

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

VOL. 18

CHICAGO, ILL., SATURDAY, JUNE 18, 1898,

A RABBI'S VIEW.

NO. 447

permanent, and you also know that the

tendency is not to the better but to the worse. The voice of reason is not heard

nor can it be until the old things have

passed away and all things are made

new. Kings will not release their hold

upon the chains that fetter the people.

strength which continues their sway

over the masses. It does not take the

eye of a prophet to behold the times

that are near at hand. There is a storm

gathering in the east and it will reach

the west and spread over the whole

earth. The war fiend will be satiated and the soil and the clay will have their

thirst satisfied with the blood of the

slain. The knight of the sword will fall by the pestilence and he who would

die for fear of the slaughter may hide

from it among the graves of the pest

The northern empire will overcome

Rulers will not yield that arm of

EX-MEDIUMS.

Their Assertions, As a Rule, Are Without Foundation.

"There is a class of ex-"mediums," of which Coonley, of California, is a member, who on every occasion seem to delight in asserting that there is no such thing as genuine spirit phenomena; or, in other words, that all the phenomena of Spiritualism are to be classed as the product of fraud. Because they have been guilty of deceiving the credulous and ignorant, and succeeded in making themselves known as mediums, they appear to delight in reiterating the assertion that all other mediums are of the same class and character as themselves and that there are no genuine phenomena.

Now in themselves such statements to the experienced Spiritualist are of no consequence; knowing their falsity, they are apt to let them pass undisputed. But I dare say all the papers that are devoted to spiritual matters are read each week by numbers who are only beginning to investigate and study this subject, and it may be that many of these are so situated that they do not have a chance to visit genuine mediums, or, having the opportunity but be-ing inexperienced have difficulty in knowing how to determine what is false and what is true. Reading the statements referred to, they may conclude that after all there is nothing but fraud among mediums. And the publication of such so-called exposes tends to discourage them from investigating. One of this class of exposers held forth at the leading church of my town some time ago, and loudly proclaimed that he would duplicate anything in the way of slatewriting, etc., that any other medium could produce. I attended (at the request of a skeptic who heard his boasts the preceding evening) and took with me a couple of slates on whileh I had obtained writing under conditions that to my mind excluded the possibility of fraud. But this boastful exposer would not even permit me to state the conditions that obtained when the writing was done, but said that of course there might be some new trick that he was not familiar with which would explain any phenomena he could not duplicate! The fact is, he lied, and no doubt knew he lied when he said he could duplicate any phenomena, and that it was all fraudulent. And so far as I am individually concerned, I do not doubt that all these exmediums lie knowingly when they make such sweeping assertions. I refer to Coonley simply because he happens to be the last one to come to the sur-

In your issue of May 21, this man says: "I stand ready to duplicate the the first and only time! work of any so-called independent On Friday, May 6, 189

and the entire inner surfaces of the well knew for many years, and who has long since outgrown his theological four slates covered with messages and a bouquet of flowers neatly drawn in

ive or six colors of crayon. There were eight separate messages, several of them containing responses from two spirit friends. In that way replies came from thirteen-the exact number I had addressed-but, strange to say, two that I had addressed did not report. In their stead two came whom I had not called for-one of them a very dear relative of whom the medium could not have heard by any reasonable probability-and the other giv-ing the name of "Dr. Stansbury"-unknown to me-and a very nice little message. Eleven of my questions were answered, explicitly, clearly and unmistakably. Some of these answers contained information that was beyond the medium's knowledge entirely, and at least one contained a statement that could not verify for some days afterward, when I found it was correct. There were something like a half-dozen different styles of writing. I

brought back my slates with the writ ten messages upon them. Both of them had writing on, produced by some invisible intelligence at the seance above described, as I verily believe-is it too much to say I know it? Will some one of these noble ex-me

dium exposers kindly point out how the messages were put on those slates, by whom, and where the party or par ties got the information, and at what particular time they did the writing, and how it was done? Explain or apologize!

At that time my wife was in California and did not meet Mrs. Brockway nor have any communication with her In the fall of 1896 she went east and returned in the following April-nearly a year after the sitting referred to. Stopping over in Denver for a couple of days, she noticed that the Brockways were there and concluded to have a sitting. It so happened that she was introduced to Mr. Brockway by a man named Williams, without any explanation as to where she was from or who she was. An appointment was made for the following day, and at the hour fixed she presented herself to Mrs. Brockway. Questions and slates were prepared in the usual way. Mrs. Brockway was entranced, when the control said, in substance: "We know these influences, for they have been here before. We know your husband, W. P. W., and he had a sitting with our medium in Portland, Oregon

We will give you a slate for him.' And she brought me a slate containing almost a dozen names of spirit friends, some of which were not familiar to Mrs. Williams, and brief messages from several of them. Surely, the medium must have a remarkable memory to be able to recollect all those names nearly a year after she heard them for

On Friday, May 6, 1898, findin self in Portland and having heard the Brockways were there, I repaired to their rooms in the afternoon. After a social chat with the family, I suggested a slate-writing seance to Mrs. Brockway, who expressed her willingness to assist. Again she requested questions, and I complied by writing three or four and adding this: "Shall be glad to hear from any spirit friend or friends." folded the questions, placed them in a small envelope made of strong brown paper and sealed it. Mrs. Brockway took four slates from a pile against the wall as high as my shoulder, and we went into the seance room, leaving Mr. Brockway and Charlie chatting with a lady caller. Mrs. B. washed the four slates and I wiped them dry. The envelope containing my questions was placed between one pair, put into a bag of black cloth just large enough to hold them, and a stout rubber band put around them. The other pair was put in a similar bag and fastened, then both bags placed on the table at which we

teachings. The last one is from his son, who committed suicide in Portland a few weeks before this seance-at least it is signed by his name. I have not seen the boy since he was a little fellow and had entirely forgotten his name, but my wife knew it well and when I inquired of her, at once said his

name is Lester. I understand he had some trouble with a woman. Evidently he has been under the loving tuition of his father since his transition and now understands that he must outgrow the legitimate and natural consequences of his misdeeds before he can progress. Just above this and at the right of the first message, written in a very fine hand, apparently with a slate pencil, is a two-line message signed by the full name of a very dear young lady friend who has been a long time on the other side. I addressed no questions to either of these. How, when, where and by whom was this writing done? The slates were blank, clean, free from writing at the beginning of the sitting. During the seance they were not taken from the table, nor out of my sight for one second of the time (except that they were inside the cloth bags) and at its close seven of their surfaces contained writing or drawing. The medium did not do the writing through her physical form, because I know just what she was doing all the while we sat there which was probably not more than fifteen or twenty minutes at the most Where was the opportunity for fraud? So far as I could judge, there was none. But, if there had been, I seriously ques-

ion if the medium could have produced the drawings and messages as they appear on those slates in ten hours, or twenty-four hours or at all. I have not described all that came, but enough for the purpose intended. I write of Mrs. Brockway, simply be

cause I have had more experience with her as a sensitive for slate-writing than with any one else. She seemed perfectly willing to accede to any requests I might make, and I failed to detect anything whatever that savored fraud or deception in my sittings with her. I have been told that Coonley advertises to expose her methods of slate-writing. Will he undertake to duplicate what I have described? To do

his will necessitate the following: That in the light of day, on the marked slates of a sitter unknown to him and of whose coming he is not ad-

vised, he is to produce messages from the spirit friends of said sitter, answering sealed questions to which he has no access, explicitly, plainly, fully-the said slates being all the time and entirefrom one or more of the sit-

ly in the plain view of the sitter; and a nessage ter's spirit friends to whom he has addressed no question and from whom he has not thought of receiving a message; said messages to contain information not accessible by either m um or sit ter for at least a week after the seance. WALTER P. WILLIAMS. Salem, Oregon, **A PREMONITION** Which Rescued from a Fire

ntelligence Does Not Reject Jesus. To the Editor:-In your issue of June is an article under the caption of "Intelligence Rejects a Jesus," referring to Rabbi Wise and his authority upon the subject. The article really

surprised me, because I knew-abso-lutely knew-that Rabbi Wise and every other equally learned Rabbi, so far as my acquaintance extends, believes in the existence of Jesus of Nazareth. I have had for years Rabbi Wise's

books. and he is not such a self-stultifying writer as to write a book on the "martyrdom of non-existing persons." It is true as this eminent Rabbi states, "intelligence"; rejects Jesus as that God-for this is what the Rabbi means I do the same.

The following is the Jesus that the learned Rabbi does not believe in: "O Holy God, O Holy Almighty, O Holy Eternal, who was crucified for us, have mercy on us." (Greek Church Liturgy.) Neither Rabbi Wise nor myself have any more doubt of the existence of Jesus of the New Testament's time, than we have of the existence of Soc-rates or Pythagoras. The quotation in The Progressive Thinker from the mar tyrdom of Jesus is not the Rabbi's latest expressions upon the subject." Not three months ago I spent the best part of a day in the Hebrew Union College, Cincinnati, with Rabbi Wise and several other Professors; and without an exception they emphatically expressed their belief in the existence of Jesus, and were kind enough to read to me, passages from the Talmud that speak of him. Said Rabbi Wise, after

showing me some of the passages and translating them into English: "We have here some five thousand volumes of 'Talmudic and Rabbinical literature.' I hope that no Spiritnalist will contend that all these thousands of volumes were manufactured by a handful of Benedictine monks of the sixteenth century.

But to my proofs. I hold in my hand a book of 535 pages upon the "Origin of Christianity," by Rabbi, Wise. (In the preface to this volume he tells us that he had spent upon this subject twenty years of individual/research.

"The Rabbis of the apostolic age, we have mentioned before, stood in close connection with the Apostle James. They call him in the Talmud, 'Jacob, the man from Kephar-Sekania, one of the pupils of Jesus of Nazareth.' His home, Kephar-Sekauja, is identical with Kephar-Samiah, a town in the vicinity of Nazareth." (Page 228, 'Origin of Christianity'.)

"We know that Pilate, true to his brutal policy, must have slain Jesus, as thousands of other patriots. The

drops before the copious shower. My quiver is full. After opposition, contempt, unpopularity, semi-starvation and crucifixion heaped upon this Jewish medium, (Jesus) it seems almost maliciously cruel for a little party in the face of archeology, history, and erudition to wriggle and struggle to further crown him with non-existence, or applibilation

Heaven pity the mediums of the ages Should anyone reply to this article, he will do himself the honor and me the favor of signing his name thereto. Imperfect as my articles may be, I am willing to father my productions. Truth—and truth only is the object of my search, and having found it I will defend it, though the fagots be kindled

and the cross again be built. J. M. PEEBLES, M. D. Battle Creek, Michigan.



An Eluoidation of the Subject.

To the Editor:--I am much interested in the subject of this dream-self. Mr. Hudson, in his book, is entitled to some credit for collecting, assorting and arranging the popularly expressed ideas concerning this visionary being. I write now more especially with regard to our apparently sincere friend, "Objector." Suppose I sit with a sensitive, with desire to obtain a message from my deceased wife, and receiving such message, ask "Objector" to ex plain; he will refer me to the impress made by my mind on the sensitive's brain.

Either this theory should then be allsufficient to explain this case, or it ought to be abandoned.

A daughter of the writer, who lost by death a baby boy, was receiving a de-scription of the child from a sensitiveall of which was in the daughter's mind, when the sensitive paused: the daughter noticing she had not yet received information of the sex of the child, asked, "Is it a boy or girl?" After a pause came the answer: "I cannot give the sex; I am often mistaken as to that!" A very small point, but it contains a volume for reflection. Since the daughter sat there with mind full of the subject, why should not this also have been impressed?

In this same instance, the daughter, in Brooklyn, N. Y., holding the seance for the writer's benefit-he being in Kansas at work in his office and ignorant of the seance-obtained accurate answers to queries put with reference to the writer. Were those answers pumped from the writer's mind while he was engaged in other matters in far Kansas, or were they from the daughter's. One would hardly stretch credulity so far as to accept the first hy-

PROPHECIES.

The Tolling of the Century Bells.

To the Editor:--I wish to publish through your columns what was written on my type machine the 20th day of March of the present year, under what purported to be the influence of the spirit, Victor Hugo, who has at some other times dictated messages to me. But before giving it, will state that in 1885, under an influence the personality of which I did not have the honor to know, I wrote the following lines, in two forms and at different times and places, but near together as to time:

There's a time acoming and you will see it.

It is a pity that all should not know Many graves will be left unfinished, And many will fall as they go.

'Tis war and death beyond the ocean, Plague and famine on foreign shores In our own land the pest and fever Will blight our hopes and mock onr fears.

It will be noted that in the passage written over twelve years ago, the in fluence did not say that it was imminent, simply stated that it was coming and that the writer should see t. But in the present message it is positively stated that it is near at hand. Here follows the remarks of the spirit, verbatim:

This world, as it is called, is as naught in comparison with that that lies on the other bank of what you call time. But of all the sources there are none that you can view with disdain. Every movement of the mind and every act of the body has its importance and its measure with reference to the outgrowth of the soul and the finer forces of the spirit. I love all the times and the ways of all, and I sense the fires of the mist that is to engulf all things and consumed even the solid matter out of which the earth and the other planets are constructed. But it is not in the light of these things that l

would address you on this occasion. There is a time coming that will try the souls of all, and it is not far off The influences of principles must be recognized, and it must be considered that it is not the prayers of the saints which cause the rain nor the shouts of the soldiery that win the battles. Laws

in the social and political affairs of men are as much the ruling power as in the physical world. They are unerring in As many may not clearly understand the primary cause of the rebellion which has existed in the Philippine production of certain and positive results, as are those that govern the planets and the stars in their formation Islands since July, 1896, it may be stated that it was the corruption and and movements in their orbits and instiable greed of the Spanish officials, courses. Many tired and drooping dominated as all things Spanish are hearts are waiting for their surcease of everywhere, by the Romish priesthood, pain and suffering. Many are not able leading them to extremes of taxation and persocution, to enrich themselves ages, nor are they even in sight of it, at the expense of the oppressed people The oppression led to revolt, and the first cry of the revolutionists was "Down with the taxes," which soon was changed to "Down with the clergy' and finally to "Down with the Spanish." The government and ecclesiastical authorities were joined in an unholy alliance to wring profit from the misery of the natives. The richer class is made up of foreigners, Germans, Chinese, Englishmen, and a few Americans, who, exacting a greater tribute from the native agricultrists, pay a less to the governor and a host of greedy alcaldes and minor officials. Briefly, these were the causes which led to the insurrection in Cuba as well as the Philippines, and which in the end will rob Spain of the two last gems of her colonial crown. Wherever there was disaffection it was encouraged by Republicans and Spanish Carlists, hoping in the end to serve themselves by weakening the kingdom. In the Philippines there is added to official corruption the shocking immorality of the European clergy, belonging to all known monastic orders, who encourage abuses of governmental authorities that they may gain immunity from any interference in their nefarious business. Year by year the taxes have been increased and have assumed proportions out of all reasonable relation to the yield of rice fields and sugar plantations. The people protested feebly against new impositions, but as opposition to the government in-creased the rigor of the rule grew, and hundreds of the men and women were deported without trial to the penal colonies of the Caroline and Marianne Islands. Within recent years a means for secret meeting has been given by the introduction of Masonic lodges, which have been increased rapidly in number and membership. The clergy brought to bear all of its immense in fluence with authorities both at Madrid and Manila for the suppression of these organizations, and so severe was -the the persecution of the Freemasons and so great became the abuse of the arbitrary power of alcaldes to imprison and deport suspects that the Spanish government issued a decree declaring that every individual whose culpability was not proved after forty-eight hours' imprisonment should be given his liberty. Posing as the friend of the poor and the oppressed, Romish influence is given to the side that is likely to yield to the church the richest returns in shekels for the church's coffers and the sustenance of the greedy priests, and the monastic orders. This burden was saddled on the Philippine Islanders, and the taxation enforced by the Spanish authorities, and it is no matter for wonder that the oppressed people have learned to hate the Spanish rule and the Romish clergy, their joint op-X-RAY pressors. In a Pontiac (Mich.) Sunday school a little girl timidly told the story of Solomon and the disputing mothers in this wise: "Solomon was a very wise man. not weep nor mourn for the houses that One day two women went to him quarare to be torn down nor for those who reling about a baby. One woman said "This is my child,' and the other woman are to fall by the sword and the pestilence. The poor, the faint and the said, 'No, 'taint; it's mine.' But Solweak will not suffer more than at presomon spoke up and said, 'No no, ladies; don't quarrel. Give me my sword and ent, and the times cannot last as things B. R. ANDERSON. | now are. You know full well that the | I'll make twins of him, so you can batts nos. | present state of matters are not to be have one."-New York Worlds

the mighty isles of the sea and they will fall in their pride and glory. There will be no time for them, for they have had their triumphs, and their glory will fade like the suns which have burned out, and they will die to live no more. Their greatness will be as the shadows of the pyramids of the Ptolemies, and their songs will not be sung among the victorious. All the banners shall fall and all rulers shall lose their power and the principles of humanity will come to the fore. There will be the small centers. of attraction here and there in the earth, and they will come together and the light will begin to shine in such places, and those who would become rich shall not live. I stand before you and tell you that the day is hastening

and the fever.

and is even here, when peace shall be the child of war. It is boasted that peace reigns in the land now. I say that it is war. There is no time for the poor to have peace. There is no holiday for the laborer. Every day is a campaign with him that gets hotter every day and every year. His children are born in sorrow and his women are the mothers of a sorrowful race. He eats the bread of pain and his dreams are

the visions of woe and disappointment S. J. BIGELOW DAILY, M. D. Boston, Mass.

SPANISH MISRULE.

The Cause of the Revolution in the Phillipines.

slate-writer" anywhere. If that is not a play upon words, and he means what he seems to say, I should like to have him duplicate some slate-writing that has been done for my wife and myself in the presence of Mrs. A. Brockway, or to even tell how it could be done. I would like to make the invitation more general, so that it will -include the whole class of exposers including Hagaman, Covert, and Coonley. If I have been the victim of deceptive practices and so credulous as to have accepted fraudulent manifestations, believing them to be genuine, I want to know it. And I am willing to pay for such knowledge according to my ability.

In May, 1896, Mrs. Brockway was at Portland. Without any correspondence with her or any one else on the subject, I sat down at home and wrote out thirteen questions addressed to as many spirit friends and relatives. These questions I sealed up in an ordinary business envelope. I took a couple of my own slates and marked them in such a manner that I would have no difficulty in identifying them, but so the medium would not be likely to discover the marks.

