios, and waste paper.

Spiritualists have no "satan to fear," no devil to commend for "industry." It is the Healey devil that is so industrious in the scramble for souls. In fact, Brother Healey's devil almost infinitely excels in power his God for the devil gets into his cloven clutches ninety-nine hundredths of humanity—and God gets the remnant. What a lonely place Healey's heaven must be.

"Many Spiritualists," says this preaching calumniator "have advocated and practiced free-love," that is, lust Never did a venomous soul utter a baser or more villainous slander against his fellow-citizens. Forced to it, I turn the tables upon this libeller with facts and figures. Before me lie the penitentiary statistics of our country's criminals, which statistics specify their religious beliefs. Among these States I select Kansas' biennial report of 1895-6. Of the imprisoned religionists of Kansas there were 83 Catholics, 41 Presbyterians, 61 Christians (Campbellitès), 9 Adventists, etc, etc. These nine Second Adventists constitute a very large proportion of the convicts, considering the insignificance of the sect. How many of these Adventists were incarcerated for free-lust I am not informed. And mark—among the imprisoned Kansas convicts there was neither a Quaker nor a Spiritualist! Go, then, Elder Healey, and preach to your stripes-clad converts and convicts in jails and penitentiaries, instead of standing before the public and slandering Spiritualists who-drawing it mildly-will suffer nothing, intellectually or morally, in comparison with

The Elder admits that Moses died and had been "resurrected." Then why not Plato be resurrected? Why not Aristides, Von Humboldt and Huxley, Thomas Jefferson and Lincoln? None of these last-named giant-minded men were Christian church-members

Where are they, Elder? Professedly, you know a great deal, about the devil. Now tell us what you know about the condition of these great royal-souled men. Are they rotting in your soul-sleeper's grave? What a doze from Plato's time to this, and how disgusting the dogma that Abraham Lincoln, body, soul and spirit, has been doomed to an endless, unconscious sleep, the equivalent to him, of annihilation!

The Elder writes that he would prefer an "unconscious sleep to wading in the fires of Gehenna." As I expected, he was caught in this trap. Why, dear brother, there are no fires in Gehenna "to wade in." The hell-fire of Mark ix:43-44, has cooled down into a lovely vineyard. Only a few years ago, when traveling in Palestine, I found flourishing fields, vineyards and their purple fruitage in | room; also opportunity is offered for those who wish to the vale of Hinnom-Gehenna-hell fire. Those fires | board themselves. Address all inquiries to Mattie E. were long ago quenched, the fields plowed, and I ate de- Hull, 536 Prospect street, Cleveland, Ohio. licious grapes in hell—the Gehenna-hell of the New Tes-

The Rcv. Healey may continue this discussion to his heart's content. Being generous, I propose to give him gatling every time, for his little theological pop-guns.

J. M. PEEBLES, M. D. Indianapolis, Ind.

WHY NOT BE PROUD?

Why should not the spirit of mortal be proud-Though his oft seeming shadows and darkened cloud Have brought to him sadness, disappointment and strife, While fighting for victory in this mortal life.

He's achieved the success from plans that were made By ancestors many the foundations were laid-And he's built upon them a mighty wall That through all ages shall never fall.

So why not the spirit of mortal be proud? For a voice like thunder, in its appeal so loud, Comes down through the ages, to prove to man That he owes his advancement to his ancestors' plan.

He can sail over land, and sea as well, In a shorter time than it would take to tell Of the hardships endured by those now gone, Who laid the foundation he builded upon.

So why should not one and all feel proud, As we view the world with its surging crowd Of human souls, in their onward march, As they walk in the light of liberty's torch? For soon the "old clock" in the steeple of time

Will peal forth initones, with its echoing chime

That another gentury has come and gone, With its midnight dispelled by a brighter dawn. Yes, well can the spirit of mortal feel proud, For he walks the sunlight, and not in the cloud Of superstition and ignorance, once rife,

While our fathers were dwellers of this mortal life. The Liberty Belf, and the scale that weighs Justice to humanity man obeys, Still echoes its sounds in the self-same way, That we for our sins must the penalty pay.

So creeds and dogmas have lost their part-There's a welding together of the human heart-The fraternal spirit is manifest in man, Since the Gods proved redemption by Nature's plan. So why not the spirit of mortal be proud,

Since the soul's not encased in that darkened shroud? For victory is ours over what seemed Death, When we shall have yielded this mortal breath. MRS. J. W. KRATZ. Evansville, Ind.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religious, and to all who would gain a fair conception of Buddhism in its spirit and Southeastern India. I repeat, if Spiritualism means sition. There are no greater bigots than some Hindoos, read it without spiritual profit. Price \$1. For sale at nothing but a present converse with spirits and spiritual I inquired of several distinguished Brahmins how, if so this office.

SPIRITUALIST TRAINING SCHOOL.

List of Officers, Course of Study, Terms, Time, Place, Etc.

The time for the second session of the school at Man-

tua Station, Ohio, is fast approaching. There are certain important things about this school

which need to be made known to Spiritualists. The school is not the work of private parties, for the purpose of making money, gaining notoriety, or for any

personal benefit whatever. The teachers go to their work and devote their time

and strength with no promise or expectation of pay for their services. The Spiritualist Association at Maple Dell provide the

teachers with board and the school with recitation rooms and other needed accommodations, without charge. The whole movement has sprung up out of the great heed felt by the better class of Spiritualists, of putting

Spiritualism upon a higher plane. The board of trustees of the school has just published

the following prospectus:

Moses Hull, president, 536 Prospect street, Cleveland, Ohio; Dr. F. Schermerhorn, vice-president, Akron, Ohio; Mattie E. Hull, secretary, 536 Prospect street, Cleveland, Ohio; Milton H. Danforth, treasurer, Darrowville, Ohio; Andrew J. Weaver, A. B., chairman Ex. Committee, Old

Orchard, Maine. Maple Dell is a beautiful camp ground, owned by the National Spiritual and Religious Camp Association, at Mantua Station, Ohio, on the summit between Lake Erie

The Mahoning branch of the Erie railroad (from Cleveland to Leavittsburg) runs by the grounds. It is thirtytwo miles south-east from Cleveland, and one of the most attractive and healthful places in the "Buckeye State." It is on the bank of the beautiful Cuyahoga River, in the midst of a grove of maples of unsurpassed size and beauty. School will open June 7th, 1898, and continue to July

TERMS OF TUITION.

The terms of tuition are \$10 per year which entitles one to instruction in all the classes during the session of forty-five days at Maple Dell, also to one year's instruction in the Home Department and to one year's subscription to our monthly journal, The Teacher, without extra

INSTRUCTORS AND ORDER OF WORK. President Moses Hull, Bible Exegesis and Higher Crit-

icism, three lessons per week; Comparative Religion and Parliamentary Law, two lessons per week; Doctrine of Future Life, one lesson per week.

Mrs. Alfarata Jahnka, Oratory and Physical Culture, six lessons per week. Andrew J. Weaver, A. B., Rhetoric, three lessons per

week; Logic, two lessons per week; English Literature, one lesson per week. Prof D. M. King, Lectures on Psychic Culture, two per

Mattie E. Hull, Juvenile Department.

Those who desire instruction in only a part of the branches or in any study not mentioned in the curriculum or who wish private instruction, should correspond with the president, Moses Hull, 536 Prospect street, Cleveland, Ohio, with whom special terms can be ar-

The school is organized to meet a need in our ranks and teachers selected who are amply qualified for their

Mr. and Mrs. Hull are so universally known, their

names need only be mentioned. Mr. Weaver is a graduate of Tuft's College, Massachu-

setts, of the class of '59 and a teacher of experience. Mrs. Jahnka is from the Emerson College of Oratory, of Boston, Mass., and is deservedly popular in her pro-

Prof. D. M. King is a graduate of the American Institute of Phrenology, New York, and one of the founders of the American Institute of Anthropology, Cleveland,

Good hygienic board can be had on the ground for \$3.50 to \$4.50 per week, according to location and size of

Two evenings per week will be given to religious services of which some one of the pupils will be expected to able to grasp the fact, that the associatake charge, and others to take part. Sunday services will be held in the auditorium.

The school has two objects in view-special and general. The special object is for the benefit of those who are doing or contemplate doing public work for Spiritualism; to train and prepare them to do their work well, so that it will be acceptable to the higher and more culti-

vated classes. The general object of the school is to awaken in the minds of Spiritualists an interest in intellectual and spiritual culture throughout the rank and file of our body, so that ignorance, illiteracy and crudeness on the Spiritualist platform will die for the want of patronage.

A. J. WEAVER. Old Orchard, Maine.

LOVE AND DEATH

"Is he dead? Then let my spirit go with his. Bury us together, won't you?" said the wife of a well-known railroad conductor residing in this city, as she listened from her own bed of sickness to the words of the physician. She contracted pneumonia in trying to nurse her husband back to health, and in just an hour after his death the same doctor closed down her eyelids in peace.

Then let my spirit go with his." Who but a wife could

Such words—"my spirit go with his"—dying—loving meek-Bury us together, won't you?" Her eyes, her voice so

Is he dead?"—that look so true said all; that pallid That last fond look and smile told more than all The gifts when life was bright and busy with its call:

That calm, sweet sleep, so deep, that lingered and let fall Its peacefulness to cast upon her life a pall, "Is he dead?" Oh, no, sweet love, no life can ever die:

He passed away—above—to spirit home on high, To wait for thee—his own—and why not wait? or why Pass on and on alone, when love so soon must fly? Go to, grim Death! Nor let thy clammy, icy hand Begrim the diamond set, nor loose Love's golden band! Go to, nor get thee e'er between her native land And love, nor even wet with thy death damp her hand. BENEDICTION.

Let all thy silence, sweet and placid as the sun Be over them in soul and bind them ever one. DR. T. WILKINS.

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

"Religious and Theological Works of Thomas Paine." Contains his celebrated, "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale

SPIRIT.

Its Relation to and Mission in Matter.

Being fully aware how difficult it is to define any imponderable element or substance that is beyond the analytical grasp and comprehension of the alchemist, especially when the investigator and would-be expounder confines himself to the department of physics, on the reachable plane of ponderable substances, I cry for more light.

But, as the subject with which I pro-pose to deal at this time belongs more fully and absolutely to the imponderable than any other department of the universe, I am forced into the metaphysical realm in order, if possible, to find a solution or even a relative solution of this occult problem.

I am, moreover, fully aware that it

requires great courage to enter this mystical field as a metaphysical gladiator; and fully realizing the weightiness of the subject, and that one has to reach the solution thereof through the somber veil of material surroundings or "through a glass darkly" (a dark glass), it is with a feeling of inability and a large degree of mental rejuctance that I presume to enter this department of the vast and complicated wonder as an expounder; but here I am, by some mighty impelling force, and must fill my part in the dramatic play as best I

can.

The word spirit is attended with at least a two-fold significance. Within the realm of physical science it is recognized as breath or air, but in the realm of metaphysical or mind science it is recognized as the intellectual soul of man or the intelligent part of man; In other words, the immortal ego that has become flesh-clothed and sports the two-fold title of human-divine being; therefore it is from the metaphysimaterial to construct my altar, and thereon place my offering at this time. Not expecting, however, that it will be fully accepted by others as absolutely infallible, and even by myself portions of it may be outgrown in some coming to-morrow, and laid aside that clearer and more perfect elucidations may take the place left vacant by erasures.

Why I accept the metaphysical phase of this subject is as follows: All ponderable substances, or every known physical element that comes within the analytical province of the chemist to handle and use in various compounding directions or otherwise, are subject to and under the manipulative power and influence of spirit, for spirit is the intelligent force, energy, divinity-comprehender and reason-div rector of all other elements, and it is the life-soul of all the universe.

Even the wonderful laws acting on M and in all ponderable phenomenal forms perform their labor under the power and influence of that Supreme Spirit Intelligence that in our English language sports the revered name God; and it is the combination and selfpoised association of the attributes of Wisdom, Power, Justice, Mercy, and Love that gives to all intelligences a Divine Father and Mother Infinite, and to the universe an intelligent prompter,

It is here; yes, in this Infinite Intelli gent Duality, where is lodged the key and where we find the immortal secret of all phenomenal confirmations and unfoldment; also the intelligent express sion of individualized or entitized

As to the time and where these individualized intelligences commenced glving expression to their functionary, intellectual attributive powers I am not able to state; but that every reasonably well informed man, woman, and even child, gives evidence from time to time that they are in possession of all the attributes ascribed to Delty as to quality, is so clear that it has taken its place in the cabinet of undeniable axioms with a very large number of the most cultured and advanced men and women on this planet.

This mystically wonderful combination constitutes man and woman the highest masculine and feminine embodiment of individualized spirit and matter, and it is right here that we are tion of spirit intelligences with the physical elements is for the purpose of analyzing and controlling matter, or the physical elements and their laws, so as to subserve the interests, objects and purposes of said ego deific children to the best possible advantage and ulti-

mates.
Such beautiful worlds as this without the presence and manipulative charm of intellectual beings would utterly fail, it seems to me, to fill the space they do, very usefully; hence the necessary presence of intellectual soul-ized beings therein and on.

According to the rulings of the science of physiology, every healthy person throws off every particle of the physical part of their being as often as every seven years (some say more frequently) from the time of birth until they are fifty years of age, and thereafter according to physical conditions, and this eviction or throwing off reaches and disperses every part of the physical structure, and such being the case, I would like to know, on the ground of materialistic thought, how any person fifty years of age can prove or demonstrate his relationship to claimed ancestry on any higher plane than that of those used-up and evicted physical par-Licles of long ago?

There is truly a something connected with those wonderful combinations, that is not thrown off or evicted during the transition of particles, but holds on with an unyielding grip to its first position in the compound, through all the changes to which the physical parts are constantly subject; for it is not unusual to meet with persons three, four, and four-and-a-half scores of years of age, who remember distinctly and relate clearly circumstances that incidented themselves before them back in their youthful years.

Again I present the question: What is it? before those claiming to have arrived at the acme of scientific knowledge, for a solution of this truly intricate and wonderfully interesting subfect: for correct thought and analysis. on and of all subjects is what all hon-

est students most need and desire. In reasoning from general to particuciples, I am happily forced to recognize that wonder-working something to be individualized spirit, one, too, that possesses the singular and marvelous constructive and re-constructive ability to keep up the supply of new or fresh threads to take their places in the physical fabric as fast as the no longer useatively established term or number of years, under the influence of the laws of integration, birth, growth, maturation and transition, etc.

Here, yes, here in the memory brain of the immortal ego, is lodged the se-cret of our ability to follow down the ancestral chain-links through a thousand and more generations, and therein is also invested our rightful claim to

(Continued on page 3.)

I BELIEVE.

Thoughtful and Thought-Provoking Statement.

I.—I believe God is specialized divine life. That immortality is a truth. That the orthodox devil is specialized planetary life, and that the term devil is meaningless, and the sooner it becomes obsolete the better. That hell is biblical myth, and annihilation of the soul as a speciallzed entity may or may not take place.

II.—I believe life is dual, viz.: Divine and planetary. III.—I believe matter is divided into four classes, each distinct and widely differing from the others, to-wit:

First—The matter or substance of divine life. Second-The matter or substance of planetary life. Third-Spirit matter; and

Fourth—Planetary matter. IV .- I believe divine life is universal, omnipresent,

and interpenetrates all space. V.—I believe planetary life is localized on, in, about and pertains to all suns and planets, whether of our solar system or other suns and systems than the one to which we belong, and that it assumes an active condition as soon as a planet or world is prepared for its activities and specializations in planetary matter.

VI.—I believe that in addition to the four distinct kinds of matter above enumerated, there exists throughout the universe that which, for lack of a better name, has been recognized as energy or force, and that this is the agency by which the specialized divine life, and the specialized planetary life rule in their respective kingdoms or spheres; that this energy or force is the thought or will of these two mighty controlling intelligences act-

ing in the cosmos.

VII.—I believe that life, whether divine or planetary, functions and gives out intelligence; and that the nature, power and scope of this intelligence depend upon the character of the union effected between life and matter; that divine life manifesting in and through spirit matter, functions and gives out an intelligence and power of a higher nature than that which is functioned by planetary life in union with planetary matter.

VIII .- I believe the union of divine life and spirit matter as it exists in the human soul, functions the highest and purest emotions, loves and aspirations, a trusting desire for, and a knowledge of immortality, as well as the knowledge that it is different and apart from the transitory loves, passions and desires which pertain exclusively to the physical body, which is but the specialization of planetary life in planetary matter.

IX .- I believe the soul is a part of universal divine life, specialized in spirit matter or substance, and capable of separate and independent existence; endowed with a free will, and inherits the right to immortality, which right it may forfeit or retain as it elects.

X.—I believe the genesis of the soul, as an entity, is simultaneous with the beginning of the physical body, that it is matter or substance as real as the physical body; but that the quality of the substance of which it is composed is of such a nature as to render it invisible to the physical eye, except under rare and special circumstances. That it is a counterpart of the physical body in this: that it is the specialization of divine life in spirit matter, while the physical body is the specialization of planetary life in planetary or physical matter; and further, as the genesis of the physical body is the beginning of the union of planetary life with physical matter, so it is the genesis of the soul, the beginning of the union of divine life with

XI.—I believe the specialized divine life, designated as God, Deity, the Great Spirit, etc., controls all that pertains to the specialization of divine life in spirit and planetary matter, all that pertains to the formation of planetary matter into worlds, and the preparation of such worlds for the work and activities of planetary or physical life; that his will constitutes divine law and is without change that his power is supreme; that He is in Himself the fountain, the source of universal laws and of his own specialized being, and to finite minds, without beginning or ending. That the universe is his garden, where the angels and perfected immortal souls may range throughout its vastness at will forever; that the star clusters and constellations in their everchanging configurations of such exceeding beauty, constitute a part of the grand flora of his supernal realms.

XII .- I believe God is the great specialized divine life out that all divine life is not in God, but partakes of his livine nature, and is forever in touch with the great specialized divine life. That the atomic universal divine ife or substance not yet specialized is constantly being specialized in spirit matter and simultaneously being surrounded and submerged in planetary matter and planetary life, as it exists in the human being; that here it germinates, grows and develops during its contact with physical matter and life; the specialized planetary life and matter serving as its matrix merely.

XIII .- I believe that the spark or atom of divine life embodied in spirit matter, planetary matter and life, and which is destined to become a living soul, is of precisely the same nature and quality as that which is specialized in the supreme specialized life-or God-and that by inherent divine intelligence it dimly, but with unerring cer tainty, recognizes its high origin and possible destiny.

XIV .- I believe the so-called evil spirit, Satan, the "prince and power of the air," the biblical devil, etc., is specialized planetary life, as Deity is specialized universal divine life, with plenary power to put in operation, govern and control the development and progression of planetary life in planetary or physical matter as it is presented to him in the form and condition of worlds designed. fitted and prepared by the Great universal specialized divine life or Deity, for the activities of physical life in planeary matter; and that all planetary life is of the same nature as that of the pecialized planetary life.

XV.-I believe the word devil is a meaningless term and the biblical devil only a myth, but that there is in all physical or planetary worlds a great power in never-ceasing activity, which is separate and distinct from the specialized divine life, and which is operative in and on. every physical or planetary world throughout space; that this power is the specialized planetary life; that although these two specialized intelligent powers seem to be antagonistic, they are not so in reality, that this apparent antagonism gives to the soul constant opportunity for its development, and the exercise of its God-given free will; to the end that it may become an independent, immortal being. That the specialized planetary life is the immediate formulator of all physical things in planetary worlds, and that we, as potential immortal souls, begin our existence here in this beautiful garden, where we gladly remain for a time merely, as exotics; and that we while here often bow down and worship at its shrines. forgetting all else, even our freedom and power of will. as well as our high origin and possible destiny, to such an extent as to forfeit our right to immortality.

XVI.-I believe that hell is not a place or condition of endless torture and pain; but that it is a total annihilation forever, as to individuality; each atom of the specialized being returning to its primary separate condition and to the special element from whence it came; this annihilation being the result of the intelligent soul, willing to worship and cling to planetary life and matter, and constantly refusing to listen to the higher promptings of its

divine intutition. XVII.-I believe decarnate souls possess the power to and do communicate with incarnate souls on this planet: that they can and do make themselves visible and tangi-

ble under favorable conditions.

