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

CHICAGO, ILL., SATURDAY, APRIL 23, 1898.

## FRAUD, OR NO FRAUD, IS THE QUESTION

to Ail Spiritualists.

is a communication over the signature, Will C. Hodge, in which he makes sweeping charges, statements and assertions against all Spiritualists, that are slanderous, unwarranted, and will not stand the test of inspection. Because a man has free access to the columns of a large and influential paper like The Progressive Thinker, in which to have the productions of his pen proclaimed and sent broadcast throughout the land, and thrust into the faces of defenceless people is no reason that he should take undue advantage of the situation and publicly insult and defame the character of all that class of people of whom he claims to be onethe Spiritualists. I consider that not only is my own personal character impugned and defamed, but the moral standing of the whole Spiritual fraternity is included; from which I beg leave to take special exceptions, especially in my own case.

He says: "And get into decent company." Now, I am over seventy-five years of age, and I had always supposed that my character was fairly "decent," for I neither swear, smoke nor chew tobacco, take snuff nor drink whiskey; in fact, I never stepped up to a liquor bar and called for a glass of materializing medium, and the seance—ardent spirits in my whole life. For and Spiritualism, with all its vaunted the past thirty years of my life I have associated with that class of people called Spiritualists, of whom I have a very exalted opinion, and truly I was very much surprised to learn that I was and had been associated with indecent characters and criminals all this time. "Whereas-I was once blind,

Neither do I believe, nor will I accept the assertion for one moment, that the Spiritualists, as a class, are immoral, and have condoned "all manner" of fraud, moral obliquity and crime; nor would anyone in the possession of a sane mind make such a sweeping assertion, reducing them to the class of those who are thugs, midnight prowlers and criminal murderers. On the contrary, I affirm, and, as Moses Hull says, Spiritualists will compare with any orthodox organization or people, or any community. For proof of the assertion, I refer the reader to state prison statistics in No. 427 of The Progressive Thinker, where, out of 14,488 religious convicts in state prison, in our own country, only two of that vast number

Now I presume W. C. H. is a Spiritualist, or ought to be, but it is an old 'n person is known by the that I feel a kind of sympathetic sorrow for him, and hope, for his good, and for the good of the cause he wishes to represent so sincerely, that he may emerge into the light, for it appears to be self-evident that he has been very unfortunate in the selection of his company, whom he terms "mediums," and he boldly accuses them of being "Indecent, dishonest, fraudulent, indolent, intemperate, swindlers, without character, nefarious and criminal." He certainly must have "fallen among thieves," and those of the baser sort, like Ben F. and Emma Foster.

Further he says: "We have condoned all manner of fraud, moral obliquity and crime." Who? Surely it cannot be the body of Spiritualists at large, for there is no class of people in existence that repudiates and condemns fraud in their ranks, or that feels its depressing influence, more than the Spiritualists. and as far as my knowledge and experience for over thirty years past, and in the ranks of the Spiritualists, it is a fabricated mistake, and the above accusation is without foundation, preposterous, and cannot be sustained. I think there has been a lack of perception, or he would not have ranged in such profligate company, as only one "medium" in ten of his selection was 'honest." I will ask, who is the one to

call a halt? Again: "Spiritualists are to blame for the Anti-Organization." This accusation is too absurd and preposterons to notice, but if true, then with equal propriety are they none the less account able for all the crimes committed in the land, which amounts to personal responsibility, as they are not a body politic, simply a people, without organization, and no more responsible for the crimes of others than he is for the crimes and misdeeds of the nine mediums, out of the ten, that he consults and condemns.

Again: He arraigns the innocent condition of natural darkness to be to blame for three-fourths of our trouble Now I ask, does the trouble lie in the condition of darkness, or in those who use this condition to portray and palm off their trickery upon the too confiding investigator? I will say that I prefer light to darkness, but there are conditions in life that darkness is preferable, but because some deceptive character defrauds the public or the unwary, or cuts a throat, in the darkness, it is not my prerogative to condemn darkness, or the dark circle, or seance, or accuse the Spiritualists for all the heinous crimes committed under the cover of darkness.

Now, I would say to the Brother, that in all his avocations in life he chooses light as best suited for his purpose, and no one questions that right. Suppose some spirit brother should say: Not so-but darkness will suit your purpose better. Do you think you would comply? No; you would spurn the advice. Now, do you not think they know the conditions best adapted to their manifestations, in their sphere, as well as you do in yours?

While it may be possible that there is a genuine medium that is deceitful, and will practice fraud, and which, if persisted in, might lower the moral status of such an one, yet in my experience I on the contrary, have met many whose

In The Progressive Thinker, No 431, unfolding, and who have said if their spirit influences were withdrawn they would wish to immediately pass over. ranks who should have the strong arm of support, sympathy, be sustained and defended, by the general fraternity of Spiritualists, it should be the genuine, honest "medium;" for they are but mortals, have their own trials to contend with, their own battles to fight; have to meet the sneers, frowns and epithets of an ignorant, bigoted world, beside a large class in the Spiritual ranks that ever stand ready to crush all who don't fill their standard of critical

measurement. While rigid conditions should be en forced in the sennce-room, in view of so much fraud and opposition from a critical world, yet, when we assume a dictatorial attitude, when seeking and receiving so many evidences pertaining to a life hereafter, from spirit source,

propriety. It is through the circle and test me dium the materializing medium, seance and the cabinet, that we receive all the knowledge and assurance of the future state of life, and existence that we have Blot out the test medium, the superiority, falls to the ground, and we revert to the old dilemma, "If a man die, shall he live again?"

C. P. MITCHELL. Moline, Ill.

#### MR. HODGE'S REJOINDER.

To the Editor:-It would be expecting entirely too much not to receive from certain quarters adverse criticism regarding late articles written by me and published in The Progressive Thinker. It is but a thankless task at best to at tempt to uncover the moral cesspools which afflict the body politic, the modern church, or modern Spiritualism. Especially is this true when there are numbers who, with limited opportunities for observation, can see nothing

but the bright side, and who seem to know nothing of the chicanery, duplicity and charlatanism, not to mention the dishonesty and positive crime committed by a class of persons who have attached themselves to the modern Spiritual movement for the sole purpose of reaping the shekels, and who resort to any and every unholy practice to compass their ends.

Your correspondent, C. P. Mitchell. not only feels aggrieved personally, but has made the mistake of applying what was said to the whole body of Spiritualists instead of the parties aimed at, and a more careful reading of the ar ticles published ought to show him that he entirely fails to understand, and consequently misrepresents my po-

I fully agree with him when he says that Spiritualists as a body are as intelligent and moral as any class of people on earth, and I desire no better company than Spiritualists in this or any other world. This, however, does not prevent me from recognizing the fact that there are barnacles attached to our ship which many times prevent smooth sailing, and which we would do well to dispense with. It is a fact, however much we may deplore it, that in almost every social gathering of Spiritualists the matters complained of ome up for discussion, but as yet no effective remedy has been discovered, nor will there one be found until the great body of Spiritualists recognize publicly those conditions which they

deplore privately. The good brother condemns me because of what was written concerning the condoning of all manner of moral include all Spiritualists without exception. Webster defines the word condone to mean pardon, to overlook the offense; and if this is the correct definition of the word, then many Spiritualists and societies are guilty as

Again, he makes me say that only one medium in ten is genuine, and asks me to name the one genuine medium of my acquaintance. I wonder if he had his spectacles when he found that assertion in my article. Nothing of the kind was said or intimated. This was applied solely to the phase of materialization, which has been the cause of more wrangling and dissension than all other phases combined, and every camp management knows the statement to be true. It was my own oninion, honestly entertained, and I can see no reason to change my estimate nor my expressed opinion of dark circles generally. This is not only my opinion, but it is being shared by hundreds who have realized the opportunity for fraud under cover of darkness, and who, with myself, beieve in getting out of darkness and into the light. If there are those who still love the darkness, they have the privilege of choosing, and I would be the last person to interfere with their prerogative.

Our good brother makes the same mistake made by another of your correspondents in supposing that fault is found with the innocent quality of darkness per se, instead of the opportunities which the condition affords for fraudulent practices. Not only one medium, but there are scores who might be named, who are honest and true. and who stand as beacon lights on the shores of the border land, an honor to themselves and the cause they represent, and I have the honor of counting many of them as personal friends, notwithstanding "the company I keep" as outlined by your correspondent.

As a rule this class of workers need no special protection, as they seldom get into trouble, and when they do can always find friends who will stand by them and see that justice is done.

It is the other class who need looking after, however disagreeable the task epiritual development was constantly may be people who work charms, whe

go into developing(?) schemes for a FRAUD, OR NO FRAUD, IS THE QUESTION consideration, who defraud under cover of darkness, who put up jobs to fleece the unwary and who have no more compunction in robbing the public than has the highwayman who holds up his violation of the street and I repeat that victim on the street; and I repeat that of the two, the highwayman is the most respectable, for he only obtains your money, while the other betrays your confidence as well, and outrages the holiest emotions we are capable of entertaining. These fellows who sail under aliases and who change their names with every place that is cursed by their unholy presence; parties who many times are driven from one locality on account of their nefarious practices, only to come up smiling in other localities, armed perhaps with a certificate of ordination as minister of the gospel, given by some foolish and misguided society.

Your correspondent asks who shall call a halt? And I answer, every Spiritualist who believes in common honesty and decency, and who believes in placing Spiritualism on a plane that will command the respect of all fairminded people.

I want to call the attention of Brother Mitchell to the following extracts from my previous article, and ask him if he still thinks he has fairly represented my position? again say that I believe mediumship to be the foundation stone of Spiritualism, and that I would be the last person to decry these proofs and only proofs of the continuity of life, or dishonor the many noble instruments used by spirit intelligences to demonstrate a continued life beyond the grave to a weary, hungering creed-cursed hu-manity." "Mediums who are decent in character and honest in their work, have nothing to fear, and we have many such on whom we can rely, and neither can the gates of hell nor the Anti's prevail against them." "Spiritualism is the daughter of the morning and hope of the world."

Brother Mitchell seems especially grieved that I do not consider myself in decent company. Let me quote another paragraph:

"The class complained of should be driven from the field and the world be made to understand that as a body we will no longer tolerate them." "If this cannot be done, then let all honest, right-minded Spiritualists join the Anti's or the Salvation Army and get

into decent company."

Now it simply is not decent if we llow the state of things complained of to continue, and it is time they were eliminated from Spiritualism, and as a body we no longer be rated with those who dishonor themselves and the cause which they continually misrepresent. This can only be done and will be done through organization, or organization will prove a farce and a failure. While a few will misropresent my

state that I have received many letters from intelligent Spiritualists from the of which has commended my position and has said that the articles were timely, and that the best interests of Spiritualism would be served by recognizing the facts, however unwelcome they be, and that the time has arrived to draw the line between the true and honest workers and the charlatans and fakir element who are masquerading in the name of Spiritualism to the detriment and disgust of all concerned.

Dozens of people at the convention were strangers to myself, assured me they had read the articles with pleasure, expressing their sympathy and congratulating me on the position taken, while one of the most noted speakers on that occasion approached me and taking my hand said:

"I want to join your church, and I be lieve with yourself that the dark seance is a positive detriment to Spiritualism."

In conclusion, permit me to say that ' mistaken in my position, the mistake is an honest one, and no other person is obliged to accept my conclusions.

If others with greater wisdom than myself see fit to coudemn me, and with Brother Mitchell feel called upon to sympathize with me on account of having "fallen among thieves" and therefore pity my unfortunate condition, I will at least give them credit for good intentions, however misplaced I may consider their sympathy to be The ideas expressed have been honestly entertained. I have nothing to take back, but stand by every word uttered, even though compelled to stand alone. WILL C. HODGE. stand alone. Chicago, Ill.

### Prof. J. S. Loveland.

On Saturday evening, April 2, about o'clock, as Prof. J. S. Loveland was walking to his present home, and only one square away, he was crossing the street at Broadway and Twelfth when he was knocked down and run over by a runaway horse, hitched to a delivery wagon. Both wheels struck him on the right side, passing directly over him, square across his body. The immediate result of the accident was the loosening of the first four ribs from the sternum or breast bone, which amounts to a compound fracture of the ribs at this articulation, he being 80 years old and the ribs naturally very unyielding. At 8 o'clock p. m., the same night I was summoned to his bedside. I found him at his room, his wound having been iressed, and he lay sleeping. I have been with him almost constantly for 36 hours. His fortitude under intense pain is truly wonderful. The experience most dreaded is the "hitching" pain that strikes him when asleep much oftener than when awake.

The doctor says he is doing nicely and before many days will be out of the bed again. He was badly shaken up, receiving a bruise over the left eye eats fairly well. He is in the best condition externally that could be possible Mr. and Mrs. Coleman of the Merritt Hotel, having the general care of him In this he is extremely fortunate. THOS. H. B. COTTON. Oakland, Cal.

### SPIRITUALISM.

#### Man's Social, Industrial and Political Emancipation.

To the Edior:—I was surprised to learn by the letter of Hattle Tiffany in a late number of The Progressive Thinker that I was understood to have "thrown cold water upon another's mediumship." Nothing could be farther from my intention.

The fact of communication from the disembodied came to me so conclusively at the first, that it was forever set tled to my mind. Moreover, it seemed to me only a reasonable and very natural fact, not the least marvelous or strange. For this reason, probably, I cannot appreciate the restless condition that is constantly seeking tests. Communications from loved ones, embodied or disembodied, are aiways enjoyable and desirable. But why should continual reassurance of the fact that disembodied friends can communicate be reautred?

After re-reading the article alluded to I don't see how it could be interpreted as in any manner treating "physical phenomena as of little or no importance." To those who can have no conception of life except as manifested in physical phenomena, to those who have and intuitions, physical phenomena must lead them into the light.

I have a profound sympathy for mediums of physical phenomena, and consider that mortals and those beyond the veil are indebted to them for valuable service. But when once a person knows that the departed communicate, it seems to me it ought not only to transform the ideas of the future state, but of the life here and now. To go on toward perfection, in every manner, to cultivate ourselves as spiritual beings, now, seems to me the best use we can make of the proven fact that there is no death, and that we are making here and now our conditions in the spirit

Because I am not one of the leaning kind, and deem it wisdom to find and cultivate my own powers to depend upon, I thoroughly believe it best for each soul to discover and cultivate his or her own mediumship. That is all.
In the same number of The Progress-

ve Thinker I was glad to find in an article with the heading "A Candid View of the Spiritualist Situation," some statements that reckon the dispensation of Spiritualism to signify more than a proof of continuous existence, and the fact of intercommunion between the world of phenomena and the world of reality.

To me it is a matter of knowledge that the "grander and more far-reachlng end to be subserved. less than the social, industrial and political emancipation of mankind!" few days since, when sitting quietly with a friend, there appeared distinctly a brilliance as of a strong, sharp light reflected on a spot, and then moving about. With this appearance came the impression that it symbolized a searchlight, and that it was given to indicate that the Liberty League was searching out the mortals who would be receptive to the impressions and impulses required in the present situation to advance the work of the League in helping to bring liberty to all the people of

the earth. It was stated that the order of human progress was first liberty, then light, or development of knowledge, of truth, then love, the mightiest soul potency Therefore the Liberty League is working to help mankind first of all to religious and political and industrial freedom.

For nearly twenty years many messages have been received by me from this band of spirits, who claim to have deeper vision of our country and to seek the outworking of the fundamental principles which gave us

If every Spiritualist could realize this fact and steadfastly co-operate with the invisible host who are stirring the hearts of the liberty-loving, setting aside personal satisfactions, by cherishing altruistic aspirations, the liberation of the people of this planet would be more speedily accomplished.

It is this power focused upon the Suban insurgents that has held them to the demand for independence. And Cuba freed will be the beginning of the autonomy of every people who elect to become self-sovereign. Then will follow the federation of the world. For our country the problem is the achievement of industrial freedom, economic equality, and our political liberty is inolved in its accomplishment. Spiritualism came as the emancipator of the human soul. This not only relates to érrors of dogmas and religious belief, but to all conditions, social, political and industrial, that "can hinder man from attaining full possession and use of all nowers and faculties. Spiritualism relates to the life here and now. and not alone to a future state.

LUCINDA B. CHANDLEB.

### THE OAK TREE.

The oak tree grows, Though pleicing blasts Of winter storms Are howling round. The oak tree grows, Though heat may smite With withering touch The thirsty ground.

So learn of It 3 To grow and thrive Amid earth's storms Heart-rending: You stand forth strong, Like the giant oak, Unbending. STEPHEN H. BARNSDALE.

We want fewer things to live in poverty with satisfaction than to live magnificently with riches.—St. Evremond.

Rochester, N. Y.

# THE BIBLE, CHRISTIANITY AND GRIME

#### Why So Many Crimes and Murders in "Ohristian" Lands? Henry B. Foulke in the Role By Hon. Warren Smith.

claim is supported by the preambles deavorers. We admit that this claim is dor I am prepared to say that the teach-not without foundation. For two hun-ings of the Bible and doctrines of the church owns over seven hundred millon dollars of church property on which god in whom he honestly believes, and it pays no taxes. At the rate other at whose shrine he worships. The an-

and its half million Bible class and Sunday-school teachers, is the instruct-

or and custodian of American morals. But wherein are the American people justified and compensated for this vast expenditure of effort and money? Has it elevated the masses to an exalted plane of moral and spiritual life? Has it secured universal respect for York has over fifteen hundred churches and property. To support this municipal army and the criminal tribunals connected with it, costs the tax-payers of the city yearly over six millions of dollars, and yet in the face of all this vast expenditure of money and energy, crime prevails to a fearful extent within the city limits. Gen. Lew Wallace, author of Ben Hur, stated in a lecture 1887, that he "had never seen a drunken Turk in the great Mahommedan city of Constantinople during his sojourn there, and that the city was When arrested, Mrs. Taylor declared comparatively free from crime." What that "God prompted her to do it." is the matter with New York with her twelve thousand saloons and terrible record of drunkenness and crime? The matter is simply this: New York is the Alkoran and Islamism!

"Christian America" during the year of bedient son" shall be put to death. "our Lord" 1896, and, that this frightful record of violence and death old Moses," recorded in the Bible, is reached the number of fourteen thou- that of cold-blooded murder, for we are sand in 1897. What means this start- told that "he looked this way and that ling prevalence of capital crime, ex- way, and when he saw there was no celling that of any pagan nation ten to man," he slew his victim and hid him one, according to population; and in the sand; and on the following day, wherein lies the cause? In my opinion learning that his crime was known, he it lies so entrenched behind the bul- fied the country a refugee from merited wark of a popular superstition, that justice. At a later period this "meek" few reformers have the courage to lo- and godly man Moses sent his maraud-

cate it where it justly belongs. There is one significant fact con- plunder the Midianites, with the usual nected with the history of American murders to which I would call special attention, to-wit, that fully ninety-nine their mission of rapine and blood, murderers out of every hundred are de- Moses went forth to meet them and vout Bible believers, and accept the seeing among the spoils a long train of Christian's "scapegoat" plan of salva- mothers, their innocent babes and virtion as divine truth. This fact is patent to everyone familiar with the history of our capital criminals before and thus addressed the captains of the tory of our capital criminals before and at the time of execution. As instances in evidence, selected from hundreds of a similar character, we would refer to that has known man by lying with the Taylor brothers of Missouri, who him; but the woman children (virgins) atrociously murdered the Meek family, and who were devoted students of the him, save alive for yourselves." Bible and zealous Christians, before and after the act. Then there was "Old Man Bender," of Kansas, whose garden was transformed into a country cemetery to accommodate the bruised and mangled bodies of his murdered victims. When this old human monster was not engaged in perpetrating the Moses-and-Egyptian act, or per-forming the duty of sexton in his private graveyard, he was carnestly pondering, over the pages of the "Blessed Old Book" and devoutly contemplating his illustrious exemplars in the murder business, Moses, Joshua, Samuel and David, and also the consoling doctrines of salvation by faith and the "eleventh hour" repentance.

The old man could have found nothing in all the broad range of Infidel or Spiritual literature to justify or console him in his murderous career; but in the Bible he found a surcease from all fear. Such texts as the following were especially precious in his eight; "The tabernacles of robbers prosper, and they that provoke God are secure unto whom the hand of God bringeth abundantly." Such texts, and those setting forth the efficacy of faith and "saving grace," afforded the old reprobate sweet consolation. As an interlude to his Bible studies, he no doubt sang from the old time hymn books:

"While the lamp holds out to burn, The vilest sinner may return." "There is a fountain filled with blood, Drawn from Immanuel's veins. And sinners plunged beneath that flood Lose all their guilty stains."

and cheap methods of getting rid of "guilty stains," it is a matter of no surprise that Mr. Bender continued to in-indefinitely, but enough has been predustriously pursue his bloody career sented to prove the source from whence until human agencies compelled him to Christians derive their license to flagabandon it.

Then there were Walling and Jackson, members of the Y. M. C. A., and one a minister's son, who brutally murdered confiding Pearl Bryan; and that devout Christian and Bible class and has his laws, the material world has its Sunday-school official, Durrant, did the laws, superior intelligences have their same thing to Minnie Williams and laws, the beasts have their laws, and Blanche Lamont, within the conse man his laws. Montesquieu.

It is claimed by Christian writers crated walls of Immanuel's church, Santhat this is a Christian nation. This | Francisco. Why is it that people with a low and resolutions of the reunions, mass- grade of moral endowment and imbued meetings and conventions of the Wo- with the Christian faith, are prone to men's Christian Temperance Unions, murder on the slightest provocation? Young Men's Christian Associations, There is a cause for this, as no effect Epworth Leagues, and Christian En- can exist without a cause. In all can-

dred years the church in America has church are in a marked degree responbeen fostered and protected by law, sible for the long list of murders that while skepticism has been proscribed weekly disgrace the history of our na-and persecuted. At this time the tion. No man is liable to be better than the

property is taxed, the amount of taxes cient Scandinavians worshiped two due from the church annually would grim gods of war and plunder, Thor twenty millions dollars. The and Odin, and supported themselves by amount paid out annually to support conquest and robbery. The Christian's the priests, preachers and missions, is god has ever been a menace to the in excess of ninety million. In fact it peace and safety of mankind. In one may be truly said that Christianity of his periodical fits of anger he is repwith its hundred thousand chergymen, resented as saying: "I will make my arrows drunk with blood, and my sword shall devour flesh. I will tread down the people in my anger, and make them drunk in my fury!" In the "inspired" book of Judges we are informed that the "spirit of the Lord" descended in a mild kind of a way on Samson and so stimulated his destructive nature, that he made a raid on Ashkelon, slew thirthe rights of life and property? Let us ty men, and appropriated their propersee. For instance the city of New ty. At another time the spirit of the ty. At another time the spirit of the Lord came "mightily" on Samson and and missions, and it requires three so excited and aroused his murderous thousand policemen and a horde of disposition, that straightway he comprivate detectives patroling the city menced slaughtering men indiscriminight and day to keep the peace and nately, nor stayed his hand until a afford even a meagre protection to life thousand victims had fallen beneath thousand victims had fallen beneath his vengeful strokes. A thousand murders by one man in a single day-more than one murder a minute for fourteen hours, and the Lord prompted him to do is. Here we have a key that explains the fequency of murder in Bible-believing America.

Mrs. Taylor, a good Christian woman -according to the Bible standard of morality, used a shotgun with deadly effect in Missouri on a little girl and her baby brother who went into the Taylor orchard to get a few apples.

Freeman murdered his little daughter at Pawcassett, Mass., in obedience to his "sovereign Lord's command." Eckhart cut his wife's throat in South dominated by the Bible and the Chris- Dakota and killed his two little boys, tian religion, while Constantinople has because his God told him to do it. The Rev. Mr. Lindsley, of Bedina, New York, beat his little step-son to death with an oak lath, and pleaded justifica-Reliable statistics prove that over ten tion before the courts on the ground thousand murders were committed in that the Bible enjoins, that the "diso-

> ing band of cut-throats to murder and injunction to "spare neither man, wo-man nor child." On their return from gin daughters, he flew into a holy rage women alive? Slav every male among the little ones, and kill every woman who have not known man by lying with meanest devil in Scandinavia's fabled hell, could not spawn a more villainous and fiendish command than that. was not enough to plunder the homes. murder the fathers, brothers, husbands and sons of these helpless mothers, but in obedience to the command of this pitiless "man of God," these captive mothers and innocent babes butchered in cold blood, and their maiden daughters-thirty-two thousand of them-consigned to a worse fate than death by being turned over to the brutal soldiery. What an example to nerve the hand of the homicide!

Jael, the wife of Heber the Kenite, looked out of her tent and beheld Sisera, a defeated general, fleeing from his enemies. The Kenites to whom Jael belonged, and the Hazorites of whom Sisera was a member, being friendly, Jacl invited the refugee chieftain into her tent, and when overcome with fatigue he fell asleep, she foully murdered him; and for perpetrating this dastardly crime of murdering a sleeping guest, the Bible pronounced Jael "blest above all women."

David, the man "after God's own heart," and who "did that which was right in the sight of the Lord," was a reebooter and treacherous old murder er of the darkest dye. Not being able to complete his bloody career to his full satisfaction, his last dying words were a charge to his son to murder those who had rebuked him for his manifold wickedness. "Remember thou Shimei, and bring down his gray hairs to the grave in blood." And this vile, murderous old wretch, is the Christian's "man after God's own heart": With such promises and convenient the "sweet singer in Israel"; the "sacred psalmist."

> We might extend the bloody record rantly violate the sacred right of life. (To be continued.)

All beings have their laws; the Deliv

## ABOUT EXPOSES.

# of Exposer.

And now, in company with all the Antis and opponents and skeptics of every degree, appears Henry B. Foulke, who has, from time to time, claimed fraternity with all students on occult lines in this country and Europe. By bare. faced falsehood he attempted to force himself upon the Theosophical Society. as the successor of Madame Blavatsky. The Theosophical society would have none of him. After a vain attempt to compel recognition from W. Q. Judge, Annie Besant and other leading Theos. ophists, he contented himself with oc-casionally startling the country by the issuing of a pronunciamento declaring himself the head of anything in sight

that he took a fancy for. But he has evidently found it a hard road to travel, for his insolent importu-nity has finally landed him in the Ply, mouth, Mass., jall, where his queer habit of declaring himself "the whole thing" will cease for a time at least. From thence, he has cooked up a hash of all the fakes that have ever been charged against Spiritualists. It is all ways easier to make a charge, than to prove it. This is published in several sensational Sunday papers.

Similar charges have been disproved over and over again. In fact, the whole article is but a warmed-up mess, coming from the opponents of Spiritualism, who stood not on what they said, if only it reflected on the believers in the powers of the Unseen, and would retard the spread of the truth, and the knowledge of Spirit power.

This man Foulke claims to have been the "boss spook," on innumerable occas sions, assisting all the prominent physical mediums of the world. If this be true, he has become so only by crowding himself into their company. At the last, he has proved himself a very Judas, the prince of sneaks and traitors.
The main question in accepting the word of a man who acknowledges himself a liar and an abetter of fraud, for the gain there was in it, is: If he glo-ries in the lies he has told and acted, is

he not lying now? Men always doubt the veracity of a man who betrays his fellows under any circumstances. How much more, when he openly gives the impression that the exposure is made as a matter of re-

Foulke has been accused of being mentally unbalanced for some years. His whole article might stand for the vision of some crazy brain, and that is certainly the kindest interpretation of this sensation-seeking act.

While there may be, now and then some person who will do some illicit act under the cover of the "dark scance," it is an exception and not the rule, as Mr. Foulke would have us believe. There is cortainly, for Spiritualists, one way out of this dilemma, and that is for us to abolish the darkness, in all psychic phenomena. It must be that real Spirit power can hold its own, and manifest just as fully and strongly in the light as in the darkness. Then the opportunity of blackmailers and traitors will be done away with.

W. P. PHELON, M. D.

### Farewell to Mr. Dunakin.

Mr. Dunakin closed a two-years' engagement at the Spiritual Temple, Avery, Ohio, Easter Sunday. The temple was packed with the members of the society and lyceum, and many from distant towns on the electric road. Mr. Dunakin gave an address eloquent with the sadness of the parting hour. Under his ministrations the society has prospered. He alluded to the harmony which had always existed, and the efforts made by the invisible guides to instruct the people.

The president, O. Bassett, replied for the society, expressing regret and sadness that the parting had been made necessary by the plans of Mr. Dunakin. Nothing but good will would follow the speaker and the society fully endorsed him. Ex-president, M. Darrow, reiterated these sentiments and further said that with Mr. Dunakin on the rostrum they always felt safe, and that no harm would come to the cause, but only honor and respect for what he might say Mr. and Mrs. Hudson Tuttle were

present and expressed regret at parting with one whom they had esteemed for Mr. Tuttle gave a brief address, sav-

ing that he always felt that the cause was in good hands when Brother Dunakin presided. His social influence, and that of his noble wife were strong factors in the maintenance of the society. He was a live man, abreast of all the living issues and it caused a sadness of heart to think of his going away. Mr. Tuttle then gave a history of the

origin of Easter as a solar myth of the resurrection, and applied it to the resurrection of the spirit out of the wreck of the mortal body. He wished to disabuse the minds of

those who thought Spiritualism was something new, for it was as old as the Bible; as old as mankind. Modern Spiritualism was new inasmuch as it placed the bitherto spiritual realm of miracle and the supernatural under the rule of law. That was the difference, and the date of the first rap which gave responsive answer showing that spirits were real beings, governed by law, fifty years ago, is the anniversary of this forward

Mr. Dunakin will return to Paulding county with his family, where he has a host of friends. Avery, Ohio.

He surely is in want of another's patience who has none of his own.—Lava-

Nature, through all her works, in great degree, borrows a blessing from variety.-Churchill.

Some to the fascination of a name surrender judgment hoodwinked,-Comper.

# EXPOSURE OF THE METHODS OF FAKIRS methods which will be explained under proven to me that our spirit friends as bankers and business men are connected to the lead of "Various Dark Seance Phenever, come back to us at a dollar a stantly on guard against receiving counterfelt money."

Revealing the Inner Workings of the Whole System of Accursed Fraud.

state that I do not wish to be under- tic instead. By touching a signing constood as placing myself on record as en-cealed in the frame, it comes apart in dorsing anything that Mr. Coonley has all four corners and the elastic stretches done in the past, or may do in the fu- so as to let the slate out. It is then ture, but for the present, his exposures, shown to be double. Both of the inner and the manner in which he conducts surfaces may have been written full, them, will result in great benefit to the and may be turned outward in a seccause of true Spiritualism, for it will ond and on a single slate (by a sleightteach investigators to investigate intel-of-hand move) before the very eyes of ligently, besides teaching those who ac- | the investigator without being discovcept everything they are unable to ex- ered. A flip and a turn, and another plain as spirit manifestations that there are more tricks "in heaven and earth faces may be turned out, leaving the than are dreamed of in their philoso-

COONLEY'S INTRODUCTORY RE. | ticle. · MARKS.

In the course of his short introductermed Modern Spiritualism, he sat two evenings a week for three years (in is likely to be played. connection with his work as a lecturer in the fields of Spiritualism) for indewould certainly develop that phase. In

a tour of the East, and in California, he to play their part in the exhibition. had met some of the most noted slatewriters and phenomenal mediums traveling, and although he had found much truth in what is known as mental mediumship, he discovered things which caused him to doubt the genuineness of much of the phenomena he had witnessed with the noted physical me-

"Linally," he said, "I decided to make a bold stroke, and approaching the most noted slate-writer, or at least one me, not knowing whether I would be occur. However, a price was agreed upon, and in half an hour I was informed upon all the latest methods in a certain line, and had the open sesame to every city in the United States.

"As Spiritualism had become my re-Hglon, I was so overcome that I went home and cried like a child.

"But still, there were many things I could not get until in the work myself; therefore, I resolved then and there, that if it took ten years of my life and all I possessed, I would ferret the whole has read instead of the second one senefarious business out and expose it. I lected having refolded it after readhave kept my word, and am now pre- ing. Thus the whole seance is carried pared to say that there is no such thing out. The ballot the "medium" selects as slate-writing, materialization, trum-pet-speaking, ballot-reading or any-upon the pile almost immediately, but thing cailed physical phenomena in the instead it is the previous one selected. public scance. I do not say that it does Other methods were given, but no one not occur spontaneously in private would be likely to be deceived by them homes, but the conditions are against it in the public circle. To those who revealed in this report.

Wished to sit for physical mediumship.

Several clever tricks were also shown Thave always said, 'Don't do it. If you wish to cultivate anything, cultivate the intellect."