Thus equipped I proceded to visit the medium, fifty-two miles distant. From the depot I went direct to interview the medium. It was in the forenoon, I found her giving another gentleman a sitting. I waited until she was at liberty when she greeted me pleasantly. and being asked if she could give me a sitting for slate-writing said she could, inquiring if I had brought my own slates. Telling her I had, she requested them, put them on a stand near me and placed one hand on each slate "to magnetize them," as she said. She asked about my questions, and when I showed her the envelope containing them, she objected that it was too large, procured a small, druggist's envelope and asked me to take the questions out of spirit friends orally, and messages from the large and place them in the small one, first, however, signing my, name to them, all of which I now think was unnecessary. I complied with the requests, meanwhile keeping a sharp lookout that the medium did not do anything with my slates, or see what name I wrote on the questions. After about five minutes we repaired to the seance-room, she taking a pair of her slates in addition to the ones I brought. She procured a bowl of water and the four slates thoroughly washed and then were wiped dry in my presence. The room was well lighted. The little stand at which we sat was in the middle of the room and upon it there was a small tablet of scratch paper and two small wicker receptacles partially filled with chalk, crayon and slate pencil ends. The question were placed between two of the slates and a strong rubber band held them together. The other two were fastened together in the same manner with nothing between them. Neither pair of slates was out of my sight for a moment. At the close of our seance, (during which the medium had been partially entranced and given me many names of Spirit friends, and messages from some of them, in that way answering a part of one questhon in the envelope) raps were heard, apparently beneath the slates and I was informed "they" were through. Removing the rubber bands, I found

of the slates was taken from the table during the sitting. My left hand rested on one pair almost constantly, and the medium's hands were on the other pair most of the time

sat as in the first seance. Neither pair

As before, she was partially entranced and gave me names and messages which I jotted down with a pencil, using the tablet I had written my questions on. Two that I addressed replied, or at least the questions were answered by messages on the slates. But, strange to say, of the eight slate surfaces in the two bags, but one had no writing on. While we were sitting she spoke in an aside as follows: "Yes that is all right; you can write it full. Talking about writing the slates full. He will be only too glad to have it. He will appreciate your kindness." She gave me the names of twelve or more some of them.

There are two messages from the medium's guide, written from right to left, making it necessary to hold the slate before a mirror in order to read it. explains why one spirit addressed did not respond. It is written apparently with a green crayon. The other is written in brown and explains that a lot of queer-looking characters on another slate (in light green crayon) are hieroglyphics placed there by an an-cient, which I shall sometime under-stand. On the slate containing these odd-looking characters is a bouquet in bright colors, over which is a dove with a scroll in its beak containing the word "Greeting," in neatly formed capitals. My wife, (who is a better judge than I) says there are fourteen different shades of color on this slate. Tt presents a very strange appearance. On the opposite side is a message from one dear to me who has long been in the spirit realms, signed with her first and last names in full.

Across the top of another slate is the name of a well-known spirit friend, in light blue crayon; just beneath it, in light brown is the following characteristic note: "Williams, you are on the right now. T.L. S.--." Below and to the right, written cornerwise and in wat seems to me a shade of purple crayon, is the following: "I still live. I must outgrow wrongs I committed. L. 8 .- ". The first one quoted is from a the envelope of questions intact, sealed former minister of the gospel whom I heart.

the Child of Dr. J. L. Reese, of Chicago.

Owing to a premonition of its mother the one-year-old child of Dr. and Mrs. Joseph L. Reese, of 5420 Halsted street is alive to-day. Altogether there is a story of death, injury and flames connected with the happy premonition of Mrs. Reese. The physician and his wife dwell in a

flat. Two weeks ago there was a fire in the store beneath the flat, and since then the doctor and his wife have had their child taken care of by Mrs. Fannie Morrison, a nurse, in a barn at the rear of the flat building. Last night the parents were out visit-

ing and they left the baby in charge of the nurse, who was sixty years old. When they returned late they decided to leave the child with Mrs. Morrison for the remainder of the night.

But Mrs. Reese could not sleep. There was something wrong, she did not know what. She kept worrying and worrying, until at last she told the doc tor she must get the child and bring it back to the flat. She did this, and then sleep came. Two hours later a fire was discovered

in the barn. Jesse Watson, the coach man, gave the alarm, attracting the attention of Policeman Patrick Savage who summoned the fire department While the engines were on the way the coachman went to rescue the nurse Escape by the stairway was cut off by the flames, but the loft door could easily be reached. Watson aroused the aged woman and conducted her as far as the loft door. Then he told her to jump. She looked down to the ground, not more than ten feet below, but re fused to jump. Instead she retreated and, going to the bed, hid herself under

the covers. Watson then tried to drag the woman from the bed, but she only exclaimed: "I'll stay here." At last, in sheer des-peration, the coachman ran to the door and jumped to save himself. At that moment a patrol wagon from the Stock Yards police station turned the corner and Watson shouted that a woman was above. The wagon was followed by engine 64, and Licut. Palmer heard the coachman's words. He ran through the flames to the floor above, which fell with him and his human burden just as he seized the form of Mrs. Morrison The lieutenant was buried in the burning wood, from which he and the corpse of the nurse was drawn forth by

Lieut. Shippy. Thomas Elliott, of truck company 18 Capt. George Weller of truck company 20, and Marshal Fitzgerald were all more or less severely burned about the face and hands. Lieut. Palmer's injuries on the face and hands were severe, but he will recover .- Chicago Journal.

Your heart will be happy if it's in the right place, and is the right kind of a

question is only this: Why did the Christian writers of the second century put the crucifixion of Jesus on the shoulders of the Jews? The only historical reply is, the quarrel between the Gentile Christians and the Jewish Christians, and the desire to please and win the Romans, dictated the crucifixion story, in which there is but one fact, viz., that Jesus was slain by command of Pontius Pilate, because he had been proclaimed the Messiah," "Three Lectures on the Origin of Christianity," published by Rabbi Ishac M. Wise, in 1888-page 26.)

"Jesus having become aware of the failure of which the Messianic proclamation had proved, and fully aware that every demonstration in his favor would cost the lives of his friends and heap misery upon his people, could not and did not expect to escape the revengeful jealousy of Rome. Herod and the high priest were probably the only persons who might have saved him; but neither of them had the independence or probably the desire to save him; both were slaves to Rome. Jesus was to Herod no better, but more terrible than John; and the high priest could have been no particular friend of one who had come to carry into effect that which the theocratic opponents of priest

and prince preached and desired. 80 the doom of Jesus was sealed. After a few days, giving him scarcely time enough to expound his scheme of salvation, the Romans cantured and crucified him, as thousands of Jews were crucified in those days, some by the same Pllate." (Page 14, "The Three Lectures.")

"I maintain these paradoxes in contradiction to these modern critics who advance that Jesus was an Essene: and especially to the unfounded theories of Mr. Renan, that Jesus was an ignorant phantast, with Greco, Roman ideals and Jewish prophetical spontaneity. The Talmud often mentions' the name of Jesus; his teacher, Rabbi Joshua, with whom he was in Egypt; his disciples, one of whom stood in close communica-tion with several of the most prominent Rabbis, and he stood at the head of the nascent church. In the Talmud, mention is made of a sort of manuscript. hen well-known to the Rabbis, which Jesus wrote in Egypt and brought to Palestine. An original Hebrew or Aramaic Gospèl is mentioned there, from which passages of the four Gospels must have been taken. These passages of the Talmud to which we refer bear the names and the stamp of prominent contemporaries of Jesus and the Apos-This settles the question." (Page 8. "The Three Lectures.")

"Rabbi Wise is quoted as most excellent authority on Josephus. Why is he not as good authority on Jesus?" asks this writer in The Progressive Thinker. He is, and accordingly on page 31 of his "Three Lectures on the Origin of Christianity," he says: "The Talmud mentions six of them (the apostles). They were undoubtedly a number of young and humble tradesmen of Galilee, who for some time enjoyed the benefit of their Master's instruction. They were certainly young, because the Mas-ter himself was but thirty or thirtythree years old when he died on the ross.'

The above quotations and testimonies in proof of the existence of the man Jesus are comparable to the few rain-

othesis. 🗸 What 🛛 🛈 daughter was herself ignorant as to the answers that should be given. Nay, worse yet, she was perfectly sure in her own mind that two or three of them were wrong. She was told that at the time the deceased passed away (deceased being the supposed marrator), he took my hand and asked me to press his if I was conscious. I tried to press the hand, but could not, but I think I shook my head. Now the daughter did not know this, and the writer was at the time entirely alone with his wife

I have tried an experiment which, if "Objector" has never tried, may interest him. Select some excellent sensitive, like Mrs. Potter or Mrs. Dearborn, of New York, and with your mind thoroughly convinced these answers do not come from spirits, try to make the medium tell your story in your own way. If you fail, why is it so? In short, why is it that when we try to mpress our own individuality on the sensitive, we fail, but when not endeavoring to do so, we produce that result? To me the claim that there is a kind of sleeping-self which exercises this power, seems the acme of all absurdities. having not a shadow of support, either in practice or experience.

It is a common vague reply when asked, "How explain the clairvoyant's visions of the departed, which are true," to reply: "Why his mind has been wrought up to conceive of no explanation, and is thus influother enced to call his own shadows spirits. Now, that theory would be very good indeed if it did not lack the elementtruth! Children have often had such visions, yet entirely ignorant of the spiritual theory. Madame Esperence assures us that she actually took these visions for real persons.

How did it happen that the mother of the little Fox girls, in the primitive dawn, received information that these communicants were spirits? Had their minds been loaded down with the spirit theory at that time?

The question is put with great confidence, "If the spirit freed from the body can do these things, is it not just as plausible that the spirit in the hody can do them?" We each possess our mental characteristics. Mine are such as to make this question comically ridiculous—comical by reason of its assumed earnestness, and ridiculons because of its assumption of such an unwarranted absurdity. If a man in natural freedom from restraint can make a watch, can he not surely do the same when gagged, hand-cuffed and bound? It would seem rational that the spirit in the body can only do those things for which that body is provided when we have physical ends in view, but that when furnished with a spirit body, we might expect the mental phenomena which we actually receive. In conclusion, let me add: I can appreclate forcing a point to establish a grand and sublime doctrine-that is, I mean one is in a degree pardonable for so doing. But to resort to chicanerysolecism-and force conclusions from unwarrantable premises seems unpardonable when the whole object is to prove annihilation of the human soul. I do not mean by this, however, that we should exert ourselves to establish our doctrines if wrong.

Concordia, Kans.

o see the dawning of the light of the except from the position of the seer. Such persons do not know the laws of the physical nor of the spirit. Had kings not been made until after the idea that the earth was the center of the solar system was exploded, then kings never would have been. As it is, kings have lost their power, but republics could not have a healthy growth beneath the shadow of their crowns and their castles. Religion was liberated, but like the fish which in the progress of nature comes to land and assimilates with the character of it must return often to the saltwashed shore to lick its brine, and yet an animal possessing powers of locomotion suitable to the higher habitations. O, mighty men of earth!-called mighty, but weak and feeble; O, great women!--called great, but very small, what shall I say to you? There is

nothing so poor as a man or a woman who trusteth in self. You *sill* soon see what is before you and that it is all vain to trust in riches or in the strength of the physical powers and forces, if indeed there are such.

I hear the pitiful wails of the suffer ing and it is not music to my ears, save in the sense that I know that such things must be. The same wave that brings a lover home to the arms of the one who awaits him with auxious heart-throbbings, may break some ship's keel in twain and bury the crew and passengers beneath the main.

Then it is one or two that rejoice, and hundreds that weep and mourn. I will go and stand with you on the moun tain's crag and in the cleft of the rock which looks out on the raging billows and what do I see? I hear the wind sighing as he says: "I am the messenger of health and yet am the voice of the angel of wrath." But yonder stands in the cloudy temple where the light plays in the folds of the curtains of the skies and the myriads of forms seem to come and go through the airy windows, the angel of eternity, and he speaks words of the everlasting. The soul of man repeats his words and every day they pile up the history of the earth on which we live. What is history but the songs of the living and the dying? That which we know of the past is only valuable as it is used for example to be imitated or as warnings of evils to be shunned. The present and that which is to come is of more importance to know and appreciate. Thousands are sitting and waiting for they know not what, and they will not know until some trumpet's blast startles them to a wild surprise. As we see it to-day the whole world of mind is tense like the triggers of so many guns, resting upon springs that only need to be touched in order to have them fly against other springs and set off the explosion of the first gun. This would be the signal for the onslaught that is to scarcely have an end until the days, if prolonged, would leave the habitations of man deserted and useless. I stand before you as if in the fire of the earth's crucible and tell you not to despair. Nay, do

HEOSOPHY AND MODERN SPIRITUALISM

An Address Delivered at A. O. U. W. Hall, Buffalo, N. Y. By Mrs. M. C. Lincoln, on the Subject: "Theosophy: Its Relation to Spiritualism."

Friends:-The subject which I shall take up for con-1 had given to them any evidence or manifestation of its sideration this afternoon has already been announced, life, of its consciousness; but Modern Spiritualism has that of "Theosophy, Its Relation to Spiritualism," a sub- helped to bring this to these many despairing souls. We eet which I feel is one which should interest us all; first, love to think of this; we love to know that it is true, and because we have known of Spiritualism for fifty years; we love to tell it to the world. But it has only given we, as people of this Western hemisphere, have known this. And you say, is not this enough? And I answer more or less of its teachings, have known something of its you, no; and I answer you from your own hearts, no; it is Shenomena, and it has been a wonderful factor in the un- not enough, because you are asking for more; it is not foldment of the human mind. It has directed human enough, because you know that there is something more; thought into wider channels; it has caused humanity, as and although your knowledge may not be very strong, a whole, to look deeper into life; and because it has done the mere fact that you are asking for something more this, we should be ever ready to receive more which it can brings with it evidence to your thinking mind that whatwe should be ready to study more closely its methods by which it has become known, and we should be open to receive all of its truths. The Spiritualism of old has prided itself upon being free from sectarianism, free from the conservatism of the church doctrines and people, free from the bigotry and the dogmatism which Christianity has seemed to engender in the minds of its advocates and devotees; and the Spiritualists, as a class, have taken a great deal of pride in claiming that they were free from all of this, they were free to think, they were free to be-Beve, they were free to investigate and to analyze everything which Modern Spiritualism could bring before them. And this afternoon, on this, the fiftieth anniverfary of that great movement known as Modern Spiritualism, I would ask you the question if you feel that, as Spirtualists, you are ready to make that claim good; that you are ready to look into your own hearts and determine that you are just as free as you were fifty years ago to investigate everything that comes before your mind in the light of a truth? It is a question for every Spiritualist to ask himself.

What do anniversaries mean to us as a people? What Is a birthday anniversary to individuals, unless it be that are positive, sure, that they have a conscious existence; if that individual remembers that he has lived 365 days more than he had at his last birthday, and in that 365 that you can have that conscious existence here. Bedays he must have learned something new; he must have cause of that natural law, that gives to each and everyone had many ideas presented to him; he must have gained alike; that gives to you just what it gives to everybody something in the line of progress in thought, and that it | else; that gives no more to those who have passed out of is his place and time to look over the past year to know what that progress has been, and what it has meant to him as an individual. And in this same way would we the consciousness of the individual is in the soul. The look at the anniversary of Modern Spiritualism, and question whether we have learned anything new in regard to the subject during the past year; if we have gathered to ourselves more of that great truth with which the uni-versal storehouse is filled. Do we know something more of life here and hereafter, as Spiritualists? Have we learned of some new phenomena, and have we learned to analyze them? have we learned to know of the principles embodied within the new and the old? Are we ready to say that we understand the causes that lie back of these phenomena? If we cannot, of what use is it to take pride in the day to feel that we are growing older, and that we can look upon ourselves as matured beings fifty years old, if to be fifty means no more than though we were ten? Spiritualism has been a wonderful thing to the world. Spiritualism is no less to-day than it was fifty years ago; indeed, it is vastly more. It embodies as much of truth to-day as it did in that long ago time; it holds the same truth, for that matter. It is not changing, in any sense of the word whatever; but it is individuals that must change the great world of Spiritualistic thinking men and women that must change in their attitude towards Spiritualism, that we may know what it holds for us; that it may not be a storehouse so far away that we cannot draw aside the curstorehouse, and that we have prepared ourselves for entering into that house and taking therefrom all that it holds, taking it to ourselves as a possession. We cannot de-plete it. It is a part and a portion—I might say, the whole-of life, when we regard it as a science. Spiritualism is

give; we should be ready to look deeper into its principles; ever the human soul demands, is like a command of the infinite law, and brings back to you in accordance with the power with which you make your demand.

Therefore, when you say, "Do I live in other bodies? Do I come back to the earth and live again?" or, if you just simply ask those who return to satisfy you with evidence of the life beyond; if you merely ask them the question, "What of that life beyond? What is it like? Will we be known there as we are known here? Tell me something of that existence, that I may know it for myself even while I am still in this body of clay," the very fact that you so question those who return is proof to you that question is, must it give you this knowledge through those who return to your homes? Is it necessary that you call them from their higher state, that they may give you this knowledge? I shall say to you no, it is not necessary. There is a fact in Nature that it would be well for you as a people, to understand. That fact is that of individual conscious life. What do I mean by that? I mean that if those who have passed out of your sight and

are living upon the shores of the summerland; if those whom you call dead have manifested unto you until you they have this conscious existence there, it is proof to you your sight than to those who remain with you. The consciousness of the individual is not in the body of flesh consciousness of the being is what determines what consciousness is. Your hands do not recognize the beauty of these blossoms; your feet cannot tell what vibrations produce color; there is no part of your physical body that determines for you what consciousness is, except that inner subtle something which we have been taught to call the soul, the living part; and it is that part which escapes the body when you put the body away; it is that subtle something that knows that it is; that acts, and that is responsible for all that it acts. Now, if that is the truthand I am ready to assert that it is, simply because I have return of those who have passed out of the mortal body, and as talking with you Spiritualists to-day, if we know what evidence means, it is simply what we have experienced, and through giving that experience one to the other, it corroborates the experience and fixes that as a fact in our lives.