XVIII.—I believe the term death is applicable only to the physical body; that the soul that has not forfeited its right to immortality by its persistent love and adoration of planetary things will live, and live on forever, and that when it leaves the physical body it will pass at once into

a broader and far more glorious life than it enjoyed while sojourning in the planetary or physical body, and that it will then meet, recognize and be recognized by friends, and those with whom it had been united by the cords of

love and affection during its period of earthly existence. XIX.—I believe we will have to atone for our own sins; that justice demands it; that we cannot escape the responsibility of our own wrong doing by the acts, goodness or suffering of another; not even Jesus the Christ could deliver us from the effects of our own misdeeds, but that each individual soul must inevitably suffer the consequences of his or her acts, either in this life or the next; that evil deeds not atoned for in this life by ourselves will retard and hinder our future happiness in proportion to their enormity until justice shall have been rendered by

XX.-I believe that the power to do good or evil, does not entirely cease immediately on the birth of the soul into the higher life, but that the temptations and motives for evil deeds are then almost entirely removed, and the inclinations and desires to do good, greatly increased; that evil cannot originate in the purified intelligence of specialized life; that the decarnate soul retains only a memory of evil; that in special aggravated instances their memories may be so vivid for a time, as to prompt the soul to exert certain evil influences, but that all evil originates in specialized planetary life, and must of necessity soon cease in the spirit realms.

XXI.—I believe the terms soul, spiritual body and spirit, as habitually used, are often misleading and confusing, and should be more definitely defined and under-

XXII.—I believe the soul is a personal entity; that it is divine life specialized in and clothed with spirit matter, thus constituting an absolute personality, endowed with powers and intelligence precisely similar to the powers and intelligence inherent in the great specialized divine life of Deity, but with the great difference that must exist between the finite and the infinite intelligence.

XXIII.-I believe the spiritual body which St. Paul spoke of when he said: "There is a natural body and a spiritual body," was and is of precisely the same nature as the personal entity or soul just defined above.

XXIV.—I believe the term spirit so universally used, is inapt, indefinite and not usually competent to a clear and exact understanding; as spirit, strictly speaking is the matter or substance in which divine life specializes and with which it clothes itself, spirit matter always occupying the same relation with reference to specialized divine life, that physical matter occupies in relation to the specialization of planetary or physical life.

K. D. WISE, M. D. Los Angeles, Cal.

DIED AS HE LIVED.

Charles Bradlaugh and His Lack of Faith in the Christian Religion.

London dispatch says: Charles Bradlaugh died with the same belief, or rather non-belief, on the subject of religion that he had entertained from his childhood days. For over a week he was in a state of coma, and although hundreds of tracts and other religious publications were delivered at the residence and fully a score of evangelists and itinerant preachers sought permission to visit his bedside, his condition did not admit of his being made acquainted with these unsolicited efforts in his behalf. It is commented upon as a peculiar fact that Bradlaugh had always believed and declared that a prolonged period of insensibility would precede his death, and that, therefore, it would be impossible for itinerant exhorters to draw lessons from any terrible death scene of repentance. He was exceedingly sensitive on this score, and on more than one occasion journeyed long distances in order to disprove allegations which had been made by preachers concerning the circumstances surrounding the death-beds of members of the National Secular Society, of which he was president. On one occasion in particular he caused a suit to be instituted against an Episcopalian divine in the west of England who had made from his pulpit certain statements regarding the death of an unbeliever and compelled the reverened gentleman to eat his words.

Although for a quarter of a century the target of various religious societies, Bradlaugh's religious position was never clearly understood. He was not an atheist in any sense of the term. He was practically less of an unbeliever than Huxley, Darwin and other scientific lights of the present generation, whose lives and researches have been devoted to an effort to undermine the Christian faith on the scientific basis. Bradlaugh neither denied nor affirmed the existence of a deity. He took the ground that sufficient proof did not exist to enable him to make up his mind either way, and that therefore he could neither conscientiously belong to the Christian church or oppose it. His life advocacy and writings were directed not so much against the faith as against the shams and pretenses of those who professed to be among the elect. Death had no terrors for him at any time of his life. Honest in all that the word implies, scrupulous in the matter of morals, scorning to do an injustice to friend or foe, quick to acknowledge an injustice were one done by accident, with a heart brim full of charity, and his meager purse always opened to the demands of suffering humanity, Charles Bradlaugh simply strove, to use his ofttime expression, "to so demean himself as by his actions, his precepts and his examples to leave the world better than he found it." Had he been a believer and still possessed of the characteristics which clung to him through life, he would have been regarded by the people of all denominations as an ideal man.

A Remarkable Test.

In these days of skepticism tests of a remarkable character are well worth telling and publishing to the world. Seaforth, Ont., March 7, 1898.

Mrs. Dedrick-Dear Sister: I write you these few lines as I have been thinking so much about you of late and also of how your patient was getting along, that is Mrs.

Friday night she came to our circle, telling us she had passed to spirit life the night before. When I spoke of you she said: "God bless her that she is trying to take care of the old body." She told me to write and tell you that she wanted to be remembered to you.

We were greatly surprised, and Mr. Neelin was very anxious to know if she had really passed out, so I agreed to write. She said there was a great welcome for her when she passed to spirit life. She could not tell the happiness which she realized when she entered the spirit world. What a comfort it is for us to know this truth. MRS. WEIR.

Mrs. Dedrick cared for Mrs. Bowers in her last sickness and dressed the body and prepared it for the last rites. No communication took place between Lily Dale and Seaforth during this time. Mrs. Bowers passed away Thursday and the circle was held in Seaforth Friday

Objectors, what are you going to do with it? The Mr. Neelin mentioned is editor of the Cassadagan. The last report he had was to the effect that she was im-W. H. BACH.

Lily Dale, N. Y., March 9, 1898.

--[-[-]-]-"The Priest, the Woman and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many

wrecked lives. Price, by mail, \$1. For sale at this office. "Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

MAKING PROGRESS.

Normal Growth From Papacy to Spirit-

To the Editor: Recently the writer met a young man physically strong and mentally sound as well as mature. He gave me the history of his spontaneous evolution from a Catholic to Spiritual knowledge. His family were papists and he, when a boy, was counted as one till nine or ten years old. Inla

The father of this lad was one day reading from a book alike. entitled "Lives of the Saints." He came to a passage where was ascribed the death of a most saintly man, thus: "In the place where this man was buried, there came out of the ground a stream of pure flowing milk."

This was too big a story for the young semi-Catholic. His common sense protested. It was also too much for the paternal reader. He also bolted the stretch of faith. He swore as vehemently as he dare swear, that "that story was a d- priestly lie," and with violence he threw it on the floor and trod it under his feet.

From that moment mental freedom held sway. From that period these two reasoning men ceased to be papists. But the wife and mother continued, womanlike, to hold fast, and died a Catholic.

Before long the young thinker began to see spirits and hear spirit voices. Then his advancement in knowledge and liberal ideas became active and forceful. He began

This young hero of our essay had an elder brother whose occupation was that of a merchant's clerk. It was then the business custom to treat the customer when a sale of goods was made. This clerk being the one to attend to that courtesy thereby contracted habits of intemperance. During an attack of delirium tremens, this elder brother mistock a bottle of medicine left by a physician for a bottle of liquor and drank the whole of it, which proved a fatal dose. It sent him over to the realms of spirit life and spirit beings.

Like most young men, this mediumistic brother now left behind in this lower world of common life, was addicted to the vulgar use of tobacco. The habit was well fastened upon him like an old persistent stain. At length the brother on the spirit side admonished his earthy kin "to give up tobacco." It would be something of a task, but it could be done.

So the tobacco habit went overboard and the former slave became physically free. He soon noted that while under the use of the weed he weighed 130 to 135 pounds. Now, in abstinence, he pulls the scales at 180, and "feels vastly better, with intellect more active." He also had a tendency to imbibe liquor, but that has made its happy

Having in a good degree developed his clairvoyant powers, this young man had from time to time received visits from his spirit mother, who, as above noted, died in the Catholic faith. For a time she came from the upper world to her son with her prayer-book and beads in her hand. A little spirit Indian girl, who made herself useful on every suitable occasion, came in company with the young man's mother. This dusky child of hature's moulding, distinguishable

for her uprightness and strict integrity, could be trusted in every way, and her word could be relied upon. Observing the senseless bondage the poor old papist mother was under, to her faith, prayer-book and beads, the little Indian girl resolved to do some missionary work. She said "she was going to take away those pious baubles from the deluded and creed-hound old lady." "Yes, but you must not do it forcibly or against her

"Oh, no! I understand that," said the bright angel. Therefore, true to her promise, it was not long till all were rejoiced to notice the Catholic devotee came to her son without her book and beads, and in a different frame of mind. We saw it was true; the native Indian girl had

advance and go on to higher steps in spirit knowledge.

bondage, or from both to moral freedom, was doubtless more speedy than that kind of work done on earth. Thanks to spirit latitude and genius.

The above narrative is an interesting study. Here is an instance of a Catholic creedbound family evolved from church shackles into broader ways of thinking and living, purely through natural forces of intellect playing about and upon them.

It is encouraging to see old error step out, give place to rational concepts, to take root and grow. Truth and wisdom advance apace. People in both spheres, high and low, improve. All are advanced and made better by spirit studies.

Facts and incidents like the above enable us to understand that since the advent of Modern Spiritualism civilization and moral forces have toned up to a higher platform. They command a footing in equity and respect equal to knowledge gained; since, as we have said before, there was never a truth but was productive of good. There was never an error but was productive of harm. Aspiration high. Achievement mayhap, higher.

The gate is ajar at another point in this rangey subject. Some years ago a Jesuit prelate missionary in China finished his work, "wrapped the drapery of his couch about him" and chrysmutated.

He was known as Father Amiot. From the other world he found a way to return to earth and give a message. Towards the conclusion of his remarks he said: "Spiritualism is destined to destroy all religions."

This startling utterance is a prophetic thunderbolt from Vulcan's forge, through the clear sky. It portends activities in the progress of mundanc events.

Whether popery in this country is on the increase or on the wane, statistics may have to determine. But that the backbone of the Catholic hierarchy on the spirit side of continued life is broken, is my belief. The fact that such a person and dignity as prelate Amiot should make the statement he did, is proof of it. And not only he, but many others, give more pronounced evidence.

Self-hood and self-interest on the spirit side soon become void and nil. It While many continue to report to us lies without compunction, I believe the majority of spirit messages come to us under the influence of a veracious posing atmosphere. os o

Here note a gleam of light in a specimen spirit message by an untamed Roman pontiff, Hormisdas. He says with unconcealed priestly rage: "Well, as Lord Bacon says I must come here, I suppose I must, but may the devil take you all * * * If you had held power for 1,300 years, you would not feel like laying it down here to-night * * I united the Greek and Roman churches after they had been once separated Curse the truth! Damn the truth! I would lie to you but I cannot. I am forced to tell the truth by two spirits who stand watch here-Apollonius of Tyana and Lord Bacon. I knew that Eusebius was a forger upon the writings of Apollonius of Tyana. I knew that Eusebius was a scoundrel. I know I was a scoundrel myself. Oh. spirit psychology! how great is thy power! I was one who helped to destroy Marcion's Epistles, known in my day as the Pauline Epistles, which were nothing more than the writings of Apollonius of Tyana. In my day Jesus was worshiped in the form of a lamb. This symbol was altered by Constantinus Pogonatus to the cross to conceal his astro-theological origin."

-Antiquity Unveiled. This shows the care that is taken to obtain a trust-A. S. HUDSON, M. D. worthy message. Stockton, Cal

HUGHES-GORDON AFFAIR.

Status of the Persecution in Michigan.

To the Editor:—In your valued paper of March 12, appears an article taken from the Detroit Tribune in re-

gard to the Hughes-Gordon trial. We feel it our duty not only to the honest, earnest Spiritualist family which has been so maligned by a misinformed press, but also to the noble, generous Spiritualists of Michigan who have helped defend this case as the advocates of the rights and liberties of all her people

President Barrett of the N. S. A., will ever be remembered by the defendant and his friends with sincere gratitude for the material aid and encouragement which he

We desire to set right, in a brief manner, the facts in this case, as brought out by the trial, that the Spiritualists of Michigan may know upon what they are building as regards the law or its executive.

This Hughes family are law-abiding respectable people. Had enjoyed their Spiritualism unmolested until a certain new minister came to the neighborhood to preside over a small Methodist flock, and announced that he proposed to stamp out said Spiritualism as he or it must go. He therefore employed Prof. J. D. Hagaman to give a course of lectures and present his paraphernalia to illus-

trate how mediums produced the different phenomena. Mr. Hughes had employed some of the best mediums at different times, and invited some of his neighbors and friends, and all went well. Joseph Johnson, a trumpet medium, of Toledo, was giving seances there, when this from the dual oversoul, center and dispersion of all thought of all thoughtst which he did, they making their stopping place at Mr. Disbrow's, who had in his employ John Gordon, a minister's son (who is now in the ministry), and was a willing tool in the hands of these men to do their dirty work. Said Gordon came to Mr. Hughes and asked to attend the seance (as an investigator) held that evening, and was permitted to do so, his real aim being to cause the trouble | valleys of materiality; and as the exwhich led to this trial.

After the lights were turned out some little time, Gordon lit a match and shouted "Johnson is exposed," then when the match went out he slipped to the floor screaming "Murder! help," etc. As soon as a lump could be lighted, there was found one of his accomplices over him feeling for the cause of his distress, but he found none, as he testified in court.

Early the next morning an officer appeared, arresting Mr. Hughes for assault and battery; also him and his sister Delpha for claiming to be mediums and obtaining money under false pretenses; thereby hoping to make the disgrace more complete. The first was prosecuted, the last dropped. This case was tried in the Justice court, then in the Circuit court, and finally the Michigan State Spiritualist Association carried it to the Supreme court, each with the same result in the face of all evidence. This was the means and the end of stamping out Spiritualism in Wheatland.

Mr. Hughes and family are still working in the measure that is given them for the truth, and enjoy the sympathy and respect of all true lovers of justice, believing that "as ye sow so shall ye reap." ONE WHO WAS THERE.

-:--:)o(:--:-Appreciation of "Chost Land."

To the Editor:—I want to add my testimony to that of others, to the great merit of "Ghost Land," the intrinsic value of which I did not realize until I read it the second time. To the investigator or believer in Spiritualism who is earnest in his search for light on the problems and mysteries of life, it gives many valuable lessons and answers many perplexing questions which present themselves afresh with every forward step in progression, but even the phenomena hunter, who simply nibbles at the kept her word. She had accomplished her object. She outside shell, and cares little for its meaty kernel, who had taught a poor backward spirit lessons of light, liberty | passes from day to day by the equally marvelous phenomena of nature without observing them; the growth of a From that kind of start such an aged spirit is likely to majestic tree from a seed so small and light as to be the sport and plaything of the winds; the expansion of a tiny sprig of green peeping from the earth, in a few weeks' time into a beautiful shrub and flower; or to use a more homely simile, the eggs which he has eaten without thought at breakfast for years, with its semi-liquid contents and calcareous encasement, each itself a marvel; the irresistible desire of the mother hen to set and hatch; and its crowning wonder, the change of its gelatinous substance into a full-fledged chick, capable of sustaining life unassisted, by a few weeks of uninterrupted heat; I say even he will find enough of the marvelous in the book to satisfy his reasonable demands. And this for only one yearly subscription to The Progressive Thinker, a philosophical weekly journal filled by the best writers with sublimest thoughts, mental and moral instructions, exposures of shams and hypocritical cant, and all in language, measurably free from that stilted academic style of language which too many writers assume for their own glorification, and in doing which they convert their often grand and valuable thoughts into a riddle, which the majority of readers cannot, and only a few are willing to un-

ravel. I consider chapter XXI, pages 283 to 296, of Ghost Land alone worth many subscriptions, in that it answers in a reasonable and satisfactory manner the ever recurring question by Spiritualists, "Why do not our deceased friends give us a more philosophical and clearer description of their life in the spirit world, its labors and duties?" and what Spiritualist would hesitate to give \$1 (if he had it to spare) for the article on Spiritualism, by Wm. Van Waters, in The Progressive Thinker of March 5, with the chance of getting fifty or more like it in the course of a year.

Go on, Mr. Editor; spread Ghost Land broadcast over the world and get with every book a new subscriber, who may possibly be made to see the irrational conception of E. LINDNER.

orthodox theology. Dayton, O.

-:--:)o(:--: God.

To the Editor:-We both read and hear a great deal said about a "God"—and prefixed to his name are numberless adjectives. His attributes are limitless, His intelligence supreme, His power unbounded, His sway universal. His seat a shining throne. At the nod of his will. the universe sprang into existence; at the touch of his breath all life leaped forth. His age is eternity, and his presence fills the universe.

No one has ever seen this God; no one ever will. No one can prove his existence; no one can disprove it. All invoke his aid, on him depends success or defeat. He reigns supreme, is monarch of all. Upon him the eyes of a universal world are turned, and they look, and look, and look in vain for such a being. A god of imagination, subservient to all.

But, that there is a life principle existing in all nature, none can deny; it permeates the smallest atom, and also the mighty orb; spirit is its name, eternal life it gives. eternal death its prey, and call it God, or call it what you may; and that the universe exists from eternity to all

eternity, none can gainsay.

Intelligence to the front, darkness appalled; Gods, of imagination have had their fall. C. P. MITCHELL. Moline, Ill.

"After the Sex Struck." By George N. Miller. Price 25 cents. For sale at this office. "Karezza. Ethics of Marriage." By Alice B. Stock-

ham, M. D. Price, \$1. For sale at this office.

SPIRIT.

perpetual conscious existence and enjoyable inheritance that will never lose its attractive and bliss-inspiring

As to the word "origin," I am unable to find any use for it in connection with spirit, in either its diffusive or its in-dividualized capacity and power of ex-pression, nor the possibility of attaining to a knowledge of the time when ing to a knowledge of the time when said expressions commenced in and through the material or physical elements; especially is it impossible to gain this knowledge while we continue mantled or draperied with these elements physical; therefore the only safe conclusion for me is that both spirit conclusion for me is, that both spirit and matter are eternal-never were born, never had a beginning, never will cease to be; are the same yesterday, today and forever, save in their various phenomenal expressions, and it is only then that the words origin and birth can be used with any degree of scientific safety in connection with matter and spirit.

That beautiful and I think truthful sentiment by Pope,

"All are parts of one stupendous whole, Whose body Nature is and God the soul,

meets the case finally, and as that soul or Infinite Intelligence is the intellect tual soul and divinity of all the universe in space, so every spirit ego if, carnate in physical forms or covering on all planets are so many individual ized intelligent entity rays evolved from the dual oversoul control and divinity.

O, crowning thought of all thoughts! O, enrapturing theme of all themes U, joy of all joys glorified! That man will never cease to live, progress and unfold, and in that perpetual march will outgrow and leave behind all those imperfections that became attached to him during his complex journey in the carnated ego ascends from scene to scene of immortal splendor, wrapped in the sweet spell of seraphic and celestial bliss, will upward and onward soar for

With this divine ultimate for the universal sister and brotherhood of all worlds before me, and this resplendent gilding of the mental—the soul's im-mortal chart, I raise my soul voice in happy praise to the Infinite fountain wherein all live, move and have their existence; not for myself alone, but for the tolling and struggling offspring of deity in all worlds, I echo the sublime "So mote it be," with full faith that so it will be in God's own good time. Summerland, Cal.

Grand Celebration at Minneapolis, Minn.

Grand Semi-Centennial Celebration of Modern Spiritualism, to be held in First Unitarian Church, Eighth street and Mary Place, Minneapolis, April 3, 1898, under the auspices of the State Spirit, unlers the auspices of the State Spirit, unlists' Association of Minnesota. J. S. Maxwell, president, St. Paul; C. D. Pruden, vice-president, Minneapolis; N. C. Westerfield, secretary, St. Paul; H. E. Lepper, treasurer, Minneapolis J. H. McLendel, strategy Minneapolis J. H. McDonald, trustee, Minneapolis; Thos. B. Farmer, trustee, Minneapolis; O. J. Johnson, trustee, Minneapolis; Frank Shaft, trustee, Minneapolis; J. M. Phillipl, trustee, Eagle Bend, Minn.