HOW SOME "TESTS" ARE GIVEN. Continuing his remarks the speaker said: "There is such a thing as tests; I admit that." He then stated that there was an organization all over the United States, with headquarters in Chicagogiving its name.

He then introduced a "test-book." from which he read several very striking tests. A medium in Chicago might come to San Francisco. Here he would get a book for San Jose, where he might exchange it for one in Stockton, etc. There were hundreds of these books, and they were exchanged from one medium to another. After a person's name all his or her friends in spirit life appeared, giving relationship, when they passed out, how, and under head of "remarks," all striking incidents in the person's past would be imaginary initial question, the mystery en, closing with: "All the mediums tell him or her"-(thus and so). The systems of getting this data were also Mustrated. Sometimes It is obtained from the person in unguarded moments in giving him a slate-writing, or in conversation; but more often it is secretly captured from the conversation of some loquacions neighbor or relative who is in possession of the facts. "Wonderful" tests are often given in this way.

SLATE-WRITING. rapid work showing more than twenty sounds-some sharp, some muffled-so methods connected with slatewriting that they might appear to be in all heard of through any other exposer, noted "Anti," many tricks.

This part of the performance he besides of a slate, in large chalk letters; B on both sides of another slate. He hold. In a minute or so he asked the surface of one was found twelve messages in as many colors, written over the letter A. Though I knew the trick gers I have already described in The and had my eyes on him closely, I could not detect him in it, although the slates were not for a second out of my sight. He then showed how he had previously made a letter A with chalk and written the colored messages over it, afterward placing a silicon cover over it which exactly resembled the made of one-half zinc and one-half coptrue surface of the slate. This was per. This is concealed in the wood of slipped out as the bands were being the table, close to the surface. It i placed around the slates.

of silver pencil could be used in writing is set into the floor, under the carpet a message upon a slate, and by breathing upon it the writing would vanish, he knowing the right spot to press. It to reappear again after wetting the is also worked by a confederate in an slate with a solution of salt water and adjoining room. This also explains one to reappear again after wetting the letting it dry.

The use of lunar caustic and carbon pencils was also explained, and how to bring out invisible writing by the use of chalk or a capsule of pure nitrogen

Writing on the slates while holding them on the sitter's head to "magnetize" them, was also illustrated. While the "medium" stood in front of the "sitter," a confederate entered by a secret passage, in stocking feet and exchanged the slates in the "medium's" hand for a pair that had been "fixed." A score or so of tricks were shown, including writing on your own slates

(several methods), and writing on slates under the feet of the investigator. When slates have been tied together and handed to the "medium," there is a method of inserting a thin wedge and

opening them enough to insert a small steel rod with a piece of pencil fastened in the end. By a little practice, legible writing can be done in this manner. Another method is to place a pair of plate would be spoiled. slates on the floor, and then under the methods have been described in the scipretense of "magnetizing" them, place a very large slate over them. Under this large slate is a pair like those be longing to the investigator, but "fixed." When the "medium" lifts the large

But to me, the "slickest" trick of all consisted in a pair of slates being protook them in an inside pocket, but if duced which had the appearance of an under too strict test conditions, they

them and left the "fixed" pair in place of those originally laid down, but of

By way of introduction, I wish to with cord, which turned out to be classlate look as harmless and innocent of trickery as any school-boy's new ar-

The only way to be sure you get a genuine slate-writing is to furnish your own slates, seal them together all tory address, Mr. Coonley said that around, mark them secretly, and never when he became interested in what is allow them to leave your possession or sight. Otherwise some flim-flam game

It usually turns out that public slate-writing for individual skeptics on their pendent slate-writing, having been told own slates are given to what are by several mediums of note that he called "pluggers," that is, confederates who have been hired by the "medium"

BALLOT AND SEALED LETTER-READING.

In demonstrating the methods of reading ballots and sealed letters, Mr. Coonley did some exceedingly clever tricks.

One method is to call for ballots from the audience, with names written upon them of spirit friends, questions, etc., to be closely folded. The "medium" goes on the platform with a blank balof the most noted, in existence, boldly lot, folded like those piled upon the offered to pay him a price to "develop" table to be read, having it between the two middle fingers of his right hand, kicked out of the door or what would keeping the palm from the audience. Selecting a ballot he holds it a second in his hand to "psychometrize" it. But instead of dropping it upon the pile where it was, he drops the blank already in his hands and keeps the one selected concealed between the fingers. Walking up and down the floor, or sitling in a chair where the audience cannot see his hand, he opens the ballot and reads it. After giving the "test," he selects another, and goes through the same process, dropping the one he

> after reading and studying all that is in reading sealed letters, the most deceptive being on the plan of the ballots. That is, the first letter read contained an imaginary question. He proceeded "Will there be war with Spain?" he reads. No one recognizes the "test," so he proceeds to read the next envelope. The real question that was in the first he remembers and gives. Upon its being recognized by the writer, he opens the envelope and reads the contents, pretending to verify it. Instead he is reading what is sup-

posed to be the contents of the next envelope he is to read "psychometrically." Of course he destroys each envelone as soon as he has read its contents In other words, he pretends to clairvoyantly read in one letter what he has actually read in the last one he has opened.

If there were a confederate in the audience to claim to have written the

Another clever trick showed how the note placed in a prepared envelope "goes out the back door."

HOW BOGUS RAPS ARE PRO-DUCED.

Mr. Coonley said there were twenty different methods of producing bogus spirit raps in the seance room. One was an ingenious contrivance concealed in the shoe heel, and another method was to use a pad attached to the knee. The Mr. Coonley spent over an hour in latter would produce a great variety of seances, several of which I have never parts of the room. It is a sort of mechanical ventriloquism, and by the aid In this he could show Hagaman, the of strong mental suggestion a sensitive person might be induced to believe that the raps occurred at any place the can by writing the letter A on both dium" wished him to. Both of these devices are sold by a man in Chicago, whose name Mr.Coonley gave, but I will then placed a rubber band around them omit it, as it would be the means of ad and handed them to a gentleman to vertising the fellow to unprincipled persons who might see this article, and gentleman to open them, when on the wish to add the tricks to their present stock-if they have it not already.

The use of powdered resin on the fin-Progressive Thinker, so will omit it in this article.

BOGUS SPIRIT TELEGRAPHY. While treating of the "raps" Mr.Coonley introduced the telegraphic-medium

trick. He explained how a battery was connected with a piece of feweler's He then showed how a pure nitrate binding wire, and the sounder, or key. This is worked by the medium's foot. method of producing raps.

"SPIRIT" PHOTOGRAPHY.

Here is another place where the scientific fakir gets in his work. There are various methods, but here is the latest, as exposed by Mr. Coonley: A cotton "plug" is placed over the portions of the plate where the "spirit" form is to appear. Then it is exposed in taking the photograph. camera is focused upon the picture that is to represent the "spirit" (the "plug" having been removed in the meantime and when the plate is developed both pictures appear, the fringes of the cotton making them blend together so nicely that the "spirit" appears to be in front of, or behind the person whose portrait appears in the negative. The thinner this "plug" is, the more weird and ghostly appears the "spirit." Of course, in this method the photographer has to focus his camera so as to get the "spirit" where the plug was, or his plate would be spoiled. The other

SPIRIT TYPEWRITING. Some "wonderful" tests (?) in spirit typewriting in the dark seance were next alluded to. Before proceeding, slate he has ingeniously exchanged the speaker said: "The dark seance is where the fakir is at home-here is where he gets in his work." He then course nothing but the large slate is showed how the messages were written previous to entering the circle. If not under test conditions, the "medium" erdinary pair of school slates wrapped were handed him by a confederate by

nomena." A plece of blank paper is placed in the typewriter. When dark-ness reigns, he proceeds to rattle away on the keys with great rapidity for a few minutes, when he removes the pa-per, conceals it and throws one of his messages" out to the circle, which he

has already prepared. There is also a method of working a prepared typewriter by means of electricity, from a duplicate key board in another room. In this case the "medium" is supposed to be entranced while the confederate gets in his work. SPIRIT PICTURES.

The next thing introduced by Mr. Coonley was the method whereby he imself had mystified so many, some of whom would have insulted anyone who would dare to suggest that they were not genuine spirit pictures. Everyone in his circle was permitted to give him handkerchief which would be returned with one or more pictures upon

The secret is this: The handkerchief is dipped in a cup of water and then wrung out so as to leave it moist. He then lays a special colored picture upon his knee and presses the handkerchief upon it, when the picture is perfectly printed upon it.

But it does not require special pictures. Any newspaper portrait will do. Just touch up the outlines of the eyes, mouth, etc., on the picture, when it will transfer, giving a wonderfully weird, ghostly effect in some instances.

By constantly clipping pictures from the daily papers and the magazines it was easy to get a variety that would suit anyone, and Mr. Coonley being a trance and clairvoyant medium, very frequently got pictures from his collection so closely resembling spirit friends of those in his circle that many declared that it was them-that there could be no mistake.

SPIRIT PAINTINGS.

Many methods of duplicating spirit paintings were then given, wherein confederates played a part. In painting upon porcelain, slates, crockery, etc., the mediums were said to have access to a large collection and managed to duplicate the articles furnished for some they had already prepared. The painting was made to appear fresh by an application of poppy oil. Here again the speaker remarked: "What a nice thing is the dark seance for the "medium."

VARIOUS DARK-SEANCE PHE-NOMENA.

In this line Mr. Coonley took up all the lesser dark-seance phenomena, for sake of illustration, and led up to materialization, which was the last on the programme.

He began by giving the great "cage test," showing how the medium, after being locked in a steel cage by a committee went on with his show. The secret lay in the padlock, which contained a secret spring in the top that would release it. Had the committee furnished their own padlock the "manifestations" would not have occurred.

Next was introduced the "fraud-proof bag" (?) and other methods of securing (?) the medium; but no sooner would the curtain of the cabinet fall than the trumpet would rise above it and through it would come the melody of "Sweet Spirit, Hear My Prayer." The method of liberating himself was explained in each case.

The trumpet was then brought out to

the front of the platform, laid on the floor and the medium stepped to one side, when "messages" began to proceed from it. Here was a mystery profound, but it was all plain when it was shown that a long rubber hose was attached to the small end of the trumpet, running under a piece of cloth carelessly thrown over it, and through the In some cases it may pass out into anexplain.

Frequently when dark seances are under strict "test conditions," the doors and windows of the room are sealed shut. But the various methods of exit and entrance, and of passing paraphernalia out and in the room were explained. Sometimes a panel is previously removed from the door and placed on a hinge to open outward from the room, being done so "slick" that no one could discover that the door had ever been tampered with. Again the baseboard is fixed to open outward in the same way. But the best thing for the fakir is the double sliding doors. They are scaled together, but this does not deter the confederate from entering without breaking the seal. He simply has to remove the "stop" and both doors can be slid either way, admitting the confederate at either side.

The "spirit lights" were also exhibited. They consist of some phosphorus wrapped in a piece of cloth, with or without a black covering. By using the opaque covering the lights may be raised, lowered or shut off at will-inreased or decreased in size.

The "luminous star" consisted of a cardboard star covered with luminous paint on one side. By turning it edgewise to the audience it would produce all shapes and forms of light, according to how far it was turned, and by reversing it with the dark side to the audience, it vanished in toto.

MATERIALIZATION

was next introduced, with its long catalogue of fraudulent tricks. The material used by the more noted "materializers" consists of gold-beater's silk which is of such fine texture that eight yards can be carried in a thimble, and twenty-four yards have been carried in a place made for it in the heel of a shoe. It costs \$2.50 a yard. It is treated with luminous paint, which is not so expensive, costing eight cents an ounce. In a pocket around the skirts of a woman's dress (on the inside of course) enough of this material-including

masks and other paraphernalia necessary-may be carried to "tog out" forty or fifty spirits. By the use of knee-pads the same person may walk upon the knees and imitate a child. They may assume a posture between kneeling and standing, and imitate a person still shorter than their own stature. Again they may add an inflated rubber head, or even a mask, above their own head, with drap

The other deceptions in materializa tion, not alluded to under this head. may be found under other headings in this article.

ery hanging down to conceal their own

features, and appear to be anything

from their normal height to that of a

CONCLUDING REMARKS.

Altogether, we think that Mr. Coonley, in his expose, gave a clue to all deceptions, although it was an impossibility to go into all details of all the fakirs traveling. At a previous meeting, in Oakland, he gave the names of several "Medium's Supply Houses," in different parts of the United States, showing what a gigantic system of fraud has

grown up around us. In concluding his remarks, while admitting that all the phenomena might occur spontaneously in the home circle,

he said!

come.

ophy than Spiritualism, and the sooner Spiritualists rise up and crush out this gigantic system of fraud, and confine their philosophy to frivate experiences, the better it will be for the advance-ment of their cause.

WHAT I KNOW ABOUT MR. COON-LEY.

Having been personally acquainted with Mr. A. B. Chonley before he started out as a lecturer or mediumas well as with ilis brother, who is a leading photographer of San Diego-I wish to say a few words in his behalf. He was known as a "good boy"-honest, upright and just in his dealing as a jeweler.

He developed both the trance and inspirational phases of mediumship. Though they who knew, or ought to know, declare he had never studied Italian, I have seen him entranced to sing Italian airs in a clear, ringing woman's voice, besides a deathly pallor would come over his features when the trance came on, showing conclusively that there could be no sham, even if he had understood Italian and been able to raise his voice a full octave higher than its normal pitch.

One day, about three years ago, after his return from a lecturing tour in the East, and when I was editing and publishing the Herald of Light in Diego, I met Mr. Coonley on Fifth street, and we entered into a discussion of the fraud question, and the best means to separate the chaff from the wheat. During that conversation he remarked: "Let me tell you, Brother Green, there is more fraud practiced than you have ever dreamed; and later in the conversation he added: "I am making some investigations that will startle the world when I am ready to announce them." As to the nature of those investigations he was reticent, but now I understand it all.

He has sacrificed his jewelry business and all other worldly possessions, apparently with the motive in view

above claimed. I have not kept track of him in the past three years, personally, but his trance mediumship, I have heard from several reliable sources, has interested professional and philosophical minds, and some of the deepest thinkers in our ranks, particularly during his work of a year or more in San Jose, While there it is said he secured hundreds of pages of spirit communications of a very high order, purporting to be from the ancients.

In view of these statements, I wish to ask, Do we, as truthseekers, fear the truth? We know we have a great truth, and what have we to fear from any exposure? It will simply result in separ-

ating the chaff from the wheat.

As to the title of "Doctor," Mr. Coonley is entitled to that as an oculist, having studied the diseases and treatment of the eye that he might professionally adjust glasses to the eyes of his customers. I have never heard that he claimed to be a physician or even a

'healer.' The conduct of some Spiritualists leads me to quote Shakspeare, slightly revised: "What fools these Spiritualists be!" It is equivalent to saying, "So long as you continue to be a fake we will endorse you, but when you decide to turn over a new leaf and confess rest of the profession of fakirs, then we will sit down on you. We will not attend your expose because we do not wish to know how we may be deceived. With us 'Ignorance is bliss;' and as Barnum truly said, 'We love to be humbugged.' We love frauds, but fear the truth. Yea, if you persist in exposing our pet fakirs, we will arrest you for obtaining money under false pretenses." cabinet to the mouth of a confederate. Consistensy, thou art indeed a jewel,

but hard to find. A detective is allowed to co-operate all their methods, collect evidence, find them out and capture them all in the end-as has often been done. Why did not Mr. Coonley, as a detective, have the same right?

He states that having got "on the inside," and having obtained all, the knowledge of tricks that money could buy, there was still much that he could not fathom, because the fakirs who used these tricks would not give their secrets to other members of the fraternity that were "not working in their line." But by entering the work and becoming "one of them." pretending to be heart and soul in the business and "the biggest toad in the puddle," he gained their confidence and obtained what he wanted.

As a refutation of the charge that he obtained money under false pretense, the following card was issued to all attending his seances. If they were deceived after reading such an agreement it was their own fault. As to private slate-writings, he claims to have given clairvoyant readings for the fee, and the slate-writing was free. Here is an extract from the card which speaks for

"It is hereby expressly understood and agreed between Dr. Coonley and the purchaser, holder or user of this ticket that no guarantee whatever is made as to the character, origin, mode or manifestation of any phenomena occurring at this seance and Dr. Coonley or the purchaser, holder or user of this ticket may entertain the Spiritual or any other explanation of the phenomena and neither party shall in any way be held responsible for the opinion of the other.

Until it is proven otherwise, I shall believe Mr. Coonley's motives to be just what he claims, "Ifnhe continues to be persecuted and maligned by Spiritualists who ought to be his friends, he may be driven over to the "Antis," where he will be compelled; to deny the truth as well as the false that is among us. If this should occur. Spiritualists will have none to blame but themselves. ERNEST S. GREEN.

We publish the above as a matter of history, and to keep Spiritualists posted as to current events. Notwithstanding the fact that fraud lias been practiced in every conceivable phase of mediumship, by dishonest representatives of our cause, it is well-known that there are thousands of honest mediums scat-tered all over the United States, who would not under any consideration prove traitors to the glorious cause they represent. In Chicago, there are independent slate-writers, spirit artists. trance and test mediums, etc., whose manifestations are true in all respects, and it is an exceedingly easy matter for the skeptic who is seeking the truth to find it here. In a room, in broad daylight, any one who so desires can get a spirit picture, on their own canvas carefully secured in their own box, and which need not leave the investigator's possession for a single moment.

Mr. Coonley is altogether too broad in his denials, and if in this city he could become convinced at once that there is an abundance of genuine mediums here, who give only genuine manifestation. We think, however, that his exposures will be instrumental in doing good, and it will put the inves-"My investigations have thoroughly | tigator on guard against trickery, just

stantly on guard against receiving counterfeit money.

It is pitiable to hear some so sadly

deplore the constant cry of fraud, for that cry will not down so long as a single trickster is in the land, and as Spiritualism is coming up through all grades of society, from the vile, superstitious Voodoo, to the one who is truly enlightened, the complete suppression of questionable practices in our ranks is an impossibility until the lower strata of human beings shall have been elevated to a higher plane of life and morals. The so-called "exposures" of Spiritualism many times result in good for they have been our constant attendants during the past fifty years, and scarcely a month has passed that one or more has not been made, yet Spiritualism has increased in numbers every day until now it has in its ranks man of the leading minds of the present

nge. We are always more than willing, we are anxious to have Spiritualists know the genuine from the fraud when it comes before them, and if these tricks can be taught them they can know them at a glance. There is no better way to prevent our eyes from being deceived than to know how and where to look for the deception.

There are many who think it awful to publish such things in a Spiritualist paper and they are honest in their be-lief and zealous in their own search for truth, but they fail to go to the bottom of things and discern that it is only the energetic and prudent gardener takes care of his own truck patch who succeeds best. He weeds his own garden and waters his plants and never thinks of waiting for his neighbors to do it for him, until by neglect the tares have smothered down the plants.

These suggestions ought to be studied by Spiritualists instead of being held in awe lest they upset the whole truth Truth is indestructible and will grow in any soil, but more rapidly in the free air and soil of right than in the filtl and putridity of fraud.-Editor.

#### An innocent God.

Thomas Jefferson once said: "Error of opinion may be tolerated where reason is left free to combat it." This be ing the case, we wish to offer our defense in favor of a God that has, in our opinion, been grossly misrepresented and, from our point of view, has been blasphemed. We do not hold that this was done intentionally, but through ignorance and so-called revelation, which has prevented to a large degree a higher and better civilization; consequently a more exalted idea or conception of the Father of all mankind.

It is safe to assume that our present idea of God is an evolution of thought due directly to acquired knowledge in regard to natural laws. Ages before our present era a belief in a triune God was prevalent; it may have originated from early man's limited knowledge of sun, moon, stars or fire, land, water the trident or what not. Howeve through these various beliefs, mankind no doubt has been misled and his ad

vancement delayed. From the standpoint of human knowledge, the Gods performed or permitted all sorts of inexplicable things. One God has been, so far as power and knowledge extends, just a little wiser than "the other one"-always partialalways merciful and unmerciful, etc. in fact, God has usually been created in the image of man so far as attributes were concerned, and was humanized to a frightful degree, so much so that man has held God responsible for many things that would have been both easy and natural for man himself to do without divine assistance, such as the changing of names, etc., etc. We maintain that God is innocent of these charges, and for ourselves would consider it blasphemous to retain such a belief. We are ignorant about God veloped from what we have learned, both from books and nature itself.

In our conception of universal Fatherflood, many things must be taken into account, and we infer that if it were positively known what God really was, we would blush for our assumption, our ignorance and our bigotry.

We have every reason to believe that

God and space are eternal and without end, and if we were to travel in a straight line in the same direction for an eternity, we would be no nearer the "end" than when we started on our journey, and while a comparison along this line is naturally absurd, it is mar-velous to think that our good old mother earth, compared with all else beside it in space, is relatively smaller than the point of the finest cambric needle. How wonderful, how inconceivable should be our conception of God,

instead of what has been and is. The more ignorance man has regarding nature's laws, the more he blames God for his mishaps. This is especially noticeable in medicine and surgery. Again I say that God is and has always been innocent.

We are of the opinion that the more knowledge and the less belief we have, the greater we can aid others as wel as ourselves.

We should begin anew from things we know, and develop and improve our physical and mental faculties, correct our social evils, better the condition of mankind along all lines and endeavor to make each other happy

and comfortable. May God speed the day when we may enjoy a higher civilization with all that the word implies, which must be followed by more love, more charity and more humanity toward all living

Let us always hold in grateful remembrance all those who aided in freeing mankind from superstition, fear and slavery, and worship God by showing our gratitude for numberless blessings. This can be done in no better way than by living happy, cheerful lives, and in aiding others to do the same. We should worship principles and not men, the knowable and not the unknowable.

#### JEAN BELLAIRE. Wisconsin Coming to the Front.

Through the efforts of Mrs. Isa Wil-

son Kayner, missionary of the N. S. A., there is likely to be quite a revival of Spiritualism in this state before the next annual convention of that association. She has organized a strong working society at Stevens Point, and has started the ball rolling in Appleton, one man, saying that he would pay for the charter out of his own pocket. Then she has inquiries from Baraboo and Reedsburg. Will very likely visit Oshkosh soon and see if there are not enough wide-awake Spiritualists there to form a good society. She also has a call for three or four days at Fond du Lac, and if she is able to stay longer she may be able to form a society there, as there are some of the best citizens who know of our philosophy. Would be glad to hear from other points in the state, as there is no reason why Wisconsin cannot have as strong a state association inside of one year, as now flourishes in Illinois. T. D. KAYNER.

# VALUABLE LIBRARY

# SPIRITUALISTIG LITERATURE.

THOMAS PAINE'S EXAMINATION OF THE PROPHECIES. A consideration of the passages in the New Testament, quoted from the Old, and called Prophecies concerning Jesus Christ. Price, 15 cents. THE PRIEST, THE WOMAN AND THE CONFESSIONAL. This is

a most valuable book. It comes from an ex-priest, whose character is above reproach. By Father Chiniquy. Price \$1.00. THE PROPHETS OF ISRAEL. Popular sketches from Old Testament

History, than which no branch of science, in the last generation, has undergone a more profound revolution. By Carl Heinrich Cornell. Price 25 cts. THE RATIONALE OF MESMERISM. Old and New Theories. Mesmeric Force. The Real Literature of Mesmerism, Side-Lights on the Phenomena, Curative Powers, etc. By A. P. Sinnett. Price, cloth, \$1.25. THE RELATIONS OF SCIENCE TO THE PHENOMENA OF LIFE. Ideas of life scientifically expressed in contradistinction from the old

theories. By Spirit Professor M. Faraday. Price 10 cents. THE RELIGION OF SPIRITUALISM, Its Phenomena and Philosophy. This work was written by that noble modern Savior and Grand man—Rev. Samuel Watson. A marvelous work. Price \$1.00.

THERE IS NO DEATH. This is certainly a novel of the highest type, based upon Longfellow's poem of the same title. By that noted novelist, Florence Marryat. Price 50 cents.

THE SOUL. Its Nature, Relations and Expression in the Human Embodiments. This is clearly a book on re-embodiment, or the principles of reincarnation. By the Guides of Cora L. V. Richmond. Price \$1.00.

THE SOUL OF THINGS. These three volumes are among the most popular works ever written in explanation of the Spiritual Philosophy. By William and Elizabeth M. F. Denton. Price \$1.50 each; postage 15 cts. THE SPIRITUAL ALPS, and How We Ascend Them. A few thoughts on "How to reach that altitude where spirit is supreme and all things are subject to it." By Moses Hull. Price, cloth, 40 cents; paper, 25 cents.

THE SPIRITUAL BIRTH, or Death, and Its To-Morrow. The Spiritualistic Idea of Death, Heaven and Hell. A logical statement, proven both by facts and the Bible. By Moses Hull. Price 10 cents.

THE SPIRITUAL WREATH. A new collection of words and music for the choir, the congregation and the social circle. Containing 64 pages. By S. W. Tucker, author of many muical publications. Price 20 cents.

THE STORY HOUR. For Children and Youth. A book of short stories, written expressly to interest and instruct the young. A good work for Lyceums. By Susan II. Wixon. Price \$1.00.

THE SUNDAY QUESTION. A historical and critical review, with replies to an objector. Its motto: All time too sacred to do wrong; no time too sacred to do good. Price 15 cents.

THREE SEVENS. A very interesting story along the line of the mystic, the common sufferings of the human race; from whence they come and whither they go. By the Phelons. Price, cloth, \$1.25. THE TALMUD. Selections from the contents of that ancient book, it

commentaries, teachings, poetry and legends. Also sketches of the men who made and commented upon it. By H. Polang. Price, cloth, \$1.00. THE TO-MORROW OF DEATH, or the Future Life According to Science. Is just what it purports to be—what the title indicates—in

every chapter. By Louis Figuier. Price, cloth, \$1.50. THE WATSEKA WONDER. Detailed accounts of two cases of double consciousness-that of Mary Lurancy Vennum, of Watseka, Ill., and Mary Reynolds, of Venango, Pa. Price 15 cents.

THE WORLD BEAUTIFUL. Series One and Two. Two choice volumes of restful and educational reading, uniting the ideal and the real in this life. By Lilian Whiting. Price, each volume, \$1.00. TREE AND SERPENT WORSHIP. Showing up the ridiculous side of the

old, old story of Adam and Eve in the Garden of Eden. By A. S. Hudson, M. D. Price 15 cents. TRUTHS OF SPIRITUALISM. This book narrates many of the striking experiences of its author as a lecturer and test-medium in the earlier days

of Spiritualism. By E. V. Wilson. Price \$1.00. TWO IN ONE. A compendium of Biblical Spiritualism. A combination of "The Question Settled" and "The Contrast" into one volume. By

Moses Hull. Price \$1.00. WOICES. The Voices contain poems of remarkable beauty and force. They are most excellent inspirations. Neatly printed and nicely bound. By Warren Sumner Barlow. Price \$1.00.

and whatever the plan regarding man-kind may be, and our idea has de-delightful reproduction, unique and refreshing. 480 pages, with portrait WOLTAIRE'S ROMANCES. A new edition, profusely illustrated. A

and 82 illustrations. Price, cloth, \$1.50; postage 15 cents. MIEWS OF OUR HEAVENLY HOME. This book is a word-picture by one of our best artists, Andrew Jackson Davis. A highly interesting

work. Price 75 cents; postage 5 cents. WARFARE OF SCIENCE WITH THEOLOGY. Information not pro-curable in the libraries of the world in a half century, showing the opposition of the church to science. Two vols., 900 pages. Price \$5.00.

MAS ABRAHAM LINCOLN A SPIRITUALIST? Curious revelation If from the life of a trance medium, together with portraits, letters and pocms. By Mrs. Nettie Colburn Maynard. Price, cloth, \$1.56; paper, 75c MHY SHE BECAME A SPIRITUALIST. A book of twelve lectures, Touched in beautiful language, and one that should be read by every Spiritualist. By Abby A. Judson. Price \$1.00; postage 10 cents.

WHAT WOULD FOLLOW on the Effacement of Christianity? A concise treatise on this popular subject By George Jacob Holyoake. Price, one copy, 10 cents; twelve for \$1.00.

MOMAN. A lecture delivered to ladies only, by Mrs. Dr. Hulburt, on the present status of Woman, physically, mentally, morally and spiritually, Marriage and Divorce. Price 10 cents.

MOMAN'S BIBLE. Part 1. The Pentateuch. A galaxy of scholarly comments by many of our brightest minds regarding much of the Old Testament, and the slight given the women. Price 50 cents.

MOMAN, CHURCH AND STATE. A historical account of the status of woman throughout the Christian ages, with reminiscences of the Matriarchate. By Matilda Joslyn Gage. Price \$2.00.

MOMAN. Four Centuries of Progress. Showing her gradual rise from slavery and bondage of ancient times. By Susan H. Wixon. A lecture of great value. Price 10 cents. MAYSIDE JOTTINGS. Composed of Essays, Sketches, Poems and

Songs, gathered from the highways, by-ways and hedges of life, from the inspirational pen of Mattie E. Hull. Price 75 cents. MHO ARE THESE SPIRITUALISTS, and What Is Spiritualism? This is a pamphlet of much worth to Spiritualists, who often have plied to them these important questions. By Dr. J. M. Peebles. Price 15 cents.

MORKS OF E. D. BABBITT, LL. D., M. D. "Human Culture and Cure." Part First. The Philosophy of Cure. Price, board cover, 50 cents. "Human Culture and Cure." Part Second. Marriage, Sexual Development and Upbuilding. Price, cloth, 75 cents.

"Social Upbuilding," including Co-operative Systems and the Happiness and Ennobling of Humanity. Price, paper, 15 cents. "Health and Power." A Handbook of Cure, Etc. Price, cloth, 25 cents:

leather, 35 cents. "Religion." Most thoughtful, spiritual and excellent. Price, cloth, \$1.00; paper, 50 cents. Postage 11 cents.

"Principles of Light and Color." One of the greatest books of the age. Price, \$5.00; by mail, 32 cents extra 70DIACAL INFLUENCES. Know thyself. This little pamphlet teaches L how to use the powers derived at birth from the position and influence of

the planets. By Charles H. Mackay. Price 25 cents. THE SPIRITUAL BODY REAL. Valuable testimonies of modern clairvoyants who witnessed the spiritual and physical separation. By Giles B. Stebbins. Price 10 cents.

Soul of Things; or Psychometric Researches and Discoveries. BY WM. AND ELIZABETH M. F. Denton. A marvelous work. Though concise as a text-book, it is a fascinating as a work of fiction. The reader will be amazed to see the curious facts here combined in support of this newly-discovered power of the human mind, which will resolve a thou sand doubts and difficulties, make Geology as plain as day, and throw light on all the grand subjects now observed by time. Soul or Things-Vol. L.

Cloth...

Postage 10 cents.

Soul of Things—Vol II.

Hustrated. 450 pp. Cloth...

Soul of Things—Vol. III.

But rated. 862 pp. Cloth...

Postage 10 cents.

Postage 10 cents.

The Devil and the Adventists. An Adventist Attack on Spiritualian repaired. By Moses Hull. Price, 5 cents. For said at this office.

SPIRITUAL HARP. Collection of Vocal Music for the Choir, Congregation and Social Circles.

Gircles.

By J. M. Peebles and Js O. Barrett; E. H. Bailey, Musical Editor. New edition. Culled from a wide field of literature with the most critical care, free from all theological bias, throbbing with the soul of inspiration, embodying the principles and virtues of the spiritual philosophy, set to the most cheerful and popular music, (nearly all original), and edapted to all occasions, it is doubtiess the most attractive work of the kind ever rubblished. Its beautiful songs, duets and quartets, with plane, organ or melodeon accomminiment, adapted both to public meetings and the social circles. Cloth, \$200. Postage 14 cents. Psychopathy, or Spirit Healing.

A series of leasons on the relations of the spirit 20-its own organism, and the inter-relation of human beings with reference to health, disease and healing. By the spirit of Dr. Benjamin Rush, through the me-diumship of Mrs. Cora L. V. Richmond. A book that every healer, physician and Spiritualist should read. Frice 41.50. For sale at this office.

the church bells are ringing and women and children are trooping to church. an elegant charlot, caparisoned, cushsome men might be Christians, because they can secure place, power, profit and interpret to the women the "Word and title; but what there is in it for of God." women is more than I divine. Then into saints and sinners, common clay and the sifted dust of the earth.

mention is made that there will be any the heavenly gates. female seraphs in the angel throng.

The average woman makes a fetich of the Bible and a God of her preacher, but she does not understand either one Bible for women. All the absurdities, cruelties veiled in liturgies and ser-

I am a woman myself; but I don't.