Now, if I say to you that I have had conscious proof of this one truth that the consciousness of the individual can be as great upon the physical plane as it can upon the people to-day. astral plane (or spiritual world, if you please to call it

that), then what, will you tell me, is the reason why we cannot be as conscious of all these things that we ask of world has recognized through Modern Spiritualism. I the others who come to us, as it would be were we to ask have not stood aloof; I do not stand aloof to-day; but I we may learn for ourselves? This is the part and portion of Spiritualism which the Spiritualistic world has ignored up to nearly the present moment. The great body of penetrate into the very bowels of the earth, if necessary, people who are conscious of delving and diving into these conditions outside of your physical life; people who can give to you these wonderful truths, if you seek for them. But they are people of that nature, of that character and of that growth, that they recognize the fallacy of giving to an individual knowledge of that which he does not care to know anything about. Just as soon as an individual mind is turned into the path where he asks for knowledge and his face is set in that direction, and he turns deliberately away from bigotry, from conservatism, from superstition, and only asks for the truth that may be given him in that path of knowledge, that moment the truth comes flowing into his soul. But if he closes the door, and says "I have learned enough-I have learned enough to satisfy me that when I am through with my physical body I shall live beyond, consequently I am sure of immortality"-if he says this, he is simply the veriest child of the natural world; he is asking for the tangible existence of the to-day, and knows nothing of the to-morrow. Why Because an individual Spiritualist-I do not care where you look for him, nor under what circumstances you may find him; whether he is a medium of long standing, or whether he is a teacher of the principles of Modern Spiritualism as it is taught to the world to-day; no matter what position he may take-if he has no more knowledge of an immortal life that what has been given to him by his investigation of Modern Spiritualism as the world understands it to-day, he has no knowledge of immortality whatever. I know that is a strong statement to make, but it is a statement that I think I can prove to you is true-a statement which it is necessary to make in this day and age of Modern Spiritualism. What has Modern Spiritualism proven to the world? It has proven to the materialist only that there is something beyond that which is called death; it has proven to ical plane to the next one-and that is all. Well now, if he had turned his attention the other way and gone a little back into the past he could have learned the same truth-by looking backward, instead of reaching outward into the future. He would have had to study, perhaps, along different lines; it would have been a little bit harder for him to acquire that knowledge than it has been in the past to go to a medium here and there and receive the evidence of the return of some spirit, and the identity of that spirit; but the truth would have been the same: and mayhap it would have been of more value to him it it had been a little harder for him to gain the truth.] have learned that what an individual pays dearly for has

90, because they have lived to be ten; and so it is with those who have passed out of the physical body; finding that death did not deprive them of conscious life, of actual existence, that they were in possession of their faculties to a greater or lesser extent, they have no doubt been able to bring back to you this knowledge with the full rejoicing of their spirits that they had lived through the change, and of course they should live forever! Well, now, is there any proof of it? Not a particle. They have found their existence there to be real. The existence here is real; the existence out of which we have come is real. There is a sphere of physical life lying one step only back of this physical realm of which you know as physical life, that holds just as much of life as it is possible for you to comprehend here. It has its activities; it has its principles; it has its reality just as much as your life is a reality to you here.

Do you know anything about it? No, but you can. How do I know that you can? Because there are those living on the physical plane who do know; have had an actual experience in that direction; and what is an actual experience to one, might be, can be, an actual experience to every human soul. And, therefore, when I say that if you want proof of an immortal life, you may turn to Spiritualism for it, that it will be Spiritualism of that nature and character such as your world to-day has no comprehension of -- a Spiritualism that is better than the Spiritualism of ten, fifteen or twenty years ago-you will be obliged to turn to this different Spiritualism-to find your proof of an immortal life.

Now, because I say this, you must know, if you are reasoning, thinking beings, that it is not derogatory to the Spiritualism of these past fifty years; it is saying more for Spiritualism than the world has ever given it credit for; it is saying more for your Spiritualism than you have ever thought it was possible to say; because it says that it is greater, wider, deeper down into life than you have ever solved it. It is the Science of Life, and, as the Science of Life, you would be obliged, if you would understand the whole science, and be able to understand Spiritualism can give you something more. Now the every problem, to look deeper down into its mysteries, and study more closely than you ever have before in your lives. This study will bring you just what Theosophy is seeking to bring to the world to-day. This study of material life is just-what the teachings of Theosophy will bring to everybody. Now, when I say this I recognize most fully that Theosophy, as it is taught in the world today, has not been fully received nor fully understood The same principles that lie back of Theosophy lie back of Modern Spiritualism; the same principles that lie back of these two great movements, lie back of every religious movement in the world. It is the great principle of truth; and remember, truth belongs to every corner of the earth; it is found at every center; and with its vast ramifications it extends over the vast surface of the earth until it touches everything; and when it touches these different movements that give to you of its religious teachings, it touches you in a vital spot. It makes its demands upon you and asks you to investigate; and if you do not investigate, it is your fault, and not the fault of the truth. If you do not know more about Spiritualism than you have learned in the past fifty years, it is not because Spiritual ism is at faults . If you know nothing about Theosophy and its relations to Spiritualism, the fault is not in these two great movements. Where does the fault lie? In the minds of humanity to-day. They have made a gulf between the truths of the past and themselves; between every ism of the past and Spiritualism. The world is constantly making these gulfs, only that it may in future time have something to do to fill them in, and make one level plane of it. But I want to say to you that in that had evidence of it, as we have had many evidences of the spirit of separateness, you are putting yourselves as far away from the true individual spirit of life, of brotherhood and spirituality, as it is possible for you to move; but in the spirit of unity, recognizing it as a principle, you bring these isms so closely to you, that you can reach into them and take the very kernel and germ out of the center, and appropriate it for your own ism, making it wholly

what it should be a veritable truth. And this is the teaching that I am glad to bring before the minds of the

I have stood upon the platform for many years, seeking to voice the truth of these wonderful things that the ery fact in Nature; a student that would look at every

was to go out and be satisfied. And yet with a deeper study of the subject I learned to realize what life meant without a physical body. It was a strange experience which brought me this knowledge. You have but to drift out and leave your body for a little time, and then attempt to come back to it, if you want to know what it | Human Culture and Cure. means. You will realize then what it means to be without a physical body. It taught me that I knew but very little of any other sphere than this. It taught me that I had but little experience on different planes of activity; and because I had not gained that knowledge, I was not fitted to function there to any great extent. But that A Handbook of Curc. Etc. Cloth, 25 cents; Leat's, was not all. There was something more than that. There was a deeper point to consider than all this; that deeper point I shall say to you is this—"it is here that you gain your self-consciousness." Why? Because here is the very foundation upon which your feet rest. You (as you may learn afterward if you do not already know. it)- you will learn that you have lived on different planes, and they did not satisfy you; you will learn that you have lived in bodies that would be invisible to the sight of mortal here, and you were not satisfied with them; you will learn that as a spark from the Infinite Soul of the Universe you have reached for this very country which you inhabit to-day; you have traveled steadily downward, downward, until you have touched this physical life for a purpose, and the purpose has not been gained. The very proof of this is in the fact of your ex-

istence here, that you may gain the purpose. When you ask for proof, as you invariably will, to every statement that is made, I shall turn your mind to your own selves for proof. You do not need to go outside of that. You have proof of everything within you-of everything that will ever come to your knowledge. Not a single thing can you gain from another. It is all through yourself that you have consciousness or perception of any life at

If I should tell you that these flowers were white and yellow and green-if you had no perception to understand this, could I make you understand? O, no. It is you that understands through your consciousness of life; and it is necessary for you to be conscious of this life, or the astral life, or the spiritual world and all that it holds and contains, before you know anything about it. Then what does that prove? It proves that until you have lived here long enough to have gained all the consciousness that this life can give, you are not through with it; and if it is necessary for you to stay here one year, it is necessary for you to stay here just as long as you possibly can; because unless you do this you are lessening your op-

can; because unless you do this you are lessening your op-portunities of gaining the knowledge which you so much want—that knowledge which you came here to get, which is individuality. Some of these old Spiritualists will say: "Yes, that has been the speaker's hobby for years—that of individ-uality." But I will say to you now, we will give it another word that may be more pleasing to your ears, that of self-consciousness, of becoming so conscious of one's USA CONTENTS. What is Psychology? The True Basis of the Science, Rational Psychology is presented by Arisotic and Swdenhorg, with Relections thereon. Relation of Psychology to Practical Education. A Study of the Human Will. Imagination: Its Practical Value. Memory: Have we two Memorice? Institute to Memorie and Interface Aspectology and Psycurgy. Mental and Mortificating In the Light of Certain New Aspectology. The Power of Thoughe; How to Develop and Increase I. of self-consciousness, of becoming so conscious of one's self that he knows what he can do; and when he knows, a self that he knows what he can do; and when he knows, a knowledge of the result of the action is just as clear as the action itself. That is why that statement to-day is such a reasonable one to me. Why, I can reach out and touch hands with every brother who agrees with me upon that subject—that here upon the physical plane, the world of causation, the world of creation—is where we gain our self-consciousness; consequently we need our physical bala subject. self-consciousness; consequently we need our physical bodies just as long as we can hold them.

THEOSOPHY A COUNSELOR.

Now, the relation of Theosophy-for this is what Theosophy teaches—to Modern Spiritualism seems to me something in the manner of a counselor or friend, one who advises the Spiritualist to study more closely the nature and character of the physical body and its relation to life as a whole. It does not ask him to give up the truth which he has gained-but only advises him to make use of that truth for further progress and knowledge of life's great mysteries.

I get the thought from many here in this hall this afternoon, that if this is necessary for human souls, to hold to a physical body just as long as they possibly can, isn't it a wise thing, then, to call those back who have already lost their bodies, and give them an opportunity of holding to physical life, that they may learn a little more? This would be well enough if you could call them tain that hides it from our sight; but that it is a vast them to come into our midst and repeat to us that which stand where progression has placed me—a student of ev-back and demand of them that they take a body of their own; but to call them back that they may absorb the vitality, the consciousness, as it were, to a certain extent, of an individual being here-I know that it is not the highest nor best condition for the spirit who has passed out of the physical body, nor the highest and best for the mortal who must act as a medium in this case. How do I know it? By that everlasting law of justice that appeals to you as it appeals to me; justice;-in this way; every hour and moment of our lives belong to us; every part and portion of our strength and energy is ours to use as best we can, to help us along the great path which leads upward, upward beyond the heavens, aye, beyond the clouds; and it belongs to us. Why? Because when we crumble away under my touch, I would learn to separate are in possession of our faculties, when we are in possesthem under my will, or disintegrate them. Why? That sion of our full consciousness, every moment in the physical body we are constantly appropriating, gathering up, that which shall in future years be the very substance of our character and of our lives; and if we allow others to infringe upon the domain which is our own; if we allow these different movements that are starting all over the others to take possession of that which belongs to us, we are not only unjust to the self, our own being, but we are unjust to those whom we allow to do this very thing. You would say it was an injustice for me to allow a small child with the great army, and through the rank and file, by to steal that which belonged to another; no matter if that child was hungered, starving, though it may be, it is my duty and yours to give, but not allow another to steal. And this principle, this law, remains good whether it is operative between those on the physical plane, or those on

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KAREZZA

THE SCIENCE OF LIFE,

but it embraces what? Spiritualism per se, embraces Modern Spiritualism as a tiny infant child; just as the mother would hold to her bosom the offspring that she loves, that she treasures, that she hath given of her very life-being. And this is the relation which Modern Spiritualism holds to Spiritualism per se—Spiritualism as a whole, looking at it as though it were the Science of Life.

Shall we enumerate to you the wonderful blessings that have reached the world through the teachings of Modern. Spiritualism? Shall we tell you that the materialistic mind has been turned into a different channel? Shall we tell you that when he clung to the earth-mould, and treasured every part and portion of that life which was tangible to his physical senses, because he looked upon material life as the sum and substance of his existence and that when the change came that caused the body to become inert and dead, the materialist could pronounce it as dead, as having lived its life, as having filled its place in the great economy of Nature, and that having done its work, had ended its life and its principles? And with this materialistic idea swaying the people, surging through their ranks, and leading men and women blindly into a darker fate than they would otherwise have found Spiritualism touched them, quickened them into active thought, and with eyes wider open and cars attuned to sound they listened to hear the faint whisper that came to them across the bridge, or across the gulf, that to them had hitherto meant darkness, over which phenomena now had brought to them a faint gleam of hope; and with eyes strained to pierce into that outer darkness, they had caught a glimpse of light that was beaming far off on some other shore; or felt the impalpable touch of loving him that there is a continuation of the life from the physhands which they could not see. And lo! the material istic mind was ready to respond to all which Spiritualism could give, and this response helped him to have a broader conception of physical life; this response gave to him n new hope that buoyed him over the many troubles and trials of life, and made him a better being! It helped him to penetrate beyond the dark walls which superstition and dogmatism had builded around human lives. Even the mother who knelt at the altar with her heart filled with anguish when she recounted to that unknown God the trial of her life, the disappointment of her heart, as she watched the fading out of the fairest life-flower, the dearest child of her bosom and felt that it had drifted away so far that her human eye could not see, her human some value to him, and unless he pays the price, and a ear could not hear, her hands could not touch nor fondle she felt that life itself was slipping out from under her feet, leaving her desolate and alone; her one feeble hope was the cross; dim, vague and misty, was the God that fwelt so far away; yet to Him she prayed; and yet even And in that one sentence, the mother's heart grew stronger and her faith grew brighter, and instead of

good round sum at that, it amounts to but little to him. WHAT SPIRITUALISM PROVES.

Now let me tell you what I mean when I say that Modern Spiritualism has not proven immortality to the world. while kneeling there, the whisper came from across the It has proved continuous life; it has proved that when the when I questioned what it meant the answer came: "Here furbid waters, "I am not dead; I am not dead; I live." individual soul dropped off its body of clay it lived in other regions; lived in a different atmosphere, in a different | it is here that you can do, and you can live, that you can life than this physical life. But has anyone ever been be a conscious active being, and it is upon this plane that stronger and her faith grew orighter, and instead of the that this physical life than this physical life. But has anyone ever been been to be a conscious active being, and it is upon this plane that the untrained ears. They are not ready to do this masterial present inpulse of her heart was to praise Him forevermore made the change, could he tell you how long he had lived? Because he had made the change, could he tell you how long he had lived? Because he had made the change, could he tell you have long here; they think they was not left ignorant of this wonderful truth of the ternal ages? No. He may have the beyond the grave. And in this way we could picture though perhaps he would; but then that "perhaps" many to you hundreds, thousands, aye; millions, of human souls times is a feature with young minds here; they think they can live to be ?0—yea, 80 and the great longing of a human soul the earth; we will say that the movement was a mo

thing, at every side, that will ignore nothing, but would Spiritualists to-day hold within their ranks those very and bring from thence the dirt and soil, and placing it in my hands I would analyze it through that law of psychometry which Modern Spiritpalism just touches upon, and then leaves for fear of what it may give them. I would make use of that law of psychometry, that science which is a portion of the great science of life, and through that power I would analyze even the very dirt of the earth; and then I would take blossom after blossom, leaf after leaf; I would take the rock from the great boulders that fly in pieces, and as they I might become master of my position, and as a master be pre-eminent over all matter. The necessity for becoming a master over matter, is what Theosophy teaches; that is what Spiritualism may teach when it clasps hands with world to bring to people more than they have ever received before.

Now, as thinking men and women, you should close in contact with them, you would get that impetus which the spirit of investigation gives to everybody, and by that impetus you would move further along the path; and when the end comes to your physical body you would realize something more of immortality than the mere fact that you live beyond the grave. What would you learn? You would learn that the physical body was of just as great consequence to you as any other body that you could inhabit; aye, that it was even more to you than some of these other bodies-spirit though you may name them. I have been told for years, even as a Spiritualistic teacher. teaching Modern Spiritualism, that the physical body was the body I must cling to; that the physical body was the great body which I needed most; and if that is a truth to me; if that is a fact in Nature; and that I can understand the great economy of life better by functioning in a physical body, then, that is a fact for you, a truth for you to take up and analyze and see what it means to you and what it holds for you. I was told the reason why the physical body was of such importance and value to me, and that it was necessary for me to hold to it-was because this was the world or plane of creation; this was the plane of causation. And what did understand by that? But very little at first. 17 When it was first told me I thought it was a very strange statement, for like thousands of oth-er Spiritualists, when trouble overtook me, I looked out so wistfully towards that summerland, and hoped that the end was almost mear; to step across into the border counthat it would be a beautiful thing to drift out of the physical, and live in the summerland; but while I was thinking these very thoughts-I was met, as it were, upon the very threshold of that other world, with this statement: "Keep in your physical body; it is the best body for you: it is the best body for a human soul to inhabit." And is the world of creation; here is the plane of causation.

the invisible plane of life as they are dealing with mortals LAW OF INTERCOMMUNION.

here.

That law of inter-communion, when there is desire upon the part of those who have passed out, is just in accord with the universal law; but when we make the demand, and that demand is granted because of the weakness or because of the ignorance of that other, we have overstepped the bounds that would insure us justice, and we have infringed upon our rights and the rights of others. And we who are studying for individuality, we who are seeking to know more of that great and wonderful fact of life, should know every part and portion of it; we should know the truth of justice; we should know how to apply it; we should understand the minutest law of the kingdom, and know how to make it applicable to ourselves and others.

How can we do this? Spiritualism teaches that we, as passive instruments, can place ourselves in position to receive messages and communications from the other world. Spiritualism teaches that we can do this without detriment to ourselves; but investigation proves that while it is commendable in many instances, where there is a try; and therefore I felt as a great many Spiritualists do. proper plan, and a condition by which every obstacle is removed from the path of the operator and the one operated upon, that it is admissible, that it is but just and right; but there is another side to consider, when we know by analyzation, that our insane asylums are filled to-day with the victims of this state of passivity; they are filled to overflowing by that class which, when once looked at in the right light, we should call mediums.

I tell you what it is, Spiritualistic friends, that the untrained mind is no better than the untrained sight or the untrained ears. They are not ready to do this masterful

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to individualize the race; we will say that it was a proper movement in its time and place, and had humanity dealt with it always in the same mood and condition as when it entered upon the earth-plane, it would not have needed any new movement to take its place; but the people have drifted into that shilly-shally way of doing business; they have no conception of the real principles which lie back of phenomena, and consequently clamor for the surface work, and leave out that finer germ of Spiritualism, the principles embodied in phenomena.

I am not speaking against phenomena; the world is full of it; I hold a body which is simply the result of phenomena. It is a phenomenon, to say the least, as a result from the everlasting principle of building.

DANGERS TO AVOID.

