

### SPIRITUALISM—Progress, the Universal Law of Natúre; Thought, the Solvent of Her Problems.—SPIRITUALISM

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THE JUBILEE OF SPIRI Fifty Years of Spiritualism in America--Our Past and Present--What of Our Future?--Organization--Shall We Have a Declaration of Princi-

ples?--Obstacles in Our Way--A Crisis--Etc., Etc.

A Brilliant Address by J. M. Peebles, M. D., at the Celebration of the Golden Jubilee of Spiritualism, Rochester, N.Y.

to the past and present-relating to this you of my presence and that of others grand Jubilee and its outcome, thrill of the old pioneers, who went forth my soul to its very depths. We have weeping bearing precious seed, I wish, come to this modern Bethlehem from the North and from the South, the East and the West to review the past, to rejoice in the present, and to plan work, in connection with the higher heavenly powers, for the incoming future. The yesterday conspired to make the

to-day. Without the past the present could not have been. For ages history had recorded in brick and stone, on parchment, papyrus, and rock inscriptions the rise and growth, the decline and fall of nations in Asia and Africa; and later in Europe; but the history of America remained a blank, its very existence being unknown to the swarining Orient.

At length a new land was discovered. Columbus, mooring his ships on the coasts of this continent, found it peopled with millions of aborigines, who with open hearts and hands received the white newcomers. They at first supposed these Spanish to be gods, but soon found them to be ruthless in vaders-selfish demons, greedy for gold. The cry of these Spanish Christians "Your lands, or a war of ex was, termination.'

Later there flocked from Europe the Hollanders, the Huguenots, the Scotch, and the Puritans, a strange national interblending. They fled from persecution to become in time themselves per secutors. They fled to a land magnficent in its resources; in its wide range of climate and rich products; with skies brilliant as those of Italy; winter resorts, the peer of Cannes, the Reviera, and Mentone; waters as healing as those of Carlsbad and Baden-Baden;

Many emotions, memories and con- much as it will yourselves, who are yet influx, immortality; because God is imsideration of vital importance, relating clothed with mortality. While assuring mortality itself. This was original involution. God is spirit. God is life itself. God is energy, intelligence, power, wisdom, and love-infinite and if you feel so disposed, that you would unchanging. make some use of one or more of my Man stands upon the very apex of the

positions while in the body upon a simearth's organic pyramid, made in the ilar occasion. Inspired at that time, I divine image. He is a finite spirit. He broached thoughts and expressed ideas is the crowning glory of evolution. He in advance of my period, causing con- can say to sun, moon, and stars, you siderable controversy. Strangely as it may perish, but I, a thinking, conscious, may seem to you, there are spirits on progressive being, shall live on and on, our side opposed to organization, and traversing the immeasurable spaces, others strenuously opposed to an intereternally approaching, yet never reachcommunion between the two worlds. ing infinite perfection.

The to-days largely fashion and Others still make use of the communicating channels for selfish and vafunction in the to-morrows. This life rious unspiritual purposes. I send greetings of good-will to the Jubilee." is a school out of which we graduate one by one into a life of infinitely better facilities. And by an inexorable law This communication, clear-cut and Brittan-like, reveals to us the interest we take the harvests of this life along that resurrected souls take in the better- with us. Never can self get away from conscious self. Though at death's ing of humanity. And why not, since consciousness, memory and identity in door, we move up one step higher-we



But such modern-coined phrases to represent God as "the causeless cause," "the underlying law," "the infinite va-"the underlying jaw," "the infinite va-rlety," "the absolute reality," "the eternal force," "the molecular polarity," "the indwelling jotency," "the infilling energy," fail--all most effectually fail in satisfying the reason or touching the soul's deepest emotions. A potency, a presence, or an energy without intelli-

tence is only comparable to an alldiffusing gas, or a boundless ocean of gaseous ether. A God without consciousness, intelli-

gence, wisdom, and love is in fact little more than provoking emptiness. Let us away then with all sophistries, and say with a straight-out manliness, Spirit-Infinite Spirit is God, in which are cen-tered life, force, intelligence, law-everything that is great and good and beautiful. These exalted conceptions, while carrying conviction, touch the great heart of humanity and command both confidence and reverence.

There are a few platform Spiritualists standing upon the stilts of their own fancy, who seem half afraid of the very word God. Mention it, and they fly back to the Jehovah of the Jews, and begin to furiously dilate upon his anger, his jealousy, his commands to "butcher the men, women and children of the old Canaanitish nations." But stop!-I have said nothing about the Jehovah of the Jews, nor the Zeus of the Greeks, nor the Jupiter of the Romans, nor any other national deity. I said God-God whom Proclus defined as Causation-whom Jesus pronounced Spirit-A. J. Davis, the Great Positive Mind, and whom Theodore Parker de-nominated in tones most tender-"Our Father and our Mother too." If the ignorant confound God with Jehovah or Jupiter, the thinker is not to blame. If the depraved confound love with lust, the socialist is not to blame. If the unprincipled politician confounds liberty with license and anarchy, the statesman is not to blame. No man is required to find both brains and compreheusion for others. Spirit is God,

and Spiritualism, therefore, is of God! SPIRITUALISM A SCIENCE.

What are our sources of knowledge? Obviously, the facts of observation and experience, as recognized by, and inerpreted by reason.

We are all conscious of such sensa-tions as color, hardness, acidity, form and others, which reason arranges and classifies. And accordingly, out of these recognized facts of sensation we construct our science of matterphysics, in the broadest sense of that word. And further, relying upon our consciousness and our intuitions, we determine that we are intellectual beings and also religious beings. As a correct classification of the facts observed in the physical world in connection with reason gives us a science of the intellect, or psychology; so from a correct classification of the facts of psychical or spiritual phenomena, which no intelligent man, having respect for his intellectual reputation. now denies, we construct the science of Spiritualism It is not hypothesis-it is not assumption; but it is demonstrated just as definitely as any other science, by consciousness, observation, experience and sound judgment. Spiritualists may in matters disagree. The forms and methods connected with Spiritualism may change-the same is true of the science of geology, the science of botany or chemistry. The whole ter-minology and science of chemistry has changed since my academic days; but the laws and principles underlying chemical action have not changed. New discoveries, new phenomena, and new hypotheses are continually being connected with or added to the science of Spiritualism. But the corner-stone, which is Spirit, remains fixed and abiding. Metaphysically speaking, occultism or spiritism under some name was the light-bearer that, all along the cycling periods of the past, in a measure, illumined the world; while modern Spiritualism in its truer, higher aspect is a science, a religion and a philosophy. Aye, more; it is the philosophy of all philosophies, encompassing the depths below us, the siderial heavens above us-the boundless universe itself! The phrase often used by some of our speakers, "Man is a religious animal." must be dropped. Man is not an animal. His spirit did not originate in, nor is it an output from the animal kingdom. Brutality does not-cannot evolve into spirituality. No-man is not "a re-ligious animal," but a noble religious being, a possible angel, gifted with

the direction of liberalism. There is everywhere an enlarging sympathy. There is a growing co-operation with advanced minds regardless of religious professions. There is more charity and more enthusiasm and union among all classes and all religions for bringing in the better day of universal brotherhood. As a significant sign of the times, the

New York Herald advertised the paying of a thousand dollar prize last winter, to the preacher who would furnish the best sermon in a series of ten to be published, one in each Sunday's issue. The decision was to be left to three impartial, unsectarian judges. The prize was awarded to a Congregationalist preacher of Massachusetts. The sermon was beautiful in style; classic, sympathetic, and practical. But now mark—not one of these ten up-to-date sermons contained the doctrine of endless hell-torments, a hint about a per-sonal devil, the resurrection of the body, or any vicarious atonement by substitution. What a change from tifty years ago! The seventeenth century creeds are shelved and worm-eaten. Theological dogmas are dying, priestcraft is nearly powerless, the devil is annihilated, and the old-time orthodox hell is transfigured into Gehenna gardens and vineyards, just outside Jerusalem's walls, where purpling grapes now grow in richest luxuriance. The secular press is not only tolerant now, but liberal. Spiritualists, so far as my personal knowledge extends, have as free access to the press col-umns as do sectarists. The pulpit quietly, tacitly, acquiesces in Spiritual-Ism; or preaches much of its philosophy with a very gracious sprinkling of the phenomena, under the eupho-neous phrascology of "the ministries of God's dear angels." The victory is well-nigh won.

Our army is constituted of millions of brainy thinkers. In legislatures and political parties, we have become a power to be reckoned with-a factor insisting upon a hearing—a religious body, only partially organized, yet as proudly, as loudly demanding our rights; being respectable, we are respected, and being honorable, we are honored for our conscientious convictions. If a simple belief in a present spirit communication constitutes one a Spiritualist, there are probably as many Spiritualists in the churches as there are out of them to-day. Our only violent opposers are the Seventh-day Adventists, some Protestant Christians, Atheists and Materialists.

Spiritualism is no longer considered a church heresy in the most enlightened quarters of the globe. All cultured preachers hope that it is true, and some of the most advanced in the Congregational, and Episcopalian, Unitarian ranks openly avow that God is neither a respector of persons nor of periods of time. They plainly see that the visions, trances, and marvels of Bible times, and those of the last fifty they are not—and cannot be leaders. years must stand or fall together. They know that their churches are honey combed with the beautiful and comforting thoughts of Spiritualism. At funerals they preach it. They know that many of their members consult memate for co-operation. diums and read Spiritualists' literature; they know, and see the truth as it is in angel ministries, marching on, and they further know that the truth in the end must come off triumphant. forms as they advance, become more This view of the field may be too opcomplex, but organization continues to timistic. But, from extensive travels, be its law-and if so, why not apply it It is my honest conviction. Never-theless the battle is not fully fought. to every great moral enterprise? idea that organization is incompatible We are a church militant. Controwith individual liberty is most erroneversies we court. We are on the spiritous. License and misrule come through ual war-path, with camps in England non-organization, while the highest liband upon the Continent—camps in South and Central America, camps in erty comes through organization, intelligent co-operations, and leadership. South Africa, New Zealand, Australia, Non-organization, and the farthest isles of the ocean. competition, is an inheritance from the These camps, churches, or societies feudal ages. Competition there will be have their lecturers, lyceums, mediums, on some plane of action. The world conferences, healers and helping hand moves on towards its highest ideals unassociations. der this law. It will never be swept

and the wisest gratefully accept them; while the porcupinish, self-sufficient reject them. They are so "individualized" that they would prefer to go alone and be damned, than to follow an

angel leader, and be saved. "So much they scorn the crowd, that if

the throng By chance go right, they purposely go

wrong. What kind of a Grand Army would we have without commanders and discipline, everyone being left to push madly into battle according to his own individual impulses? What kind of a rendering should we have of a Grand Oratorio by a company without a lead-er. It would be little more than a musical mob, each blowing, piping and fiddling on his own account. Carrying the illustration further-is it not possi ble that we have in our great Spiritualistic band, too many bass viols, considerably "base," too many rusty trombones, too many who persist in fiddling on one unrosined string, too many who under the great names of poets improvise on their own little cranial whistles, and too many whose public platform "tests" would drive old substantial Spiritualists out of the field, if their Spiritualism was not based upon some firmer foundation than rope-tying performances and platform phenomena. with admission fees to the show "just to bear expenses, you know." If an angel should descend into some of our dirty, ill-ventilated lecture halls, it would be obliged to hold its nose while giving the communication. Let us not further, with old tobacco-poisoned spittoons and vile odors, insult heaven! Success is largely predicated upon or-

ganization; and this implies leaders. Society must and will have them. The testimony of all human experience and universal history is that no people ever accomplished honorable ends without masterly minds, who upon high eminences planted their standards. These were leaders; not made, but born. Personally, I have many leaders, some this side, some the thither side of mortality. Lucretia Mott for years was one

of my leaders. The greatest minds, afire with love and benevolence, are your masters and mine. The most original thinker of his time; the person with the deepest insight; the clearest interpreter of all hid-den realities, such as Emerson, the dis-

coverer of nature's subtle principles, and subordinating them with all occult forces to the bettering of human interests, by leading the hosts of humanity forward and upward-these are the world's leaders-and yet they shrink from leadership. True greatness is always modest. Every Spiritualistic choir must have a leader, every society its president, every lyceum its conductor, all movements expecting success, necessitute able leaders. Those opposing

to the great charter which defines the inalienable rights of man and the privileges of American citizenship. Now, why should we not organize in the higher interests of spiritual freedom? In all the departments of life,

we see the necessity for organization, for government, and the importance of a natural order and proper method in the arrangement of all human affairs-not only is organized force essential to life, but law is necessary to regulate the vital processes of life. Not a day could society hold together without organiza. tion and the restraints of law-and "law is beneficence acting by rule,' said Burke.

Shall we further drift, continuing our Shall we urther drift, continuing our wanderings? Shall we rest upon one re-discovered fact? Are we, after fifty years of work under the noon-day sup of this nineteenth century of discovery and progress, so poor, and lean; and filmy, and shriveled in soul that we have only one fact to hitch to and promulgate to the world? The fact that spirits communicate.

Is this all? Are these the only sheaves from fifty years' sowing? Shades of Professor Hare, Judge Edmonds, Robert Dale Owen, Brittan, Denton and Epes Sargent-of states men, scientists, authors, metaphysicians, embodying a very galaxy of in-telligence! Have we, I repeat, but a single fact to lay at the feet of this semi-century of progress? Why, the Esquimaux have the same fact; so have the Mormons of Utah, and the Voudou negroes of Africa. They believe-know as do we, that spirits under certain conditions converse with mortals. Theosophists twit us of cuddling this one fact-that they say is as old as the Vedas, and of playing upon one string until our music is little more than the monotonousness of emptiness If this be granted, the fact is, neverthe ess, momentous; and mediums are indispensable to demonstrate this factl They are indeed lights upon the hills, sunbeams upon the mountains, showing us the vales and the evergreen shores that lie stretching away in the infinite distance beyond. We have done a mighty work-shall we now rest upon

step? There are some in our ranks, who after publicly cackling over this Fox-Sister fact for half a century, are too indifferent now, too doggedly willful, or too cowardly, to come out before the world with a general declaration of principles. Why is this?

our laurels? Shall we take no advance

All too long have we suffered from? the tags, the barnacles, impostors, cabinet frauds, moral pariahs, dreamy, mysteries, the trinities of transmigration, reincarnations, re-embodiments, re-potting of souls, septemary constitutions, new Messiahs and other specimens of Oriental "flap-doodle" drawing the fire of culture, and causing an al-most ceaseless scoffing from the literati

air as healthful as Algiers and Egypt plains as productive of breadstuffs as the valleys of the Nile and the Ganges in their palmiest days; mines far richer than ancient Golconda and Ophir; a land of furs in the North, and of orange groves in the South; a land of progress, of civil liberty, and of human betterment; a land whose possiblities were so vast that the wildest visionary did not, and has not as yet scarcely begun to comprehend the mighty outcome; and a land where

"The sounding aisles of the dim woods

With the anthems of the free."

It was here that angels planned to sow the seed, and plant the tree of life-Modern Spiritualism. The Fox Sisters. the discoverers and founders, were of as little note in the world as were those historic women of old, who were "Last at the cross, and first at the grave" of the martyred Nazarene.

When the time for a new dispensation the echoing sounds, translated them, and so demonstrated a future existence. Materialism was struck dumb, and sectarian orthodoxy sunk away, for the hour, in grim dismay.

HALF A CENTURY AGO.

Fifty years since those mystic rappings, and what marvelous changes! Watchman, what of the night? Is the star rising? Is the sun of truth in the ascendancy? Are those that are for us more than those that are against us? What have Spiritualists during the past ual phenomena, through science, philfifty years accomplished. What is the real foundation stone of Spiritualism? Do Spiritualists require any leaders? Are settled speakers desirable? What questions have Spiritualists settled? Has organization proven a success? What has been the character of spirit influence upon the lives of mediums Have we any declaration of principles? What does Spiritualism in the estimation of the world stand for?

These inquiries, with others, quite, if not more important, require consideration and the best thought of the most highly inspired minds constituting this Jubilee Convention-each co-worker We know that the so-considered dead present will no doubt speak as fearlessly, as conscientiously. from his or her standpoint. Personally, no padlock shall fasten my lips, nor fear palsy my tongue. "If the truth offend," said St. Jerome, "be ye offended." Peace, if possible, is my motto, but the right, the truth at all hazards. This is the voice of all true manliness.

For many years I had no warmer nobler personal friend that Prof. S. B. Brittan, and often since his resurrection out of the mould of mortality into the higher completeness of immortality have I had the most direct and satisfactory communication with him. He has never had any difficulty in proving his identity. Just before leaving the Pacific Coast, and while having a sitting with Mrs. Freitag, unexpectedly Prof. Brittan announced his presence, and said in substance:

n immortality. You are gods made in "I soe you are pondening and revolvthe image of God. The prophet, when standing upon the ing in your mind as to what will be the Modern Spiritualism. Doubtless it will breathed into man the breath of life;" be an important occasion, and one that that is, breathed into him conscious of the races. But antiquity and its gods will interest us immortals, as you are spirit, a potentialized portion of him-lare all dead. Science and reason are

had come, angel fingers touched the their deepest, widest sense accompany take consciousness, thought, purpose, electric button. The Fox Sisters caught them to those evergreen shores of life. and will with us. And this muscli this yourself-this mortal status of at-To be or not to be, is not the question tainment in this present life, determines with Spiritualists. To be-to exist consciously in a future life of activity, is our condition, at least temporarily, in with them a settled question. They that new and higher stage of existence. know that the dead, so-called, are alive

Spiritualists are not materialists, for

and temporary instrument of Spirit.

of light and truth upon the portal of

moment I am a conscious; individual-

ized spirit, living in a dual world, the

world of matter and the over-arching,

infilling world of spirit: You, O, fellow

pligrims, are all immortal now, clothed

their divine philosophy, "We do know!

fleshy tabernacles of mortality.

Cause and effect are links in the They know that these mortal bodies never-ending chain of being. There are are raised again only in the mosses, the heavens of brightness over there and grasses, and the wild vines that twine hells of moral darkness. There are alike around tower and tombstone. prisons there, primary reformatories They know that those whom on earth higher schools, academic departments they loved, live as conscious identities and universities of transcendent brilhereafter-live and love them still. llancy in those magnificent mansions of They know these facts through spiritthe angels. Examinations - self-examinations the most rigid, precede osophy, and the historic testimonies of graduations and promotions in those the ages. They know the higher truths higher etherealized realms of immorof Spiritualism through consciousness, tality. Over the golden portal of those reason, the soul's intuitions, and the celestial spheres is written, "Enter only cultured judgment of the enthroned when thou art worthy.' Ego within-the divinity in humanity.

No thought is lost. Memory is the ecording angel, conscience, the unthey consider matter as little more than dying worm. And the divine inmost illusion. At best, it is only the covering Ego, the enthroned God within, is ever aying to the self-conscious depraved. Spiritualists are not agnostics for in "Depart, depart for further discipline" place of "We don't know," they have -depart and only return for promotion inscribed in imperishable characters when bringing with you garnered sheaves, as harvested souls. Being good, doing good, and in saving others. ve save ourselves. Salvation in all are more vigorously alive to the activiworlds is of works.

ties of growth and soul-unfoldment "The fault, dear Brutus, is not in our than are the masses yet dwelling in the stars,

But in ourselves, that we are under Job's inquiry, "If a man die, shall he lings."

live again?" is never asked or reiterated And yet, upward all things tend-no by Spiritualists; and because manstar sets that does not rise again, essential man-never dies! It is the body, the physical temple only, that de-cays. The body, however beautiful God's mercy endureth forever. 'I can but trust that good shall fall and perfect, is in no sense the man, but At last-far off-at last to all, the machinery that the spirit tem-porarily uses in accomplishing the va-And every winter change to spring." "Not one life shall be destroyed. ried purposes that pertain to this pri-Or cast as rubbish to the void, mary stage of existence. This moment I am immortal! This

When God hath made the pile complete."

SPIRITUALISM IS OF GOD.

Every structure to be, permanent must have a substantial foundation And the foundation of Spiritualism is Spirit, in which are embodied con-

sciousness, force, immutability. The Trinity of Athanasius. All of the old churchianic ideas of God must go They well became the babyhood period pleased to denominate us, quite as self, breathed into man by the law of now busily engaged in burying them,

such powers and mighty potent proph-ecies as to warrant the eternal unfoldment of all his God-given attributes. No-I repeat, man is not an animal-he does not crawl like the worm, walk on four feet like the jackal, nor root like the swine. Bodily, man has in a very large degree the animal organization; but man really and absolutely is a spirit; or reversed—the spirit is the man, with a conscious mind that can soar high as the cerülean heights, dive deep as the cimmerian depths, traverse space, count the burning stars, and measure those rolling, circling planets that stud in grandeur unspeakable the

measureless spaces of infinity. God being absolute Spirit, mortals being incarnated spirits, and our loved beyoud death's river being resurrected spirits, they necessarily sympathize, and also just as naturally communicate soul with soul through the psychic and vibratory laws of nature, as music responds to music. Spiritualism, therefore, is naturalism! It is the science embracing the proven in all sciences, and the good and the true in all religions.

THE PROGRESS OF SPIRITUALISM

It is an undeniable fact that the progress of Spiritualism has been rapid beyond comparison with anything to be ound in the whole history of civilization and the growth of ideas, The most of this progress is to be credited

to the spirits themselves. Since the advent of these Hydesville demonstrations there has been a thorough revision of the popular preaching, of our system of morals, of our philosophy and religion. The trend is in

TO ABSORB, OR BE ABSORBED?

That is the question-or at least with us one of the burning questions of the hour and of the day. 2 2-facts, the rational, beautiful truths embodied in Spiritualism will never die. But will they go on from conquest to conquest, until they wear the victor's wreath. under their legitimate name?--or will the advocates and mediums, in-strumental in disseminating these truths, prove such unprofitable servants, prove so unworthy of the high trust imposed upon them by spirits and parliaments of angels, that others more worthy, will seize the prize, wave the palm and wear the crown of moral conquest.

No-"to be, or not to be" hereafter. with Spiritualists, is not the question; but it is the all-important question, whether as a great body of Spiritualists we shall swallow or be swallowed, whether we shall absorb or be absorbed by the liberal Christian churches and so finally lose our identity in the great ocean of liberalized and transfigured Christianity. This question is now in the balance being weighed. The result -the decision lies with us. OBSTACLES IN OUR WAY OF

#### PROGRESS.

uality, the lack of enthusiasm, and fear of leadership. We have heard so much of "be thyself," "be independent," "be individualized," that there are those among us whose proper symbol is "the fretful porcupines," all quills erect. They become known for their tonguethrusts, their quills and their quips. Abounding in an overheated self-esteem, they do not deem it compatible with their royal dignity to acknowledge any leadership. This is their misfortime

Traveling in foreign lands, I found it desirable to have both leaders and interpreters-and we are all travelers-all pilgrims. Think of it-dropped down by night in an Oriental crowd in a foreign city with no guide!

His seat o'erthrown.' Going into a coal mine or Mammoth Cave requires a leader-college students Our patriotic fathers founded this require leaders, guides, masters and government in the interests of freedom. helps. General Grant did not belittle and rational liberty. It was an organihimself by securing a leader to conduct zation with principles, and it is needless him through Hong-Kong immediately to say that it was and is a grand success. The exigencies of the times have after the landing. In all human enterprises, teachers, leaders are necessary, made it necessary to add other articles

of the land. I am not pronouncing upon LACK OF ORGANIZATION AN OB STACLE.

more sweetly blends with mercy. The

think it exceedingly dangerous to or-

Children are often terror-stricken by

phantoms of their own creation. That

the thought of a "declaration of prin-

to almost inconceivable dimensions, we

without a declaration of principles.

Our state is nebulous, our name, con-

guish between a sectarian creed and a

general declaration of principles is on

the verge, the very borderland of senil-

ity. Cranial dementia is not uncom-

mon in these times. This may be the

reason so many are laggards by the

main, sitting on old arm-chairs to-day.

Groped for his old accustomed stone,

eaned on his staff, and wept, to find

the apostles of disorganization!

chaos.

the truth or falsity of the above theo. ries or any other-I am only insisting Organization is a law of nature, hold that Spiritualists, as an organized body, should publish to the world a general ing good from monad to man. The first cell with its ilfe-germ within sought a declaration of principles, thus relieving A marvelous themselves of a vast amount of froth, system of reciprocities runs through all slobber, and drift-wood. We certainly, have the fire from heaven. Shall we the past. In nature we look in vain for the revelations of life until matter asrepeat the story of Prometheus? sumes organic forms; and the lower

OUR PRINCIPLES AND AIMS.