For the most part, women are goodhearted creatures, but they fail in
hearted creatures, but they fail in
Trace preserver.

If this falls under the eye of any
If this falls under the eye of you "to ligion. The true Christian woman beand she proceeds to walk therein. Her vices to bring in the shekels and lay

woman! woman, dearly beloved we owe to thy unselfish serving in the kitchen at home, and in the basement and scullery of the church. How many theological students rise up and call you blessed for your willingness to educate them to be your preachers. How Keep on searching well you have filled your womanly your scalps were in danger, or Fee-Jees who relish quartered missionary as trimmings. Yet, dear sisters, you have done well building up congregations to which we men of God can preach. O, woman! pure, noble, holy, superlatively finer, and exquisitely superior woman! your bounden duty is to give generous-ly of your laor and lucre, that we men of God may carry on our work amidst the heathen at home, and the pagans abroad. Set to work, dear sisters, as we men direct. If by squeezing the pennies out of your own pockets, or ca-joling or managing your busbands into giving (as if it were really their own spontaneous masculine idea to pay the preacher) is not sufficient to deluge poor lost sinners with amazing grace, get up a festival with plenty of oysters in the soup, or a steaming "hot dinner preacher, or a pound party, or a bazaar or a dairy maid's fair, with a fish-pond Den de Christyun an' de Advent, an' de and grab-bag, or a conundrum tea, or a Uncrversalist, neck-tie party, or a broom-drill, or a skirt-dance, or a foot and ankle show, or a minstrel show, and fill up the or a minstrel show, and fill up the Lord's exchequer, and then at the end of the year we doctors of divinity will meet in council and proclaim to the

save the race.

After the collection the sphere of woman is rigidly defined in the texts: "I suffer not a woman to teach." I would have you know that the head Den de Spirit'list he brings me ter er of the woman is the man." "Let the woman learn in silence with all subjec-"The woman being deceived was first in the transgression." the husband is the head of the wife, even as Christ is the head of the An' dey set an' wait fer sperits from church." "If a woman would know dat green an' peaceful sho' anything let her learn of her husband at home," "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

This is some of the "spiritual" pabulum on which the parson feeds his female flock, and women seem to like it! Indeed, the "lovely Christian woman" seems to enjoy the silence, subjection martyr and sacrifice business. I cannot see how self-respecting women can enjoy the "divine mystery" of being classed with the ox and the ass, yet the seventh commandment does this very thing. Psalms 51:5 reads: "Be hold I was shapen in iniquity and in sin did my mother conceive me.

As the Bible makes women the foun tain of iniquity. I have often wondered how the "Sons of God" could so lower themselves as to marry the "daughters of men." Notwithstanding their celestial lineage, they seem willing to be

born of, and wedded to them.

The Bible says, too, if we "would be saved we must be born again." Now, I object to being born again, whatever other women may do. One ordeal of that sort is enough for me. If children are "conceived in sin and shapen in inthere should be a law passed prohibiting any one being born once, thus making it impossible to be "born

The clergy are so busy keeping the And I turned to see our darling, women in harness that they ignore other commands of the Bible. Celibacy is as positive a command as any that Slowly creeping up the stairs.

Paul gives. Both Paul and Christ Step by step she bravely clambered taught and practiced it, but excepting the Roman Catholic clergy, the way the doctors of divinity observe the command of celibacy, is to get them a wife often before they are out of their theological swaddling clothes, and before congregations can be found who will suffer the infliction of their expounding of holy writ; and while they are preaching, with all the eloquence at their command, against "the lusts of the flesh" a dozen young olive branches take their seats at the parson's table, whose worldly comfort would be scant indeed if it were not for the donation parties, pink teas, and grab-bag games the women of the church resort to to On their steps may be no carpet, keep the larder and the wardrobe of the D.D.'s and their olive branches well supplied. Yet women are so blinded by faith that they are oblivious to the Still above there is the glory,

injustice and insult dealt out to them. The genuine pot-and-pan-souled women, frightened to death at the theological mumbo-jumbo, fall at their master's feet and cry, "Kick us again, dear rulers; we like it; indeed we do." The fact is, the only prop of Chris-

I write this on Sunday morning while | tlanity to-day, is the subjection of The thought that possesses me is this: joned and curtained, wherein sit the What can women see in the Christian councils, synods, conferences, priests religion for themselves? I can see why and laymen, who with wise looks and sanctimonious air, hold their conclaves

The women are harnessed to this for men there is a Bible promise of be-chariot, and with bits in their mouths, ing made angels in heaven. Of course are pulling the man-made system. If there is some inferior angel material the wheels clog, the "sisters" are called among men, but doubtless in the New upon by the holy men to use their Jerusalem they will be divided into strength, means and ingenuity to apply winged seraphs and swamp angels, axle-grease so the deliberations of the just as in this world they are divided "holy men" may not be disturbed. They exhort the dear sisters to renewed effort and patience, holding out the hope The Bible promises nothing but sub- of reward when they have landed the jection in this life for women, and no charlot with its precious cargo within

The cry from the pulpit is, "Cling to Holy writ gives men alone a passport the religion learned from your mother's through the pearly gates of the heaven-knee." We are glad that the clergy ly city. The Bible says explicitly, "It make an open confession that the in-is not good for man to be along," yet tellect of the orthodox mother is lothe church to-day is a female institu- cated in her knee; for the impossible tion. All men in heaven, and all Bible stories taught the children give women in the church on earth. Strange, no evidence that the brain power is called into action.

We do not wish to be understood as claiming that intellectual knees are always of the feminine gender, for we of them. The preacher interprets the would not be so unjust to the vast army of bishops, priests and deacons who muzzle the women, and reserve an mons, are explained to the trusting fe- intimate acquaintance with the Deity male Christians as "divine mysteries." for themselves. The real truth is,
The truth is, women have been fed women do not know what the Bible on "divine mysteries" so long that they teaches for them. Only one-eleventh of are the most mysterious creatures on the holy book is devoted to them, and earth. I ought to understand them, because my grandmother, mother, and all preacher would dare read it to his conmy female relations were women, and gregation. Bible women are a sorry

Christian woman, let me beg of you "to lieves in the infallibility of her preacher. He defines her sphere and duty, hast entered in," open your holy Bible and read in the light of reason the sphere is silence and subjection, and doom pronounced on woman, that her duty is to devise catch-penny de- thundered from Sinai; read what the "Lord spake unto Moses" in the fifth them on the altar of the Lord. Woman chapter of Numbers; read the thirty-never knows what an exalted creature first chapter of Numbers, and keep she is, until the appeal is made for the turning the leaves of "God's word" and collection; then her spiritual adviser find countless passages concerning gets off something after this fashion: women which are too diabolical to go women which are too diabolical to go in print at this day. Take these, dear and tenderly esteemed woman! How sister, to your preacher and ask him to much of our comfortable comfort do call a meeting "For Women Only," and explain these commands of the Lord concerning the mothers of the race. Do you think, dear sister, there is a preacher in Christendom who would

Keep on searching the scriptures dear sister, that is a Bible command, sphere as teachers to Indians, where and if your preacher will not interpret the diabolisms against your sex, be a self-respecting woman and interpret much as we do saddle rocks with liquid them for yourself, then read the history of Christianity, and you will come face to face with the truth, that Christian women are the slaves of a super-

stition that degrades them.

JOSEPHINE K. HENRY.

I KAINT SEE NUTHIN IN IT.

Oh, de Mefodis dey pull dis way an' de Baptis' dey pull dat, An' de Presberterian tudder, an' I doan' know whar Ise at.

Den de Catherlic dun tole me dar's a half-way place fer me Ef I makes er full confeshun-dey calls hlt purgatory-

Ef I makes er full confeshun-wid er dollah in my han'to-day," and a free ticket for your I kin git beyant dat stashun to de blessed holy lan'.

Den de Liberal he dun tole me dat de Fadder made no creeds, An' de way ter git ter hebbin is by de-

in' better deeds; world what the ministry is doing to Den de Inferdel he reasons dat hit's no use fer ter bawl, Fer dat ole man wid his mowin-blade

comes roun' an' gits us all. dark an' ghostly room,

An' he tells me ter breathe easy an' he'll show me 'bout my doom; Den dey forms er little circle 'roun er little cabbin do'.

Till dev comes an' shows dere faces an' dev walks out all erlone. An' dey pluts out in de dimness ter de circle and dere own.

Yes, sah, kin' er like de sperits, an' den secin' is helichin'. An' de teachin' frum de Bible is er gittin' so deceibin',

An' de pahsons am so cunnin' in de preachin' ob ter-day Dat dey takes de sinnah's money an' dey pints him to de way, An' I kain't see puthin in hit but de salery dey draws

Frum de mournals on de benches by de workin' ob dere jaws. Dr. T. WILKINS.

CREEPING UP THE STAIRS.

In the softly falling twilight Of a weary, weary day, With a quiet step I entered Where the children were at play: was brooding o'er some trouble Which had met me unawares, When a little voice came ringing. "Me is creepin' up the stairs." Ah! it touched the tenderest heartstrings.

With a breath and force divine,

And such melodies awakened, As no wording can define; All forgetful of my cares, When I saw that little creature On her little hands and knees, Keeping up a constant chattering, Like a magple in the trees, Till at last she reached the topmost. When o'er her world's affairs, She delighted stood a victor, After creeping up the stairs. Fainting heart, behold an image Of man's brief and struggling life, Whose best prizes must be captured With a noble earnest strife;

Onward, upward reaching ever, Bending to the weight of cares, Hoping, fearing, still expecting, We go creeping up the stairs. By their side may be no rail, Hands and knees may often pain us, And the heart may often fail,

Which no sinfulness impairs. With its rest and joy forever, After creeping up the stairs.

-New Crusade. The noblest motive is the public good.

ety in Existence Celebrates the Golden Jubilee.

the oldest association of Spiritualists in and her pupils, "The Buds of Promise," the world. It traces its origin to a so- and consisted of recitations, songs and clety known before the time of the a flower drill, participated in by May Rochester Rappings" as "The Psychological Society of Philadelphia." The members of this society became inter-clearly leading the consisted of rectations, song and consist ested in Andrew Jackson Davis' "Di-vine Revelations" and held public meet-Promise." lings to discuss it. When the Rochester rappings were heard circles were formed, and many of the members of through her rendering of a poem of itualists, through the manifestations Angels of Buena Vista," and the Flow-received at the circles. The result was er Drill were particularly pleasing. years. During that time all the promi- | ualists. nent exponents of Spiritualism have Mr. W. J. Colville delivered an administered to the society, and to-day it dress in the afternoon, and laid stress stands upon a firm foundation, as one on the fact that Spiritualism stood for left it has been granted to the association without a demur by the court. Mrs. M. E. Cadwallader, and W. J. The most prominent being about \$26,- Colville. The members of the Women's 000 left for the purpose of building a

epoch in its history. For months the plished much good work. committees were at work, in order to No feature of the day elicited more

tion. On March 27, in Warner Music Hall, titled "The Mother's Comforter; A Mesnot less than three thousand people attended the exercises. In the evening twelve hundred were seated and many cuttonist, took the part of a mother who

Get ready to attend the Jubilee.

The Jubilee will be at Rochester, N. Y.

Have you subscribed to aid the Jubilee?

en Jubilee of Spiritualism. We regard your society as the headlight of Spirit-ualism, and we extractly hope that it may continue in the future as in the past to set an example worthy of being followed by every other society the world over. Glory to the one true God, the angel world and the oldest Spirit-ualist society, the First Association of Spiritualists of Philadelphia.
"J. R. FRANCIS."

The First Association of Spiritualists The afternoon exercises were con-of Philadelphia has the honor of being ducted by Mrs. Lillian Reid Heasley

the Psychological Society became Spir- Lizzie Doten's. The Pantomime, "The that an association was formed for the Miss Carrie Kilgore read the poem writpurpose of presenting these facts to the public, out of which has grown the Longley, and Mr. J. C. Steinmetz read present association, which has held the congratulatory letters which had continuous meetings for nearly fifty been sent from many prominent Spiri-

of the bulwarks of Spiritualism. The something, with which trickery or charpresident of the association at the pres- latanism had nothing to do. Today ent time is Capt. F. J. Keffer, who has the Christian church generally has inbeen connected with it for over forty corporated the idea of a spirit existence years. The declaration of principles of into its denominational beliefs, and this association have been copied by more and more is the truth which Spirmany societies throughout the country, itualism stands for, that death cannot and so carefully has its charter been annihilate, becoming recognized.

drawn that every legacy that has been In the evening the exercises included

addresses by Mrs. Carrie B. Kilgore, Progressive Union attended in a body, peing represented on the programme by Though the First Association has al- Mrs. Kilgore who gave an outline of ways been noted for its anniversary ex- the society and its aims. It is the oldercises, the Golden Jubilee marked an est society of its kind and has accom-

have the programme worthy of the applause than the poem written by Golden Jubilee and the First Associa- Mrs. M. E. Cadwallader, and dramatized by Mrs. Lillian Reid Heasley, en-

were obliged to go away for want of accommodation. Some came from dissign that her child lives in the life betant parts of the state to be present at | youd the grave. From the depths of the jubilee. The decorations were mag-nificent, especially in floral variety and for "faith, but knowledge." The motharrangement, many Spiritualists from er falls asleep in her chair, and the far and near having sent appropriate child in answer to her prayer softly enfloral tokens in remembrance of their ters, accompanied by a number of chilarisen friends. The whole front of the dren all bearing garlands of flowers. large rostrum was banked with floral Kneeling at her mother's feet, she designs, and pots of flowers, including whispers a loving message of consolaone large piece, holding in its deep re- tion assuring her that she is not dead. cesses a white satin-covered memorial Then kissing her mother, the children volume, entitled "Our Roll of Honor," disappear from the scepe. The mother which contains the names of 210 awaking, tells of her vision. The presmembers who had passed to spirit life. Above the bank of flowers the Lyceum, the Woman's Progressive Union, and pils, and was loudly applauded.

the Helping Hand Society were represented, each by a floral piece, while many choice cut flowers were contrib
Owing to the floods in Ohio, he could uted by the friends of the Association, not possibly get to us, to the great disthe donations of Mrs. Manks being especially fine, consisting of elaborate
floral designs, palms and cut flowers.

A white curtain suspended from the agement of Mrs. E. L. Haslam, assisted

FRANK WALKER, Hamburg, N. Y.

during the day and evening.

Space forbids making any extracts

from the speeches of the day. Suffice

It to say that from Miss Clark, the tiny

Shumway, our oldest member, every

fy that it was an occasion of rejoicing.

The grand old association, which has endeared itself to the Spiritualists of

the world, attained new laurels by this

excellent notices of the meetings, and

many strangers expressed their deter-

mination to attend the meetings in the

The day was celebrated in a manner

the country, proving that its memory is cherished because of its work and

First Association of Spiritualists have

occasion to congratulate themselves

rappings."
As chairman of the committee of ar-

rangements, I desire to express my sin-

cere thanks to my associates, Mrs. E. L.

Haslam, musical director, Miss Mary

Humphries, committee on decorations,

Mrs. L. Reid Heasley, and all others

who by their cordial co-operation as-

sisted me in making the celebration an

Interesting Dialogue.

beautiful sermon on heaven, papa.

Clerical Papa.-What makes my little

Bobby-I was thinking about your

Clerical Papa-And what did you

Bobby-I wanted to ask you a ques-

tion, papa. Clerical Papa—That's right, Bobby;

always try to apply the sermon. Now,

what did you want to ask?
Bobby—Papa, do you think we shall

Bobby finds out later upstairs.-Har-

The Religion of Humanity, a Philosophy of Life. By J. Leon Benwell,

know each other in hell?

M. E. CADWALLADER.

unqualified succes

boy so thoughtful?

think, my angel?

lem life.

lished, takes great pleasure in extend-ophy of Life. By J. Leon Benwell, ing the most cordial greetings to the An interesting and thoughtful pamph-

oldest Spiritualist association on the let. Price 15 cents. For sale at this

celebration. The secular papers gave

Every one did their best to testi-

IMPORTANT BRIEFS.

Do not forget the dates of the Jubilee, May 25 to June 1.

Send your name and address to the manager of the Jubilee.

Do not forget the Young People's Department at the Jubilee.

Remember the Children's Lyceum Department at the Jubilee.

The International Jubilee will begin May 25th instead of June 1st.

ceiling bore upon it an inscription in by Prof. and Mrs. J. W. Caume, C. L.

golden letters, "The Fiftieth Anniver-Smith, Mrs. S. Jackson Spencer, Mrs. sary of Modern Spiritualism—Golden R. Eldridge, Mrs. A. Benner, A.

one felt that it could not be excelled. tot of three years, who is the youngest

President Keffer made the opening ad | member of our association, to Father

come by W. J. Colville, which was re- note of the day was a song of "Jubi-

ferred to, who during their mortal life worthy of the oldest Spiritualist Assowere so active in the association, tears

filled the eyes of those present, while tory letters and telegrams from all over

they had passed from mortal view they worth. The good work accomplished on were not forgotten. All present felt that this touching service hallowed the

ice was the veterans' reunion. Many were present who have been members properly with the successful celebration of the success

future.

The Jubilee Art Gallery will have a rare collection.

The address of the General Manager of the Jubilee is

Music will be a leading feature at the Jubilee.

Our best talent will be at the Jubilee.

m., and from that hour until 10:30 p. m.

the large hall was filled with an enthus-

iastic audience. The entire programme

was greeted with applause and every-

dress, followed by an address of wel-

sponded to by the vice-president in the absence of Dr. Peebles.

MEMORIAL SERVICE.

Following the custom of former years, a memorial service was held.

Mrs. M. E. Cadwallader, taking the

"Roll of Honor" from its bed of flowers,

paid a tribute to the memory of those

who had passed to the higher life. As

the names of the arisen ones were re-

the flowers donated for this service. in

mute eloquence testified that though

Next in interest to the memorial serv-

since the organization of the associa-

tion. It was a touching sight to see the

white-haired veterans, who, despite the

stormy weather, had gathered for the

Golden Jubilee. Father Shumway, who was one of the incorporators of the as-

sociation, is over 80 years of age, and

made the first speech, followed by many veteran workers including Capt.

Keffer, Mrs. Anthony, Mrs. S. Benner,

Mrs. Whiteman, Mr. Marlor, Mr. B. B. Hill and others. Congratulatory let-

ters and telegrams were read from

many prominent Spiritualists through-

out the country, including Prof. J. S.

Loveland, Mrs. Elizabeth Lowe Wat-

son, G. W. Kates, Willard J. Hull, Mrs. A. M. Glading, Emma Jay Bullene,

Mrs. Kates, while Mrs. R. S. Lillie and

Mrs. M. T. Longley each contributed an

original poem for the occasion, which

were given as souvenirs of the Golden

The following telegram from Mr. J. R. Francis, editor of The Progressive Thinker, was read and loudly ap-

"Mrs. M. E. Cadwallader:-The Pro

gressive Thinker, the largest Spiritual-

st and Freethought paper now pub-

ished, takes great pleasure in extend-

earth to-day, now celebrating the Gold- office.

Jubilee, 1848-1898.

# EASTER SUNDAY.

Thoughts on Reasons for It.

The following extract is from an essay on "Easter Sunday and Reasons For It," read by U. G. Figley, at the Easter services of the M. E. Sundayschool at Ney, Ohio. Mr. Figley is an occasional contributor of The Progressive Thinker, and was recently elected mayor of his town by a large vote. His whole essay is highly spoken of by those who heard it: As in spring all nature awakes from

its wintry sleep and puts on new life, so Easter is typical of the resurrection of the soul of man from the death of the body into a glorious immortality; and the resurrection of Jesus from the dead on this day stands as a type, a living truth of the knowledge of immortality which he taught, leading the Jews up from their unbelief in a future life to a full knowledge of the same. It is undoubtedly owing to the true Christianity that the doctrine of the soul's immortality has become a common and well-recognized truth, no mere result of speculation, nor product of priestly invention, but a light to the reason and a guide to the conscience and conduct. The aspirations of philosophy, and the materialistic conceptions of popular mythology, are found in the gospel transmuted into a living spiritual and divine fact, and an authoritative influence, governing and directing the present life.

And as Jesus taught this grand truth, and proved it by his own resurrection after his crucifixion, so does the Bible teach, much more clearly in the New than in the Old Testament, the doc-trine of immortality; it is full of it, and Paul speaks of it and teaches it more clearly than any other writer, especially in his first letter to the Corinthians. And as a future existence is plainly taught, so there are, unquestionably, degrees of punishment as well as degrees of reward in the future world.

Earth and heaven seem far apart; in reality they are near together. There is a spiritual world in which live those who have passed from earth. The good live in a world of splendor. It is a world which takes intense interest in the welfare of our own. The bad are separated from the good, and have their own degrees of punishments, as the good have their own degrees of rewards.

There is only a thin veil that separates us from the other world, and i we could see through that veil to-night we would realize that we are surrounded by a host of invisible intelligences who help us in the truth and the way to better living-Intelligences wnich have come here to help us commemorate the resurrection.

Transition of Mrs. Q. C. B. Ewell.

It is with feelings of regret and sad ness I announce the transition of a dear sister from the ranks of our trusty and tried workers in the Spiritual field, and the deep affliction and loss to one of our most prominent laborers by her remov al from the sphere terrestrial.

Mrs. Susie Starr Beecher Ewell, wife of Dr. G. C. B. Ewell, left the mortal at this place. Marlbore, Mass. on the dawning of the morning of March 31,

our Golden Anniversary.

Two weeks previous, at the conclusion of a two-day's very successful mass-meeting in which she had taken active part, on being invited with her husband into a friend's house, she replied, "No; I am going home to rest." The morning found her too indisposed to rise, and rapidly most alarming evidence of that form of disease known as cerebro-spinal meningitis was developed. A terrible fall on the ice, on last Thanksgiving day morning, which injured the spine, though most successfully controlled by magnetic treatment, had made conditions whereby a severe And so with only intervals of consciousness the two weeks passed, and

she has gone home, to the rest eternal. Her sweet inspirational power had beautifully unfolded with promise of rapid development in the future. As a musician her services had been valuable in conducting and sustaining spir-itual work. But it is in the sphere of home that the blow falls with crushing weight. The vacant chair of the wife and mother so watchful, so responsive to every want of her household, dispensing hospitality so generously and gracefully to friend and stranger, so unlimited in her meed of love, is too R. Eldridge, Mrs. A. Benner, A. Groome, and a selected choir. Prof. De eloquent of bitter loss-the grief too sa-The exercises commenced at 9:30 a. Barth's orchestra discoursed fine music

cred for pen to portray.

We know of the light from the other side which sustains but the shadows east over lives so young must bear their impress adown their mortal pil-

grimage. Six weeks ago Dr. Ewell left Colorado, where three years of active work in the Spiritualistic field had been spent, and en route to his home in Connecticut, stopped for a brief visit among friends in Marlboro, Mass. His stay had been prolonged by engagements in this vicinity, and particularly for anniversary meetings in Boston. But nowhere could friends more numerous and more kind, have been found and the blossoms of true and tried friendship have covered and made less painful the thorns of a sad experience.

The mortal remains were conveyed to Forest Hills Crematory, Boston, where at the twilight close of the day and the week, April 2, the tie was severed and the spirit freed from environment of the fiesh. All that human sympathy can do has been generously accorded the bereaved husband and the little son of six years.
"Blessed are the dead who die in the

Lord, for they rest"-yea, blessed are those who live and pass on, in the good work for humanity, for as the bud burst into for bloom in the sunshine of the morning so do they pass into full fruition of the and love. SARA L. HARD.

SENDING MONEY.

In sending remittances to this office, please write your orders on a single sheet of paper, to file away for future reference. If you have anything to say outside of that to the editor, 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 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

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.

mistakes will be avoided.

# VALUABLE LIBRARY

## SPIRITUALISTIC LITERATURE.

ANSILL'S ALMANAC, of Planetary Meteorology, for 1898. This is the thirty-third annual publication of this excellent Astronomical Alma, nac. Valuable for those on land and sea, By Richard Mansill. Price 250. ■■ARGUERITE HUNTER. A narrative of life in the material and spire itual spheres, by a co-operative spirit band, combined with chosen media of earth, given through independent slate-writing. Price \$1.00.

MEDIUMISTIC EXPERIENCES OF JOHN BROWN, the Medium of the Rockies, with an introduction by Prof. J. S. Loveland. This book should be in the hands of every one interested in Spiritualism. Price 50 cts. MEDIUMSHIP AND ITS DEVELOPMENT, and How to Mesmerize to Assist Development. An everyday useful instructor in Psychic Science. By W. H. Bach. Price, cloth, 50 cents; paper, 25 cents.

EMORIAL ORATION BY COL. INGERSOLL, on Roscoe Conkling.
Delivered before the New York Legislature, May 9, 1888. A word picture of an illustrious man. Price 4 cents. MAYTH OF THE GREAT DELUGE. A complete and overwhelming

refutation of the Bible story of the Deluge. A very interesting pamphlet. By James M. McCann. Price 15 cents. BSESSION. How evil spirits influence mortals, and how to guard against the same. A very necessary and interesting study for sensitives. By

M. Faraday. 23 pages. Price 10 cents. RMSBY'S GEO-HELIO EPHEMERIS ALMANAC. This is a lesson-book of Astrology, and business and weather guide, containing Horoscopes for each month. By Prof. Ormsby. Price, cloth, \$1.00; paper, 50c,

OUTSIDE THE GATES, and Other Tales and Sketches. Written by a band of spirit intelligences, through the mediumship of Mary Theresa Shellhamer. A most excellent Spiritual work Price \$1,00, DEOPLE'S FACES, and How to read them. Physiognomy Defined. Teaches how to read character at a glance. If you wish to marry learn

to choose, By John Nils Larson. Price 25 cents. DERFCT MOTHERHOOD, or Mabel Raymond's Resolve. Dedicated to woman everywhere, that children may cease to be born accursed. By

Lois Waisbrooker. Price, cloth, \$1.00. DETALS FROM WHITE ROSE. A neat little pamphlet of poems-as stated on the title page—"The first fruits of inspiration from Casa Guidi

in Summerland. By J. C. F. Grumbine. Price 25 cents. PHILOSOPHY OF PHENOMENA. Physical and Metaphysical. Matter phenomena and life phenomena. Objective and subjective phenomena. Hyperbole metaphysical. By Geo. M. Ramsey, M. D. Price, cloth, \$1.00 DHILOSOPHY OF SPIRITUAL INTERCOURSE. Contains an account of the very wonderful spiritual developments at the house of Rev. Dr. Phelps,

Stratford, Conn. By A. J. Davis. Price, cloth, \$1.25; postage 10 cents. DOLITICAL WORKS OF THOMAS PAINE. Containing the three volumes-"Common Sense," the "Crisis" and "Rights of Man"-three volumes in one. Just the book for patriotic Americans. Price, cloth, \$1.00. DRACTICAL METHODS TO INSURE SUCCESS. A valuable little work,

full of practical instruction in matters pertaining to the physical, mental and spiritual health. Worth many times its cost. Price 10 cents. PROPHETS OF ISRAEL. Comprises in the main popular sketches from Old Testament History. By Carl II. Cornill, Doctor of Theology and

Professor of Old Testament History. Price 25 cents.

RIMARY FACTORS OF ORGANIC EVOLUTION. By E. D. Cope, Ph. D., Member of the U.S. National Academy of Science, Professor of Zoology in the University of Pennsylvania. Price, cloth, \$2.00.

SYCHIC SCIENCE. Studies in the Outlying Fields-Spiritual Phenom, ena. How to investigate, form circles and develop mediumship. A test of genuine mediumship. By Hudson Tuttle. Price, cloth, 75 cents. DSYCHOGRAPHY. Marvelous manifestations of Psychic Power, given

through the mediumship of Fred. P. Evans. Beautifully bound in cloth and gold, and profusely illustrated. Price \$2.00, postpaid. SYCHOPATHY, OR SPIRIT HEALING. A book that every Healer, Physician and Spiritualist should read. By the spirit of Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond. Price \$1.50.

DULPIT, PEW AND CRADLE. Second paragraph in book, last two lines, reads: "Christianity is one thing for grown men. It is quite another thing for women and children." By Helen H. Gardner. Price 10 cents. EAL LIFE IN THE SPIRIT-LAND. You will not become weary while reading this excellent book. Very interesting and instructive. Given

inspirationally by Mrs. Maria M. King. Price 75 cents. RELIGION OF THE STARS. Containing 19 full lectures delivered in the Temple of the Magi, Chicago, upon occult subjects. Three upon "The Human Soul." By O. H. Richmond. Price \$1.25 postpaid.

DELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE and the Law of Control. New edition, enlarged and revised and greatly meetings could find entrance into the citadel of life and counteract all power.

DELIGIOUS AND THEOLOGICAL WORKS OF THOMAS PAINE

Here is a book that should be in the library of every Spiritualist and Freethinker in the land. Price, cloth, \$1.00.

DELIGION OF SCIENCE. Treats of Principles, Faith and Doctrines. I Immortality, Mythology and Religion, Christ and the Christians, Cath ollolty of the Religious Spirit. By Dr. Paul Carus. Price, muslin, 50 cts. IGHTS OF MAN. Parts I and II. Being an answer to Mr. Burke's attack upon the French Revolution. By Thomas Paine. Post 8vo.: 279 pages. Price, paper, 30 cents; cloth 50 cents.

DIGHT LIVING, This book gives an admirable course of study in ethics, and supplies a long-felt want of an ethical text-book adapted to the comprehension of children. By Susan H. Wixon. Price, cloth, \$1.00.

DOMANISM AND THE REPUBLIC. Every patriot should read this decidedly patriotic book. Of inestimable value to liberty-loving Americans. By Rev. J. Lansing, M. A. Price \$1.00. OCIENCE OF SPIRIT RETURN. By one of the scientific minds of The

Progressive Thinker corps of contributors. Rich with profound thought. By Charles Dawbarn. Price 10 cents. ↑EERS OF THE AGES. Embracing Spiritualism, past and present. Doctrines stated and moral tendencies defined. Nearly 400 pages of

grand reading. By J. M. Peebles, M. D. Price, cloth, \$2.00. OTANDING UP FOR JESUS, or what the editor of the Freethinker's Magazine thinks of him on general principles. Profound, Biblical, sar-

castic. Price 4 cents; 25 copies for 50 cents. TALLEYRAND'S LETTER TO THE POPE. This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. Price 25 cents.

TEACHINGS OF JESUS, Not adapted to modern civilization. With the true character of Mary Magdalene. A book full of truth. By George W. Brown, M. D. Price 15 cents.

THE BRIDGE BETWEEN TWO WORLDS. A book on Development of Mediumship by Terrestrial Magnetism, or the laws of harmonizing the body with universal nature. By Abby A. Judson. Price \$1.00.

THE CANDLE FROM UNDER THE BUSHEL, or Thirteen Hundred and Six Questions to the Clergy. Nuts that are hard for them to crack. An interesting book. By Wm. Heart. Price 40 cents.

THE DEVELOPMENT OF SPIRIT-After transition. The origin of religions, and their influence upon the mental development of the human race. By the late M. Faraday. Price 10 cents.

THE DREAM CHILD. Reads like an inspiration. Treating clearly upon the laws of affinity, love and the attendant pain and sorrow invariably experienced there with. By Florence Huntley. Price, cloth, 75 cents.

THE FAIRY LAND OF SCIENCE. This beautiful book fills a niche in the hearts of the young people. Lyceum library literature. By Arabella

B. Buckley. Price \$1.50. THE FOUNTAIN OF LIFE, or Threefold Power of Sex. A work that should be studied by both man and woman. It is one of the author's most useful and instructive books. By Lois Waisbrooker. Price 50 cents

THE GODS. This is one of the greatest lectures ever delivered by the world-famed infidel orator, Robert G. Ingersoll, and has, in pamphlet form, had a wide circulation. Price 20 cents. THE GOD IDEA OF THE ANCIENTS, or Sex in Religion. A sensible,

logical statement of opinion, but not of a revolutionary or sensational nature. A good book all through. By Eliza Burt Gamble. Price \$2.25. THE INFIDELITY OF ECCLESIASTICISM. A Menace to American Civilization. A trenchant and masterly treatise. By Prof. W. M. Lock-

wood. Price 25 cents. THE MOLECULAR HYPOTHESIS OF NATURE. Demonstrates the continuity of life and our environment of Spiritual lufluences. Free from all theories of superstition. By Prof. W. M. Lockwood. Price 25 cents.

THE ORDER OF THE WHITE ROSE, or Spiritualism Integrating the Religions of the world. Something of the intent, purpose and fellowship of the Order of the White Rose. By J. C. F. Grumbine. Price 20 cents.