But I say to you, when you deal with phenomena, and you do not know the causes lying back of it, you are dealing many times with that which will prove to be dangerous to you. None of you would like to receive a strange packet through the mail in these serious times; you would carry it right to the police station the first thing you did; place it in the hands of somebody who you felt would understand better about the nature of explosives than you did; and yet I think that this is just the way that these untrained minds are placed when they are reaching out to receive phenomena of every kind and description, without knowing what directs it, without knowing what lies back of it; and if you would be preserved from this condition which ignorance alone of course would bring, do, I beg of you, be cautious how you deal with phenomena. But I would advise you to interest yourselves in a study of the physical life; of the life that is constantly being acted around and about you; studying the nature of your own bodies, and studying to know, if possible, who you are, and what you are, from whence you came, and why you came. These things will bring you evidence enough of phenomena. As you deal with these subjects you will be unfolded in that very realm from whence phenomena comes; and with eyes and ears trained, you will know better how to deal with the subject of Modern Spiritualism than you have ever known before.

Now, as I have said before-for I will not tire you longer-here stand these two great factors in the world's unfoldment, Modern Spiritualism and Theosophy. They stand wide apart to-day, because people have placed them there. Within themselves the principles are the same. The movements have been started by the same powers; and, as individual actors upon this great stage of physical life, if you bring yourselves together as one common band and study the principle underlying both of these great movements, you will at another anniversary day find that you have gained more of the knowledge of what Modern Spiritualism really is, than you have in all of these many years of the past, for you got through studying a long time ago, and have just simply been accepting. Now, the old-time Spiritualist did study; the old-time Spiritualist did seek to know what these things meant which were brought to them in these various forms and phases through mediumship. But to-day the crowd does not study them; they simply accept, and rush hither and thither for a test. Yet they do not need to know of a test of the life beyond, because they have already had hundreds and thousands of them; that has been well dem-onstrated. What is it a test of? It is a test that strange things can be done.

WONDERFUL SPHERE.

O, wonderful region of life that holds within its great storehouse the causes that are constantly doing strange things. O, wonderful universe of life that gives to the human mind just what it asks for. O, wonderful spirit of life, that breathes upon the earth and gives to it vitality; that makes its demands upon the sands of the shore, and lo! out from the very depths, under our very feet, come surging the whispers of a past so wonderful, and yet recorded in thy great pages of memory.

O, wonderful sphere of life, I wonder, as I look at thy blossoms, how it is possible that you can be so strange to me; I who have lived so many ages; I who have slept, unfolded, as it were, in the very bosom of the earth; I who have penetrated into the caves, and through the mysteries of cave-life; I, who have dwelt with the fishes in the sea; who have touched animal life in its every stage and career; I wonder how it is that you have escaped me; and lived years upon this mortal plane, that I can turn to you

SYMBOL LANGUAGE.

An Explanation of Clairvoyant Symbols.

'At the close of the week, when weary of the cares of the home, the shop or office, one loves to wander through the forest and study the handiwork of nature. In different localities the lessons vary somewhat, but the final result is the same. Out on this Pacific Coast the distance from the sea level to the lofty mountain's summit is in some places but a short distance. In the few miles one would have to travel from the ocean to the mountains, there are many lessons of great value to one studying this symbol language-the only perfect language.

We find the willow growing near the sea level or on the river's bank where plenty of moisture can be secured, and as we reach higher ground we find the ash, oak, fir, and last the pine.

In many localities where the distance is great from the valley to the mountains, as in the Mississippi Valley, where one has hundreds of miles to travel over valley hills and plain before reaching the mountain, one will find the cottonwood, clm, ash, hickory, oak and many other useful varieties of trees before reaching the fir or pine of the mountains.

We can retrace our footsteps back to the sea level and river's bank in the low valley, and find yet another class of useful trees, those planted and cultivated by man; these are tender. In the orchard we find fruit trees of tender varieties-the orange, peach, plum, cherry, pear and apple. We could go over the same ground many times, and each time take one single department of nature and learn a valuable lesson, if our hearts and minds are right. The flowers and birds met with on the way are of no less importance than the trees, in this symbol language. These are in the material world, and each different tree, whether forest or fruit tree, has a meaning in the realm of nature.

The finite cannot understand the things of the Infinite. In nature there seems to be many departments, and each department seems to have a well-written language of its own, and a way of recording its history of passing events. The declaration that "God is a spirit," is an improper translation; it should read: "Spirit is God." There is all the difference in the world in the two translations.

Trees, flowers and birds, from a material standpoint are like every other material thing. They pass so rapidly away, or from one form to another, they are properly called shadows. To say, then, "there is only spirit," or to say, "there is only God," is to speak truthfully, for all material forms are but crystallization of one substance, spirit. When we say "there is only spirit," the meaning is that as matter changes form so rapidly, the real basic principle is spirit, the only real substance.

When we enter Silence and behold how perfectly the Spirit answers our questions in clairvoyant symbols by the use of trees, flowers, birds, and other material things, we say, "how simple and wonderful." I am not able to tell why the Spirit answers a question by sending an oak tree, instead of using any other kind of tree. I only know it is the case, and I am not complaining that it is so. Every student of mental science knows that such is the case, where the student has advanced far enough into the science to be able to read the symbol language, coming

from clairvoyant sight while in Šilence. Heaven is not far away. "Heaven is within you." How little the materialistic world of to-day knows of heaven. Many a traveler, footsore and weary, has turned aside on a warm summer's day, and finding a shady retreat, has gone into Silence, opened the gates of Heaven, and has feasted his soul on the wonders of that other world, which is so far away to so many, and yet so near to a few.

A person rambling through the material forests sees trees, shrubs and vines in all degrees of perfection, from the tall stately pine to the decaying fallen tree that was once the proud monarch of the forest. One sees here and there branches, and small trees and tender shoots, broken or cut down

When in Silence, when forests come floating by, the different scenes changing with lightning rapidity, and we see in the realm of Spirit what we have seen in the material forests, we then wonder in which realm, the material Trees in clairvoyant symbol always mean persons, birds upon the flames and the fumes from the ashes inhaled by cloud of smoke between them and us. Not dead, but in

DONS SWAMI'S ROBE.

Mrs. L. V. Comer Becomes Priestess of an Oriental Cult.

SEVERS WORLDLY TIES-TAKES THE NAME OF SHRADDHANANDA, MEANING "FAITH IN BLISS"-QUAINT CEREMONY OF ORDINA-TION TAKES PLACE IN THE ROOMS OF THE ADWAITA SOCIETY.

Before a rude altar, says the Chicago Inter Ocean, that had been reared in the apartments of the Adwaita Society, Cottage Grove avenue and Twenty-fourth street, a woman stood last night and renounced the world and all earthly possessions and ties that make life dear to the majority of her kind. Before the strange rites which betokened such sacrifice were solemnized, the woman had been known as Mrs. L. V. Comer. After her vows had been spoken she became the Swami Shraddhananda, which signifies "Faith in Bliss," and which will be her title henceforth.

The newly ordained Swami is the first American of her sex to be thus exalted. In fact, the ceremony has been performed in the Western World but four times all told, and never in Europe. According to those of the same spiritual persuasion as the new Swami and the Swami who ordained her, she has reached the highest state that exists. For she is God, they say.

That the little band of faithful who witnessed the ceremony were sincere in their belief of the literalness of this condition, there could be no doubt. That the candidate for the high honor was herself convinced of its infallibility, was equally manifest. Hers appeared to be no fleeting conviction, the result of feverish hysteria.

During all of the solemn and trying function her face was as serene as a clear sky. She had earned the ochrehued robe she was wearing for the first time, and she bore her honors with no evident sense of false pride or worldly vanity.

FEW PERSONS PRESENT AT THE CEREMONY.

The ceremony was private, only members of the five branches of the order, which is the most ancient order of monks in the world, and of Hindoo origin, being present. Long before the ceremony began the air had been made heavy with burning incense, which glowed in the censers back of the altar. This had been covered with snowy linen cloths and rich tapestry, which, by the way, was one of the few reminders of the Oriental splendor of whose nature the ceremony partook. From frames on the altar itself and from the walls back of the altar, the faces of Christ and some of the saints recognized in the Catholic and Episcopal Churches looked benignly down, and grouped with these appeared portraits of the darkskinned prophets of the East, exponents of the Buddhist faith, for the order recognizes neither race nor sex nor creed, and preaches only universal love and truth. Their doctrines are the synthesis of religion, morality, and philosophy.

To the right of the altar stood a pan-like furnace, upon whose sides rested seven pine sticks, grouped so as to form a triangle within a square. This arrangement was significent of the three forms of divinity-creation, preservation, and destruction. The square signifies absolute unity.

DETAILS OF ORDINATION SERVICE.

Swami Abhayananda, who has been at the head of the order in Chicago, performed the ceremony. She led the candidate before the altar by the right hand, and, after a moment of profound silence, explained the purpose of the ritual. Both the Swami and the candidate wore robes of ochre serge, double-breasted to the right, and twice encircled by a girdle of the same hue. The ochre color means purification by fire, the double girdle stands for "twice" born, and the manner of fastening the garment to the right signifies that the wearer is a Brahmin. During the initiation of the candidate, the officiating Swami set fire to the contents of the pan, the candidate for initiation replenishing the blaze by pouring oil upon the flames, from a vessel that had been handed to her. A part of this formality was also the clipping of a lock of that only as I come into physical life, even after I have or spiritual, we should have taken our observations. hair from the candidate's head, which lock was placed than we are. Not dead, but more truly anye

FLOWERS AND A GRAVE.

As Illustrated by the Editor of the New York Herald,

A dead soldier! That is the conventional phrase, but it contains a false statement. If we can place any reliance on our faith, unless we have indulged in a dream and called it religion, he-is not dead, but more alive than when under the flag of the country, he met the enemy when under the flag of the country, he met the enemy when, under the flag of the country, ne net the band, and fell. He was somebody's son or father or husband, the spiritual Alps and How We Ascend Them. in obedience to a sudden call which could not be dis-

obeyed. I wish the word death could be eliminated from our language, for it has no place there. If death is really death, then it is a pity we are alive. We should find it New Thought. hard to hold any relations whatever with the Lord if we thought him a cruel despot who at one moment said "Live!" and at another moment said "Die!" Religion is utterly impossible unless it covers immortality. If there were no other life the moral restraints of this life would be greatly lessened, if not obliterated. One cannot live

like a god if he knows that he is to die like a dog. It is his future that makes a man large or small.

When I think of our soldiers who are not with us I think of them as brave, undying souls who have left their uniforms behind and their knapsacks, and are now dwelling in some land not on our maps. And I know that the courage and self-sacrifice of those awful years did in a mysterious way transform many of them-developed their characters as a century of ordinary experience could not have done, gave them a new view of themselves, aroused new desires and ambitions, furnished a wholly new outlook, and fitted them for entrance upon a new career in heaven. The demands of the war broadened their narrow village life, the constant presence of mortal danger filled them with serious thoughts which no preacher could have impressed upon them-thoughts which they never spoke of in their letters to dear ones at home-thoughts which enlarged their souls and made them heroic and noble.

The spiritual life of the soldier is seldom referred to by us, and he very seldom referred to it himself. But the man who left the quiet pursuits by which he obtained a livelihood and, imbued with a great idea, went forth to meet whatever might come, had many an hour of serious meditation. He recognized the uncertainties in which he was enmeshed, he communed with himself, and on the eve of a great battle saw what might possibly happen or what would probably happen. Under such circumstances no man can be thoughtless, and we do our soldiers grave injustice if we regard them as impelled by a tremendous excitement only or moved only by an irresistible enthusiasm. They knew what they were about, and I have no doubt that in the stillness of the night in camp or when doing picket duty in the dangerous outlying district they had strange spiritual experiences, for they were alone with God and death, which was the equivalent of a new birth.

The best part of religion came into their hearts-the religion which tells us that we are in the hands of Providence, and that whether we live or die on the morrow he will be with us and care for us. I do not care what kind of a man a soldier may be in ordinary times-uncouth, ragged, desperate or immoral-I am sure that when in actual service he thinks deeply and solemnly of matters to which he heretofore has given no heed. I like to dwell on that side of the soldier's life, for it is the loftier sideloftier than his recklessness in the field. If you could gather the thoughts which pass through the minds of an army corps on the night before a battle they would be so impressive, so pathetic, so solemn, that the whole world would weep.

We do well therefore to place bright, fresh flowers on the graves where sleeps the dust of our dear ones. Perhaps they see what we are doing, and are made happier by the tribute. As the faint echoes of music are heard in distant hills, so the loving remembrance of brave sons and fathers is noted in heaven. They are not dead, but they have been ennobled by the sterling characters which battlefields have developed. Not dead, but more truly alive

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and see that you are wonderful. And yet it is true, lite is so wonderful. Every face is a wonderful thing; yet eyes, nose, hair and mouth hold for me a lesson so much more wonderful than all that physical life outside of the human can portray; for I know in every face I can see the varied cycles as they come a .d go; I can see the principles as they are represented of all planetary life; I can see the wonderful rays of the sun as they beam out and stream through human windows, until they affect the whole human race. 1 can watch the formation of the nose, and lo! rising before me I can see that wonderful system of order that sets everything in its place, and brings out of everything that perfect system which we can recognize even now.

And then these ears so wonderfully constructed---do they mean just that I may hear your whisper; that I may hear the roar of the sea; that I may hear the faintest vibrations of sound? O, no; they mean something more than this. What do they mean? They mean that life is full of wonderful things for us to study; for, as we study the formation of the ear, we study the formation of every object that brings to us sound. We stray out be-yond the power of the eyes to see, and lo! we are upon a different plane; sound greets us that to us would be un- from the tree, only one single limb left remaining. Soon known if we depended wholly on this little drum of the ear as we recognize it; and then I find that esoterically advisement. The party made another enquiry as to his there is a life-principle that is far more wonderful than that which exoterically is presented to me. And lo! I am a different being; then I stand no longer upon feet made near it. The final termination of the case was, the deof physical clay; but I rise upon the wings of the mind, and I float from one sphere to another, and I gather up the treasures that have been given to me through the long ages of the past, and I bring them back and lay them before you that you may know what you are, as individual beings. The fact of life means this to me; it means it to everyone; it means it to every child of the mortal worldthat you and I, traveling the self-same path, joining hands and interests, can read the self-same lessons from the self-same pages. And lo! no longer will life be such a mystery if these two great movements will cement themselves together, and make a concrete unity rather than an idea of separateness.

Thank you, friends, for this hour of communion. Let us work together for the good of the whole.

-:--:)0(:--WAITING.

Close by the river I'm waiting, Its beautiful shore I can see; "River of Life" and boatman, Who waves a signal to me.

"Hither, come hither, frail mortal, Up higher bright laurels are won; Finished, thy work on the earth plane: The race of immortals begun.

"At last the fetters that bound thee Are broken-thy spirit set free; The wavelets of time around thee Flow on to eternity." MRS. E. J. BUCHANAN.

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"The Priest, the Woman and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office, bound in cloth, \$1. For sale at this office.

and flowers mean success and enjoyment

When we ask in silence about the welfare of any person, and the spirit answers by sending a live tree, that person is well. If a dead tree is shown, then that person enquired after is dead.

Now comes the singular part of the symbol language: An apple tree has a meaning of its own, different from a forest tree. A mental scientist in Washington State, learning the name of a lady editor and publisher of mental science literature, residing in New York City, asked the spirit to give him some information relative to this lady publisher. Instantly there appeared in clear clairvoyant vision a thrifty, healthy peach tree, planted in rich ground and pleasantly surrounded. A more com-

plimentary answer could not have been given. The man understood the symbol perfectly and was fully satisfied with the answer.

The same party on a former occasion was interested in the welfare of a party who was being tried on a criminal charge in a matter that greatly affected the prisoner's honor. In silence the mental scientist asked the spirit how the matter would terminate. The answer came in the form of an apple tree with nearly every limb torn after that the trial came off. The case was taken under welfare. This time there appeared an apple tree, perfect in limb, but far out in a field alone, not a tree of any kind fendant was allowed to go on his good behavior, subject to being called to account on first violation of the rule he had previously broken.

Late in the night a party was awakened from sleep, when there appeared before him an oak tree. The tree was dead. At the instant the tree appeared there were five axes of different sizes each with a short handle, and by unseen hands these axes were hurled against the dead tree. The next morning the party learned a friend had died at the same time of seeing the vision.

Why, after we dream of wading snow drifts, or see snow in clairvoyant vision, we have to wrestle with poverty and cruel adversity, I am not able to tell you. I am sorry it is

so. If poverty is in store for you, your spirit will tell you so, and let you get ready for the ordeal. I could ask for no better fortune than to have you relate your dreams of

gathering flowers-sweet, fragrant flowers, or see birds hopping about in search of food. Fortune and happiness would then attend your every effort.

Are you satisfied with the above illustrations? I cangive you hundreds of them, but I cannot convince you there is any reality in the wonderful symbol language unless you direct your mind into the spirit realm, and away from materialistic thoughts. It may be only too true that only a few learn the sweet lessons the spirit has to impart. The way is open to all who want to learn. You ask: "Where can I find an instructor?" The deity within you will instruct you cheerfully, if you will only keep silent and let him. It is not safe to trust to anyone else to instruct you. This school needs but one scholar, there is only room for one in the realm of spirit. When you have learned a few lessons in this wonderful symbol language, your spirit will give you other lessons in the realm of usefulness, such as you little dream of now. "There is only Spirit." F. P. WAGNER. Vancouver, Wash.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely

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the candidate. The meaning of this was explained as the renunciation

of all flesh and worldliness-the purification by fire. A staff and a water pot were also handed to the candidate, the former signifying her position of teacher, and the latter the only possession of Sannyain. Then came the most solemn moment in the ceremony.

SOLEMN WORDS OF CONSECRATION.

"Let the power of your love go to her!" said the high priestess, impressively. "Let us surround her with our love." There was a deep silence which lasted several minutes, after which the candidate was relieved of the staff and pot, and told to face the four quarters of the globe with uplifted hands. As she turned each time she repeated after her instructor:

"From to-day let no being be afraid of me. I will in-jure no one, by thought, or word, or deed." Then the following vows were taken: "I give up all attachment to personalities; I give up all ties that mean separateness; I declare that all is One, all is the Spirit of Spirit; I give up desires for wealth, fame, honors; I give up all things that belonged to my former life. They have all become the Lord's, and not mine. I take the vow of celibacy, of absolute continence, of poverty, of non-resistance, of service to all beings in the universe."