Meetings called to order at 2:30 and 7:30 p. m.

Eloquent speakers from the East will be present, assisted by all the prominent local speakers and mediums. Grand musical programme by Prof. Zumbach.

The State Spiritualist Association of Minnesota cordially invites you to attend and assist in making this the grandest event that it taken place in the history of Mo Discharge Spiritualism in the Northwest and earnestly desire that you connect yourself with some organized so be represented in the state association by a duly accredited delegate, and through the state association become a part of the N. S. A. of America. At this meeting applications will be received for charters for local societies and contributing membership.

The time has come when organization must be the watchword of Spiritualists, as it is by this means only that we can hope to promulgate our philosophy and protect our mediums and teachers against unjust laws that are fast abridging the rights of the people, and Spiritualists in particular. By harmonious organization we will be enabled to place mediums and teachers upon our platform who can present the truths of Spiritualism in an intelligent and dignified manner.

Carefully consider the following: We desire you to enlist now and join us in organizing a society in every town in the state. Seven people can organize a local association. This does not require much effort on your part, and if you want assistance we will send a State imssionary to belp you to organize. When we have obtained a membership of twenty local societies, we can by them support several speakers and missionaries throughout the state to teach the philosophy and demonstrate the phenomena of Modern Spiritualism. If you cannot get a sufficient number of persons to form a society, send us one dollar each, and thus become a contributing member to the state association for one year. By your co-operation we will be enabled to build up an association of which the Spiritualists of Minnesota can well be proud, and will command the respect of all

law-abiding people of the State. By complying with our requests you will render great service to the state association, and the cause we are endeavoring to uphold. You will also enable us to arrange a complete census of all the Spiritualists and mediums in the state. Read carefully the laws for instruction, how to organize a local so-ciety, and become a part of the state organization of Minnesota and the National Spiritualists' Association of

America. Contributions and gifts to enable us to carry on this great work will be thankfully received and promptly acknowledged.

Will you aid us? If so, send us at once your address and one dollar for membership for one year. Send us the address of every Spiritualist in your locality.

Send us the name, address and phase of mediumship of every medium you know. Apply at once for a charter under the state association, and send an accredited delegate to our first annual convention, to be held in Minneapolis, the first Tuesday in September, 1898 If you are interested, send us your address, whether you become a member or not. We will send our constitution and by-laws upon application to the secretary of the State Spiritualists' Association of Minnesota. Office, 506 Globe Building, St. Paul.

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

Published every Saturday at 40 Loomis Street

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SATURDAY, MARCH 26, 1898.

TRUE TO HIS CREED.

Father Lambert, a distinguished Catholic priest, and, probably Jesuit, at the St. James Catholic Church, Chicago, two Sundays ago during his discourse, said:

"Governments are an outgrowth of the church, as both state and church are the gift of God. The state has no right to make a law which will in any way limit the freedom of the church."

Such has been the position of Catholicism from its earliest history, an inheritance from the old Pagan cult, whose errors became its own. It has always claimed to be superior to human laws, because it derived its authority from God, whose will must not be disregarded. As the priests were God's vicegerents on earth, and they interpreted his will, so it was the priests who were superior to every earthly power. It was in harmony with such claims the Pope made and unmade kings, set up and destroyed empires, enslaved and crushed the people. and filled the earth with groans, blood,

The Protestant Reformation did not change the principle. It was only the substitution of another tyranny, no less oppressive and destructive to the rights of man.

It was here in America the divine right of kings was first called in question. And it was here the first government springing direct from the people wholly disregarding priestly authority was set up. The clergy very generally opposed this government of and for the people. They have industriously, continually, publicly and stealthily labored to defeat the purposes of the founders of our institutions. Encroachment has followed encroachment on our natural rights all through the years. One day day, to serve God faithfully, they must have one-seventh of all time set aside for his worship; then all business and industry they want suspended on saints' and holy days. They have crept into the councils of the nation, and attempted to control those bodies by prayer. They have invaded the armies and labored to make them subservient to their wishes. The social circles have been demoralized instead of improved by the priestly cellbates and licentious clergy. The wealth of civilized nations has been squandered by the churches at the dictation of a corrupt priesthood. Commencing as vagabonds, begging from door to door in the name of a crucified God, and cursing with threats of eternal woe those who repulsed their demands, they have increased in numbers and power until they have come to the conclusion "the state has no right to make a law which will in any way limit the freedom of the church," other wise the priesthood. Is it possible for effrontery to demand more? Out upon such a damnable heresy, which would uproot all free institutions. Down with the tyrants who would reign in the name of high heaven. If the principle claimed by this intriguing priest was to prevail the end of the American Republic would be here, and a hierarchy with all its damnable abuses and usur-

AUSTRALIAN AFFLICTIONS.

have supreme control.

Our sympathies are extended to Dr. W. H. Terry, the champion of the highest spiritual philosophy, and editor and publisher of the Harbinger of Light, at Melbourne, Australia. In a private letter he writes under date of February 3:

pation of the rights of man, would

"I would not care if we had a little of your frosty weather. We have been suffering the last ten days from excessive heat. We have occasional spells of two or three days, but nothing like the present, which is so hot that it is not only productive of discomfort, but of much suffering and fearful loss of property; large areas of forest country being on fire in all directions. Farms and homesteads, stacks, grass, cattle and sheep are swept away and the possessor of a comfortable homestead well-filled barns, stables, sheep, garden and poultry in the morning, stands in the evening contemplating in their stead a black and barren waste with the charred remains of all he possessed. The whole population of country towns turn out to fight the fires and by persistent, heroic efforts often succeed in diverting them from houses and crops. Lives are often lost and in many instances all these efforts are futile. I have not come off unscathed. The beautiful paddock, Little Fern Gully, outbuildings and fruit trees, all my fencing is destroyed. The fire stonned just short of my cottage, scorching the

walls, but not igniting them." To appreciate Brother Terry's loss, it must be borne in mind that Fern Gully is his country place, just outside of Melbourne, and for many years he has been ornamenting it with all the beautiful trees that will grow in that climate. lovely tree requires a lifetime to re-

The Progressive Thinker. THE PAGAN ORIGIN OF GHRISTIANITY.

A KEY TO THE MYSTERY-TO | have led to the exposure and conviction THINKERS.

Having shown that Bacchus, alias Jes, Latinized Jesus, was transported from a port on the Black Sea, to Alexandria, about B. C. 280, by Ptolemy Soter, the object, to harmonize the revast regions with the whole of Europe and the north of Africa becoming subto get an understanding of the preva-litem. lent religious faith when "our Savior"

was born.

On page 240 of Rev. Charles Bigg, the provisions of Rev. John Bampton's will, providing for an annual course of tics and schismatics," we find the following statement, and copy verbatim:

"The disciples of Mithra formed an organized church, with a developed his early ages of the race, and invented the erarchy. They possessed the ideas of theory of a general deluge to account Mediation, Atonement, and a Savior, for them; but science—another name who is human and yet divine, and not for knowledge—came to the rescue and only the idea, but a doctrine of the Fu- taught that no God, repenting that he ture Life. They had a Eucharist, and a had made man, was needed to account Baptism, and other curious analogies for traces of a surging ocean on the might be pointed out between their sys- highest mountains. These now great tem and the church of Christ. Most of elevations were formerly the bed of the these conceptions, no doubt, are integral sea. They were uplifted when the unparts of a religion much older than yielding crust of the earth dropped Christianity."

"The birthday of Mithra, the Sol Invictus [the Invincible Sun], was December 25....It may be the heathen festival was retained under a heathen name from a politic desire to soften the change from the old order to the new.'

Since we have the "Assistant Chaplain of Corpus Christi College," on the witness stand; and as he seems to be a favorite of Oxford University, with upward of twenty allied colleges, wherein he graduated, we beg leave to make quotations from these "Bampton Lectures" to show that Mithra of Persia, Osiris of Egypt, and all the sun-gods of which Bacchus, otherwise known as Jes, was a specimen, are one and the same. After stating that the ancient Roman mythology had perished at the close of the Republic, when Julius Caesar had been elevated to the throne. and that the old Greek and Roman deities had been merged into angels or demons, and that Jupiter himself had sentences printed on cards have been disappeared and been succeeded by "a thrust in the faces of travelers for

"The altars of the Great Mother, of o Gaul [now France], in Northumberinces, in Rome, in Caesar's palace."

nationality," he continues:

they want the churches sustained by ard of that great country, which was taxes collected from the people; next borne at the head of its armies. In the ard of that great country, which was redeemed from endless burnings by 2d century of our era, of which period Rev. Dr. Bigg was then discoursing, kindred organizations, would come to all the civilized world was subordinate a speedy end were it not for a class of to Rome. Let us continue this quotation from p. 236:

"Those Oriental Gods, though many in name, are in reality but one. As we gaze upon them they seem to melt into one another. Who is the Syrian Goddess? She is the Aramic Astarte, the Babylonian Mylitta, she is the Great Mother, she is Isis, Universal Nature, the maternal feminine aspect of God And God is the Sun, whose raycrowned head is to be seen on Roman coins from the reign of Commodus [died A. D. 192] to that of Constantine. Mithra, Elagabalas, are all the same. They are the fatherly, fostering, masculine side of the Divine, aptly figured by the orb of day."

This Elagabalus of Dr. Bigg is Heliogabulus in Lempriere, and in Encyclonedia Britannica. He was a Syro-Phoenician sun-god, the same in reality as Bacchus, who was transferred to Egypt under the name of Jes, and became Serapis, the resurrected Osiris, and shall we say, the Jesus of Christian story? And was the Aramic Astarte. the Babylonian Mylitta, and Isis of Egypt, identical with the Virgin Mary? Let us reserve an opinion until we have examined all the facts. But, possibly, the key which awakened the attention of the writer, and which has led him through many intricate mazes in his search for truth will interest the reader. The Emperor Hadrian came to the Roman throne, A. D. 117. In A. D. 119 of the 'Sermon on the Mount' than the he set out on a tour of inspection his Eastern provinces, and first visited Egypt. From Alexandria he wrote his brother-in-law, Servianus,

a Roman consul, as follows: "Hadrian Augustus, to Servianus, the Consul, Greeting:-As for Egypt, which you were praising to me, dearest Serv ianus, I have found its people wholly light, wavering, and flying after every breath of a report. Those who worship Serapis are Christians, and those who call themselves bishops of Christ are devoted to Serapis. There is no ruler of a Jewish synagogue, no Samaritan, no presbyter of the Christians, who is not a mathematician, an augur, and a soothsayer. The very patriarch himself, when he came into Egypt, was by some said to worship Serapis, and by others to worship Christ. As a race of men they are seditious, vain and spiteful; as a body, wealthy and pros perous, of whom nobody lives in idle-

This morsel of valuable knowledge was preserved to our time by the pen of Flavius Vopiscus, a native of Syracuse, who wrote the lives of Aurelian, Tacitus and others, about A. D. 303. We find a dozen variant translations. all agreeing in substance, but the quo-Christian writer. This remnant of his-

of criminals, so this little relic of the ages shall serve as a clew to the unfolding of the giant swindle of all the centuries.

A FOSSILIZED FLY. A workman in a limestone quarry at ligions of Egypt and all the lately con- Maquoketa, Iowa, found imbedded in conquered provinces of Greece, with the rock, twenty-five feet below the the parent government; then all those surface, a fly. The fossil is perfect. wings, as well as the body, are as complete as when the insect alighted and ordinate to Rome so early as forty years stuck in the ooze away back in the upbefore the Christian era, it may be well per silurian period ages ago.-News

That lime formation was doubtless laid down millions of years ago. It was Ask 1,000 Christian clergymen: "Did precipitated from the waters of an churches originate with Jesus, or his ocean holding lime in solution, during followers, and was the doctrine of me- its cooling process from a higher temdiation, atonement, a Savior, the eu- perature. When the bed of the ocean charist, and baptism peculiar to their was uplifted, probably at the time the creed?" and 909 out of the number will mountain chains of the west were upanswer without equivocation in the af- heaved, then this deposit was filled firmative, so ignorant are they of the with crustacea, whose fossil remains worked by man. The fly became entangled in the plastic substance soon D. D.'s "Eight Lectures on the Chris- after its exposure to the atmosphere, tian Platonists of Alexandria," preached which in time was changed into stone in the Oxford University in 1886, under The fly was gradually dissolved by the chemical processes of nature, while the matrix was at the same time filled with the material of which fossils are made. such lectures, the expressed object be- Insects preserved in amber, of which ing "To confirm and establish the mention was made awhile ago, are in Christian faith, and to confute all here no manner changed. They are really mummified, and like the animals incased in ice, are preserved without or ganic change.

upon the shrunken mass within, and In a note on page 237, Dr. Bigg had the mountains arose by a sort of bilging process like a floor long saturated

BIBLIOLATRY.

the Universal Text Display Society, has lately sprung into being in Chicago, with branches elsewhere, whose object is to spread the gospel among American heathen. But the project came to grief, temporarily at least, at Niles, Mich. A large banner, covered with what the projectors evidently deemed appropriate texts, was lately hung up on Main street, that city, where every passer-by must necessarily see it. The citizens protested against the flaunting insult and demanded it be taken down, This was reluctantly done to prevent violence.

Heaven is for the redeemed; The tortures of hell are eternal; Do you love Jesus? Don't you want religion? Prepare to die, and scores of similar silly God of Syrian, or Persian, or Egyptian years; but they were not sufficiently conspicuous, so the flag display devices have been substituted in place. The movers in every one of these offensive Isis and Serapis, of Mithra, are to be schemes to make dupes of the people, found all over the world, from Bactria appealing to their superstitution, manage to make a good living out of the land, on the Rhine, in Numidia, wher- business, either as managers or agents, ever the Roman eagles flew, in the prov- who are paid for their services from the pockets of the charitable, and we are The Roman eagle graced the stand- not sure but some poor lost soul may be such shallow trickery.

The Tract Societies, the Bible Societies, the Missionary Societies, and all worthless and superannuated clergy who find employment in whooping up the claims of these parasites on the church and the generous, thereby gaining support for their own useless and wholly unproductive lives.

DESERTED THE FAITH.

An article in an exchange, from the pen of our highly esteemed friend, J.

H. S., of Wauseon, Ohio, says: "A clergyman of England, formerly a curate in a town of that country, has embraced the Buddhist faith and gives the following reasons for his action:
"'I take my refuge in Buddha, in

the law and in the order. I desire to arrive at the truth. Christianity is all based upon hearsay evidence and contains much that is unreasonable, while the teaching of Buddha is that we should believe nothing which our

reason cannot accept.' "The reverend gentleman might have given another good reason for the great religion—it prohibits the use of intoxicating beverages. The cost of intoxicants to the people of this nation is more than \$861,693,382 annually, and the crime and suffering resulting from

its use is enormous. "And still another excellent reason can be mentioned: Buddhism has never persecuted. When it is considered that the Oriental religion far outnumbers any other faith, and is older by near 600 years than Christianity, it is evident its adherents are nobler exemplars alleged followers of the Nazarene."

FAITHFUL TO THE TEACHING. A bloody riot at a prayer-meeting occurred at Shirley City, Ind., on the evening of the 28th ult. "The janitor," says the news dispatch, "was beaten into insensibility, and Rev. Mr. Singer, who rushed to his relief was knocked down." The next day several parties were arrested for an attempt to kill, and at last advices were in jail.
"Think not that I am come to send

peace on earth; I came not to send peace, but a sword," said the good Jesus, Matt. 10:34, and he fully accomplished his mission; but we beg Spiritualists not to heed lessons of violence and bloodshed, though they should come, professedly, from God himself, for the God we worship knows no hate.

PREMATURE RESURRECTION.

The London Truth tells the sad story that the American Presbyterian Board of Foreign Missions, has sold the American cemetery at Jerusalem, to replenish its funds. Serious complaint is made to the ghastly discovery, that the tation is made from Clement's Egypt, exhumed bodies, supposed to be perp. 277, the author of which is clearly a manently resting in the sacred soil of the holy city, had been broken up and tory must have escaped destruction by packed in small wooden boxes, so no merest accident, when whole libraries one can be identified. The chances are were destroyed to suppress the real his- a thousand to one those bones will ultitory of the beginnings of Christianity. mately do service as martyrs to the As a broken tooth, or a simple button Christian faith, perchance appear as accidentally torn from the clothes of a those of St. Martha, St. Mary, or, possiburglar, in the hands of a detective, bly that other Mary, the magdalene."

THE ZUNIS.

The Ultima Thule of the God Idea.

Some time ago there was published an account of wonlerful materializations that had occurred in the presence of Col, Frank H. Cushing, among the Zuni Indians. If Col. Cushing's narration is correct, and we have no reason to doubt his word, any statement made by him with reference to the history, habits, religious ceremonies, customs, etc., of this remarkable tribe, will be read with deep interest. The reader should bear in mind that he is not an erratic adventurer, without a well-defined object in view in his efforts to unveil the mysteries attached to the Zuni tribes of New Mexico and Arizona. On the contrary he is a prominent official of the Smithsonian Institute, which now acts as the principal and is gradually becoming the exclusive means of communication between the literary and scientific associations of the old and new world. Its correspondence with all quarters of the globe is vast and constantly increasing. It is said that almost every day brings narratives of real or supposed discoveries which are referred to the institution, inquiries on scireal facts relating to their own begin are found in every quarry of lime-rock entific topics of all kinds, or unusual phenomena. As the authorized agent of this institute, Col, Cushing's statements will carry with them great weight. He says: "The Zunis have their circles, their mediums, their communications from the spirit-world, their materializations precisely like the Spiritualists of civilized life. Their seances are often so absorbing that they are frequently kept up all night." Their religion is peculiar, and connected therewith are

twelve sacred orders, with their priests and secret rites, as carefully guarded as the secrets of Freemasonry, an institution to which these orders have a strange resemblance. It appears that Col. Cushing has been initiated into several of these orders, obtaining a knowledge of ceremonials beautiful, profound and grotesque in character. Among their traditions was one in which the salt water at the "rising sun" played a conspicuous part in the performance of one of their sacred rites, and which induced the Colonel to accompany several of the most influential members of this tribe to Deer Island on the Atlantic coast, and participate in the religious ceremonies which they desired to consummate there. When in the midst of their solemn exercises, at the end of every sentence were words which interpreted mean: "Make the road of life for ourselves and our children to be prolonged," and to represent the roads the sacred meal composed of ground white corn and sea shell, was scattered in rows. When the tide was rapidly rising, likely to overwhelm the venturesome party, Col. Cushing suggested that they retire to a more comfortable spot, but the high priest turned to him and said: "Be firm; the waters came upon us by the will of the Gods. The sun hears us. God hears. This is a beautiful manifestation of the truth of our religion and you must be prepared for it. Even if the waves rise and take you in, its will be well." The two priests of the Order of the Bow, one of whom is Col. Cushing, then sprinkled their companions with water, and this closed the second part of the ceremonies, and the procession moved to the tent. The exercises concluded as follows:

"The two high priests brought up the rear, swinging the whizzers announcing to the gods of the ocean that the prayers are complete. A prayer chant was sung and the sacred meal sprinkled toward the west, whither their road lies to home. Then the priests returned to the beach, bearing vessels for the sacred water. Two of the priests, who were barefooted, waded into the water and filled the vessels, and after this came the most imposing ceremony of the afternoon-the initiation of Cushing into the Order of the Kay Kau. This is the highest religious order among the Zunis, and by his entrance Cushing will become possessed of the mythology and early history of all the tribe, which is in the possession of but four priests. The high priest and Cushing clasped their arms about each other so as to bring their left sides or hearts together, and the priests called upon the gods to witness that the man is his son. The four other priests followed this example, and Cushing was baptized and his hands washed with salt water, and the initiation was as complete as possible. Cushing will then have his heart's desire—a knowledge, which he is pursuing in the interest of ethnology, of the history of the oldest tribe of men in America.'