THE OTHER WORLD AND THIS. A compendium of spiritual laws. A volume of thirty-nine chapters, and all replete with Spiritualistic thought. By Augusta W. Fletcher, M. D. Price \$1.50.

REMITTANCES.

Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get checke cashed on local banks, sodon't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Lounis Street, Chicago, 111.

CLUBS! IMPORTANT SUGGESTION! As there are thousands who will at first venture only twenty-five cents for Time Progressive Thinkers thirteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to renit from \$\epsilon\$ to unite with them, and thus be able to renit from \$\epsilon\$ to \$\epsilon\$ to unite with them, and thus be able to renit from \$\epsilon\$ to \$\epsilon\$ to even more than the latter sum \$A\$ harge number of little aimounts will make a large sum total, and thus extend, the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for The Progressive Thinker, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week the price of only about two cents per week

A Bountiful Harvest for 25 Cents. Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an itellectual feast that small investment will furnish you. The subscription price of The Progressive Thinken thirteen weeks is only twenty-five cents! For that amount you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book!

#### TAKE NOTICE!

At expiration of subscription, if not renewed the paper is discontinued No bills will be sent for extra numbers. \$37 If you do not receive your paper promptly write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis. 13 Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, APRIL 23, 1898.

AMEN, HIT OR MISS.

The story is told of an officious deacon, who was overzealous in his amens. His frequent repetition of that plous phrase became very offensive to the more sedate attendants on the prayermeetings, who complained to the pastor and begged him to silence the noisy offender. The pastor labored with the dear brother, assured him his "so-beits" were frequently ill-timed, wholly inappropriate, and should be omitted. Weeks passed, but the time came when the good deacon could no longer restrain his fervor. A dear sister, in disregard of Paul's injunction, had gained the ear of Infinity, and was pouring forth in eloquent terms her wishes for the reformation of a sinful world, when from the lately suppressed holy corner of the church in stentorian tones rang out: "Amen, hit or miss."

Now The Progressive Thinker imposed upon itself the task of neutrality in regard to Cuban matters. All its "amens" have been purposely suppressed, with the view of not diverting attention from the grand object which called the paper into being; but when we see "Old Glory" waving from a million flag staffs, Freedom struggling with Tyranny for existence, and our countrymen rallying under that flag to suppress oppression, and make another people free; at the same time proposing to punish those of Punic faith, who mercilessly slaughtered two hundred and fifty-eight of our peaceful seamen who had entered a professedly friendly port on a mission of mercy; had destroyed our national ship, Maine, without cause, and polluted our flag-the flag of the free-we cannot remain silent; but to every shout for redress of deacon's our heartiest, God wills it! "Amen, hit or miss."

SLAUGHTER HOUSES.

The discovery of the corpses of seven infants buried in the ashes in the cellar of Mt. Zion church, in Philadelphia. was made public recently.. The corpses were found while ashes were being removed. It is believed more bodies will be found.-News item.

Is it possible the great church structures of the world are to be turned into slaughter houses? This discovery in the Quaker City following so quickly the execution of Durrant, for the murder of two girls in a church building in California, begins to arouse suspicion that other churches may be used as assignation houses by preachers, class leaders, and Sunday-school superintendents. In the interest of good morals Messrs. Covert, Becker & Co. might find employment in their own ranks instead of looking after Spiritualists.

NO MORE SUNDAY LAWS.

Men are entitled to their opinions, says the Washington Post, and to their actions within proper and reasonable bounds. They must sacrifice certain liberties in return for the protection they receive from organized civiliza tion; but those sacrifices are susceptible of easy identification and they should not be carried beyond the point of justice. We want no more Sunday laws. We want no confusion of church and state in the American Republic.

HOW IS THIS?

The Roman Congregation of the Holy Office, says an exchange, has issued a decree forbidding the use of the American flag in Catholic churches. The use of European flags in the Catholic churches of Europe has never been lim-

Patriotic Americans will not always brook these insults to our flag and country, at the dictation of a fossilized church.

ABSENT-MINDED.

It is said a church committee waited on the wizard Edison, to get his opinion of the propriety of putting a lightning rod on a church structure. "By all means put on the rods. You know Providence is sometimes absent-mind ed," was the prompt reply of the prac tical scientist.

# 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 speak 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 Progressive Thinker.

# FOOTPRINTS OF A GREAT FRAUD.

Scriptures" were passed in review at Christ; and that the sign of the cross the Council of Nicaea, but this is not signified one thing unto the Ethnics correct. It was the heresy of Arius and Porphyry, and the Godship of Jesus, of these hieroglyphical letters [INRI] alias Jes, which was settled, according many of the Ethnics became Christo church history, at that Council. It is claimed a general council was

held at Laodicea, the capital of Greater Phrygia, in Asia Minor, A. D. 363, where the canon was really established. Only thirty-two bishops were reported it is like all other ecclesiastical history, in attendance at that important council for all time by the majority vote of these thirty-two barbarian bishops, and the hope of salvation of four hundred millions of Christians, is of course now contingent on the accuracy of their selection. A list of inspired books was made coinciding, says Smith in his Dictionary of Christian Antiquities, with our own throughout omitting the book | shall quote. of Revelations, and the merging of the apocryphal Baruch with Jeremiah. But to us the probabilities are, no

such council was ever held, and no why was the same work done over again at the Council of Trent, near propositions and no more. twelve hundred years later, to-wit in these is to be a Spiritualist: 1546, its object to circumvent the Reformation set on foot a few years before by Luther? Learned writers insist the so-called Scriptures are mostly if not wholly comparatively modern productions, which were concocted by in mortal life." monks, and were brought out when greatly needed, to defeat the heresy of the Protestant reformers. And ecclesiastical history, the alleged productions of the early Fathers of the church, was doubtless written since the Crusades, with probably nothing antedating that period. Such was the expressed opinion of Father Hardouin of the Catholics, Rev. Conyers Middleton of the Church of England, and Prof. Edwin Johnson, a Congregationalist, all men of great learning, and earnest research, with the principal libraries of the world at their service.

Before dismissing the Emperor Constantine, and his connection with Christianity from review, we wish to state most positively that there is no evidence of any character that he embraced the Christian faith, other than the worship of the Roman gods, even accepting Christian authority, until near the close of his life, A. D. 337. Says Smith's Roman and Grecian Biography, Vol. I., p. 835:

"Shortly before Constantine's death, a Christian, and was accordingly baptized."

But observe: Eusebius in his life of Constantine, he who invented the fable of seeing a cross in the heavens, fixed his conversion in A. D. 323, just in time to fit him for presiding at the Nicene Council; but the evidence is overwhelming that he was buried as a Pagan pontiff, with all the ostentation common to ancient Rome on such occasions. Every act of his life from first to last, identifies him with Paganism. His decree dedicating the first day of the week to the worship of the sun, not to God, not to Jesus, either by his Grecian name Jes, or his Latin name Jesus, but to the Invincible Sun." The adaption those grievances, we mingle with the of that day as sacred by Christians, is Itably and kindly, one of the evidences of their Pagan origin, as their acceptance of the day ac- doctrines, or ideas, that we as Spiritual-

> day of their Savior, is another, The adoption of the Nicene Creed, the banishment of Arius, his after murder, and the decree of death against all who clare it? If we have any rational beretained copies of the writings of Arius lief, why not offer it to the option of and Porphyry, did not end the contro- others? The truth enslaves nobody, but versy. The intelligence of the Grecian sets all free. If we have any principles, that virgins gave birth to Gods, so we find Arianism still contending with the common sense enough to make an elas-Alexandrian factions, who maintained there were three personages in the god

December

as the hirth-

Theophilus was made Bishop of Alexandria near the close of the 4th century, representing trinitarian views, but he was not in harmony with those superintending the temple of Serapis. He was one of the most violent and unscrupulous of the ecclesiastics of the 5th century. He secured the favor of the emperor by a characteristic maneuver, says Smith in his Roman and Grecian Biography, vol. 3, p. 1035. The fate of the empire was suspended on the battle which was then pending between Maximus and Theodosius, A. D. 388. The bishop sent his legate to Rome, with letters and presents, which were to be given to the victor only in the battle. This "maneuver," as Smith calls it, was worthy a modern Jesuit. Near two-thirds of a century had passed since the Nicene Council, and the contention with discordant factions was as bitter as ever. From the state of learning at that time, and the lack of means of intercommunication with even not distant points, it is very probable the real history of Scrapis, his succession as the murdered and resurrected Osiris, was really lost. Constantinople had been the great center of religion since the days of its founder, and he, as its Supreme Pontiff, had reshaped its character, with no regard for the original cult, whose cause he had ostensibly espoused. Indeed, it seems a conflict had arisen between the factions-those of Alexandria and Constantinople-the Greek philosophy with Platonism, being in the ascendant in

the Egyptian city.
Theophilus, as bishop of Alexandria, had determined to emulate the zeal of his predecessor, Theodosius, so A. D. room, locked the door, washed them his predecessor, Theodosius, so A. D. 391, he asked and obtained leave from the emperor to destroy the Pagan temples, alleging idols were stored therein. The occasion was an exciting one, and led to great tumult. The magnificent temple, the great Alexandrian Library with its hundreds of thousands of volumes, its museum with the curiosities of the centuries, and the original statue Jes, then known as Serapis, all were dethe fact that these iconoclasts had a Ecclesiastical History of Socrates, lib.

"In the temple of Serapis, now overthrown and rifled throughout, there were found engraven in the stones certain letters which they call hieroglyphical; the manner of their engraving resembled the form of the cross. which, when both Christians and Ethnics beheld before them, every one applied them to his proper religion. The Christians affirmed the cross was a sign or token of the passion of Christ, and the proper symbol of their profession. The Ethnics avouched that there-

5, chapter 17:

and another to the Christians. While they contended thus about the meaning tians, for they perceived at length the

sense and meaning of those letters, and that they prognosticated 'Salvation, and Life to Come." Churchmen represent Socrates wrote about A. D. 412, but the presumption is, the production of monks sometime durwhere God's inspired word was settled ing the Middle Ages when it first came to light. Sozomenes makes a similar statement. He is a later writer, and probably borrowed from Socrates.

Whenever written, the key furnished us by Hadrian fits to the letter: Our next article will be of special interest to those Spiritualists who prefer to organize societies under the name of a church, for there is a decree of a Roman emperor on the subject, which we

#### Hudson Tuttle's Creed.

In the issue of The Progressive Thinker of April 2, Hudson Tuttle has books were passed in review. If so, a significant article opposing a "Declaration of Principles," in which he says: "Spiritualists agree on just three

1. Man is an immortal spirit; 2. Which passes out of the physical body at death, unchanged in its development and faculties;

3. And as a spirit, under favorable conditions, can communicate with those

Is it possible that intelligent, cultured Spiritualists, after studying the phenomena and philosophy of Spiritualism. hold but these three ideas in common? For the first time, that I remember, I am obliged to differ from our profound brother, in opinion.

It seems to me that we are not quite so heterogeneous a multitude that we have but three ideas alike. I have very hastily thought of a few more opinions in which all who reason deeply concur. mention the following as they come to mind. All intelligent Spiritualists believe:

1. Eternal progression. 2. That we have to work it out for

ourselves. 3. That our environments in spirit life correspond to our spiritual growth.

4. That we reap there what we sow here, through the law of compensation and retribution, or cause and .effect. 5. That our happiness, or misery, depends on our obedience, or disobedience to all the laws of our being.

6. That in spirit life there are many grades of life, or spheres of development, and that "birds of a feather there flock together." 7. That spirit force or energy is om-

nipresent in Nature, and is the primal he declared his intention of becoming source of motion, sensation, and intelligence 8. That spirit is the organizing and

controlling energy of all organic forms. 9. That mankind are a brotherhood, all born of Mother Nature. 10. That we should treat each other

as such-do as we would be done by. 11. That heaven and hell are conditions, not localities. 12. That we cannot be saved from

needed suffering even by ourselves, much less by proxy. 13. That "the power that makes for righteousness" in human life, be it what it may, helps those who help themselves.

14. That personal liberty, equality of rights, freedom of thought and opinion, are inalienable Birth-rights.

15. That we have a right to disagree, and that we should agree to do so char-These are some of the many opinions.

credited as the birthday of the sun- ists could weave into a "Declaration of or "ereed which only a constitutional 'kicker' need seek to demolish, it seems to me. If we know anything, why not dephilosophers repudiated the teaching why not define them so as to be clearly understood by others? Haven't we

> tic or progressive creed? DEAN CLARKE.

# A LAST APPEAL.

The Jubilee Art Department.

I wish to make a last appeal in the interests of the Jubilee Art Department. Will not the Spiritualists of the United States give me immediate assistance in making this department a complete success?

Speakers and Mediums who have not done so, send photographs of your-selves at once. Camp-meeting associations, send pictures of your camps. Those of you having pictures, or any-

thing else like slate-writings, paintings, or any production of mediumship, will you not inform me at once, thus enbling us to make a fine showing?

Please do not delay. Every moment s precious. But one month will elapse before the Jubilee will begin and we want it to be the greatest success in all

lines that it is possible for it to be. Spiritualists, every one of you has luty to perform in this connection. Will you do it? If you leave it for your neighbor to do, it may be neglected.

Please let me hear from you without moment's delay. W. H. BACH, Lily Dale, N. Y. Sup't Art Dep't.

A Question for "Objector."

To the Editor:-I wish to ask "Objector" to explain the following upon any other than the spiritual hypothesis: Some time ago I puchased two slates with soap and water, dried them and securely fastened them together with screws, driving them through the

frames with a hammer. I then wrote three questions, addressed to my wife in spirit, who had departed this life eight years before. I securely sealed the questions in a plain envelope, no address on outside, wrapped the slates in a newspaper, and boarded the train, stroyed; but their destruction revealed went one hundred miles, called upon a medium whom I had never seen, and common origin with the worshipers of while I held the slates, still fastened this imported God. We quote from the together as before described, received definite and clear answers to all my questions, with the first name of my departed wife signed thereto. I opened the slates and read the message. The

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

was done, "Objector,"

# REFLECTIONS

It is generally supposed the "Holy mon, belonging as well to Serapis as to At the Hydesville Cottage, on the 50th Anniversary of Modern Spiritualism.

> I have always desired to visit this historic spot, but sopportunity has not

favored me until now.

It seems to me as I look over this noted gathering and observe the deep interest manifested, that there may be some method or purpose, more than we now realize, in these old pioneers and earnest workers in the ranks of Spiritualism, making a pilgrimage to this place, on the semi-centennial of Modern Spiritualism.

A half century ago the click of the spirit telegraph aroused a slumbering world, all unconscious of the nearness of the spirit life. This signal announced the fact that communicating lines were completed whereby intelli gent intercourse was made possible be tween the spirit spheres and our earth This was indeed a remarkable enoch in the world's history—the beginning of a new era, in which the flood gates of spiritual light and knowledge were opened between mortal life and the great beyond.

These manifestations paved the way for what is known as Modern Spiritual ism, which has swept over the civil ized world with a potent power heretofore unknown in the annals of our race, concerning any great movement. Do we realize the magnitude and far-reaching effects of this unprecedented revelation? Only a few, if any, in this life can comprehend its full import.

Spiritualism carries the great headlight of the nineteenth century emanat-X ray pierces therough material things, revealing disease and deformity, so the errors, false teachings and absurd theories that have come down to us from the past.

Modern Spiritualism at its inception came to our world in no pretentious garb, or proud acclaim, it came not even through the instrumentality of the wise and prudent, but instead, through the agency of innocent children.

It appears that, as of old, the angel world chose the weak things of that day and generation to confound the mighty (in their egotism) by accepting innocent children as the most appropriate channel for the passage of this wonderful revelation to mankind.

- Fifty years ago, when the first spirit signal was given, it was so insignificant and its import was so little understood, that the busy bustling world gave it not even a second thought, until later on, when the movement had grown to a degree that commanded public attention. Thus it was when Newton observed the fall of the apple and read through that simple incident the facts and pos-

on every hand. Again, when Fulton discovered the power of steam from the simple incident of the boiling of the kettle of that have come and are still coming for | ing while he is working. the benefit of :-mankind, through his simple experiments? It will be remembered that the spirit telegraph was not experiments in the higher life, and was

spirit line of communication, of which

the spirit rap at Hydesville, in 1848,

was the first signal demonstration. These object lessons teach us the importance of carefully studying the simple as well as the complex manifesta- be on a footing with the churches, for digestion, and gentlemen partook of it ions presented for our consideration. In these days we hear much said about Christian civilization. Who can tell us where Christianity commenced the civilizing process? And what Christianity has accomplished, except to act as an air brake upon the car of progress? Even Galileo was forced to abjure by oath, upon his knees, the truth of his scientific discovery of the motion of the earth, but his knowledge of science would not allow him to be silent, and he exclaimed: "Nevertheless it does move." Thus moves on the irresistible wave of progress, in spite of Christianity or any other opposing obstacle. In view of this fact, may we not safely conclude that the evolution of mankind does not depend upon any sect or religion? Nor upon any set of dogmas and creeds? The possibilities of human progress are evidently innate in the human soul, and when touched by the potent inspiration of the spirit spheres there are no limits to its onward march, within the bounds of nature's laws. Have we fully noted the wonderful advancement that has been made in science, art, and discovery, since the first signal rap was given demonstrating that the spirit telegraph line was completed between our world and the spirit sphere? And do we fully realize that upon this spot and within this most humble abode, the last ac was performed, the last condition ful-filled, that made the line of spirit communication complete? Since then thou sands of lines have been opened, millions of messages received from deni zens of the now discovered country to cheer and encourage the traveler and bind up the broken-hearted along the highways and byways of mortal life. I would say to those who have made the pilgrimage to this humble Mecca of Spiritualism on its fiftieth an niversary, take courage. I am sure you

would, could you see the numberless hosts on the spirit side that have gathered with us to day! We are here to refresh our memory and give opportunity to review what has been accomplished in this spiritual movement in the last half of the nineteenth century. Those persons who have not kept pace with this movement thoughtlessly inquire what has Spiritualism done for the world? First, it has scientifically demonstrated the fact of a continued ife beyond the tomb. This was never done previous to the advent of Modern Spiritualism. Before Spiritualism came to our rescue, all was dark as to a life beyond, to the materialist and Christian alike. The change called death was a leap into the dark and unknown future. What a revolution has been accomplished beginning with the simple tele graphic rap, in this birthplace of Spir-itualism! Compare the products of the pulpits of to-day with those of fifty years ago, and you will observe that the heart-rending, absurd and inhuman doctrines that were poured forth at that medium to this day, has never seen time have been mostly discontinued. those questions. Please explain how it Our arisen friends have wired us that these stories based upon the mythology of the dark ages are not true. They which confirms the truths and philtell us that reason, goodness and prog-ress prevail in those spirit spheres osophy of Spiritualism. towards which we are all wending our way, that ultimate good is the sure in heritance of every human soul, when purged from the errors and mistakes of

our primary life on earth. Again I say to the old ploneers as

well as the younger workers, in view of what has been accomplished since March 31, 1848, we have reason to be greatly encouraged and to press forward to the period when the light of truth shall dissipate the darkness of ignorance, and mankind has exchanged faith for knowledge. Such a consummation is worthy of our best and con-

tinued efforts. Fellow workers in the ranks of Spiritualism, the needs of the hour are pressing, very little can be accomplished without co-operation, hence organized effort is imperative. Your work is only half done when you have found the truth, the world must have it. therefore sow the seed, and forget not that with truth comes responsibility. Let us go forth from this humble birth place of Spiritualism with renewed zeal in our efforts to promulgate the truths we have received from the spirit spheres, thus paving the way for coming generations. Philadelphia, Pa. B. B. HILL.

# "MY MARYLAND."

A Self-Sacrificing Worker's Labor of Love.

This is a town of 3,500 inhabitants. seven churches, strictly orthodox, only two families of Spiritualists, who have stood alone for twenty years, sending out their thoughts that the spirit-world would send a medium here; and it seems it was my lot to fall among them. When I came here there were three revivals in session. The first meeting l held was with a crowded hall. They were anxious to see, I understand, a real live witch, as they have been ing from spirit intercourse, and as the taught Spiritualism was connected with: but after seeing me, they came to the conclusion I was an improvement search light of Spiritualism reveals the on the old style. So far, so good. The revivals closed up after the spiritual meetings opened, and they had but one convert out of the three churches, so Spiritualism this time carried the majority.

Then the ministers began to fire their darts at Spiritualists, and of course the Devil was the principal actor, I challenged them for a debate, which they had not the courage to accept, and since then they have not bothered Spiritualism. The papers have treated me very generously in their accounts of the meetings. I have lectured twice a week, followed by readings and tests, given private instructions to callers, given out scriptural references for home study, as I have endeavored to present Spiritualism as a religion, with Bible proof of spirit manifestations, and if I had not presented it in this light I would not have received a respeciable hearing. I have succeeded in getting a good many interested and investigating, and they would like to form a society, but they are in modersibilities, in what are termed the laws of gravitation, their power being manifested in all the vast machinery of nature, in untold inillions of starry worlds against the most antagonistic, creedbound people you might encounter, and those that have fallen in line with me say it is a miracle how I have worked through it and held my ground as I water, who could have anticipated have; but I cannot work much longer what would follow in the interests of with them. They have done all they civilization? When Franklin toyed could as a few struggling to be free, with the lightning, what prophet could through the lessons I have imparted to have forefold the mighty possibilities | them, but the servant must have a liv-

If a missionary was salaried and could give free meetings in towns like this and others, there could be a grand completed until after Franklin had work done and we could reach a better passed on to the spirit world, and we are class of people; but when we have to told that he continued his studies and charge admission they don't feel free to come as often. If we want to spread an important factor in completing the the truth and educate the people, we fore public services, and always on cannot refuse them an entrance, and so I have worked with but little pay. If missionaries had half of the salary of stand and wait as people do when they written. Very respectfully yours, some of the settled speakers, and be sent to fields' like this, we would soon in towns like this, when they wake up, they put in practical use that which has been a benefit to them. I hope before long this question will be considered, and the small towns will be filled with workers, not be dependent on a door fee. With a child to support, I cannot work in the field without at

least a living. We celebrated the anniversary of Modern Spiritualism with appropriate services; our church friends came in numbers. It was quite a success spiritually, with your humble servant as the mouthpiece for the angels. My lectures have been well received, and one of the editors, quite liberal in his views, said I had set more people to thinking than ever had thought before. When we can get them to thinking, then we may have some acting.

I hate to leave them where they are without some one to carry on the work that I have labored so hard to get under way, and yet I cannot see how I can continue without financial help Few of our workers would go to a field like this, where there is nothing to be gathered financially. The spirit-world is with us, and for us, and yet they are not able to give us the tangible help we need in places of this kind. MARY E. McDONALD.

Easton, Md.

A Preacher Converted. J. M. H., Oddville, Ky., writes an interview he had with a divine, who had ccupied the pulpit for fifteen years. reserve his name; we will call him X. He says he had for several years been a consistent Methodist, and he was so much enthused on their teachings that he took to the pulpit, thinking he there could best advance the cause of pure Christianity. After a considerable length of time he had a son return home, like unto the Prodigal Son to his father, who brought several copies of The Progressive Thinker and other Spiritual literature for his father's perusal. The son set about at once to set up a cabinet in his private room, then got an intimate friend medium at intervals to hold seances. His son was very desirous to have his father sit with them in their circle, but he, with his orthodox selfishness and bigotry, scoffed and said it was all of the devil and the devil's works. After several suasions his father consented to sit with the guest, out of courtesy, and he had not been in the circle fifteen minutes when one of the most convincing materializations took place, confirming to him certain things that no one else but himself and the materialized knew of, which made a confirmed Spiritualist out of him. Since the departure of that son, who has crossed over the river of time, X. and his wife have kept up their regular sittings, and without any aid outside of a higher intelligence he has developed clairvoyance, and can recognize friends and strangers whom he is able to describe to others, who recognize them, and now is convinced of there being an intelligence behind

The charities that soothe and heal and bless are scattered at the feet of man like flowers .- Wordsworth. Opinion, a sovereign mistress of effects.-Shakspeare.

# VARIOUS TOPIGS, TERSELY TREATED

Orthodox Prayers--Bibulous Preachers--Josephus and His Time. By Dr. J. M. Peebles.

New York, there was with us the inimitable Chauncey Depew, who (the last evening of the voyage being given up some of the passengers laughed themgood deal of solemnity, and said he would like to read a prayer—a prayer that was literally prayed in 1777. Depew prefaced it thus: "When Sheldon's cavalry in the Revolutionary war times were on their way to join General Washington near West Point to fight the British, they stopped over Sunday gins is no authority. in the old Puritan town, Litchfield, Mass. It was wicked to travel these days, even to save the country. The cavalrymen were requested to attend church, which they did. Here is the prayer-still on record:

"Oh! Lord, we view with terror and dismay the enemies of Thy holy religion; and wilt Thou, by Thy grace, speedily convert them to the truth as it is in Jesus.

"Wilt Thou send storms and tempests to toss those British upon the sea, so as to overwhelm them in the mighty deep, and scatter them to the uttermost parts of the earth; but peradventure, should any escape thy vengeance, collect them again together, oh! Lord, as in the bottom of Thy hand, and let Thy lightning play upon them. We beseech Thee, moreover, that

thou dost gird up the loins of these Thy servants, who are going forth to fight Thy battles; make them strong men, that one shall chase a thousand, and two shall put ten thousand to flight. Hold before them the shield with which in olden times, Thou wast wont to protect Thy chosen people. Give them swift feet, that they may pursue their enemies; and swords terrible as that of Thy destroying Angel, that they may cleave them down when they have overtaken them. Preserve the servants of Thine, Almighty God, and bring them once more to their homes and their friends, if thou canst do it consistently with thy high and holy purposes. If, on the other hand, thou hast decreed that they shall die in battle, let Thy spirit be present with them, and breathe upon them, that they may go up as a sweet sacrifice in the courts of thy temple where are habitations prethe world" This prayer might have ended "all of which we ask in the name of Jesus, the Prince of Peace," The prayer has the smell of Calvinistic antiquity.

LIQUOR-DRINKING PREACHERS. in the Rev. Lyman Abbott's essay the following: "'At Plymouth,' said the Rev. Lyman Beecher, 'the preparation for our creature comforts, in the sitting-room of Mr. Heart's house, besides foods, was a broad sideboard covered with decanters, bottles, and sugar, and pitchers of water. There we found all the various kinds of liquors in vogue. The drinking was apparently universal. This preparation was made by the soclety as a matter of course. When the Consociation arrived, they always took something to drink around; also bedrink at once, they were obliged to not read. Therefore, that Josephus was go to mill. There was a decanter of spirits also on the dinner-table, to help rongh afternoon and evening as they felt the need, some more and some less; and the sideboard with the spillings of water, and sugar, and liquor, looked and smelled like the bar of a very active grogshop. None of the Consociation were drunk; but that there was not, at times, a considerable amount of exhilaration, I cannot affirm."

MISSIONARY DRINKING. When in Madras, India, on my second

our around the world, I spent many

hours in the great British stone Biblehouse examining the literature then being published for the edification and conversion of the heathen Hindus. The secretary was a priest, and I must say a cultured and very pleasant gentle-man. Before I left the city he invited me to dine with him at his tine suburban residence. I did so, with several invited preachers, and two Boston young men, engaged there, as I was informed, in the ice business. This secretary and missionary-priest lived in elegant style, with all the comforts of civic life-servants, carriages and a house half embowered in tropical vines and choicest flowers. The dinner was sumptuous with eigars, wines and champague upon the dining table. After dinner a portion of these preachers of the gospel of Jesus Christ retired to an outer room, smoked cigars, drank wines, told jolly stories and played cards-think of it! Millions of these Hindu heathens sinking, so we are told, into the fires of hell-torment, and the missionaries sent to convert them, smoking, drinking, and card-playing! It astonished me. Of course, all missionaries do not, neither would they pursue this course. Some of them are really conscientious and self-sacrificing men doing good in their way. I must and will be just to every creed and class of men so far as I know how. I may further say upon this point, that during the famine the missionaries were exceedingly comfortable and well cared for. Of the eight millions that starved to death, none were sionaries leave their fields of work in it is very desirable, considering comopportunities for studying Oriental literature, to be a missionary. DID THE JOSEPHUS OF ANTIQ-

UITY EXIST?.

Almost anyone can carry a brand for burning, or direct a battering-ram for demolition; but it requires thoughtful brains for construction. Edward Johnson, an English writer, whose chimeras are by a few considered history, and whose books, the former and the latter. are self-stultifying—is never referred to as authority by scholars of note His works, and such books as Kersey Graves' "Sixteen Crucified Saviors. have no standing in the field of erudi tion. Tell a Hindu Pundit that Crishna or Gautama Buddha were crucified upon a cross, and they would laugh you in the face, while pitying your ignor ance. It was with some degree of regret that I recently read the following paragraph from the pen of my friend, Hudson Tuttle:

On my homeward bound passage himself were undoubtedly monks who from the Orient by way of England to enjoyed the good wine of the monastery vineyards not earlier than the 16th century.

As partial proof he refers to Higgins! to music and speech-making for the Anacalypsis, and Taylor's Diegesis, etc. benefit of the widows and orphans of —all old straw, which no modern sailors) naturally became the central scholar or writer would think of refigure of the occasion. His speech at threshing, knowing that the chaff first was witty and mirth-provoking- would vastly exceed the grain. For a long time I was the owner of Higgins! selves hoarse. Depew makes an old Anacalypsis. I went once while in Lonstory seem new by the telling. Near don up to his old mansion, conversed the close of his words. the close of his speech he assumed a with those who personally knew him, among whom was the talented wife of Prof. DeMorgan. Also I once quoted from Higgins two paragraphs for the Medium and Daybreak-quoted them to my sorrow, for their blunders were soon pointed out to me; and I was obliged to correct them. In brief Hig-And poor Taylor, of Diegesis fame. I

know his public career, and had his personal history from the noted Mr. Hockley, of London, fully thirty years ago, and later read his published "Recantation" of his Recantation. ought to be known by Spiritualists that he renounced Christianity, and did his best to destroy it; and finally renounced his renunciation of Christianity, and upon his solemn profession of faith, was taken back into the church. This and similar sorts of bo-peep authorities are referred to to bolster up the most beggarly now-a-day cobweb theories.

No wonder Spiritualism has so little standing among historians, archaeologists and the literati of this waning century. Upon reading the denial of Josephus' existence, I wrote immediately to the very learned Rabbi Wise, presdent of the Hebrew Union College, Cincinnati, Ohio, and the following is his verbatim reply:

Cincinnati, Ohio, March 1, 1898. J. M. Peebles, M. D., Dear Doctor:-Yours of the 24th reached me but yesterday, and I take pleasure in replying to it at this my irst leisure hour. The authenticity of Josephus Flavius'

works are never seriously doubted, neither was his existence by those who intelligently read history and Hebraic records. He must have lived in the time of the Imperial house of Flavius, whose name he took, that is: in the time of Vespasian Titus and Domitian. This is evident also from his autobiography in which he defends himself against the history written by Justus of Tiberias, who was his contemporary and his "Contra Apion" in the time of Caligula. The former proves that Jopared for them from the foundation of sephus had published his "Wars" prior to Domitian, and the latter proves that he had published also his "Antiquities." That "Josephus was a monk" is one of those wild apocryphal speculations of the 5th century, after the forged passage regarding Jesus had been imposed upon his works. There exists a In a book just published in New York Hebrew book called "Josephon," writentitled "The New Puritanism," I find ten about the same time in which the most important narratives are taken literally from the Greek of Josephus (minus) that Jesus passage, which proves that he was no monk but a Pharisean Jew as he states repeatedly. The Jews never doubted the existence of Josephus. In the Talmud he is known as the Philosopher Reuben Aztrabuli in Rome, whom some prominent teachers from Palestine, petitioned in the Imperial palace in behalf of their people. The "Aztrabuli" is a corruption of Astrolagus. The Jews had not (?) much use for Josephus; they considered him a traitor. So his original Hetheir return. As they could not all braic work was lost, and the Greek was

> (Signed) ISAAC M. WISE. THE JOSEPHUS PUZZLE.