After the burning of the lock of hair, the high priestess said: "Thou hast become fearless. Thou art above name and form, above time and space; but so long as this body shall last you will carry the name of Shraddhananda. Henceforth, Pure One, let the wide universe be your home, the sky your canopy, humanity your family, the animals your care and solicitude."

During the ceremony the speaker invoked the spirits of Moses, Buddha, Shonkerer, Jesus of Nazareth, Ramanya, Madhaver, and Plotinus, and other great ones to surround the candidate with their love. And there were a number of the audience who declared they saw the spirits of these, upon the premises, aiding in the perform-

ance of the ceremony? They described the spirits in detail and designated the positions they occupied with reference to the altars.

The newly ordained Swami has followed the calling of a divine healer. Shesclaims to have cured 5,000 persons through prayer. Before she joined the order of which she is now a member she was an Episcopalian.

THE AWAKENING.

11 31 Alas, is it here In this country so drear, Is it here I must bury my soul? Is it in this cold clay That my spirit must stay Whilst the years of eternity roll?

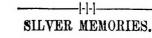
So I thought in the past, And my soul was o'ercast With the chill of the infidel pall, And enwrapped in deep night That hid all things from sight I feared in Death's arms to fall.

But a voice o'er the grave From the gloom did me save, The voice of one loved long, and lost, And I watch and I wait, With a hope grand and great, For our meeting when death's wave is crossed. Chicago, Ill. VERE V. HUNT.

the Father's presence, in the Father's home, in the mansions not made with hands, where some time we shall meet them. It is well with them, better, perhaps, than it is with us.

. Flowers are a token of kindly remembrance. We never send flowers to those to whom we are indifferent, for they speak only the language of love and admiration. As a symbol of a nation's gratitude they should be given without stint. But when we place them on a grave it ought to be with the feeling that we pay our tribute to the dust only, and that a blessed immortality has claimed the loved ones whose memory we cherish.

GEORGE H. HEPWORTH.



When you look into the mirror At that mass of snowy hair, Do you feel that you are nearer To that land so bright and fair? Do you think when life seemed dearer Or was freer from dull care; When your eyes discerned much clearer Grandest beauties everywhere?

Do you see within the olden, Back of toil and care and pain, That same head of hair-a golden Or a black or brown again? Do you see just how beholden To Dame Fortune-just how vain-

How your pride did once embolden Youth's ambition for life's strain?

Do you hear a baby cooing There upon its mother's lap, While those eyes of love are viewing In that face thy future's map? Do you hear that song, imbuing Little eyes to take a nap? While a mother is renewing Baby's stockings, dress and cap?

Do you travel o'er the highway Or the pathway of the past, O'er the rough and winding by-way Where your lot of life was cast, When you thought, "If I had my way Time would never fly so fast; I would fashion life all thy way, Happy childhood, to the last?"

That silvered head is but a token Of a journey nearly o'er, Of many ties by time unbroken, Formed in blessed days of yore;

Of kindly words and harsh ones spoken,

--?

12.4

And of souls made glad and sore; Yes, all those locks are but a token

Of the days to come no more.

DR. T. WILKINS.

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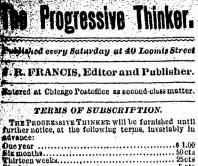
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SATURDAY, JUNE 18, 1898,

ALWAYS IN THE LEAD. It must be plainly discerned by all the Spiritualists of the land, and even of other lands, that The Progressive Thinker never does anything by halves. In order to give a full report of the Jubllee and as many of the addresses as might be handed in, we used two issues of the paper, to the exclusion of much other matter of importance.

Although holding the serious objection, previous to the call for a Jubilee, of having the N. S. A. or any of its officers or any one else engrossed in an undertaking so inauspicious and so promising of failure, after the call our pages were thrown wide open to its advertisements of every description, and we made a donation besides in cash, to help the sanguine leaders to make it a success. But all our work and all the work of others combined could not more than make it an intellectual feast and a financial failure.

We have published all that has been sent us spontaneously and all from the pen of our special correspondent. We have done more than all other papers combined and are willing to stand the curse and the praise and let one balance the other.

The Jubilee is now a thing of history as an occurrence in the life and movement of Spiritualism. It is now duly recorded as having passed the half-century mark. What will be its progress in the next fifty years?

IGNORANCE AGAINST EDUCATION

To retain the old-time faith of the churches it is very evident a retrograde never preach the religion of hate. It can never antagonize the sciences. It

PROTEST OF PHYSICIANS, Two score of medical practitioners, who believe state supervision of their profession is too severe, met a few evenings ago at the Great Northern Hotel, this city, to effect preliminary arrangements for the organization of a local branch of the National Liberty League. The primary claim of those present was that the public should be privileged to choose who shall minister to its ailments, regardless of license.

The objects of the association, when formed, will be to prevent legislation which, in the minds of the members, is derogatory to their interests and to secure the enactment of laws which will protect unlicensed healers. Charles M. Hovey, secretary of the national organization, acted as chairman of the meeting, and there were addresses by Dr. J.

H. Randall, Dr. G. B. Charles and Dr. J. N. Gregory. Another meeting is about to be held, at which officers will be elected. Thus reports a city exchange. Is it not time a revolt should be made against the tyranny of legislation in the interest of the medical profession, though falsely claimed to be in the inerest of the people?

They who lived seventy years ago knew of but one school of medical practice in America. Blood-letting, blisters, emetics, cathartics and leeches were the principal remedial agents employed. Calomel was an indispensable in the medicine case, and was called into service on all occasions. A few old-school practitioners noted the ill effects of this pernicious treatment, which had hastened if not destroyed the life of Washington, and organized a school of their own where remedial herbs took the place of mineral destructives. This system gradually grew in popular fa-vor; the old school modified its practice; the homeopathists sprang into being with their minute doses, and though warring for years all schools seem to have united to crush out medical reforms, unless inside of one of the legalized systems. They act as power al-ways does, whether in church or social-

y, to crush all opposition. If perfection has been attained by either of the three schools of medicine; if there is no possibility of further progress, or if practitioners are so wise there is nothing more to learn, then it may be proper to restrain, by act of law, further attempts to enlarge medical knowledge. But somehow there is a feeling that the ultima thule of human progress in medical lore has not been reached. If so then a great wrong is being done by legal enactments, which, to an outsider, looks as if, instead of discouraging quackery, it is an

effort to encourage it. "The Progressive Thinker, in the interest of true science, welcomes this new movement, and sees in it a germ which in its full development may accomplish a vast good.

THE DIFFERENCE.

Two scholars commence a search for the origin of Christianity. One discovers its beginning was a myth. He tells the people so, and produces a long list of facts and quotes authorities, in support of his position. He shows that every step of Christian progress rests on

fraud. He details those frauds, and shows they were of priestly origin. He was an honest man, reputed as such by every one before he made his dis-

coveries. Perchance he occupied a Christian pulpit, and stood at the head of his profession as a scholar, a teacher movement must be made in regard to and a moralist. But for no wrong but education. An educated ministry can telling the truth he is branded a skeptic. If he does not voluntarily leave the church he is pronounced an infidel, can never believe the Bible story of and, probably, a tissue of falsehoods creation, or of a universal flood. It are invented to tarnish his reputation of the body. But these wiser spirits cant't believe the Red Sea was ever di- and destroy his influence. He strug-

THE JUBILEE OVER WITH, LET US NOTE THE RESULTED and have simply kept up the organization. This is more

Sould We Not Cease to Play for Glory at the Expense of the Cause.

Spiritualism has much to contend with that seems needless, and it is not all along the line of the phenomena either. To be afflicted with slander on the outside atid scandal on the inside is indeed a very serious condition for any kind of an organization, but to this dual affliction add the button-holer, the wily wire-puller, and we have a complicated case on our hands.

The rapid advance of Spiritualism has come from the coveted truth that lies beneath it, and the almost innumerable methods of investigation accompanying it.

Looking back into the remote past through all histories available, Spiritualism is summed up as the oldest and

MOST DEEP-DELVING AND FAR-REACHING cult that'ever puzzled the brain of man or touched the

consciousness of spirits. Mentioned as the Lord, the angel, the God, the mean-ing is ever the same-"Spirit"-whether it be the embodied ego or the disembodied personality, it is ever the spirit of man.

Prophets and statesmen, and even kings have held to the philosophy of spirit return and in their divergencies and their egotism, in their pent up ambition to rule the ignorant, priest-ridden masses of their day, brought on religious wars, carrying millions upon millions, frenzied to a fiendish thirst for blood and vengeance, into the battles of the most savage nature, to fight and perish for the mere interpretation of a religion, for the vindication of that which was given them for truth.

There are still a few descendants of those wily old pa triarchs-roaming about the earth, and some have invaded the sacred possessions of Spiritualism, but the masses are not so ignorant or priestridden, except in certain sections of the world, as they once were; in fact the masses are becoming so grandly enlightened that they have little recognition for self-constituted intellectual glants who would herd them as cattle. In ninety-nine cases in a hundred those

WHO SEEK TO RULE

any cause are but the victims of bigotry, of egotism, and a selfish ambition. The man who just fits the place seems born to fit and will arise out of the midst of discontentment, out of the nervous desire that prevails among people where necessity is making a demand for its own eternal fitness.

This will be the case in regard to the proper leaders for the successful upliftment of Spiritualism from its condition of divergence, inharmony and financial incompetency. The right leaders are among us, but are yet behind the scene, while upon the stage are a host of actors, stars in oratory and profoundness.

Oratory, science and even poetry are often the means for the accumulation of a fortune, but it does not follow that the most accomplished orator, profound scientist, or sweetly poetic person is an organizer, a financier, or possesses any executive ability. Again, one may be a fault-less parliamentarian and lack the very trait necessary to hold the forces to be thus controlled in working order.

THIS IS NO WORLD OF CHANCE

or a human world, to be owned and controlled by man, but a universe controlled by fixed principles that know no failure of purpose nor equivocation for the interest of man more than for the beautiful flowers and the rippling rill, the busy bee and the crawling worm. Each is born to fit a niche, and each niche has been drilled by the silefit power of nature, soul, if you please, that is the same in all things, animate or inanimate, for the coming being and is ready when that being arrives. This power seems to be the executor of intelligence or of ideas, systematic, mathematic and at once demonstrable.

As believers in Spiritualism we are taught that in formulating our plans for the highest advancement of man we are ably assisted, if not controlled by wiser spirits out

ARE NOT YET PERFECT,

We do not know that any one now in office sought the same, but THEY HAVE WORKED HARD

than has ever before been accomplished by the Spiritual-ists of this country, and aside from a small resolution adopted by the first convention, it has been accomplished without any special "creed" or "declaration of principles." They have had their by-laws and constitution, and a brainy, energetic, sincere band of officers and ambi-tious agents, building up auxiliary societies throughout the land, but they have about exhausted their

INFLUENCE IN THIS WORK

and should rest. There are others, and still others who have done but little and are capable of much were they placed where they had to work. This comes not from a spirit of envy or personal ambition for any position whatsoever; in fact none would be accepted under any circumstances, but it is sensed as the best thing to do. The Jubilee, for the purpose of pausing from our strides of rapid advancement we read so much about, of telling to the world that Modern Spiritualism has reached the half century mark, was an undeniable success, but the same money laid out in other ways would have given to the world more benefit and the cause a more substantial standing among the important institutions of to-day and among substantial people. Besides there had been local jubilees held all over the country but a short time previous.

Spiritualism, through a superstitious prejudice long drawn out, and from a reluctance in keeping the best and most perfect sanitary condition within its possessions, has lacked prestige, has lacked that quality of business tact to inspire confidence in its power to fulfill the requirements that would naturally accrue to an institution that set forth such broad claims. Here the N. S. A. has filled a niche, but there are other niches farther up. In a business way, or rather, in the material transactions that should put it on a good financial foundation, the cause has been

DRAGGING ALONG IN THE REAR,

as an organization, but its truth has permeated all the religious denominations on earth, and inspired science with ideas heretofore a perfect blank, a stopping place. On, on the force of spirit goes, manifesting here, demonstrating there, and saying to those who hold to their souls the cause most sacredly clasped, "I appeal to all the world! You hold no mortgage on the spirit; that is general and common property!"

Our ideas cannot be too broad and unselfish; neither should we impose upon the health or generosity of those who would step down and out of the harness. There must be others in the ranks as competent, who can step in fresh and vigorous, and move the car of progress another length ahead. If there are none capable and willing, then let it stand that these are the rightful officers and owners of the institution.

We do not believe in too long a

CONTINUATION IN OFFICE

any more than we believe in the potency of the royal family and its ownership of the crown for the masses, and know that an occasional change is for the best in all organizations, political, religious or secret. Too long a term is not compatible with our republican form of government, or to the best interests of Spiritualism.

The report from our special correspondent at the Jubilee indicates that the affair was financially a most disastrous failure. To say that the National Association made a serious mistake in inaugurating it, is putting it mildly. The whole project was carried on to its final failure through its instrumentality, and it must alone shoulder the consequences. It was inaugurated when the great body of Spiritualists was under an exceedingly severe financial strain in order to sustain the National Association and local societies, and it seems as if its promoters had lost their heads or common business judgment in increasing that strain to a high tension, when really no especially practical or wise ends could be subserved. Jubilees had already been held only a few weeks previous by local and State societies, and they were conducted in a most successful, painstaking and enthusiastic have sold at as high as \$25 each. and manner. We allude to the anniversary exercises which occur each year, and which have become a component



then, and not till then, can the soul of man venture to affirm, I know; then, and not till then, are we in a position to challenge the bigoted adherents of a single school, or a solitary method, and Key to Nature's Secrets and say, "I have entered upon a grander vista of truth than you-follow me!" Emerging from the many branching avenues of knowledge which the study of Were it possible to focalize all the wis-dom of all the sages of all the ages into one volume, together with all the reveout the scheme of the Universe, and lations in the vast fields of psychic or then proceed from its underlying prinoccult science of to-day, we might say that task has been accomplished by the ciples to such results as their action have given shape and organic life to." and In chapter two, the author speaks the able editor of his work, Emma Har-dinge Britten, Although it is by the wisely concerning theology as a factor or non-factor in considering the deep same author as "Ghost Land," it has no problem under discussion when he resemblance in character to that book, says: "We can accept nothing, learn save in its high literary style. In nothing, hope for nothing, from modern "Ghost Land," the author gives his al-theology; for it teaches no philosophy, most superhuman experience, when a boy, as a somnambule for the materialowns allegiance to no science, and la amenable to no requirements of reason istic European occult secret societies, in or justice."

which his magnetizers caused his soul All that is needed is a concordance to to leave the body and visit all parts of make "Art Magic" the Bible of Spiritthe world, communicating with other ualism-not as an ultimate authority, similar societies, etc., and later, after the death of his strange master, he conbut as a key to help ts to interpret the mysteries of life here and hereafter; or tinued his investigations of psychic scirather, as a key to the interpretation of ence and philosophy independently, in all parts of Europe and Asia. "nature's divine revelations." "Ghost Land" was but a forerunner of this "Art Magic" the author has dismarvelous work, which is not, like its carded many of the fantastic dreams of his youth, which pervade "Ghost forerunner, to be read and laid aside. but every chapter should be studied un-Land," his earlier work, and has firmly til we can read between the lines all placed his foot upon the rock of psythe vast ocean of wisdom which the auchic science, after having studied deeply thor seems to have possessed.

He who has mastered the lessons of the past, and having investigated thor-oughly the revelations of Modern Spirthis book, and who has in addition the weekly illustrations and object lessons of its teachings in The Progressive Thinker, cannot be less than a mental giant among men, for he will have atural Magic," by Henry Cornelius Agrippa, "The Master Mystic of the 16th Century," and many other occult tained as near to the gates of infinite wisdom as is possible for mortals at the present time. What the near future

works, but I find in "Art Magic" the may reveal, we know not. Notwithstanding the almost priceless kernel of them all, with the shucks missing, while vast funds of knowledge value of "Art Magic" and "Ghost Land," the two are offered in con-"Ghost are added. Copies of the first edition nection with a year's subscription to then the supply was not equal to the de The Progressive Thinker-a triple comits weight in gold to the true ethical and spiritual student. \$100 in gold to any thinking man or wo man. This combination should be placed in every home where the Anglo-Saxon language is read, and every Spiritualist should appoint himself a com-mittee of one to aid in doing it. (When I say "himself," I also mean herself, all mankind, of whatever sex, but use the masculine pronoun for brevity, according to custom). Were these suggestions followed out, then would we behold the dawn of the new day of which sages and poets have sung, when the mists of ignorance shall arise from the world. the morning of wisdom shall dawn and Reason alone shall rule the world as king of kings and lord of lords, for where Reason reigns, there will Justice,

vlded, so as to allow a straggling band of fugitives passing through on dry land. Neither will they believe the sun was retarded in its action at the caprice of any man; or that the dial of time was turned back by omnipotence that a band of mountain robbers could have longer day in which to slaughter their onemles. Neither will they credit virgins with motherhood, even to give birth to a God.

And educated laymen can never wel-come the doctrine of endless damnation, or purgatorial fires, nor the ransom of sinners by the death of a God.

All the horrors of the creeds were depices to hold the ignorant in restraint to the will of the priest, who professed to voice Divinity. Abolish the whole system of education; relegate the lergy to the Middle Ages, when very low of them could read or write; make the ignorant herd tools of the educated who profess to have an inspired word of God in their keeping, but it is too sacred for ordinary mortals to look upon, then the church will be in its glory again, and the people will be its pbedient slaves.

A NEEDED REFORM.

A very earnest movement has been set on foot to arrest the destruction of our native birds. It has been found that they are decreasing at a rapid rate, and insects are multiplying in a like ratio. Continued for a series of years, and our natural songsters will give place to the pests, which, living, they destroyed.

As the destruction of the forests have dried up the springs, causing the severe floods, making waste our bottom lands, so the farmer and the horticulturist has cause for great alarm, as he sees his co-laborers in the destruction of the enemies of his fields slaughtered Bills are now pending in both branches of Congress proposing to remedy this great evil. Every reader of The Progressive Thinker will gladly lend a hand in aid of this movement.

PAGAN EASTER.