The Zunis furnish a beautiful illustration of the conlinuous evolution of the God-idea in the minds of mankind generally, and the question naturally arises. have modern savans arrived at the ultima thule in their process of crystallizing or evolving a correct conception of Deity? Is it possible that A. J. Davis, Prof. Swing, Hudson Tuttle, Rev. Henry Ward Beecher, A. B. French, Dr Thomas, or any one of the multitude of profound thinkers throughout the country, has formed an absolutely correct conception of what is designated as the God-idea thus rendering further labors in that direction unneces sary? Is it not highly probable that the Supreme Archi tect of the universe has never been accurately described and that all humanity are groping in total darkness in regard to his method of action or the nature of his attributes? Can man comprehend, or form an adequate conception of infinity? If not how discern God? But the intention at this writing is only to illustrate the evolution of the God-idea, leaving the reader to judge whether the ultima thule in that process has been reached by modern minds, and in illustration, we bring the Zunis again in requisition, and present the lucid description of Col.

Cushing at a farewell reception at Washington: When he brought the Zunis to the railroad, they understanding that it was to be the means whereby they were to come eastward, they did not flinch in the least as the locomotive passed them, although three of their number had never seen the railroad. They entered the cars, sat down, and immediately got up again, every one taking his hand and breathing on it, and again sat down and began to pray. The substance of their prayers was that nothing should come between them and the Americans; for the people who could make such a powerful horse of iron could annihilate their little nation. After traveling eastward three or four days, Col. Cushing took one of them aboard the locomotive. The Zuni said that he wished him to wait. He had seen enough to impress him with the grandeur of the Americans, and asked him at the same time, "Play, boy, pray!" When he had finished his prayer, he remarked, "These Americans are gods, only they have to eat material food." When the Colonel took them through the wire works at Worcester, where half a mile of wire is drawn from a steel bar, they watched the process, compared the bright wire to one of the lightning-rods of their mythology, and said, "Here is enough wire to spin the web of the great-great-grandfather spider, which connected the land of everlasting summer with the land of everlasting snow," or in other words, stretched his web from one end of the world to the other. When he took them up on the tower in Boston, they said: "This is the country of houses. Wonderful! wonderful! wonderful! Man's words cannot count them, and of all the nations of the world joined together, who can say the last wordthe Americans? Nobody!" When he took them into the public institutions of Boston, and showed them our school system, they said, "How these Aemricans do love their children, to build great houses in which simply to teach them the marks that means words!" When he brought them from Boston to New York, and took them aboard the beautiful steamer, the "City of Worcester," they said: "At last no longer are the Americans like the Gods, but they are gods, and we have been mistaken in saying they are like gods. Will not the gods get jeal-

ous of these Americans, if they keep on?" After the Zunis had carefully examined the works of

art and institutions of learning presented to them, and MOSES HULL AND ELDER GRANT not fully comprehending that such could be the result of the labor of ordinary mortals, they were ready to concede that those who brought them into existence are like the gods; yea, more, they are gods! thus furnishing a vivid illustration of the process of evolution whereby gods are formed and showing conclusively that in this instance a conception of Deity was formulated without accurate data; in other words, their ignorance of the nature of the institutions and wonderful mechanical inventions that characterize the 19th century, resulted in their forming an erroneous conception of man, ultimating in an incorrect view of God. May we not conclude, then, that the evolution of the God-idea in the mind of any savant, is just as much the result of ignorance as on the part of the Zunis, unless he fully comprehends the workings of all the forces employed in the construction of the universe, for they even may, for aught any one knows to the contrary, be under the management of spiritual intelligences as much more advanced in knowledge as the wisest of

earth are superior in intellect to the untutored Zunis? In this process of evolution of the God-idea, who can positively assert that he has arrived at the ultima thule of the crystallization or formation of the Divine Architect of the universe as an objective reality, or who is bold enough to declare as a scientific or philosophic fact, "I have found God!" Is it not highly probable, however, that in the future, as in the past, there will be one continuous evolution of the God-idea, resulting in formations that only exist in the imagination or in printer's ink, and which are superseded by others, as the mind advances and becomes enlightened?

----[-]-|-|--A Declaration of Principles.

Every individual has a creed, which widens with new perception and narrows when the mind becomes subservient to the power of dogmas.

.The question that now confronts us is, Shall we, as a body, continue to be responsible for all the insanities taught in the name of Spiritualism, and the crimes committed under its banner, or shall we define our position that the world may know what true Spiritualism is by a vote of its representatives assembled in national convention? In other words, by our silence will we longer consent that our immortal banner shall be trailed in the dust?

As a remedy for existing evils, I propose the following basic principles, which contain no dogma, throw no stumbling-block in the path of future progress, and bind no souls to images or superstitions of a dead and buried past: BASIC PRINCIPLES OF SPIRITUALISM.

L We know but one God, whose name is Nature Above Nature we cannot rise, beneath it we cannot fall. It is both omniscient and omnipotent—illimitable as the universe. The wisdom of to-day may pass in the revelations of to-morrow, but Nature endures forever.

II. We know but one devil, whose name is Ignorance, and whose twin children-Bigotry and Superstitionhave conspired to darken the world with crime, war, famine and pestilence.

III. We believe in the universal brotherhood of mankind, without distinction of race or color, class or condition; but demand a good moral character of all who claim fellowship with us.

IV. We believe that so-called death is but a release from the physical form; that as we have sown in this life, so shall we reap in the next; that life is never-ending; that progress is eternal, and that each individual must work out his or her own salvation by atoning for every wrong done another, either in this life or the life to come, for no wrong goes unredressed.

V. We believe that under certain conditions spirits can and do communicate with those in the mortal form.

VI. We believe all phenomena to be governed by the immutable laws of Nature—not miraculism.

VII. We recognize man's incapacity to discover all truth, and therefore recognize no complete revelation from the unseen—from what men vaguely term God but believe that evolution will continue throughout the ages of eternity. We teach, but never enforce our beliefs upon anyone, and tolerate the opinions of all—accepting truth wherever found—but must demand a conformity to the above principles on the part of all who teach in the name of Spiritualism.

Being but a frail reed shaken in the winds from the immortal shore, I claim no honor for the authorship of the above principles. They are but echoes of voices from beyond theshadows, of those who founght our battles against the bigots while yet in the form, and who are now marshalled upon the eternal shore to lead us to the conquest of the world, if we will but accept their guidance. Then Wisdom, Truth and Justice shall reign supreme, and the mists of Ignorance will rise in the golden light of Reason.

These basic principles should be endorsed by all local and state organizations, and by each referred to the next annual meeting of the N. S. A. for final action. Resolutions and by-laws may be drawn up and passed by the various organizations from time to time, governing the conduct of members and covering issues of the hour-of time, place and condition, but these principles will endure as long as Nature weaves her endless web, and the depths of their meaning will continue to unfold to the perception of mankind with the progress of future ages.

Every sentence may be made the subject of educational. soul-elevating discourses, while no limit is placed upon the minds of men and women, no chains upon their feet, but every soul is urged to move onward and upward to the wisdom-heights of Nature's temples where future glory ÊRNEST S. GREEN. awaits them!

TO A MOURNING HUSBAND.

Across the shifting sands of time, Beyond the sunset's tinted gold, She has passed away, and a curtain dark Before your tear-dimmed eyes has rolled.

Have courage, aching heart, and know That though unseen she yet does see, And from the realm of Summerland Will often come to comfort thee.

O, cold the creed that teaches us, When loved ones pass from sight, That never more can they return To make our pathway bright. But happy thought and blessed hope,

That tells us of the mother's love; To guard her babe with tender care. She comes again from realms above. In parting from this earthly life,

She's called upon a higher mission. But none the less is she with him Who loved her ere her bright transition. Yes, call it bright, for what is gay

Is not our pathway often decked With thorns instead of fragrant flowers? And what upon this earthly sphere -Can we poor mortals name that's real? Aye, nothing, for upon each one

Decay has set its deadly seal.

Within this short, sad life of ours?

But in that land—the bright beyond— Reality itself holds sway, And reunited, ne'er to part, We live through an eternal day. MRS. GERTRUDE WRIGHT.

A good laugh is sunshine in a house.—Thackeray.

Moses Hull and Elder Grant had a debate at Lansing, Mich., some time ago. We made arrangements to have the same reported, but Elder Grant made such an exceedingly poor showing that he served notice to not have his speeches published. We concluded to comply with his wishes, as we had no desire to humiliate him. Elder Grant is a good man, but ignorant of the fundamental principles of Spiritualism; he is one century behind the times, and : should go to school to Moses Hull at least one year, and learn some useful knowledge.

WHEN LIFE BEGAN ON EARTH. Lord Kelvin estimates the time since the earth became sufficiently cooled to become the abode of plants and animals to be about 20,000,000 years, within limits of error ranging between 15,-000,000 and 30,000,000 years. From similar physical data Clarence King has made an estimate nearly agreeing with this. Warren Upham says that geologists generally regard this period as too short. Dana, Wolcott and others compute that the duration of time since life began on earth is from 60,000,000 to 100,000,000 years.—Ex.

A VALUABLE PAMPHLET.

Dr. Brown, of Rockford, Ill., writes us that a gentleman of Colorado, City, Col., has just bought one hundred copies of his Sunday Question, to donate to his friends and patrons. The pamphlet of 44 pages, is a good pioneer work to place in the hands of the thoughtful. The Progressive Thinker mails copies of this instructive booklet to its friends on receipt of 15 cents. All are pleased with its reading, for it treats the subject from a historical and critical stand-

WAS A SPIRITUALIST.

The present editor of the New York Truth Seeker in replying to a correspondent, says D. M. Bennett, the founder, and for many years thereafter the publisher and editor of that paper, until his death, was a believer in Spiritualism during the latter part of his life, and died full in the faith. The writer has, probably, the last letters Mr. Bennett ever wrote, written as his last illness was on him.

THE JUBILEE.

Department of Literature.

Every institution is known more or less by its literature. If there can be obtained a complete collection of books, periodicals, papers, pamphlets or other publications relating to the subject of Spiritualism, it would be a very interesting and instructive feature to have at the Semi-Centennial Gelebration to be held at Rochester, N. Y., the first eight days of next June. Will not every Spiritualist, author

and publisher of Spiritualist literature assist as far as possible in getting such a collection? The N. S. A. have a large library of such works, though not complete, so that donations to this proposed collection could, after the Jubilee, be added to that library. Those who will donate or loan can correspond with the indersigned, stating what they have, then from all sources can be selected whatever is needed toward completing the collection. Donations of books, etc., will be accepted in any event and can be forwarded at once. There have been several donations in

quantities to aid the Jubilee, which will be put on sale at that time, including fifty copies of "The Missing Link," by A. Leah Underhill, one of the Fox ters; the same number each of "Leaf-lets of Thought," and "Forty Years' intercourse With the Denizens of the Spirit Spheres," by Beals E. Litchfield. Others have offered to place their tworks on sale, giving a large percentage to the Jubilee fund.

Friends, please send a list of publica-dtions you can loan, and also any you may wish to donate or place on sale at 'e a discount to the Jubilee. FRANK WALKER.

General Manager. Hamburg, N. Y.

To the Hull-Covert Debate.

It will be instrumental in doing a vast amount of good. Philanthropists and good citizens generally will view it with deep feelings of regret, yet realizing the fact that to know the whole truth will be beneficial to humanity. As the Minneapolis Times well says: "The disgust that is everywhere felt at the disclosure of such hypocrisy is wholesome, and makes for virtue. The effort to get at the truth, and correct false judgments, and punish license and impurity, must

FIFTY-FIVE COLUMNS. In The Sequel issue of The Progress-

be beneficial."

ive Thinker about fifty-five columns are devoted to the crimes of preachers and church members, all of recent occurrence, and every one of an astounding character.

FIVE HUNDRED COLUMNS. Five hundred columns would be re-

quired to publish all the shortcomings of ministers and church members during the last six months. Not a day passes that some great crime is not committed by some of them. The condition of affairs in the religious world is appalling. THIS PAPER WILL SILENCE THE

SLANDERER.

Whenever a minister of the gospel the future slanders Spiritualism, thrul this paper in his face and he will become silenced at once. He will not dare to proceed further.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy: Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

COMMISSIONS.

Remember, authorized agents, that when you take a commission on The Progressive Thinker, that the party sending for the paper is not entitled to the premium, "Ghost Land." Don't forget that.

"Thomas Paine: Was He Junius?" An interesting pumphlet by Wm. H... Burr, Price 15 cents. For sale at this look him straight in the eye and give

that was his game, was not in her line.

Mrs. Lott declared to the police that that she unconsciously gave up her purse to a man she did not know, and that it did not occur to her that she had

been robbed until Roks removed the "spell" and attempted to walk away.

Then she screamed and Ross was ar-

rious consideration, There is no au-thenticated case of the kind in the his-

without the consent of the person hyp-

notized, but in dealing with them we

are dealing with different people from Americans, or with children of foreign-

ers who have been brought up here.

The French are inter-Celts. They are peculiarly fitted by temperament for

of hypnotism. No man who has any will

power at all can be hypnotized against

render himself to hypnotic influence there is no telling where he will stop.

Once under the influence, he can do

"It is impossible to suppose such

devil a long way around the stump.

of the Thirty-seventh Precinct, above

more reason to fear hypnotic influence

He came on here to get a fellow who

would not go without extradition pa-

pers. A couple of professional hyp-

notists were giving an exhibition at a

music hall at the time, and this detec-

experiment. After the performance I

went with him into the manager's

office and the Ohio man sat down for a

test. I assure you that in less than

three minutes he had that fellow com-

pletely at his mercy. He handed me

his watch, his badge and almost every-

thing else he had about him. When

brought to his senses he declared that

he had not been hypnotized. Nothing

While we were waiting for our pris-

dinner at the National Liberal Club. In

the smoking-room we were introduced

to a gentleman who, it happened, was

going across on the same ship. He went

out of his way to make our acquaint-ance and spoke of renewing it on ship-

board. We ran across him before the

vessel was three hours out. Whenever

that man could get a chance he tried to

sit facing me and look me squarely in

the eyes. I got to dislike the fellow, and told him that I was too busily en-

gaged in taking care of my prisoners to do much talking. In brief, I asked him to keep away from me. At the usual

entertainment in the cabin for the ben-

efit of disabled seamen, I saw that fel-

low do mesmeric tricks that made me

shudder. I never met a man who made

me so uncomfortable while I was in his

presence as that man did. A detective

inclined to talk and not on his guard

against such fellows might easily come

A. L. Drummond said that while he

was in the Government Secret Service

in Washington the possibilities of hyp-

notism in crime were brought to his at-

tention in a striking nianner. A bill was before the Senate some time in 1893

making hypnotism at crime. A man

from California worked very hard in behalf of the bill, and submitted to Mr.

Drummond several instances in which

it had been used for criminal purposes

on the Pacific Slope "At that time,"

when my friend left me and, approach-

public building, asked him for a light.

"It took less than a minute to get it, but my friend had apparently all the

time he wanted. 'Cold day, isn't it?' he

man, reaching for his pocket.

"'Can give you a match,' said the

whom I lunched with (10:

but his empty pockets convinced him.

oners in London we were invited

ive would not be satisfied without an

mind suggests he shall do."

commit murder?"

manifestations in the science

Once he determines to sur-

tory of hypnotism in this country.

One glance settled it.

rested.

ie read it.

him to understand that "mashing," in

PHONOGRAPH IS NOW USED IN HYPNOTISM

DISCOVERY OF GREAT VALUE TO the machine to the influence of man, SCIENCE AND SURGERY MADE and then back to the machine again. BY DR. THOMAS B. KEYES, WHO GIVES SEVERAL DEMONSTRA-TIONS-HYPNOTISM CURES A BABY-CHILD'S FAULTS REME-DIED BY THE USE OF SUGGES-TION WHILE THE INFANT IS ASLEEP-STRANGE POWER OF A MOTHER - MRS. CHARLES H. KERR'S NOVEL PLAN TO BREAK HER CHILD OF NAUGHTY HAB-ITS-ANYONE CAN DO IT.

Every man can now be his own hypnotist. All he has to do is to buy the necessary appliances, press the button, and the machine does the rest.

Dr. Thomas B. Keyes, of Chicago made the discovery this week that hypnotism by phonograph is possible. He has demonstrated this conclusively to brother physicians. It is only the ques tion of a short time, Dr. Keyes thinks when men will be going to phonograph establishments to get cylinders charged for hypnotic treatments just as they now go to the drug stores to have pre scriptions filled.

The man or woman subject to pain will have a phonograph in the house. Whenever the agony begins to come on he or she will run to the phonograph, press the button, and be hypnotized into comfort.

The person troubled with insomnia will find it a boon. Each one can have a phonograph in his chamber. Instead of tossing restlessly or rising to pace the floor, the afflicted one need merely adjust the ear-pieces and drop into unconsciousness to the strains of delicious

In surgical operations the phonograph may take the place of anaesthetics. All pain, says Dr. Keyes, can be relieved by it. He already has performed two operations by its aid.

Looking far into the future, the doctor's imagination can see strange sights, if the phonograph keeps on its mechancal development as it has in the past. He believes that, in time, more compact instruments will be made, which can easily be carried about. In that case, It is easy to picture women sitting down in front of a counter in the heat of a day's rush in a big store, taking small phonographs out of their shoppingbags, depositing them on the counter before them and taking treatment for headache, nervousness, pain or exhaustion just as naturally as they now sniff smelling salts.

The process is a duplicate of ordinary hypnotic suggestion, except that the little instrument is in control, instead of a man. The subject sits in a chair, adjusts the rubber transmitters to his ears, relaxes his muscles, and listens ing preparatory to the starting of the phonograph, and then the words reach "Rest perfectly easy, every muscle relaxed; rest easy, easy, easy, easy, easy, easy.'

The same words are repeated over and over again in a dull monotone. The subject is seen to settle back in the

"Close your eyes," comes the com-mand of the phonograph. "Close your eyes. You are getting sleepy, sleepy, rleepy, sleepy, sleepy. The command is obeyed.

"You're getting sleepler," continued the little instrument. "Rest perfectly easy. No feeling, unconscious, no feeling, unconscious, no feeling, unconscious, no feeling, unconscious,"

Deeper and deeper into slumber sinks the subject, until at last he has yielded completely to the imperative commands of the cylinder, which to the unlooker is grinding and scraping away unintelligibly. Then the crucial tests may be Morris Hochberg of 79 Van Buren

street was the first subject last night. As the phonograph reached this point he was sitting far back in the chair, timp and unconscious, his eyes tightly closed and an expression of peace upon A musical cylinder was put in place.

The strains of the "Washington Post March" started through the rubber transmitter. The sleeper assumed a look of sweet contentment and his muscles twitched in time to the music.

Dr. Keyes drew a silver needle out of his instrument case, and started the phohograph back to droning, "No feeling, unconscious, no feeling, uncon scious, no feeling, unconscious.

The man in the chair sank back into a deep slumber. Dr. Keyes thrust the needle into the sleeping man's wrist. Hochberg did not stir. Again and again the metal sliver pierced the flesh, without a sign being made that it was

The physician opened the subject's mouth and seized his tongue. "No feeling, unconscious, no feeling,

unconscious, no feeling, unconscious, squeaked away the phonograph. The man in the chair lay limp and motionless. The needle pierced his tongue through. As it was jabbed in and out of that sensitive organ, its owner slept on peacefully and paid no attention whatever.

More music was put on, and the face of the sleeper assumed an expression of half-conscious ecstacy. Then he began to hear these words:

Waking up easy, waking up easy, feeling much better, no headache, no nervous feeling, no tired feeling, waking up casy, easy, waking up easy. The sleeper began to stir. A deen sigh escaped him. He moved in his

The phonograph kept on repeat ing the information that he was waking. Soon he opened his eyes, rubbed them slowly and looked about him in wonderment. A drop of blood on his wrist caught

his eye.
"What's that?" he asked. "What have you been doing?" Then he learned for the first time that he had been turned temporarily into a pincushion.
"I didn't feel anything," he declared. "I simply fell asleep. Then I thought was floating in the air. Way off in the distance I heard some kind of music. The only other thing was when I felt

that I was waking up." F. W. Trude of 4965 South Park averue also went into a hypnotic slumber under the seductive influence of the wax cylinder.