While friend Tuttle contends that Josephus of the Nazarenian period did not exist, but was a make-up myth of about the 16th century by given to the vintage; the real Josephus of Antiquity turns up terribly alive through Alfred James in "Antiquity Unveiled," and says: "I am here to-day to testify in regard

to a question, which is of vital importance to humanity, and to millions of spirits also. It is in relation to the corectness of the doctrine of salvation through a Savior. At the times when I wrote my histories there was no such man as Jesus of Nazareth a doer of wonderful works; and any person of ordinary comprehension can see that the passage in which it is said that I referred historically to such a person, was fraudulently interpolated by some Christian copier of my history..... There were no Christians at the time of my retirement from public life, in the year 100, in the reign of Trajan. Christianity was the outgrowth of all the mystical religious systems pre-

viously existing." I write of these matters not in any controversial spirit, but in the interests of truth. All of us, I am sure are in search of truth. But here is a historical rend that requires prompt patching. If Josephus was a "monk," or a "makeup" by monks, he could not have entranced Alfred James. Myths do not entrance mediums. Will some member of the Independent Order of Negationists attend to this matter promptl,

J. M. PEEBLES. Indianapolis, Ind.

A Macedonian Cry.

To the Editor:-We have a good meeting-house here at Alliance, O., with no reut to pay, and there is a community of liberal-minded people, but we are in want of a leader, a pastor, some one who can gather the wandering sheep into the fold and feed them, We want a person who will be willing to do a good work in teaching the remissionaries. Four months of the year ligion of humanity, without an eye sinin Southern India, these Christian mis- gle to the almighty dollar. Of course we would like to have Moses Hull, or the cities and villages, and retire up Anna L. Robinson, but at present we into the mountains where the weather have not the attendance to warrant is cool and delightful. Upon the whole getting the pay to compensate either of the above named workers, even if they forts, opportunities for traveling and could be engaged. I suppose one who could combine the test phase with the Inspirational would be most likely to attract as well as retain people who are not satisfied with the husks of the popular theological teachings. I hope some one will heed the Macedonian cry, and respond, so that the light may from our meeting again, as in the past years of our efforts.

MRS. S. S. ROCKHILL. Alliance, O.

Belvidere Seminary.

Belvidere Seminary is a pleasant, lealthy, home-like place for children luring the summer months. Kind and impartial treatment guaranteed to all. Ferms moderate. Address BELLE BUSH, Belvidere, N. J.

That man is not poor who has the use of things necessary.—Horace.

You gray lines that fret the clouds 'early fathers' and Josephus are messengers of day.-Shakspeare.

Will

BO

coup

IDOLATRY AND ANCIENT SCRIPTURE—SOME OF THE MODES

OF DIVINATION, BOTH LAWFUL AND UNLAWFUL,

IAGIO AND SPIRITISM AMONGST THE CHALDEANS-THE

TOWER OF BABEL—QUOTATIONS FROM ENNEMOSER'S HISTORY OF MAGIC—THE WHIRLING DERVISHES.

OETRY OF LIFE'S STERNER PROSE-MAGIC AMONG THE

GREEKS AND ROMANS—THE MYSTERIES OF SAMOTH-RACE AND ELEUSIS.

SECTION XV.

SECTION XVI.

PART THIRD.

SECTION XVII.

SECTION XVIII.

SUPPLEMENT TO SECTION XVIII.

SECTION XIX.

SECTION XX.

WITCHCRAFT—SPIRIT OF PERSECUTION IN CHRISTIAN

SPIRITISM—ALCHEMISTS—STONE HENGE. . .

ALCHEMISTS AND PHILOSOPHERS-HISTORY OF THE SEV-

HEPTAMERON, OR MAGICAL ELEMENTS OF PETER D' ABANO

CORNELIUS AGRIPPA'S PHILOSOPHY-PARACELSUS-THE

DIVINATION-BELOMANCY-ELISHA AND THE ARROWS-

THE MAGIC MIRROR-ITS COMPOSITION-COMMUNICATION

HISTORY OF MAGNETISM—PSYCHOLOGY—CLAIRVOYANCE— THEIR CONNECTION WITH ANCIENT MAGIC—THE GREAT MODERN TRIAD—PARACELSUS.

SPIRITUALISTIC LITERATURE—HARMONIAL PHILOSOPHY

EPILOGUE TO THE DRAMA OF ART MAGIC.

and Its Founder, Andrew Jackson Davis—Modern Spiritualism—Its Universality of Phenomena:

-Circles and the Composition Thereof-Signs, Sigils, Names of Angels, Etc.

POWER OF THE MAGNET AND WILL-WEAPON SALVE-

WITCHCRAFT—THE CASE OF JANE BROOKS. . . . .

CLEOMANCY—GEOMANCY—URYSTAL SEEING—BATH KOL—CHIROMANCY—THE COLOR DOCTOR.

FROM A PLANETARY SPIRIT-FORMULÆ OF NOSTRA-

SECTION XXI.

SUPPLEMENT TO SECTION XXI.

SECTION XXII.

SECTION XXIII.

CHURCHES - CAUSES OF THE UNPCPULARITY OF

ENTERNTH AND EIGHTEENTH CENTURIES — GENERAL UNIFORMITY OF THEIR OPINIONS.

AND PLANETARY SPIRITS, OR THE SUB-MUNDANE AND SUPER-MUNDANE SPIRITISM—THE JEWISH CABALA. . 253-269

MEDIEVAL THEOSOPHY—ELVES OR FAIRIES—ELEMENTARY

### Correction by Abby A. Judson

To the Editor:-I see that in your issue of April 9, that I am quoted as saying in "The Bridge Between Two Worlds" that the first spirit sphere extends beyond the moon. I beg leave to say that there is no such statement in the book alluded to. It is the spirit world itself that extends beyond the

The astronomical location of our spir it world is around the planet itself, and extends far out into space, including all that part of the cosmic ether that is affected, by the special whirl which formed our planet. This loaves our spirit world clear from those of Venus and of Mars, which surround those planets respectively.

The moon is our satellite, partakes of our whirl, is far behind us in development, and the highest beings that ever inhabited it are much lower than man With regard to the first sphere of our

spirit world, we who are still in the fiesh are dwelling in it. Though we are spirits, yet we are held to that por-tion of the spirit world immediately contiguous to the planet by these phys ical bodies, that cannot cohere if with drawn from the atmosphere. Some per sons can leave this fleshly body tempo rarily; and, clothed only by the spirit ual body, visit for a time more ethereal regions. But if they should stay away too long, the links binding them to this sphere would sever, and then the world would say of them that they had died.

When we are freed from "this too. too solid flesh," we of course go to the second sphere of the spirit world of our planet. But my spirit teachers have never tried to teach me to number and distinguish the different spheres, or states, beyond the present one. Their words could convey no meaning. For, just as an unborn child cannot understand how we live, and as we cannot understand just how we live after leaving the earthplane, so those of the next sphere cannot comprehend the sphere above them. Each condition must be lived through, and its lessons learned, before we are really fit to "come up higher."

Permit me to say, kind editor, that in what was given through me in the "Bridge," I have followed no writer. I have never rest a work by Sweden borg, A. J. Davis, Hudson Tuttle, J. R. Buchanan, or any of these great and inspired thinkers. I have wanted to read them, but my life has been so busy since I found out that Spiritualism is true (excepting the year of blindness), that I could never get the time. What I have written on these subjects has come to me wholly from the higher side of life, with one exception, which I will

Just before writing "The Bridge," some one sent me a magazine which contained an advertisement of "Oahspe.' It contained a short extract giving the vortex theory of world formation. I saw at once that it was true and would eventually supersede all previous theories. Carrying this out in thought, the whole solar system was formed from the cosmic ether by a tremendous whirl, and each planet in succession, beginning with the outermost, by a subordinate whirl of its own.

One of my spirit teachers, my father while in the form, was an enthusiastic lover of astronomy, as well as a theologian and a linguist. He taught me the planets and the stars, and the thought of him is indissolubly linked with Gemini and Orion, Rigel and Aldebaran, and the glowing splendor of

When a little girl of eight, I had been on a sea voyage with my mother for her health. Our return was long. My father came out to meet us in bgat. I remember he stood in the boat, and the joy on his face as he recognized our faces. The first thing he said was, "I feared you had capsized;" the second. "Did you see the comet?" It was the magnificent celestial stranger of 1843. Straight as a sword and dazzlingly bright, it stretched half

way from the horizon to the zenith. Many spirits, advanced in other ways, are ignorant of the basic facts of astronomy. But no theory regarding spheres and spirit worlds can be true, if it contradicts these basic facts. A good motto is that adopted by the author of "Life As It Is in the World Beyond"-Whatever is true, is rational." ABBY A JUDSON.
Arlington, N. J.

#### A Vindication. Wichita, Kansas, April 2, 1898.

Rev. J. D. Woods, Evanston, Ili.

Dear Sir and Brother:-Our attention has just been called to an article which appeared in The Progressive Thinker, of Chicago, March 31, 1894, and which we understand has been recently revived against you in that locality.

The undersigned were active mem bers of the Law and Order League of Wichita at the time referred to in the above article, and we personally know that every statement made therein reflecting upon your integrity is unqualifiedly false. "Spotter Jackson," socalled, was simply used by the saloonists and by their willing tool, the coun ty attorney to father a monstrous lie in order to break down your influence as president of the league.

The matter was thoroughly ventilated at the time by a hostile court and you were vindicated completely. Jackson left for parts unknown. Boone. the county attorney, was disbarred shortly afterward and went to Chicago where he engaged in business with a reputable firm of attorneys as collector, and within the past year, as stated by Chicago papers, absconded with a large

amount of funds. If you need any further vindication from the attacks of witnesses of this character, you are at liberty to refer to any of the undersigned, and if this be not sufficient we can bring to your assistance the testimony of at least one hundred citizens of Wichita, among them being some of our most reputable wholesale merchants, lawyers, bankers, ministers, teachers, and men of all honorable professions and vocations.

Very truly yours, N. B. HAGIN. Sec. Law and Order League.

W. B. SMITH. J. M. KNAPP,

Member Ex. Committee.

J. D. SCHOLLENBERGH, H. W. LEWIS.

Member Ex. Committee. RODOLPH HATFIELD. Member Ex. Committee.

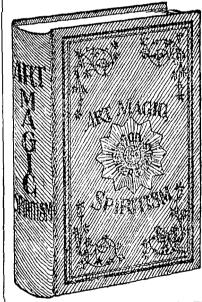
Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of let-



That is its Equal in Every Way.

The subjects of improvement, advancement and spiritual progress ought gressive Thinker takes pride in it is the pilation of valuable literature, so matter of improvement, advancement



and progress being made in the whole Spiritualistic movement. To the accomplishment of this result there is nothing more potent than the live, wide-awake press that leaves no stone unturned and no sepulcher closed that will aid in bringing out all the truth there is to prove the statements, the declarations of its basic philosophy.

REASON AND TRUTH.

Reason is only potent when on the side of truth. Wisdom can be naught without the truth at its base. Religion may, if eloquently and hypnotically presented, take hold upon the minds of the people temporarily, but if not based upon a knowable fact it must fall of its own weakness.

CANNOT BE CRUSHED. Spiritualism is simply a fact, a knowable truth, and cannot be crushed by any amount of slander and misrepresentation; by all the fraud and charlatanry and exposures of fraud and charlatanry; by all the individual di vergences and intricate and almost unsolvable problems along the line and



within the outstretched arms of its many themes, theories and philosoters and discourses on religious and the phies; by all the burdening barnacies of at once or you will lose the only opporting the phies; by all the burdening barnacies of at once or you will lose the only opporting that have become attached tunity you will probably ever have at gressive Thinker one year, Art pages. Price \$1. For sale at this office. by reason of selfish desires and aims; this rate.

REGARDING ART MAGIC. of this be assured, but we must not forget that the wheels of progress will not turn if the machinery is not cleaned up A Companion to Chost Land once in a while and oiled; if man fails in his duty, the machinery of which he is a very important part will lag, and the progress that is his will be slow.

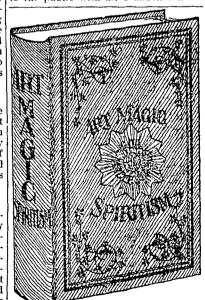
OUR PROMISE FULFILLED. We have promised the readers of

The Progressive Thinker, each time we have given them something new, that never to grow old or thresome to a true it would not be the last or the largest Spiritualist, and if there is any one domation that would be made to the thing more than another that The Procause and to their own personal com-HERE WE ARE AGAIN

with a neat and invaluable work, a book of nearly four hundred pages, beautifully bound and plainly printed on clear book paper, and from type large enough to rest the eye from the strain necessary to obtain the current news from the secular press of to-day. large enough to read at night without injury to the eyes.

THANKS FOR PAST FAVORS.

We have no sing but words expressive of the highest appreclation for the manner in which the Spiritualists of the country received our last premium book, Ghost Land. We appreciate their eagerness manifest from the first in procuring that most wonderful work, and as we know each one who has been so lucky has received more than his money's worth many times over, it is only with a feeling of thankfulness, hope and implicit confidence that we present to you this, our latest publicaion. Thankful our effort has resulted in affording a means to a higher spiritual education for the masses, hoping for a continuation of the interest in our liberal offers we present ART MAGIC to the public with all confidence in its



power, as a literary work, to give the perfect satisfaction that has been so enthusiastically expressed, privately and for publication, of Ghost Land. TERMS FOR ART MAGIC.

Art Magic will be ready for distribution June 1, but orders sent in now will be put on file and filled immediately after that date.

One dollar and twenty cents (\$1.20) will get The Progressive Thinker for one year and Art Magic. All orders placed on file after the date of this paper will entitle the subscriber to Art Magic. No order will be filed without the accompanying \$1.20.

ART MAGIC AND GHOST LAND.

Art Magic is a companion to Ghost and, written by the same author and ssued by the same editor. Emma Hardinge Britten, and until the first of June we will furnish The Progressive Thinker and Ghost Land at once, and Art Magic as soon as published, for \$1.50. We will also continue sending Ghost Land up to June 1, on its present

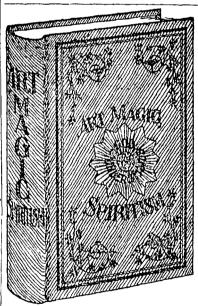
If you wish to get Ghost Land as a gift, you had better send in your \$1.12 By sending us \$1.50 before the

### READ THESE TERMS.

REMEMBER that all orders must be accompanied by their requisite amounts, viz:

ART MAGIC and The Progressive Thinker One Year, \$1.20. ART MAGIC, Ghost Land and The Progressive Thinker One Year, \$1.50.

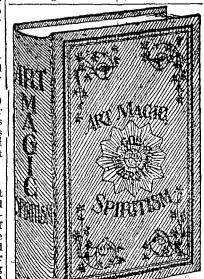
GHOST LAND and The Progressive Thinker One Year \$1.12. The last two offers not good af ter the First of June.



UNPARALLELED OFFER.

Where, when or by whom, aside from former premiums offered by The Progressive Thinker, has there ever before been such remarkable offers made to the Spiritualistic public in the matter of high-grade literature that have been up to their representation? We are obliged to make this slight difference between the price of The Progressive Thinker and Ghost Land and The Progressive Thinker and Art Magic, owing to the advance in the material of which the latter is composed. It makes but a few cents difference on each book, but to the one who furnishes ten or twelve thousand books it makes quite a percentible deficit, and the offer still remains unparalleled. Send in your orders now and they

will receive prompt attention. Again do we call special attention to our terms: GHOST LAND special terms will end June 1st. ART MAGIC will be ready for distribution June 1, and can be had by paying \$1.20 and get The Progressive Thinker one year in the bargain.



Magic and Ghost Land.

# ART MAGIG

		ART MAGIG.	r <del>.</del>	WHAT WAS IT?
		CONTENTS.		Where Does "the Spirit of Ignorance" Reign?
		호텔의 회원들의 <del>기능</del> 에게 생활으로		I seldom pay any attention to an article that the writer is not willing to father by signing his or her name; but
		PART FIRST. UTHOR'S PREFACE.	PAGE 9-11	d have been requested to reply to "Ob- jector," in The Progressive Thinker of
		DITOR'S PREFACE. NTRODUCTORY.	13 15-17	the 9th inst.  It is a hard task to reply to an article that does not make any points. It is
	=	SECTION I. ONSTITUTION OF THE SOLAR UNIVERSE—MATTER—Ex-		like replying to an orthodox preacher who wanted me to enter into a contro-
		TENSION—DIVISIBILITY—IMPENETRABILITY—ETHER—FORCE—ATTRACTION AND REPULSION.	18-23	versy and insisted that before the argument began I must admit that the Bible was the word of God. This is
	<b>&gt;</b>	SECTION II. THE SCHEME OF THE SOLAR UNIVERSE—THE FALL OF MAN		about the same thing. First, I must admit that "the simple
		BUT THE SHADOW-THE FALL OF SPIRIT-MAN THE MICROCOSM OF BEING-HIS PRE-EXISTENCE.	21-23	The law of mind-reading is not understood and is so far from simple that it
	, , , , , , ,	SUPPLEMENT TO SECTION II.  LEGUMENTS DEVISED CHIEFLY FROM ANCIENT HISTORY	21-23	has never been satisfactorily explained, on any hypothesis except the Spiritual- istic one, to some of the greatest minds
١		IN SUPPORT OF THE PHILOSOPHY AFFIRMED IN THE PRECEDING PAGE, WITH EXTRACTS FROM THE VEDAS.	24-30	that have ever been known.  If "Objector would take the trouble
	Ne l	SECTION III. S THERE ONE OR MANY GODS—WHO CAN KNOW THE UN-		
	and	KNOWABLE—MAY NOT THE KNOWN LEAD UP NO WHAT HAS BEEN DEEMED THE UNKNOWABLE?	31-33 <b>GA</b>	and he (or she) would find that the "spirit of ignorance" was present some-
	<b>₹</b>	SUPPLEMENT TO SECTION III.  PINIONS OF ANCIENT AND MODERN PHILOSOPHERS AND	100	where besides at Spiritualistic meetings.  Now to the point. This "something"
	SE SE	SPIRITUALISTS CONCERNING THE NATURE AND INDIVIDUALITY OF ONE SUPREME BEING	34-41	said it was Mrs. Bowers. It did not say it was a "subjective consciousness" or a "subconscious consciousness" or
		SECTION IV. CHE MOST ANCIENT FORM OF WORSHIP—THE ASTRO-	34-41 <b>2</b> 42-53 <b>2</b>	an "astral shell" or an "emanation of Mrs. Dedrick's mind" or anything else.
	=======================================	OPINIONS OF ANCIENT AND MODERN PHILOSOPHERS AND SPIRITUALISTS CONCERNING THE NATURE AND INDIVIDUALITY OF ONE SUPREME BEING.  SECTION IV.  CHE MOST ANCIENT FORM OF WORSHIP—THE ASTRONOMICAL RELIGION, OR THE SUNBEAM SYSTEM—SOLAR AND ASTRAL GODS.  SUPPLEMENT TO SECTION IV.  BIOGRAPHIES OF CHRISHMA AND BUDDHA SAKIA, SHOWING THE NATIONS OF ANTIQUITY THAT HAVE WORSHIPED THE SUN-GOD AS AN IMPERSONATION.		
1		SUPPLEMENT TO SECTION IV.	GYGI	Whose testimony is the best? "Objector's," who was not there, did not
	<u>ပ</u>	WORSHIPED THE SUN-GOD AS AN IMPERSONATION SECTION V.	54-56	tenor of the article has a priori evi- dence that it was not true, or this intel-
		SEX WORSHIP—ITS ANTIQUITY AND MEANING—THE CON- NECTION OF SEX, SOLAR AND SERPENT WORSHIP—THE	360	ligence that said it was the spirit of
	iffe	SPIRITUAL AND MATERIAL IDEAS OF ANTIQUE FAITHS ILLUSTRATED.	57-64	Mrs. Dedrick to send any such informa- tion. There was no desire or attempt
		SUPPLEMENT TO SECTION V. SEX WORSHIP CONTINUED-SIGNS, SYMBOLS AND EM-	CT	on the part of the sitters in the circle in Seaforth to receive such a message, It came as a spontaneous effort on the
	Scient	BLEMS OF THE THREE SYSTEMS—SCRIPTURAL NAMES AND MEANINGS.	65-70	part of some intelligence outside of their consciousness and said it was
	يُّنِي.	SECTION VI. SUBORDINATE GODS IN THE UNIVERSE—ANGELS, SPIRITS,	=	Mrs. Bowers. Again, because Stead gets messages from the living, it does not alter the
	lest	OPINIONS OF THE ANCIENTS—JEWISH CABALA.	70-80	
	Agi	SECTION VI.  SUBORDINATE GODS IN THE UNIVERSE—ANGELS, SPIRITS, TUTELARY DETTIES, SOULS AND ELEMENTARY SPIRITS OPINIONS OF THE ANCIENTS—JEWISH CABALA.  SUPPLEMENT TO SECTION VI.  SUPPLEMENT TO SECTION VI.  THE JEWISH CABALA—FRAGMENTS FROM THIS CURIOUS COMPENDIUM OF IDEALITY AND TRUTH—QUOTATIONS FROM CLASSICAL AUTHORS.  PART SECOND.  SECTION VII.  MAN'S EARLIEST COMMUNION WITH SPIRITS—SPIRITISM AND MAGIC—MUNDANE, SUB-MUNDANE AND SUPER- MUNDANE SPIRITISM—THE MYSTIC LADDER.  SECTION VIII.	Ξ	stated positively that he gets communications from the so-called dead? He
	. <u>5</u>	FROM CLASSICAL AUTHORS.	81-84	
	IST IST	PART SECOND.	c	chologist") knows that there is a some- thing that comes into his operations
	itaa	SECTION VII. MAN'S EARLIEST COMMUNION WITH SPIRITS—SPIRITISM	85-93 <b>a</b>	that prevents him from doing just as he would like to. That something says it is the spirit of some departed human
	尝	and Magic—Mundane, Sub-Mundane and Super- Mundane Spiritism—The Mystic Ladder.	85-93	being.  That the hypnotists acknowledge the claim to be true can best be proven by
		SECTION VIII.  MAN THE MICROCOSM OF THE UNIVERSE—MAN THE TRIN-		the fact that nearly every hypnotist acknowledges the Spiritualistic hypothe-
		ITY OF THE ELEMENTS: SOUL, SPIRIT, MATTER-ROSI- CRUCIANISM—THE ASTRAL SPIRIT, ASTRAL LIGHT.	94-107	sis. This I know to be true from personal contact with many of the best hypnotists, and by the published state-
t	9	SECTION IX.  ANCIENT PRIESTS AND PROPHETS—SPIRITUAL GIFTS—	9	ments of others.  Probably few, if any of the readers of
	-	WOMAN AS PRIESTESS AND SYBIL—CLASSIFICATION OF SPIRITUALLY ENDOWED PERSONS.	108-125	The Progressive Thinker have had more extensive opportunities for practical observation upon this point than
	the	SECTION X.  ART MAGIC—GENERAL SUMMARY OF THE CONDITION AND	=	- I the weston Chiutantian mean act to
•	10 f	PROCESSES OF MAGICAL PRACTICES—THE LINE BETWEEN ANCIENT THEOSOPHY AND OCCULTISM.	126-138	gation, with three "psychics" in the house, the aid of dezens of others and
.	wenderment	SECTION XI.  ART MAGIC IN INDIA—BRAHMINICAL ORDER—WHENCE DE-	· •	the expenditure of several thousand dollars in the practical investigation of the subject, we were compelled to ac-
ľ		RIVED — FOREST ANCHORITES — FOUNDATION OF THE PRIESTLY ORDER AND CASTE.  SUPPLEMENT TO SECTION XI.	138-153	ecpt it.  But "Objector," with a "shoo-fly-don't-bother-me" air, settles the matter
	end	ART MAGIC IN INDIA CONTINUED-ILLUSTRATIONS OF MAGIC IN INDIA—NARRATIVES OF DISTINGUISHED	Z	at once. He has read The Progressive Thinker a "whole year" and has seen
į	<b>≯</b>	TRAVELERS—RECORDS OF PERSONAL EXPERIENCES— THE HOWLING DERVISHES.	153-174	nothing to prove the "spirits-of-the-dead" explanation.
	the	SECTION XII.  MAGIC AMONG THE MONGOLIANS—THE CHINESE'S GREAT	oj a	all. Mr. "Objector," you can no more prove your "souls-of-the-living" theory.
	JIII B	DEVOTION TO MAGIC—SPIRITISM OF TWO DISTINCT KINDS—PERFORMANCE OF EXTRA MUNDANE FEATS.	175-182	are so blind as those who won't see."
	1980	SECTION XIII.  MAGIC IN EGYPT—SISTRUM—VIRGIN'S SYMBOL—CELES-	91101	The very existence of a "soul" is a hy-
	3S	TIAL MOTHER—MOSES CLAIMED BY THE JEWISH PEO- PLE—ANUBIS—EGYPTIAN AMULETS.	184-195	We have accepted it like the boy did his mother's statements with the remark.
- 1	<b>=</b>	SUPPLEMENT TO SECTION XIII.  THE GREAT PYRAMID OF EGYPT—ITS POSSIBLE USE AND	Ę.	"It's so, for ma says so, and if ma says so, it's so, if it ain't so."  The popular idea has accepted a soul
	'جي	ODIECOL—MAN OTHE MICHOGORY ON MITH THE COLUMN TO THE COLUMN THE CO		
	Cess,	OBJECT—MAN, THE MICROCOSM OF THE UNIVERSE— HINDOO AND EGYPTIAN THEOSOPHY—TOWER OF BABEL SECTION VIV.	196-207	theory, but unless we have an evidence in Spiritualistic phenomena, there is nothing to prove that we have a soul-
	SUCCESS,	OBJECT—MAN, THE MICROCOSM OF THE UNIVERSE— HINDOO AND EGYPTIAN THEOSOPHY—TOWER OF BABEL SECTION XIV.  SPIRITISM AND MAGIC AMONG THE JEWS—ANTIQUITY OF THE JEWS DISPUTED—ABRAHAM. MOSES, THE PRIFERS	196-207	in Spiritualistic phenomena, there is nothing to prove that we have a soul—or, as some may eavil at that statement, that we are souls.
	al success,	SECTION XIII.  MAGIC IN EGYPT—SISTRUM—VIRGIN'S SYMBOL—CELESTIAL MOTHER—MOSES CLAIMED BY THE JEWISH PEOPLE—ANUBIS—EGYPTIAN AMULETS.  SUPPLEMENT TO SECTION XIII.  THE GREAT PYRAMID OF EGYPT—ITS POSSIBLE USE AND OBJECT—MAN, THE MICROCOSM OF THE UNIVERSE—HINDOO AND EGYPTIAN THEOSOPHY—TOWER OF BABEL SECTION XIV.  SPIRITISM AND MAGIC AMONG THE JEWS—ANTIQUITY OF THE JEWS DISPUTED—ABRAHAM, MOSES, THE PRIESTS AND PROPHETS—CABALA-BIBLE—EZERIEL'S WHEEL.  SUPPLEMENT TO SECTION XIV.	196-207	in Spiritualistic phenomena, there is nothing to prove that we have a soul—or, as some may cavil at that state-

furnish an explanation on a rational basis for many of these peculiar happenings, but it requires a candid personal investigation to establish the reality of spirit intercourse. "Objector" will be able to gain this knowledge if he will investigate and not simply fill the role of "Objector." W. H. BACH. Lily Dale, N. Y.

匮

22

8

æ

 $\overline{\mathbf{z}}$ 

280-282

233-299

237-252

Subscribers to the Jubilee Fund.

Before long there will be published in the Spiritual press a list of subscribers, with the amounts paid to aid the International Jubilee Celebration, to be held at Rochester, N. Y., May 25 to June 1. In cases where a request has been made not to publish the name, initials will be given. This statement is made in order that all may have an opportunity to send in their subscription in time to appear in the first publication. Comparatively few of our people have done anything to aid in this great un-dertaking, yet nearly every Spiritualist can afford to give it financial support. Large sums are desired, but small ones will be gladly received. If every Spiritualist will do his duty in this matter, even though he can give only ten cents. it will provide a sum sufficient for all purposes. Do not be ashamed to assist with small sums, unless you can afford to give more liberally. One dime each from one hundred

thousand persons will amount to ten thousand dollars. So send along your money and show that you have some interest in a celebration that is destived to be of great benefit to humanity. Please do not delay, as the time is short and the expenses many.

Those who have been placed in charge have a right to demand the hearty support of all true Spiritualists, that the Jubilee may be made a grand

Send all donations to the undersigned. FRANK WALKER,

Hamburg, N. Y. Gen. Manager.

From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Indson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 16 cents.

## **#\*** .. GENERAL SURVEY ..

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

llametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the truth, hence kindly feelings should always be entertained for those who differ from you.

Mr. J. W. Kenyon will lecture in Pautucket, R. I., April 24; in Fitchburg, Mass., May 29; in Providence, R. I., June 5, 12, 19 and 26; at Onset Bay dress him at 265 Prospect street, Cambridgeport, Mass.

E. J. Bowtell writes from Binghamton, N. Y.: "The Progressive Spiritual Society celebrated the Anniversary, March 31, by a gathering at the home of Mrs. Nellie Lettington, president, and April 3, by a special service in G. A. R. hall. The subject given for the lecture on Sunday evening was "The Knock that Woke the World.' Music and singing by Miss Morley. The attendance was large."

Mrs. H. L. Bigelow writes: "The First Spiritual Union of San Jose celebrated the Fiftieth Anniversary of Modern Spiritualism, on March 27, in an all-day meeting. Sister C. R. McMeekin gave the anniversary address, These reunions are very enjoyable and looked forward to with a great deal of pleasure by the society and their friends. On April 3, the following officers and trustees were duly elected to serve the society the present year: C. L. Graessle, president; Jos. Murray, vice-president; F. J. Weissman, secretary; L. W. Dexter, treasurer; W. A. Phipps, J. H. Gordon and W. D. J. Hambly, trustees."

Mrs. J. W. Kenyon will lecture and give tests in Chelsea Mass., April 24; in Foxboro, May 1 and 8; in Fitchburg, May 22. June 5, 12, 19 and 26, in Provi dence, R. I. In South Hanson, July 17. At Ouset Bay Camp during July and August. For open dates address her at 265 Prospect street, Cambridgeport,

W. W. Hankins writes from Lima, O. "We would reiterate the many favorable notices which mese columns have already contained of the efforts of Mrs. Eva Payne Hopkins to raise her audiences to the place above the physical, and take them with her, into touch with the universal currents that they may gather therefrom gens ablaze with the scintillations of truth that will make of them better men and women. Surely this is the true Spiritualism! That hearers can follow the spiritual aspirations of their inspirers, was fully evidenced by the many regrets at parting and hopes expressed that time would prove kind in returning her to our midst; proving that the society will gladly welcome her return at the earliest date possible. May her efforts continue to gather such golden fruit!"

Sarah Stone Rockhill writes from Alliance, Ohio: "The Independent Christian Church has held its annual election of officers, which resulted as follows: President, Mr. C. Rockhill; vice-president, Mrs. Ellen Hains; secretary, Mrs. S. S. Rockhill; treasurer, Mrs. Mary Hoiles. We held a local celebration of the Piftieth Anniversary of Modern

The many friends of Farmer Riley to learn that he is confined to his room at Findlay, Ohio, with inflammatory rheumatism.

Married, at the residence of Captain Mason and Mrs. Jackson, 558 Milwaukee street, Milwaukee, Wis., Mr. W. H. Buchanan and Miss Ida Haniman, of Lodi, Wis., by F. Corden White.

Mrs. M. Theresa Allen has done efficient work in Galena, Kansas, recently. Her five lectures were well received by her audiences. Galena has a society now. Mr. B. G. Sweet, president, and Mr. W. H. Dunkin, secretary.

Owen Z. Meredith, the boy trumpet medium, can be addressed at Grand Rapids, Mich., for engagements in large adjoining cities.

India Hill writes from Decatur, Ill. "The Fiftieth Anniversary of Spiritualism was duly observed by the friends of the cause in this city on March 27, Mrs. A. E. Kibby, of Cincinnati, Ohio, being the principal speaker, assisted by resident mediums. We enjoyed the beautiful gems of thought that the guides of Sister Kibby so grandly inspired her tongue to express, and we hope that we may be favored with more from the same mind again."

J. P. Goodwin writes from Tulsa, "I have been silent for quite a while, perhaps too long. In the meantime I have been regaling myself with The Progressive Thinker, which grows better with age to me. I have read Ghost Land twice, and in all probability will read it again and again, as have derived much benefit in a mediumistic way from it. We have a small society here for the developing of mediums and are having grand success We have three that are developing into the higher order of mediumship. There are other circles at work in this vicinity. We have the churches roaring pretty loud, and by this we know that we are making them feel our influence for the truth. Long may the glorious Progressive Thinker wave."

Virginie Barrett wants to engage with camps for this season. Reasonable terms. Address 25 Walton street Toronto, Ontario, Canada, or 819 E. 16th street, Indianapolis, Ind.