Five thousand plous and godly Christians, labeled Roman Catholics, attended a llon and bull fight on the late Easter Sunday in the city of Mexico. Why not? The bull fights, the cock fights, and the animal contests of every garlety are inheritances of the gladiatorial sports of the ancient Romans. The goddess Eastre was a personification of the opening year, the beginning of spring. It was a period of joy, in which all Nature sympathized. The Persians celebrated the day as did the Romans. It remained for Christians to bring the day into disrepute by farcial exhibitions, in which the clergy joined, reciting from the pulpit stories and leg-ends, with a view to excite laughter. It was a day of bolsterous joy with the Romans, which grew into license with Christians. Frotestants have attempted to reform the use of the day, but in all Catholic countries, it is the same Sunday of joy" which their Pagan aneved temporary freedom, and engaged

the general mirth.

gles with adversity; the clergy and their clackers combine against him, and he sinks into obscurity, robbed of his character, perhaps branded an Atheist -the foulest whelp of the church.

Another occupant of a pulpit discovers the same lack of evidence as did his heretical brother. He avoids giving publicity to the truth, but gathers up what he knows is forged evidence and thrusts those forgeries in the face of the credulous as revelations from heav en. He forges interviews between

Jesus and Pilate; he manufactures a Moabite stone, and destroys it that his fraud may not be detected; he pro-duces letters which he alleges were written by Jesus, and a handkerchief

on which he represents that myth imprinted the picture of his face; he exlibits pieces of wood which he says are parts of the original cross: he shows the coat of a God. ah, a shirt, too, and the bones of his grandmother's wrigt; he makes books and fills those forged books with interpolations as his needs demand, in aid of the general fraud. To detail all his crimes would fill volumes; but he is welcomed as one of the

staunchest defenders of the faith; he is elected to occupy its highest places; his purse is always filled with the generous

contributions of the wealthy; and when he dies lying epitaphs adorn a costly monument crected to his memory, and a nation mourns his loss as a benefactor of his race, and a favorite of God.

LOSING PUBLIC ESTEEM.

Says the Congregationalist: "The ministry as a divine calling in recent years has been declining in public esteem." As the people become educated they know the claim of the clergy to inspiration from heaven is a sham, a delusion, a fraud, and when they find the morals of those holy cheats fall below the average of those in other learned professions, almost on a level with the criminal class in wickedness as regards the social relations, a large majority preaching what they do not believe, of course little "esteem" is felt for them. Let the preachers become honest, and truthful, if possible; cease to tell about God's will and plans, and his require-

ments: teach only what they know, and instead of sinking their manhood and native independence in a creed formulated by ignoramuses bundreds of years ago, let them declare the truths of science, then they may regain self-respect and the approbation of those they would serve. Till then they will, and justly, sink lower and lower in public esteem.

AND THOU, ALSO, SAM?

The Rev. Sam Jones gives it as his opinion that every preacher who falls from grace-that is; rejects the holy trinity and an endless hell-should be hanged.

That is a marked improvement on the Rev. Sam's former teaching. A few years ago be would have said "He ought to be damped." This shows that the comedy preacher is preparing to join the great procession of advanced thought.

and often differ as widely upon the proposition as to just what advancement means and what the correct mode of

operation, as do those whom they purport to control or who seek their advice.

Again, according to the philosophy, as spirits pass from the body to the realm of spirit, they are born into a higher state of existence, taking with them their education, born of earthly experiences, which differs as much as do all their personalities and experiences, and that by the time they have been unfolded into the wisdom of the higher life they have in a great measure, if not entirely, been born out of all care or concern for the insignificant manipulations of man's material interests or his modes of executing the plans of his own mind.

Nevertheless, spirits who were once interested upon carth in the cause of Spiritualism, and who have more recently joined their spirit guides in the work from that side will, no doubt, for a time give us the advantage of their clearer perception of the best and most efficient methods for bringing about the best general results, regardless of all personal ambition and selfish motives of mortals who imagine they are born and built to fit that niche.

We have had leaders who were efficient, and Spiritual ism has grown. We have had misleaders and Spiritualism as an organization has failed, only to again be raised from the ground floor into prominence by efficient men and women. Its strength to rise again has shown plainly to the world

THAT TRUTH IS ITS BASIS,

and the world is rapidly making its own new discoveries along this line and utilizing those discoveries.

Had we not been burdened with any destructive envi-ronments there is no estimating exactly what our growth might have been, and the fact that we have had them and still have them to withhold our more rapid progress is too well known to need comment here, but that they are not all at the bottom, or base, in the phenomena, is plainly evident to all who have eyes.

We have no fault to find with the personnel of the presul of the cause into the higher walks of life as well as the ent management of the N. S. A., nor do we make any perscnal reflections upon their work as officers, although there is an occasional flying rumor from prominent, sources as to the inside inharmony and wire-pulling to them as the Jubilee proved to be. "oust" some and "boost" others and as to the outside dis". The Progressive Thinker did all to make a success of satisfaction with the inside schemes.

For five years H. D. Barrett has been the energetic executive head of this institution and has put forth about all his strength and means to make a success of the N. S. A., and by the organization of auxiliaries all over the country as feeders, and by accepting donations and pleading for funds, has kept the institution alive, aided by other similar workers.

But the Association is not upon-as good and firm a financial basis as it should be. "For this condition the Spiritualists are themselves to blame, for not taking hold of the matter," we are told; which of itself is evidence that there is either no necessity for such an organization or that the right management has not yet been secured to bring about the success that is desired, is as plainly evi-dent as that two and two are four. No more is it the fault of the president than of the other officers, all of whom have been untiring in their efforts to place the or-ganization upon a solid foundation; but the fact is before have had to be responsible for the deficit. This is wrong; us that a change would be in order at the next annual it is a bad precedent; it is an imposition upon the genermeeting. These officers must be tired of their wearying, worrisome, thankless positions, and it is no wonder. that the projectors and movers had to have, even at the Most of them have been in the harness for several years. expense of the whole cause of Spiritualism.

part of Spiritualism.

each.

the

The National Association, seemingly inflated with too much confidence as to its influence, at once

ORDERED ANOTHER JUBILEE

to supplement those already held, indicating that it might have a slight touch of "cranial enlargement," which nothing but experience could suppress or cure. It has had the experience, and now it must swallow the results, however unpalatable they may be.

There is no use in disguising the palpable fact, that this failure has already so weakened the status of the present National Association, that a change in its personnel in some respects is being demanded on the part of many prominent Spiritualists. They say they will not calmly consent to remain under a management which inaugurated such a failure as the Jubilee proved to be. It was a dismal failure as to numbers, and how could it be otherwise, when each one who went there, even from near-by States, had to incur an expense of \$50 or \$100

There are several reasons why this failure is felt keenly. It poorly becomes Spiritualists to inaugurate such an ex-pensive project as this Jubilee proved to be, while there is not an endowed home for destitute and worn-out mediums in this broad land; and while there is so little to exhibit to the outside world of philanthropic work in behalf of the poor and downtrodden.

The National Association had conducted with excellent results to Spiritualism large mass meetings in several large cities, and under the impetus probably that they imparted, it wanted to crown this noble work with a grand Jubilee, and thus more securely establish itself in the hearts of Spiritualists. It simply overestimated its influence and capacity, and the financial capacity of Spiritualists, and in a measure has destroyed its influence for good.

It is all right to use every possible means at hand for

EXTENSION AND ELEVATION

lower, but it is not right to go beyond our means. No one with any conception of the financial condition of Spiritualists should have sprung such an elephant upon

the Jubilee that could be expected of a paper that could not sanction such an undertaking, that could not see the prudence in such an act, while there is almost a superhuman effort being put forth to support the N. S. A.

It is usually easy enough to ascertain what assurance can be had from the people that there is a demand for a general display or exposition of the advancement made in any department of life, and any financial necessity can better and easier be obtained with a grand, good time, a big thing for the cause while that "big thing" is in prospect than after the affair is over with. It is unnatural for people to be very anxious to pay for a "dead horse" they had no interest in and didn't need, dead or alive.

We are truly sorry that such a clumsy failure has been made, and presume we shall be criticized by many for this criticism, but had we spoken as we felt previous to the Jubilee we would have been accused of working against

The author is not dogmatic, but lays before his readers the result of his lifelong researches, in which he has vrested many secrets from the bosom of nature by experiences through which none could have passed but for angel ministry and guidance, and leaves it to the reader to accept or reject any of his teachings that do not appeal to the individual reason. To illustrate how he would have his book read, he quotes from Agrippa's fourth book of "Occult

the works of all the great mystics of

itualism, as well, in all parts of Europe,

I have read the 72 chapters on "Nat-

Asia and America.

the Mysteries of the Ages.

mysterious author of "Art Magic,"

Philosophy," as follows: "There be four sorts of readerssponges, which extract all, without distinguishing; hour-glasses, which receive and pour out as fast; bags, which retain only the dregs of spices, and let the wine escape; and sleves, which retain the best only. Some there are of the last sort, and to them I present this Occult Philosophy, knowing that they shall reap good thereby."

While there will be many who cannot accept all in this rare book as truth, yet It contains a vast fund of historical, spiritual, philosophical and occult teaching which will prove of priceless value to all.

It was my intention at first to write general review of "Art Magic," for The Progressive Lunker, but when I discovered that every page scintillated with the most brilliant gems of new thought-bright stars in the firmament of infinite wisdom-I concluded that the book was not reviewable, unless in a volume at least half the size of itself. Therefore, I must be content to give a few examples from its pages selected at In the introductory chapter random. occurs the following illustration of the author's method of reasoning:

"Oh, how long! how wistfully, and vet in what agonizing yearning for light-light upon the mystery of selfknowledge, light upon the problems of who am 1? what am 1? whose am 1? from England to the Rochester Jubilee, whence do I come? and whither am I bound?-has the I Am of mortal exist-

ence waited? Can the answer ever be rendered? If so, it must come from the realm of true knowledge, the esoteric innermost from whence and to which the exoteric is but a temporary pilgrim. Those who have stood face to face with this esoteric sunbeam, who have beheld it vanishing behind the clouds of matter for the span of a mortal term of existence, but emerging again into the clear

noonday radiance of a day which knows no night, a firmament whose unbounded vistas enshroud no mysteries, a realm of being limited only by the capacity of finite perception-such an one surely has the right to say, I know, and

such an one writes and alleges he will reveal the order of Divine wisdom as manifest in human existence, and declared by the souls who have lived and struggled behind the veil, broken their way by the sword of death through its misty envelopment, and finally at-tained to that breadth of vision where cause and effect cohere like pearls on the unbroken thread of destiny, where

past and future lie outstretched in the boundless panoramas of a never-beginning, never-ending present. "Any attempt to elucidate the prob-lems of being, conducted in one direction, and by one method alone, must

Truth and Right abide. ERNEST S. GREEN.

Off to London, England.

The delegates to the International Congress of Spiritualists, to be held in une, sailed on the steamer Kensington from New York, June 8. The party consisted of Mrs. Richmond (vice-pres lent of the N. S. A.), Mr. Richmond, Dr. J. M. Peebles, Mrs. Jennie H. Jackson and Mrs. M. E. Cadwallader, vice-president of the First Association of Spiritualists of Philadelphia, the oldest asso-ciation of Spiritualists in the world. At the late Jubilee at Rochester, it was recommended that the Philadelphia Society send Mrs. Cadwallader as a delegate to the International Spiritual Congress, to represent this pioneer association, over half a century old. The question was put to vote and unanimously carried. Mrs. Cadwallader goes also as a delegate for the Young People's Spiritualist Union, organized at the late Rochester Jubilee, thus representing the oldest as well as the youngest association of Spiritualists in the United Mr. J. J. Morse, the delegate

was the escort of the party. CORRESPONDENT.

×.

Description of the Book.

"Art Magic" contains nearly 400 large pages. It is neatly printed on first-class quality of paper, and bound in cloth in exquisite style; in fact but very few books to-day are so neatly and sub-stantially gotten up, and yet it is to be sent forth practically as a gift. It will be an ornament to any center table, and its contents will be perused with avidity by all reflective minds, however much they may dissent from some of he opinions presented.

MAGIC and The Thinker Progressive One Year, \$1.20. ART MAGIC, Ghost Land and The Progressive One Year, Thinker fail.....When every method has been exhausted, and all avenues to the way SI.70, of light have been carefully traversed,

INDEPENDENT SLATE AND LETTER WRITING. 250 YEARS OF INERTIA.

The Laws and Logic of This True Philosophy Clearly Presbyterians Congratulate A Gase That Will Excite Its Changes, Improvements That They Have Not Explained.

The following lecture on "Indepen-| force. What it is or by what certain dent Slate and Letter Writing" was re- fixed laws it is governed, is yet a ceived in a well-lighted room, at a pubmystery.

lic seauce, which consisted of fourteen persons, at Mr. Bozart's home in Cedar to perform feeble initations of its won-Falls, Iowa, through the mediumship of ders, but it is impossible for them, to Mrs. M. Buchanan, of Marshalltown, produce its actual results. No magician Iowa, May 22, 1898, and was addressed ever lived who could by his art alone, to Mr. C. C. Buren (one of the circle, write an intelligent sentence on the who is president of the First Spiritual surface of two slates, or on paper, as Society of Waterloo, Iowa), by the we are doing here to-night. He might spirit who wrote it.

The writing came upon paper, which the winds and the sea to obey him. previous to the seance had been hidden in another room, but which was dematerialized by the spirits, and brought to the room in which the seance was held, and there materialized under the table and between the slates (which were held under the table in the medium's hands), by the spirits who wished to communicate to their earthly friends.

This independent writing is placed upon the paper with such lightninglike rapidity that one hundred and twenty closely written pages have been written within eight minutes of time. This lecture is only one of the many

long communications received by members of the circle at the seance above mentioned, and several skeptics received most convincing messages and tests on paper and also on slates, as Mrs. Buchanan also possesses the mediumship of slate-writing.

Mr. and Mrs. M. Buchanan are doing a noble work for the cause of Spiritualism in this State, and the Spiritualists its combination, while the whole uni-of Iowa are proud of them and thoroughly appreciate the good work these true mediums are doing for the ad- guides and controls it. rancement of the convincing truths of If matter is purpose Spiritualism.

F. M. SCHNARBENBERGER.

INDEPENDENT SLATE AND LET-TER WRITING.

Dear Friends :- The occult phenomena of independent slate and letter writing is a fact so well established as to defy contradiction. Where then is its logic? What does it prove? Well, I will tell you this: First, that there is a force outside of this pencil, and human contact, that

moves it. Second, that the force has human in-

telligence. Third, that it has memory of the past events, and that it has the mental characteristics of persons that have passed away.

Now, this can be produced in day light when good conditions prevail. There is no opportunity for deception, or the work of magic, and you know, dear friends, that there is no magician living, and that no one ever did live, who could or can make an inanimate fragment of stone perform an intelligent act.

What, then, causes this well-known phenomena? Science has been unable to explain it. Well, I can tell you all here that there is a spirit world, and these evidences are true.

The soul does live after death, preserving all of its knowledge of earth life, retaining all its love, friendships and memories of the past. Then is the explanation, simple and easy, for who can dare say from any knowledge possessed by theologians or savants that the spirit, that does yet live, why not return?

Spirit life does exist, and it can be satisfactorily proven, that is, by evidence of its actual existence, and this not write the secrets of your past life cannot be done by faith and hope alone. on slates and tablets as we are doing Neither can it be accomplished by here to-night. Isn't the evidence enough written or printed page, no matter how that it is our living mentality that much they may be revered as divine guides this pencil as it writes these revelations.

Science recognizes no so-called "holy" Science recognizes to soccated holy could do it? books as evidence in her laboratory. She accepts no theological dogmas, or creeds of churches, in her investiga-tions, but she worships facts with all explains it, save one, and that is that

It is easy for jugglers and showmen The gavel used by the moderator was made of Westminster oak, and was over 600 years old. It was an orthodox gavel and so dry and hard that when it was used to call to order, it flew of the handle and struck a press reporter. It as well try to raise the dead, or compel was very significant and emblematical.

Immutable laws govern the realm of mind as well as matter, and those laws never falsify to man. You may no understand them, it is true, and for this reason sage and savant may formulate erroneous theories that apparently fit the universe, and yet it is soon dis covered that they have clipped the universe to fit their theories.

ly where there leaders were 250 years ago; that there has been no advance be-The most learned anatomist never yond the Westminster catechism, is of sees anything but matter at the end of itself remarkable. Than that catechism his scalpel, nor the chemist anything which Presbyterian children have been but matter in his crucible, alembic or made, all these years to learn, nothing retort, and therefore their theories are can be more untruthful or damaging. One of the leading speakers claimed as circumscribed as their means of inowledge. that Presbyterianism was the founda-tion of this country: "The men of the

The elements of the realm of mind do not exist alone in the physical organiza-Westminster standard are the men who made this country what it is," and again "The men of the Revolution al-nost without exception were believers tions, or material forms, but outside of them, while matter is their obedient servant, and moves and acts in accordance with their irresistible demands. No scientist has ever yet discovered amazing "cheek" of these assertions would be amusing, if a large following the faintest evidence of mind, or in-

telligence, existing in matter because of tion of an Infinite Mind that designs

If matter is purposeless it is mind alone that has a purpose and directs matter to perform it. The fixed, unalterable laws settling the same effect on the same cause. Could any but a knowing, prudent being cause such motions and assign such laws?

Science has demonstrated that all phenomena are governed by immutable is due to the "Infidels" more than any law, that everything that happens is but a link in the great chain of cause and effect, and that while in the Infinite Mind of the universe there can be no succession of events, all past, present and future being eternal, now yet with finite beings there must be a series of incidents, all the events of antecedent causes, and the study of these forms, the scientific theories of the various schools of philosophic inquiry and

research. Science has also demonstrated that

a speech. He was more reckless in his all matter is inherent, that it has no power to put itself in motion when at rest, or at rest when in motion. This vis inertia can only be overcome by popes, kings and queens are not the some force external to matter itself, and if it moves in the accomplishment people. They have never been for the of a design or purpose, it is evident that people. The people have always had to and if it moves in the accomplishment it must be governed by intelligence. now organized the rich are not the peo-It is certain that an inanimate fragment of stone cannot write an intelli- ple; they are against the people. Those gent sentence unless it is moved by a

people. The idle pleasure seekers and force directed by an intelligent mind. One of the attributes of mind is memory, and when manifested by the action of matter you are as certain of its presence as you are of that matter itself. If you, as individuals, have a personal consciousness, you know that it is

yours, and that no other can possess it, counterfeit or purloin it. Dear friends here to-night, we can tell you that you do live beyond the

grave, and long after your material bodies have been crumbled in the grave an inanimate fragment of stone could messages to you all here? What else

could do it?

the investigation of the claims of Spirit-

ualism must consist first in determining

true phenomena, and to-night we can

say you have the true, genuine phenom-

ena, and you must appreciate it for it

affords your dear spirit friends the

privilege, as soon as they come en

rapport, to send you all loving mes-

What Spiritualism is Doing.