No one would fight a fixed creed with more vigor than myself. Liberty of thought must be unrestricted. The soul must wear no shackles. The right to life, the right to think-the right to speak our highest convictions, the right of air to breathe and soll to till are all inalienable rights. And so, Spiritualists have the right to promulgate a decor unregulated laration of principles. Am I told that the time for such action has not come? This is the sluggard's logic-the idler's babble. There are those among us who move only when they are moved. They. float as aimlessly as do dead herring down the stream—"We've got along in away, but will be modified until justice the past, let us keep on," they say "in the same old rut." So sing the stupid. struggle for life and the struggle for If there is any one Bible text that they the lives of others should co-operaterichly, reverently admire, it is thisshould go on together as helpers of hu-"Let us wait"—"wait and see the salvamanity, violence giving place to justice, equity, and tenderest human kindness. tion of God." Down on this slothfulness; let us be up and doing. Let us There are those among us of note who plant our standard upon the highest moral eminence, and then will its silken ganize, to build church edifices, and folds, waving aloft in the pure, clear air adopt a declaration of principles. This of heaven, gladden the eyes, inspire the they say, "would be only adding one more" new sect with its creed to the alhearts of millions, shake our wide continent, and command the respect of the ready long list. I am surprised at such enlightened world.

shabby logic and such childish fears. If Spiritualism is misrepresented, if eporters ridicule it, if it is not respected, the fault largely lies at the door of mysterious box of Pandora never so It certainly ts millions of believers. terrified the heathen Greeks as does has in it all the elements to convince the reason, to enrich philosophy, to enciples" a few Spiritualists. Honestly, list the affections of the humblest dishave we no principles? If not, what ciple, and to command the homage of have we, boasting of our millions, been the proudest intellect. It appeals to the about these fifty years? We occupy alyoung mother weeping over the casket most immeasurable space, it seems to me, but have little solidity. Expanded of her first-born; to the materialist who nopes for immortality; to the statesman who casts the horoscope of nations; to are largely without form, and certainly the philosopher who scales the very heavens with his far-reaching investigations; and to the conscientious worsidering our oft-claimed 20,000,000, is shiper whose reverent spirit looks up and rests in trust upon the bosom of Any Spiritualist who cannot distinthe Infinite.

OUR DECLARATIONS OF PRINCE. PLES.

Negatively-We do not believe in the jealous, angry, human-shaped God of sectarian churchdom; we do not believe way. Their spiritual clock struck one n the fall of man in the garden; do not thirty or forty years ago, and there the believe in total depravity; do not be-" lieve in the Athanasian trinity; do not hands have remained ever since-and they, too, have remained and still relieve in the plenary inspiration of the Bible; do not believe in the Athanasian sputtering or growling like poor, toothtrinity; do not believe in a personal less old bears against organization and a declaration of principles. They are devil; do not believe in the vicarious atonement; do not believe in a future general judgment; do not believe in the "Gray-bearded Use, who, deaf and blind, resurrection of the physical body; do not believe in future endless hell torments, nor that the keys of the kingdom of heaven were ever entrusted to

any priest or pope. Affirmatively-We believe the foundation stone of Spiritualism to be Spirit-Spirit, manifest as life, intelligence and energy through all matter by fixed methods-fixed laws-the laws of ne ture.

(Continued on page eight.)

Among these is our excessive individ-

### THE PROGRESSIVE THINKER.

# THE HIGHER SPIRITUAL FORGES

#### Law of Sacrifice Fully Elucidated by a Progressive Master Mind.

#### A SERMON BY REV. JENKIN LLOYD JONES.

THEREIN THEY DIFFER FROM THE LAWS OF of life presents to the humanitarian profound food for CRUELTY-LIFE MUST SUSTAIN LIFE-COW'S thought. The careful Darwin, in figures that have be-CALF AND MILLIONAIRE'S SON BOTH HELD become one solid mass of codfish if the law of propagation TO SERVICE-EVERYTHING IN NATURE were not interfered with. He has shown how even the MUST GIVE UP ITS BEING FOR THE GOOD OF slow-breeding elephant would in a few centuries take en-HIGHER ORGANISMS.

church, Chicago, May 22.)

tire possession of this globe if it were allowed to fellow

(Complete text of sermon delivered at All Souls' the principles of propagation and transmission that na-ture has provided within itself uninterfered with from the outside. It is instructive to watch the workings of

When Dharmapala, the Buddhist representative from this law in nature before it reaches man. There is no Ceylon, visited Chicago as a delegate to the parliament of evading the manifest law of sacrifice which we encounter religions, he was so appalled by the figures of our stock everywhere, all the way down to the lichens on the rocks. Fards, that they overlaid for him the whole city. They One of the nature studies prepared by the college of aghadowed the landscape. He was loth to believe in the riculture of the Cornell university for the use of the genuineness of the kindness, generosity, hospitality, and geniality that seemed to exist here. All this, he thought, must be surface pretense, or at least shallow soil, for in sketch and words, that all superstitious fear and the where there was such a fundamental cruelty as was in- loathsome myths concerning it disappear, as they ought volved in the daily destruction of such multitudes of pigs, reattle, and sheep there must be little significance in the apparently contradictory facts. This evidence of harsh-mud in the shallow pond, and most of them are devel-



ness, cruelty, and coarseness, sickened him and he fled our | oped into life, but no sooner have these thousand toads ity in disgust at the first opportunity, and he has since started upon their career than they become the feasting characterized Chicago as "the great slaughter-house of ground of newt and salamander while in the water, of the world." Unfortunately this paradox of the humane bird and snake when out of it, so that out of the thousand is not confined to Chicago, for the great thinkers of the that start our naturalist only displays two at the top of world have not been slow to recognize this same paradox the column who have reached their maturity. This is at the heart of nature, for this is a world of cyclones and well for nature, for however useful the toad may be in his tornadoes, pestilence and death. It is true, Jesus taught that God was a loving father, who noted even the fall of a sparrow and listened to the cry of the orphan, but spar-laid by every mother toad each year in the happy days of their spring croaking. Inasmuch as the normal life of a more sparrow and use the spine or the spine of the spine of the their spine croaking. Inasmuch as the normal life of a great mechanism, we call the universe. Millions are properly protected toad is eight years, we can see that the crushed, as it were, by the cogs of the mighty machine natural output of a toad family is in the neighborhood of every year. From these grim facts John Stuart Mill rea-7,000 toads per family. It is a question for the highconed against the theory of a loving deity, and even to Tennyson nature seemed "red in tooth and claw." the sanctity of their life was enforced without qualifica-PARADOX OF THE HUMANE. tion. In the case of the toad, perhaps, we are more reconciled that 998 have fallen out on the way to maturity, This drives home the nearer paradox of the humane. when we remember that the two that have survived have thrown their facile tongue over millions of flies and helpless bugs and have devoured worms enough to measure many a rod, perhaps miles of angle worms and their kindred. But the toad is a slow grower and a meager build-

er compared to many of the lower orders. The statistics

or again the world passes into the dominion of the cow and the forces of nature culminate in the bovine kingdom. Surely domestication greatly adds to the complexity of our problem. Professor Shaler again asserts that man's success in transforming an animal closely akin to the wolf into a shepherd dog, subverting entirely his original instincts, making of the natural foe of the lamb the most skilled, competent, and efficient guardian of the same, outreaching the shepherd himself, is probably man's most majestic triumph often any organism, including his own. Still the refined and refining pleasures man derives from pets and the copart penship of the animal kingdom brings him face to face with this inexorable law of overabundant life, as everyone who loves dogs or kittens knows. What to do with the offspring is one of the hard problems of the fireside, for the supply is always greater than the demand. The humane societies of London and elsewhere have requested that all but one of every litter of dogs and kiltens be humanely put to death as soon after birth as possible.

NATURE'S SOLUTION OF THE PROBLEM.

Again, looking at the realms of life anterior to and independent of man's prerogative, there is no doubt as to nature's solution of the problem. She has decreed that the lower order should not only give away, but contribute to the higher order. Life is perpetuated by transmigra-tion as well as transmission. Those living on one level become more living in the next higher, thus justifying Emerson's saying, that

### "The poor grass plots and plans What it will do when it is man."

As vegetation absorbs and appropriates the elements that were infectious and poisonous to animal life, and gives in return the clarified elements necessary and congenial to animal life, so the lower orders in water and on land feed on the coarser or more elusive materials, refine and incorporate them in their own being, and then pass it along to nourishment of the next higher order, finding their apotheosis in serving the cause of progress and knowing the beatitudes of a life beyond their ken. This is manifestly the working of that great law of sacrifice of which man is product and witness, a law which, let us say it reverently, reaches from Calvary to the microbe. This law which in the spirit realm gives us the saint and the martyr, rests deeps in the biological realities of life. It is as much a law of the body as it is a law of the spirit.

And this law is benign and not malign. By it is the felicity of life refined and enlarged. We have overestimated the agonies of death. We have underestimated the felicities of life. Death is a momentary spasm. Life is an unmeasured ecstasy. We need a new estimate of life—an estimate that will measure it not by the selfish satisfaction to the individual, but by the contribution the individual makes to the whole. Service is not a voluntary contribution which self-conscious and self-directing man may give or withhold, but service is the divine tax imposed by the master of life upon all the living and it is a tax that will be collected by the bailiffs of God, if not in one way, then in another. If life fails to serve, then we may be sure death will pay the debt. The cow's calf and the millionaire's son are both held to this law of service. When they cannot serve the living by living, then they must serve by dying.

#### PRACTICAL PERPLEXITIES.

What is the bearing, of all this upon some of the practical perplexities of the human conscience? In the first place what bearing has it upon the problem of human diet? I confess that for years I hovered on the borderland of the vegetarian philosophy. I reluctantly yielded to the manifest economic necessity and order of the universe and the obvious advantage in nourishment. But some such lines of studynas here indicated cleared up the question for me. To-day: I cheerfully accept from the cow the service which T bught to be willing to yield to the next higher order." When I can serve the upward spiral of life better by getting out of the way than by getting in it, I ought to be willing to go. There is one law that holds good for the mother of man and the mother of dogs. Personal comfort of fish or of patriot comes to a speedy termination when general welfare demands discomfort or, if need be, death. I do not presume to solve the physiome. I am only sure it is a question about which experts

of them milch cows. This National herd, fostered, we night almost say created, by the thoughtful hand of man, vields an annual supply of 2,000,000,000 pounds of beef. This helps furnish to the meat consumers of the world an average of about twenty pounds per year. This computa-tion applies particularly to the users of knife and fork at the table; that is, the refined meat-eaters—cut and cooked meats. This is but about one-forth of the family ration of meat, fish, pork, poultry, and mutton representing the other three-fourths. We find that this beef supply alone is an important factor in the sustenance of one million human beings. These figures do not include the 200,-000,000 pounds of commercial butter nor the milk from the 15,000,000 cows in the United States. Look at this mighty industry. During the last thirty-two years there have been received at the Chicago stock yards:

Cattle	
Calves.	1,930,735
Swine	
Sheep	

As many as 311,557 car loads of live stock have been received in Chicago in one year. The total valuation in thirty-two years has amounted to \$4,783,583,562. It is estimated that more than six million homes have been kept thrifty in America on the basis of the live stock industry. Can we conceive of this immense human foodproducing contrivance of nature being dispensed with in our inhospitable climate without plunging us into direst famines, sinking us into the lower levels of civilization?

It will not do to say that this energy might have been put into cereals and fruits. Fifteen pounds of car corn and five pounds of fodder make a pound of beef on a frame that weighs 1,000 pounds to start with, which basis is formed chiefly by grass and forage plants not available to the stomach of man. Obviously the question is not how to do away with this immense element in civilization. but how to handle it that it will humanize man and beast, for all these sentient creatures were doomed to die at birth and doubtless the average longevity of ox and sheep in the United States is far higher than it would be among their cud-chewing ancestors as they were left in their undomesticated state.

It is in the interest of humanity then to beat into coherency and nobility this law of sacrifice and make it ever opposed to that other law with which it is too often confused, the law of cruelty, this wanton interference with the order of life, the selfish infliction of unnecessary pain. This is the lawless violation of the sanctities of being. The law of sacrifice is the law of God and is eternal; cruelty is of the beast and must eventually be eliminated out of the life of man. Cruelty may come and often does come from interfering with the law of sacrifice. I have already alluded to the great pests of the West Indics, Aus-tralia and America. A few years ago the farmers in the Pennsylvania Legislature, solicitous for their chickens, procured the passage of a law placing a price upon the scalp of the owl. After paying in less than two years about \$100,000 in bounty money, chiefly for the extermination of owls, the biological students in the Agricultural Department at Washington showed these farmers how they had lost several millions from the depredations of mice and other small vermin that thrive on the fruit and garden crops. Pennsylvania allowed these to come into undue prominence because the owls, their natural enemies, had been disposed of by small boys for a premium. It is needless to add that the farmers hastened to repeal the stupid law that the wise balance might be restored.

Friends, I have tried to set forth this law of sacrifice that we may more clearly recognize the law of cruelty and that we may rise to the great business of man not only to suppress unkindness always and everywhere, but to eliminate unnecessary violence out of the world, to fight wanton destruction in every way possible. The tiger and the lion, the noxious pests, and the poisonous serpents, and the troublesome weeds, must go, but even they cannot be exterminated in the interest of a void. They must be exterminated by supplanting them. Their place must be taken with a better and a wiser thing. When I tried to present this argument at the meeting of the American Humane Society, at Nashville, last fall, prompt objection logical problem as to whether man had better cat pulse was taken thereto and since then that address has given or beef. This is a question for the physician and not for serious offense to some of the humane workers in the me. I am only sure it is a question about which experts country. My contention is that pity must be wise before disagree, and where doctors disagree it is not for me to it can reduce the pitiable facts of life. It takes sense to decide. But I do feel free to say that there is no ethical direct the sensibilities. Sentiment must not be degraded short cut to decide against all meat-eating, until the great by sentimentality. God has not created this world apeconomic law of life is thoroughly understood, and I proparently for the pleasure of dog or bird, or man, but he has put both dog and bird and man into the world that test against putting a moral stigma on that which has been a historic and appears to manifest destiny in great they might serve, not hinder. And I believe that horse realms of human life. After the physiological question and man must come under the domination of this princiis settled there still must remain the economic question, ple and in so far as man has more powers he has more refirst as to whether the human family has the pre-eminent sponsibility: He must not only administer the potencies which he has in a certain way called into beir in the right to this world. When it comes to a question of tiger or man, must not the tiger go? When it comes to a field, in the barn, in kennel and coop. Take Professor question of the life of horses or dogs being subservient to Shaler's striking illustration in the book already alluded the human or the human submitting his interest to the to. The fire alarm is sounded a mile away. The innowishes or feeling of horse or dog, I believe there is but one answer. The horse and the dog, creatures of man, are cent horse is called upon to take the engine there in the shortest time. He is driven at the risk of his life; apparently he enjoys it and feels his responsibility. Will the the servants of man, are the servants of man, not, indeed, for his own selfish interests, but for the manifest object of Humane society cry "Halt!" and say that that horse has nature, the elevation of life, the perfection of being. The rights which man is bound to respect; he has no interest in the fire; let the house burn rather than be cruel? great economic question remains: How is the world to be fed from frigid zone to frigid zone, if the great food labo-What does the fireman do on his arrival? He seizes the ratories of human life, nature's great mills that make hose, dives into the smoke at a greater risk than the horse. grass and corn available to human stomachs, are to be Suppose fireman and horse both die, as they often do, in stopped or their products refused? I believe that the tertheir splendid effort to save property and life, do they not rible famines that periodically sweep over India will condie grandly in the line of their destiny? I say it is the divine right of the horse as well as of the man to offer up tinue to devastate that country until this law of the succession of life is recognized and the order of species is his life if need be for a great cause, when he can serve it subordinated and nature allowed to do her full part in better by dying than by living. My dog is willing to suffer for me if an exigency arises; he would promptly risk the struggle of life upward. And I believe that upon a his life for me. His death is not evidence to the law of close inspection this does not lessen the maximum of felicity in the animal world, and I use the world "animal" | cruelty, but something far higher and nobler. to cover all sentient organism, from the microbe to the VIVISECTION. insect. Who would not much rather be a cow in the I will venture to go further here, as I did in Nashville dairy districts of the United States than a cow in India. although I may incur here as there the condemnation of although in the Orient the cow is regarded as the embodisome tender hearts, and ack: What bearing does all this ment of some sacrea ancestry, the incarnation of the dihave upon the vexed question of vivisection? Has a man vine, and in Illinois she may be valued for the amount of a right under any circumstances to grope through flesh butter or cheese, the ultimate nourishment she vields to of animal in search of the mystic meaning of life, the law of health, and the nature of disease? I have borne some higher order of being? The metaphysics of India may be right. It for not incompatible with the practice of Illinois. Be the living principle in the cow what it witness in this place to the awful atrocities that have been perpetrated in the name of science. I would put an end may, and to my mind we cannot overstate its divineness, to the wanton toying with life and lay the strong hand of I believe there is more bovine joy in one month on the huthe law upon the amateur who with idle curiosity dissects mane farmer's precincts in Illinois than there can be in the quivering tissues of life, but in this holy quest for a method to reduce cruelty we must not become blind to the law of sacrifice and forget that ideas are costly things, that somebody or bodies, some order of beings high or low, have paid or must pay with their precious life blood in one way or another for every new and saving idea that comes into the world. From microbe to man the price of an idea is high and the ideas are valuable to the whole order of beings. I will not join in wholesale rebuke or unquestioned dismissal of the great helpers of man, whom we call scientists. I revere too much the temper of such workers and the quality of their work. I will not believe that Pasteur was other than a great and a noble and a kind friend to man and beast, a high server of the cause of life in the world, whatever the final judgment upon the results of his investigations may be. I speak his name and that of his fellow worker, Koch, and the rest of them, reverently, because I believe they have grappled with the awful problems of pestilence and plague with the devotion of intelligent love and that they are on the right track, and they will eventally conquer these great calamities, the awful cyclones of cruelty. If my own arm in the hand of the expert may lead to a discovery valuable to my fellow beings, may point the way by which a thousand other arms may be saved, I offer that arm, as before now I have with a million other citizens of this country. Aye,

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To study the agony of life in its widest range from worm to man, to become conscious of pain and suffering on every hand, to note how deeply all our necessities are rooted in suffering, much of it traceable and discoverable, is to hang a pall over life, to take the zest out of every pursuit. overlook the large fundamental, inevitable laws of life. else it defcats its own end.

Let us frankly accept the facts that make this paradox of the humane. Life must be extinguished continually and extensively or life becomes impossible. On the other hand, to take life causes cruelty and seems inhuman. We "must not kick against the pricks." We cannot make this world over. We cannot be wiser than the order of nature or better than the Lord of life himself. In some way or another we must fit the law we cannot unmake. Hence we must grope in search of that reconciliation which must exist somewhere and the discovery of which alone will bring peace and usefulness.

One thing is sure: Wanton waste of life, blind interference with the process of nature, any serious disturbance with the delicate balance of life which nature, uninterfered with in the fullness of time establishes brings severe penalties. The laws of death are as fundamental as the laws of birth in nature, and we must be obedient and respectful to the one as to the other. Another thing is certain, although not as readily admitted or as agreeable to our feelings. An excess of compassion may culminate in terrible unkindliness. The very effort to foster and protect life may threaten life most seriously. The introduction of the mongoose in the West Indics and other semi-tropical countries, of the rabbit into America, has been the death of innumerable beings of a higher order than themselves, and in some way they threaten the life of many orders more valuable to the world than they are themselves. In short, this is our paradox. Nature seems to say thou shalt live by killing; all life rests on other lives; the spiral of evolution ascends on the ladder of death, literally, being mounts on stepping-stones of its dead selves. On the other hand, the commandment, "Thou shalt not kill," is written into the moral codes of civilization, is enforced by the diviner instincts of the human, is the prompting of the humane. What are we going to do about it? Obviously there is a confusion some-where, and a confusion that lies at the foundation of much of our thinking cruelty is of man The law of sacrifice is perennial, the law of cruelty should pass away.

#### THE LAW OF SACRIFICE.

Let us look at thee two laws separately. The round of life is conditioned upon sacrifice every freed. The fecundity of nature unillumined by this the stream of life stops. The condition of the milk sup-

of the house fly are of far more startling nature, and when we sink still lower into the realm of the microbe we come again upon this inevitable law of over abundant life. It is only the unscientific that can think of microbes only in connection with typhoid, yellow fever, rabies, etc. A recent authority tells us that there are only eight or ten breeds of microbes that are known to be malignant enemies of human life; millions of them are inseparably connected with life itself. Without the microbe the world would become sterile in a year. It is the microbe that makes the butter come and makes it taste when it comes, It is the microbe that makes the peach aromatic; indeed, it prepares our fields for the crop and makes our gardens fertile. Life is absolutely impossible without the microbe. Still, in spite of this great claim and unquestioned usefulness among the rights of the microbe which man or nature is bound to respect cannot be the inviolable right "to life, liberty, and the pursuit of happiness irrespective of other lives," for experts tell us that while the milk elaborated in the organs of a healthy cow is absolutely free of microbes, by the time it gets into the pail there are about 60,000 microbes to the cubic inch even in a well-cleaned pail. They are ready for business as soon as the milk strikes the air; indeed, so energetic are they that they pass up the teats of the cow and meet it on its way to the air. A well-ordered microbe multiplies itself every half-hour. One microbe, at the end of a day numbers a progeny of over 60,000,000, a solid mass of microbes that would fill a pint cup. In three days it is away up in the trillions, and makes several hundred pounds, enough to kill us all. Certainly there is here a divine law of subordination that must keep the life of the individual microbe, secure as its life may be, subservient to the orders of the life above it. When we come to the realm of domestication this prob

lem of super abundant life becomes still more imposing and complicated. Professor Shaler in his great work on "The Domestication of Animals" does not hesitate to lay down and sustain the proposition that the development of man from his primitive cave-dwelling nudity up to the highest state of civilization is inseparably associated with his skill in the domesticating of animals. According to this scientist man would still be down on cave-dwelling levels had he not won the companionship of the dog, learned to tame and thereby secure the co-operation of the where from microbe to Calvary. The lower must ever be horse; had he not become an intimate with the birds of the crificed in the interest of the higher order. Progress interally builds upon the tombs of those who serve. The yard; and, above all, if he had not made friends with the world would become uninhabitable in a year were the law cow, whose milk is probably the only complete food "cais sacrifice to be suspended, did the lower refuse to yield pable, when taken alone, of sustaining life and insuring a from to the higher, if life at any point failed to give way full development of the body," as Professor Shaler puts the next step upward. The more deeply one is versed it. Man has raised the cow into a passive producer of biological science the more impressive is this truth en-milk, and still this benignant flow of life must stop when

a whole year of the starved, hunted, broken-down life of a cow in India, for death is the law of the cow, both in India and in Illinois. 39 There it must be death from starvation, from old afe, from wild beasts, from the inevit-able neglect of an impecunious people. Here it is the prompt, human, momentary transference from the maximum of strength and care to the whatever that awaits the potencies in other forms. Human nature has not yet de-veloped the power of living on hay. Probably it never can directly use resources of the great grass and forest areas of nature. Within an hour's ride of Chicago we come to the great Kankakee bottoms, which are yet beyond the reach of the plow and not amenable to the gardener, but the millions of tons of hay annually yielded here pass through the economy of well-sheltered cow and sheep soon to find their way into the life of a man who does not pay back with interest, love, affection and foresight this debt he owes to the animals that transfer hay and cornstalks into nourishment for babes and food for men and women, they who literally convert grass into milk, leaves into loaves, and rushes into temples. SOME STATISTICS. Let me not deal in generalities wholly. Note the significance of the following figures, which the statistician of the Chicago stock yards has taken the pains to furnish: The fecundity of nature uniformined by this the stream of hie stops. The condition of the milk sup-wof sacrifice is simply appalling. The tremendous ply is the annual calf which must somehow be cut short. For other, about 40,000,000 cattle in the United States, 15,000,000 ers, when the occasion arises; I will now, as then, guide at the united states, 15,000,000 ers, when the occasion arises; I will now, as then, guide



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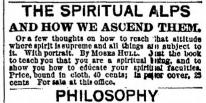
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#### MEDIUMISTIC EXPERIENCES OF JOHN BROWN,

と思

10.10 MILLAR

the horse into the way of the cannon and hold him where the leaden bullets fall, and whether he falls or I, or both of us, our death is justifiable. What to me is conscious service is my dog's unconscious evidence to this law of life. That dog is honored when he is counted in the holy sacrifice. If to me are given thought and foresight which will somewhat relieve my sufferings and reconcile me to my loss or pain, I believe that the love in the dog justifies the thought that he would choose as I choose if he knew what I know. I believe that it is his privilege as well as mine to serve the onward movement of the column of life by living when life serves, by dying when death better serves.