Mrs. A. E. Kibby is open for engagements for fall and winter months to lecture and give platform tests. She can be addressed at 242 Ludlow street Cincinnati Ohio. Will answer calls for

v. H. Rowe writes from Findlay, O. "Farmer Riley, of Marcellus, Mich., has been with us for the last two weeks and gave three very successful and satisfactory seances. Among the manifestations were a brother of an old Spiritualist, Mr. J. J. Walters, by name, who was instantly recognized by him as his brother; and among others was my father-in-law's father and mother, and they came out and shook hands and dematerialized in full view of all. A prominent business man, Charles Brin- test medium of great force and almost ton, was at the seance the last night, and his brother materialized and came out of the cabinet three times, and was able to regularly secure competent talrecognized as being as perfect and natural as in life. I am sorry to say, for the last week Farmer Riley has been confined to his bed with a severe atis not able to leave his bed without

CONTRIBUTORS:-Each contributor | Mrs. M. E. Durham writes from Apis alone responsible for any assertions pleton, Wis.: "It has been our good for-or statements he may make. The editor tune to have Mrs. Isa Wilson Kayner allows this freedom of expression, be- with us three days. We opened our lieving that the cause of truth can be parlor two evenings for eighteen and best subserved thereby. Many of the twenty each night, who expressed sentiments uttered in an article may be themselves as being well satisfied and pleased. Her short talks before giving readings and tests were whole sermon n themselves, portraying so clearly the love that never dies. The last day of her stay here she gave seven of us various messages of independent slatewriting. It is wonderful to hear writing on the slate, with no pencil near, nothing visible touching it except the frame held by the medium's hand at one end, with another person opposite camp, July 6, 8, and 10, and in South holding the other end. We consider Hanson, July 31. For open dates ad- Mrs. Kayner a woman of rare gifts and as she is willing and ready to impart to others, she will do a grand work for

the cause.' Geo. W. Rodgers writes from Allegheny City, Pa.: "The Second Church of Spiritualists of Allegheny is open for the employment of talent for April and May, and perhaps June. Can you introduce to us any good inspirational mediums that are open for engagement for the above named months, as we are in need of some one at once. We are not n a position to hold out any flattering inducements to mediums, but will agree to pay a fair price, and this is a very good field to work in. What we want is a good, honest and trustworthy medium.

Mrs. Jennie Wade writes that Mrs. Maggle Vestal, of Anderson, Ind., has ust closed a series of seances at Bradord, O., having aroused much interest. Many fine tests were given, exciting curiosity and producing conviction. Many received messages from friends on "the other side."

The Spiritual Messenger, Toronto, Canada, says: "For the past month, Mrs. Virginie Barrett, of Indianapolis, has been giving Sunday evening lectures in Harmony hall. Forum building, and on each evening seating has een at a premium. Her lectures have been interesting and instructive, and her tests of spirit presence most convincing. On last Sunday evening a lady was given a description of a gentleman who had many distinctive features of lress and person, and was accompanied by a large dog. The lady acknowledged he spirit appearing as her father, and he dog was his favorite animal pet."

H. H. Writes from Sherman, Mich. Sister L. A. Mabee, state organizer and missionary of the state of Michigan, closed a series of meetings here. She has been speaking to large, appreciative congregations, and Spiritualism has got a large foothold in this and other places in this vicinity. She has organized a First Bible Spiritual Assodation of Measick, Wexford county, Mich., and through her work and instrumentality, we are to have a campmeeting to commence the last Sunday n July. Dr. Spinney, Moses Hull, Dr. Jenison and Mrs. Mabee as speakers. J. Q. Adams writes: "Mrs. Gillette,

42nd place, near Cottage Grove avenue, favored our society with a magnificent slate-writing seance lately. The sides of the slate were numbered in red chalk so that the committee of six could see that the medium absolutely washed them. They were then banded together and left in full view of all. A long message with a good many names, and a beautiful spray of daisies in gold were on the slate. In all there were seven colors in the writing, and nearly all of the names were recognized."

A valuable acquisition to Spiritualism n Toronto, Canada, has been Major G. M. Belassis, a retired officer of the Bengal, India, Rifle Corps. Earnest in his devotion to the cause, he has purchased a large collection of valuable books, the reading of which he freely offers to any who apply for them. He will shortly leave for his summer home on Clear Lake, near Peterborough, but during next winter hopes to do some effective work in the city. The Major is at present located at Room 33, Forum building, and we are assured he will be glad to meet and assist in any way in his power any inquirers into the claims of Spiritualism. So says the Spiritual Messenger.

S. M. Logan writes from Grand Forks, N. D.: "During the last two weeks we have had quite a revival from a Spiritualistic and psychological point of view in the special engagement of Dr. Alexander J. McIvor Tyndall, the English thought-reader, traveler and lecturer who is now touring Canada. His course of lectures were most interesting. He has a very magnetic personality and attracts all by his charming and generous nature. left yesterday for Winnipeg, where he will remain for a week or two."

Mrs. India Hill, lecturer, is open for engagements. Will serve societies for fall and winter months. She will answer calls for funerals. She can be addressed at 513 E. William street, Decatur. Ill.

J. C. F . Grumbine, asssisted by Pro fessor Tatum, now at the First Spiritual Temple, Boston, will conduct meetings under the auspices of the order of the White Rose, in Chicago, in June and July. It will be the first appearance of both Mr. Grumbine and Mr. Tatum on the public platform in Chicago, and it will be the initial meeting of the First Society of Rosicrucians Mr. Tatum is a noted clairvoyant and mind reader.

J. T. Hufty writes form Delavan, Ill. "We have had the girl preacher, Miss Cora M. Carpenter, with us for the last ten days, who will give us a lecture top orrow evening. April 14, at which we expect the best thinking people of the own. Some who never saw or knew anything about Spiritualism are astonshed and quite well pleased with what they have been given in the home circles by Miss Carpenter, Societies in need of a test medium and speaker will do well to secure her for a week or so.'

G. W. Kates and wife, of Rochester N. Y., held meetnigs at Hornellsville, N. Y., April 11, 13 and 15, with a meeting for ladies only the afternoon of April 14. Large audiences have been attracted and the results are a great help to our local cause. Mr. and Mrs. Kates are able speakers, and she is a invariably accurate. Our local society is prosperous and we hope to soon be

ualism. W. Bartels writes: "We wish to thank the many friends who attended the tack of inflammatory rheumatism. He opening of The Church of Truth, at Munson's hall, 1052 Milwaukee avenue belp. but thinking his many friends The lecture delivered by Dr. J. H. Ranwould like to know of his whereabouts dall was soul-inspiring, and the request and what he was doing, I write you this that he continue those lectures for a

gave some excellent tests, which were recognized. All young mediums are in-vited to attend, for here is a chance for further development, for we wish to assist all in this grand work, so that there will be more workers in this beautiful cause, to deliver to the mortal world messages from beyond."

J. W. B. writes from Jonesboro, Ind. "Dr. Hilligoss, of Anderson, is filling a month's engagement with our society As we sat listening to his strains of eloquence we could not help thinking, what a grand thing it would be for the cause we love and represent, if in the future he would be kept constantly upon the rostrum, so that his gifts could be made manifest to a greater number of persons. At the close of each lecture C. E. Winans, the materializing medium, gave tests: At the afternoon service little Maudie, one of his controls, took advantage of the opportunity and talked quite a while in dependent of the medium. I might add that during the past week Mr. Winans and his manager, Mr. Norman, have been with us, and given a series of se ances here and in Marion."

Mrs. John Hary writes from West Belleville, Ill., of the book on Clairvoy ance, by J. C. F. Grumbine, and on sale by The Progressive Thinker: "It contains a wonderful lesson of truth and the higher, spiritual wisdom. All earnest seekers after truth cannot fail to unfold their spiritual gifts by it."

Sunday, April 10, at Nathan's Hall 1565 Milwaukee avenue, Chicago, the Spiritualistic Church of the Students of Nature held their first public services at that place. Wm. Schumacher, president; Mrs. M. Summers, pastor. The hall was profusely decorated with lilies and palm leaves, and a large and well-pleased audience was present. A delightful solo was sung by Miss E Fravel, with a piano accompaniment by her sister Ethel. Tests, all recognized as correct, were given by the president and pastor. Public services will be held at this hall regularly hereafter.

Mrs. H. Scovell writes from Kansas City, Mo.: "After giving up my charge at Peoria, we came to Kansas City, but Mr. Scovell was dangerously sick with "King Grippe" and we were forced to go on to Galena, Kan. As soon as he was sufficiently recovered to travel we returned here. We have held three meetings of our own and assisted in the anniversary exercises. This field has been in a disorganized condition for some time, but our success has been very flattering. We have a fine hall and last Sunday evening proved the people are very anxious for spiritual food. We had to utilize platform and window sill to accommodate the overflow. Kansas City friends seem to be awake to the necessity of some estab lished work, and we hope to be able to remain long enough to do this, even if compelled to divide time with Galena and Joplin. The Progressive Thinker, as everywhere we go, has many warm friends here. Our address here is at No. 1213 McGee street."

Please keep copies of your poems sent to this office. We cannot agree to return any we have not the space to

Newburyport, Mass.: At the annual meeting of the First Spiritualist Independent Club, held on April 12, the following officers were elected for the ensuing year: Grand master, Dr. C. W. Hidden; grand matron, Mrs. Catherine Poor: scribe, Mrs. Louise V. Hidden: treasurer, Mrs. Carrie M. Jameson; years ago, surely blesses me still!" board of directors, the above and Mrs Lydia J. Goodwin, Mrs. Ruth Thurlow. Mrs. William Poole, Mrs. Jennie I. Follansbee, Mrs. Mattie Cheney, Mrs. Mary Cottrell, Brother W. Johnson, Mrs. Henrietta Fuller and Mrs. Sarah

G. F. Perkins will accept calls for speaking and giving tests for May. Address, 587 N. Clark street, Chicago.

An earnest and competent speaker and test medium wishing to obtain a ooting in Chicago, can do so by apply ing at once to G. F. Perkins, president Beacon Light Spiritual Church, 587 N. Clark street.

Dr. Warren White, the spiritual and magnetic healer, has removed to No. 2022 Wilcox avenue.

B. F. Vollier writes: "Many thanks for the paper. The first number is worth many times a year's subscription. What an intellectual feast it is The two finest periodicals published to-day in the United States is The Progressive Thinker, an advocate of Spiritualism, and the Coming Nation, of Ruskin, Tenn., an advocate for Socialism, the fatherhood of God and brotherbood of man. Think of it, in Ruskin no churches, no saloons! They go together."

Eliza Payne writes from Conners ville, Ind.: I feel it my duty to write the appreciation of the Spiritualists of Connersville for the good work Mr. W. E. Hart, of Richmond, Ind., and Master James E. Wood, of German, Ohio, have been doing through their mediumship. They have been here the past weel holding light and trumpet seances, and have been the instruments through which many of our best citizens have been convinced of the truth."

Prof. W. M. Lockwood is now in the city for a brief visit. His lectures in the East proved a very attractive and drawing card.

Dr. A. W. S. Rothermel, formerly a medium for physical manifestations but now interested in mining, is in the city for a few days only, and a letter will reach him if addressed in care of the Palmer House.

On Easter Sunday evening, at Denver. Colo., Mr. Geo. W. Walrond conducted a grand jubilee resurrection service, assisted by Dr. N. F. Ravlin, of San Francisco. The hall (Gay's Academy) was crowded; every chair and bench occupied. The subject chosen was the "Problem of the Resurection." to which ample justice was done by Messrs. Walrond and Ravlin. Profes sor Walrond gave nearly a hundred tests, including spirit messages and delineations, and psychometric answers to questions. An orchestra played a grand selection from the Girl" and other pleces, and Mr. Walrond's guides gave impromptu selections on a new patented Anglo-German concertina, also selected pieces on the piano. Dr. Ravlin said in his address that Mr. Walrond was a spiritual encyclopedia.

P. C. Mills, state agent for the N. S. A., writes from Edmonds, Washington: "Mrs. Frances A. Shelon, of Chahalis, Washington, has been duly appointed deputy state agent, with full authority to call and conduct a mass meeting in Washington, for the purpose of organizing a state association, auxiliary to the National Spiritualists' Association. All Spiritualists in the state are requested to send in their names to the Deputy, and earnestly assist in the movement. All mediums are earnestly requested to correspond with her, giv ing phases of mediumship."

Charles Howell is the speaker for April for the Church of the Unity, in Flynn's hall, corner North avenue and Robey street, of which Max Hoffman that he continue those lectures for a is pastor. Mrs. Mary Brown assists month was granted. Dr. Hasencleyer Mr. Hoffman in giving tests.

# From Light, London, Eng.

THE SPIRITUAL REGENERATION

A society under this title has lately been formed for the development of the spiritual side of man, all the members of which must be abstainers from flesh food, alcohol, tobacco and narcotics. The promoters formulate no other restriction as to membership, and Spiritunlists of all shades of opinion, Theosophists, and all who are willing to strive for the unfoldment of spiritual truths and a high state of soul development are invited to foir in the movement, which is felt to be somewhat in the nature of an experiment.

Purity of life, brotherly and sisterly love, and a sincere desire for mutual soul progress are the main objects in view. Phenomena of the highest class will be welcomed and psychometry and clairvoyance classes and circles estab-

Our readers will be interested in the following items which we quote from the Daily News of the 17th inst.:

"The Queen, as is well known, is a strong believer in the reality and near presence of the spirit-world. A writer in the current number of the 'Quiver' states that Mrs. Oliphant's 'Little Pilgrim in the Unseen' was of great interest to the Queen, who, since the death of the Prince Consort, has had a special liking for writings dealing with the mystic and unseen.

"She believes that it is given to our departed loved ones to watch over those who still struggle with the temptations and sorrows of the earthly life. been the great consolation of her hereaved years that she felt that the Prince was watching over the events of her life. During her retirement at Osborne, immediately after the Prince Consort's death, the Queen found 'her only comfort in the belief that her husband's spirit was close beside her-for he had promised that it should be so. This was told to Dean Stanley by the Queen's half-sister, the Princess Hohenlohe. The belief that the spirits of the dead are hovering about those whom they loved on earth may be the reason for her Majesty's dislike to second marriages, especially the remarriage of widows."

It might have been added that belief of this kind in the spiritual world was one of the links which bound together her Majesty and the late Poet Laureate in affectionate sympathy. In one of his published letters to the Queen the noet wrote: "If the dead, as I have often felt, though silent, be more living than the living-and linger about the planet in which their earth-life was passedthen they, while we are lamenting that they are not at our side, may still be with us; and the husband, the daughter, and the son, lost by your Majesty, may rejoice when the people shout the name of their Queen." Sentiments Sentiments such as these were sure of arousing an echo in the heart of the Queen. Writing to Lord Tennyson on one of the anniversaries of her wedding day, the Queen described it as a day which she can never allow to be considered sad: The reflected light of the sun which has set still remains! It is full of pa-thos, but also full of joyful gratitude, and he who has left me nearly thirty

THE HIGHER CHEMISTRY. It is only in France that it is possible o specialize the study of the occult sciences by devoting a magazine to each of them. Alchemy has been the last to be represented, but at length it possesses its organ. We are, indeed, somewhat tardy in recording the fact, for 'L'Hyperchimie" has already published some twenty monthly numbers. Judging by the single copy which we have seen, and in which we have been much interested, it seems devoted to modern experiments in transmutation, such as those vouched for by Dr. Emmens, rather than to the mediaeval literature, so rich in dark oracles. THE CONTRADICTIONS OF THE-

OSOPHY. The problem of the habitancy of othr planets than our own has much perplexed scientists; and we might expect that the Mahatmas, with their superiuman knowledge, would give us some definite and reliable teaching on this point. But we are again doomed to disappointment; for the teachings, even rom the same Mahatma, are hopelessly at variance.

IN "THE SECRET DOCTRINE," the Mahatma Koot Hoomi says, in a letter to "H. P. B.," "their respective in-habitants, the Jovians, Martians, and others, can perceive our little world" I. 166). Later, the authoress speaks of e climate "such as is now enjoyed by the inhabitants of Jupiter; a world, says M. Flammarion, which is not subject like our own to the vicissitudes of seasons nor to abrupt alternations of temperature, but which is enriched with all the treasures of eternal spring. Those astronomers who maintain that Jupiter is in a molten condition, in our sonse of the term, are invited to settle their dispute with this learned French astronomer.... What we say is said by M. Flammarion, and he ought to know

(II. 135-6, 707). IN "ESOTERIC BUDDHISM," Mr. Sinnett, speaking of the septenary

planetary chain (concerning which the contradictions of Theosophy are simply unparalleled), declares that Mars is at the present time devoid of human life (see p. 114). This statement he later reiterates in "The Growth of the Soul," where he also states that Juniter "Is not yet fitted to be the abode of physical life; it is still hot from its relatively recent condensation; (p. 274).

AUTHORITY OF TEACHINGS. Lest there should be any mistake as to the authority of the teachings of this last work, Mr. Sinnett says therein: "The guidance under which I began to write on these subjects ten years ago has never been mactive in my life from that time till now; and the information on the basis of which "Esoteric Buddhism" was written, has been expanded and deepened in a great variety of ways; one consequence of which is that I am now enabled to put forth the great and manifold additions to the earlier teaching which the present volume contains" (p. 7).

A CURIOUS PHENOMENON. So we have here the curious phenom enon of Theosophy, like early Christian ecclesiasticism, being already split up into a Blavatsky church and a Sinnett church—the canonical scriptures of each flatly contradicting the other; and to make "confusion worse confounded." both scriptures claim to be inspired by the same Mahatma, Koot Hoomi Plenary inspiration is sadly deficient here!

On this point Mr. T. L. Harris en dorses the Blavatsky view as to the planets, asserting that humanity peoples the universe; and that BOTH MARS AND JUPITER

Harris," the Seer," some of his interviews with the inhabitants of Mars are quoted from the "Epic of the Starry Heaven," a sublime poem now out of print; and in "The Wisdom of the Adepts," Mr. Harris writes: "In the year 1852 a band of the rosy men of Mars did thus emanate and surround the table of the writer, visible to the eyes; from that distant day in the little earth-life of a man, the electro-vital people of the manly star that is counterpartal with our own feminine planet have made periodical visitations, of which somewhat has been written. though the more vital part is yet untold; they have aided still for the strength of persistence" (par. 1,097). In the "Arcana of Christianity," pub. lished in 1858, Mr. Harris describes the inhabitants of Mars and Impiter: and his account of one of the races on the

## THE QUEEN'S BELIEF IN A SPIRIT From Two Worlds, London, England.

"Respiro's" pamphlet.

NATURE.

The ancient Greeks had elevated views of nature which they glorified and deified. They sang its praises and aimed to imitate its methods. Natural beauty, natural symmetry, natural har mony was the object of their strivings. and their art and sculptures, their poetry and oratory and their language with its marvelous beauty, finish and flexibility remain to attest the success with which they cultivated the study of nature.

In later times, under the influence of theological pessimism, men came to

look upon NATURE AS ESSENTIALLY EVIL something corrupt and vile, because accursed of God. Although the Creator had originally pronounced the works of his hand good, the devil having thwarted his plans by successfully tempting the first human being to sin and thereby introducing evil into the world, all nature became corrupt and deprayed; the earth was made to bring forth thorns and thistles where before bloomed the rose of rarest beauty and sweetest perfume; the frown of God was upon all things and "nature, from her seat sighing through all her works gave signs of wee that all was lost."

It was still believed that in man there was something of the divinity which SHOULD WAR AGAINST NATURE, crush and overcome it even though the struggle involved a life of pain, wretchedness, and horrible death. To follow the promptings of nature was a sin to be mourned over, to be expiated only by prayer and fasting, and self-inflicted pain. The natural instincts and passions were regarded as the promptings of Satan and all the pleasures of life were the means he used to lure men to destruction. To forsake family and friends, to withdraw from society, to go into the monastery or the desert was the highest duty of man. TO DESPISE THE WORLD

and all its natural enjoyments was necessary to regain God's favor, and to escape torture beyond the grave as horrible as Omnipotence could inflict, and as lasting as eternity. "A hideous, sor-did, 'and emaciated maniac," says Lecky, "without knowledge, without natural affection, passing his life in a long routine of useless and atroclous self-torture, and qualling before the ghastly phantoms of his delirious brain, had become the ideal of the nations which had known the writings of Plato and Cicero, and the lives of Socrates and Cato.' HUNDREDS OF YEARS LATER

condition of a progressive civilizationphilosophers arose who taught that the path to perfection led back to nature from which man had departed, and that in savage life, unperverted by the artificialities of civilization, was to be found the method of living required to restore man to his first estate. Of this view Rousseau was the most brilliant and accomplished advocate.

The view of to-day is, among progressive thinkers, that the earth and man are in

A PROCESS OF GROWTH, of evolution, and that nature is neither depraved nor perfect, but modifiable and improvable. Man is the highest product of the universal energy that has appeared upon this mundane sphere, and having arrived at a condition in which he can discern the gener al trend of evolution, he is able to co operate with the forces of the universe and in some degree, to accelerate progress. Recognizing his own race as the highest form upon the planet, yet imperfect, he can aim at higher conclusions, help the least perfect, and make the conditions for general advancement more favorable than would be possible without his intervention.

HER HIGHEST PRODUCT

Thus nature makes

instrumental in accomplishingher ends. Man sees the imperfection in the undeveloped conditions about him, and these he can change in adaptation to his requirements. He can drain the swamps, and improve the natural products of the ground, converting wild, and almost worthless fruits and plants into nutritious and delicious food. Himself a part of nature, he can assist in improving it and making the world better for his having lived. His own volition and co-operative methods replace, in the action of his own race, the process of natural selection which played so important part in the early history of man, and which prevails now generally throughout the animal and vegetable world. Man's wisest efforts are but nature's methods, for in the light of the highest science nature includes not matter only, but the universe, pervaded and permeated with the universal energy which embraces the life and heart of all humanity. In a large sense nature comprises all the heights and

poems Emerson wrote: "Out from the heart of Nature rolled The burden of the Bible old, The litanies of nations came Like the volcano's tongue of flame, Up from the burning core below, The canticles of love and woe. The temples grew as grows the grass; Art might obey, but not surpass."

depths of being. In one of his earliest

Mrs. L. P. O'Connor writes from Pringle, S. D.: "Dr. Carlos Wright spent a few days with us this week, giving two lectures on Easter Sunday, good and attentive audience. He expounded our philosophy in an able man-

"Human Culture and Dure. Part First. The Philosophy of Cure. (In-Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very in structive and valuable work. It should have a wide circulation, as it well fulare inhabited at the present time. In fills the promise of its title. For sale "Respiro's" recent pamphlet, "T. L. at this office. Price 75 cents.

Canton, Ohio Notes. To the Editor:-Our city has been

somewhat quiet of late, and especially so in the ranks of Spiritualism. However, congenial and good-natured Chas. J. Barnes, of Anderson, Ind., dropped in upon us a few evenings ago, and on Thursday evening held one of his phenomenal trumpet seauces in the home of Brother Thomas Reed. There were fourteen ladies and gentlemen that composed this circle, seven ladies and seven gentlemen, all therefore making good conditions for our arisen dear ones to manifest, which was done and in a clear and distinct voice. Charlie Barnes, as thousands of Spiritualists throughout the country well know, is a genuine trumpet me dium, in whose circles hundreds of people of a progressive turn of mind and seeking after truth and proof of a conlatter planet was subsequently continuity of life, through sitting in Charfirmed by one of the late Dr. Anna lie's circles and holding communion Kingsford's visions, also quoted in with arisen dear ones, have grown out of materialism or blind faith characteristic of the average orthodox Christian, and are to-day workers in the cause of Spiritualism and active in the promul-Captain King, the main seance con

trol of Brother Barnes, is very intelli-

gent, and his answers to questions, sci-

entific or otherwise, propounded by the

sitters, are intelligently answered and to the point. Jimmie Nolan, another

seance control, is a bright child and

full of wit, and to the skeptic he in-

variably gives some kind of a tests, and

so strikingly true, too, that he or she re-

ceiving the test cannot dispute the truthfulness of it, or explain it away on the hypothesis of mind-reading, etc. On Friday evening I attended Brother Barnes' second seance, which was held in the comfortable home of Brother Adolph Katzenberg, and during the seance the Hebrew, German and English languages were spoken. Spirit friends conversed with their friends of earth in their mother tongue. Upon this occasion, an elderly German lady who had been very much opposed to her daughter's attending seances, but through persuasions of the latter at tended her first seance Friday night, conversed with her husband and other friends then in spirit life, and after the seauce this elderly lady told the writer she was so glad she came, that nothing but actual experience would have ever convinced her that there was anything in Spiritualism but deluded people Said she, "Now that I know our friends can come and talk to us, and are not dead in the sense I was taught to believe, I want to attend other seances and learn all I can." How many, many thousand people there are throughout the country holding the same opinion this old lady held, and are either too prejudiced or creed-bound to seek the truth and proof of continuity of life and communication with dear ones who have passed through the change called death. It might be well right state that the guides of Brother Barnes insist upon his going under strict test conditions, which he invariably does and under which he remains through out the entire seance. All who sat in his Thursday and Friday evening seances were well pleased; in fact, I fail to see how they could have been otherwise. We hope to have Brother Barnes remain in Canton for a week or longer and during his stay here will hold as many seances as his health will permit. Canton, Ohio. E. R. KIDD.

#### MAD? MAD!

A devoted and lovely woman over taxed herself in caring for her family, and at middle age became broken health, and mentally unbalanced on one thing-she thought life so full of pain and disappointment that she ought to kill her children, to save them from having to bear it. In everything else she was rational, and her memory perfect. She was placed in a "mad-house," when asceticism and pessimism had but constantly pleaded to be taken found their foe in industrial life—the home. She never recovered from the conviction that she must release her children, and so was never taken home to them, but died in confinement. The following poem is supposed to be her soliloguy:

Mad? Mad? Oh, no, I am not mad; I hold my memory yet: My country home, my boys, my girls; Mad?-Then I should forget! Worn out! not mad! Oh, God above, Thou knowest my faithfulness! spent my utterest strength, and now. Behold my loneliness.

served my husband in the place Whereto he staked my life: Bore many children, cared for them-A toil-bound, unhelped wife! nursed the helpless little ones. I planned and toiled for all: loved all things-except myself-

How could they think a form so slight Could do and never fail? hey must have seen my fading self-My red lips growing pale; And when from utter bankruptey Of strength I lost my poise, They thrust me here with lunatics

Love mixed this cup of gall!

And all their hideous noise! Caged! half-clad in a padded room! No windows-stifling air Which comes, all fetid, from the halls-No old friend anywhere! One day like all the rest-stone dead! I dead and locked away From all I've earned, from all I love.

Oh, for one free, bright day! My God! words are so poor! To place Such tyrants over me! They turn my children, friends, away!

They force insanity!
Mad? Yes, at intervals. Indeed! They would grow mad, like me, If prisoned here a long, long year With naught to love or see! Oh, let me out and I will steal

Into oblivion's gloom; Give me wherewith to take my life And creep into my tomb! cannot die so slow! You fear My life will sadden yours? o! I will flee the world for you; God's better world allures.

Oh, for one moment, unrestrained, To leave this crazy place! Mad?-Mad! Snakes coil my heart! Mad ghosts!-They stalk about! No!-Keeper! Cage the lunatics!-The mad souls!-they are out!

Declare me mad!-But let home love

Shine on my haggard face:

EMMA ROOD TUTTLE. "Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D. LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other in

portant volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office. "The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the

sweet spiritual tone that characterizes

all of Miss Judson's literary works. Price cloth, \$1; paper, 75 cents.

**PUBLICATIONS** 

- OF -

A LIBRARY OF SPIRITUAL

SCIENCE. STUDIES IN THE OUTLYING FIELDS OF

PSYCHIC SCIENCE. This work essays to utilize and explain the vast and ray of facts in its field of research by referring them to a common cause, and from them arise to the layer and conditions of Man's spiritual being. Third edition. Price, 75 cents.

RELICION OF MAN AND ETHICS OF SCIA ENCE. Not service trust to the Gods. out knowledge of the laws of the world, belief in the divinity of man sod list eternal progress toward perfection is the foundation of this book. Price, si.

LIFE IN TWO SPHERES. In this story the scenes are laid on earth, and in the spirit-world presenting the spiritual philosophy and the resi life of spiritual beings. All questions which arise on that subject are answered. Price 56 cents,

ARCANA OF NATURE. The History and Laws of Creation. Revised and annotated English edition. "The Cosmogony of Spiral itualism." Price, 11, THE PHILOSOPHY OF SPIRIT AND THE

SPIRIT-WORLD. English edition. Price, \$1. THE ORIGIN AND ANTIQUITY OF MANY Containing the latest investigations and discovered and a thorough presentation of this interesting autiject. English edition. Price, \$1.

THE SECRETS OF THE CONVENT OF THE SACRED HEART, This book was written for an object, and has been pronounced equal in its exposure of the diabolical methods of Catholicism to "Uncle Tom's Cabid." Price, 25 cents.

HERESY, OR LED TO THE LIGHT, A thrilling psychological story of evangelization and free thought. It is to Protestabilism what "The Secrets of the Convent" is to Catholicism. Price, Sicents.

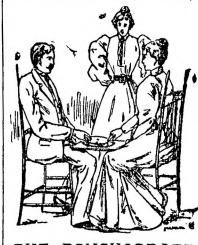
WHAT IS SPIRITUALISM? How to investigate. How ta form circles, and develop and cultivate mediumship. Names of eminent spiritualists. Their testimony. Eight-page tract for mission work. Single copies, 5 cours; 100 for \$1.25.

FROM BOUL TO SOUL. By Emma Rood Tuttle. This volume contains best poems of the author, and some of the most p iar songs with the music by eminent composers, poems are admirably adapted for recitations, pages, beautifully bound. Price, \$1.

THE LYCEUM GUIDE. For the home, the lyosum and societies. A manual of physical, intellectual and spiritual entire. Bemma Rood Tutte. A book by the aid of which progressive lyosum, a spiritual or liberal society made organized and conducted without other assistance Price, 80 cents; by the dozen, 40 cents, Expressible charges unpaid.

ANCELL PRIZE CONTEST RECITATIONS For humane Education, with Plan of the Angel Prize Oratorical Contests. By Emma Rood Tuttle Price, 25 conts.

All Books Sent Postpaid. Address HUDSON TUTTLE, Publisher. Berlin Heights, Ohig



THE PSYCHOGRAPH DIAL PLANCHETTE.

into instrument is substantially fine same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Playchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means or developing mediumship.

Do you wish to investigate Spiritualism? Do you wish to investigate Spiritualism?

Do you wish to develop Mediumship? Do you desire to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation

of Mediumship

with every instrument. Many who were not aware of their mediumshic gift, have, after a few citting, been able to receive detigntin messages. A volume migat be filled with conhinendatory esters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Applitualism. Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications by the Psychograph, from many other friends, even from old settlers whose grand stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

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

Securely packed, and sent postage paid from the manufacturer, for \$1.00. Address: of Mediumship

the manufacturer, for \$1.00. Address:

HUDSON TUTTLE. Rerlin Heights, Ohio-

Thumbscrew and Rack. Torture implements employed in the XVth and XVIth centuries for the promulgation of Christianity, with pictorial illustrations. By Geo. E. Macdonaldi Price 10 cents.

# HERESY,

LED TO THE LIGHT.

A Thrilling, Psychological Story of Evangeltzation and Free Thought. It is to Protest-antism what the "Secrets of the Conrent' is to Catholicism.

BY HUDSON TUTTLE.

The distinguished author. Hudson Tuttie, required no introduction to the readers of The PROGRESHYR TRINKER, but the following beadings of chapters will show them what they may expect from the book:

CONTENTS:—An Idyl:—Fridam — Building the Church—The Evangalist Blood—The. Saloon—The Lost Daughter—Law—The Hartest of Sooins—Abse Grey—The Mother of Cain—Evidution—Stells—The Ceil:—Death—A Step Forward—The Home Circls—The Double Role—Heresy—Annette—The Bank Robberg—Iberty—All is Well That Ends Well—The New Church—The New Way; Led to the Light.

Every chapter is devoted to one idea, and the whole presents so heavy tableaux moving onward to the climax. The fendish career of the revivalist is convigantly with the character of the honest midiater and the thinking agractio. The steps by which a preached emerges from the colurch and the dimenticate he meta are graphically preschied out of the old, form an interesting study to those seeking new methods.

It is a beautiful volume of 228 pages, and the price of accordance with our new departure, is 80 cents. Dottpaid, or five copies for \$1.25. For sale at the office of Tax Programs of the East.