The success in these two cases Dr Keyes thought sufficient to prove his point. In a week he will give another demonstration at the Harvey Medical college, where he is professor of suggestive therapeutics.

As he has worked upon this line only a short time, it is impossible to tell what can be accomplished. For example, he has not yet determined the extent to which the hypnotic subject would yield to influences aside from the machine. So far no attempt has been made to influence the mind of a natient except through the phonograph, when he is acting under that guidance. Some of the next experiments will be 'o' cass the subject from the influence of

"The advantages of this method are many and I am sure that its effect will hausted by sustained effort when he has difficult cases. The phonograph never tires out. Then it talks more monotonously, and tires out the sense of hearing sooner. If any sense is completely tired, slumber may be produced. Half an hour's steady talking to a subject is enough to tire almost any man. The phonograph can keep it up for most combative patient.

"In connection with surgery, tt will nose. Well, that was a case of suggestion."

cases where the action of anaesthetics

Mrs. Kerr is a little lady, with can-

child in her sleep and tell her that biting the nails is not a pleasant habit; that it is dirty, and when she awakens she will not want to do it. I believe that this will cure when bitter unguents, 'cots' and punishment have utterly failed, and it certainly is more pleasant both for parent and child."
"And doesn't the patient wake up?"
"No; our little girl would move rest-

lessly at first, but children sleep soundly, and are soothed by the voice of the be far-reaching," said Dr. Keyes, "In is why it seems to me highly desirable the first place, it is a much easier way that mothers should treat their own mother, which they so well know. That of producing the hypnotic sleep. The children. It is all 'suggestion,' and the ordinary hypnotist becomes almost exidea is not mine. I got it from Sidney idea is not mine. I got it from Sidney Flower, and have merely adopted it When you think of it we all suggest courses of conduct to people-especially to children-every day. You remember the story of the mother, who, upon leaving her children to take care of themselves for a while, said: 'Now don't play with the fire nor put beans hours. One hour is sufficient for the turn that they had all played with the fire and each child had a bean up its

upon the heart or kidneys make their use impossible. Phonographic suggestion will produce indifference to the pain without causing any excitement or unpleasant or dangerous effects at person, who is no professional hypno-any time. I have performed two pain-



ful, though not serious, operations lous to bring up her darling in the way

place of gas. It will produce relief in bright hazel eyes and ruddy dimpled all cases of local pain, even of cancer. It will relieve consumption. It will cure headache. In fact, nearly everything which has been done by direct short time since the small Katherine suggestion, may now be done by the was selzed with croup, and during the machine.

that it will take the place of Christian Kerr tried the power of suggestion, sayscience and supplant many drugs. Fo accomplish all these results, it is l

prepared to suit the individual cases. you must do it." Take the case of a woman suffering withsome nervous trouble Instead of child did, and when the doctor came he writing out a prescription, the physician would charge a phonograph cylinever there was necessity for it.

"In cases of insomnia there is no question of its value. Hypnotism is wills it. That I haven't tried, except already recognized as the most effective cure for this. Now the person afflicted in this way may have a phonograph al- very well. As soon as the clock struck ways ready with the proper cylinder. A natural sleep may be produced, from which he will awake when rested.'

Dr. Keyes for nearly three years has been professor of suggestive therapeutis still young. He is a graduate of the Albany Medical school, and always has We must not say to Albany Medical school, and always has we must not say to a child, "You are made a specialty of hypnotism and its a naughty girl," but suggest, "You

application to surgery.

The idea came to him like a flash about a week ago. There was nothing in particular to lead up to it, except his ordinary work in the line of hypnotism. It simply occurred to him. He put it into execution, and now he feels confident that his discovery will in time take rank with that of chloroform and other tell you," or "for you to do when you agencies which have revolutionized the come home to night." science of medicine and surgery.

Mrs. Charles H. Kerr, of Glen Ellyn, Ill., has put in practice a new scheme of hypnotic suggestion through which children are cured of bad habits by merely talking to them in their sleep Mrs. Kerr has cured her small daughter of sucking her thumbs and other children of nailbiting, stammering, and such unpleasant habits as some children seem heir to.

As she herself observes, no medicine is needed, no punishment, nor the reward-of-merit system. That the cure is swift and lasting Mrs. Kerr claims, and this is how she works it, proceeding upon the premises that natural and hypnotic sleep are so allied that the patient may be similarly approached in

"First," she says, "I talk to my little girl when she is awake, just to prepare her mind for the experiment and to arouse her to the fact that there is a subject I want to speak to her about. tell her that I do not wish her to suck her thumbs, and add: "Now, to-night, darling, when you are asleep, mamma s coming to you to talk about it. You are not going to wake up, but you are going to listen, and then you will not want to suck your thumb any more. That night just before I go to my bed I go to hers, when she is sleeping, and say: 'Now, dear, you do not like to suck your thumb. It is not a nice thing to do, and you are never going to like it When you grow up you want your thumbs to be two strong little helpers, and you must not hurt them now. So you are going to sleep and wake up in the morning, and not want wake up in the morning, and not want cot in Paris ten years ago, when hypto suck the thumb any more, not at notism, or "the science of suggestion," all.' In that way I give the suggestion was very much more discussed and to her tender mind.

How does it work?" "Admirably. After three trials the little one was cured. She has never the doctor about the experience of Mrs.

"With the dentist, it may take the years old, with dancing red-gold curls, checks. She seems as strong and sturdy as it is possible for a child of her age to be, but Mrs. Kerr tells how a agonized interval after the doctor had "There is no question in my mind been sent for and before he came, Mrs.

ing: "Darling, you can breathe through of course necessary to have cylinders your nostrils just as mamma does; now

And the astonishing thing is that the

found little to do.

der for her. In her own house she could limit to the educating which can be sleep," says Mr. Kerr, "so that a moth er may have her child whatever she once suggesting to a girl friend that she would sing when she wakened, and and she awoke she got up, crossed to the piano and began to sing in better voice and more charmingly than she ever did before."

Mrs. Kerr is the wife of a publisher

want to be a good girl," or "You are a good girl, and you want to please me because you love me. By suggesting to her "not to stand on the corner and talk to the boys half an hour after school" you make it easier for her to do it than for her to come home. Instead say: "I'll have something pleasant to

of walking with her toes turned the wrong way? Does she deceive you about things? Talk to her when she is asleep. It can be done without waking her if properly done. Suggest to her that she does not want to do such a thing; that she knows it is wrong; that she wants to be good, and become a woman whom everybody will love, and after a few suggestions like that you will notice an improvement; a few nore, and she will be cured.

to walk ungracefully, to be headstrong, or unladylike, or deceitful, or nervous or stupid, and they need be none of these if suggestions to the contrary be properly employed.

HYPNOTISM AND CRIME.

"I cannot imagine a more dangerous power than hypnotism in the hands of a wicked, unscrupulous person who has no ideas of its possibilities or limitations except as they may be subverted to wicked uses," says the New York

"But the same thing may be said of

Morse, a physician who has retired from practice, and who was with Charvery much less understood than it is at the present time. A reporter for the Sunday World had been talking with Lizzie Lott, of Brooklyn, who claimed to have been hypnotized by a casual

than he has thear small-pox."

Detective charles Holdelberg, who was one of Byrnes confidential men, within the past three days with its aid, she should go. The child is a particuboth with perfect success. did not take such an extreme view "When I was sent to England with Phil Relly to bring back the Berndrd brothers," he said, "Byrnes told us before starting: 'Now, these fellows are very elever. I am told that one of them is

hypnotist, and that he has used his ricks in getting away before. All I have got to say is that if these fellows get away from you, don't come back here. I shan't want to see you again," "I paid particular attention to what Byrnes said because of experience I had with a detective from Columbus, Ohio, a day or two before.

"Mr. Flower claims that there is no take treatment by suggestion when- done through suggestion given during

ics at the Harvey Medical College and and herself a writer. Recently she

Has she a habit of biting her nails, or

We do not want our girls to be slangy, to chew gum, to use slovenly English,

World.

dynamite, or gunpowder, or electricity. Persons who give public performances of their hypnotic powers are in the same category with Spiritualists who give public exhibitions of so-called materializations. They are charlatans. So with these people who advertise to teach hypnotism by mail. Such practices should be stopped by legislation."

The man who said this was Dr. W. G.

> asked as he threw away the match. "Deuced cold,' said he. 'I can't imagine what has got into the weather.' It was 80 degrees in the shade, but that fellow turned up his coat collar and acted as though it was winter, He was hypnotized all right. When my released him the sweat was

separated from her purse before she realized what was it matter with her.

Dr. Morse carefully read the clipping handed to him. It set forth in detail purposes. Itis a subject for study and that Mrs. Lott was about to enter a store when she noticed George Ross, of New York, staring at her in a manner that was offensive Jishe resolved to

A PILGRIM'S JOURNEYS

A Notable Book by a Notable

"Three Journeys Around the World; or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and Other Oriental Countries By J. M. Peebles, A. M., M. D., Ph. D." Boston, Banner of Light Publishing Co., 1898. 454 pages, price \$1.50.

Locked up in the Raymond Street This very portly volume is certainly one of the most remarkable books I Jail, Ross, who is a young man of prepossessing appearance and glib tongue have ever read, and if I might part admitted that he had perpetrated tricks with it for less than \$10, under condi of hypnotism on several susceptible tions of running my chances of getting young women, but denied his guilt in another copy, I would not do it. Dr this particular case. He declared that Peebles is truly a powerful man in the he never subverted his "gift" to crimranks of thinkers and observers. I will inal purposes, but used it only as a try and give a fair outline of what can means of psychological experiment,
"Bosh!" exclaimed Dr. Morse when be found in this book, by extracts and comments:

"I sailed from San Francisco for a "Is it possible, in your opinion, for a man with hypnotic powers to attract the attention of a person on the street third voyage around the world, December 5, 1896. Friends, relatives pleaded with me not to undertake such a periland place that person under hypnotic control willy-nilly?" ous journey at my age. Age! I spurned the thought. The soul knows nothing "Certainly not. The mind of a person of age. The eternal years past and fuwho could be influenced in the manner ture are hers. The clay, the shell, the described by Mrs. Lott is not worth sehouse that man lives in is not the man nimself. I am rollicking, glorying in the joyous morning of abiding youth."
"Countries, like individuals, have their aural emanations—their idiosyn-

French give two or three remarkable instances of instantaneous hypnotism "The universe is God's habitation; this earth one of the smaller apartments! Entering it some seventy-six years ago, I found it already furnished. What a carpet!—the emerald grass.
What a ceiling!—the frescoed sky.
What tapestried pillars!—the granite rocks. What a front!--the flaming sunrise. What a rear door!—the sunset, through which the day goes down into shadow-lands. What a chandelier!— the sun and fiery stars. What fields for future explorations!—the interstellar spaces of infinity."

nothing except things that the master-"We may touch people mechanically; but if there's no soul fellow-ship, there "Suppose it is suggested that he shall will be an impregnable, impassable gulf between us. We cannot go to them. They cannot as they are come to us. There's no vibrating chain of symthings But to answer your question. I will say that if a man has it in his napathy between us. They have no balm ture to commit murder, hypnotism or that heals, no soft, sunny aura that no hypnotism, then he might carry out soothes. The nearest in body may be a suggestion that he should commit the farthest off in soul. One may live in murder. They had one such case in a palace gilded with gold and ivory and France, where they acquitted the murmother of pearl, and yet be in a social deress and guillotined the hypnotist. and spiritual dungeon amid the flap If it is not in his nature, then no hypping of leprous wings."
"Alone—alone with the truth, is a ma notist could compel him to do it. But

such suggestions are whipping the After describing home life in Califor-So much for a ptofe mal opinion on Mrs. Lott's remarkable experience. nia and his start, Dr. Peebles writes very entertainingly of the Sandwich Islands, historically, socially, politically, Expert police opinion on the subject is divided. Former Cilief of selectives Stephen O'Brien, who is now in charge philosophically, and every other way which he does of every country he vis the Harlem River, said that he had never heard of hypnolism as an instrument of crime. "The first thing a good ited, making his book a veritable encyclopedia. "The Sandwich Islanders, though frequently seeing and conversing with departed spirit friends, speak policeman or a detective must do," said of their manifestations with great re-Captain O'Brien, "iscto keep his wits about him. If he does that he has no serve; because the missionaries have assured them that all such phenomena were 'the devices of the Devil.

"If the essential spirit, as the sages of the past and the seers of to-day teach, is substance-if the spiritual is the real, and if this objective life is but the shadow-world of efforts, then, that parliaments of angels should conceive plans to be executed on earth is both possible and natural. All conscious intelligences, from archangel down to man, must necessarily sympathize."

The Doctor writes very fully of the Pacific Islanders and says: "The New Zealand Maoris have no words for swearing, no temples for religious worship, no idols, no refuge-cities; nor did they ever practice circumcision...The carvings of the Maoris agree wonder fully with those of the ancient inhabit ants of Central America.... They had priests and 'sorcerers,' and held intercourse with their ancestral dead. The believed that individuals occupied different apartments in Ringa, according as their earthly lives had been good o ill. Messages were frequently given to dying persons to bear away to deceased relatives in the shadow-land of souls." He discusses different theories as to the origin of the people and their various characteristics, and describes a number of interesting sennees en route from

New Zealand to Australia. The chapters on Australia are especially well written and interesting, and speaking of the aborigines, he says: They believe that one class of spirits dwell in the air, another in the mountains, and others still wander about among the tall trees," and they appear to have their religious notions full of Spiritualism.

"He who removes a thorn, and plants a rose, who brushes away a falling tear, plucks a scale from a theologian's eye, or transforms a bit of chaos into kosmos, is a benefactor of his race." "Why there are men mean enough on this Polynesian part of the globe to steal cocoanuts from a blind savage, or the sandals from the feet of Jesus.'

"True prayer is not lip-pleading, but silent aspiration. It affects suppliants, and inclines angels to listen, but does not change the deific laws of the uni-After detailing more seances on the

ocean Dr. Peebles in some fifty pages treats exhaustively of China in all its departments and features, physically and spiritually, politically and religiously, and then details his trip toward India through Cochin China, and gives many interesting accounts of all these peoples, their origin, religious cere monies, etc., all of which is largely tinctured with the spiritual phenomena Over fifty pages treat very exhaustively of India, its history and mystery, Buddhists, Brahmins, Parsees, fakirs, sages and fanatics; in fact, Dr. Peebles has crowded whole books into these chapters on what he has actually seen in India.

said Mr. Drummondy "Liwas skeptical on the subject of hypnotism. Called to Pittsburg one hot July day, I men-tioned the Senate bill to a lawyer Then over forty pages treat of the wonders of India as viewed by the learned Doctor, and fifty pages describe his tour of the Holy Land, seances in "'So you don't believe in it?" he Jerusalem, etc., then come chapters on Turkey, Greece, Rome, and other parts said. Well, take a gigar and stroll down the street with me. When I ask a man for a light you say nothing and watch him. of Europe, then before he concludes he gives sixty pages more on Ceylon, Egypt, India, etc., after which follows an account of his reception in London "I had almost forgotten the matter and New York, completing his 454 pages with four stanzas, of which I ing a man standing in the doorway of a give the last:

"I think death's train sweeps through the solar system, And passes suns and moons that dwarf our own, And close beside us we shall find our

dearest. The spirit friends on earth we had the And in the shining distance Love's

white throne." I know I have given but an imperfect outline of the many good and grand things contained in Dr. Peebles' Three Commence Forming a Library.

By subscribing for The Progressive Thinker one year, and sending in connection therewith six twocent stamps to pay postage, you will get that remarkable book, Ghost Land. It contains nearly 400 pages. It is neatly printed and elegantly and substantially bound. Commence now to form a Library on Spiritual and Occult subjects, and you will never regret the movement. This offer will only continue during March, April and May.

GHOST LAND.

Ghost Land is a remarkable book of nearly 400 pages. It is nicely printed and elegantly bound, and is an ornament to any Library.

Anyone who sends to this office during March, April or May, One Dollar and Twelve Cents, will get The Progressive Thinker one year and this remarkable book, Ghost Land. The twelve cents pays the postage on the book.

Delighted With Ghost Land.

To the Editor:--We received Ghost Land, and to say we were pleased with it, would be putting it mildly. It is good from beginning to end. The Spiritualist who does not take The Progressive Thinker is missing a grand treat. We could not get along without it. We live where there is no Spiritualist Society, and the paper is a great comfort MRS. A. P. BLAUVELT.

Frenchburg, Ky.

A Conclusion That Can Not Be Controverted.

The one who reads The Progressive Thinker or some other first-class Spiritualist paper, is far ahead of the one who knows nothing of the status of the great Spiritual movement. He is brighter spiritually and mentally. The one who is not well posted in psychical or occult subjects presents a sorry spectacle in this enlightened age. Read! Read! Subscribe for The Progressive Thinker for one year, and by sending 12 cents additional to pay postage, Ghost Land, a book dealing in occult subjects, will be sent you. This offer will continue only during March, April and May, 1898.

WHAT WILL BE THE NEXT SURPRISE?

To the Editor:—Through your valuable paper, you continue to do commendable work for the glorious cause, and your method of reaching the public who are still ignorant of the truths of Spiritualism, by circulating at prices attainable by all, such books as Vols. I and II. Encyclopaedia of Death, and Life in the Spirit-World, and particularly Ghost Land, which is having such an extended circulation. My sincere wish is that thousands who have not read it will subscribe for your valuable paper and get a copy of Ghost Land and read it. It presents in such an admirable manner so many phases of life in spirit realms and experience after the inevitable transition. Mrs. Emma Hardinge Britten has the ability to present the facts and philosophy of Spiritualism in

such a plain and forcible manner and still comprehensive. Now, I wonder what will be the next surprise that awaits the readers of The Progressive Thinker? Yours Fraternally, Yonkers, N. Y.

TITUS MERRITT.

find the time to copy very extensively from it, because it has to be studied as well as read; second, if I copied very much I would not know where to quit or else would copy the whole book third, he shouldn't have seen so much or written so many things for the space he occupied, and so give a person a reasonable excuse for not quoting; fourth, and last, I have concluded that the best thing the reader can do is to buy a copy of the book and occupy the next three months in a close study of it, and when ne has read it, read it again, and if he doesn't find something new in it every time he reads it, I will conclude that one of us is a very obtuse individual. ong live Dr. Peebles; may he "live a century and grow old gracefully." Ney, Ohio. U. G. FIGLEY,

Celebration at Cleveland, O. The three Spiritualistic societies of Cleveland, O., have unanimously voted to hold a union meeting on Sunday, March 27, in Army and Navy Hall, in honor of the Fiftieth Anniversary of the advent of Modern Spiritualism. An all-day meeting is being arranged, for a morning, afternoon and evening service, with basket picnic dinner and supper in banquet-room adjoining hall. Everybody is invited to the literary and social feast. A hearty welcome and a good time is assured all who come.

The following speakers and mediums have been engaged, and others are expected: Hudson and Emma R. Tuttle, E. Anne Hinman, trance medium, of Winsted, Conn.; Anna L. Robinson, the pleasing and reliable test medium, of Port Huron, Mich., besides local speakers and medlums. Pae's orchestra will furnish the instrumental music, and the Russell family, the vocal. The anniversary ball is in charge of the Young Folks Spiritual Institute, and is scheduled for Monday evening, the 28th: Come one and all and help make it a memorable day.

THOMAS LEES,

Chairman of Committee.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Laraday. Price fifty cents per hundred. "How do you treat nail biting?"

to have been hypnotized by a casual stamped about to keep himself warm. several very good excuses for it; first, more copies are ordered, one it is a big book and I could not possibly fifty cents per hundred.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neighbor will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker, should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Pro-gressive Thinker.

BEAR IN MIND,

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss. Write names and addresses as plain as ordinary print, and mistakes will be

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the wellknown author. Price 15 cents. For

avoided.

sale at this office. "After Her Death. The Story of a 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.

.. GENERAL SURVEY ..

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

that is no reason why they should be should always be entertained for those who differ from you.