I have not time to argue the final point, the reconciliation of this law of sacrifice to our feeling, a recognition of the fact that the application of the same does not make for cruelty. I do not believe that the stock raiser, the feeder of pigs, or of sheep, is engaged in a depraved or depraving work. I do not believe in the last analysis that there is more cruelty in Illinois than in India. I have no interest in the tit-for-tat argument, but there and not here do we find the cruelties inflicted upon the child-wife victims and the harshness of the law of caste carried to its maximum.

#### THRIFT AND KINDNESS.

Happily, here as elsewhere, thrift and kindness go hand in hand. The humane man is the successful man dealing with cattle, and the stockman is steadily elevating the life of the cow. Horns were meant for cattle in a state of war. The primitive, uncivilized cow had need of them. To the civilized cow they are a menace and a burden, so the short cruelty of dehorning turns out to be longranged humanity to the herd. It is a well-established fact that a herd of horned cattle will commit and suffer more cruelties a dozen times over from their horns than they will from the acute pain of the single operation that makes them peaceful for evermore. Philip D. Armour is quoted as saying: "Hornless cattle are preferred, because there is less bruised beef in their product," while G. F. Swift, another of our great purveyors, is quoted as saying: "There are shippers who are willing to pay from five to cents per hundred more for hornless cattle;" and I believe that this is in accord with the records of the Illipois and other humane societies in this connection. But more than this, my general contention is that it is possible, nay, that it is necessary, to abate the cruelty in order to lift the law of sacrifice into the law of life, and this is in accord with the experience on the farm and in the stock vards.

James H. Ashby, general superintendent of the Union Stock yards and Transit Company of Chicago, in a recent interview is quoted as saving:

"Ever since the foundation of the Union Stock Yard and Transit company one of the cardinal principles involved in its management has been to, by every agency and method, reduce to the lowest minimum the injury incident to the handling of live stock consigned to the Chicago market. All live stock coming into our custody is handled with the greatest of care, the use of whips, prodpoles, etc., being strictly prohibited. In this work the employes of this company are aided by both seller and buyer, prompted both by profit and humanitarian instincts, such as has been engendered by farm life and familiarity with domestic animals. In addition to this, John B. Sherman, the general manager, and practically the founder of this, the first of the great live stock market system of America, was one of the earliest and most zealous promoters of the Illinois Humane society, and has been an annual contributor to its support since its organization. For nearly two decades through his specific instructions, John McDonald, a most efficient officer of the Humane Society, was given supervision, with absolute authority to act in the premises to bring about the greatest good. Through the co-operation offered by the manufacturer of the food product of domestic animals by scientific demonstration and expert dispatch, cruelty to animals has been reduced to a much lower degree than that which could possibly have obtained under the old methods practiced at wide-spread, out-of-the-way places."

Oh, for wisdom enough to respect the law of degrees, which is the gospel of reason. Because science teaches us how to use the silkworm to give employment to 10,-000,000 people on the globe and to convert the mulberry leaf into fabric, must I keep my mouth shut in regard to the wanton killing of the mother heron bird while the entations of the bird may become the head ornamenta 40 cents, where the freight on the grosser product would be \$2.75, adding thereby so much to the feeding possibilities of the world. Must I on that account wink at the wanton destruction of some of the rarest birds just to prove the marksmanship of our "sportsman?" May I not believe with Shaler that the time is coming when hunting for mere sport will be unknown among men because it is the survival of the primal animal instinct to destroy, and still believe that the pig is the poor man's best friend because next to the pigcon he has been n kt improved by the breeder's art; that a place has been inade for him in the world, that he might help the world along? There are real foes enough to fight without fighting either imagthe ary ones or contending with the eternal forces of the Almighty. Only he who recognizes the law of sacrifice, is willing to accept and conform to the demands of the same, can wisely combat the awful cruelties of the world and reduce the atrocities of life.

### SALED MALE (O) TESSION DE MALENT

#### Intellectual, Moral and Spiritual Unfoldment.

SOUL LIFE.

There is no death, but change, and life throughout all the universe; in the atom, the molecule, the ether, the mineral, vegetable and animal Kingdoms.

The Brahmin theory of life is that it is involved into the mineral kingdom from the sun's rays, and that it evolves from the mineral to the vegetable, from this to the animal and man, requiring millions of years to ascend the scale of life to perfection; then passing into the life universal, losing all personality. Thus life would have only existence through matter, with no God, or angel loved ones; then annihilation. Such belief we term material atheism.

The expressions of life in all its varied forms of nature have never revealed to us its origin, and nature, fully as yet. We study its action with the microscope, and find it in the millions of animalcules. We conjecture, reason, investigate, and experiment, and are discovering its laws. These methods will ever be requisite, in the study of a

molecule, a human soul, or the soul of the universe. A knowledge of soul life, or spirit, is the foundation of Spiritualism. Nor can we say that soul life belongs exclusively to man. The scientist of to-day is attempting to prove that flowers have a brain and nervous system, and sentient life to some degree. Spirit, or life, is indestructible, and when leaving the material continues to exist in its spiritual form. If not, what law is there proving it does not? Spiritual life no longer requiring sustenance to support a material body, would no longer prey upon the weaker, or lower creation, as in the mortal; so that the existence of any one expression of life should not interfere with the existence of a higher or lower expression. The existence of spirit animals belongs to the planetary atmosphere, and not to the higher realms of spiritual existence; but that they do exist in a spiritual body has been verified by too many truthful, welldeveloped clairvoyants, to be ignored as a delusion, or denied by theory. As no law has ever been discovered that conflicts with the knowledge of spirit communion, but the fact of communion by telepathy; by one's own spirit, while distant from that body, yet connected magnetically with it; by spirits in spirit realms, with one another and with the mortal-goes conclusively to prove the facts attested by millions, and by such, men as Prof Hare, professor of chemistry of the University of Pennsylvania; Rev. Heber Newton, Baron Carl Du Prel, of Munich; William Crookes, Prof De Morgan, president of the Mathematical Society, London; the German philosopher, J. H. Fichte, Alfred Russel Wallace, Savage, Beecher,

Lincoln, and others. Beecher believed in the intellectual, moral and spiritual unfoldment of soul power, as man's highest religion; no hell, no creeds and dogmas as useless baggage to impede his grand upward soul progression.

Lincoln believed in a God of justice, and angels of wisdom, to whom he listened through the mediumship of Nettie Maynard in the White House; and an eternity of soul life.

Paine believed in one God, and one humanity, free, godlike in possibilities, with an eternity of soul life; he must have understood mortal life, to have so nobly and truly planned and wrote for its liberty and progression.

The great tendency of the human mind has been to enquire into natural law; listen to and commune with natural forces, in the laboratory, in the depths of the earth and sea, in the caverns and in the limitless ether gemmed with planets, suns, satellites and flashing meteors. It is searching out causes of light, colors, vibrations, their relations and effects. A resume of history antedating Constantine, and running down through the Dark Ages, will be more than adequate to establish how popery, selfishness and ignorance overshadowed and overpowered the grand truths that had been discovered. The inspiration of the later centuries was marvelous, considering the limit of public opinion.

Human liberty born in America formed a straight path in the wilderness, in which the upward trend of the huyoung ones are dependent upon her that the tail orna- man mind could proceed and broaden, led on by the guardianship of angels, till Hydesville raps could be heard; tions of the woman? I rejoice in the skill that can make the trance mediums and speakers, healers, materializers a hundred pounds of beel out of twenty bushels of corn, and so on dared to risk their lives for truth. This path enabling us to transfer this finer product to Chicago  $i\vec{\mathbf{x}}$  of human liberty led out of our wilderness, around the world, liberalizing and liberating for the angels, as the centuries pass, to free nations politically, purify them morally and socially, enlighten them intellectually, and spiritualize them. A true knowledge of soul life and its laws, extending into the spirit realms, possessed by all. would so influence humanity with love, equality, justice and harmony, that its intelligent conscience would be the only law requisite.

# SCIENCE AND SPIRITUALISM

Charles Dawbarn, the California Philosopher, Presents His Views to the Jubilee at Rochester, N. Y.

#### His Address Was Read by Mr. Frank Walker, and Elicited Frequent Applause.

Such an occasion as this, it seems to tain experiences, and may possibly me, calls for something more than mu-tual congratulations. Modern Spiritual-quaintance with other atoms. But we sm has been extolled as proving human see that Modern Spiritualism, like sciimmortallty. So far as it has added ence and theology, deals only with mo-knowledge to faith it has done good lecular forms, of which all that is eviwork. But unless its value to manhood dently certain is that sooner or later the be far greater than a mere presentation of certain phenomena, the present use of the facts of science, and adding Jubilee would be an attempt to crown to our one great fact of human imone single fact in human progress. mortality, we discover that creation is



Other facts must presently claim their only, and can only be the blending of rights, and then the kil; loses his uncreated atoms into form. In this crown, for

TRUTH KNOWS' NO SOVEREIGN. Here is a republic, with every fact demanding equal rights as a citizen. In my present address I shall attempt to immortality" to certain other facts which the student of these phenomena has not yet attempted to classify. The first step demands that we recognize the relation of science to Modern Spiritualism. Grand work has been done by noble men and women, who for score of years have dared to investigate the spirit side of humanity. The psychical societies of England and America has sifted chaff from wheat until, to-day, the avowed belief of some of its best-known leaders is, that while not less than four-fifths of the phenomena are based upon man, the mortal, there is

A RESIDUUM WHICH ADMITS no other explanation than the ence of humanity beyond the grave. Many members of the Psychical Society are leaders in some scientific specialty. Such men necessarily see that human immortality, if true, is but one fact, having direct or indirect relation to every other fact. Further, they well know that if any one fact be set upon a pedestal, and worshiped as "allimportant," the worshipers necessarily become narrow-minded bigots. Human history, both theological and secular, records this on every page. The true philosopher-lover of truth-is ever broadening, as each newly-discovered fact receives welcome in his symposlum. I now propose, most de-liberately, to disturb and alarm certain of my highly-esteemed brothers and sisters by showing them the relation of some other facts to their one great fact of human immortality. What do we mean by immortality? If the butterfly be simply an immortal "devil," and crowned it caterpillar, then it is quite correct to speak of the returning spirit as an immortal man. But the next question would go a step further than Modern Spiritualism has yot done. It demands whether the butterfly and the returning spirit are immortal? I know that spirits proclaim their beliefs and asserted knowledge on this subject, through mortal mediums, but their contradictions perplex and dishearten the honest investigator. So we pass them by as unprovable, and therefore unreliable, and turn to the facts gathered by science. We will make it our present endeavor to place these facts in such relation to the returning spirit as shall enable us to solve the problem for ourselves. Every form in nature is an aggregate of particles, each coming and going, ap-parently, according to its own sweet will. Sooner or later every form disappears. The scientist can destroy form. That is the extent of his power. He has discovered that the ultimate particle, which he calls "an atom," is him everything but his mortal body has absolutely indestructible. Whether in been abundantly demonstrated by Modchaos or creation, the atom is thus NATURE'S ONES ETERNAL FACT. Deity and man may blend or unblend it, that is compel it into certain shape for a time, but whether it be aggre-gated into universe, microbe or man, it remains every time and everywhere, have health, happiness, and an evolved the indestructible atom. So the scient-love which reaches from humanity to ist, the statesman<sub>1</sub>and the socialist are an ideal God. But if these particles are deoling only with groups of these won- in discord, you find disease, unhappidrous atoms. We perceive that the the-ologian, in the name of his God, simply Of course, either, as so depicted, are exoffers heaven and threatens hell to col-1 tremes. Usually they are so mingled lective forms, that in any case will as to permit man of to-day to fight a some day fall apart. All that Modern battle of life to average longevity. Spiritualism has so far demonstrated When the earth body has fallen off we is that the aggregation of atoms into have discovered by our experiences in human shape reaches into and beyond the grave. My next point is this: If man have is still to discord, hate, revenge and inreally an eternal existence in his own harmony, the law of repulsion is at Since form is not, and cannot be in travel downwards to total disintegraitself permanent, the human ego is evidently one of these eternal and INDESTRUCTIBLE ATOMS. Our usual estimation of size does not very highest personality. It does not, enter into the question. Truth is just and cannot disintegrate, because repul-Our usual estimation of size does not as large when discovered by the micro-scope as when viewed through the reigns supreme. So the law which the

AN ETERNAL EXISTENCE for the soul which climbs to universal love. Such is a brief statement of an all-important truth to which Spiritual-ists will do well to give heed. But it carries with it other truths that are of onial interest. Our butterfly existence is all that has

been demonstrated by the phenomena of Modern Spiritualism. Form is but little value as proof of identity, since it so rapidly changes under even a brief absence. Personality is composed of nemories and experiences, with an exercise of will power that welds them into the oneness we recognize. This oneness can only be expressed in form. And this form, if we cultivate attrac tion as love, becomes immortal, because repulsion has no raw material upon which it can work. If, on the other hand, our thoughts favor the repulsive force, the particles of which form must be composed are driven apart. Therefore, sooner or later, the personality wo have known and recognized,

#### MUST CEASE TO EXIST.

But we must remember that even then all that is lost is the form life, which carries with it the memories of the form experiences. The Ego, which is the external atom, has made a failure of its attempt to build up an eternal personality, and must now begin al over again. So much we get by a little scientific

addition and subtraction, applied to our one fact of "spirit return." But the process carries us yet further. If it be that the atom is the only external ex-istance in the universe, then every atom **must** contain within itself the potentiality of a human Ego. For if the hu-man soul is merely a molecule, built up of atoms, then the power that built i could take it to pieces, and its

#### CLAIM TO IMMORTALITY

would rest upon a  $\tilde{v}$ ery uncertain basis. Such is actually the faith held and taught by the theologian.

Science seems to demonstrate that every atom is associated with intelligence and force. Assuming that every form has but one central and dom-inating figo, it seems as if attraction and repulsion were at work, more or less, under the guidance of this intelli-gence and force. The other Egos, coming and going, are thus possibly and even probably, preparing them-selves for a like central position. But therein is a field of thought that seems beyond any possibility of demonstra-tion to man of to-day, either by science or spirit return. We are more concerned with the result of thus blending our one fact of "spirit return" with facts of equal authority upheld by

science. It is well for us to remember that we have been dealing with forms, themselves

BLENDINGS OF MOLECULES.

and never with the eternal Ego. We have called the form the man. We have loved, hated, worshiped or scorned form. It is true we have thought of spirit form as the butterfly man, but beyond that we have not traveled even in thought. Our God has been pictured as a form, creating or destroying other forms at his own good will and pleasure. Those who have tried to do without any personal deity have, for the most part, found themselves atheists sailing on an uncharted ocean to an unknown port. Our one fact of spirit return comes to the assistance of such minds, but their facts bring with them

blessings for us too. The god of the ignorant man is always very close to him; a sort of next door neighbor. But our Deity, when, like the scientist, we call him

THE FIRST GREAT CAUSE,

is placed further and further back. until we acknowledge him incompre-hensible to a finite mind. But our own powers and possibilities become magnified beyond any dream of the past.

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#### THE CONTRAST

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sense man himself is also a creator, save that he cannot reach farther back than the molecular for his raw ma-terial. He is perpetually areating new forms, and his creations, like those of the Creator-in-Chief, contain within show the relation of the fact of "human themselves the elements of their own destruction. So we are now ready to see what science has to teach concerning this wonderful atom, which evi-

dently represents the only true manhood. The atom stands to the scientist as the inconcejvable remote. He declares that his instrument will never make it visible to mortal eye, so he "infers" its attributes from what he discovers in every group of atoms, which group he calls a "molecule." Under this inference the atom is seen to be what the scientist calls "polarized." That is to say, it exhibits both attraction and repulsion. And herein, I venture to assert, is the wondrous

#### -----:--:)o(:---:-----ANGELS E'ER ARE NEAR.

Angels e'er are near us, watching o'er our way; We may hear their voices mid the toil of day, We may know their presence, giving strength and chcer: Weary not, worry not-angels e'er are near.

Sunshine bright and shadows oft o'erspread our way, Joys and sorrows mingle in life from day to day; Cloud or sunshine mark the hour, still keep heart and

cheer:

Weary not, worry not-angels e'er are near.

Tho' the road be dusty and the way seem long, Smooth it with good feeling, shorten it with song; Be our aspirations pure, be our vision clear, Weary not, worry not-angels e'er are near.

Life may seem a burden with its weight of pain. All its toils seem useless, all its pleasures vain; Yield not to depression, let your strength appear-Weary not, worry not-angels e'er are near.

Angels e'er are near us-let us keep the thought, It will help and cheer us, that we falter not; Let the pure and lovely in our thought appear-Weary not, worry not-angels e'er are near.

Hammond, Ind. -Jas. C. Underhill, in Lyceum. -:--:)o(:--:-

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Education, organization and liberty are necessary to unfold and protect soul, or spirit, in this and in spirit land, and create this just, intelligent conscience. May seers and philosophers, martyrs and scientists, mothers and fathers, sisters and brothers, as ministering angels of that universal intelligence, highest and best, urge onward the work of soul growth, and may we keep step with their progress in the great labor of love for humanity's future. MRS. C. H. HORINE.

Chicago, Ill.

#### WILLIAM EWART GLADSTONE.

Life is fraught with many burdens, to be borne-by each his own-

-:--:)o(:---:---

To be carried by each mortal till the mortal is outgrown, But true manhood never falters 'neath the burdens in must bear

In its labors for the masses-for advancement everywhere:

This is taught us as the working of a grand eternal plan; In the deeds of William Gladstone, rightly called, "The

Grand Old Man."

That true greatness lies in goodness all humanity agree; That true goodness with its motives from all selfishness born free

Is immortal, and forever moves the conscience, free from guilt,

In the labor of its nature-cannot die when bodies wilt-Here is taught us as the working of a grand eternal plan, In the life that lies before us, of this truly "Grand Old Man."

All the world now pays due homage to a life of greatest

good: To a life that in its greatness is not fully understood;

To a life that knew no falter when the right should be maintained;

To a life of true devotion to the best that life contained: To a man that loved all peoples with a love no greater than

That now returned by all in blessings on this noble. "Grand Old Man."

DR. T. WILKINS.

-:--:)o(:--:--

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

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grandest of modern telescopes. The scientist calls "polarity," carries within atom may blend with atom to gain cer- itself the certainty of

Here is the only key by which the mystery of manhood can ever be unlocked. The atom is ever seeking a friend, and repelling an enemy. It makes woeful mistakes in unions, sometimes, and therein is its experience. Attraction is that which binds and holds together. When carried on step by step to its highest it becomes what we call love. Ignorant of this truth it has never occurred to man that the source of "love" was simply the unfoldment of his own inherent faculty of attraction. So he has called "love" divine, and worshiped it as God. On the other hand, repulsion is that which drives atom from atom and is equally one of the attributes of the indestructible atom. It evolves and unfolds into what we call "malice, hate, revenge, lust, evil thought," and in a word, into everything that tears apart. So man of the past dignified it as

AS SATANIC MAJESTY.

dream of Mahatmas who are hiding Yet this faculty is all important to the from every-day life amidst the crags of atom, since, properly used, its power Asia. drives off every other atom which would not be in harmony with that We thus see that without our grand which attractive intelligence desires. Yet we must remember that effects. whether we call them good or ill, are ered by science our own one great fact will not rescue us from a slavery to only outwrought by association into form. The atom itself, the real Ego, theology, on the one hand, and on the although it is apparently ever blended other an equally dangerous trust in with intelligence and force, can gain no experience of either attraction or respirit return to justify our living god less and manless lives on earth pulsion, save by blending with other atoms. Alone it thus stands as an eternal atom. Let it once blend with fact to fact we limit our own developther atoms, however long the journey, ment. We can deal with the one fact t has entered the path which may lead of spirit return as is done with a corpse. to the archangel and beyond, We can throw a sheet of hypocrisy or respectability over it and hide it from

#### IMMORTAL SPIRIT

sight. But we have made but an im-itation corpse of it all the same. The s now demonstrated to be as true as man who for any reason thus deals with a truth lowers his manhood, and loses his self-respect. Or we can magthat caterpillar becomes immortal butterfly. That man immortal carries with nify our one fact till we believe, and want everybody else to believe, that it is the one central fact of the universe. ern Spiritualism. Now add to these facts the great scientific fact to which I have just called your attention. The spirit, like the mortal, is occupying a form composed of particles which has no center, and no circumference, and then every fact will become an attribute of manhood. We shall then diseither attract or repel one another. In earth life, if they are in harmony, you cern that man is turn will remain as a great demonstrated fact, but its value will be seen to be dependent upon its relation to other facts of equal importance. And one of the grandest of those facts is that every mortal by a wise and culspirit return that its future becomes a question of tendency. If that tendency

tivated use of this same law of attraction, may have daily communication with spirits who have achieved a true immortallity; meeting and greeting them on a plane of thought where fraud and deceit become impossible. tion. If the tendency be towards love, which is the supreme evolvement of the He can thus evolve harmonies of thought that will surely realize for him law of attraction, the Ego continues attracting that which represents the the highest aspirations of his soul. And

that is the only heaven possible to archangel or mortal man. And such is the possibility open to those who are willing to add the truths revealed by the mortal scientist to the great fact brought to earth by spirit man.

We find within ourselves the very root of all we have called "Godlike." We discover that under our own powers of attraction and repulsion we may evolve such harmony as shall turn the present

ciple that belongs to every Ego in the

that all the horrors that curse life on

earth have come from Ego choosing

wrong mates. He thus lives in an

HARMONY OF HIS OWN SOUL

in thought, word and deed, and he has

taken the first step towards a possible

adeptship that is grander than any

universe. Cultivate this and presently

An entertaining manual of hypaotiam, usoful to students of the subject. In the form of dialogue and story, the author presents very successfully a con-densida account of hypaotism, its theory and practice up to date. Price, paper, 25 cis. Sold at this office. hell of competition and misery into an earthly heaven of brotherly love. We WHAT WOULD FOLLOW have thought it our highest possible The Effacement of Christianity? By George Jacob Holyoake. This is a most valuable contribution to Freetboard literature. Bound in paper with good likeness of author. Price, 10 cents; twelve copied conception to call Deity a God of love. We can now see that love itself is but an evolution from the inherent prin-

IMMORTALITY.

we find ourselves loving both God and A poem in five cantos "If a man die, shall he live?" is fully answered. B W. S. Barlow, author of Volces. Price 60 cents. man. But all the same it is man who wields this love, and not Deity. We see

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SATURDAY, JUNE 4, 1898.