### ANGELL PRIZE CONTEST RECITATIONS.

To Advance Humane Education in All Its Phases,

BY EMMA ROOD TUTTLE.

Lyceums and Societies that wish to get up eje-vating, interesting and paying entertainments con-not do better than to have a Prize Contest, the en-tire plan, with full directions, it in the book, and may be easily managed. Nothing kindles enthusish more quickly than an Angell Prize Contest: Acti-ing is needed more. Any individual may organize one in his own town and reap a financial reward. TRY IT: PRICE, 30 CENTS.

Address

EMMA ROOD TUTTLE. Berlin Heights, Ohio.



Hudson Tuttle. 'Address him at Berlin Heights, Ohio.

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

C. C. Howell: Q. I have the story from Dr. S. G. George, whose veracity has never been called in question, that when on the plains he lay down his field glass for a short time, his eyes becoming weary of the glare of light, and when he took it up he found imprinted on the object glass the image of a bunch of sage brush. This image could not be seen when the glass was looked through, but observable when the glass was held obliquely. Are such appearances common and how are they accounted for?

Such cases are rare, yet sufficiently common to prove their possibility. There is an obscure molecular change in the surface atoms of the glass which makes it susceptible to the action of the light, and able to retain an image there-

Portraits have been projected by a lightning flash on window panes, and all of these have the peculiarity of being best seen in reflected light. This is strikingly true of several that I have seen and investigated.

Subscriber, Dunkirk, Ind.: Q. Can truthful communications be received through mediums who frequent grogshops and become intoxicated, and otherwise not truthful?

A. As mediumship is directly dependent on organization, a spirit finding a medium sensitive to its thoughts, communicate, correctly and truthfully. Yet, as a general experience the perfection of control and its character depends on the purity and morality of the medium, because he gathers around him spiritual beings like himself. As has been repeatedly stated in these columns, the highest moral excellence, purest motives, and educated faculties are demanded of those who would hold communion with the dead.

P. L. M.: Q. Where can we find in the history of the church where Jesus was elevated to the God-head?

A. The trinitarian doctrine pervaded all religions, and the God-head was a scholastic means of reconciling the three gods with Jewish monotheism, yet not till the Council of Nice was the position of Christ crystallized into a dogma which has withstood the reason and ridicule of intervening ages. Arius of Alexandria (336 A. C.), led the Unitarian believers, and Athanasius, whom the Evangelical and Catholic churches unite in calling "the great," the trinitarian. The former would have won the day, for what little reason there was, was with that side, but the power of the Roman government was thrown on the side of the trinitarians, and Theodosius made belief in Unitarianism a erime, and the definition of the Godhead thenceforth was an insult to the common sense of mankind.

Theological literature is a bewildering jugglery of words, but its most brilliant performance in the trapeze of sophistry is in its attempt to explain the relationship between the Father, Son and Holy Ghost. It is said of the Father that he is the fountain of the Godhead, self-existent in person and substance (whatever that may be). Of the Son it is said that he is eternally begotten by the father. Of the Holy Chost, it is said he is the personal breath of both the Father and Son. They have an eternal love for each other, sit in council with each other, and these three are one, equal in power and glory, and yet are distinct personalities with differing functions. The whole field of spiritual literature may be searched and the most inane and senseless passages exploited, yet nothing can be found comparable in senseless confliction, and atter absence of meaning with this jargon about the Godhead.

"Aspirations": Q. I feel perfectly at home on the platform and should be glad to enter the field if spirit guides desired it.

I am sitting for development every

day, one and a half hours, I have made so many mistakes I want to go right this time. Please advise me. No one ever made a greater mis-

take than by flattering himself with the idea that he could by "sitting," without any offort of his own, become a power in the hands of spirits. The above question is one of a great number that are constantly asked by those who desire to become mediums, not for the intrinsic value it may be to them in the perfection of their lives, but as a means of livelihood or notoriety. They may feel "perfectly at home on the plat form." but they have little to say and only expose the barrenness of their minds and absence of inspiration Simply longing to speak in public is not all that is required, nor the faculty of being controlled. The medium must, as a teacher, be like in thought desire and culture those who inspire him.

If you would teach the spiritual philosophy, study it first. Learn all that you can from its books and those on related branches. Then you will have a foundation for your controlling spirits. When Alex Aksakof, the renowned Russian statesman and cousin of the Czar, became interested in Spiritualism, he said he thought it best to understand the physical sciences, as they were of the foundation of spirit, and completed his course at the university. Then he read carefully every important work published on Spiritualism After this severe introductory work, he investigated for himself. He was inspired with the most superior order of intelligences.

We recommend his course to all those who have ambition to go before the public. The public makes more and more exacting demands of speakers and writers, and only by careful preparation can a desirable success be gained.

It may be said in reply that if the spirits use the medium as an instrument, the more incapable and ignorant he is the greater the test, and it ought not to make any difference in the con-This supposition shows a great misunderstanding of the laws of control. Paganini might play a tune on a cornstalk fiddle, but if he would play at his best, he would require a perfect cents per copy. Where one hundred or

An orntor might speak a few sen- fifty cents per hundred.

tences correctly through an ignorant boor, but to give a fair presentation of his thoughts he would have to carry his influence over that boor to trance or obsession, and then would not be able to entirely escape the inertia of the uncultured organism.

Most pitiable objects are those who hopelessly aspire to mediumship, without the will to strive to bring about the conditions for its attainment. They sit like clay to be moulded by the spir-its, instead of doing all they can first to mould themselves into forms that will uries of life, and I often wonder why it gloss and direction.

John Taylor, Wash .: Q. Who was Miller, the founder of the Adventists, and who are the Seventh Day Advent-

Wm. Miller was born in Massachusetts in 1781 and served as captain in the war of 1812. He was illiterate and religious, essential elements for dealing with the Bible after the fashion he adopted. He accepted the prophecies in a literal manner, interpreting by a key he supposed unlocked their meaning, and by a plausible, though uncritical calculation convinced himself that the time was nearly at hand for Christ to appear. He began his calculations in 1833 and became so infatuated that he fixed the year 1843 for the final destruction of the world. As the prophecies are without date, and no one can determine when or by whom they were written, any calculation therefrom must be like starting to survey from a fog bank. It is said over 50,000 people joined the ranks of this ignorant expounder of Scriptures, and infatuated with the stories of the final-day of the Bible, when Miller became so exact as not only to fix the year, but the day and the hour, the deluded victims gath ered at their places of worship, in gar-

ments, ready for the bridegroom.

The hour passed. They did not admit their mistaken ideas of Christ's coming. They thought there was a mistake in the calculations; a day, a month, perhaps a year, and hence they kept on waiting and expecting. They are still waiting, though their numbers have declined, and that is creditable to advancing intelligence.

The Seventh Day Adventists are a branch, separated on the question of the Sabbath day and Sunday, holding that the Bible makes the seventheday the holy day, and as they think and believe as the Bible orders, and have no argument beyond, they hold to this doctrine with a tenacity in exact ratio to its inconsequences. Where Sunday laws are enforced they have suffered fines and imprisonment rather than yield the point.

Miller, inadvertently assisted emancipation from the bondage to the Bible. 'rude and ignorant as his tions" were, he gained a half-hearing from a vast number who were ashamed to acknowledge it, and when these saw the complete failure of what appeared plausible interpretation of the literal Scriptures, their faith in all interpretation was shaken. And thus the way was prepared for liberty of thinking and the coming of Spiritualism. By the way, some writers receiving the reflection of the Adventists, Spiritualists ar gued that the advent of Spiritualism was the expected coming of Christ! So always new thoughts clothe themselves in the garb of old phraseology, and arrangement of words is made to stand

#### LITTLE NONSENSE.

"A little nonsense now and then Is relished by the best of men."

When Little Nonsense was a child, He had the queerest ways, He never had his temper rolled, In all his live-long days.

With children 'round the hearth, And often filled the older folks

With fun-provoking mirth. He never courted fame or wealth, But went from door to door, Imparting joy, good cheer and health,

To both the rich and poor. He's often found in courtly halls,

And often makes his cheery calls. Where we would least suppose, He always joins in childish play,

And often goes to school, and sometimes gave the rogues away Who broke the teacher's rule. He always played the merry part

Among the girls and boys, And fills with gladness every heart The bliss that youth enjoys, He brings the glow to maiden's checks

And sparkles in her eye. When bashful lover often seeks To woo her on the sly.

He's oft a guest with gentle folks, When plety permits; Even ministers enjoy his jokes, When the occasion fits.

Old Age looks back with silent gaze, Across the stormy tracks. Till some stray thought of youthful

Brings Little Nonsense back; And then a smile, a merry laugh Escapes his withered lips, And as he leans upon his staff.

A draught of pleasure sips. He knows 'tis nature's kindly way To lighten sorrow's load And cheer him on from day to day Along life's thorny road.

If Little Nonsense proves my sin, I hope to be forgiven, For sorrow finds no place within The pearly gates of heaven. G. E. NEWCOMB, M. D.

### RECOGNITION.

When for me the silent oar Parts the silent river. And I stand upon the shore Of the strange forever, Shall I miss the loved and known? Shall I vainly seek my own?

Can the bonds that make us here Know ourselves immortal, Drop away like foliage sere At life's inner portal? What is holiest below Must forever live and grow.

He who plants within our hearts All this deep affection, Giving, when the form departs, Fadeless recollection, Will but clasp the unbroken chain Closer when we meet again.

Therefore dread I not to go O'er the silent river; Death, thy hastening oar I know: Bear me, thou life-giver, Through the waters to the shore Where mine own have gone before. -Lucy Larcom.

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 more copies are ordered, one dollar and

# THE SHAKER HOMES. A FRIENDLY CHAT WITH SOME An Interesting Account, By

One Who Knows, --

The Shaker Fraternity have many beautiful and attractive homes, in several different States of the Union, in be attractive to higher beings, and to is that such great numbers outside which the latter may give the final their ranks go homeless, friendless and mius the bare necessities of life ((let alone its comforts), when that goodly people throw wide open their doors to any and all (intelligently inclined who are willing to accept the co-operative conditions which they offer-a compliance with the general rules and regulations of the society, with an interested feeling in all which concerns the same -devoting time and talents to the extent of their strength and ability to the welfare and good of all, making no reserve for selfish purposes, and sharing in turn all the benefits and advantages of the community at large.

The Shakers are not only a co-operative organizations, but are founded upon religious principles, and for such as are sick of a sinful, worldly life, and are in search of higher, better conditions, willing to ignore self, merging their individual loves, labors and ambitions into the general good, no better chance could be found, though you may seek afar and near-nor a more pure and sure asylum be offered to the hungry, thirsty and weary, worn wayfarer, than these beautiful "sweet Shaker homes."

From Maine to Kentucky in a few hours' ride by rail you can reach one after another of these homes (more than a score in number and located in eight different states, remaining in either ones, as an investigating visitor, or novitiate member, as long as is mutually desirable-mingling in the domestic routine of their daily lives, see ing for yourselves of what material the society is composed, and the advan-tages vouchsafed to all such as wish and are worthy to share in them, as well as the sacrifice required to obtain the same.

Dr. J. M. Peebles once stated in his "Temple of Health" that the "Shaker homes were the sweetest and purest the best appointed, and most scientifically managed, of any he has ever entered-that he had traveled extensively and visited numerous abodes in many parts of the world, and well knew whereof he affirmed."

The Dr. used often to visit the Shakers, especially at Mt. Lebanon, remaining days together, thus becoming acquainted with both the management

and members of their home circle. Should any of the readers of the fore going article desire to communicate with the Shakers, they can do so by writing to any one of the following addresses—or all of them if desirable: Mt. Lebanon, N. Y., Anna White; Watervllet, N. Y., Hamilton DeGraw; West Pittsfield, Mass., Louis Bastings; Harvard, Mass., John Whitely; Enfield, Conn., Geo. Wilcox; East Canterbury, Conn., H. C. Blinn: Enfield, N. H., Isabella Russell; Alfred, Maine, Shaker Prustees; Union Village, Ohio., O. C. Hampton; Pleasant Hill, Ky., Shaker Trustees; Narcossee, Florida, Andrew J. H. JOHNSON. Los Angeles, Cal.

#### Poetry and Philosophy.

Some time has elapsed since my pen has added anything to the columns of your excellent paper and reported the progress of spiritual upbuilding here in Summerland. The air germinates thought in these days of rapid motion and rapid locomotion and we no longer stand in doubt or utter the word impossible, for we realize that all things possible with the infinite invincible intelligence of Nature. It is said that the province of poetry is to see unity in multiformity, and certainly the province of the true philosopher differs only from the poet in viewing the universe at a broader angle, and the more we study the correspondence between the two lines of thought the more they converge, pointing out cosmic truth and the law of prescience dealing with the

natural order of cause and effect. We seldom think that our moral defects and physical diseases are correlated, and while we sympathize with the one we seldom extend charity and forbearance to the other, holding man responsible for the one and excusable for the other. But there are moral diseases as well as physical diseases, and their relation to the other are as a law based on common causes inherent in the constitution of man. The destiny of most of us is determined morally at the hour of birth; so in one sense man is predestined to a line of development with slight variation from the cradle to the grave. As with the physical and moral growth of the individual, so with society at large; we rise as a people spiritually and intellectually not by sudden leaps, but by the slow changes of circumstances, step by step in the stairway of progress. The growth of the human mind is greatly determined by its phrenological construction of the brain, and its receptivity to truth and progress must be biased by the laws of mind and individual charac teristics. Spiritualism proper is making head-

way in spite of the so-called Spiritualists, for its truths are the fundamental principles of all religious organizations, and the ground work of all moral re-form. Whatever helps to bring the human family closer together as one, is surely to be encouraged and will eventually form the basis of a great uplifting power when free from partisan strife, self-felicitation and pharisaism. When Spiritualism embodies among its adherents true nobility of character, when each is governed by the higher law and less by selfishness and narrow conceit. then we shall be nearer the ideal Brotherhood of Man. BISHOP A BEALS. Summerland, Cal.

### Y. P. S. I.

The Young People's Spiritual Institute is making further progress in developing the interests of this organization of working Spiritualists. The local institutes are rapidly increasing members. The work is very

valuable to the cause of Spiritualism. Other duties have kept me from active labors in its behalf for a few weeks past, but now its interests will be earnestly prosecuted. Rochester Institute No. 1, extends a

reception to all members of local institutes, and to all who are interested in the Young People's Institute, to be held in the hall of the First Spiritual Church of Rochester, N. Y., Thursday, May 26, 1808, at 10 a. m. All members and friends will then meet in conference. Rochester, N. Y. G. W. KATES.

all who would gain a fair conception of Spiritualists to brand such frauds and every student and especially by every Buddhism in its spirit and living princidive them out of the ranks. Our publes. Spiritualist or Christian can lication of these facts cannot injure books on the subject. Price, reduced Price \$1. For sale at this office.

Spiritualism one-hundredth part as to \$1, cloth; paper, 50 cents. For sale Price \$1. For sale at this office. Price \$1. For sale at this office.

# OF OUR GORRESPONDENTS

THREE IN ONE.

Three communications have been sent this office, one purporting to come from Gen. R. E. Lee, answering questions relative to Spain and the present outlook for war. The General doesn't believe any more in war for revenge than he did in this lifer-only for principle, for right and for home, and pays a beautiful compliment to President McKinley in his prolonged deliberations. The second is from another general, name not given, who says "Don't be in a pickle; Spanish dogs will get their deserts." The third is in regard to the spiritual movement now spreading over the earth, and is called Coming of Christ." There is no objection to the name so it brings the light of immortality and its resultant good.

TRY THE SPIRITS.

H. W. N, has certainly been misled by someone who is self-hypnotized to believe he or she is a medium, or is the victim of a tricky spirit. He believes he has discovered the "man of sin," and according to revelations he is to the abomination that maketh desolate. and that layeth waste." He has been they tell such wonderful yarns, give

A REVIVALIST'S WORK.

A Reasoner, of Auburn, N. Y., writes that the Rev. Dr. Chapman has been dealing out his silly Presbyterianism to the youth of that city, and claims to have made many converts; but fails to made. By a rising vote of his audience, people, under the age of sixteen, are ife, which only goes to show that when conversion, even through fear.

#### OVER-CREDULOUS.

The correspondent from Lane, Kans., N. J. H., is rather over-credulous in the matter of reposing too much confidence in mediums because they claim the divine gift of mediumship. The editor of this paper would much prefer the advertisements of none but the genuine mediums, and so far as possible places no other in the columns of The Progressive Thinker, but it is nevertheless impossible to do more than base conclusions on the endorsement of honest men and women; the editor cannot attend everybody's circle and investigate for himself, and might get duped occasionally if he did. The correspondent, whom we take to be an honest Spiritualist, briefly indorses Mrs. Mary Talley, clairaudient and clairvoyant; Mrs. . B. Wagner, automatic writer, and Mrs. Wm. Wagner, trance medium, for tests and lecturing.

#### MASONIC TEST.

L. C. A., writing from Kalamazoo, Mich., relates an interesting account of a double test by a Masonic spirit through J. R. Perkins and Farmer Riley. Such things occur quite often, and not particularly to show that they have Masonic lodges in spirit life, but that this was a convenient means of identification by the spirit.

SHOULD GET OUT OF THE BIBLE.

A. M. P., Thermalite, Cal., has been handed a copy of The Progressive Thinker, and has been called out by some of its many philosophical articles. He was prompted to write for the paper, stating first, that he has developed into a spirit medium, and takes for his "What is man, and what is Heaven?" With all due regard for his honesty and sincerity, his guides are even too orthodox for old orthodoxy itself. For instance, where he says: "When God created man He breathed the breath of life into his nostles and termed him a soul." And when win went into the land of Nod and took to himself a wife," he brings relief by saying that Cain became reconciled to God and he made him or "created him a wife," and the fact was left out of the Bible. His guides give him about the same kind of ideas regarding heaven, God and hell; stating that "the population of the heavens, below the throne at the close of 1897 was 100,000. 900, and the population of the throne at the same time, 20,000,945, and that heaven's location is just 110 degrees above the earth; he gives us the infor mation also, that no Jew ever gets higher than the 50th degree. Now this spirit has figured it down fine. This is about the first grist of information humanity has had on this important subject, but isn't this rather tough on the Jews? This friend should become a constant reader of The Progressive Thinker, and read every article each week, and lest some of the guides may be a little deaf, read aloud to them. Not only try the spirit, but develop both his own and his guiding spirit. Many spirits need educating; spirits in and tive places, but we like the word temple out of the body.

COL. ROBERT G. INGERSOLL. J. W. G., of Fort Wayne, Ind., writes that through the instrumentality of John A. Scott, a former opera-house and Masonic Temple manager, and one of the city's most highly respected citizens and a pronounced liberal, Col. In-gersoll is billed to deliver a lecture in

Princess Rink, that city, April 29, on on the subject of "Liberty." This is one of the Colonel's best lectures and just now will no doubt be filled with patriotic oratory far exceeding any of his former lectures. Clippings from seven or eight of the papers of Fort Wayne were sent with this notice, all commendatory of Mr. Scott's act in getthis world-renowined agnostic Their hall will be insufficient for the

### HAS OBJECTIONS.

crowd.

state that, in the articles he refers to, sale at this office.
one by Carrie Fuller Weatherford and "The Occult Forces of Sex." By Lois one by W. H. Bach, they have each had Waisbrooker. Three pamphlets are ema wide range of experiences in the field bodied in this volume, in which quesat large that has given them knowl-edge of the fraud element and the gul-discussed from the standpoint of an adlibility of many Spiritualists and inves- vanced social reformer. Price 50 cents. tigators that is becoming sadly apparent, flut that could not be known to rial and Spiritual Universe. By E. D. "The Gospel of Buddha, According to Old Records." Told by Paul Carus.
This book is heartly commended to students of the science of religions, and to dents of the science of religions, and to

knowledge and foster their presence and encourage them by our silence. The Progressive Thinker is no receptacle for the dumping of personal spite or for encouraging the ambition for no toriety, and desires the class of literature that will tend to purify the cause and uplift humanity and will not sanction by even silence a known wrong in our own ranks, just because the clergy are pitching into us. There are many in the ranks who are too credulous to wish to admit of a fraud, and can always account for it upon some philosophical hypothesis. It is all right to be credulous, but we must look upon both sides of the picture. There are the genuine and the false, the credulous, the observing and the susp clous, with whom The Progressive Thinker has to deal in panning for the truth.

#### ITEM FOR THE SEQUEL.

R. T. H., of Douglasville, Ga., sends' us a record of a crime committed in his neighborhood, by a man who was preparing himself for the ministry, that would have been a very fitting item for "set nation against nation, fighting for our Sequel issue. The crime had a beginning about eight years back, when the girl, his step-daughter, who is now told by, "an old medium" who seems to only fifteen years of age, was but seven have partially led him to believe he is and has been continued to a recent the reincarnation of Jesus. In all such date, to the arrest of the man of minis cases it is best to try the spirits. If terial intentions. She was taught that the Bible so commanded, and in this them some good advice and give it hypnotized frame of mind, never once surmised the wrong until a physician had to be called. This clerically inclined flend will no doubt get as much justice as the laws of our land measure out in such cases.

#### . AN AGNOSTIC.

No; we will not dump your communi tell how many convicts and insane vic- cation into the waste basket because tims he and Presbyterianism have you are not a subscriber to The Progressive Thinker, Brother Lloyd, of composed largely of the young people, I win Bridges, Mont. We do not be he presumes to show that more young lieve in treating our friends in that lieve in treating our friends in that way. Now here is an Agnostic away converted, than at any other period of out in the mountains of the West who has had sent to him the Hull-Cover people reach the age of reason they out- debate, and while he does not believe in grow the dogmas and the possibility of Spiritualism, it did him good to peruse the debate for the satisfaction he got out of the spanking that our Moses gave Mr. Covert. He tells a story to illustrate a man's retrogression he knew and likens the Elder to that man, and calls him some hard names for the way'in which he spoke of Mrs. Hull, a wife and mother. The communication is rather too bitter and per sonal for publication, but the sentiment is all right and denotes a principle behind it.

#### THE SCHOOL QUESTION.

E. D. B., of Circleville, O., has four questions to ask the world on the publie or secular school question. He would like to know, in short, if it were possible to annihilate one of the two schools, the secular or sectarian, meaning theological, presumably, could best be spared by the world and the ministers themselves, and goes on to say that had it not been for the secular schools these ministers would never have known how to read, therefore their Bible would have been useless in their future calling. He claims but lit tle, but asks the question. This matter has already been thoroughly discussed in the columns if The Progressive Thinker, by others.

### ABOUT ORGANIZATION.

J. M. W., Beatrice, Neb., is in favor of would ask the state associations not to carry the matter too far and go into the ostracising business. Many good mediums may be unable to procure the stamp of official endorsement right at once, and should be given a chance before, at least, being branded as a fraud. It is easy enough to see how such thing might happen, but if the official boards be properly selected such thing is hardly probable. He claims it to be a well-known fact that some of the worst frauds carry the best recom-

### THE SEQUEL.

Mrs. T. McManamon, Haslett, Mich., found the copies of the Sequel to the Hull-Covert debate that she ordered. served her purpose grandly. Her town s strongly orthodox, of the persecuting type, the unprogressed type, who have taken great delight in flaunting in her face their little tracts setting forth the vileness of Spiritualism and its lecturers and mediums. The copies of the Sequel that she has placed among them are doing efficient work.

WOULD RELEGATE ORTHODOX TITLES.

The suggestions of A. M. P. are well taken and relevant to the questions of the hour in Spiritualistic societies. Much has already been said editorially and otherwise in The Progressive Thinker in regard to the use of the prefix "Rev." and other orthodox expressions and songs by our mediums, speakers and societies. Speakers and teachers are good substitutes in their relafor church when it relates to the building occupied, and when to the organization, the word society makes a good substitute for the word church. But in these matters, as in all others it can only be the duty of The Progressive Thinker to lead in these reforms by suggestion, and abide by the voice of the masses. However, it is pretty generally understood that we are gradually changing these old expressions as we outgrow the old suggestions with which they are associated

Nothing would suit better than to see a complete revolution in and evolvement from every word and song that tends to link us to the dark and cruel superstitions of the past.

"The Universe." What Force Is. The Beginning of Creation. What Matter Is. The Creation of the Earth, yet issued. Price 50 cents, The Beginning of Life. Immortality. The Substance of Its Environments. HAS OBJECTIONS.

Referring to a communication from Things" Is. Song of Psyche. A pamph. an old Spiritualist and well-wisher, in let by L. M. Rose. Contains 71 pages of St. Paul, Minn., we wish to kindly interesting matter. Price 25 cents, For

# VALUABLE LIBRARY

# SPIRITUALISTIC LITERATURE.

FTER HER DEATH. The Story of a Summer. Pervaded with pure and A sublimely spiritual thought. Something to make the reader pause and reflect almost to entrancement. By Lilian Whiting. Price \$1.00. ▲ FTER THE SEX STRUCK, or Zugassent's Discovery. This book is

A intended to teach husband and wife how to agreeably adjust their differences. Highly agreeable is its contents. By Geo. N. Miller, Price 25c. ▲GE OF REASON. Being an investigation of true and fabulous theology. A new and complete edition, from new plates and new type; 186 pages. By Thomas Paine. Price, paper, 25 cents; cloth, 50 cents.

A NCIENT INDIA, Its Language and Religions. Translations of the articles "Religion of the Veda," and "Buddhism." The Study of the Sanskrit. By Prof. H. Oldenberg. Price 25 cents.

ANGELL PRIZE CONTEST RECITATIONS. To advance Humane Education in all its phases. A book especially adapted to Lyceums. Full of enthusing ideas. By Emma Rood Tuttle, Berlin Heights, O. Price 30 cents.

ANTIQUITY UNVEILED. Ancient Voices from the Spirit Realms. An intensely interesting work, carrying one deeply into the mysteries of the past. By J. M. Roberts. Price \$1.50.

P. A. MANUAL. A complete exposition of the principles and objects A of the American Protective Association, with a vivid description of Romanism as it is to-day. Price 15 cents. ■ RCANA OF NATURE. The History and Laws of Creation. The A Cosmogony of Spiritualism. A genuinely scientific work in understand.

able language. By Hudson Tuttle. Price 75 cents. RYAN SUN-MYTHS. The Origin of Religions. A valuable compila-A tion of historical facts relating to the ancient conception of the necessity

for saviors. By Sarah E. Titcomb. Price, cloth, \$1.00. A POLLONIUS OF TYANA. Identified as the Christian Jesus. A wonderful communication, explaining how his life and teachings were utilized

to formulate Christianity. Price 15 cents. ▲ SEX REVOLUTION By the author of "Helen Harlow's Vow," "The A Occult Forces of Sex," "Perfect Motherhood," and many other works. By Lois Waisbrooker. Price 25 cents.

AUTOMATIC OR SPIRIT WRITING, with other Psychic experiences of the author. A book well worth the price, for its valuable suggestions to others wishing the phase. By Sarah A. Underwood. Price, cloth, \$1.50.

nIG BIBLE STORIES. Placed in the crucible of mathematics, they are made too absurd for anyone who can count on his fingers, one, two, three etc. New and unique. By W. H. Bach. Price 50 cents, postpaid. ↑ELESTIAL DYNAMICS. A normal course of study in the Astro U Magnetic forces of Nature. Just the book for the mental healers or

students in the science. 107 pages. Price \$1.00. OHILDREN'S PROGRESSIVE LYCEUM. A Manual, with directions for the organization and management of Sunday-schools. Something indispensable. By Andrew Jackson Davis. Price 50 cents.

AHRISTIANITY A FICTION. The astronomical and astrological origins of all religious. A richly sarcastic poem, by Dr. J. H. Mendenhall.

MURCH AND STATE. The Bible in the public schools; the new U "American" party. A profound presentation of the Church and State question. By "Jefferson." Price 10 cents. ↑LA)RVOYANCE. A book of 109 neatly-printed pages, pertaining to a

By J. C. F. Grumbine. Price, cloth; \$3.50.

OMING AMERICAN CIVIL WA This excellent book is written in the interest of humanity, of liberty 1 of patriotism. By Burton Ames Huntington. 300 pages. Price, page 2, cents, postpaid. COMMENTARIES ON HEBREW AND CHRISTIAN MYTHOLOGY. A profound rehearsal of the selection of primitive divinities and other

Biblical myths. By Judge Parish B. Ladd. Price, paper, 75 cents. nommon sense. A book of the Revolution, and yet adapted to the U present day. A book to inspire the reader to love his free America. By Thomas Paine. Paper, 15 cents.

↑OSMIAN HYMN BOOK. A collection of original and selected hymns for liberal and ethical societies, for schools and the home. Compiled by L. K. Washburn. Price, cloth, \$1.00; paper, 50 cents.

organization for the protection of true mediums and honest investigators, but U a thorough exposure of the inner life of those elect of earth. A very nteresting book. Price 25 cents.

REATH AND THE AFTER-LIFE. An excellent work relating to the U transition moment; scenes and society in Summer-land; Winter-land. By Andrew Jackson Davis. Price, cloth, 75 cents; postage 5 cents. DIAKKA and Their Earthly Victims. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in

Spiritualism. By A. J. Davis. Price 50 cents. TVOLUTIONISM. A series of illustrated chart lectures upon the evolu-L tion of all things in the universe. From atoms to worlds. From atoms

mends. This will be overcome in time. to souls. By Olney H. Richmond. Price, cloth, \$1.25. **TAITH AND FACT.** Illustrating conflicts between credulity and vitalized thought. Prefaced by Robert G. Ingersoll in his own descriptive elo-

> quence. By Henry M. Tabor. Price, cloth, \$1.00. FIFTY YEARS IN THE CHURCH OF ROME. A book that has done more to enlighten the world of Catholicism than any other two published. By Rev. Chas. Chiniquy, ex-priest. Price \$2.25.

FORCE AND MATTER, or the Natural Order of the Universe, with a System of Morality Based Thereon. A very popular scientific exposition. By Prof. Ludwig Buchner, M. D. Price, cloth, \$1.00. TROM NIGHT TO MORN, or An Appeal to the Baptist Church. Just

the thing to put in the hands of church members, and of all inquirers. Does not antagonize, but wins. By Abby A. Judson. Price 15 cents. FROM SOUL TO SOUL. This beautiful book of beautiful poems is all that the title indicates—profound, sublime and tunefully poetic and restful

in its variation. By Emma Rood Tuttle. Price, cloth, \$1.00. SOSPEL OF BUDDHA. According to old records. A translation from Japanese, made under the auspices of the Rev. Shaku Soyen, delegate to the Parliament of Religions. By Dr. Paul Carus. Price \$1.00.

↑OSPEL OF NATURE. A book filled from beginning to end with spiritual truth of the most sublime and soul-stirring character. In touch with all life. By M. L. Sherman and Wm. F. Lyon. Price \$1.00.

↑REAT ROMAN ANACONDA, or Thirty-seven and a half years in the U Church of Rome. A 32-page pamphlet. By Prof. George P. Rudolph, Ph. D. Price 15 cents. ILELEN HARLOW'S VOW, or Self-Justice. It shows the falsities rampant

in society in matters of moral and social import, and the wrongs that flow therefrom. By Lois Waisbrooker. Price \$1.00. ESUS AND THE MEDIUMS, or Christ and Mediumship. A careful com-

parison of some of the Spiritualists and Mediums of to-day with those of Bible times. By Moses Hull. 48 pages. Price 10 cents. OAN, THE MEDIUM, or the Inspired Heroine of Orleans. This is the most beautiful history of Joan of Arc ever written. Thrillingly interest-

ing and convincing. By Moses Hull. Price, cloth, 40 cents; paper, 25 cents. IOYS BEYOND THE THRESHOLD. A Sequel to The To-morrow of Death. Interesting, instructive, spiritual, fascinating. Will bring joy to thousands. By Louis Figuier. Price \$1.25.

ANGUAGE OF THE STARS. This important work is the first practical exposition of the Astro-Magnetic forces of Nature—in relation to man—

IFE OF THOMAS PAINE. Illustrated with views of the old Paine homestead and Paine Monument at New Rochelle. By the editor of the National, with preface and notes by Peter Eckler. Price, cloth, 75 cents. IFE AND LABOR IN THE SPIRIT-WORLD. Being a description of Localities, Employments, Surroundings and Conditions in the Spheres,

through Miss M. T. Shelhamer. Price, cloth, \$1.00. YCEUM GUIDE. New Edition. Gives every detail needed for effective organization, and for conducting the society when established. By Emma Rood Tuttle. Price 50 cents, postpaid;

AHOMET, His Birth, Character and Doctrine. Historically correct, No. 6 of the Library of Liberal Classics. Exact and perfect in every detail and beyond adverse criticism. By Edward Gibbon. Price 25 cents. AHOMET THE ILLUSTRIOUS. An apology for the life and char-

act of this celebrated prophet of Arabia, containing 118 neatly printed pages. By Godfrey Higgins, Esq. Price 25 cents. MAN IN THE PAST, PRESENT AND FUTURE. A popular account oe results of recent scientific research regarding the origin, position and prospects of mankind. By Dr. Ludwig Buchner. Price, cloth, \$1.00. GOLDEN WEDDING ODE.