Mrs. J. S. writes: "Carrie Fuller Weatherford gave one of her eloquent eight lectures, following nearly every and scientific discourses at Hopkins hall, on Sixty-third street, last Sunday evening, and followed the lecture by tests, which were all recognized. Mrs. Weatherford is unique in her field as a test medium. She gives life readings, with dates, dates of deaths, accidents, changes, and sickness, and messages from spirit friends, with names and descriptions. Skeptics can't say she is posted. Mrs. M. Bussell very kindly gave an instructive and entertaining talk in the afternoon, and many excellent tests both in the afternoon and evening.

Charles H. Houser writes that they had a fine Spiritual meeting March 13, at Jonesboro, Ind. The speaker was Dr. Andrews, of Michigan, who gave an excellent discourse on "What is Life Beyond." 'The hall was crowded.

W. W. Lyman, of Springfield, Mass. writes: "Mrs. C. Fannie Allyn, of Boston, was the speaker for the First Spiritualist Society February 27 and March 13. Mrs. Allyn also gave psychometric readings. Mrs. May S. Pepper, of Prov idence, the wonderful test medium, occupied the platform March 6. The society will celebrate the anniversary on

Universal Spiritual Society, Hopkin's Hall, No. 528 West Sixty-third street, Englewood, (over postoffice). Carrie Fuller Weatherford lectures and gives tests and improvised songs at the usual hours, 3 and 7:30 p. m.

L. S. R. Liddicoat writes from Sturgis, Pa.: "Please add my name as fully endorsing Allie Lindsay Lynch. Anti-Christian is the stand I take fearlessly, no aping after church rituals for me The Progressive Thinker is as good a Bible as I want. The extract from Rev. Dr. J. E. Roberts' lecture is worth a year's subscription. I also endorse Will C. Hodge. I know from my own experience that there are too many frauds tolerated at the Spiritualist camps."

L. A. Labadie writes that Petoskey Mich., would be a good place for a good medium, one that doesn't want the whole earth, and would not get in all the rabble for the sake of the money there is in it.

The Independent Club, of Newbury port, Mass., will celebrate its tenth anniversary on Tuesday evening, April 19. Dr. C. W. Hidden will lecture; Mrs Jennie I. Follansbee will give tests; Noyes recites, and Master Fred Walter Knapp and others will furnish music. The First Spiritualist Soof Newburyport and the Haverhill Spiritual Union have been invited to take part.

Mrs. I. C. McLain writes: "I have received the beautiful book, Ghost Land, which you have so kindly presented to me, also the first copy of The Progressive Thinker, and must say I am greatly pleased with the book and equally pleased with the paper. I shall endeav-or to send others after them who are searching for knowledge and truth as I

Van Horn writes from Hamilton, O.: "Allow me to say through The Progressive Thinker that we are having good results from the ministrations of Mrs. St. Omer Briggs, and Spiritualism is being talked of as never before in the history of the city. Much of it comes from the character of the discourses, being of such an intellectual and spirit ually uplifting, and from the correctness of her psychometric readings, tests and messages from our loved ones from the beyond bringing to us such tangible proofs of the continuity of life. Pointing to one in the room she said: 'I see you working among machinery, and I want you to tell a certain person to be careful around the belts and shaftings, or an accident will befall him.' The warning was given, but it was passed off in a joke, with the remark, 'You are getting crazy over what that woman tells you.' Two days after the person came near losing his hand by one of the belts. Then he thought of the warning sent him. Such a test is leading the skeptics to think there is a higher power than mortals to work, and that the days of prophecy is not passed, but that we are living in an age when the future is being revealed to us, as much as it was in the old dispensa

A. L. Astor, M. D., writes of his work and the cause in Phoenix, Ariz., and San Bernardino, Cal., in a spirit of great encouragement. At the former place, and in a state whose laws are almost prohibitory to mediums, he organized a good, strong society, and had the pleasure of giving the community a taste of the platform test business and something for their crude ideas to work on regarding Spiritualism. He speaks equally enthusiastically of his work in San Bernardino, and in terms of high est praise of the Spiritualist society there. He is open to engagements after May next.

J. Osborne Lunt writes from New York City: "Last Sunday evening I attended Mrs. H. T. Brigham's lecture in the new hall on Lexington avenue, above 59th street. Her subject was 'The Valley and the Shadow of Death.' It was a masterly inspirational effort given before a fine gathering, but I wish it could have been given before an audience that would have filled Madi son Square Garden, and that some of our orthodox brethren of the Fifth avenue churches could have heard it. Miss B. V. Cushman directed the meeting, and Mrs. J. H. Tuttle sang two solos with piane and violin accompaniament. Mrs. Tuttle was formerly a member of the choir of one of the aristocratic churches of Brooklyn Heights, but she now is a regular singer at Mrs. Brig-ham's meetings, and it is indeed a treat to hear her solos each Sunday."

A subscriber writes, concerning the Hughes case in Michigan: "This trial was one only in name and expense. It was proved conclusively to all only an orthodox court, that Hughes was posi- They attended the various Spiritual tively innocent of even having touched

E. W. Sprague and wife are serving the Spiritualist Society of Philadelphia. Pa., for the months of March and April. They have May and June, and some dates for the camp-meeting season still ture is holding open meetings here, open for engagements. Their camp ministered to by Paul & Gillette as Washington, D. C.: "Sunday, March

\$\delta \cdot \cdo CONTRIBUTORS:-Each contributor; meeting engagements are as follows is alone responsible for any assertions Maple Dell, O., July 29 to Aug. 5; Grand or statements he may make. The editor Ledge, Mich., Aug. 6 to 11; Haslett allows this freedom of expression, be Park, Mich., Aug. 27 and 28. Mr. lieving that the cause of truth can be Sprague is a trance and inspirational best subserved thereby. Many of the speaker, both he and Mrs. Sprague are sentiments uttered in an article may be platform test mediums. They have just diametrically opposed to his belief, yet completed a very successful three months' campaign as missionaries in No one person has the New York state, where they visited whole truth, hence kindly feelings twenty-five towns and cities, held meet lngs with eleven old societies, organized and chartered ten new ones, worked up a grand and successful mass-meeting at Watertown, N. Y., delivered seventy

one with tests, and all in thirtee weeks. Address for March and April 461 North Marshall street, Philadelphia, Pa.; home address, 416 Newland ave nue, Jamestown, N. Y.

Geo. A. Gillett, secretary, writes from Council, Bluffs, Ia .: "Our society is gaining ground rapidly. We have the very best of talent with us, and the outlook seems bright." R. M. Pritchett writes of a seance

nimself and Mr. Winans, of Dana, Ill. had with May Bangs, of this city. Each wrote a letter to deceased friends, fold ed them in other writing paper and en closed all inside of an envelope, which was placed between slates placed on a table, in a light room. Miss Bangs not having touched the letters. In about twenty minutes, the envelope was opened and answers were found writen in ink on the paper that was folded with the letters. A Detroiter writes: "A very delightfu

affair occurred in this city on Wednes day evening, March 9, in the shape of surprise tendered Mr. and Mrs. E. E. Carpenter, at their home, 58 East Co. lumbia street. About 40 of their friends gathered and made the hours merry, meanwhile presenting the couple with a handsome onvx clock. The presenta tion speech was made by Edward S Greece, a lawyer well known here. Mr and Mrs. Carpenter responded with both wit and grace. Later Mr. Greece favored the company with a couple of well-rendered recitations, and music and general social pleasures followed, together with a bounteous repast Among the guests of honor was the well-known materializing medium, Farmer Riley,' of Marcellus, Mich. Mr Riley has been spending about ten days in our city, and has been giving nightly seances at the Carpenter residence. He left Saturday for Port Huron, but is expected in Detroit again soon. Mr. and Mrs. Carpenter will leave about the first of April for Pittsburg, Indianapo lis, and Rochester, N. Y., after which they are billed for a tour of the Spirit ualistic camps. Mrs. Carpenter is wel known as an inspirational speaker, and Mr. Carpenter is billed at different camps as test medium, during the com ing season." Lee Woods writes from German, O

'I began investigation about one year ago, and since that time have developed two mediums in my own family, and many have been convinced of the truth of Spiritualism through honest investigation. Have read Ghost Land, and i alone is well worth more than both it and the paper cost."

Mrs. Evie P. Bach, secretary Y. P. 8 J., writes: "The birthday party given by the Lily Dale members of the Young People's Spiritual Union, of this camp February 24, was a big success in every way. After paying all expenses, and sending \$15 to Mr. Evans, to assist the work of organizing a National Young Peoples' Society at the coming Jubilee we have \$27.67 left. I wish to extend the thanks of our Lily Dale members to all who responded to our call, and I hope to hear of the work of our mem bers at other places, and many other young people. Let us wake up and enter into the work with an enthusiasm that will cause our department of the Jubilee to be one of the leading features of that great celebration."

Carrie Fuller Weatherford can be addressed at 83-85 Thirty-first street. Parker Hotel, Chicago, Ill., for weeknight engagements. Will answer calls to attend funerals within a radius of one hundred miles.

The Fiftieth Anniversary of Modern Spiritualism will be celebrated in the large auditorium at Handel Hall, 40 Randolph street, under the auspices of the Progressive Spiritual Church, G. V. Cordingley, pastor, Sunday evening. March 27, 1898. All Spiritual societies are cordially invited to be represented. A special musical program, both vocal and instrumental has been prepared. with fine talent; also several fine speakers and test mediums have been secured. Those desirous of bringing flow ers in honor of their spirit friends may do so and place them upon the rostrum. Among the speakers who will take part in the exercises are Mrs. Emma Nickeron Warne, Dr. J. H. Randall, Dr. Geo. B. Warne Mrs. Pettibone and others.

G. C. Love writes from Portland, Oregon: "There are now in this city three spiritual meetings. One is under the management of Dr. Larson, one under the management, I am informed, of Mrs. Baxter Reynolds and Mr. Irwood; the other is The First Spiritual Society It is chartered by the N. S. A., and is incorporated under the laws of the state of Oregon. This society has been ably served by Mrs. Hattie Westlake as lecturer and medium. For eight consecutive weeks beginning on next Sunday, they are to have the services of Mrs. Ada Foy, and the society is doing all in its power to make the meetings success. Although I have not attended the meetings held by Dr. Larson, or those held by Mrs. Reynolds and Mr Irwood on Sunday evenings, I am credibly informed that they are doing good work in the cause. I am not prepared as yet to state just what will be my movements in the future. But my soul is enlisted in the cause of truth, and no doubt you will soon hear of me being

in active work in the field somewhere. The Medium, of California, says: "Mrs. M. E. Cadwallader, accompanied by her parents, Mr. and Mrs. B. B. Hill of Philadelphia, arrived in our city last Saturday and remained until Wednesday. Mrs. C. is well known as a prominent and earnest worker and writer, and is traveling in the interest of the National Association. Her work in be half of the persecuted mediums of Philadelphia and elsewhere has attracted especial attention. Mr. B. B. Hill is prosperous business man of Philadelphia. Pa., and an earnest and liberal worker for the Harmonial Philosophy meetings in the city Sunday, and made stirring appeals in behalf of honest me diumship and united action on the part of Spiritualists."

Paul S. Gillette writes from Omaha Neb.: "The Society for Spiritual Culspeaker, and Mrs. Annie Wagner as de-lineating psychic. Should be pleased to correspond with workers intending to visit our city. Address me at 2102 Maple street."

A. B. Wellstood writes from Brook lyn, N. Y.: "The Fraternity of Divine Communion held the usual Sunday evening service at Wellington Hall, corner Nostrand and Gates avenue, on Sunday, March 13, at 8 p. m., The hall has seating capacity for 400 people, and it was filled to suffocation. The speaker of the evening was the college bred young man of the society. Jerome H. Fort, who seems to electrify the audience, and has their close attention while he is on the floor. Although a young man in years, and in the work, he has few equals and no superiors. He is known as well as any orthodox minister in Brooklyn, and noticed by the public press of this city. High class musical program at our meetings." Mrs. Anna L. Robinson, of Port

Huron, has just closed a successful series of week-night meetings in Detroit, for the benefit of Island Lake Camp. . . M. Johnson secretary, writes: "The

First Spiritual Philosophical Society of Detroit, Mich., with Nellie S. Bande, pastor, is in a flourishing condition Many new members are being constantly added to the society. About four weeks ago one of the most interesting events of the season was the baptisma or christening of the infant child of Mr. and Mrs. Berger. It was pronounced by those present the most beautiful eremony of the kind ever seen in this city. The wonder is how Nellie S. Baade's guides always know just what to say and do at the right time and place. This society comprises some of the best minds of the city. The anniversary of Modern Spiritualism will be celebrated in fine style in the hall, Pythian Castle, No. 55 Grand avenue, A banquet will take place after the afternoon service, to which all the friends are invited. Nellie S. Baade will lecture both afternoon and evening, and some of the finest musical selections will be rendered by some of the best vocalists of the city. All are looking forward to March 27 as the gala day of Modern Spiritualism, in which we all rejoice that we have been set free from the thralldom of old theology, and realize the presence of our dear arisen ones who will co-operate with us in every good work.

The Progressive Spiritual Society of Binghamton, N. Y., completed its organization March 13. The following officers were elected to serve until the econd week in March, 1899; President, Mrs. Nellie Lettington; vice-president, Mrs. Olivia Sly; secretary, Henry Morgan; treasurer, Miss Bessie Wightman; trustees, Mrs. Gallagher, Messrs. Treadway and Ellsworth. Meetings will be held every Sunday at G. A. R. hall, 87 State street, at 7:30 p. m., and on Wednesday at 8 p. m., in the houses of members for the present. E. J. Bowtell, regular speaker. Mrs. M. A. Wilkinson and six others

certify that they were present at a seance at Fort Wayne, Ind., in which Owen Meredith, a boy, was medium. Under unusually strict test conditions, almost immediately after extinguishing the lights, the trumpets were in the air and floating around the room.

The Spiritualist Association of Jonesboro, Ind., will celebrate the anniversary of Modern Spiritualism in its hall corner Fourth and Water streets, on Sunday, March 27. Services at 2 and 7:30 p. m. Dr. H. C. Andrews, of Michigan, will be present at each service, to deliver the address.

Mrs. May Mann writes from Louisville, Ky.: "The Peoples' Spiritual Church of this city has Mrs. C. L. Clem with it, and she is doing a good work. We are a new society, incorporated since January 1898. Have had a great deal to encounter in regard to our mediums, in regard to law. We are preparing for a church fair the last of May or first of June."

D. V. Emmons writes from Galesburg, Mich.: "The lectures on Spiritualism delivered Tuesday and Wednesday evenings by Mrs. Marian Carpenter, or Detroit, called out an attendance which on the second evening necessitated the transfer from Odd Fellows hall to the more commodious room in Masonic building and crowded the latter till standing room was at a premium. Mrs. Carpenter held the large audience spellbound for over an hour, after which she gave many in the audience tests that brought tears to their eyes, closing by singing an improvised poem entitled Mother, singing it as none could sing unless inspired. After the lecture about twenty collected at home of the writer where Mrs. C. was stopping, and there they all received a crumb of consolation from her little Indian girl guide 'Snowdrop,' after which Miss Alma Gault gave automatic writings, all written upside down to the medium. She is a sweet girl of fifteen summers. modest and unassuming, a lady in every respect, and we predict for her a bright future. The meeting was a grand success, far beyond our expectaions, it being the first spiritual lecture ever given here, but we think it won't be the last."

H. M. writes from Rathdrum, Idaho I send this day P. O. order for \$1.12. for a renewal of my subscription to your valuable and interesting paper, Ghost Land. The Progressive Thinker is a most welcome visitor every week. Through it I have learned the philosophy of Spiritualism."

Professor Geo. W. Walrond, of Den ver. Colo., continues to attract large audiences at Gay's Academy every Sunday evening; also at his Occult School on Curtis street, every Tuesday and Friday evening. His scientific lectures and clear cut tests are just what the people need. Many are converted to the truths of Spiritualism at every Sunday gathering.

A German Central Spiritual Union has just been started in Chicago, in or der to give German-speaking Spiritualists of the city and its surroundings a chance to meet at a central place that can be equally well reached from all sides. Meetings are held every Sunday at 8 p. m., in 151 Randolph street, wes of Hooley's theatre, the first meeting to take place Sunday, March 27. The golden jubilee of Modern Spiritualism will be celebrated Sunday, April 3.

C. A. Guthrie writes of sennces under test conditions, with Mrs. Hattle Tiffany, of Minerva, O. The manifesta tions were strong and satisfactory, consisting of materializations, trumpet speaking, etc.

Geo. S. Lamborn writes from Liberty Square, Pa.: "We would rather think of disposing of all of the eight or nine newspapers we take, than to drop The Progressive Thinker. It is doing a grand work. Thirty years ago or more we held spiritual meetings in this vicin ity and received some grand communications by slate-writing, table-tipping, and otherwise, which were grand eye openers and led us into a train of thought that soon banished creeds, dogmas and doctrines of old, and threw such a blaze of light upon the Bible as to show up its misfits, inconsistencies and fallacies to our utter surprise and

amazement." Secretary Woodbury writes from

18, was a red letter day with the First Association of this city; well attended lyceum session oppned the day's exercises. The eyening service was attended by the day's exercises. clses. The evening service was attended by an audience that packed the hall to the doors, potwithstanding Robt.
G. Ingersoll, Edward Everett Hale, Judge Maguire and Rev. Stafford were all advertised to speak at the same hour, together with a monster concert of Crand Characteristics in add of Majne. at Grand Opera House in aid of Maine Monument Fund The financial returns

of the day, a special offering, were \$93." Famile D. Moors writes from West Lafayette, Ind. The First Spiritual society of Lafayette has closed a series of meetings, having had Mrs. India Hill, of Decatur, Illi, as speaker, and Miss Ethel Torry, of Indianapolis, for tests. Miss Ethel is a very promising young medium, and we hope for her a grand future."

Mrs. Maggie Waite writes: "Kindly state in your paper that I am prepared to make engagements for season of

can be addressed at 121 Buhl Block, Detroit Mich." Dr. Figuers, a well-known medium, is

1898-99, as platform test medium.

now in Chicago. Fred P. Evans is now in New York City, and is located at 103 West 42d street, between Broadway and Sixth avenue.

Mrs. R. W. Barton, of Grand Rapids, Mich., is now working in Champaign, and Urbana, Ill. She is said to be a test medfum, having demonstrated that fact at the home of Mrs. M. A. C. Kincaid.

Moses Hull has been engaged to lecture in Buffalo, N. Y., for one year. His address there is No. 355 Normal Ave. Mrs. Partridge's Psychic Circles continue to be of great interest. Although the weather was unfavorable, last Friday night, a goodly number were in attendance. She announces that she can be found at her residence, 54 North 52d avenue, and not at 98 Ogden avenue, for a week or two, for readings however, the circles will still be held at

98 Ogden avenue, 8rd floor, flat N.

Also on Tuesday evenings at her resi-

dence.

Frank T. Ripley is on his way East, and can be engaged for halls, camp or grove meetings, to lecture and give He is now at St. Paul, working for the Alliance. Address all letters to him at 123 4th street, St. Paul, Minn. Mrs. H. C. Westlake writes from Portland, Ore.: "Spiritualism here is wide-spread. The First Spiritual Sohas, under new management, taken a new lease of life. Many new workers and members are toining their forces. Mrs. Barker gave first address of the new administration, the first Sunday in January, and the following seven Sundays my guides lectured and gave spirit messages to large, intelligent audiences. Mrs. Fove is now with the society, ministering to their needs, for two months. Anniversary Day will be celebrated in grand style. Will be glad to enter into correspondence with societies or camp associations, as lecturer or test medium, also soprano so-loist. Can give best of references."

Hattle A. Chase, writes from Buffalo, N. Y.: "The Buffalo Spiritual Society is doing good service" to our noble cause in bringing forward home talent in the person of E. W. Lincoln, who is developing into a trance speaker of great promise. He speaks very intelligently and forcibly upon a great variety of subjects presented by the audience. Personally he is algentleman of very kindly manner, and is making a good impression generally.