PRAYER AND PRAISE. Sir Edward Lytton Bulwer, near seventy-five years ago, published his "Athens, Its Rise and Fall; with Views of the Literature, Philosophy and Social Life of the Athenians," in 4 octavo wolumes. Turning over its well-filled pressions on the subject, and the most pages the other day, we found some marked passages we had made many years ago in regard to the gods. Com-

mencing on p. 56, vol. 1, of the London edition, we read: "The early Greeks imagined their gods might be won from them by the

more earnest prayers, and the more splendid offerings of their neighbors -How far the jealous desire to retain to themselves the favor of tutelary gods was entertained by the Greeks, state." may be illustrated by the instances

specially alluding to the low and whispered voice in which prayers were addressed to the superior powers, lest the enemy should hear the address, and vie all Europe. At the same time she was with interested emulation for celestial tyrannizing over the semi-civilized peofavor.' ples of Peru, Central America and

Considerably more than two thousand years have come and gone since those times of which Bulwer wrote, when the Greeks were telling their god, in honeyed words, how good, how great, and glorious he was. They exhausted their genius and their language in inventing and expressing terms of adulation. character. Her arts and sciences be-The same practice then in vogue is tray little advance beyond the Medieval common now, but the "whispered Ages. A dash of modern thought diftones" have been changed, as he who fused among such a people, will arouse attends a revival, or a Methodist campthem from their protracted lethargy, meeting, which the spirit controls, will and thrill them with a new sense of be ing. It seems to be the province of the soon discover. They seem to fancy their United States, the latest in the brood God is deaf, and elevate their voice acof nations, to apply the requisite stimcordingly. Flattery may gain favor ulous to advance them in mental, moral with the uncultured, but it accomplishes and material progress. little when addressed to persons of edu-Spain has cation. Possibly it may be disgusting

to a God. Who knows? domain. A country may be prospered This fawning to greatness probably for a time with boundless posessions; had its origin in the abasement of the annroached the king

INTRILIGENCE BEJEOTS A JESUS. INFIDULITY IN THE PRESETTE Rabbit Wise is quoted as most excellent authority on Josephus. Why is he not just as good authority on Jesus? We hold in our hand as we write an octavo volume, entitled, "The Martyrdom of Jesus," by Rev. Dr. Isaac M. Wise, from the press of "The Bloch

Publishing Company, Cincinnati, Ohio." "The Presbytery of Pittsburg, in session May 3, 1898, feels with deep regret We quote from page 134, for the delecconstrained to use the power belonging tation of all who indorse that prolific to it 'to condemn erroneous opinions author, and yet believe in the personalwhich injure the purity and peace of ity of Jesus:

the church.' The occasion is furnished "Intelligence believes no longer in by a volume of the International Theo-Jesus or the gospels, although faint shadows thereof still hover on the imlogical Library entitled 'A History of Christianity in the Apostolic Age,' the agination of unclear and undecided author of which is the Rev. A. C. Mcthinkers. As it was at the end of Ro-Giffert, D. D., a member of the Presbyman Paganism, so it is now: the masses tery of New York. In this volume the are deceived and fooled, or do it for New Testament is irreverently handled, hemselves; and persons of vivacious no special supernatural guidance is asphantasies prefer the masquerade of cribed to its sacred writers, the genulelusion to the simple sublimity of maineness of more than one-half the books jestic but naked truth. Therefore facomposing it is called in question, disnaticism is in the minority and without cordant and mutually contradictory energy, so that the Church is subjected teachings are declared to be contained to the State, in Berlin and in Rome, in it, and its authority as a divine rule The decline of the Church as a political of faith and practice is set aside. Furpower proves beyond a doubt the dether, in said volume great distinguishcline of Christian faith. The conflicts ing principles of the Presbyterian church and even fundamental doctrines of Church and State all over the European continent, and the hostility beof evangelical Christendom are denied. ween intelligence and dogmatic Chris-Against such teachings of said volume ianity, demonstrate the death of Christhe presbytery deems it a duty to bear tiology in the consciousness of modern testimony, to disayow all complicity culture. It is useless to shut our eyes with them, and to condemn them as to these facts. Like rabbinical Judafalse and subversive of the Christian ism, dogmatic Christianity was the faith. The Presbytery judges it fitting product of ages without typography, at this time to exhort earnestly and aftelescopes, microscopes, telegraphs, and the power of steam. These right fectionately the people of its charge, to guard against being led away by arms of intelligence have fought the tilivers and strange doctrines, to stand tanic battles, conquered and demolished fast in one spirit and truth, with one the ancient castles, and remove now the mind striving together for the faith of debris, preparing the ground upon which there shall be reared the gor-geous temple of humanity, one univerthe Gosnel, and to comfort themselves in the trustworthy and blessed assurance that the Word of the Lord endural republic, one universal religion of eth forever. "As the said volume by Dr. McGiffert

inteiligence, and one great universal brotherhood. This is the new covenant, the gospel of humanity."

Quotations have heretofore appeared tions by which the author and all other Presbyterian ministers have bound in these columns, made by correspondthemselves; as it is the most daring and ents from the publications of Rabbi thoroughgoing attack on the New Tes-Wise, laboring to make it appear he betament that has ever been made by an lieved in a personal Jesus, the hero of accredited teacher of the Presbyterian the gospels, but these are his latest exchurch in America; as it has already attained signal notoriety throughout the entire English-speaking world, and as it pointed.

I SPAIN NEEDS CIVILIZING.

Bulwer, in his Rise and Fall of Athliving God is the pillar and ground of ens, says the evidence of all history is the truth, humbly petitions the General to the effect that savage tribes owe Assembly of this year to take into soltheir civilization and enlightenment to emn consideration the grave crisis which the publication of the said volforeigners. "To be civilized they conume has created, and in its wisdom to quor or are conquored, visit or are visadopt such measures as shall be conduited. A tribe neither colonizing nor concive to the church's purity, peace, and quoring is not redeemed from a savage

honor, and to the maintenance of the authority of the words of God which Spain made her principal advancehave been committed to the church's ment under Charles V., 1500 to 1558, trust.' when an attempt was made to overrun IT WAS NOT A CROSS.

In the "Non-Christian Cross," a late English work, mentioning the Greek Mexico. But she rested in her grand word stauros, invariably translated march forward. Inheriting the spirit cross in the New Testament, it says: of conquest from both her Roman and "The word no more meant a cross than Carthagenian ancestors, she made but the English word stick means a slight advancement in letters. The crutch." He adds, on p. 26: "Wherever masses of her population are still sunk the word occurs in the pre-Christian in ignorance and superstition. Her litclassics it is used as meaning impalierature has been mostly of a religious sade, or stake, or affixed to a pale or

stake; and has reference, not to crosses, but to single pieces of wood," and then: "We Christians have in bygone days cted, and, alas! still act, anything but ingenuously in regard to the symbol of he cross."

is a flagrant and ominous scandal, as

it treats with open contempt the obliga-

church at large, the Presbytery of Pitts-

On p. 41: "The works which have come down to us from the Fathers who lived before the days of Constantine make up over ten thousand pages of been handicapped and closely printed matter; and the first weakened by her extended territorial point which strikes those who examine that mass of literature with a view to seeing what the Christians of the first city and your visit here.

#### THE GOLDEN JUBILEE Below is the official text of an overture to the Presbyterian General Assembly, regarding the recent work of the Rev. Dr. McGiffert, which was adopted by the Pittsburg Presbytery,

and the second

LANG MENTERS

and the second second

BIAN CHURCH.

late in session:

### Proceedings Reported by Our Special Correspondent.

A CONTRACTOR OF THE AND A CONTRACTOR

The Golden Jubiles of Modern Spirit- | the other side of the occan, yet he was ualism opened at 2 pam. in the Lyceum proud to wear the emblem of America's Theater, at Rochester, N. Y., with an freedom next to his heart. He thought audience that filled every seat in the the mistake on his part was the fact lower part of the house. Manager that he was born upon the wrong side Frank Walker was du the chair and the of the water, as every time he came to following program " was rendered: this country he felt a decreasing in-Overture by Lyceum Theater orchestra, clination to return.

after which the chorus "Jubilate" Another plano solo by H. E. Arnold, (words by Lizzie Doten), was sung by which demanded an encore, was next the entire audience accompanied by the on the program. Mr. Arnold is a highorchestra. Mrs. E. L. Watson, of Cal-ifornia, offered the invocation, which brought his own instrument, not caring was followed by a musical selection by o trust his work and reputation to an the orchestra, after which we were instrument he was not accustomed to. Mrs. Richmond followed with an Ode treated to a very fine soprano solo by Mrs. Giles, of Rochester. to the Jubilee, which was given in her

The address of welcome was given by usual impressive manner and which will be furnished for the readers of Hon. George E. Warner, Mayor of Rochester, who in a kindly and courte-The Progressive Thinker ous spirit extended a hearty welcome grand finale, "Airs of Nations," was rendered by the orchestra, closing with to all. He spoke in part as follows: Ladies and gentlemen: You gather in "America," which was sung by the enour city to day, coming from all parts tire audience. The benediction was of our country, for the purpose of cel- pronounced by Carrie E. S. Twing, and ebrating the semi-centennial of the the first session of the Jubilee was origin of Modern Spiritualism, which closed. occurred on March 31, 1848, at Hydes-EVENING SESSION.

ville, near Newark, N. Y. From to-day Exercises opened with a selection by the Central Church male quartette; of to June 1 will be held a fitting Jubilee under the auspices of the National Rochester. These gentlemen are beau-Spiritualists' Association of the United States, and it is evident that a large tiful singers, their voices blending like the tones of an organ, and they denumber of persons interested in the lighted every one with their singing. cause of Spiritualism will be present Invocation was offered by George P. and assist in making this gathering a Colby, of Florida, followed with a socomplete success. prano solo by Mrs. Giles, of Rochester

Rochester was undoubtedly selected as the place for holding this Jubilce for This lady has a voice at once sweet and powerful, and she knows how to use it. the reason that it was the residence of Her singing was highly appreciated. John D. Fox and his family. From our A short address by Mrs. Twing was city they moved to Hydesville in the followed with a duett by Mrs. Giles and fall of 1847, and there rented a house J. M. Hayes. Oscar A. Edgerly was the on December 11, 1847, in which on March 81, 1848, occurred the first rapnext speaker on the program, after which a fine tenor solo was rendered pings in response to Catherine Fox, one by Mr. Singleton, of Rochester. of the daughters of John D. Fox. Soon Hon. D. P. Dewey, of Grand Blanc after the family returned to Rochester Mich., followed with a short talk, when to live. The history of Spiritualism we were treated to another selection by from that day for several years, under the Central Church male quartette. the name of the Rochester Rappings, is This demanded an encore, and they

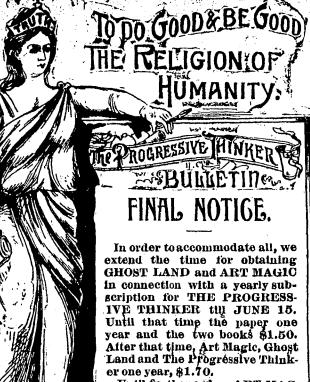
very interesting. rave "Homeland" in a beautiful and threatens the highest interests of the It was in this city that Modern Spiritimpressive manner. The session closed ualism assumed its present form. A full and accurate account of Spiritualburg, mindful that the church of the ism in the city of Rochester was preand the benediction. pared some time ago by Mr. R. D. Jones, one of our prominent citizens, and can be found in one of our local

histories. I will not detain you by any extended remarks upon this subject or go into the details of the numerous public meetings which were held in 1848 and 1840, and the public investigations held at that time in the presence of some of our best and mose reliable citizens, and the various committees appointed to investigate as to whether a deception was being practiced upon<sup>4</sup> the people or whether it was a scientine manifestation. Numerous public meetings were audience. held in our city and a great deal of ex-

THE ART DEPARTMENT citement was caused thereby; but this of the Jubilee is a very interesting is a matter of history, interesting no doubt to us all and well known to each study and reflects great credit upon of you. W. H. Bach, the manager, who has Spiritualism since 1848 has been in worked early and late to make the troduced in almost-every country until proper arrangements for displaying the at the present time it numbers several numerous works of art sent for ex-

millions of people, embracing a large hibition. number of the brightest and brainlest Over one thousand different articles we are exceedingly well pleased that are on exhibition, consisting of portraits executed by the guides of the your association saw fit to select our Campbell Brothers, the Bangs Sisters, beautiful city as the place for holding and Mrs. Mabel Aber Jackman. There your Semi-Centennial Jubilee. It is is also a fine collection of portraits by with a great deal of pleasure that I ex-Wella Anderson, and specimens of the tend to each and every one of you a work of Mrs. Lutie M. Blair Murdock, hearty and cordial welcome to our city. and others. The spirit photograph de-What we desire is that you make yourpartment is represented by the work of selves thoroughly at home during your Dr. Hausman, Mumler and F. serves thoroughly at nome during your bit. The usual, in and the visit with us, and we hope that your Foster. A great variety of slate-stay will be made so plensant and writings by nearly all the meduums for agreeable that you will carry away that phase of manifestation is a feature with you pleasant recollections of our of the exhibit, as well as the paintings on porcelain by various mediums.

FITZHUGH HALL MEETING.



Until further orders ART MAG-IC and THE PROGRESSIVE THINKER one year, \$1.20. GHOST LAND will not be sent out as a gift after June 1.

JUNE 4, 180

and Southwest. He said there werefollowed with a short address, and many in the South who knew nothing of yielding to the influence of her guides the extent of Spiritualism in other parts she gave a number of convincing tests of the country, and who had no idea of and messages. She was followed by the literature extant upon the subject, Helen Palmer Ressigue in a splendid and he declared the great drawback to talk, and she is certainly an eloquent an understanding of the subject was speaker. She said: Spiritualism was the lack of organization.

tion by Elizabeth Lowe Watson,

### EVENING.

later. A

for the evening. This called out a large and enthusiastic audience who with a few impressive words by Mrs. Richmond, and a poem by the guides money. A program that would do credit to an Auditorium audience in Chi-The meeting at Fitzhugh Hall was resided over by Dr. E. H. Smith, of by genuine artists, for the small sum of wenty-five cents.

Brandon, Vt. A musical program was rendered by Miss Gerfrude L. Burns, of This little city of Rochester is fa-Washington, soloist; Miss Fannie vored with an unusual number of high-Brighton, of New York, planist; and class singers, and they are doing much Kate Dewey Hanford and W. C. to add to the interest of this Jubilee Engle, of Rochester. Addresses by meeting. Mrs. Giles, Mrs. Kate Dewey-Frank Walker, J. J. Morse, Mrs. Tillie Hanford, Mr. Engel and J. M. Hays are Reynolds, Lou F. Prior and E. W. quartette who produce fine harmony. Sprague. Tests were given by E. W. Mr. Whitelaw, of New York, is one of Sprague and Mrs. Prior, which were the finest violinists of the country, both convincing and satisfying to the while Mr. Arnold as a planist, is pronounced a wonder. It can be safely said that Manager Walker has kept faith with the public in promising that high-class music would be an important factor in the Golden Jubilee.

The evening entertainment concluded with the wonderful fire test, by Isa Wilson Kayner, of Chicago. A committee of eight persons, among

whom were prominent local physicians, members of the press and Dr. Paul Gibler, of the Pasteur Institute, of New York, took charge of the medium; they were critical in their examinations and at the close of the manifestations gave in their report to the end that the conditions were entirely satisfactory and the manifestations beyond the ordinary. The large audience was deeply impressed with the seance and is wondering what will come next.

Every session increases in interest and enthusiasm, and the success of the

only another blossom upon the tree of A contraito solo was then given by life, but it blossomed upon a little Mrs. Kate D. Hanford, of Rochester, higher branches. It came simply and and the session closed with the benedic- naturally, not in purple and fine raiment, but like all divine truth, in humility. It is answer to the prayer of human souls and came to solve the problem of life and clear away the mists of death. It has come to make

> We have brought God down to the practical ethics of life and have done in to do in 1900 years. Human souls are the instruments through which God

it has worshiped. I believe in the human love by which we are one brotherhood with God, else we have no such thing as one universal father."

evening program, and was plentifully interspersed among the other good things offered. Jenule Hagan Jackson was the first speaker of the evening, and took for her topic "Lights On the Shores of Time." Her lecture was replete with beautiful thoughts and metaphor, and was received with manifestations of pleasure by the audience. She closed with an improvised poem

far above the average of such productions, her subject, given by dience, "The Elevation of the Soul,"

The exercises of the evening closed with tests and delineations by Maggie Waite of California. The hour being late she wasted no time in preliminaries, but at once proceeded to her work. She gave descriptions, names, incidents and relationships rapidly, and her tests with one exception were readily recognized. Among others she described an old man, who claimed at one time to have been Mayor of

Rochester at the time the rappings at Hydesville originated, and giving his Golden Jubilee is now assured. Among the prominent arrivals yesterday were Maggie Walte and Edgar W. Emerson, there was no one in the audience who

A grand concert was on the program men Gods and to destroy the image so were well repaid for their time and long enthroned in their imagination. cago at a dollar admission, was given fifty years what the church has failed

makes known his laws and his love, and humanity is greater than the idols

Music was again a feature of the

bended knees, almost licking the dust, while he implored especial favors. Later this process was employed to gain the favor of a God.

Hymns of praise, laudation, applause, are sung in all the churches, and are generally employed in family worship. Instrumental music was very generally opposed by churchmen fifty years ago because it lacked the words of abasement which the church had popularized in their prayers and hymns. And the tickling of the car of Omnipotence in the form of flattery, is to be prolonged through eternity in one continuous chant of "Holy, holy, holy Lord God Almighty, who was, and is, and will be

Will not the terms become monotonous by the time the millionth year is rounded? dizement.

A SCHOLARLY PREDICTION.

A gentleman of large experience and observation, wrote us from New York. on May 1:

I believe this is the beginning of a long struggle in which the whole world will be more or less involved before the end comes. Limited to the United States and Spain it will be soon over, and there won't be much left of Spain written over their heads, among which but this contest is only a prelude to a greater to come later on. It is the curtain-raiser to the great drama of international conflicts which to me seem in and "ius" appeared. evitable, Germany and Austria will probably side or sympathize largely with Spain, while England will join with us. Russia bates England, and there is danger she will oppose us to punish her rival. Excuses for the interference of the Powers will not be France will lead in forming a Latin alliance against the Anglo-Sax-

ons. "But there is a war-cloud beyond all this. Let me prophesy: The ultimate development will be a religious war the Roman Catholic against the 'infidel' the Protestant, the Liberal, and all who oppose actively or passively, 'Holy Mother Church.' Rome has her claws already firmly fixed in the heart of America, so that if a division should occur she would have the best in the conflict. If the Pope was to call the American Catholics to arms to-day to fight for Catholic Spain a formidable army would be the result. But the time has not yet come for that; but it will come later on after the Latin alliance has ma terialized. We may not live to see this but it will come, and be the outgrowth of the struggle just commenced. We are disposed to put our friend on record, and wait the outcome.

AS A SCHOLAR VIEWS IT.

Moncure D. Conway, one of the brightest scholars of to-day, well wrote: This one generation, with its vulgar steam whistle, has witnessed the vanining of more shadows from the earth, has seen more men and women disenthralled, more rays of intellectual light shed abroad upon mankind, than any ten generations which have preceded it tre it ceases that shrill signal shall well to the dimensions of the last rump, bringing to the bar of humanity wery creed or institution of the earth."

but finally ruin will overtake her. It was so with the great Assyrian empire; hree centuries thought and wrote concerning the execution of Jesus and the t was so with Greece; it was so with symbol of the cross, is that the executhe Phoenicians: it was so with Rome. tion of Jesus was hardly so much as Spain feels it to-day; Great Britain may Our turn may come mentioned by them, and no such thing feel it to-morrow. as a representation of the instrument of in time; for a divided pcople, with adverse interests tend to dissolution.

aid in sustaining his faith.

A MAJORITY BECOME INSANE.

same forture as do their sisters in other

NOT HEALTHFUL.

principal actors."

countries?

such subjects notoriety."

execution is once referred to." Stripped of her outside possessions, Writing to a fine Greek scholar we her strength concentrated at home, edcited a portion of the above quotation. ucation extended to all, and freedom to He replied: think and act independent of a crushing "The word stauros, occurring in the and dominating hierarchy, Spain may Greek Testament, and translated cross, outgrow her treacherous, cruel and means simply a stake. And then the jealous character, and become a great, passage, Col. 2:14, 'nailing it to his united, prosperous and free people; but never while under the dictation and cross,' correctly rendered would read, affixed to the stauros-stake,' for they control of a tyrannical priesthood, and used no nails. The word 'nails.' a usurning church, which rob the peo-

John 20:25, betrays a modern hand, ple of their liberties in the name either as original writer or interpolater; God, and degrade them to the condition for nails did not come into use until a of serfs for their own personal aggranmuch later period." Though the cross in a multitude of forms was in use as a religious symbol GRASPING A STRAW. for many centuries before the Christian

Sometime ago a very rough wallera, it seems it was not employed as an scratching was found in Rome, in which instrument of punishment on the alleged founder of Christianity. Not unperpendicular posts were represented, til Constantine adopted it as the symbol with a cross bar, forming a sort of porof his reconstructed Paganism, was it tico, with ladders for mounting. Sevclaimed that Jesus was crucified on a eral persons were rudely represented in cross. outline, with names almost illegible

TROUBLE ALL AROUND.

in

an active imagination made out Nostulus, Eulogius, Secundis, and finally At the Illinois Association of Congregational Churches, late in session in Pilatus, though of the latter only "il" this city, Rev. E. S. Carr, of Stillman Now that was not a wonderful dis-Valley, offered a resolution denouncing covery, nor a very striking picture, but those clergymen of the denomination the great need of the church is such it who are preaching a modified Univerwas interpreted to represent a crucisalism, like Dr. Gordon, of Boston, and fixion scene, while a hole in the inscription, with CRE on one side and S on the Rev. Haynes, of Chicago. The commitother was interpreted to read Crestus. tee on resolutions declined to present As the drowning man is said to grasp them, holding that Congregationalism at a straw, so the Christian grabs at was not setting up creeds at this period immeasurably more trifling objects to in its history. The report says, Rev. The whole fabric of this revised Paganism is as Carr was greatly displeased at the acbaseless as is this "graffite," which tion of the majority, and declared he pious archaeologists now reluctantly would yet offer his resolution as a miconcede they don't know what it means; "it may have been," they say, nority report. "a sketch for a mason's scaffolding, or

The suppressed brother sets forth in his resolution that the creed of the Asa plan for a rope-walker's acrobatic sociation teaches "the future resurrecperformance, with the names of the tion of the body, a final judgment, when all mankind will be judged according to their works, and the wicked shall go away into everlasting punishment, but It is asserted that "A majority of the the righteous into life eternal.' nuns of Italy die of madness before The Congregationalists, in their in

ception, were Calvinists. With an edu-cated clergy many of its members have they are twenty-five years of age." If this statement is true of Italy, where outgrown their creed. Independent in the statistics have been collected, is it church government they have probably not probably true of Spain? of all Cathmade greater advance in liberal thought olic Countries? The world shut out and than has any other of the evangelical no ear to take cognizance of their sufchurches. Many of the Unitarian ferings, is it not probable the prison churches of New England were rooted houses for lovely woman under Cathin Congregationalism. olic control in America experience the

> ADJOURNED FOR ONE YEAR. On account of the prevailing plague

n Bombay, the projectors of the Parlia-"What about the McGiffert case?" inment of all Religions announced to be quired a delegate to the Presbyterian held at Delhi, British India, the coming General Assembly now in session, and antumn, has been deferred to 1899. If received for answer from a clergyman: is well for another reason: The pend-"I hope there will be nothing done ing war with Spain has greatly about it. I haven't read the book and abridged travel, and would have prewill not. It is not healthful to give vented attendance from Western coun-

Response to the Mayor's address was made by H. D. BARRETT,

President of the National Association, in part as follows: It is with great pleasure that I am

privileged to come before you this afternoon to respond to the words of Bay. Cassadaga, Lake Helen, Eina, greeting from the chief magistrate of Me.; Lake Pleasant, Haslett, Norththis great city of the Empire State. On western and Queen City Parks. A very this city at the present hour is centered the thought of Spiritualists the world rious colored ribbons, which are tied in over. The difference of thought that is all manner of knots and which was ac apparent to-day, as compared with that which existed fifty years ago, shows that thought moves along evolutionary lines.

Spiritualism to-day teaches us that we are one common people bound for one common immortality. The old cycle of the past fifty years closed in March

of the present year. It witnessed the birth and development of the Modern Spiritualism. The new cycle of the next fifty years should mark still greater advances.

The speaker then launched into a brilliant forecast of the coming pro gress of Modern Spiritualism. It should teach mankind that instead of electing to legislative halls men who were chosen simply because of their wealth, men should be selected for office because of their sense of justice and truth and the love of their fellow men. Spiritualists were urged to record themselves as opposed to the needless shedding of human blood-the present war for the freedom of Cuba was pronounced a righteous war-but as engaged in that larger, grander warfare for the recognition of the universal

brotherhood of mankind. A protest was made against capital ings. punishment: against legislation that re-

and promoted a medical monopoly; against the violation of the laws of health by the practice of vaccination, which filled the bodies of men with poison in order that other men might fill their pockets. If a speaker boldly arrayed Spiritual-

ists on the side of that other reform movement which began about fifty years ago, the enfranchisement of women at the ballot box. In all these movements of progress and enlightened development Spiritualists are to set the example by living a life of pure desire and earnest purpose to do good. To be good and to do good, should be the watchword of the Spiritualistic faith. After Mr. Barrett's address there was a piano solo by Harry E. Arnold, of New York. E. Adolf Whitelaw, of New York, gave a magnificent violin solo, captivating the entire audience. Frank Walker followed in a short ad-

dress, during which he read an eloquent and characteristic letter from Andrew Jackson Davis, which was received with many tokens of delight and appreciation. He closed by presenting the

J. J. MORSE, OF ENGLAND,

was the next speaker on the program, and he was received with a hearty welcome. He brought greetings from the Spiritualists of his own country, and said that, however far we might be

There is a very large display of photos of workers, and these are grouped under the headings of mediums, scientists, writers, magnetic healers, lecturers and physical mediums and our arisen workers. There are also views of Island Lake. Onset unique exhibit is a case containing va complished while the ribbons were be tween closed slates. Taken allogether the exhibition is very creditable and is the largest ever attempted, though there are many articles which came too late to find place in the collection.