"As air penetrates all substances,

ight passes through and floods the air

so the spiritual flows around and

And why are we discouraged when fifty

years of Spiritual teaching has so com-

pletely revolutionized the sentiment of

an orthodox people? What can we ex-

pect in twenty years more of rational

teaching? Can we not predict a great

thinking men and women, touched by

which is being directed from the higher

spheres of the spirit world? A new

heaven and a new earth will then dawn

upon humanity; a new heaven because

man will be spiritually unfolded to dis-cern a brighter glimpse of the future

state or condition of the soul, a new

him in cultivating and unfolding the in-

ner or soul part of his being, can then

realize that we are all one common

brotherhood, all tending to the one

common end, and that being eternal

MRS. S. A. CROSSFIELD.

ALC: NO

progression.

sages. Good bye.

General Interest.

OBSESSION.

DEWEY'S NEPHEW BACK AS On the 22d of May, the General As-sembly celebrated the 250th anniver-FROM THE GRAVE -- MYSTE-RIOUSLY DISAPPEARED FROM sary of the adoption of the Confession HIS HOME, AND AS MYSTERIof Faith and Catechism of the West OUSLY RETURNED. minster divines, at Winona Lake, Ind.

Advanced I

in the Westminster catechism." The

did not unquestioningly receive them as

That Thomas Paine and Jefferson lived

and ruled during the Revolution and

had such noble following that the Dec-

laration of Independence they wrought

was received, is enough to cause such wanton falsifiers to blush with shame.

It is not true that this government, is

founded on the Westminster catechism,

or that Presbyterians were especially

active in its creation. Our government

other class, for its form and excellence.

It is true that it made no progress un-

til it broke from the bondage of this

same Presbyterianism, and half the en-

ergies of the advancing mind has been

absorbed in the battle with the doc-

trines and the effects thereof, of that

concrete formularization of supersti-

tion and ignorance-the Westminster

The climax of self-laudation was

reached when Gen. Beaver fulminated

statements than the theologians. His definition of "the people," is ingenious:

Who are the people? History has an-

swered that question. Emperors and

stand for themselves. As society is

who disseminate anarchy are not the

Word of God as the infallible rule of

faith and practice; stand by the sover-

eignty of God and the divinity of

Christ; stand by the holy Sabbath and

stand by our system of education."

guess now who are.

tradicts himself by saying:

true.

Catechism.

While Admiral Dewey has been winning fame in the Bhilippines his relatives and friends in Vermont have combined their admiration for the naval hero with wonderment over the return of a prodigal member of the family. Edward Blackwell, who married a niece of Admiral Dewey, has just turned up after an absence of nearly It is the desire of The Progressive Thinker to keep its readers posted in the spiritual and religious new the world, and hence mention is **n** of this somewhat notable affair. The astwo years, and spins a strange yarn to account for his mysterious absence. His return last Monday was as unsemblage of men accredited as being expected as was his departure twentyone months ago. It was as though the learned and profound thinkers, congratulating themselves that they are exactgrave had given up its dead.

Mr. Blackwell's wife is a daughter of Charles Dewey, Admiral Dewey's brother. He left his home on September 5, 1896. He visited Burlington and Brandon, and then went to Boston, where he transacted business at several places. He attended the theatre with Edward R. Houghton, his nephew, and then disappeared as though the earth had opened and swallowed him up.

Mr. Blackwell was for several years cashier of the Montpeller National Bank, and later was connected with the Thomson-Houston Company, manufacturers of electrical supplies. During his connection with this firm he was instrumental in placing upon a paying basis many electric light plants, which had before been running at a loss. He severed his connection with the Thom son-Houston' Company to assume the management of the Consolidated Lighting Company, with offices in this city. His accounts were found to be absolutely correct and his family and business relations were most congenial. The wanderer's strange story is best told by himself. "Overwork did it all," he told me. "I realize now the words of warning that were spoken to me by my friends at that time, but I did not realize that the brink was so close. I remember leaving home that September day and going to Burlington, Brandon and Boston, but can't recall, only in a vague way, my transactions in the last named city.

"It seems many years ago. I remember going to the theatre with my nephew, and leaving him after the performance, but from that time for many days my mind is a blank. When I came to my senses I was on board a ship in a very hot climate and lay on a mattress placed on the deck of a large ocean steamship. I felt that I had been ill. How I came there I did not know. I was feeble, and my mind was not clear. Those on board the ship were kind to me. They called me by strange name. They asked me if I had been ill long before I came on board, and I fell in with the idea that I had been ill. Day by day I became stronger. "I ascertained that we were sailing in

paupers are not the people. You can the Caribbean Sea, and that the ship on which I was a passenger was bound for Who are the people? Why the Pres-Colon, United States of Colombia. byterians are "the people," and all the When I was able to be about and walk people of the least consequence. They the deck I looked over the ship's books number, according to Johnson's Cycloand found that I had been put down pedia, less than a million members of under a name that was not my own. The passengers and officers called me he true blue kind, for slight as the difference may be the Congregationalby that name, and natural reluctance to ists and other minor branches are "not telling that I had just recovered from a in it." and not the people! Then he confit of insanity forbade me from giving "The people made the Presbyterian church. The obligations growing,out of out any information regarding myself, so I allowed them to address me by the this means that they must stand by the

name that had been given on the ship's books. It was not long before Colon was reached.

"My mind was yet in a weak state, and I feared to do anything to excite myself lest it should turn back again to the channel from which I had had such a narrow escape. I remained in Colon a few days, but did not like the country

The years glide swiftly by, bringing their joys and their sorrows, their hopes and their disappointments, all educational and uplifting if we interpret them aright and profit by the lessons they bring us. This is the twenty-second anniversary of the dedication of Onset by the Spiritualists, and what an mmense power for good has been brought to bear during that time. It is predicted by many that this will be the grandest, the busiest and most largely attended season yet experienced. Several who formerly summered at other and more exposed resorts along our shores, we understand, have hired cottages for the coming season at Onset, it being more sheltered from the enemy's guns, should they by any means at-tempt to carry on a flirtation that might prove more forcible than agreeable.

CHARMING ONSET.

and Attractions.

The management propose to extend the camp-meeting one week longer than last year, commencing the first Sunday in July and ending the first Sunday in September. Some of the speakers engaged are quite new to this platform, making the programme more varied and interesting.

The favorite Bridgewater Band, R. H. Ferguson, leader, will discourse sweet music, as formerly.

Mr. A. J. Maxham will be with us to lead the singing all through the season, instead of the first half as has been his custom heretofore. Other musical talent will also take part.

We are pleased to announce that Dr. Geo. A. Fuller, a gentleman highly esteemed for his integrity and loyalty to the cause of Spiritualism, has been engaged for another season as the plat form president of this camp.

Mr. Gifford will have charge of the Headquarters Book store.

The auditorium has been improved. an addition of more office room made, and a waiting room for the talent added, also another entrance for the band. which will obviate the necessity of

crowding at the entrance. More ornamental trees have been

dded to the grounds. The Onset Improvement society are to hold a mammoth fair in the Temple. the 1st of August, to continue one week, for which the residents have been industriously working through the win-

ter, also others in their several homes, and it is expected a handsome revenue will be the result of their labors, the same to be used in improving the acoustic properties of the temple, which is very much needed, also to repair and

improve the arcade. • The Children's Progressive Lyceum has continued through the winter and is in a flourishing condition. Meetings for lectures and tests have been held regularly at Firemen's Hall.

But few cottages have been built since last season, the most noticeable of which is that of Mrs. Kate R. Stiles, on W. Central avenue, which is an ornament to that location. The steamer Genevieve will make her

rips as formerly to Monument Beach and other places of interest. Fishing and sailing yachts will be available at all times. Bathing facilities are numerous, and the bathing good.

The following are the names of some of those who have been called to the spirit side of life since last season: Miss Harriet H. Miner, whose pleasant face and cheery smile has greeted us for many seasons, passed away in January; Mrs. Wm. Whitwell, a resident medium; Mr. Hiram Tilson, who formerly kept a grocery store here; Mrs. B. Haines who lived on W. Central avenue; Miss Lydia Atwood, of Onset avenue; Mrs. Fairbanks and Mrs. West, of Long-

wood avenue. coast will be glad to learn that the The Onset Wigwam Society intend to management of the New Era, Oregon, open the Wigwam for free healing and camp has secured the services of Mrs. Loe F, Prior and Mr. Chas J. Anderson test circles, July 15.

The O-ne-set Harvest Moon Society for the meeting to be held July 2 to 25. was the first auxiliary society formed in Onset, in 1883, under the name of the Ladies' Industrial Union, which in 1890



CAMP-MEETING DIRECTORY.

Inquiries are already being made as to when certain camp-meetings will open. The officers of camps will promote the interest of their respective localities by sending the dates at once to this office, with names of secretaries.

Bankson Lake Camp, Mich. Cassadaga Camp, N. Y. Bankson Lake Camp-meeting, at Lawton, Mich., commences July 23 and This favorite place of resort opens July 15 and closes August 28. ends August 14. Onset Bay Camp, Mass. Vicksburg Camp, Mich.

The Vicksburg camp, at Fraser's Grove, opens August 5, and closes August 28, 1898. The following speakers have already been engaged: Oscar A. Edgerly, Newburyport, Mass.; A. E. Tisdale, New London, Conn.; J. Frank Baxter, Boston, Mass.; D. P. Dewey, Grand Blanc, Mich., and Mrs. Marion Carpenter, Detroit, Mich. Other speak-ers and mediums will be added to the list. A new barn will be erected on the grounds this season, and other improvements made. The programmes will be ready in a few days, and will be sent to

any one addressing the undersigned, JEANETTE FRASER. Vicksburg, Mich.

Island Lake Camp, Mich.

Fourth annual camp-meeting of the Island Lake Camp Association, Island Officers-P. O. Hudson, president; A.

G. Brown, secretary; Win. Murray, reasurer.

Board of Directors-P. O. Hudson, Bay City; A. G. Brown, Detroit; James H. White, Port Huron; Asa B. Smith, Northville; Wm. Murray, Salem; Tracy J. Merrell, Lansing; Dr. A. B. Spinney, Reed City.

Island Lake Camp Grounds consist of twenty-one acres of second-growth grove land, chiefly white oak and hickory, situated upon the northwest side of Island Lake, half-way between Detroit and Lansing, on the Detroit, Grand Rapids & Western Railroad, Upon these grounds "The Island Lake Camp Association" has crected a hotel auditorium, barns and other buildings for the successful management of a camp-meeting and summer resort. THE SPEAKERS.

The Island Lake Camp Association has been especially fortunate in securing first-class talent for its platform this year. While it has no inferiol speakers, some of its speakers are among the best in the world. Look at

the following list: Dr. Fred Schermerhorn, of Grand Rapids, Mich., chairman of the meet-ings, from the beginning to the close. Beside presiding at all of the meetings he will speak as occasion may require, Oscar A Edgerly, of Newburyport, Mass.

Onset Bay (Mass.) Camp-meeting commences July 3, and continues to Devils' Lake Camp, Mich. Dr. W. O. Knowles writes that the Devil's Lake Camp-meeting will be held as usual. It has not been abandoned It will commence June 11, and end

Marshalltown Camp, la. The fifth annual camp of the Central

owa Spiritualists' Association will be eld at Marshalltown, Iowa, on the same grounds as last year, commencing Sunday, August 28, and closing Sunday,

September 4.

July 4.

leptember 18. Several good mediums are expected, and nearly every phase of spirit return Lake, Mich., beginning July 1, and endwill be demonstrated. The grounds are ing August 31 1898. situated about one-half mile from the lowa river.

Circulars will be ready about August Those desiring circulars or further information will receive same by ad-MISS L P. BEESON. iressing Albion, Iowa.

Mesick, Mich., Camp,

Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. All good mediums and co-workers are cordially invited. Those expecting to attend, send in names before the first of June, to have them on printed pro-gramme. Address Jacob Bullian, Mesick, Wexford Co., Mich. This association was organized April 1, 1898, by Mrs. L. A. Mabee, state organizer.

The New Era Oamp.

Their many friends on the Pacific

the ardor of a devotee.

The earthly organization, that once held the soul of your friend, has long turn to the earth when the conditions since been resolved into dust of its of our new being are fulfilled. How original parentage. It no longer lives, do you know that you now exist except and if the mentality which it possessed through your own consciousness? Your in the life depended upon the comspirits do live beyond the grave, and bination of the thirteen elements, that they are governed by the laws that enformed its home while here, when these elements had become dissipated by would be as varied as the conditions

death and decay, the mind that emathat surround them. nated from that combination would In this life you are governed by natvanish into nothingness. But if that ural laws, incident to this life alone. mentality can come back to you and by and these laws, acting together under any means whatsoever write the hissuch a variety of combination, produce tory of its past by mutual memories, all the different conditions of mankind. loves and incidents of its earth life, as Plagues, wars, famine and prosperity, they have hundreds of times, you can storms and sunshine, poverty, compepositively know that the soul you all tence and riches are all the effects of loved so dearly is not dead, but lives natural causes, the offsprings and reand can communicate with you through sults of circumstances often beyond the the mysterious phenomena of spirit control of man. You see the finite manifestation. effects but not the infinite cause that Now, dear friends, this is the logic of produce them, and truly, as it has been

this beautiful philosophy. This is the said, the mysteries of life are before evidence, which we call a demonstrathe cradle and not beyond the grave, tion, not only of a future life, but also and this spiritual phenomena must ex a continuance of your mental pernecessitateri be varied in both condition and results. sonality. It is a scientific axiom that like causes must produce like effects, and

The phenomena of spirit return are becoming more and more convincing, and it is clearly demonstrated that you are, at times, in the presence of the unseen intelligence that possesses all the characteristics of the human mind, and a most convincing feature of this evidence is that this intelligence, under all circumstances, when and wheresoever tt is manifested, tells the one story that is true: "I once lived and loved as you

I did not die, but only passed into another and more perfect state of ex istence.'

Now, dear friends, may you not logically conclude that the force that

'I see by a secular paper that one Rev. Dr. C. W. Gullitte, of Trinity M. E. these phenomena possesses causes sufficient intelligence to know its own Church, in locating heaven, says: parentage, from whence it comes and why it so manifests itself to inquiring even the granite, so an ethereal world penetrates this material world. As

If, then, it is not spirit manifestation, when sage, savants and scientists are searching patiently for its origin, is it through this physical world. We do not not passing strange that it does not aid them with some slight suggestion of its clectricity that carries the message mundane character?

Of course, like other phenomena, it is governed by natural laws. Why, then, should nature's laws so persistently falsify to honest inquiry by asserting a spirit origin to a force that is only inherent in matter and evolved from chemical combination of the elements of the human organism? If the so-called spirit phenomena are

not from the spirit world, why is it that when the intelligent force is asked by the investigator: "What are you, and from whence do you come?" that it does not point to the crucible, the microscope, the spectroscope or the alembic and say: "Scarch for me there and in time you will find me?" But no, if it belongs to this earth and

life alone, then with the tongue of earth because man recognizing the Ananias, or Sapphira, it persists in regreat responsibility which rests upon peating falsehood. I am a decarnate spirit. Jugglers can

only perform feeble imitations. No candid inquirer who will honestly and patiently investigate this phenomena within easy reach of your observation, will fall to discover evidence of the

operation of an invisible intelligent Muncie, Ind.

jaundiced, blear-eyed theological despots you do live beyond the grave, and that since Calvin burned the noble Servetus your dear spirit friends can and do refor daring to think contrary to him!

Well, right in the middle of his most astonishing periods, General Beaver fell over in a fainting fit and was carried from the rostrum, not like a warrior on his shield, but like a limp rag. viron them, and their manifestations and brought round with sal volatile and smelling salts!

The grim orthodox did not recognize the "hand of God" in this fainting fit. They do not see how weary God must get with listening to the thousands and millions of Presbyterian prayers, and sermons. Oue cannot imagine a more trying place than God's in regard to that church!

That the general fainted is not re markable. His recovery after his reckless assertions is the astonishing part and proves that "cheek," and presuming ignorance are not necessarily fatal.

We call attention to the claim that the catechism made 250 years ago, remains the bedrock of belief. All else has changed. Scarcely an idea in science but has been modified. The Bible has been "revised" until the very texts on which the catechism is based have

been revised out of it, yet Presbyterian ism has remained unchanged. It ruth lessly persecutes every one who would modify its galling dogmas, and with the complacency born of that egotism which comes from ignorance of the great reaches forward in all directions made by the thinkers of the world, it boasts of its inertia, and plumes itself

in being a brake on the wheels of prog-ress. HUDSON TUTTLE, OUR LOYAL MOUNTAINEERS.

What mean these strains of martial

air? These skies with banners rainbow spanned,

This concourse of the brave and fair, Mingling their shoutings o'er the land?

See vonder rising, brilliant star. see them any more than we see the As it comes drifting from the sea; ts birth from out the throes of waralong the wires, but angels and depart-A child of Mars of high degree ed saints glide about us day and night." How is this for a Methodist divine

t shines with an effulgent light; Born of the spirit of the free; It rises from the realm of night To join the hosts of liberty.

"Old Glory" gives to thee her power, Her sympathy on spotless wing. awakening among the intellectual Thy cry is heard, and in this hour She speeds to thee relief to bring. the force or spiritual influx of thought

We send to thee our boys in blue, Strengthened with love, begemme with tears.

None more courageous and more true Than these, our loyal mountaineers MORGAN MORGAN, Spirit.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

get ba went to Panama and crossed the isthmus, going up the Pacific Coast to San Francisco.

"I had about \$200 with me. I was de crepit and broken down, but was shown great respect on the way. I believed that I had returned to America to die. My family believed me dead, I supposed, and I was as good as dead to them. My mind was yet in a dazed state, and for fully eight months after leaving Boston I was not completely myself. One of the first things I did with the small amount of money I possessed was to purchase a bicycle.

"With this, during the time I was in California, I travelel more than 4,500 miles. I rode out into the country, because I realized that I must build up

my worn-out constitution. I became acquaintd with a large ranch owner and through his kindness remained at his place two months. I took hold and tried to make myself useful about the place, my knowledge of engines and machinery being of much help to me. "A large part of the ranch was irri-

gated, and there was a large engine to pump water from a spring. The engine was out of order owing to insecur foundations. I easily repaired this, and

the work so pleased the owner that nothing was too good for me, and when came to go away he was sorry to have me depart.