Geo. F. Perkins writes that at the anniversary services, the Church of the Soul will be represented at Beacon Light Spiritual church, 617 N. Clark street. Sunday afternoon at 2:30, by the entire Sunday-school. Mrs. Ashton, Mrs. Potts and others, both young and old, will assist in the programme. Mr. and Mrs. Geo. B. Warne will speak in Mr. Wellington, Mr. Rice, Mrs. Catlin and others will assist. No admission will be charged. Free seats and free contributions will be the rule. Come early to choose your seats."

F. E. Irvine, secretary writes: "The St. Paul Spiritual Alliance will celebrate the Fiftieth Anniversary of Modern Spiritualism at Odd Fellows' Hall corner Wabasha and Fifth streets, Sunday, March 27, with an all-day ses-

The Antis at Work.

Another Anti-Spiritualist show struck our town last evening, billed under the sheltering wing of the state association. The reverends of the place and baldheaded deacons were a conspicuous element on the front seats of the opera house. One Aja Joboe, of doubtful nationality, performed various tricks, said to be the work of mediums, while the orthodox robins stretched their necks and chirned for more. Ais Joboe managed during the performance to work in a speech in which particular stress was given the importance of his work undeceiving the poor deluded Spiritualists, and also informed his audience that he was intimately acquainted with all prominent mediums. He offered to deposit \$25 here which he would forfeit any medium we might procure whose phenomena he could not duplicate under the same conditions, and ex-

We would be pleased to hear from some physical medium who would come here and meet the gentleman, and we will give such a person a guarantee of fifty dollars, and give the best condiions possible. We would prefer A. A. Finney. This Aja Joboe is headed for Jackson, Mich., and here's hoping that he will meet with a warm reception from Spiritualists there M JI SUTHERLAND.

Portland, Mich.976 acting.

PRICE OF "HE "SEQUEL." The price hereafter of this number of The Progressive Thinker will be as follows: Three could, for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more content of the provider of this number of the provider of the provider of this number of the provider of the provider of this number of the provider of the prov

more copies are ordered, one dollar and fifty cents per hundred. "Encyclopedia" of Biblical Spiritualism: or a Concordince of the Principal Passages of the Old and New Testament Scriptures which prove or imply

Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied results of his many years' study of the Bible in its relations to Spiritus ism. As its title denotes, it is a veritable encyclopedia of infomation on the subject. Price \$1. For sale at this

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"Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Ploth, \$1.50.

From Light, London, Eng. MRS. BESANT'S VIEWS OF SPIRIT-UALISM AND THEOSOPHY.

You agree with Theosophists that the soul evolves; you agree with us that knowledge increases as the soul grows older, if I may use the phrase; agree that on the other side of death the soul grows, continues, and gains in knowledge; so that what divides us in opinion-taking the two "orthodoxies" for the moment-is not the question of the development and growth of the soul, but only the comparatively subsidiary question, does the evolution go on by repeated experiences of earth life or does it go on in spheres outside the world through which the soul passes, as it increases in knowledge and develops its powers? Now if that can be recognized a great step will have been taken to draw us together.

THE METHOD AND PLACE of growth only will remain, and what I think we should recognize is that this difference of opinion is small when compared with the orthodox Christian view that the soul is suddenly created with a character, comes into the world with that character fitted on it, goes through certain experiences here which determine its future, and then goes suddenly into perfect bliss or perfect mis ery without any possibility of getting out of the misery or improving its condition.

THAT IS THE CRUDE VIEW which all of us should oppose. That is an idea which we need to get rid of, for it is one that cramps and thwarts all the powers of the soul. It is that which makes man impotent in the face of temptations, and robs him of his self reliance.

LET MAN REALIZE

that he lives in a world of law, that whatever he sows he will reap, whether in this world or in any other. Let him see that only as he works for good, will he attain good; only as he strives after perfection will be approach perfection; and if that sane and rational view of the soul be taken-thoroughly in conso nance with the laws of the universe and with the orderly development we see around us on every side—if we unite on that fundamental principle of the Evoluton of the Soul, we surely do not need to take clubs to each other as to whether that evolution goes on in one or many worlds.

THAT IS ONE POINT

I wish to put to you as a point on which we really agree fundamentally, although the agreement is masked by difference of expression, as well as by a real difference of the subsidiary question of method. The real agreement is hidden by differences in our language: and that point of unity draws us closer together than we can ever be drawn to those who think of a miraculous cre ation, or miraculous perfection, or almost destruction of the soul.

OF RE-INCARNATION.

I do not want to argue the question of re-incurnation. I hold it definitely and completely and I venture to say that the whole of my investigations have deepened my convictions of this fact; for, as you know, we hold that by training it is possible to develop the soul while living in the physical form, so that its memory—the memory of all its past-is brought into its physical consciousness; and it is not only possible for the soul to exercise its own memory while still living in the body, but also to trace back the history of the past, century after century, millennium after millennium—thus tracing the lines through which the soul has passed, and removing the whole doctrine of reincarnation from the region of an intellectual hypothesis to that of a definite certainty.

FUNDAMENTAL PRINCIPLE. Let me pass from that point where I suggest a possible unification on a fundamental principle, with an agreement

to differ upon the planes where the evolution goes on-let me pass from that to say a word on that orderly growth which seems to me so vital for the moral development of man. We speak of that law as karma, but it does no matter what name you give it-call it if you will the law by which a man reaps exactly what he sows. When that is recognized ethically, when it is seen that death makes no difference in the working of the law, when it is recognized, as it is by Theosophists and Spir itualists alike, that if a soul goes out of the body after a life which has been profligate, drunken, cruel, that soul passes into a condition of misery, sadness, and gloom, not eternal, but out of which the soul can rise by its own efforts, being aided also by the efforts of its brethren-when that is recognized, we shall have then a lever for the moralizing of society, the use of which Spiritualists and Theosophists, no matter if they disagree on other points, cannot fail to see.

REALITY OF THE PHENOMENA. Let me say that I acknowledge to the full the reality of the phenomena that may occur in the seance room; this I do not challenge for a moment. I know, as others know, that they occur. I put

aside, of course. ALL CASES OF FRAUD;

for not any number of fraudulent cases can alter the fact of the reality of the remaining phenomena; that is a point on which I always speak definitely and clearly when speaking in public, for I consider it most necessary to insist that no number of fraudulent cases can shake the truth of the genuine phenomena which every student knows to occur. It is therefore necessary to get rid of the idea among Spiritualists that we

deny the reality of their phenomena. "SPOOK AND SHELL THEORY." What has been done in the past is that an exaggerated stress has been laid on the "spook and shell theory." You will find a writer here and there who says that nearly all the phenomen: are the results of the action of "spooks and shells;" but permit me to say that that is only the opinion of a very small minority of Theosophical students.

FROM ASTRAL CORPSES.

Mr. Judge makes the sweeping assertion that there is practically nothing except communications from astra cornses. That is not the view of the majority of Theosophists, and certainly so far as I know, of none whom I may call the instructed Theosophists, certainly of no one who has the smallest pretence to a knowledge of occultism, from Madame Blavatsky downwards. ARE OF THAT NATURE.

while some of the communications are of that nature, you have large numbers of them which have come direct from people who have only lost their physical KIND OF COMMUNICATION.

It has always been asserted that

Now, that being cleared out of the way, let me come to the objection we make against entering into this kind of communication. We object to it as now carried on, partly on the ground that if it is adopted all the conditions surrounding these communications should

be rigidly laid down, and as far as possible enforced by all who have the aufhority of knowledge and experience in either the Spiritualistic or the Theo-sophical body.

NOW, IT IS OUR OPINION.

definite and clear, that the great majority of souls that communicate through what I call ordinary mediumistic channels are souls who have not reached a high degree of development that is, they are what may be called the souls of the average humanity, and only such souls can communicate unless th conditions made are conditions of the most careful and scrupulous kind.

"SHADOW LAND."

I was reading th other day a very interesting book by Madame d'Esperance, 'Shadow Land," and I noticed in that book a statement which every Theosophist who has studied the matter would endorse, but which certainly has not yet received the attention it deserves! It is this: That the manifestations that take place at a seance do not depend on the medium alone; that those manifestations are governed by the circle of sitters, and proceed largely from those who sit and take part in the meeting: that it is not fair to hold the medium alone responsible; that where fraud occurs, it occurs as often by impulses that come from the sitters as it does from anything for which the medium is responsible—the fact being that the medium is sensitive to every magnetic current in the room and every thought impulse which comes from the minds of the sitters.

DETERMINED ON FRAUD.

If you get people sitting with the medium who are determined on fraud, and seeking for fraud, unless you have a medium of most exceptional characteran occultist, rather than a mere channel controlled by external influencesthat medium will commit fraud and will be blamed for it, whereas the blame is not on the unfortunate medium whose sensitiveness made him a victim to the influences of the sitters, but rather on the lack of precautions for guarding sensitives, without which no satisfactory manifestation can occur. SURROUNDED WITH CONDITIONS.

If mediumship is to form a recognized channel of communication in future between this world and the world imme diately on the other side of life, then it should be surrounded with conditions like those with which it was surrounded in the past, when occultism was better understood than it is now-a-days.

WHAT WERE THE VESTAL VIRGINS

but mediums of a very lofty type, only they were dealt with very differently from the mediums of to-day? They were taken as young children, when they were found to be possessed of the special faculties required; they were taken from every influence that could degrade or pollute them in any way. No one was allowed to come near them whose magnetism was impure, no eater of flesh or drinker of wine or smoker of tobacco was allowed to come near these sensitive organizations, bringing the coarser elements of the astral.

THEY WERE GUARDED STRICTLY and were surrounded by everything that could educate, train, and develop them-music, painting, sculpture, every thing that was most harmonious and beautiful was kept around them. They were not allowed to go into the roughand-tumble world, to take their chance among the rougher organisms, to fight for a living and make their way with the ordinary struggle of every-day life. And if you are to have communications worth having, you must make

THE ANCIENT CONDITIONS, You must treat your sensitives as they ought to be treated; then, and then only, will you bring loftier intelligences into touch with the movement and make the channels through which true spiritual teachings can flow, and not mere astral gossip as it too often is in the seance rooms of the present time. Mediumship should further be guarded against all those dangers of the approach of

EVIL ASTRAL INFLUENCES

which form one of our strongest objections to what are called Spiritualistic methods. It is these methods against which so much has been said by The osophical writers, partly perhaps, because, studying as we do the complicated nature of man, we realise so very strongly the conditions that are needed for the evolution of the higher type of sensitiveness, and the utter impossibility of having it amid the ordinary conditions of Western civilization, beating upon sensitive and insensitive alike

LODGE OF ADEPTS.

Suppose then that such a plan were adopted, and I know many of the leading Spiritualists desire that some such policy were adopted in their ranks. If that were done I have not the slightest doubt that along such channels com munication of the most instructive and useful character would be obtainedobtained, as I believe, from souls both in and out of the body, making no distinction between them. I believe tha such mediums might make again that link which is well nigh broken, between the Lodge of Adepts who, as we think cave this movement its primary im pulse, and the Spiritualism of the future as it is beginning to be unfolded

to-day. There is one

OTHER POINT OF DANGER which I am bound to mention in con nection with this subject. We consider that it is injurious to the souls on the other side to draw them back into the earth atmosphere as they are continually drawn back in the ordinary se ance rooms. We consider that the souls passing out of the physical body are reaching a stage in the cycle of evolu tion in which they should progress to higher and higher spheres; that if we entangle them again with the past interests of earth, with the daily concern of our physical existence, we are tending in the most liberal sense to ma terialize them, and to delay their higher progress, their greater possibility of growth. We believe that communication can

NOT BY DRAWING THEM BACK to utilize the body of a medium by automatic writing, by possession, or in any other way, but by training our own souls to come into direct communication with them without the intervention

of the physical body. We believe it to be better to SPIRITUALIZE OUR OWN SOULS

only safely be made

ical means of communication, which they should have passed beyond in passing through death; and we allege that it would be far better for each person to try and develop the powers of his own soul to pass into the invisible world at will, to talk with those who are there, to see them and hear them, because he is himself in the world of spirits, and not because those souls are utilizing for the time the body of some other soul. There is the point upon which we disgree. But surely it is not

rather that get them to again use phys

a point upon which we should quarte but rather consider whether it is question for our own conscience.

I have tried to put to you quite FRANKLY THE DIFFERENCES

which seem to separate us, but which ought not to separate us; and what I would ask from you is this: We have already for some years past adopted the policy of never saying an unkind of scornful word of our Spirituality brethren. Why cannot you adopt the same policy, and at least meet us half way across the bridge? Why should you not in your own papers treat us as we are treating you? Why should you make it a habit always to say some harsh, unkind, or bitter thing even when you allude to one of our books of magazines? I would ask you to drop that policy, as I think I have the right to ask you, because I have dropped it so entirely for years myself; so that I am not asking you to take the first step towards reconciliation.

From The Freethinker, London, England.

MORAL MONOPOLY.

Christianity claims a moral monop-oly; yet, as a matter of fact, there is no single moral sentiment in the New Testament which cannot be paralleled from Pagan writers. To deny this, as Buckle said, can only be attributed to gross ignorance or wilful fraud. In his recent volume of Short Studies on the Science of Comparative Religions, Major-General Forlong has, at the expense of immense labor, translated the plots of the sentiments of all religions. This portion of his volume might well be published separately, for it is well calculated to dissipate the notion that there is something peculiarly diving about Christian ethics. A few extracts may be given as specimens. As exem plifying Egyptian religious though Major-General Forlong gives the followings

'Our eternal hope is in Thee, Thou great Redeemer. In Thy love, Thy death, and resurrece

tion to glory, For in Thy blood we are healed, justs fled and sanctifled; And as Thou, great Osiris, lived here

a life of goodness. And suffering rose—the firstborn of the dead-to live The eternal judge of all men, so with

Thy faithful followers, see our release from The dread shades of Dark Amenti Into that 'Land of the Rivers of Life,' A land like to this, but without sorrow and troubles.

Where, beside the fruitful 'Tree of Life. We shall inhabit 'Thy mansions of Glory.'"

This may indicate how closely Egyptian religion resembled Christianity; while the famous Negative Confession of Faith shows that the Egyptian conception of ethics was very comprehen-FROM CHINESE SCRIPTURES. prior to Confucius, may be culled many,

scraps of sage advice; as, for instance; Be jealously watchful over small acts and words. Lest they affect thy character in great matters."

JAINISM. which lies at the foundation of many monkish systems, gives the following; 'No one becomes a Sraman merely by tonsure.

Nor a Muni by living in lone woods on caves.' Thou must show thy holiness by thy

life by

Nor a Brahman by holy words and

Loving righteousness, by fullness of knowledge and equanimity." RELIGION OF ZOROASTER. A characteristic of the religion of Zo-

roaster was the inculcation of purity in

houghts, words and works. The following is among Major-General Forlong's paraphrases from the Mazdean scriptures of the ancient religion of Persia: "Ever and again will our lips repeat

and hearts rejoice In the Ashem Vohu or 'Praise of Right eousness,; and refterate the holy Hurmat, Hukha

and Hurvarst-Good Thoughts, Good Words, and Good

By these only can true religion and the good man be known, Not by prayers, worship, rites and sacrifices.'

THE TAO-TE-KING.

he Rible of the Taoist followers of Laotse, a contemporary of Confucius. Mark, yet it is full of elevated moral teaching, as witness the following: "Show affection and tenderness to all

Especially the helpless widows and orphans: Actively rescue those who are in peril: Sympathize with the bereaved and afflicted.

living creatures,

And rejoice when the good man prosperetb." "Be compassionate to errors, and brave against wrongs;

Return good for evil; truth for insincerity; Gentleness for wrath. Seek the good

of the evil-doer, and Strive for reconciliation, but urge not thine own wrongs, Else will there ever remain a grudge behind."

SAYING OF PYTHAGORAS. In the Golden Sayings of Pythagoras: we find:

Sympathize with all, and actively aid the oppressed: Thus wilt have thy reward in inward. peace and joy. True happiness can come unto us in no

is the offspring of virtue, sympathy, and brotherly kindness.' AMONG THE SENTIMENTS. Gautama the Buddha, we read:

'Observe 'the old rule' that soft words

other way;

and looks dissipate anger: Return good for evil, justice for in-Remembering that hatred is only over-

come by love; That, as evil developes evil, so does good goodness. And that righteousness yields happiness unto the doer.

Seek not thus, however, any personal

boon or advantage, But only the highest good of all sentient creatures." Rabbi Hillel said: Do unto others as thou wouldst be

ers should Do unto thee, do not thou to thy fellows: This is the substance of the law and

And whatsoever thou wouldst not other

the prophets; All the rest is but commentary there

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QUESTIONS * ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

John H. Norton: Q. Is there danger in thinking too much on one subject?

A. There most assuredly is. The healthfulness of the mind depends on diversity of thought as much as physical health depends on varying pursuits. To be absorbed in a second of the control of the contro sorbed in one idea is to become self-hypnotized, and readily runs into insanity. The insane are almost invariably victims of the morbid activity of one idea, while perfectly sane on every other. Genius is said to be devotion to one narrow department of thought, and hence certain bioloigists have asserted that genius and insanity are allied. There is a marked difference, that while in the latter the possessing idea controls the mind and makes it a slave; in the former the idea is subservient to the mind.

Whatever may be the superiority in the special field of the dominant idea, the character is narrowed in all others. Salvation depends on constant effort to keep in touch with all subjects, and thus have a broader field and wider vision. When it is found that the mind dwells constantly on one subject, and when drawn away quickly returns, it should be regarded as ominous, and every effort of the will put forth against it, and if unavoidable in any other way, change of avocation or of scenes should be at once made.

"Stella": Q. Is it possible for a person to cast a voodoo spell" on another, or affect another by pronouncing a

A. A noticeable coincidence of questions has been observed in this department from its beginning. Often several questions almost identical will come by the same mail, the writers of which are thousands of miles apart, or again questions that are linked together, as this and the foregoing. Innumerable facts evidence the power of the yoodoo spell, when the victim has a knowledge that it is being excited against him. There is not as much proof that it has any influence without that knowledge. It is most powerful with the ignorant and superstitious, but founded as it is on a law of mental activity the intelligent and cultivated do not escape. The mind of the victim is concentrated on the menace of the "spell," absorbed by that one idea, and is hypnotized by it and if the influence is not broken by attraction of other ideas, that is the channel of thought turned, will yield. The sickness suggested will follow, or even death, from the breaking down of the vital forces.

The following instance from the Fargo (N. D.) Argus replies forcibly to the influence of "curses," and volumes of parallel cases might be gathered:

Williams, fireman on the Northerri Pacific coast passenger train, in a moment of insanity threw himself into the firebox of his locomotive and was instantly burned to death.

The frightful manner in which Williams ended his life brings to light the fact that he was the victim of a woman's curse. It is stated by railroad men that the fireman was running the switch engine in the Mandan yards at the time a young girl was run down and crippled for For some she made a pillow of the garments cast aside, life. She subsequently came into prominence through the appeals of her friends for postage stamps, with which to secure artificial limbs. The mother of the girl, who appeared in the yard very shortly after the accident, assailed the young fireman with all the language at her command, and finally wound up with:

"May the God above you, that loves my girl, end your days in the firebox of your own engine."

This was several years ago, but the words rang in the ears of the man who recently leaped into the furnace to his death. He could not forget the words; they were with him constantly. He seemed to hear them repeated every moment, and it was the mother's curse that finally drove him to take his life. It was an irresistible impulse that came over him on that fatal morning when he was on duty in the engineer's cab; the fire charmed him. There was in the blaze a sort of fascination that impelled him to make his death bed in the live coals.

A. N. D. C. Spiritualist: Q. To my great satisfaction I have read the Questions and Answers for the past two years, and now I wish to ask: What is your opinion of the 38th verse of the seventh chapter of St. John; and where in this wide world there is, according to this sign. a person who believes in Christ?

A. This text is interpreted spiritually by commentators, yet by what right, the literal meaning may be changed to suit their whim is not apparent. The text itself we do not care to introduce in this column, but those who will look it up, will agree that such a believer in Christ would reap a fortune in a dime museum as one of the rarest freaks since creation's morn.