SECOND DAY-THURSDAY, MAY 26 The second day of the Jubilee opened under favorable auspices, with a conference at Lyceum theatre, at 10 a.m. Subject for discussion: "The Accom plishments of Spiritualism in Fifty Years." Mrs. Richmond, who occupied the chair, introduced as the first speaker, Moses Hull, who reviewed the ac complishments of Spiritualism, giving due credit for the things we have done, and then briefly related the many things we have not done, and which re main to be accomplished. He was followed by Rachel Walcott, J. J. Morse, of England, Mrs. Loe F. Prior, Dr. Fred L. II. Willis, Mrs. Helen Palmer Resse gue and Dr. J. M. Peebles, all of whom seemed touched with the fires of a genuine inspiration, and the session was unanimously voted to be thus far the most interesting in the Jubilee proceed-

AFTERNOON.

The afternoon was devoted to music and short speeches, with H. D. Barrett as chairman.

The first number on the program was a baritone solo, by Mr. Engel, of Rochester. This demanded an encore, after which followed an invocation, by Mrs. Tillie Reynolds. A piano solo by Miss Fannie Brighton, of Providence, R. L. followed.

Manager Frank Walker then read a paper from the Pacific Coast philoso bler, Charles Dawbarn. Subject: "Facts of Science and Spiritualism. The applause was frequent as the telling points in this paper were reached, and it was heartily approved whole, A tenor solo by J. M. Havs was next in order; this also demanded an encore and was followed by an ad dress and spirit messages by Mrs. Anna L. Robinson. She said that she expected there were critics in the audience, and hoped there were, for if we had no critics we should not have grown to what we are to-day. We see our greatest joys through mists of tears. Those of us who have not Jubilee to the president and board of known sorrow cannot enjoy the truths managers of the National Association. of Spiritualism. It is those who have stood the trials of grief who can see the light. The whole world is made up of

Spiritualists, but they do not know it. It is the natural religion of the soul. A vocal duet by J. M. Hays and Mrs. Giles. of Rochester. was beautifully rendered, and was followed by an adsundered as regards distance, we were dress by Geo. P. Colby, of Florida, who one in purpose and aspirations, and gave an interesting talk regarding the that while he happened to be born upon progress of Spiritualism in the South

and with other well-known demonstrahour in the entire proceedings.

The Art Department under charge of W. H. Bach, is proving a very interesting feature, and is largely patronized. There is a prevailing sentiment of harmony and unity of purpose, and this insures success.

THIRD DAY-FRIDAY, JUNE 27. Subject for discussion, "Shall We Have a Declaration of Principles?" The first

Peebles, who took decided ground in to a committee. favor of the proposition. He was foland Isabella Beecher Hooker, contain- happy. ing greetings to the friends assembled

expressing regrets that circumstances prevented their attendance. Speeches followed by Jennie Hagan Jackson, Hon. A. Gaston, Dr. Smith of Brandon, Vt., and Dr. Willis. The chair announced that a continuance of

the discussion could be looked for at a future session. There was a large attendance at the

afternoon session and plenty of enthusiasm. The session was interspersed with fine musical numbers and they are

n feature of the Jubilee meetings. Harrison D. Barrett read an interesting paper by Dr. Dean Clarke, "Shall We Have a Declaration of Principles?" which was well received by members of the convention, at the conclusion of which, on motion of Mrs. Richmond. the address was unanimously referred to the proper committee, to be presented at the annual meeting of the

National Association. Wm. C. Hodge, of Chicago, was the

next regular speaker, who took for his topic, "Fifty Years." He referred to the great advance Spiritualism had made in the past, and this without organization, without educational institutions, but thought much more might have been accorplished with them. He said: "If we have no houses of refuge, no almshouses, we can console ourselves that as a people we have little need for them. If we have built

no jails and penitentiaries, let us be thankful that we have not contributed to fill those already existing. If we have built no churches we will not grieve over the fact, for if Spiritualism continues to advance as in the past, we

can buy churches much cheaper than we can build them." He stood squarely for mediumship, but wanted straight goods, and scored the unprincipled charlatans who make merchandise of the holiest emotions which we are capable of entertaining.

knew the facts in the case. Speaking and with other well-known demonstra-tors of the phenomenal side, the Jubilee says: "As a matter of fact, John B. Elwood was Mayor of Rochester in the phenomena as well as the philoso-phy. Programs are now arranged and 1847, a little over fifty years ago, and from this time there will not be a dull about the time that the Fox rappings came into public notice."

The young people's meeting assembled in the parlors of the Osborne House and held a business session. Committees were named on rules and by-laws, and J. J. Morse, of England, spoke interestingly of the movement in

that country and its success. I. C. I. Evans was elected chairman of the meeting, and he spoke of his work as The morning session opened at 10 superintendent of the young people's a. m. with Mrs. Richmond in the chair. department. There was some discussion as to the name for the society, whether or not the name "Spiritualist" speaker to declare his convictions was should be used. This was led by Mrs. the world-wide traveler, Dr. J. M. Richmond and the matter was referred

There was also a business meeting of lowed by Rev. A. J. Weaver, of Oid the New York State Association, held Orchard, Maine, who seemed apprehen- at the Chamber of Commerce rooms, sive that if we allowed such discussions which was continued to the afternoon, to proceed there was danger of in and which will close at the next sesharmony in the convention and there sion with the election of officers. The would be a division among the Spirit-various sessions are increasing in inter-ualists. Dr. Gibler, of the New York est. There are new arrivals on every est. There are new arrivals on every Pasteur Institute, was the next speaker, train, we are cordially received by the and was followed by Mrs. E. L. Watson people of Rochester, are treated justly of California. Dr. Fred. L. H. Willis and generously by the entire press of read an interesting letter from Judge the city, and we at least ought to be



Read The Progressive Thinker carefully this week. We spread before you grand feast. You can have the Iubilee in your own homes. Dr Peebles, Dr. Dean Clarke, Charles Dawbarn and H. D. Barrett have something especially important for you to consider-enough intellectual food for

you to digest for a single month Valuable items from our correspondent After getting through with the grand d.scourses of the Jubilee then tackle the sermon delivered by Rev. Jenkin Lloyd Jones. You will find it chockful of interesting and instructive matter. Taking a casual glance at the paper, we wonder how any thinking Spiritualist can do without it, yet it is a fact that not one Spiritualist in 300 takes any Spiritualist paper whatever,

DON'T TRUST THEM.

Jesuits are tendering their services to the government as army chaplains, Don't trust them. Their loyalty to the Pope is superior to their loyalty to the

KISSING THE BIBLE.

The London Lancet continues its war on the dangerous habit of kissing the Bible in court. It calls this habit "a comparatively modern and useless iniovation."

THEY JOURNEY TOGETHER. It is reported that Gen. Booth, of the Salvation Army, is fitting out a contingent for the gold fields of Alaska, while in Edinburgh firm is sending 30,000

Mrs. Loe F. Prior, of Atlanta, Ga., bottles of whisky. It is ever thus,



# PRESENT STATUS OF SPIRITUALISM

## A VERY ABLE, GOMPREHENSIVE AND GRITIGAL ANALYSIS.

An Address Containing Some Exceedingly Unpalatable Truths, yet Good for All to Know.

Delivered by President H. D. Barrett, at the Golden Jubilee of Modern Spiritualism Rochester, N. Y.

for publication in The Progressive was divided into three distinct classes, Thinker, by the speaker, in compliance with a telegram from this office, desiring to suread it before our readers.

This theme is at once inspiring and saddening, and fills the mind with changing emotions of pleasure and pain is one contemplates the present standing of our cause in America. The history of fifty years is now before the world to be read alike by friend and foe, by the purblind partisan and prejudiced bigot, according to the understanding of the respective readers. It is a history of

#### LIGHTS AND SHADOWS,

successes and failures, trials and triumphs, hopes and fears, wild speculations and grand realizations, bright promises and bitter disappointments he waves have run high upon the spir itual ocean, have leaped far up the rocky shores of materiality, bathing the barren soil with the pure waters of spirituality, only to recede ever and anon leaving the rank weeds, the ungainly rocks, and yawning chasms to again offend the eye, until another wave of progress hid them for a longer period from mortal sight.

Evolution has been likened to the swaying of a pendulum that swings far in one direction and then as far back in the opposite way, but whose return carries the race a little farther forward than did its predecessor, hence these oscillations, to and fro, served to instruct humanity as well as to bear forward the cause of progression. In Spiritualism this figure of the pendu-lum may well be applied; in 1848 it swept the thoughts of the masses far out in the direction of spiritual things, but swung quickly back again at the call of the priests and prelates who saw that the spiritual impulsion would surely destroy their trade unless they could stay its progress. After a few years scientists, statesmen and rational thinkers were impressed by and with the truths of Spiritualism, and again the pendulum of thought swung in the direction of spiritual progress, carrying with it scholars, statesmen, kings, queens, potentates, princes, and other leaders of men, who were compelled to accept the truths of Spiritualism mand the largest salaries. through the demonstrations given them by honest mediums, who eagerly courtthat it is ed an opportunity to prove the fact of spirit return,

This wave served to popularize Spir-Itualism and interested all classes of people in its claims. The social reformer, dietetic reformer, political reformer, reformers of every conceivable order came into Spiritualism, hoping reading and studying of the works of the wisest writers of the ages. They thereby to secure the adoption of their especial theories through its agency. On the crest of this wave the social reare expected to have a barrel of inspiration ready to tap at a moment's no former managed to secure the first place for himself, and through careful ing for the kind of instruction given, maneuvering succeeded in making himprovided it is labelled inspiration. They self the foremost factor in Spiritualistic work. He rode his hobby very hard and reached the highest position in his in one place, and the frequent change of career in 1873. Then this wave began speakers has resulted in giving the peoto recede, and for twenty full years carried the tide of thought far away from them uncomfortable and dissatisfied when fed solid food. This disease can everything pertaining to progress along when fed solid food. This disease can advanced lines of spiritual thought, be cured, is being cured, and soon will who had everything to gain and nothing to lose in character and social standing, sought the

[This address was kindly furnished | done before. In 1803 Spiritualistic work, photography, etc., are no doubt founded upon fact, but their present status is viz.: Lectures, public tests from the far from being what it should be. The platform, and phenomenal manifestasplendid work of Mary Andrews at Moravia, N.Y., has been supplanted in the tions in public circles. The lectures were often then and still are followed field of materialization by that which by tests or delineations or messages will not bear careful investigation. hrough a test medium. Spiritualism Test conditions to-day are not granted had come to such a pass that its leaders and the medium feels insulted if asked felt that people did not care to hear lecto give them. Those who attend such tures bearing upon its scientific, philo-sophical and religious lines of thought, scances often feel it to be an outrage upon the medium if he be asked to subbut would gladly come out to witness mit to an examination, or give reasonthe presentation of all sorts of phenomable test-proof conditions. The spe ena. They did not care to know the cious plea that materialization was scisource of these phenomena, provided entifically demonstrated by Sir Willthe people were in attendance at so iam Crookes and therefore it is absomuch per head. During the past five lutely unnecessary to again prove it, is the acme of folly. It is a complete beg-ging of the question and opens wide the

years an attempt has been made to de-termine the source; which fact has given rise to much discussion among door for the rankest kind of humbug. the Spiritualists of America. In studying materialization in America, The lecturers, or those who assume to

find that the same loose methods of be such, now before the Spiritualistic conducting a seance prevail everypublic number about three hundred and where. Some so-called mediums hold fifty persons of both sexes, varying in a seance every day, some two or three age from fifteen years to eighty. From per day, others two, three and four this number societies are privileged to times per week, always at fifty cents to select such ones as they may wish to two dollars per head admission. From dispense spiritual food unto the people. twelve to fifty persons frequent these A very few of these speakers are perseances, hence the medium, be he good. manently settled. I do not believe that bad or indifferent, manages to secure a there are ten persons who have permagood income from those who are willing nent settlements as pastors. The vast in many cases to be imposed upon by majority of them are in fierce competihim. Materialization has been demontion with one another, and await calls from the various societies at prices vastrated on several occasions to be a fact in nature. I am as certain of the truth rying from two to fifteen dollars per Sunday. There are not twelve socieas I am of the fact of spirit return hence wish to go on record not as on ties in the United States that pay more who believes in materialization but as than fifteen dollars per week to their one who knows it to be true. speakers. The fact is that many speakers deem themselves lucky if they

Its present condition and the crude methods employed in its presentation secure one engagement per month, and are matters of grave concern to every either by means of private test work or true Spiritualist. The genuine materi the kindness of friends, get enough to alizing medium is obliged to compete live upon from one day to the nexi. with those who are the veriest hum There may be twenty platform test mebugs, with those who do not hesitate to diums who can be properly classed by employ confederates, or to play the themselves. They have more definite 'spook" themselves, with those who are plans because they are fewer in numdetermined to make money by any and all means in their power; hence the bers and are in such demand as to give them constant employment, usually at genuine medium has little incentive to good wages. Some of these are forced go on with his work, when his honest to add to their incomes by means of efforts are so completely ignored or unprivate sittings. A few of them comappreciated. The genuine materializing bine lecture and test work, hence commedium seldom produces ten full forms at a single seance. Above that number In viewing the present condition of his strength will not permit him to go hence he fails to satisfy the public bethe lecturers and platform test medi-

ums, no rational mind can fail to see cause the average attendant at these seances expects to see many times ten forms in the course of a single evening. FAR FROM SATISFACTORY. This places the genuine medium at a They make precarious livings and are

often in want of food, clothing and shel-FEARFUL DISADVANTAGE; ter. They are compelled to travel from e gives quality in his work, while his point to point, and are given no opporcounterfeiting competitor gives quantunity to improve their minds by the ity, which is more in demand by the

iritualistic public. Materialization to-day is the height of itainment to many Spiritualists who ccept everything given them as gospe truth. A counterfeiting medium is in full tide of popular favor because he can produce from twenty-five to one hundred forms at a single seance? How does he do it? By means of paid confederates and paraphernalia prepared for use beforehand. Trap-doors, sliding panels, back entrances to the cabinet, with confederates in the circle who supply paraphernalia for costumes, etc., ac-count for many of these pretended phe-

money to travel with them to play

craze for signs and wonders has result

ed in producing a condition of affairs

SADLY DEMORALIZING.

TWO THOUSAND MEDIUMS TWO THOUSAND MEDIUMS In the United States the General upon their real of pretends, twochle sifts for their living. I confider that hot less than ten thousand barsons are to day Diacticing their mediumship within their own homes, unprofessionally, without regard to the financial frofit. The unprofessional medium, the home medium, is doing and has always done a good work; through him the spirit of investigation has been awakened and people led into a knowledge of the people led into a knowledge of the truth by means of scientific demonstration. The professional medium has also aided in this good work and will continue to do so just so long as he is true to his mediumship. The simulation of the physical phenomena and the ease with which some of the montal phases can be duplicated, have served to put an undeserved stigma upon mediumship itself. To-day the question is how to

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discriminate between the genuine and the spurious in mediumship. How can the true medium be protected and defended and the public relieved of the possibility of being imposed upon? The public, as well as the genuine mediums, should be given some consideration in this matter. No honest investigator should be subjected to imposition, nor preyed upon by the human vampires in the sacred name of mediumship.

But how can this be obviated? By systematic business-like organization, to the lack of which is largely due the present fearful state of things in Spiritualism. Had the Spiritualists been thoroughly organized, these counter-feiters could have been disposed of long ago. Without organization they were accountable to no one and were not obliged to present any credentials as to character and genuineness of mediumship. The presentation of the phenom ena could have been arranged in such a way as to make every seance fraudproof, without injury or prejudice to the medium, if there had been thorough organization in past years. Beyond this also, the public would have been informed as to the antecedents of all of the pretended mediums and warned against those who were unworthy of confidence. But the failure to organize properly has given us the present status in medial manifestations, and foisted upon our movement the counterfeiters for whom we have paid a high price As Spiritualists we wanted the marvelous and the demand was promptly supplied by these human harnles, whose consciences were closed to every moral influence and whose natures were so perverted as to make them unable to feel for liuman woe.

Education is also a remedy for existing ills. The overcredulous ones in our ranks should be led to see the right path by honest endeavor on the part of our teachers. The leaders of local societies should be influenced to see that right is right and that fraud should not be given the people because it pays in a financial sense. This instruction can only come through legitimate organization. When we have this, the public can soon be made to see that

CHARACTER MEANS SOMETHING on the Spiritualist platform, and that while we believe in the largest possible liberty, we do not believe in unqualified license. Through its instrumentality also the world can be made to see that Spiritualism is a reform movement as well as a scientific principle and philosophical cult. We shall then have a scholarly ministry inspired by the most advanced minds in spirit life, in place of the present unsatisfactory condition of our rostrum.

The present condition of our platform demands the serious attention of every true Spiritualist. Ninety-nine out of every hundred of our local societies are numerically and financially weak and are lamentably inharmonious affairs in the majority of instances. They hold their meetings upon the third floors of buildings without elevators, and seek to put anything and everything upon their platforms that will draw a crowd. The kind of phenomena, the character of the speaker and the effect produced are as nothing to those who act as officers of these societies, and in many cases to the members of the same. They have what passes for music but it would hardly be recognized as such outnomena. It should also be remembered side of the halls where these societies meet. The main object seems to make that sufficient material to make up sevthe speaker or medium pay for himself, and if possible leave a few dollars in small proportions as to be concealed in the treasury so that the officers and one hand or a small tube. I have met members will not have to pay anything people who played spook for certain soout of their own pockets in case the next speaker fails to "draw" an audi-Union. I know of people to-day whose ence large enough to pay his meagre salary. At the present time, I find probably by no means the worst feature of the case. People have been approached by FOUR HUNDRED MEETINGS the counterfeiters with direct offers of

their conductors; the mediums work for nothing with the hope of securing pat-ronage, while the conductor pockets the month monéy

I term this class of metings, and It is a large one, meetings for personal prof-it. You will find them liberally advertised in every city where there are Spiritualists and constitute probably a ma-Jority of all the meetings held in the name of Spiritualism. They are to be found leagued against legitimate organization, because it would take away the occupation of these conductors and compel them to earn their own living. In my opinion, they have retarded the progress of our cause in many localities and have certainly caused it to be held up to ridicule by our opponents. Whatever of good they may do, and I will admit that they do some good, I must contend that it is completely overshadowed by the ridiculous travesty it puts upon Spiritualism before those who are not familiar with its teachings.

Let us now return to the legally or ganized societies. They are not nearly so numerous as the class just men tioned, but the influence of the former often overshadows the latter, and does not lead them to assume their proper stations in the communities where are held. They have the elevated halls poor music, and ten-cent door fee to which I have referred; they also wish and expect every speaker to pay for

himself while the majority of the mem bers feel offended if asked to make up a deficit in the revenues. The members are often suspicious of their officers and of one another; they doubt the honesty of the one who collects the fees at the door, of the secretary, treasurer and all others through whose hands the money of the society must pass. All of hese difficulties and deplorable conditions, are present facts that must be

met and a remedy found. I venture to suggest the remedy: It is

SYSTEMATIC ORGANIZATION.

If fifty or one hundred persons in any ommunity were to sign a paper agree ing to give one or two dollars per month to the support of Spiritualist meetings, a sufficient revenue would be derived therefrom, with collections taken at the meetings, to provide comfortable halls on the ground floor, good music and the best of platform talent. No Spiritualist is so poor as to be unable to do this, un less he or she be in the alms-house. If Spiritualists will but unite in a legally organized and duly incorporated body they can soon determine whom they can depend upon and can conduct their business in a business-like manner The Christian church has set Spiritualists a good example in this direction and a good example is always worthy of emulation. By this means, Spiritual ism will be dignified in every communi ty and Spiritualists will command the respect of all denominations through their respect for themselves.

The present condition of our true speakers and mediums is also deplor-able. Local societies do not hesitate to cancel their engagements, and by every possible means seek to induce them t reduce their prices. I venture to assert that no speaker or medium in our ranks can support himself and family upon the income derived from our platform to-day. He must have other work, Railroad fares, board, rent, and other expenses must be met, yet our speakers are expected to work for from two dollars to fifteen dollars per Sunday, which is sometimes paid to them very grudgingly by the local bodies. The wear and tear of travel upon their physical forms must be also taken into account. They

shorten the terms of their natural lives through the hardships they are compelled to undergo and through the self ishness and indifference of many Spir itualists. A remedy for this ill can easily be found in systematic organization, through which will come the settlement of our speakers and the proper support of the same.

Spiritualism to-day does not have the influence it should in social, political. industrial and educational circles. Its force is wasted through the expenditure of energy and money in railroad travel and the lack of proper organization. Sectarian text-books are in many of our public schools, class legislation is enacted by the majority of our States; the avenues of reform are closed to repentant sinners and the politicians refuse to recognize our people as factors in the body politic. Laws against our mediums and magnetic physicians are upon the statute-books of

by convinced dist there are one theu-sand such circles held from one to three times per week in the United States alone. At each of these circles they capture, relieve or instruct from twelve to one hundred darkened spirits. Let us assume that the average number is twenty who are relieved at each seance; let us also assume that the average number of circles held by each one of these spirit helpers is two: we now see that forty spirits are helped by each Anancial energy in filling the coffers of of them and that forty thousand is the total number relieved each week. Multiply forty thousand by the fifty-two weeks of the year and you find that two million and eighty thousand spirits are annually grabbed or instructed in the United States alone. If this work has

been kept up for ten years, we have the enormous sum of twenty milliou, eight hundred thousand souls as the number relieved; in ten years more we have a number beyond all reason. I do not doubt that there are dark or evil influences on the other side of life; I do not doubt that some of them can be and are aided by coming into contact with people yet in the form, but I also believe that our spirit friends, those who have been in spirit life for centuries, are

FAR BETTER QUALIFIED

to take care of the denizens of the spirit world than we mortals are. Therefore, I feel that the tendency to lay too much stress upon the capturing of evil spirits should be checked by calm, dispassionate reasoning. I have no word of censure for those who have drifted into this practice; I merely wish to call the attention of the Spiritualistic public to the growing abuse to the end that it may be obviated in the near future. The agent to remove it is Systematic Organization. Despite these untoward circumstances

by which our Spiritualism is confronted to-day, its condition is by no means hopeless. In fact, its present status is in many ways very encouraging. Belief in and effort in behalf of organization gain ground every day. Local societies are swinging into line as legally incorporated bodies, and are seeking to

put themselves upon a business basis. No less than

SIX HUNDRED AND FIFTY meetings are held every Sunday under Spiritualistic management. The present tendency is to become more thoroughly organized, and now that the objects of the National Association are better understood, they are seeking to unite with it. The need of an advance step is apparent to all, and I am

pleased to note that it will be taken as soon as the way is shown. There are now fifteen State Spiritualist Associations in existence, twelve having been organized during the past five years. We also report over fifty camp-meetings scattered over the nation which are doing an excellent work.

Schools are now being agitated and two of them have been established under the leadership of Spiritualists, one at Belvidere, N. J., and the other at Mantua, Ohio. Charitable work is also receiving attention and a home for aged Spiritualists and mediums has recently been purchased by the Veteran Spirit ualists' Union. I wish I could report that the said home was free from debt and open to the public. As it is national in character, it should be under such auspices as will lead the Spiritualists of the nation to properly support it.

A few temples and chapels have been erected by the Spiritualists. The number is possibly seventy-five, while tem ple and camp-meeting property in the United States alone is not less in value than one million, two hundred and fifty thousand dollars. The tendency is to secure permanent homes for our local societies throughout the land, and the outlook in this direction is at least en-

couraging. Spiritualism will be estimated at its proper value as soon as its societies own their places of worship. The Childrens' Lyceums or Sundayschools are far from satisfactory but their present condition is much better than it was five years ago. There may possibly be fifty lyceums in the United States. A

troorance, immerality and crime can to longer be colerated by Spiritualists while fertuine telling, sooth saying, charm selling and every form of chara-tanry have no place in connection with its work. A demand has been been its work. A demand has been growing within those years for a conservation of energy on the part of speakers, medlums and the societies employing them. Vital energy is now being wasted in long, tedious railroad travel, and the railroads.