If wedding bells could chime The melodles of rhyme Since Homer sang Penelope's high praise.

These golden bells would bear On home's love-laden air
The Idyl of a thousand perfect days. O, ye who mock at love

And marriage disapprove, Behold blest confirmation of love's dream! That human hearts will trust While mind surpasses dust And mortals follow poet's holy gleam.

Time flies and flying sings, Carving these lovers' rings
With cabalistic signs the angels read, For five times ten we see,

In fruit of parent tree, Unmatched by kingly crown or mighty The harmonies that stir

Truth's reverent worshiper, And link the human with immortal That vibrate to the beat

Of little dimpled feet, Their benison upon this union send.

Vain seekers after "State," Who pair but never mate, And shun the quiet round of mental

Who follow fast and far Pleasure's delusive star, Lo! here are roses fresh from goodly True wife! thy loving part

To rival storied art,
And mould thy precious clay to noble To clothe these glad, bright lives

With beauty that survives Time's sad decay or fate's relentless O, saint in groom's attire!

God give thee sacred fire; We light our feeble tapers by thy Still yield us thy pure light. Children, we dread the night

And stay our trust in others on thy 'Mid blessings and farewells,

Ring softly now sweet bells, For one has come another way than She points the higher road To that secure abode

Beyond "the shadow" and the parting hours! -Helen Hinsdale Rich. PASSED TO SPIRIT-LIFE.

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

After a protracted illness of over six months, at the home of her brother, Mr. John H. Peck, Bloomington, Ill., the beautiful spirit of our dear sister, Mrs. S. Maria Elliott quietly and peacefully passed to a higher life. For many years she was well known among the | p, m. Spiritualists and mystles of Chicago, and her transition will be deeply regretted by her many loving friends of the First Society, as well as by the members of the Temple of the Magi.

Hers has been a life fraught with many sad trials and bitter disappointments, interspersed with but few rays of real sunshine. She was a true Spiritualist, mystic and medium, with a most amiable and loving disposition. May her ashes rest in peace, and her sweet spirit enjoy the blessings of eter-VICTOR VOGEL. Chicago, Ill.

Mrs. Martha Stevens passed to spirit-life, from her home in Clara, Pa., on the morning of the 81st ult., aged 47. Mrs. Stevens was an avowed Spiritualist. As a wife and mother she aimed to live according to her highest light, the principles of the philosophy she so h loved. It was said of her, "she forgot self, in the effort to make others happy." The companion realizes a double duty now devolves upon him in the guidance of the children entrusted to his care, but he is a Spiritualist, and has for years in connection with his father's family, enjoyed all the satisfaction that Spiritualism can give.

The writer was summoned from Lily Dale to conduct the funeral services It was the first occasion of the kind ever held in that vicinity; it was largely attended; many were present for the first time heard a Spiritualistic discourse. I was told that my efforts were well received by the church people. On such occasions people are more tolerant, more tender in their feelings, and the message Spiritualism offers them is more impressive than at other times. Would that every household bereft of loved ones had the consolation that blesses the home where Martha Stevens is so much beloved. MATTIE E. HULL.

On March 30, 1898, Andrew A. Jones passed to the higher life, from his home in Fulton, N. Y. He was 78 years old and for forty-eight years had been an active and enthusiastic Spiritualist, which belief his surviving companion shared with him. Over fifty-four years of life they passed together. The serv ices were conducted by Mrs. William Parker, an inspirational speaker of Phoenix, N. Y., and a niece of Mr. Jones. The attendance was very large showing the high esteem in which he was held by his associates. The discourse was a very inspiring one. MRS. A. A. JONES.

Passed to the higher life. March 21, 1898, from her parents' home, 668 10th street, Milwaukee, Wis., Marie Klipfel, aged S years and 6 months, eldest daughter of Henry and Matilda Klipfel. Services conducted by F. Corden White.

Passed to the higher life, April 4. Robert Daugherty, age 25 years, of Mesick, Mich. He was a charter member and secretary of the Pirst Bible Spiritualist Association of Wexford county. The address by Mrs. L. A. Mabee was most consoling and inspiring, and listened to by a large and appreciative audience. The Odd Fellows had charge of the funeral. He was sole proprietor and editor of the Mesick Gazette. Spiritualism proves a consolation to his surviving companion. J. BULLION.

Passed to higher life in Decatur, Ill.. March 21, 1898, Jacob S. Wayne, aged 57 years. He leaves a wife and three children. He went out very sudden with heart failure. Brother Wayne was a true Spiritualist in every sense of the word, was a loving and devoted husband, and a kind, indulgent parent. There was a profusion of floral floral offerings, and appropriate music was rendered at the funeral services which were largely attended and were conducted by the writer, assisted by Mrs. Alice Field. How sweet the assurance there is life beyond the grave. CORA M. CARPENTER.

"From Soul to Soul." By Emma Rood will be delighted with it. Tuttle. Lovers of poetry will find gems of thought in poetic diction in this hand-some volume, wherewith to sweeten honrs of leisure and enjoyment. Price bound in cloth, \$1. For sale at this the premium, "Ghost Land" Don't \$1.00. For sale at this office.

# THE JUBILEE

International Semi-Centen-

'nial Oelebration of

# MODERN SPIRITUALISM.

TO BE HELD AT

ROCHESTER, N.Y., U.S.A., From May 25 to June 1, 1898.

Wanted-The name and address of every Spiritualist in the United States to complete the census. For particulars FRANK WALKER, address

General Manager, Hamburg, N. Y.

### Sunday Spiritualist Meetings in

Chicago. The Church of Unity. Services 7:45 p. m., every Sunday, at Flynn's hall, northeast corner North avenue and Robey street. Reached by the Milwaukee avenue, North avenue and Robey street cars; Humboldt and Logan Square branches of the Metropolitan elevated

to Robey street. Max Hoffman, pastor. The Lake View Spiritual Union meets Sunday afternoons at 2:45 o'clock, in Belden Hall, Orchard and Lincoln avenue, Meetings conducted by Mr. Carl Wickland, assisted by Mr. Walter Spirit messages through Mrs.

Carl Wickland. The Bencon 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 Band of Harmony will meet here

after on the first and third Fridays of each month, at 40 Randolph street, sixth floor. 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 Randelph

street. All are welcome.
Church of the Spirit Communion, Arlington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur lectures

and demonstrates magnetic healing and hypnotism. Irene M. Dobson, lecturer and test me-dium, will hold meetings every Sunday at 3 p. m., at her parlors, 3517 Indiaua avenue, for investigators of Spiritualism; also will hold meetings every Sun-

day at 8 p. m., at Newman Hall, 63d street and Stewart avenue. The Progressive Spiritual Church, G. V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:80 p. m., fol-lowed by spirit messages by Mrs. Georgia Gladys Cooley, of California. Mrs. Cooley also lectures and gives messages at 7:30 p. m.

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

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Christian Spiritual Society holds meetings in Hygeia hall, Washington boulevard and Paulina street, at 2:80

and 7:80 p. m. Liberal Spiritualists' Meeting. Hall, 107 So. Paulina, corner West Madison street. Each Sunday evening at 7.30 under the auspices of M. L. Schaffer, assisted by able speakers and mediums. Good music. All cordially invited.

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, lecturer. Admission free.

Universal Spiritual Society, Hopkins' Hall, No. 528 West Sixty-third street. Englewood, (over postoffice). Carrie Fuller Weatherford lectures and gives messages and improvised songs during

April at 7:30 p. m. Hatfield Pettibone, the well-known demonstrator of spiritual phenomena. will hold meetings regularly each Sunday evening, at Lakeside Hall, southeast corner of 31st street and Indiana

avenue. Christian Spiritual Church, O'Donnell Hall, No. 107 Paulina street, corner of Madison, Sundays at 7:30 p. m. Mrs. Squire, speaker and test medium.

First Spiritual Temple, near corner Wells street and North avenue. Services every Sunday evening at 8 o'clock. Mme. Lucille DeLoux, pastor. The Spiritual Harmony Circle holds

a meeting at 19 Bishop Court, at 7:30 p. m. Mrs. Hamilton Gill will speak and give tests. Speakers and mediums who do not Inform us at once when their meetings

stop, will not be allowed thereafter to have their names appear in this list. OF INTEREST TO SPIRITUALISTS. Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Call., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my

"Who Are Inese Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the wellauthor. Price 15 cents. For sale at this office.

terms within your reach.

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

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general aders and students of occult forces will find instruction of avoided. great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates For sale at this office. Price, postpaid, \$5. It is a wonderful work and you

"Origin and Antiquity of Man." By

# IMPORTANT!

FAMOUS GHRONIST,

OF AYER, MASS. Quick Gures!

Send age, name in full, and two 2-cent stamps and eading symptom, and we will send you

A Diagnosis of Your Case Free and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with you present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not. philon. We know some doctors do so, out no and The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires

### SPECIFIC DIAGNOSIS.

He who understands the action of drugs, and who is gifted with the power of correctly disgnosing is the successful physician to-day.

Specific Medicine! No Drastic Drugs

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

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

# DR. C. E. WATKINS' Rural Health

opened a short time, yet it is a most pronounced success. DR. B. W. BANKS, the greatest Healer the world has ever had, has joined DR. WATKINS in this grand work, and is at the Home six days in the week. Write us and we will tell you all about our new DR. C. E. WATKINS,

Home.

AYER; MASS. TESTIMONIAL.

B. F. Poole, Clinton, Iowa-Dear Friend:—I have received more benefit from your spirit remedies, Elixirs Nos and 2, and magnetized compound, than any treatment I have ever taken. I am, respectfully, MRS. C. H. BROWN.

Altman, Colo. Please read my liberal offer in an-B. F. POOLE. other column.

MAGNETIC TREATMENT FREE. Have you sore or weak eyes or failing Park hall, No. 501 West North avenue. eyesight? My Magnetized Compound Park hall, No. 501 West North avenue.

Services every Sunday evening at 7:30 and improve your eyesight. 8-oz package, with full directions, sent postpaid, 10 cents.

B. F. POOLE,

415tf

## GHOST LAND.

Clinton, Iowa.

In order to get that remarkable book. Ghost Land, the order for it in all cases must be accompanied by a year's subscription for The Progressive Thinker. You can not order The Progressive Thinker to be sent to you for one year, and then afterwards send for the book. The fact that you subscribed for the paper some time ago, not knowing about the offer of the premium (or neglecting to order it), does not entitle you to Ghost Land now by simply paying the postage, 12 cents. In each and every case a year's subscription for The Progressive Thinker must accompany the order for the book as previously an nounced. These conditions must be complied with in all cases, and don't write to us for any other terms, for they will not be granted.

This grand book, "Ghost Land," is a gift to all-to old subscribers as well as new ones, who comply with the conditions set forth in the above. Several whose subscription to The Progressive Thinker did not expire for many years, have renewed for another year in order to get "Ghost Land." If you desire it, you can get it in the same

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.

# 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

Write names and addresses as plain as ordinary print, and mistakes will be

# COMMISSIONS.

Remember, authorized agents, that when you take a commission on The Progressive Thinker, that the party forget that.

## Drs. Peebles & Burroughs POSITIVELY CURE

CHRONIC DISEASES.



In the spring of the year blood purifiers are advertised extensively in the public press and with fiaming posters upon fences, barns and bill-boards. The public have long considered it necessary that medicines of this nature be taken in the Springtime to rid the system of accumulated impurities which the closed pores of the skin and inactivity on the part of the excretory organs during the Winter months has caused to be retained within the system. It is largely because of this impure condition of the blood that fevers and acute complaints are so prevalent in early Springtime. Naturally a person should feel brightest, best and strongest in the Spring. It is then that the trees put forth their buds, the grasses and grains commence to grow, and everything in Nature speaks of life, of growth, of strength and of activity, and we naturally would participate in these conditions if the system were in a healthy condition. So-called blood purifiers are, with few exceptions, cathartics. If this were all that is needed they might prove of benefit, but there is not one case in a thou sand that is not complicated with serious, chronic lesions. Not only have the excretory organs become inactive but, to a considerable extent, diseased, and perhaps other parts of the body seriously affected hence the treatment, to prove successful, should be directed by a competent physician, and it is because the human body is so thoroughly understood by Drs.
Peebles & Burroughs that they have such success in
restoring it to a normal condition. Their treatment
is directed to all parts of the system that need attention, and if an organ is doing its work fully it is not injured by their treatment. Indiscriminate drugging does infinite harm. You would not take your watch to a blacksmith to be repaired, and you should not intrust your delicate constitutions to the care of incompetent individuals nor take the chances of permanent tojury by indiscriminate drugging.

DRS. PEEBLES & BURROUGHS offer the following: CORRECT DIAGNOSIS- free, Mild. Mag

CONVINCING EVIDENCE

netized Medicines, Strong Psychic Treatment and PERMANENT CURES, coupled with Moderate

#### OF THEIR SUCCESS.

Drs. Peebles & Borroughs, Indianapolis, Ind.
Dear Doctors:—My second month's treatment is
now ended; I have not felt a sign of pain in some
itime. There is no use of a well man taking mediofine, so I will not need any new supply. Thanking
you very much for bringing me out of so much suffering, I remain, very truly yours,
GEO. W. AOKRELY,
Brooklyn, N. Y.

Drs. Peebles & Burroughs, Indianapolis. Indi
Dear Sirg:—I have: taken your medicine two
mouths and am well. I think your treatment wonderful, and will atways speak a good word for Drs.
Peables & Burroughs: Wishing you unbounded success. I am, very respectfully,
Mrs. G. F. Cl.Ark,
Buckley, Wash.

Drs. Pecbles & Burroughs, Indianapolis, Ind.
Dear Doctors:—I have followed your treatment and
instructions closely for the first week and I feel ten
per cent better and ten. Years younger. I am proud
of the opportunity of being streated by you and will
never be treated by any other doctors. Very truly,
On Daunais,
March 16 1888 March 16, 1898. Rat Portage, Ont. Cans.

Drs. Peebles & Burroughs. Indianapolis, Ind.

My Dear Friends:—I write you to-day to let you
know that the tumor you treated in my left side is
now perfectly well. I have waited about writing to
be sure that it was well, and now I am onvinced I
want to thank you for all you have done for me.
cannot express the gratitude I feel for you. Every
hope had been abandoned for my recovery when you
took my case and now I am a well woman. Your
grateful patient,
March 16, 1898.



DR. J. A. BURROUCHS,

CORRECT DIAGNOSIS

OF CHRONIC DISEASES

Drs. Pecbles & Burroughs' psychic powers enable them to diagnose diseases with unerring accuracy. The following from recent letters is positive proof of

Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Sirs:—Your favor is received and you have
diagnosed my case perfectly. Very truly,
Mrs. M. F. Soammon,
March 29, 1898.
Denmark, Mc. March 29, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Doctors:—Your favor is received, with diagnosis of my wife's case. Its remarkable accuracy
cannot be disputed and would to those who have no
knowledge or faith in Spiritualism, undoubtedly,
seem both mysterious and miraculous. I sincerely
thank you for your-faithful description of her case.
Very truly yours;
March 28, 1898. Publisher, Cedar Rapids, Ia.

March 28, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Sirs:—Your statement of my case is correct.

W. H. GROVE,
Plum P. O., Pa.

Drs. Peebles & Burroughs, Indianapolls. Ind.
Gentlemen:—Your kind favor of the 28th ult., in
which you diagnose disease of my daughter, is received. I was submitted at the accuracy of your description. I am, very truly yours,
J. F. Simona, M. D., Riverdale, Md.,
Medical Examiner in U. S. Pension Office.
April 4, 1898. Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Doctors:—Lam very thankful to you for your diagnosh of my case-and must say it is very correct. Yours respectfully.

HATLE TROMA.

Skowhegan, Me. Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Sirs:—Your diagnosis is so correct in every
way that I cannot doubt that I will be cured by your
treatment. Very-sincerely,
March 30, 1898.

Sarah A. Ladp,
Bomerville, Mass.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear. Sirs:—I received your diagnosis of my case and in reply will say that you told me how I felt better than I could tell you. Yours in faith,
March 80, 1898. Marion, Ind.

But what will be more convincing to you will be for you to write us, giving NAME, AGE, SEX AND LEAD-ING SYMPTOM, AND RECEIVE AN

Absolutely Correct Diagnosis FREE OF CHARGE.

DRS. PEEBLES & BURROUGHS, Indianapolis, Indiana.

# **ASTONISHING!**

DOCTOR A. B. DOBSON DR. W. M. Still Heals the Sick Through

the Mediumship of . . . . . Mrs. Dr. Dobson-Barker.

If you wish Good Health you should apply to her. As a Spiritual Healer She Has

No Equal. With her Magnetized Herbs all diseases that flesh is heir

to are cured.

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

DIAGNOSE YOUR CASE FREE

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

Is the oldest and most successful Spiritual Physician now in practice. His cures are

THE MOST MARVELOUS of this age. His examinations are correctly made, and free to all who send him name, age, sex and look of hair, and six cents in stamps. He doesn't ask for any leading symptom. A clairvoyant doesn't need any. Address

J. S LOUCKS, M. D., 85 Warren st., Stoneham, Mass,

10c Semi-Centennial Badge. 10c Send 10 cents, SILVER, for a beautiful Souvenir Badge Pin. It is a picture of the HYDESYILLE COTTAGE, in cotors, photographed on celluloid. Every member of your family should have one! Sead for them to day! Circulars of the Jubice sent with each badge. Prices—One, 10c; six, 50c; twelve, 85c. 432tf W. H. BACH, Lily Date, N. Y.

MRS. G. PARTRIDGE, The well-known Psychometrist and Business Medium-Readings personally, by letter or photograph \$1.00.
Three reasonable questions answered by mail for 25 cents. Address 54 N. 52nd ave., Chicago. Psychometric sweatments.

Mr. and Mrs. Hatfield Pettibone, MEDIUMS,

8155 Groveland avenue, Chicago. Ill. Phenomenal Seances given in full light. All seances by appointment every Tuesday and Friday evenings, at 8 o'clock sharp. Developing and Magnetic Treatment a specialty, Private sittings from 10 a.m. to 4 p.m. dally. All correspondence with stamp enclosed promptly answered. DR. J. SWANSON

PSYCHOPATHIST. And his Spirit Band treat all diseases—physical and ments!—at any distance without medicine: also develop Healers. Testimonials from all over the United States. J.C.F. Grumbine and Williard J. Hull recommend him. Bend stamp for pamphiet, terms, etc. 1728 Clinton avenue, Minnespoils, Minn.

THE BOOK FOR SOLOISTS. 72 songs of "inspiration's Voice," on varied spiritua opics adapted to the occasion, all fine for a single

The pieces in this music book of 126 pages are jus right for Lyceum use, a right proportion being us pecially adapted to the juvenile mind. INSPIRATION'S VOICE. A music book complete for the Spiritualist's every use. The finest music of any collection known, with

LYCEUM MUSIC.

The Scientific Skeleton Is needed. It is pre-eminently a book for Christians, Students, Scientists and Spiritualists. It reveals some of the MISTAKES OF (the scientific) MOSES, and gives philosophic reasons for the hope of immortality Price 25c. Address SAMUEL BLODGETT, Grafton N. Dak. 445

s. 50 cents, and postage 10 cents. H. W. BOOZER, Grand Rapids, Mich.

DEVELOPED MEDIUMSHIP IN ONE SITTING.

"PSYCHE has arrived and! got Automatic Writing the first time I sat with it. I am much pleased with the result?"—May E. Andrew, Upton, Mass.
PSYCHE has done this for others. Why not for you? Sent by express, chrgses prepaid, for \$1.20.
MEDIUMSHIP, a book of great value to everyone.
Paper. 25c; cloth, 50c. Send for circulars with recommendations.

W. H. BACH, Lily Dale, N. Y

CLAIRVOYANT READINGS BY MAIL.—SEND 2: cents (silver), stamp, date of birth, lock of hair, leading questions. Write on one side of paper only MRS. G. GERRY, Grand Rapids, Mich. Lock box 133. 

Van's Mexican Hair Restorative
Is a Hair Food, and harmless as water.
We guarantee it to restore Gray Hair to its
Original Golor, whether Brocca, Bloode,
Red or Black. Positively cures dandruff,
and stops hair from falling out, \$1.00
Per Bostle. We have representatives of
both sex who have established, in their
respective localities, a permanent, proft
able, and constantly increasing demand for
this remedy, for the reason that each new
oustomer becomes an advertisement.
We wish to hear from reliable men and we wish to hear from reliable men and women who are prepared to take exclusive charge of unoccupied territory. Write us

for particulars.

MEXICAN MEDICINE CO.,
59 Dearborn Street, Chicago, 111. Researches in oriental History.

BY G. W. BROWN, M. D. Vol. 12mo, 407 Pages, Cloth, \$1.50.

GENERAL DIVISION. 1. RESEARCHES IN JEWISH HISTORY. 8. RESEARCHES IN EOROASTRIANISM. 8. DERIVATION OF CHRISTIANITY.

4. WHENCE OUR ARYAN ANCIESTORS?

L WHENCE OUR ARYAN AN(IESTORS?

The whole comprises an earnest but fruitiess search for a Historical Jesus.

In this volume the Jews are clearly shown not to have been. The Messianic idea is traced to the Bactrian Philosopher, 28:30 years B. C., and its history is outlined, following the waves of emigration, until it is fully developed into Christianity, with a mythical hero, at Alexandria, in Egypt, soon after the commencement of the Christian era.

The book demonstrates that Christianity and its central hero are mythical; that the whole system is based on fraud, falsechood, forgery, fear and force; and that its rites, ecremonials, dogmas and superstitions are but survivals of so-called paganism. It shows vast research among the records of the past; its facts are mostly gleaned from Christian authority; and no person can road it without instruction and profit, whether he reaches the same conclusions with the author of otherwise. For saic at this office.

# "THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Olifford, at Cleveland, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its col umns. In fact, all classes will find something of special interest in it. It is published weekly. Try it. 437tf

LIFE OF THOMAS PAINE. By Editor of the National with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle, also, portraits of Thomas Clio Rickman, Joe Bailow, Mary Wollstonecraft, Madame Roland, Condorcet Brissot, and the most prominent of Paine's friends in Europe and America. Cloth. 75 cents. OBSESSION.

How evil spirits influence mortals. By M. Faraday, P. 23. Price 10 cents. A SEX REVOLUTION,

BY LOIS WAISBROOKER. Author of "Heien Harlow's Yow," "The Occult forces of Ser," "Perfect Motherhood," and many ther works. Price 25 cents. Por sale at this office.

FORSTER,

FRANCISCO, CAL.

1059 MARKET STREET,

CONSULTATION FREE.

Enclose Stamp for Reply.

If SICK or AILING, send a lock of your hair, name, age, sex, leading symptom, four cents postage, and I will diagnose your case and tell you what will cure your ailments. Address

DR. J. C. BATDORF. Dept. F., Grand Rapids, Mich.

By the Use of Vitalized Flannel. Cures all Manner of Diseases.



Dr. A. W. Birkholz, the Healer.

EDGAR, Nebraska, Jan. 6, 1998.

Dear Doctor:—I feel better. The Vialized Flannel has beiped me. 1 feel stronger. I have wern it but a week this morning, and my beart is better. I feel a strong power every morning at nine o'clock, and I go through one hour treatment that is grand. I believe it is doing all right. Send another piece.

Yours truly, WR. W. W. WHEELAND, C. E. DANIELS, of Lampassa, 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."

MRS. THOMAS HAY, of Norwey, Mich, writes: "I am mproving very much. I enclose 5— for another nouth's treatment." month's treatment."

Mrs. M. Hoop, of Box Butte, Neb., writes: "I truly
believe that piece of Flanuel did me good, and I believe will eventually cure me." Heve will eventually oure me."
Under date of March 24, 1898, Mr. Wm. D. Kelly, of
Au Sable, Mich. writes: "I applied the flannel and it
has done wonders for me. I am feeling better than I
ever expected. I sleep two to three hours without
waking, instead of ten to twenty minutes, as I had
done for a year or more. The flannel or you have

done for a year or more. The hannel or you have completely cured me of constipation and indigestion, a thing I never even hoped for. Words fail to ex-press my thankfulness to you." Address A. W. BIRKHOLZ. People's Institute, Chicago, Ill.

INVALIDS Something New and Reliable W HO WILL SEND FOUR CENTS IN stamps, their disease, or symptoms, will receive pamph let and advice year to cure themselves without drugs. The THOMAS BATTERY COMPANY, Cardington, Ohio

THE BLIND MEDIUM, R. W. SINCLAIR, WILL bend a Life Rending, with dates and names. Mall lock of hair and one dollar. H. W. SINCLAIR, 7 South Elizabeth street, Chicago. IF YOU SEEK FOR DEVELOPMENT IN PSY-chometry, Clairvoyance, Inspiration and Healing, our teachings by correspondence will open to you the gates of the realized ideal. Booklet free. URIEL BUCHANAN, 748 North Parkav., Chicago III. 489 PSYCHOMETRIC READING. By mail, one dollar. Address ANN S. PALMER PALMITER, Lock Box 438, Kanssa City, Mo. 442

HOW TO DRAW YOUR SPIRIT FRIENDS to cents, silver and H around you with talisman: 10 cents, silver and stamp. PROF. JAMES HILLING, 1 Essex st., Somerville, Mass. MRS. ELIZABETH SHELDON, TRANCE AND Business Medium, 43 S. Elizabeth st. Sittings daily from 9 s. m. to 5 p. m. Readings personally, by letter or photograph.



New York. A. G. SPALDING & BROS. Chicago. BANGS SISTERS,

Phenomenal Mediums.

Independent Slate and Paper Writing daily. Scauces for Psychical Phenomena Sunday and Wednesday evenings at 8 o'clock. Spirit Portraits a specialty. Send stamp for circular. 654 West Adams st., corner Wood; accessible by way of Madison street cable, Ogden are nuc electric and Metropolitan Elevated carlines. THE RELATION

Of the Opiritual to the Material Universe; and the Law of Control. New edition, enlarged and revised, by M. Faraday, Price 15 cents. GLEANINGS FROM THE ROSTRUM.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is suishine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Farr, now passed to Spirit-life. Hudson Tuttle, of Berlin Heighta, Ohio, gives an interesting abstch of the author's life.

BY A. B. FRENCH.

CONTENTS:

Dedication. Sketch of the Life of A. B, French. William Denton. Legends of the Buddhs. Mohammed, or the Faith and Wars of Islam.

Joseph Smith and the Book of Mormon Conflicts of Life. The Power and Permanency of Ideas. The Unknown. Probability of a Future Life. Anniversary Address. The Egotism of Our Age. What Is Truth? Decoration Address.

PRICE, \$1.00, POSTPAID,

# DR. E. GREEN,

The Oculist and Aurist.

ABSORPTIVE METHOD' of treating the eye and lids. NO KNIFE AND NO

CURE FOR DEAFNESS. His new cure for Deafness is unknown to the med-cal profession and is creating a sensation in all parts

ical profession and is creating a sensation in all parts of the United States.

Consultation at office or by mail free. Hundreds treated specesfally at their homes. No case takes unless a cure can be effected.

Send full particulars of your case, and you will control by return mail what the prospects are for curing you. Address DR. E. CREEN,

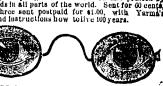
# DR. MANSFIELD'S

HOMEOPATHIC MEDICINES

W. A. MANSFIELD, M. D. 152 Cedar Avenue, Cleveland, Ohio.

Mediumship Is a Growth. Philosophical Spiritualists admit this. Twice a week for twelve years I have sat for the higher unfoldment in preparation for this work as a Healer Send Name. Age. Sex. three stamps, own hand writing. FREE DIAGNOSIS.

NO DRUGS USED. NONE REQUIRED. 444f, BETTER THAN GOLD. Elixir of Life Nos. One and Two



Restorelost vision. Write for liustrated Circulation who developed this clairvoyaut power in me. I can adjust my Melted Pebble Spectacles as perfectly to your eyes in your own home as if you were in my office, as thousands can testify. Send stamp for photo. B. F. Poole, Clinton lows.

tion. Price, \$1, and 20 cents extra for expressings. For sale at the office of THE PROGRESSIVE THINKER,

FATFOLKS REDUCED from 15 to 25 be the per month by a harring the per month by a harring to 25 years' experience. No starving, wrinkies or flasbluess. Improves general health and heautifus completion.

PATIENTS TREATED BY MAIL DR. O. W. F. SNYDER, CHICAGO, ILL DRACTICAL GUIDE TO SPIRITUALISM, HEAL-

Mrs. Georgia Gladys Cooley, Trance and Business Medium, Sittings daily: hours, 10 to 4. Residence, 2001 Vernon av.. Chicago, Ill.

If sick, write me a letter stating the fact, with age, name, sex and complexion and six cents in stamps, and I will tell you just what your troubles are by Psychic Power; also a means of a rapid cure. I need no hair or leading symptoms; your letter is enough. Herbalistic Remedies in connection with Psychic Power. Address or call.

CHRONIC DISEASES A Specialty. Send age, name in full, own hand-writing, for FREE DIAGNOSIS. Euclose three 2-ceps sumps, and address J. S. COOPER, M. D., Mt. Pleas-ant Park, Clinton, Iowa.

YOUR, FUTURE accurately calculated by Astrologor, Rooms 6 & 7 Tabor Opera House Blood, Denver, Colo. Charts from \$1. Send stamp for crea-lars.

HOW TO BECOME A MEDIUM IN YOUR OWN home. Will send a pamphlet giving instructions, delineate your phase of medium-hip, and a spiritual song-book. All for 25 cents. Address MRS. J. A. Bl.ISS. San Diego, Cal. FRED P. EVANS. World-Famed Medium for In-

College of Psychical Sciences. To ensure satisfactory, permanent unfoldment to Psychometry, Clarryoyance, Psychopathy, Inspiration, Humination, send a stamped, addressed ouvelope for booklet, terms, percentage of medial and spiritual gifts, to J. C. F. Grumbine, author and lecturer, 7820 Hawthorne avenue (Station P. Chicago.



MIND READING AND BEYOND. By Wm. A. Hovey. 200 pages, with illustrations the subjects treated upon. Price \$1.25.

A Phenomenal Business Year!

PAD Ormsby's Almanac, Ephemeris, Business, and Weather Guide, for 1898, and learn what the future has in store for the People of this Great Republic, Fifty-six Horoscopical Illustrations.

A Reading for every child born during the year Birthday information for all.

When to marry, when to have children, and now to make them what you will. All About Health!

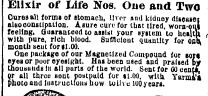
This saves cost many times over. Price in paper, 50c. Cloth, \$1.00. Dr. E. A. Read, eminent as an advanced thinker, writes: "Brother Ormsby's Almanac came O. K. It is the best I ever saw, and its usefulness should not be overlooked by the general public.

All diseases of the eye can be cured or relieved by Dr. Green's

Lock Box 357, Chicago, III,

Are compounded clairvoyantly for each pattent, Send name, age, sex and leading synaptom for FREE DL AGNOSIS and "Methods of Cure." If. D. Barrett, Prest. N. S. A., E. W. Sprague, Lyman C. Howe and Moses Hull RECOMMEND

DR. J. A. BAILEY, No. 142 Fifth Avenue, Clinton, Iowa.



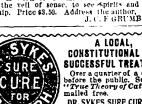


ANTED-GOOD MAN OR WOMAN, to represent us in every town. Honest Article; Good Seller. Will give you references. Address

LEKKO COMPANY,
59 Dearborn St., Chicago.

FRANCES L. LOUCKS, 35 Warren st., Stoneham, Mass.

dependent Slate-Writing. He is now located at 103 W, 42d st. between Broadway and Sixth av., New York City. Agency for Psychical and Occult literature.



A Wonderful Book! 1898. THE STARS SAY 1898.

THE FUTURE FORETOLD I

All About Marriage!

I It is well worth the price asked."

Hawthorne avenue (Statlon P., Chicago, "Clairvoyance: Its Nature and Law of Unfolgment." A work of Illumination. Teaches how to pierce the vell of sense, to see \*pirits and unfold adeptship. Price \$3.50. Address the author, J. C. F GRUMBINE.