S. E. B.: Q. Has been able to appear to friends at a distance and converse with them as a spirit. By doing so, one of these friends to whom she went with important messages has become stronger in his influence over her than her spirit guides. How shall this be thrown off? A. This experience is similar to that of Mr. Stead,

narrated in his magazine, Borderland. He continually received communications from the living at a distance by means of automatic writing, and was able to send messages in the same way. This correspondent's experience interestingly carries the process one step farther. That a spirit in the physical body can communicate with persons also in the body, without the use of physical means. is in strict accordance with the laws of spirit communion.

The strong influence complained of may readily be disposed of. Sensitive as this correspondent is, the force of will by which she made herself visible, indicates a force of character sufficient to overcome such adverse influences. And the process is precisely the same, that of self-assertion and determination to conquer.

M. R. A.: Q. At our circle there are violent manifestations. A spirit comes wildly protesting his wrongs. Is it safe to continue, or what shall we do?

A. Wisely hold your seances, with the one desire to help and receive help, and allow this spirit to make him-self clearly understood, and treat him in every way as you would a mortal guest. If you do this, good instead of harm will be the result.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this

THE ANGEL OF THE BATTLE-FIELD.

[An incident of the Civil War.] In one of our last battles, amid the leaden storm,

And where the strife raged fiercest, was seen a woman's form. That came and went with fleetness throughout our falling

Where shot and shell were flying, from the centre to the

With a high and lofty bearing, with a firm and haughty tread,

As if fearless of the danger as those already dead, She passed upon her mission, and the soldiers gave her

Each questioning as they saw her, "What does Mary here

She spoke no word to any, but the little cup she bore, And the canteen on her shoulder, with the tunic that she

Showed that she was on duty, and ready to perform A part in the dread drama, that awful battle-storm.

And she did it without flinching, she did it bravely well, For where'er a wounded soldier on the field of carnage There was she seen to linger, with a look of mild com-

mand, Giving water to him freely from the cup within her hand. When his fearful thirst was slackened, she would leave

To bless some other hero whose work was almost done. For three days in succession, 'mid the fearful battle-

Bearing comfort to the dying, was seen this woman's

form; Yet those who saw and knew her read not the purpose

That nerved her heart to duty, and made her dare to die; They had often seen her coming along the winding way To the valley where their camp-fires sent forth a steady

Then flitting like a shadow in the misty morning gray. And they judged her with a judgment we may not here

As a being lost to pity, "a woman gone astray."
Some said they'd seen her speaking to the Colonel in command,

And knew he gave her answer by the pressure of his

And judged by these light tokens, they deemed that they might jest Of one whose life's dark secret was hidden in her breast— Whom they only knew as Mary, or as the Colonel's guest;

So they made of her the object of many a gibe and jest. Though the majesty of womanhood shone on her regal brow,

And she looked like one to worship in the homes where princes bow;

Though her cheeks were like the roses when they first begin to blow. And her dark eyes blazed like diamonds, with a warm and

steady glow, Though her hair lay on her bosom with a ripped over-

While through its waving tresses shone a neck of purest

snow---Yet she, with peerless beauty, and the soul-light looking through,

Was deemed fit theme for jesting, for the men had judged And the world looked on approving, while her sisters

called her low." Yet for three days in succession, amid a leaden storm, Where the battle raged the fiercest was seen this woman's

And many a lip she moistened, and many an eye-lid

closed, And all she left still living on softer beds reposed.

And for others staunched the flowing of their life's mysterious tide. Thus passed she on, dispensing to all who needed care,

The blessings of a sister with a mild but queenly air. Till the soldiers who had jested and jeered at her before, Learned to look to her for comfort, and curled the lip no more.

On the third day of the attle, when a gallant Colonel fell,

Killed, as 'twas reported, by the bursting of a shell, Close by his side, and fainting from a bleeding, ghastly

With her hands in his clasped tightly, was this fearless woman found.

In grief the soldiers bore her to their camp-ground in the Spread a termio give her shelter, and gently laid her

there; Then returned to do their duty in the fierce and deadly

That lasted till the evening-till the evening dull and

Then those who, living, sought her, found she'd flitted far None knew where she had wandered, alone, as she had

Her noble mission ended, alone she flitted home; And though many a grateful soldier, who from the battle

Sought with willing feet to find her, breathing blessings on the name

Of the brave and dauntless Mary, who was deemed a thing of shame; Yet none of them e'er found her, for she never came

To their camp-fires in the evening, or to the battle-plain. So they thought, and it was rumored through the ranks, that she was dead.

And each soldier, at the hearing, bowed in reverence his head, And some prayed that as she flitted to the shadowy land

She might meet the gallant Colonel, who they knew had

won her love; But none spoke of her with jesting, or in lightness breathed her name, For 'twas sacred in their memories, though she was a

thing of shame-One whom all the world had hunted and driven in scorn away

From every path of virtue where she sought to make her

Whom it frowned upon in coldness, as a "woman gone BELLE BUSH. astray." Seminary, Belvidere, N. J.



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Ghost Land.

seem to be "inspired" with the idea

"fraud," Spiritualism and mediumship

The "Professor" will cut loose from

own "Word of God," in their mad, un-

reasoning determination to "down"

This fact, however, remains: The

As to the Rev. Talmage, who seem

characteristic Talmagean and orthodox

Spiritualism still survives, and Spir-

itualists may still pursue the even

Meanwhile it were well that "Profes-

sors" and Reverends learn that great

problems of life and being are no

solved nor settled by a professor's

mere ipse dixit, nor by an ecclesiastical

the glory-such as they are.

tenor of their way.

must and will die the death that knows

that if they can only sufficiently ring

the changes on "hallucination"

IT STILL SURVIVES.

The Onslaughts of Scientists and Preachers.

The men who in this day, when Spiritualism has gained millions of adherents among the most enlightened people of all civilized and enlightened countries, will rise in their pulpits, or by pen or voice declare that Spiritualism is all fraud or hallucination, thereby merely genuine science, and the preacher will demonstrate the small caliber of their cut loose from the statements of his mental capacity or their moral stamina. Ouite recently Prof. Powell, of Wash-Spiritualism. ington, essayed to demolish Spiritualism, with his ipse dixit that "science"

was, he publicly acknowledged the and preachers. and with a lordly wave of his hand, declares it is "hallucingtion." "It is a chean notoriety of the read" and with a lordly wave of his hand, declares it is "hallucingtion." "It is a chean notoriety of the read" and who seeks the read of the read ruth.

But up rises the puny Prof. Powell,

"Hallucination!" shricks our Washington "Prof." with that lordly wave of his mighty arm, "Fraud, all fraud and trickery!" declares Halluage.

did Prof. Crookes and Prof. Hare, convinced by demonstrated facts under their own observation.

Judge Edmonds, of New York, Gov. N. P. Tallmadge, of Wisconsin, and many other men of eminence as jurists, statesmen, philosophers and men of affairs requiring strong, keen mental faculties and acumen, became Spiritualists fifty cents per hundred. as a result of honest investigation, and

proclaimed the fact to the world. "Hallucination! hallucination!" de-clares Prof. Powell, with a lordly wave of the arm and an air of ex cathedra in-tions of great importance to the race are fallibility. "It is fraud and all medi- discussed from the standpoint of an adums are fraudulent tricksters," pipes ranced social reformer. Price 50 cents.

forthcoming yearly subscriber to The Progressive Thinker on the payment of postage only—six two-cent stamps. That is, each forthcoming yearly sub-A New Gycle! scriber, who sends One Dollar and twelve cents to this office, will receive the paper for one year and Ghost Land, a book that has sold as high as Commencing with this issue of The \$15. Assist us by getting someone Progressive Thinker, dated February to join with you.

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the Rev. Talmage-both of the Rev. Talmages, for that matter.

no resurrection.

the whole gist of the argument or evidence they bring to kill Spiritualism amounts to just this: It is hallucina tion: it is all fraud, etc., etc. They

declares Spiritualism is "all hallucina- genuine scientist never settles such

matters with an ipse dixit-never at Prof. Hare was a scientist of splen- tempts to do it. The genuine scientist did achievements and reputation. He is a patient, careful, honest investigaset to work, not as a Spiritualist, but as | tor for fact, for truth, a scientific, honest searcher for truth, With all deference due the Professor with the result that he became con- it is proper to say that "science" does vinced of the truth of spirit return. He not declare that Spiritualism is fraud did it by scientific methods, and, like and hallucination; that is only the shalthe honest and honorable man that he low ipse dixit of small caliber "Profs."

fraud—all fraud!" Tippes in the Rev. truth if need be, he is physically able to make mean and lying accusations

The renowned Profilerookes, of Eng- against Spiritualists and mediums, but land, with scientific attainments great-er than Prof Powell is capable of face discussion, to demonstrate the achieving, after thorsills and long-continued experiments became an acknowledged Spiritualist, convinced by scientific demonstrations. truth or falsity of his charges. It is a trait, and let him wear the honors and

A long list of noted sclentists and men of philosophic thought in all lands have arrived at the same conclusion as

fulmination, whether it be a pope'i bull or a petty preacher's fusilade of "Hallucination! Hallucination!" yells pulpit blackguardism and spiteful vituperation. the mighty professor who settles the matter of what is truth and what is not, with his mere ipse dixit. "It is all fraud! all fraud!" cries Talmage.

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PASSED TO SPIRIT-LIFE.

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

Passed to spirit-life from the home of Mr. and Mrs. E. C. Beers, Springfield, Vt., March 2, 1898, Mrs. Harriet N. Monroe, aged 70 years, 6 months and 26 days. She was a firm believer in Spiritualism for many years, and a beautiful woman in every way, kind, loving and charitable to all. She was a great sufferer and was glad to be re-

Death on Thursday, March 3d.

pature and history of her disease her friends scarcely dared hope for recovery. Wednesday evening she was found to be failing rapidly, and the end came peacefully Thursday at 10 a. m. Mrs. Bowers was born in Concord Penn., October 30, 1829, and was con-

Prominent workers of former days were their honored guests. Among them were Dr. J. M. Peebles, Hon. A. B. French, Capt. H. H. Brown, and E. V. Wilson, while some of the earliest work of Mrs. Clara Watson was done at their home.

Mrs. Bowers realized that her time was growing short, but strong in her faith she waited patiently until the

people, the news was passed around that Addison B. Read, another old resident of Lily Dale, had passed away

Mr. Read was born in Vermont in March, 1820, and was therefore seventy-two years of age. He had been an attendant at our camp for a number of years and a resident for the past six

The transition of these two workers will leave quite a blank in the ranks of local workers. Mrs. Bowers has always been a prominent mark in the progress of the camp and her home has welcomed many from all over the Union. Mr. Read will be missed by all the old attendants and his home, just across the street from the auditorium will lack one figure that was prominent in years But we will all know that although lost to mortal sight they still live in another and higher form.

Mr. Read's funeral exercises were conducted by the writer, and the interment took place at Cassadaga. Mrs. Bowers' remains were taken to Buffalo for cremation, in accordance with her oft expressed wish. The exercises were

Passed to higher life, af Flint, Mich., February 18, Harrison Parker, aged 62 years. A companion, a son and daughter survive him in this life. His earthly remains were laid beneath their mantle of snow, February 21. The family have the full sympathy of many kind friends and neighbors in their S. A. WALTER.

passed to spirit-life, March 7, at the age of 82. For many years, he held the office of Justice of the Peace. He was very much liked by the people of Portland. He leaves two sons and a daughter to mourn his loss. He was a Mason and the order took charge of the services from the church, and our friend and brother was laid to rest on Thursday. A large attendance at the church, services by Mrs. J. H. Dunham, Ionia. CORR.

pacity in several states and large cities and recently came here from Kansas

terday at 2 o'clock, at the house, conducted by J. H. Nixon. After the services the interment took place in the leaves a noble, true and devoted wife and two children, who feel deeply aggrieved and bereft. Mrs. Steward exsympathy of the community which we are sure will be extended to her and her children in their affliction.-New Era, Spring Hill, Kansas.

On March 2, 1898, at his home, 1129 Broadway street, San Francisco, Cal., William C. Taylor, aged 45 years, passed to spirit-life. He leaves a wife and daughter who know he is just behind the veil and will await their com-The funeral services were conducted by Mrs. Lillie and Mr. Hyde. E. L. T.

GHOST LAND.

complied with in all cases, and don't write to us for any other terms, for they will not be granted.

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> Lake Helen Camp, Florida. The morning service, March 13, was conducted by Mrs. Sheets. She eloquently urged a pure life as the only

passport to the life elysian.
In the afternoon, Mrs. Sheets again, in a very impressive address, portrayed the homes we are all building in the spirit world, by the life we live here. At the close of the morning service, Mrs. Sheets persuasively invited all Church of the Spirit Communion, Ar-lington Hall, northwest corner 31st and Brown gave some readings of character ose of the meet

In the evening a funeral service was held in remembrance of Mr. Charles Cheeney, of Milford, Mass., who was born into spirit life at noon of March 13. His transition was quick and peaceful-the first which has occurred at the camp since its foundation four years ago. The body was taken to his northern home by his grandson, on

Mr. Colby and Mrs. Sheets are conducting the week-day and Sunday meetings.

ple held a picnic at the camp-grounds. A good dinner, cordial greetings and social intercourse made a pleasant day. The campers joined the DeLand party in the festivities.

On March 14 a party of campers visited Blue Spring, some 8 miles west. Quite a large brook flows from the spring. The water is blue as it boils from the deep fountain, and is highly charged with sulphur. Great cabbage palmettos, with many clinging vines make the scene around the pool weird

can be seen in the north. Bright and picturesque in the sunlight, at night they are appalling unless the moon pierces the gloom. Under its rays the imagination conjures up fantastic images. Out of the clinging vines and tortuous branches one can easily see gigautic snakes, from the black stumps and decaying logs arise alligators, ghosts and hobgoblins-in fact, night harrows the mind in these silent forests, but day changes all to a fairy land H. A. BUDINGTON.. of beauty.

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H. P. OLIVER,
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Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Sirs—I feel all night after the first month's
treatment and I feel that I do not need any more
medicines. Thanking you for your kindness I am,
very-respectfully,
Mrs. Vlerkungent,
Feb. 28, 2898.
Wheeling, W. Va.

Drs. Peebles & Burrom halludianapolis, ind.

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FEANK BUOKLEY,
Baggs, Wyo.

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Dear Sira:—The diagnosis of my case was received and it is correct in every respect. Very truly yours,
MRS. L. C. PILE,
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rejoicing in the fact that after suffering thirty-three years with a dangerous rupture was finally cured by the system invented by Dr. W. S. Rice, Smithville, N. V. Mr. Blandin is never so happy as when re lating the story of his cure. For the greater part of his life he was laid up in bed; his rupture being so nis life he was lead up in beet; insupporte being so large that he could not find a truss to hold it until he learned of the Dr. Rice method. Mr. Blandin tells of a near neighbor of his who was also ruptured, and for whom Mr. Blandin sent for the Rice, trealment. The day it arrived this neighbor was suddenly stricken with a stranguiated hernia; two doctors and a haif dozen men held him down, the pain being so hiense that he was out of his mind. Mr. Blandin airrived on the scene just in the nick of time and a few moments after the patient had revived from a pewerful doze of chloroform; the Rice system was put on, they had him up and dressed and he walked out to his barn. The circumstances of these two cures attracted wide attention throughout the State. Dr. Rice has recently prepared a book, giving a full description of his method. It is a home cure at a very small cost, and best of all it cures without pain, danger, detention from work or incouvenience of any kind. Readers should send for this book and mali it to anyone they know to be ruptured. Such an act of kindness will be worth a great-deal to those who suffer from rupture. Write to large that he could not find a truss to hold it until he

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The happlest woman in Chicago is Mrs. Hatchfield of 791 West Madison street, because, after being blind for twenty-two years, she now can see. The following sworn statement speaks for itself:



"State of Hinois, County of Gook, as.

"Mrs. Julia Hatchfield, residing at 971 West Madison street, in the city of Chicago, being duly awom, deposes and says that for the past twenty-two years she has been entirely blind in her right eye and partially billed in her left, eye; could just see a little to get about, but could not see to read. This after she commenced to get blind in the right eye it was about six months before she became entirely blind in the right eye, and then the other eye began to lose its sight. The specialists who treated her and it twas paralysis of the optic nerve, and all said there was no hope of ever restoring the eyes, as they were incurable. That she employed the best oculists she could flud—two in Milwaukee, where she then resided, Drs. Bartlett and Snyder, and one here in Chicago—but that she received no permanent benefit from any of their treatments.

"That white in Milwaukee she read of Dr. Bitchlot."

last ten years she has had nervous prostration to the extent that if anything was said to her out of the ordinary she would cry like a child, and she could not help it.

Subscribed and sworn to hefore me this 12th day of March, 1898.

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leased. Funeral services were conducted by Mrs. S. A. Wiley, of Rockingham, Vt. MRS. E. C. BEERS. Our usually quiet camp-ground was startled by two visits from the Angel of For some time Mrs. Calphurnia A. Bowers has been unwell, and from the

sequently in her sixty-eighth year. She was married to Abram Bowers in 1853.

summons came. The dissolution was quiet and evidently painless as "she slept herself away.' Three hours later, while the first visitation was fresh in the minds of the

suddenly at his home.

in charge of Mrs. Clara Watson.
Lily Dale, N. Y. W. H. BACH.

Pierce G. Cook, of Portland, Mich.,

Charles Steward, who had just purchased and moved into the Strong property, passed to the spirit side of life at five o'clock on the morning of March at 3 p. m., at her parlors, 3517 Indiaua 8. 1898. He had been a great sufferer for several years of rheumatic troubles which finally reached the heart and severed the "silver cord" at the age of 59 street and Stewart avenue. ered the "silver cord" at the age of 59 years. Mr. Steward was quite noted among Spiritualists as a reliable medium for what are called "physical spiritual phenomena," and served in that ca-

The funeral services took place yes-Spring Hill cemetery. The deceased pects to remain here and merits the

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The Beacon Light Spiritual Church, 617 N. Clark street. Services Sunday at 2:30 and 7:45 p. m. Free seats. Free contributions. Mr. and Mrs. G. F. Perkins, speakers and test mediums. The Rand of Harmony will meet hereafter on the first and third Fridays

Carl Wickland.

sixth floor.

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tests and improvised songs at the usual hours, 3 and 7:30 p. m. The German Central Spiritual Union holds meetings every Sunday at 8 p. m., at 151 Randolph street, west of Hooley's Theatre. Spiritualists' Sunday-school, every

Sunday morning, at 10:30 sharp, room

518 Handel Hall building, 40 Randolph

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Fuller Weatherford lectures and gives

Indiana avenue. Dr. Arthur lectures i demonstrates magnetic nealing hypnotism. Irene M. Dobson, lecturerand test medium, will hold meetings every Sunday avenue, for investigators of Spiritualism; also will hold meetings every Sun-

V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30 The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m., fol-

lowed by spirit messages by Mrs. Georgia Gladys Cooley, of California.

Mrs. Cooley also lectures and gives

The Progressive Spiritual Church, G.

messages at 7:30 p. m. Spiritual Endeavor Society meets at No. 1 South-Hoyne avenue, near Lake street, at 8 p. m. Sarah B. Bromwell, pastor. West Side Spiritual Society meets at

Christian Spiritual Society holds

neetings in Hygeia hall, Washington

boulevard and Paulina street, at 2:30

No. 46 South Ada street at 8 p. m.

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 A Swedish meeting is held every Sunday, at 2 o'clock p. m., at Phoenix han, 324 E. Division street, near Sedgwick

street. Dr. Elis Isidorous Jacobson,

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ecturer. Admission free.

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Test circles, Monday evening at 8:30,

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The Spiritual Harmony Circle holds a meeting at 19 Bishop Court, at 7:30

have their names appear in this list.

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

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of my case, and mayyou receive with this letter my
every blessing. Gratefully yours,

LOUISA SMITH.

March 4, 1898. Providence, B. L.

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My Dear Doctors:—I was highly pleased with your
diagnosis of my case. It is correct in every particular. Respectfully.

March 7, 1898.

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Yours truly, WM. W. WHERLAND, C. E. DANIELS, of Lampasas. Texas. writes: "I am stronger and my stomach has worked better. I have used the stomach pump four times in fourteen days. Before I was compelled to use it two or three times a day."

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"She says that she wishes to add here that for the eur.d.
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