In fact, reform is in the air, and every Spiritualist can take courage from the auspicious omens for the future of Spiritualism; with the settlement of speakers for a full year or more over a society, with

FRAUD TO BE ELIMINATED

from mediumship and the platform, with a full, broad and elastic declaration of principles to be placed before the world, with schools, colleges, libra-ries, hospitals, sanitariums and temples to be established, with missionaries to be supplied to sections where Spirifualism is now unknown, we have ideals of a high order to work for, and the promise of a great victory if we per-severe to the end. The task can be easily performed if we will each one do our several parts, and defend principles instead of policy. We have the means by which this work can be done; it is organization, pure, simple, business-like organization. Our National Association is our servant, ready, willing and anxious to do the necessary work. If it is properly supported, if its claims are duly presented to the world, it will only take a very short time to eliminate every objectionable feature from Spiritualistic work,

The National Association awaits the orders of its master; it is strong in the affections of the people, but has not yet found its way into their lives to lead them to properly support it. Co-opera-tion is now the watchword of our angel and mortal friends; with that thought in mind, with that word emblazoned upon the banner of progress, the National Spiritualists' Association will be the cloud by day and pillar of fire by night to lead the Spiritualists of America out of the Egypt of fraud, of mediumistic development at fifty dollars per head, of organized injustice, of intolerance and bigotry, of doubt, skep-ticism, and blind credulity into the Canaan of promise, where Truth is king and mortals and immortals his willing and faithful servants.

MAN! MAN!

Some Cogent Reflections Thereon.

Man is a temple of the living and eternal forces and intelligence of nature; or he is a part of these living forces; or, as the Christian says, he is a part of the living God, and is at one with God; or, in our morellberal fanguage, man is a part of the living universe, and is immortal only in the sense that he is a part of these living forces that are eternal and can never die. But that we are eternally individualized, I very much doubt. Because, while we do have a positive proof that we continue our existence beyond this earth life, we have not one lota of a proof that man lives and exists in spirit or soul-life forever. For it is not possible for us to obtain this proof, for not a soul ever came back from the land of forever to report that he had reached the "end of time," and had "lived the forever."

And when Mr. Schnargenberge makes that assertion he has proved nothing, only he has made an assertion that he cannot sustain. Even if thousands have returned and proclaimed that they live in spirit life forever, it is yet only an assertion, it proves nothing; there is no fact sustained.

So I yet assert without fear of contradiction, that we have not one lota of proof that man is an individualized NATIONAL LYCEUM ASSOCIATION | entity and exists in all the ages of an eternal time that shall last forever and

SHELTER OF SPIRITUALISM.

There were the counterfeiters and char latans whose work served to turn the wave of spiritual progress in the opposite direction and did all in their power to make merchandise out of that which of the soul, hence in truth can never be bought and sold with the money made of material things.

They made good use of the field thrown open to them by the retrogressive wave of 1873. By their simulation of medial powers, they held the attention of many people from whom they unhesitatingly took all the money they could get and even had the effrontery to exult over

#### THE AGONIES OF SOUL

of those whom they systematically robbed. Signs and wonders multiplied during the twenty years of anarchy that followed the blow of 1873. Ac countable to no one, to no body of people, to no chartered institution protected by law, those who were without heart and conscience had a fine field in which to work, and they did not hesitate to make hav while the sun shone Had the Spiritualists been thoroughly organized, the counterfeiters could ner er have gotten such a strong hold in their ranks. As it is, the door was opened to all classes of people, and good, bad and indifferent rushed in together. Men and women who had been found wanting by other denominations graduates from penal institutions, and those who had found the church too narrow for license sought Spiritualism as a field where they could do as they pleased and be called to account by no

In 1893 the spirit world determined to issue a call for an advance movement on the part of their allies on earth This they did in one emphatic demand for co-operation on the part of mortals. A new Spiritual wave was set in motion and the pendulum of progress was started by it on its return in the right direction. Obedient to the call of the arisen leaders of men, the present Na tional Spiritualists' Association was or ganized September 29, S. E., 45, A. D 1893. For five years it has held steadily on its way, urging the devotees of Spin itualism to follow its lead out of the realm of disorder and chaos into the calm of spiritual knowledge and wis dom. It has done a good work, and its history is one of which no Spiritualist need to feel ashamed. It could have done more had the Spiritualists of America heeded the call of their angel friends and clasped hands with them in the spirit of co-operation for the sake of suffering humanity.

It is fitting that we should consider the condition of Spiritualism when the National Association was formed in 1893. There has been a decided

#### CHANGE FOR THE BETTER

within the past five years, yet the presthis discussion. ent condition of things in Spiritualism is such as to indicate that even greater | enal phases of mediumship very briefly. eform work is to be done in the next few years to come than has ever been trumpet test, independent volces, spirit learn that there are about

The work of the platform test mediums is of unique character, hence should not be classed with that of the eral forms can be compressed into such lecturers. From the days of Miss Lizde Keyser down to the present time. the platform test has been much in demand on the part of many Spiritualists. called mediums in many sections of the It originally served the purpose of awaking an interest in Spiritualism and sole income is derived from the work was the means of converting many. they do at certain seances and this is The genuine coin can always be counterfeited and this phase of mediumship was no exception. Men and women whose sole object was money, no matter how or by what methods they obtained it, have come into the ranks and under the claim of mediumship have palmed off a series of

tice, and many there are who care noth-

seldom speak more than two Sundays

ple a mental dyspepsia that makes

e cured by the

se work

IS ABOVE REPROACH.

PRE-ARRANGED TRICKS

in lieu of the genuine manifestations of The licentious practices of the materithe true platform test medium. In- alizing seance-room beggar description. formation bureaus have been estab-We cannot from a public rostrum give lished throughout the country, through voice to a narration of facts that would which these pseudo-mediums have pospollute the surrounding atmosphere. sessed themselves of certain facts con-Suffice it to say that almost every form cerning many people whose relatives of physical vice has been indulged in and friends have passed to the higher under the cloak of angel manifestations life. These facts have been compiled until these seances are looked upon by and carefully arranged, either in cipher the intelligent public as the cesspool or in print in a little book often referred of Spiritualism. The angel world now to as the "blue-book," from which tests rises up through the lips of those who (?) can be drawn at will.

are endeavoring to promulgate the You are all familiar with many of truth, that unquestionable evidence is the startling manifestations given by at hand to prove that there is scarcely this method at some of our camp-meetone out of twenty materializing mediings and local societies. These so-called ums who is not simply preving upon tests nine times out of ten are given to the credulit, a portion of the public Spiritualists of long standing, whose and feeding upon the weakness of the records are known to this secret brothother erhood. I myself was at one time

that is

While I am proud to say that true rated as a "dead easy" subject and re-Spiritualism is not responsible for these ceived the same stock tests from dozawful things, they are yet, as I have ens of these pretenders. I must not be stated, carried on in its name and conmisunderstood in this connection; there stitute a part of the present status of our cause. There are many other conare genuine platform test mediums. ditions of similar moment and import

attached to the presentation of the pheomena of Spiritualism to-day, that are and are themselves above suspicion in even defended by many Spiritualists all directions. I do not refer to them, because the parties involved are real or

but I do refer to the tricksters pure and pretended mediums, simple, and to those who, having genu-In the trumpet test, slate-writing, ine gifts, will yet descend to counteretherealization, transfiguration, inspira feiting because it is easier for them to tional speaking and other forms of satisfy a hungry audience in that way. manifestation there are many simula-The exchange bureau'is also a factor tions and much pretense. But none of that must be considered in connection them involve licentious practices to the with this matter. A man or woman extent the above do, hence do not recollects information in a certain city or town, which is furnished to every one quire extended notice. With confeder ates and the power of ventriloquism. who is willing to descend to the praccoupled with a thorough acquaintance tice of fraud when filling an engage with the exchange bureaus, a counter ment in that place. The informant is feit trumpet medium can give a reasonpaid so much per month by the frater-nity whom he serves. Through this ably good scance. By means of pre-pared slates, with false fronts, or sleight-of-hand work, independent bureau the names of all Spiritualists are made known as well as the names slate-writing can be duplicated. The of all interested friends, curiosityuse of chemicals, cosmetics, illuminated seekers and investigators. The bureau cloth and transparencies will make of information and exchange bureau partake of the same nature but differ in etherealization very easy for a counter felter. These are facts in connection their methods of work. We find them with the present condition of Spiritual active and prominent at the present ism, that have served to bring it into time in connection with bogus test work the questionable state it is in to-day. It in Spiritualism. I say again that I do must be admitted that fraud in me not refer to the true test medium in diumship and pretense on the part of some of our speakers are not conducive Let us now consider other phenom-

to win the respect of the rational, honest minds among men.

Materialization, etherealization, the From the most reliable resources I

held every Sunday in the United States for individual profit only. These meet-ings are organized either by some phespook at the pretended seances. The nomenal medium or by some one who has influence with a certain class of mediums. The medium or individual hires a hall in his own name, advertises the

meeting and charges a ten-cent admission at the door. All money taken in over and above expenses goes into the pocket of the medium. In case the manager is not a medium, he invites all mediums desirous of public engagements to take part in the meetings under the plea that if they do take part the practice of speaking or test-giving will aid the development of their psychic powers and perhaps fit them for a broader field of labor for which every one aspires. To these meetings flock the half-developed mediums and those mediums who do not scruple to supple ment their real powers with spurious manifestations as well as the tricksters who are in search of information to be used in their private sittings. These meetings often draw larger crowds than

do the legitimately organized societies. It should be remembered, however, that the people who go to them wish amusement rather than instruction, and care nothing whatever about the philosophy and religion of Spiritualism The manifestations at these irregular meetings are generally, very crude often ludicrous, and sometimes abso lutely

### RIDICULOUS AND VULGAR.

The English language is outraged in ev ery possible way, while the tests, delincations and psychometric readings are of an order indescribable. The people present are largely curlosity hunters, full of fun and determined to have a good time. I have heard many people characterize these gatherings by every conceivable title, and, state that the "show is as good as a tirchs." The ten-cent fee at the door certainly places the meetings on the level of the dime mueum entertainment, hence it is not unnatural that they should be classed as such by the visitors. By these meet public is led to believe that all Spiritualist gatherings are of a similar nature, and it is not to be wondered at that intelligent people fail to see any good in Spiritualism. It is here objected that these meetings often a'd in the derelopment of true and worthy workers, but my experience leads me to conclude that where one is helped to do a legitimate work, a dozen are induced to follow questionable methods to obtain patronage. It makes the exchange of tests very easy indeed, and gives the halfdeveloped mediums a chance to bid for private work. These meetings are also

#### FORTY-FOUR STATES

of the Union. In some states it is even illegal to hold Spiritualist meetings on Sunday, because Spiritualism is not considered a religion. I would be in-clined to doubt its being a religion or anything else of value, if it were to be judged by some of the meetings held forth in its name. The remedy for the ills mentioned in these several directions is systematic organization. This would make true and worthy men and women the public representatives of Spiritualism, and result in the retirement of all questionable elements from their positions as officers of societies, or platform speakers. I wish here to introduce a few para

graphs in all kindness of spirit, concerning a matter of no little moment to our cause. During the past five years I have had occasion to visit a large number of cities and towns in connection with my work in Spiritualism. I have found one condition that nearly everywhere obtains which I believe is being carried too far. I have found scores of places where Spiritualists have with drawn from all work in connection with Spiritualism and are devoting themselves to select circles for the purpose of capturing evil spirits or of removing evil influences from those who claim to be obsessed. That there are evil influences and spirits in darkness on the other side I know full well; that they need attention I freely admit; that those who hold these circles are intensely honest I also know, but that

earth to do something that the higher forces in spirit life are much better equipped to do seems to me to be open question. I have met people who have told me that they have pulled

more than one hundred evil spirits off from the spinal colums of their patients and away from their hearts (for which they were paid many dollars), but that the patients would be cured as soon as a few more scores of evil influences had been extracted. I have met people who have said that they did not care to go to Spiritualist meetings any more, because they had to pay ten cents admission at the door, whereas they could stay at home or visit a neighbor and

#### CATCH THE BAD SPIRITS

by the dozen throughout an entire evening for nothing. These spirit capturers are generally honest, and always in carnest. They firmly believe that they are doing a higher, a more beneficial work for Spiritualism, than are all of our platform lecturers, and test mediums combined. Wherever local societies have once existed and are now no more, one, two, and sometimes a half dozen of these secret circles are to be found working for the good of the benighted denizens of the spirit world to the utter neglect of those who are in need of spiritual food on this side. I wish the Spiritualists to consider

the sole source of income of many of this question for a moment. I am firm-

has been organized as an adjunct of the N. S. A., and will become a powerful ally if properly supported. Throughout the country I find new interest in

the lyceums, hence feel that a bright future is before us if we continue to work carnestly for organization. Over one hundred journals and mag-

azines are now published in the inter ests of Spiritualism in different parts of

the globe. Forty of them are in the Spanish tongue, twenty in English, sixteen in French, and the remainder di vided among the German, Portuguese Russian, Dutch and Scandinavian languages. It is difficult to estimate the number of books that have been writ ten and published during the past fifty years in the name of Spiritualism. It is probably upwards of one thousand volumes, some of which have gone through more than forty editions. Many of these works are of but little value from a literary standpoint, yet the majority of them will compare favorably with

the best works of the ablest authors of other schools of thought. If Spiritualists supported their journals better, if they would read more of their best books that have been published, they would certainly be better able to labor for the good of the cause than they are to-day. It is a significant fact that our opponents are better posted with regard to our literature than are our Spiritualists. Our journals are eagerly read by clergymen of all denominations, while our books are studied with care in order that their claims may be refuted. It is a shame that our Spiritualists do not do likewise. Spiritualism is affecting the utter-

ances of many pulpits; it is finding its way into all of the novels of the age; and is tempering the philosophical deductions of the wisest minds in all departments of learning. It has assumed proportions that its opponents cannot ignore, and is now RECOGNIZED AS A FACTOR

in the religious, social and reform work of the day. Through its State and Na-tional Associations it commands the respect of the secular press and is now discussed with some degree of tolera-tion by the scientific world. It has made it necessary to organize societies for Dsychical research through which it is demonstrating its facts and forcing its acceptance upon minds heretofore fettered by the lifeless chains of materialism. It is now forcing an interest in political and social reforms on the part of Spiritualists. It is calling a halt upon class legislation, and is ever urging its followers to work together to secure the repeal of every measure in-

imical to progress. It demands medical freedom as well as political freedom; it stands forth as a loyal champion of the doctrines of a "sound mind in a sound body," hence is opposed to vaccination in every form. In fact, it stands for every measure designed to benefit the

human race. Within our ranks a mighty change for the better has been noticeable during the past five years. The conscience of every Spiritualist has been quickened and the unanimous verdict of all true Spiritualists is to the effect that fraud must go; that a higher moral tone for the platform is necessary and must be forthcoming; that

orever. This proof cannot be obtained in any manner whatever, for the end of time, which would not even be the forever, has not come to us yet; that forever is a long way ahead of us mortals, and we cannot even comprehend when forever is or will be.

#### THE BRAIN OF MAN.

Dr. C. W. Hidden says: "The more we study and the closer we investigate, the more convincing appears the evidence that the brain is not the source of thought. Its true source is as yet beyond the grasp of physical science; in seems dependent upon some outer agent or agency." How true these words are. "The more we study and the closer we investigate, the more we find that man's brain is not the source of thought."

To explain, man's brain is a sensitive organ, as is his whole nervous system, and his soul consists of an atom of intelligence, or rather a scintillation of intelligence from the great eternal intelligence of the universe around us, in which we move, live, and have our being; therefore just as much as man's brain is capable of receiving, just so much soul will he have; or just as much as his brain is capable of being acted upon by the great soul of the universe, just so much intelligence will be display; therefore the Doctor is right when he asserts that man's brain is not the source of thought any more than his whole body is the source of thought. Man's body-spirit, soul and all-and all the earth and all it contains, are but the outward expression of the soul of the universe, and the God of this whole creation is simply the soul of all things whose body nature is.

Buffalo, N. Y. J. W. DENNIS.

"The Bridge Between 1 wo Worlds," By Abby A. Judson. This book is ded. icated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with aniversal nature and their souls with the higher intelligences, to come into with 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,

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance. which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives anaccount 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 15 cents.

"Human Culture and Cure, First. The Philosophy of Cure. Part cluding Methods and Instruments)." By E. D. Babbitt, M. D., LL, D. A very instructive and valuable work. It should have a wide circulation, as it should fills the promise of its title. For sale at this office. Price 75 cents,

mortals should neglect their work on

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

#### WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Secretary writes: "The Lake View Spiritualist Union has listened with great pleasure and profit during the past month to the able lectures of Will C. Hodge, and all wish that he might a series of Spiritual meetings which continue the work among our people. have increased in interest and attend-Mr. Hodge has a peculiarly clear and ance until on the closing evening it was pleasing manner of speech, which holds estimated one hundred people were his audience from beginning to close of his lectures. Nothing is uttered that could offend the most sensitive, while the clear and instructive lessons derived, backed up by personal experiences of the speaker, must convince the most skeptical of the truths in our beautiful philosophy. Mr. Hodge has gone to Rochester, to attend the Jubilee. Our good wishes attend him and his work in other fields. We can heartily recommend him as a faithful worker to any society, as one who has always an encouraging word for the right, ever fearless in putting down fraud wherever known.

P. C. Mills, State Agent, writes from Edmonds, Washington: "At a preliminary meeting at Tacoma, Washington, it was decided to hold the State Convention at that place on Wednesday and that made their identity beyond ques-Thursday, June 22 and 23. It was also decided to have the representation consist of two delegates from each society now chartered by the National Spirit ualists' Association, and the president of such chartered society shall be a has been a veritable Spiritual Pentevoting member by virtue of their office. cost.' This includes only such societies as are chartered now by the N. S. A. All towns and districts shall be entitled to one representative; the large cities fo be divided so as to give them a fair representation. All Spiritualists are earnestly and cordially solicited to contribute their influence to this movement and make it a success by sending delegates to take part in the deliberations, and plans for future work.'

J. M. White writes from El Dorado Springs, Mo.: "I have been working in Fort Scott, Kas., for some time, but as the city has an ordinance against mediums, it is hard to get people together there, although there are many who would like to investigate. They seem to fear the law and the Christian element. I expect to remain in this place for a fortnight, as there is a great in terest here and many are seeking the light, owing to the untiring efforts of Mrs. M. H. Andrews, who is about to leave for another field. 1 am open to tees were elected for the ensuing term,

beautiful spirit lights floated around the spirit circle, spirit friends whispered words of consolation through the trumpet, a large music-box on the table commenced to play, and hands were laid upon many of the most aggressively skeptical, as well as on believers." Dr. Clarence S. Tisdale writes from Joplin, Mo.: "I will accept calls to lecture for camps in Kansas and Missouri, on conditions that my expenses are Butler. paid. I will accept no other fees; camps desiring something interesting and scientific will do well to address me for further information without delay.

Della B. Platt writes from Battle Creek, Mich.: "Mrs. Sarah A. Walters, of Auburn, N. Y., gave a very fine and instructive lecture in Royal Temple Hall, Sunday afternoon, May 15." There will be a jubilee and festival

given by the Progressive Spiritual Church and its members, under the auspices of G. V. Cordingley. Wednes day evening, June 8, at Handel Hall, 40 Randolph street, large auditorium, An excellent musical and literary program will be presented, comprising many well-known artists. In addition, Mrs. Hatfield Pettlbone, Max Hoffman and G. V. Cordingley, will give tests. F. J. York writes from Toronto: "Toronto has, during the past ten days

been receiving showers of spiritual blessings. On Sunday, 15th of May, Mr. and Mrs. George W. Kates opened turned away. Meetings were held every night in the week, Mr. and Mrs. Kates attending as speakers, but the latter spending an average of one hour each evening in giving tests, and these being in every instance recognized. The lec tures were really excellent expositions of the Spiritual philosophy in many phases, and nothing more eloquent, inspiring and edifying has ever been leard in Toronto. It was the privilege of the writer to have been associated as a co-worker with Mr. and Mrs. Kates in Tennessee over eleven years ago, and the improvement noticed in their work s something truly wonderful. The spirit tests of Mrs. Kates are especially convincing. Mrs. Kates would give the names of spirits in every case, and descriptions, with incidents in their lives

tion. The hall was very tastefully dec orated, the speaker's platform being banked with pretty flowers, crowned with Easter lilies, the gift of Mr George Oliver. Their work in Toronto

Mrs. J. W. Kratz writes: "I find I can't keep house without The Progress ive Thinker. I felt there was a part of myself missing while away from home, in not receiving it promptly. As soon as it arrives work ceases until I have read its pages. I received an automatic sketch for the Thinker which I sent to the Art Department at Rochester for

the Jubilee." Mrs. Maggie Waite attended the Jubilee at Rochester.

W. F. Peck has finished his season at Minneapolis with large and enthusiastic audiences. He speaks one Sunday in St. Paul, then goes home to St. Louis for a month's rest before the campmeetings.

J. Burger, secretary, writes from Peoria, Ill.: "The First Spiritual Church of Peoria met Monday, May 17, and appointed a new minister to take the place of Dr. C. T. H. Benton. Trusleave for another field. 1 am open to camp engagements from June 14 to Angust 20, when I expect to attend the sixty members enrolled, and it is hoped

for a very successful meeting of our as-

sociation the coming season. We in-vite all to speak a kind word for our

success and urge their friends to spend

a month with us. In this connection I

would suggest to the friends who con-

template visiting our camp this year,

that they apply early to our superin-tendent, J. C. Phillips. Clinton. Iowa.

for cottages, rooms, or tents, so he may

have ample time to prepare for all, and

All Spiritualists of Washington are

equested to meet in Tacoma. June 22

and 23, to organize a State Association,

auxiliary to the N. S. A. Delegates will

be entertained. Write for further in-

Universal Spiritual Society, 528 West

63d street, Hopkins' Hall, Englewood.

Organizer, Chehalis, Wash.

2:30 and 7:30.

they may secure what they desire."

our cause."

Foy is gill with us every funday even-ing at Pettis Hall, and her ballot tests are very convincing to the most skep-tical. She will remain with us a few weeks longer. Dr. Harlow Davis, the platform test medium, has returned for short visit and is holding meetings in Elks Hall to crowded houses. Mrs. Esther Thomas, the inspirational, poetic and test medium, holds her meetings every Sunday in Pettis Hall, in connection with Mrs. Ada Foy. These meetings will be continued indefi-

malles Harterstereller

nitely. G. F. Perkins will return to Chicago, 587 North Clark street, this week, and will see all friends that may desire to call after June 1. The usual circles Monday and Friday evenings and Thursday afternoons will be resumed. Ohio, last Sunday evening. The con-Memorial services were held by the First Spiritual Society of Hamilton, trolling intelligence was Benj. F.

## FALL IN! FALL IN!

#### Close Up the Ranks, and Forward, March. Spiritualists of Illinois:

"It's cleaning time for healthy souls; Git up and dust! the spring has come." An opportunity now confronts you to make the most thorough organization of our forces ever effected in Illinois. The official board decided at its Bloomington meeting, on the 14th Inst., to donate to every society which applies for an auxiliary charter by June 15, a sum equal to the required charter fee, thus

removing an obstacle to the co-operation of several struggling bands. Every society in the state is invited to enrol itself at once. While seeking to transform all wisely located city meetings into permanent centers of power, we are equally anxious to organize in every town, hamlet

and neighborhood, where seven or more Spiritualists from three or more families can be banded together. The small but active societies are an essential factor in the spread of our truth. Only through local organization can your community secure representation in the State Association, to which you will then be entitled to send annually one delegate for every ten members or major fraction thereof. If you muster only the required seven you will be en-

titled to one representative in the State Councils. Illinois can only secure voice and vote in the National Association by means of representatives sent from the present State organization. Unity of action thus becomes the key to effective work for our homes, our

State and the Nation. Advise the secretary, at Fulton, Ill., when and what kind of assistance you need in the way of special meetings. Honorary memberships (one dollar) together, with any donations, should be sent to Ervin A. Rice, treasurer, 6646

Perry avenue, Chicago, that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?" The officers are but creatures of the

passing hour, while a strong organization continues unbrokenly. GEO. B. WARNE, Pres. M. H. McGRATH, Sec'y.

The Pathos of a Single Life.

One of these single women, after living alone in her little hut on Cape Cod, until old age, a reticent, miserly creature, became at sixty suddenly and violently insane. Her physician, wiser than bis kind, prescribed no medicine but procured a huge doll and

the clothes of a baby and gave them to her. She was at once quieted. She treated the doll as if it were alive, fed it, slept with it in her arms, worried over its diseases, ran to the neighbors

### From Two Worlds, London, England.

#### The people of "" THE OTHER WORLD

Ser Marine Star

#### are not satisfied that darkness and should prevail, "they feel the doubt world needs light, and with an elevated and loving spirit they work continually o spread the truth. Aching hearts con-

tinually supplicate for consolation; the drear, dark outlook of the materialistic thinker causes blin to call for help and light, the grotesque ideas which prevail regarding heaven and hell need to be displaced, and the hereafter printed in true colors, and therefore many of the elevated spirits of nationalities spread the truth through the avenues they can open up, feeling that in thus working they perform the true will of the All of Being.

A PHILOSOPHIC CHREESE

spirit, with a band of others, have been the controlling intelligences of J. J. Morse, and for over twenty-five years there have been delivered discourses on all manner of subjects, which Alfred

Russell Wallace has said, for high and sustained eloquence, noble thoughts and high moral purpose, surpassed the best efforts of any lecturer or preaches within his experience, and this was said at a time when J. J. Morse was but a youth, with only the most limited ed ucation, without knowledge of books or any ideas beyond those of the average person. His life had

BEEN ROUGH AND CHEERLESS cast amid strangers, and although one of the great unthinking mass, he was pressed into spirit service by those who had waited for the full time to arrive Almost from the first time that he was brought into contact with the subject he was controlled, and became the mouthpiece of wise spirits who spoke out thoughts that the world needs.

SERGEANT COX.

a London magistrate and a capable lit erateur, once said of him: "I have heard an uneducated 'barman,' when in a

state of trance, maintain a dialogue with a party of philosophers on 'Reason and Foreknowledge, Will and Fate, and hold his own against them. I have put to him the most difficult questions in psychology, and received answers always thoughtful, often full of wis dom, and invariably conveyed in choice and eloquent language. Nevertheless, a quarter of an hour afterwards, when relieved from the trance, he was unable to answer the simplest query on a phil psophical subject, and was even at a loss for sufficient language to express

a common-place idea. Another phase of mediumship asso ciated with the Spiritual movement and which it is perhaps difficult to sep

arate from that of trance, is what is called INSPIRATIONAL SPEAKING.

Here we have the "instrument" con scious of the inflowing of thought, the breathing in of sentiments which he, or she, interpretates and expresses. Some may say this is not evidence of spirit working, but surely it gives a hint of how the so-called sacred literature of the world was produced, of how the prophets were moved moved by an intelligence which they could not identify with their own, that they believed to be divine. I know there is difficulty in separating this phase of mediumship from the work of men of genius, and l certainly for one would make no such distinction, for I believe this form of inspiration has been common in all ages, and that the masters of music among others, were cognizant of it.

BEETHOVEN SAID. in explanation of his great gift: "From the focus of inspiration, I feel compelled to let the melody stream forth on all sides:" and Mozart, the marvelous man, who sang wisdom, says:

"Whence and how the ideas come I

deeply injused, A motion and a spirit that impels

to the formation of the to the

All thinking things, all objects of thought, and rolls through all things. SHELLEY AND KEATS

alike show clear spiritual insight which came from other realms than ours. How beautiful has Adelaide Annie Proctor written her spiritual truths in "The Lost Chord," and in words like these:

Why should'st thou fear the beautiful moral sentiments seem well developed, Angel, Death, but I should not say that he is relig-Who waits thee at the portals of the

lously inclined. He says these voices skies, often follow him, as he goes about his work or walks along the street, and Ready to kiss away thy struggling

breath. say, Ready with gentle hand to close thine

eyes. naming something specific-or "Don't Oh, what were life if life were all. do that! Don't do that!" until he yields

"DO THIS! DO THIS!"

TAKE A FIVE-DOLLAR BILL

l would rather take every dollar I have

and put it in the fire than take five dol-

lars and spend it for F.' 'But you must;

sisted. 'I don't want to do it,' I re-

turned. 'Besides, I don't know where

he lives.' 'Get up and get the things

and I'll tell you where to take them!

sounded in my inner ear imperiously.

DRESSED RELUCTANTLY,

then glanced at the clock and saw it

was 10:30 p. m. I knew the shops in

the adjoining tenement-house district

at the first place I came to where coal

and kindling-wood could be had, bought

supply, and told the man to follow me

to deliver them. I also stocked a large

covers at a second-hand store. I went

along as one in a dream, the voice

seeming to lead the way, while my con-

him, was comfortable enough on his

MISERABLE BASEMENT

tenement I got the command to 'Stop!'

went in without ceremony, and had

the supplies deposited. There indeed

sat F., emaclated and in rags, holding

his hands before a smoky kerosene

lamp in an effort to get a little warmth,

while his wife and little boy were try-

ing to forget their misery in sleep on a

pile of rags and straw. I held out my

hand to the man, and said: 'Why, F.,

IN THIS PLIGHT.

basket with food and bought some bed-

would be open till midnight. I stopped

"To-morrow will be too late."

"I arose and

ill-gotten gains.

"At the door of a

I'm sorry to find you

never spoken to anyone:

Thine eyes obedience. Sometimes it is to do some-Are blinded by their tears, or thou thing he does not want to do, or that he would'st see

can see no reason for doing, or that it Thy treasures want thee in the far-off would seem absurd or impertinent to skies, And death thy friend will give them do; yet, if he obeys, he finds they were

true guiding voices, and the object of all to thee. his mission is made plain in the per-

Milton says: "Millions of SPIRITUAL BEINGS

walk the earth, seen and unseen." No one, however, reveals the close connec-

tion between Spiritualism, as we un "I went to bed early one Saturday night, for I had been working very hard derstand it, and the works of genius through the week and was up a part of the night before with a sick friend. I more than Tennyson, who had a face to face acquaintance with the phenomena As Stead has said, in dealing with the slept heavily for a while, but was soon subject of his life, "The possession of awakened suddenly by hearing a voice certain psychic gifts is almost in say: 'Get up and variable in prophets, founders of great religions, and the men and women who and spend it for F. He is sick and out have been privileged to embody in of work, and he and his family are sufverse the sublimest aspirations of the They are all more or less seers, race.

who dwell on the Borderland, seeing things that are invisible to ordinary men! Some of the men I have named were more or less unconscious of the inflow-

ing power, as to how it came, but with Tennyson it was otherwise; he was aware all the time that his best work was due to the

INTRUSION OF THE OTHER WORLD

into his life, or rather to his ability to you really want to do it,' the voice inenter into the other, which to him was more real than this. You see so many glimpses of real knowledge scattered through his poems; hymns which we Spiritualists sing because they are a clear statement of our facts. At times with St. Paul, he could say of his experiences, "Whether in the body I can not tell, or whether out of the body l cannot tell." 'The reality of the unseen was to him no speculation but a conscious knowledge. You get all I am claiming in these lines of his in "In Memoriam:"

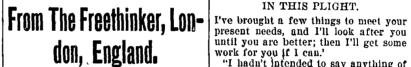
So word by word, and line by line, The dead man touched me from the

past, And all at once it seemed at last The living soul was flashed on mine.

You can see little or no difference in a man like Tennyson, called a normal worker, and a woman like Lizzie Doten, who calls herself

A SPIRITUAL MEDIUM.

From her lips, under the gush of the spiritual afflatus, have poured glowing thoughts, which breathe of beauty or burn with sacred fervor. Poets gone out of the body, like Poe, have come, and through her organism given the most complete evidence of their identity. It was not a case of catching his trick of method when dealing with poetic subjects, but the man was undoubtedly able to express himself in his old way. Had she but written as other poets do, she might have had honor and renown.



### I-have felt a presence that disturbs me with the oy of elevated thoughts, A sense sullime of something far more From Light, London, Eng. The Molecular Hypothesis GUIDING VOICES.

TONEL, 1991

OF NATURE.

I have just had an interesting inter-BY PROF. W. M. LOCKWOOD view with Mr. J., an unpretending

working man, skillful and prosperous The only treatise ever offered the reading and thinking public in the interest of modern Spiritry's ism, that is absolutely free from the theories of survey stituon, and which in certain handleraft, and he told me of voices that speak to his inner ear, much as Jeanne d'Arc must have heard them. Demonstrates continuity of life and our enoid There is nothing in the man's manner

sonment of opirititual influences, to indicate a temperament given to To the Spiritual et al experience of a solution of the solutio fancy or sentiment, nor could one well doubt his sincerity and integrity. His

To the ecclesistic, a new heaven and a new earthy A book to read, to study and think about. A cour densed volume of solentific information for 25 cents. Address your orders to The Progressive Thinker, 40 Loomis stresh

10

ENCYCLOPEDIA

... OF ...

**BIBLICAL SPIRITUALISM** 

... OR ... A CONCORDANCE

formance. He gave me one instance in To the principal passages of the Old and Nout Testament Scriptures which prove detail, which I will try to reproduce as or imply Spiritualism;

near as possible in his own words-an Together with a brief history of the origin of many of experience of which he said he had the important books of the Bible.

BY MOSES HULL.

Dr HUSSES HULL, Much that is in this book appeared in an abridged form in a series of nine full pages of THE PROGRAM try Tunkres. These series ever prepared at it call of hundreds of Spiritualists who felt the need of some kind of document for ready reference. They only assemed to whet the appetite for more; hence the publication of this work. The author, Moses Hull, has written many volumes on Spiritualistatic and other the inses and each one is full of careful study on the subject chuces. Mr Hull, in his furtoduction of this work says? "Hoping that this book will serve to leaf the people out of the wilderness of doubt and depart; and that when Spiritualistatic and line verseted the fills from its sanctified commiss, it will not 'spike', but will use it to batter down the walle of Christis supersition and ignorance. I send it out on fits em and of the instructure work and the other of the subject chucks. The Envorcion eral or binitoral Spirituality contains 855 pages, beautifully printed on good piper contains a full page portrait of the author and in have this work. PRICE \$1. FOR CALE AT THIS OFFICE. fering from cold and hunger.' The man named was one who had tried to injure me a few years ago as no other man ever did, and it was only that I was able to establish my innocence that kept me from going to prison. To be

called upon to leave my warm bed on a winter's night to help-that man of all others! It was too much to ask, and I PRICE SI. FOR CALE AT THIS OFFICE. said to the voice, 'I can't do this.' Why,

LIFE WORK -OF-CORA L. V. RICHMOND,

> COMPILED AND EDITED BY HARRISON D. BARRETT.

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

OUTLINE OF CONTENTS:

INTRODUCTION. INTRODUCTION. CRAPTER I. Parentage—Place of Birth—Childhooff-School Experiences—First Mediumistic Work, etg. CHAPTER II. Hopedale-Mr. Scott in Massachusetis-Removal to Wisconsin-The Ballou Family-Adia Ballou's Work-Work of Spirit Adin Augustus Ballou

CHAPTER III. Ouina-Her Earthly Life and Tragia Death-Her Mission in Spirit-Life.

CHAPTER IV. Other Controls-The Guides. CHAPTER IV. Other Controls-The Guides. CHAPTER V. Work in Cuba, N. Y.-Buffalo Pastorate -Workers in Buffalo-Thomas Gales Forster-Sarah. Brooke-Horace H. Day-Removal to New York City, 1856-Philadelphia-Boston-Baltimore.

scious, reasoning self seemed to protest CHAPTER VI. Work in New York City. CHAPTER VI. New York City (continued). Prof. J. J. Mapcs-Hou. J. W. Edmonds-Dr. Gray-New York Editors and Ciergy-Other Piares in the East --Meadville, Pa., 1861-Hon. A. B. Richmond, at every step at such an unheard-of proceeding as carrying comforts to an enemy who, when I last heard about

CHAPTER VIII. Washington, D. C.-Reconstruction-Senator J. M. Howard-George J. W. Julien-Gen, N. P. Banks-Netthe Colbern Maynard-Statemen of Geo. A. Bacon.

of Geo. A. Bacon. CULAFTER I.X. England-Robert Dale Owen-George Thompson- Countess of Califices - Mrs. Straw-bridge-Mr. aud Mrs. Tebb-Mrs. Nosworthy-J. O. Ward-Mrs. Shuter-Audrew Cross,

CHAPTER X. Work in England (Continued in Three Subsequent Visits.)

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

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

CHAPTER XIII. Camp Meeting Work-Cassadaga-Lake Pleasant-Onset Bay-Lake Brady-Lookoug Mountain, etc. CHAPTER XIV. Literary Work-Hesperia-Volumes

of Discourses and Lectures-Psychopathy; Soul Teachings-Poems-Other Literary Work.

Catalpa Park Camp at Liberal, Mo."

Mrs. J. W. Kratz is open for engage ments for camps, as also for the fall and winter season as lecturer and test medium. Terms reasonable. Address her at 224 Cherry street, Evansville

Chester S. Rouse writes: "Your ed torials have taken a wide theme for Block, 40 East Randolph street, J. C. F. Grumbine, lecturer. Mr. as I do, many will be convinced of the Tatum will give clairvoyant and psyrottenness of Christianity and its spurious claims. May you long labor in your chosen field and be appreciated at your true worth, is my best wish for you."

R. C. Richardson writes from Oshand 8 p. m. each Tuesday and Friday. kosh, Wis.: "Mrs. Kayner came here Approved literature sold after each last Friday for the purpose of holding function. Miss Florence Hedrick, some meetings, but on Sunday morning planist, and Miss Elsie Hedrick, sec she got a telegram rom her husband retary. J. C. Blodgett writes from Mt. Pleas-

desiring her return, to go to attend the Jubilee; so I invited a few friends for a ant Park, Clinton, Iowa: "I have been spending a few days at Mt. Pleasant little meeting in my house for the purpose of introducing Mrs. Kayner. Over Park, and must say, with its beautiful thirty were present, including a doctor, wild flowers, its luxuriant grass and its lawyer, minister, and two professors of dones foliage of trees make it the most our Normal School. Mrs. Kayner gave delightful spot in the Mississippi Valus a little talk, then in her pleasing ley. Under the able management of our way entertained us for an hour and a half, giving readings from articles. All worthy superintendent, Dr. J. C. Phil lips, he has made it a perfect Garden of t very highly pleased with her. She Eden. I was very much pleased to left a promise to return again soon to learn that so many of our people are renew the work here." taking advantage of the beauty and

The meetings of the Lake View Spir- comfort of our park, to make for themitualist Union, at Belden and Lincoln selves permanent homes. There are avenues, will be discontinued until Sep- nine families already permanently lotember. The society contemplates cated in the park, who together with holding frequent grove meetings during the roomers and boarders, make quite the summer, due notice of which will a nice little colony. The sound of the be given. The society closes a profit- axe, hammer and trowel are heard on able year's work, with the prospect of every hand and many new cottages and opening the regular meetings in Sep- permanent improvements are being tember in a desirable location, with made everywhere, which speaks vol umes for the future of Mt. Pleasant able workers to assist in presenting the Park. Every indication looks favorable truth to those who may attend.

Paul S. Gillette writes from Omaha, Neb.: "Mr. and Mrs. Wm. E. Bonney have been doing an effective work at Blair, Neb. They have organized a soclety at that place of twenty-five charter members and taken out a charter from the State Spiritualists' Association of Nebraska. Encouragement is due to such duty as Mr. and Mrs. Bonney have rendered Nebraska Spiritualists during the last six or seven months."

Geo. W. Walrond, trance lecturer and Inspirational musician, has resumed his Sunday evening services in Denver, Col. Large appreciative audiences assemble at each meeting to listen to the formation to Frances A. Sheldon, State old, old, yet ever fresh story of spirit return and to receive spirit messages from their loved ones, which Mr. Walrond is able to give under spirit influence. His musical improvisations on Mrs. Trudelle, pastor. Meetings at the piano astonish everyone.

Vere V. Hunt writes: "An interesting Ralph Stanley writes from Seattle, seance took place on the evening of Wash.: "Seattle is enjoying a veritable Spiritual boom, it being honored by May 20, at the residence of Mrs. C. M. Anderson. 201 West Erie street. Chisome of the best mediums and speakers cago, G. V. Cordingly being the me-dium. Two physicians, a lawyer, and diumities a state of the cago, well-known to every part of the a druggist, were among the circle of United States, is giving his lectures thirteen that sat round the table, and here with great success. Dr. York, the of the thirteen more than nine were noted liberal orator, enjoys large au skeptics regarding spiritualistic phe-diences on Sunday evenings at the Ma held Two of these skeptics sonic Temple. Mr. and Mrs. Lovejoy. nomena. the medium's hands, and placed their of San Francisco, are doing a good feet on his. Almost immediately many work with tests and lectures. Mrs. Ada

the spirit of good will and harmony occupied and happy.-Rebecca Harding will unite all our hearts for the good of Davis in the Century.

PASSED TO SPIRIT-LIFE. The First Society of Rosicrucians under the auspices of the Order of the White Rose) meets every Sunday of (Oblinaries to the extent of ten lines June and July, at 11 a. m. and 8 p. m., only will be inserted free.]

at their conference hall, 508 LeMoyne This is to inform my friends of the departure for the spirit world, of Harriet M. Blakeman, my pure loving, and chical phenomena at each service dear wife, a staunch Spiritualist for Special classes for divine science and over 45 years. Aged 76 years. Leaving spiritual unfoldment, by J. C. F. Grumme behind to mourn my great bereave bine, meet in suite 418 LeMoyne Block, 40 East Randolph street, at 2:30 ment, although I know that my great loss is great gain to her.

La grippe, paralysis, and finally a se rious accident, she being suddenly thrown from a carriage, were the means of her mortal death

Circleville, O. E. D. BLAKEMAN. Passed to spirit-life, April 26, 1898, from his home at Lake Geneva, Wis.,

at the age of 79, Mr. M. D. Cowdry. For over forty years Mr. Cowdry has been an ardent Spiritualist, and his home, not only in Sandusky, O., but in Lake Geneva, Wis., was ever open to the workers in our cause. He not only was a firm believer in the spiritual phi losophy, but it entered into every act of his life. No one who ever lived in Lake Geneva was more highly respected. Ever seeking to do good, not only in wise counsel, but of his means, no one

ever appealed to him in vain. He has gone into the spiritual life, and they who were blessed with his acquaintance and friendship can but feel the "inner life" is made brighter, earth made better by his coming and going. He leaves a wife, three sisters and a brother, besides hosts of friends to mourn his loss. The funeral was very largely attended. The writer, an old friend, officiated. G. H. BROOKS.

Another veteran entered into rest after a long and painful illness. The spirit of Wm. Hammond departed this life May 16, from his home in Lima, Ind. Born a progressive thinker, he espoused the cause of the new dispensation soon after the little raps aroused the world from its spiritual lethargy. Sympathetic to a fault, his home was ever open to the friendless and unfortu-

R. SPALDING. nate. Passed to spirit life, Mrs. Jane Paterson, from the home of friends in

Otisco. Mich., at the age of 84. She was loved by all who knew her. She leaves two brothers to mourn her loss. They are firm Spiritualists, and feel there is no death, she has only gone a little before them. A goodly attend-ance at the services, which were conducted by Mrs. J. H. Dunham, x.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Wais-brooker. One of the author's most use-ful books. It should be read by every man and woman. Price 50 cents. Waisbrooker. Three pamphlets are em-

"The Occult Forces of Sex." By Lois bodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an ad-

know not, nor can I force them. My soul is fired and the subject enlarges becomes methodized and defined, and the whole, though it be long, stands,

complete and finished to my mind, so that I can survey it like a fine picture or a beautiful statue at a glance. I hear the parts, as it were, all at once What a delight this is I cannot tell. All this inventing, producing, takes place in a pleasing, lively dream. This is perhaps the best gift I have my Divine

Master to thank for." The world has been filled with men we call illustrious, who were largely played upon,

AS INSTRUMENTS ARE,

by residents in another sphere of being, who knew nothing or but little of the source of their power. All persons are really illuminated according to their condition, and I feel certain when the panorama of this life is unfolded, we

shall readily recognize how often the action of super-mundane people affect It should be easy for the ed us here. world to admit the fact of inspiration. No great men or women ever claimed that they shone with powers that were theirs alone, but each one was conscious at times of a pouring in of wise thoughts, melody of expression, or new truths in nature.

THE INSPIRATION OF GENIUS is the best key to modern spiritual in spirings. Ancient literary efforts, mas ter-pieces of art, some of our wonderful scientific discoveries, have undoubtedly come from the spirit side. I know, of

course, what organization does for a man, what cultivation will bring forth but these only help to bring out a clearer message, or a richer and sweeter melody of truth. All poets have had a feeling, more or less vivid that they were saided from above; the unspiritual poet is as yet unborn Burns wrote continually of the outside power that made him sing:

Know the great genius of this land Has many an angel band,

Who all beneath, his high command, Harmoniously as arts or arms they

Harmoniously as aris or arms they understand, Their labors pit. They Scotias rave among them share; Some fire the solider on to dare, Some rouse the patriot up to bare Corruption's heart.

Some teach the Bard a darling care, The tuneful Art.

The world wonders at the wondrous results produced

BY A SHAKESPEARE.

with his limited opportunities, and seeks at times to tear the laurels from his brow, attributing to other men what has enchanted the world, because, without the recognition of inspiration it seems impossible he could have given out such transcendant light. Long-fellow admits he had to wait till the said write. Victor Hugo was angel conscious of the other side of life, and listened to its promptings.

WORDSWORTH

A ...

was the poet prophet of spiritual life and felt the soul of the universe spoke to his, a spark of it, which feeling gav intimations of immortality. him the which helped him to bear cheerfully vanced social reformer. Price 50 cents life's troubles.

THE DECAY OF PIETY.

Religionists who look back to the good old days are ever lamenting the decline of religious fervor, the desecration of the Sabbath, and lessening church attendance. Statistics, so far as before which he sat. It was too much they can be ascertained, fully bear for me, and I turned about with a queer them out. Church-going is decreasing feeling in my throat. I hastily made a even in villages, still more so in towns. fire in the little cook-stove, and left and most of all in cities; while in Lonwithout a further word." don the bulk of the population never think of entering any place of worship.

IN A RECENT SYMPOSIUM

in a religious contemporary it was admitted on all hands that even where church and chapel attendance was maintained there was a great falling off in former piety, seen in the general decline of family worship. Bible reading, family prayer, and even grace at meals are becoming things of the past.

THE MEN OF GOD

are ceasing to be little gods themselves. even in the rural districts. People are beginning to think for themselves. Religion has become attenuated. Its in fluence has declined: its area been circumscribed. It no longer commands the absorbing interests of all classes, as it did but a century or two ago. The modern man thinks more of the social improvement of this world than of heaven. There are a thousand and one secular affairs which leave little more for attention to theology, and which direct the mind into other channels. Primarily this

DECLINE OF PIETY

must be attributed to decline of faith. If people really believed that their eternal happiness or misery depended on certain observances, they would either faithfully perform them. Despite every taboo placed on the propagation of Freethought, most people are aware that there are those who reject every doctrine of Christianity, who deny its claims and challenge its pretensions. To all who are interested in an Aid

IN THE SECOND PLACE.

#### Mr. J. paused as if his parrative were concluded. "But what was the outcome of all this?" I asked, unwilling to have the story close so abruntly. "Oh, the man got well and got work

in another town, and, so far as I know behaved himself. Some months afterwards a woman came to my WORK-SHOP, HEAVILY VEILED,

and asked for a dollar's worth of a certain article. I wrapped up the parcel and handed it to her, when she gave me in exchange a bill all crumpled up, which I supposed was a one-dollar note. After she had gone I straightened it out, and to my surprise found that it was a 'five.' I hastened to the door to call after her and have the mistake corrected: but she was nowhere to be seen. Returning to my shop. I was further mystified by finding that my strange customer had not taken the goods she bought, but had laid the package on a box near the door. The incident puzzled me for a long while, but I finally concluded that this woman might have been the wife of the man I was sent so strangely to help in his dire distress: still, I have never known positively, and probably never shall." We may make of this little incident,

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cere and liberal enough to desire to

work with them, mediums or Spiritual

ists who have not developed medium

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price to cover expenses, and as soon as

CHAPTER XV. Literary Work. (continued)—Lecturé on Gyroscope, 1853—"The Shadow of a Great Rock in a Weary Land," 1857—Poems-Choice Selections in Irose and Verse-Work of William Richmond. CHAPTER XVI. Letters from Personal Friends; from Orphus E. Tousey; from Lady Cathiness, and others —Appreciation of the Work from Those Best Qual-fied to Judge-Frederick F. Cook-Wendell G. Warnen-Dra Sempart and Habe When Wendell G. the kind, but my better self seemed in Warner-Drs. Emmett and Helen Dinsmore. the ascendency; and somehow I was CHAPTER XVII. Mrs Richmond's Experiences While in the Tranco State, Written by Hersolf. not sorry. F. recognized me, started to grasp my extended hand in a shame-

Price \$2, Postpaid. For Sale at faced way, groaned, and hid his face in this office. his arms on the top of the rickety table

> HERESY, ... OR ....

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BY GODFREY HIGGINS, ESQ.

which Mr. J. told me, what we will. This work is one of the Library of Liberal Classics No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgina, and this volume is intensely interesting. Itshould be read in conjunction with Gibbon's work. For sale at this office. Price, 32 cents. For myself, I do not profess to offer theory or explanation. It interested me deeply, and so I offer it to the readers of "Mind" as I heard it.

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and genuine mediumship admitted by This work is one that every one should read. Is beams throughout with rare gems of thought, prac-tical as well as profound. There is sumshine and beauty in every sentence uttered. The work is dedi-cated to the author's favorite sister, Garah French Farr, now passed to Spirit-life. Hudson Tuttle, of Berith Heighta, Ohio gives an interesting sketch of the author's life. the investigating committee. There will be a free reading-room, double parlors for lectures, receptions and all meetings of a Spiritual nature. Modern accommodations, comfortable, light, warm rooms: board and rooms at the lowest

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Above all, to indoor workers there is the attraction of the open air. The bicycle has given easy access to the country, and even in kirk-going and clergy-cowed Scotland is breaking up the sanctity of the Sabbath.

entertainments a rival in the evening.

#### the church has rival attractions, even on the day of which it claims a monopoly. Universal elementary educa-tion and cheap reading have given a beter means of filling the mind than going to church to have lithographed sermons, written by ladies, read to you. The Sunday newspaper is a rival to morning service, and books and private

#### JUNE 4, 1898.

## THE GOLDEN JUBILEE Ringing Address by Dr. Dean Clarke, Read at Rochester, N. Y., by Prof. H. D. Barrett.

Fellow Spiritualists: You have met it teachers, and of a consensus of the from far and near, to commemmorate competent who are its earthly exponents? and glorify the greatest event of mod-

The signs of the times indicate a ern times. It was no less than the ppening of intercourse with an unseen, wide-spread demand for a synopsis and and almost an unknown world. More a synthesis of Spiritualism formulated than that, it was the inauguration of a las a platform, that all may know where New Dispensation, and the ushering in of a New Era in human affairs. The build. Surely, we have neither a scithen-called "Rochester Rappings," like ence nor a philosophy, that can be sysmany another momentous occurrence in human history, seemed at first aptematically and authoritatively taught, till the facts and principles which Spiritualism has given us are systematized pearance to the average observer, trivfal and inconsequential. Even to-day, in logical order and relationship. after half a century of astounding de-Babel and Bedlam of beliefs and theorelopments, the great time-serving and ries now extant are the result of a unthinking masses are not aware of chaos of speculations and ideas that their vast significance; have not been competently sifted and

scientifically classified. Why all this So accustomed have we become, in this age of wonders, to startling events, hue and cry against a creed, or more great discoveries and marvelous inven-properly a declaration of principles? tions, that familiarity with the wonders Do we not know many truths, and raof Modern Spiritualism, almost ob-scures their true magnitude even with tionally believe many ideas to be true? Do we not hold many doctrines in comthose who know and best appreciate mon? If we have anything more than them. Therefore it behooves those who i mere speculation, if we have any real here convene to celebrate the advent of knowledge, as we claim, why not put it the greatest wonder-worker of the nine- into tangible shape, so that all inquirteenth century, to glorify as it deserves ers may know that we have a cult that the birth of Modern Spiritualism. is not a mere spectre of dubious faith

#### THE ELECTRIC AGE.

When messages of human thought fly tions need a soul of ideas, facts and on lightning's wings, annihilating time principles to vitalize them, and give and space in transmission; when almost them aggressive force for propagande whole civilized world is ablaze with ism? Mere business organizations withdetric light that turns night into day; out a defined purpose and a basis of dewhen the wheels of palatial charlots, clared principles, lack cohesive attracand much of the world's vast machintion and soon dissolve. ery are whirled by the unseen motor which rolls stars and suns in their stuwhy do not religious and reformatory pendous orbits, we just begin to see the parties or sects need to define their po significance of those tiny sparks which flew from Franklin's kite! Shall we sition and purpose, so that all may know "where they are at," and what then be looked upon, by those who have they are at? If the platform contains seen only the rush-lights of the "dark naught but demonstrated truths and ages," as credulous dupes and insane enthusiasts, because we come to this enthusiasts, because we come to this Mecca of spiritual illumination to do thought in the least. Truth does not honor to the greatest discovery of all the ages?

he ages? Only think of it! Those tiny sounds, Constitution of the United States, the paltry as they seemed to the superficial "creed" of our Nation, does not enslave observer, were pregnant with results of infinite import to the human race. They unity and liberty. So, too, may a Dec-American citizens but secures their broke the eternal silence of the grave laration of Principles of the Spiritual gave voice again to the so-called dend. Philiosophy be a Declaration of Inde and brought "glad tidings of great joy," pendence from Error, and be a nucleus never before equaled in human experiof organization and a bond of unity and ence. They furnished, for the first time in human history, a means of communicating with decarnate spirits, and settled forever the great question of the "cranks" that we have ages: "If a man die, shall he live again?"

#### THE SPHINX OF DEATH.

Through them the Sphinx of Death, such an impeachment of mental soundthat had sat as a monument of despair, grim and silent before the portal of the Great Unknown for untold ages, found Great Unknown for untold ages, found voice and answered: "Man is a spirit, Spiritualists, do hold sufficient ideas in and spirit is deathless. I, who have been dreaded as "the King of Terrors," am humanity's greatest friend and beuefactor. I am the resurrection unto life dom of his neighbor, and without eternal and to joy ineffable. Fear not!" eternal and to joy ineffable. Fear not?" Had this been the only revelation, it would have justified all that can be said tasles.

or done on this important occasion to glorify that unique event. But it was order and harmony, with all the room only the beginning of a great variety of wonders and revelations transcending in importance all hitherto known, centre or nucleus of attraction that Those tiny sounds were another "voice from heaven," saying: "Lo! the kingfom of heaven is again at hand to fulfill a promise of more light, to establish ce, righteousness, and peace on earth."

They were the tokens of a new descent of the angels among men, women have a nucleus of Principles as a com-

creation!

#### pel the fear of death and all other superstitious fears; and give to mortals a foretaste of the life divine. PRELIMINARY.

While Spiritualism demands unrestricted liberty of thought, and insists on the "right of private judgment" in

all matters of belief, and hence does not allow of a fixed and inflexible creed, it does not forbid, but requires a mani-And though it was from heaven dispensed, In All Nature furnished warp and woof festo of its cardinal doctrines as a basis of organization, to the end that all may The spirit world was shown to be know what Spiritualism is, and what the organization is designed to promul-We now are in Eternity gate and promote. In accord with this understanding, the following articles Man is a part of one great whole, are adopted, subject to change whenever found to contain error, or to be too From which by law doth he receive Both mortal body and his soul, narrow for the growth of ideas.

PRINCIPLES AND TEACHINGS. 1. In its most comprehensive sense, Spiritualism teaches that the universe is the manifestation of Infinite spirit, or

inherent energy, which is the creator of all organic forms; the primal source of all life, motion, sensation, and intelligence; whose material evolution is Nature; whose vital expression is natural law; and whose spiritual manifestation is in universal mind.

The

2. That man is the highest known manifestation of the Infinite Spirit; that intrinsically he is a spirit, clad with an ethereal, and a physical body, whose separation is called "death," but is really his birth into the spirit world. 3. That as a spirit having a spiritual body the counterpart of his mortal form, he is unchanged in powers and faculties, and enters by the law of attraction into environment corresponding to his spiritual development, where he which cannot be materialized in comprogresses in the ratio of his efforts prehensible form? Do not our organizaand capacity, continually graduating, as prepared, into higher spheres.

4. That as mind acts on mind and matter, there as here, by mental telepathy he may communicate with mortals, or through the psychic force of mediums, may produce physical manifestations to the same end. 5. That the spirit world is in space,

If political parties need a platform. and its first sphere or grade so interblends with ours that we are constantly in the presence of kindred spirits, who come to us to aid or be aided; that the spirit spheres are as diversified as the nature and character of spirits, and are as objective and tangible to them as

6. That heaven and hell are conditions, not localities, and are the effect of our thoughts and deeds; that through the law of compensation and retribuwell; by so doing all finally become happy.

ever strive to live up to our highest con-

they need, because they are organized into solar systems around a common keeps them in order, so that they do not fly off on a tangent and wander like comets (and creedless Spiritists), as aimless, lawless, useless prodigals of

conform to her laws and methods, and X. That Spiritualism is a science, be bond of sympathy and unity ical facts; a philosophy, because it teaches the principles of Nature, and around which we can revolve and evolve, each in our own free orbit, but explains the facts of science; a religion joined to a centre of attraction which because it reveals the spiritual signifiunites us, by common ideas and a deficance of the facts and principles of Na nite purpose of action. ture, and teaches man's relations to The fact that many religionists in the and dependence upon Nature's Infinite past have been creed-bound, and have persecuted those who rejected their Now, to rest your minds from the lashibboleth, forms no reason, or even a bor to which we have invited them, we probability that we shall thus belie the offer the following rhythmic tribute to genius of our free thought movement. the day we celebrate, which we entitle NO REASON TO FEAR THE BIRTH OF MODERN SPIRIT that we shall crystallize and fossilize UALISM.

#### It made appeal to common sense, With facts to show its source and And when attacked, made strong defense

THE PROGRESSIVENTHINKER.

With facts of science for its proof,

Evolved by Nature's laws from this,

"Twixt heaven and earth is no abyss.

As writ of Adam and of Eve.

He is from Nature first evolved.

Without spirit formed to rise.

And Nature's plan is further solved

When death transports him to the

Death robs him only of the flesh, From which, through it, he is reborn

With spirit body young and fresh

By will and effort as when here,

In time to come must wide prevail,

Though sometimes it may seem

Gives promise of complete success,

There is no cause for doubts or fears,

For, armed with truth and mailed with

The split power has cleared the way, And judging now by all its acts, "Tis certain that 'tis bound to stay;

"The powers that be" have tried in

With pace increasing year by year.

The more they try its march to stay,

And by the churches still tabooed.

Whose walls against it long have

TWO SINNERS.

Who went astray in his youthful prime

111' Vi

keep quiet

say,

day.

the fold.

door

fore.

To stop its onward wide career,

In every contest with its foes-

The faster on it always goes;

Tis undermining all their forts

It conquers by the might of Truth

For it has made a constant gain

Already it has won the day

'Tis bound still faster to progress.

While mental fault and moral flaw

By growth of spirit disappear.

grand religion such as this.

The end it seeks it cannot miss

The progress made in fifty years

As roses are at dewy morn; He still evolves by Nature's law,

came.

skies.

fail;

facts,

vain

courts.

stood

On Topics of Interest to All With "tests" to prove from whence it Thinkers. The New Religion was<sup>9</sup> commenced

to

At the present time what is the advanced thinker's place and duty? It seems to me to be a duty to instruct. To not withhold truths, but hand these forth to others. In truth, advanced thinkers are far more scarce than supposed to be, to-day. But I will not tell you why this is, at present. I will leave you to find out from my paper if you are given to thinking.

THOUGHTS.

At the present time we have-the United States has-a war on hand. It has been led up to by causes based on beliefs that are erroneous. All wars originate because of mistaken ideas as to what makes right; have their cause in ignorance of the true, in justice to fellow-men. The present war has been opened up, in part at least, through humane instinct in American breasts, because of inhuman treatment from one body of people to a less strong people. Erroneous religious teachings have led to the inhuman treatment on the part of Spain, to the Cubans. A vengeful God has always made of ignorance a vengeful people. That we have humane hearts in America, who go forth to do battle in behalf of suffering Cuba, is owing to America's greater en-lightenment. It is more of a civilized nation than is Spain. Protestantism rules in America, Spain is almost wholly Catholic. Free-thought is also abroad in the United States, swaying its forces over minds. The Protestant Christian's God is becoming more and more loving as minds shake a little free from the rule of tyrannic popes. How have the pope's and their helpful priests held minds in check along the ages! Done this by limiting their re-search, by preventing them from reading. Have interpreted to their people the scriptures they claim as divinely in spired,

Protestantism, still accepting the book as having come from God's fingers or voice, finding, by reading it, points of difference, thought it wise to allow Though not received in Fashion's of men's reading the Bible. Thinking to hold their followers to them by the interpretations they themselves had placed and would preach from the pulpits thereon. But as "many men are of many minds" Protestantism has come to have many branch churches, each governed by some difference of beliefs. These, in turn, branch out to do for self, until to-day America is a land of varied religious opinions. Reading leads to thinking. The more and the wider the range of reading, the

deeper the thinking done. And this is in nart at least, the cause that produced free thought in minds and has led to these banding , to some extent, as free thought bodies.

Minds lose fear as there is unfold ment. Infidelity has become a power with a purpose. Its purpose is to destroy myths.

Now, there has come, to many countries, another power. This has taken holds on minds to an extent surprising to many. Some of those of all of the beliefs I have considered briefly herein, have, in some way or another, A man there was, it is said, one time, become interested in, changed by this now active nower in our midst known Can the brain keep coal and the heart under the name of Spiritualism.

What are its teachings? They are When the blood is a river that is runnumerous—and for good reasons. Spir-itualism has so far been builded on the ning riot? ... in lo And boys will be boys, the old folks statement of many, very many differ-ent beings classed as spirits and an-gels. It has been proven, beyond a doubt, that men and women and chil-dren never die. That they exist after And a man's the better who's had his The sinner reformed, and the preacher they lay down the physical in the spir-Of the prodigal son who came back to itual. It is evident to the thinkers among this newer banded people, that these men and women we had been And Christian people threw open the taught to believe dead, or dead to our With a warmer welcome than ever beselves at present, retain each their own opinions. The mind, which lives, and

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higher condition-overcoming evil with good 9. That all Bibles are the word and

Let us, then, imitate Nature, or rather lation.'

8. That there is no personal devil, as ogy, but spirits that were perverted and degraded while in the flesh, for a while

praved propensities and do the evil things attributed to a devil and his imps. It is our duty to help them to a

ness, and insist that all who have unceptions of right. derstanding of our philosophy sufficient common to make a platform capacious enough for all to stand upon, without nny one's encroaching upon the free-

fraternity, without in the least curtail-ing freedom of thought and speech. Are we such a heterogeneous mob of NO COMMON FAITH, ~ no unity of purpose, and no general affiliation of ideas? For one I resent

well-established doctrines, it cannot earth is to us. change, nor does it enslave any-one, but

tion, we reap what we sow, regardless of religious faith or ceremony: that as long as we sin, we shall suffer; and must work out our own salvation by ceasing to do evil and learning to do

7. That the Ethics of Spiritualism,

based on human brotherhood, demand that we should be absolutely just, honest, dutiful, and charitable -doing as

so far as possible; that we should be spiritually, not carnally minded, and

work of man in and out of the flesh: therefore none of them are infallible nor more authoritative than are spiri communications to-day-all of which should be subjected to the ordeal of

No matter what may be the cost; And when our last great victory's won And we from pain and death are free, We'll hear the angels say: "Well done-Now hold Life's Grandest Jubilee!"

taught by Pagan and Christian mythol

retain their malign dispositions and de-

The stars of heaven move in sublime

reason and science, and accepted only so far as they teach the truths and trin-ciples of Nature, the only "divine reve

Before whose prowess all must yield, For though 'tis only in its youth, The world is now its battle-field: To those who stand on lofty height, And watch the progress of its star, Its day of triumph looms in sight, And only mists its coming bar!

Then let us bravely "hold, the fort," And firmly stand at duty's post, "Through evil and through good report"

we would be done by, and loving our neighbor as ourselves, forgetting self

and children, to minister both to mon temporal and spiritual needs, and to show them how to make the most and best of this life, as a needed preparation for a spiritual existence of eternal progress. They were the heralds of a great variety of signs and wonders, the symbols of spirit power and intelli-gence, which have laid the foundation of a new scientific and philosophic religion, that destroys all supernaturalism and superstition, and brings hope, trust, joy, aspiration and an exalted in-There is spiration that purifies and ennobles all souls that appropriate its great spiritual truths.

SPIRITUALISM A SAVIOR.

We celebrate the dawn of Modern Spiritualism as the birth of a savior, a teacher, a helper, a reformer, a liberator, and a benefactor which baptizes us with divine power, instructs us with the truths of nature, leads us in the paths of mental and moral progress, and cultivates all our higher faculties till harmony, purity and love give us a foretaste of joys unknown before.

We rejoice not only that we can hold sweet communion with kindred and friends who love us still, but also, if we live so as to attract them to us, with saints and sages who have solved the great problems of nature, of life and of destiny, and can give us wisdom, knowledge and occult power nowhere else to be obtained. We rejoice that we have been given a rational religion which fills the highest aspirations of our souls, and teaches that spirit is immanent in the universe, so that we

"take no private road

But look through Nature up to Nature's God.'

and have no use for man-made gods in his own image, and hence more human than divine.

SPIRITUALISM EMANCIPATES

its votaries who drink deeply of its fount of truth and wisdom, from all the narrow and superstitions concepts of by-gone ages, so that they have no use for the elementals, ghosts, goblins, demons, and idols of the mythical past. The supernatural and the miraculous it brings within the domain of Nature's laws on the spiritual plane of manifestation, and philosophically spiritualizes nature and naturalizes spirit, so that we see in every natural object not only a symbol of a divine idea, but the objective manifestations of a spiritual en-

tity within. Its work in the past fifty years necessarily has been largely iconoclastic; it mas however

"But the min of the had-The wasting of the wrong and ill,

Whate'er of good the old time had Is living still." Having cleared the ground of its rub

bish, as we enter upon the new cycle of its development, the work before us is more constructive than destructive. With this understanding, how better can we serve the purpose of this great occasion than to lay a firm and sub stantial foundation for the Great Temple of Spiritual Religion for which ma-

terials have been accumulating during the half century now past? Is it not high time that chaos among us was reduced to order, and the confusion of tongues relative to what Spiritualism errors which false philosophy and the ology have taught. is, should be harmonized by a

because we state in synthetic and scien-

tific form, some of the great truths we have learned, and need to give to others in comprehensible shape. As our thoughts and knowledge expand, so will our statement be altered or amended. Progression is our motio, and we do not propose that any fixed "creed"

shall Tie us to "one peculiar spot To draw nutrition," stagnate and rot

but we propose that our creed shall

"grow with our growth, and strengthen with our strength," if it lacks any esseptial truth when formulated. A creed on paper to which reason and common sense assent, is not half so dangerous as the dogmatic self-conceit which de nonnces organization, and scornfully disapproves of every attempt to secur unanimity of thought, purpose, and effort! Bigotry and intolerance do not spring from creeds, but are born of an imperious, conceiled spirit, that kicks at all statements of truth not emanating from its own egotistic conceits! But enough by way of answering querulous and sophistical objections to "a creed," which we do not propose to make. Granting that no statement of doctrines or principles will suit some who are

nothing if not critical, we have the temerity to formulate a few generally received teachings of Spiritualism, which we offer for the consideration of this august body of representative Spirit ualists. Though necessarily brief, and therefore incomplete, it contains some of the most essential cardinal principles of our philosophy, and we hope may

serve a good purpose. DECLARATION OF PURPOSE, ETC.

We as Spiritualists organize in local societies, State and National Associations, that we may more effectually cooperate with our spirit helpers in phianthropic labors, some of the objects

of which are as follows: 1. To demonstrate man's existence after death.

2. To renew social intercourse be ween mortals and spirits.

3. To reveal the conditions of spirit life, and its relations to this life. 4. To aid us in every work of reform,

that purity, peace, justice, fraternal love and universal liberty may prevail on earth 5. To teach a true science and philos

ophy of life to guide human conduct, make known the true purpose of human existence, and properly prepare us for spirit life.

6. To quicken man's spiritual nature by a perpetual inspiration; to reveal important philosophical, ethical and spiritual thaths: and to correct the many

DECLARATION OF PRINCIPLES 7. To inaugurate a New Dispensation reviving all "spiritual gifts" of the past, and adding all others possible; to dis-7. To inaugurate a New Dispensation

Wealth and honor maud. hand.

The years that glide away so fast We count them only when they lapse Now number fifty with the past

Since came the wondrous Hydesville Raps; That strange event so "big with fate" To all who live upon this sphere.

Compared with others ranked as great In great results has not a peer. No fluent tongue nor graphic pen Though moved by inspiration's spell

Can bring its grandeur to our ken. Nor its great value fully tell; ay, time alone can all reveal Of good for man it had in store. The most of which doth heaven conceal

But is revealing more and more. So great a thing was never done Where battle-flags in triumph wave, As that great feat at Hydesville won When Death was rapped into his

grave; The "King of Terrors" then was slain, The grave of its great fear was robbed. The "dead" to life was raised again

And Life Immortal clearly proved. Not all the wonders of this age By which we conquer space and time

Nor any found on history's page, Compare with that great feat sublime; It brought an unseen world to view,

Where dwells the vanished human race,

Whose home is in ( ) starry blue Long thought to but empty space. Those raps that seemed but empty

sound. Scarce worth the effort then to hear, ossessed a meaning most profound Which greater grows from year t

year; Of secrets deep they were the key Through which they since have been

revealed. To treasures vast the "Open Sesame" Whose magic has their use unsealed

Behind them was a power divine, With will and purpose firm and strong, To let the light of knowledge shine

To banish error, vice, and wrong; It was a power that came to earth With truth to set the people free, Which gave a new religion birth That soon made superstitions flee.

It fiercely smote old faith and creeds With Truth's all-conquering sword, And cut them down like grass and

weeds To clear the way for God's New Word; It boldly challenged priest and king To prove their claim of "right divine." Demanding that some "sign" they bring

Or else their claim and rule resign. It made demand of "right of way" To those anew inspired from heaven,

That facts and reason have full sway And faith no more be blindly given;

his And a spotless woman gave him her

And the world strewed their pathway with flowers a-bloom, Crying "God bless lady and God bless

groom.' A maiden there was who went astray In the golden dawn of her life's young

day: She had more passion and heart than

head; And she followed blindly where fond love led:

And love unchecked is a dangerous guide,

To wander at will by a fair girl's side. The woman repeated and turned from

sin, But no door opened to let her in;

The preacher prayed that she might be forgiven. And told her to look for mercy in

heaven, For this is the law of earth, we know,

That the woman is scorned, while the man may go. A brave man wedded her, after all;

But the world said, frowning, shall not call." "We

-Ella Wheeler Wilcox.

SUMMER IN TOWN.

Oh, for the trill of a robin's note! And, oh, for the scent of the clover blooms!

song that never was sung by note, A scent all unknown in city rooms!

Oh, for the meadow's silvery sheen. Bright in the sun and dark in the

shadel Waving billows of shadowy green Where the ground-bird's nest is fur-

tively madel i to: Every stone of the pitiless street Weary feet have falteringly trod!

Every flower of the meadlow-land sweet Sendeth a blessing up from the sod. Ada C. Sweet. 3 86

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with Spain, but a war with old theology, a war with iron-clad yet perishing creeds, and a war of almost non-essential theories among ourselves. Profes-sing the harmonial philosophy, the most of us are painfully inharmonious. We have not profited as we should by our angel ministries. The tares must be burned. Changes are rapid. Reconstruction there must be. These changes we must lead, and lead aright, or be overwhelmed by them. I repeat-the crisis is upon us. Are we ready? The times demand consecrated men and women; consecrated hearts; consecrated pravers; consecrated seances; consecrated wealth and consecrated energies. Shall Spiritualism have them, exhibit them, live them, and through them crown this fading century with a

The Fox-Sister period of the old pioneers called for the battle-axe and the battering-ram, for peals of thunder and flashes of vivid lightning. The old footweary pioneers did their work and have passed on, and up higher. God, heaven and good angels bless the few remaining old veterans. The sandals of these are way-worn. Their feet are with years. The snows of many winters are upon their heads. They were persecuted; they were wounded and scarred on many a moral battle-field, but never in the back! They faced the foe with Demosthenes' eloquence, and Paul's courage. At their approach, su-perstition and bigotry sought their hid-ing places, and the creed-incrusted priesthood was silenced whenever it ventured into the arena of public de-

bate. Those were stirring old times. But few of the original tollers remain. To such, and to my fellow-workers all I say in the poet's words:

"Oh, comrades, look backward no longer. The false must give place to the true,

The fruit that has ripened and fallen, Gives place to the bloom of the new "We have looked on the old in its glory, We have seen it grow rusty and gray We have watched the proud stars of its chaplet Grow pale in the light of to-day. "The wine-press of truth must be trodden, Our souls for the conflict are strong, The needs of the future are many, And creeds have triumphed too long. 'Hark! Down through the on-rushing ages

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