"This work was the first that I had done. It braced me up to think of something besides brooding over my unfortunate condition, and I felt a hundred times better for it. My next move was to become agent for a magazine. I rode from place to place, taking orlers, realizing that out of door work was what I required to rebuild myself. During this time I went under the same issumed name. Ilbecame interested in various electrical enterprises in California and Oregon, but owing to the fact that I had no references I could not ob tain responsible positions. In one town I secured the franchise for an electric

plant. I wore a bicycle suit while canvassing the town for support, and was called by my opponents the 'bicyle tramp.' But I won the Board of Alderevery variety in their season, combinmen over, and the company of business men I represent holds the franchise

"I worked hard to get news from home, without revealing my identity. Business interests that were confided to again. Sailing up the bay the view is me gave me my first opportunity to come East, and I left San Francisco about a mónth ago." The above remarkable account is from the special correspondent of the poet has sung:

New York Herald, at Montpelier, Vt., and illustrates a clear case of obsession. New York City. LUCRETIUS.

Prof. Lockwood's New Work

to-day.

The historical phase of Prof. Lockwood's Objections to Reincarnation and Re-embodiment will be found to be valnable to all classes alike, as it outline hose cosmic changes which impressed the ancient Hindu with the ideal of transmigration, and cites the phenomena occurring in nature that gave rise

to the omnipotence and omniscience of the Gods of past and present forms of worship. This pamphlet will be on sale at this office.

disbanded, and reorganized again in 1892 taking its present name and with its former officers; its object being twofold, viz., to perpetuate the Harvest Moon Festival at the request of its originator, the late Dr. I. P. Greenleaf, and to build a memorial hall with library and reading room, also relic room fo the use of visitors and residents alikea place where strangers can be made welcome and feel at home. While it was under its former name much good was done, although a small society, averaging but seven working members, it accumulated upwards of seven hundred

dollars. Some of its proceeds was used for buying books and flags for the Chil dren's Lyceum, which was large and flourishing at that time, also for buying shoes and clothing for such children as could not otherwise attend the lyceum It also bought the first street lamps, 25 in number, for Onset, and maintained the lighting of the same for several years; and last but not least this society was the first to entertain and acitate the idea of the necessity for a fire department in Onset, giving the first \$200 donated for that purpose.

A charter was obtained in 1895, since which time more interest has been taken in the work of building a library and its membership and finances have increased to such an extent that last fall the society was able to buy two lots for the erection of their library in the near future. A small cottage situated on one of the lots was included in the purchase, where the society proposes to hold its business meetings, sewing circle and library, until the larger hall can be erected. The librarian appointed has aiready received upwards of a thousand books, and many more are promised be sides a few choice relics. The spiritual papers can be bought here and spiritual books are solicited from those who desire to contribute. This property is situated on Onset avenue, opposite the

water company's office. Onset is a rare spot for a summer va cation. Situated as it is among leafy groves and picturesque scenery, with splendid bathing facilities, and fish of

ing all the attractions the most exacting could desire, it is seldom or never that a visitor leaves without words of praise and a determination to come

a few days ago, who had just returned from the South, that nowhere did he see anything in his travels to exceed the beauty of Onset scenery. . Truly the

Unequalled in beauty, this gem by the

The hotel accommodations are unlimited, there being nine first-class hotels, with restaurants and booths galore. secretary, at Fulton, III.

ton on the Old Colony division of the New York, New Haven and Hartford Railroad. Excursion tickets, good from May 1 to October 1, are sold at all the leading ticket offices of the country. AUGUSTA FRANCES TRIPP.

"After the Sex Struck." By George N. Miller. Price 25 cents.

Mrs. Prior is a widely-known medium and lecturer who has been laboring with marked success in the south recently. Mr. Anderson, known as the "boy orator." is conceded by such a discriminating judge as Dr. J. M. Peebles o possess marked ability as an inspirational lecturer. The managers will exert themselves to the utmost of their ability to make this meeting the most successful ever held in Oregon, and solicit the active co-operation of every Spiritualist throughout the Northwest

to this end. Circulars will be issued in May and sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary. The Brockways are at Portland.

Ottawa, Kansas.

The Leavenworth County Spiritualist association will hold a camp-meeting at Forest Park, Ottawa Kansas, from July 27 to August 2, 1898, inclusive. Board and lodging can be had on the grounds for \$2.50 per week. Reduced rates on all railroads leading to Ottawa. T. C. Deuel, president; Mrs. Emerick secretary, Wallula, Kan.

Topeka Camp, Kansas.

We are going to have our camp-meeting this year, commencing September 11th, and continuing until the 25th, making two weeks' time, including three Sundays. We have made arrange ments to use the fair grounds again, as we can do better there than any other

We have no one engaged to speak as yet, but think we will have Will C. lodge, of Chicago, who was with us last year and was liked by all. We have some very good mediums here in the city. We think we will have Mrs. L. N. Claman to help us in our camp

this year. We want to have a good platform test medium with us; we have no one engaged for that yet. We have in our city four Spiritual societies.

T. P. KELLEY, Sec'y. 211 E. Fourth St., Topeka, Kan.

Grand Ledge Camp, Mlch. Grand Ledge Spiritualists' Camp will

open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem. Mt. Pleasant Park Camp.

The sixteenth annual camp-meeting It is good reading, and should be widely of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, Sunday, July 31, and will close Sunday, August 28. The best of talent has been secured. "Human Culture and Cure. Circulars giving full information will First. The Philosophy of Cure.

10, and close September 4. Programmes known Father Chiniquy, reveals the de will be printed later. D. A. Herrick grading, impure influences and resulta will preside as chairman during the ses- of the Romish confessional, as proved on the programme, send them to D. A. lives. Price, by mall \$1. For sale at Herrick, Ravenna, O.

Mrs. Marian Carpenter, of Detroit. Moses Hull, of Buffalo, N. Y. J. C. F. Grumbine, of Chicago, Anna L. Robinson, of Port Huron, Mich.

Edgar W. Emerson, of Manchester. \mathbf{E}

Lyman C. Howe, of Fredonia, N. Y. though not an old man, is perhaps the oldest speaker on the Spiritualistic platform. He is eloquent, instructive, poetical, practical, mediumistic, and thoroughly reliable. He usually speaks in an entranced condition. His lectures are replete with eloquence and good

houghts W. H. Bach, of Lily Dale, N. Y.

Lakeside Park Camp, Mo.

The Southwest Missouri Spiritualists? Camp Association will hold its second annual meeting at Lakeside Park, Jasper county, Missouri, commencing September 10, and closing September 26, 1898. A glorious time is expected, as the camp-grounds are all that could be wished for as to beauty of location and in all its appointments for the comfort and pleasure of all who visit the park. Lakeside Park is owned by the Southwest Missouri Electric railroad company, the line running from Carthage, Mo., to Galena, Kansas, and the company very kindly furnish the grounds; large auditorium, boats upon the lake, with grounds and auditorium lighted by electric lights, free of cost. A cordial invitation is extended to all friends of our beautiful philosophy to come and enjoy a grand spiritual feast

with us. Good mediums will be with us. B. G. SWEET, Prest. Empire City, Kansas.

Chesterfield Camp, Ind.

Chesterfield Camp-meeting will begin July 21 and close August 21, 1898. The speakers engaged are J. Clegg Wright Mrs. Eva Pfuntner, Willard J. Hull, India Hill, B. F. Underwood, Moses Hull, and Dr. Nellie Mosier, test medium. For programmes address Flora. Hardin, Sec'r., Anderson, Ind. Presi-dent, G. W. Parkinson, Yorktown, Ind.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c.

For sale at this office. "Human Culture and Cure. Part (Inbe issued about June 15. For full in- cluding Methods and Instruments)." By formation address Martin H. McGrath, E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale,

Lake Brady Camp, O. The Lake Brady Camp will open July The Priest, the Woman, and the Con-fessional." This book, by the web All mediums wishing their names by the sad experience of many wrecked this office.

delightful. We heard a gentleman say "None other like Onset hath charms so entrancing,

sea."

Onset is located fifty miles from Bos-

.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINCS, 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 a 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 Howe, of Fredonia, N. Y., would like you are not a fairly good penman, please have your communications gust, September and October. I need not speak of his worth nor his ability, The Progressive Thinker.

CONTRIBUTORS:-Each contributor is alone responsible for any assertions for statements he may make. The editor allows this freedom of expression, be-while he is with us in the form, and allows this freedom of expression, be-lleving that the cause of truth can be best subserved thereby. Many of the tentiments uttered in an article may he 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.

Ervin A. Rice, president writes: "Mrs. Cora L. V. Richmond has accepted the call from the Church of the Soul, for the month of September, after which she will return to Washington. Possi- ings, 587 N. Clark street." bly we may have her with us later in the season for a few weeks."

Professor Geo. W. Walrond, of the Opera House Block, Denver Colo., was suddenly prostrated last week with heart weakness and general derangement of the system, brought on princiearly date. He holds public meetings every Sunday evening at 8 in his Occult developing seances every Friday even- and mediums.

Mrs. Lizzie Giles writes that Mrs. Mc-Gibney deserves honorable mention for cause here is in the ascendancy. the good work she is doing in conducting a spiritual mission on Fulton street, uear Reid avenue, Brooklyn, N. Y. The mission is in an orthodox locality, but hand is controlled, and while writing bids fair to blossom out in a society at beautiful thoughts from the other shore no distant day.

had hoped to find it, when coming here our cause." a few months since. The Unitarian In Handel Reception Hall a very church society seems to have absorbed most of the old-time workers in the spiritual vineyard. Under the able F. Grambine speaks for June and July. leadership of Rev. Wm. M. Brundage, a Services will be continued in the same former Methodist, the cause of Liberalism is growing rapidly. Rev. Minot J. m. and 7:45 p. m. The hall is on the Savage occupied the rostrum a few weeks since, and delighted his immense audience, which packed Odd Fellows' Temple, where the regular meetings are held. A few evenings afterward, at a church society meeting, a paper was read on 'Immortality,' after which Mr. Brundage requested each one present to give his or her best reason for a belief in immortality, and stated that he had talked with Mr. Savage when here, and that he (Mr. Savage) was a believer in the intercommunication between mortals and the socalled dead. Some of the Spiritualists present availed themselves of the opportunity and gave 89 W. Goodale street. their reasons. Last evening Rev. B. Fay Mills, of Boston, formerly a Presbyterian minister of this city, occupied the pulpit and gave us a magnificent discourse on 'Twentieth Century Religion.' During the delivery of which

and their dry husks and flocking to our life-giving meetings every Sunday. Al-ternately with our trumpet seances at 2:30, we have a conference meeting at which time the inexperienced mediums are accorded every privilege and encouragement at our command. Come

and co-operate with us." Dr. A. B. Spinney, of Reed City, Mich., writes: "I want to inform the Spiritualists of Michigan that our able engagements in Michigan during Auand the great good he can do any so-ciety. You have only to hear him to

love and appreciate him, He has

Mrs. M. J. Crilly, test medium for platform and private work, is now located at 30 West Diamond street. Allegheny Pa,

G. F. Perkins writes: "I opened my meetings again June 5, at 617 N. Clark street, and will continue probably through the summer. Tuesday of last week I went to deliver the funeral ad-

dress of Mr. Rittenhouse, of Dubuque, Ia., who passed away suddenly. I am at the same address for private read-The First Spiritual Church of Roches-

ter. N. Y., is legally chartered by the State and is also an auxiliary of the N. S. A. They have a leased place of meeting furnished by themselves. Their meetings are well-attended and the fairness of the public press and pulpally through overwork. We hear he is progressing favorably towards recov-ualism as a recognized mental, psychic ery and will resume public work at an and religious force is due to the local society under the leadership of G. W. Kates and wife, who are engaged for School in the Opera House Block, and the third successive year as lecturers

> D. V. Emmons writes from Galesburg, Mich.: "I wish to say that our We are receiving some beautiful thoughts through the mediumship of our little girl medium, Miss Alma E. Gault. Her she may be holding conversation with

E. A. Doty writes from Albany, N. Y.: some one in the room, or not unfre-"The cause of Spiritualism is not in as flourishing a condition in this city as I She is doing a world of good here for

large audience attended the opening of the First Society of Rosicrucians. J. C. hall during June and July at 10:45 a. third floor, 40 E. Randolph street, Le Moyne Block. Take the elevator.

Carrie Fuller Weatherford closes her second month's engagement with the First Society at Columbus, Ohio, the last Sunday of this month, and it also is the close of a very successful and uninterrupted year of work in the lecture field. Mrs. Weatherford will be at Lake Brady, July 29, 30 and 31; Summerland Beach, August 7 to 21. She has two Sundays unengaged during the camp season. Managers desiring her services for lectures, tests and improvised songs will do well to address her at once at

Dr. and Mrs. Noves have located permanently at 1908 Broadway, Bay City, Mich., where they have furnished satisfactory to the patrons at Shermodern cottage and will hold spiritual bondy Hill and vicinity. She is invited

of the season. The society will hold E. W. Sprague and wife have the following camp-meeting engagements for this season: Cassadaga, N. Y., June 17,

18, and 10; Maple Dell, Ohio, July 29 to August 5; Grand Ledge, Mich., August 6 to 11, inclusive; Lake Brady, Ohio, August 17 to 21 inclusive; Haslett Park, Mich., August 27 and 28. They would be pleased to make other engagements for time not taken, and are also open for monthly engagements for the coming fall and winter. Address them at 416 Newland avenue, Jamestown, N. Y. Carrie Fuller Weatherford conducted the services at Summerland Beach, O., Sunday, June 12, and the Columbus society added to the pleasures of a Sun-

day outing an out-door service of lecture, tests and improvised song. James F. Raymond writes to the Spir-itualists of the Northwest: "Receiving, as I do, from day to day, letters making inquiry relative to our usual campmeeting, I am, much against my inclination, compelled to say that the North-

western Spiritualists' Association will hold no camp this year. Another year, however, we are in hopes will bring things about in such a shape that our annual gathering will take place, with the customary attending happy results." L. S. Burdick, president, writes: "The Spiritualists of Southwest Michigan will hold their annual mass-meeting in the popular resort grove, at Lake Cora, Van Buren county, Mich., Sunday, June

For several years we have been 26, 1898. Talent engaged: Mrs. Adah Sheehan Horman, of Cincinnati, and holding Mrs. Anna L. Ro.Inson, of Port Huron, Mich. Excursion trains will run to the for this purpose only, and our exmeeting from Kalamazoo, Grand Rapperience during that period has con-vinced me that it is hardly possible to ids, South Haven, Benton Harbor, and

Chicago.' E. A. Brooks, president, writes: "The First Spiritualist society of Harlan, Ind., will hold their second annual meeting on July 3, 'in A. W. grove Brooks' grove, one mile south of Chamberlain. Mr. Geo. H. Brooks will lecture on the great subject of the day. We anticipate a large attendance, for the people and especially the ministry are very much stirred up by the efforts

of our small society." F. Tower writes: "Those who were present at the first lesson in the course of study given by Mr. J. C. F. Grumbine, were highly entertained with the beautiful and instructive thoughts presented. These courses as referred to in

your valuable paper, will prove a benefit to all who are interested in these lines of advanced thought and mental culture. We hope many will avail themselves of this opportunity, and also hear the able lectures given by Mr. Grumbine in Handel Hall during this month and next.".

Jacob Rummel writes: "Herewith find a list of names of a few subscribers in addition to my own. If you could so arrange that the spirits of the grandmothers would peep out from behind The Progressive Thinker, while it is being read, you could get a million

subscribers in a few weeks; but the deep scientific subjects, and grand phi-losophy taught in its columns, are not appreciated by the great majority of Spiritualists. I do not ignore phenom-ena, as I consider it the base upon which will rest the future superstructure of Spiritualism, but in my opinion too many people are satisfied with the foundation and fail to build upon it; but I also recognize the fact that the evolution of the psychic man is slow, and

it will require a long time before the race generally will develop to the true status of completeness on this planet; therefore I am content to labor and wait.' C. W. Hartcug writes from Akron,

MANTUA SCHOOL.

Ohio: "The good work is going on. Last Thursday and Friday nights the wellploringly, "Won't you pray for me?" It is not possible to describe the pathos of known medium, Mrs. Hattie Tiffany, of that request. Minerva, Ohio, was with us, holding large circles in Mrs. Jay Sherbondy's Very helpful, also, parlor. She also gave us some private

TO SPIRITS IN DARKNESS sittings which have proven to be very

is the suggestion that the one most dearly loved and cherished by them is at hand, ready to aid them in their spirmeetings Sunday nights in their large to return soon, and it is hoped that she double parlors. to return soon, and it is hoped that she will accomplish great good." they reach the portals of the Higher Life. "Do you know who that person is?" we say to them; and usually there is an immediate response, "Yes, that is my mother, or my wife.' Upon one occasion an Irishman spoke up, "That's the good old mother; she wouldn't de-Expenses Will Be Reduced. sert her boy!" One poor soul-who had committed murder during a bar-room brawl-when we spoke of his mother, begged us, in a whisper, not to let her know anything about the matter. Very suggestive are Mr. Atwood's remarks regarding "the awakening brought by the human voice carried INTO THE DARK SPHERES by the machinery of the unseen world," and impressed upon the consciousness of poor souls dwelling in the gloom of their own ignorance and perversity. Often we have been urged to speak and to fill our words with all possible earnestness and enthusiasm, "even though it may sometimes seem that you are addressing only the empty air." "Give them the best you have," one bright co-worker advised us. The following, taken from my note-book, are some of the experiences resulting from our addresses: "While we were addressing the invisible audience-delivering the message of hope and love-the medium could see that we were surrounded by AN IMMENSE THRONG. Away in the distance, as far as her vision could reach, she saw swarms of spirits. Those nearest appeared to be more intelligent and better clad than those in the background, who were rugged and unkempt, some of them almost concealed from view, by heavy black clouds. We urged them to organ-ize into companies and prepare to march out of their present gloomy conditions, suggesting that they call them-selves Angels of Light,", and promising that the way wouldo be shown them when they were ready to make the start. One man seemed to be specially inter-ested in our remarks. The medium watched his carnest face as he listened; and when he had fillshed speaking he turned to us with the question, "How do you know that all you say is true?" We answered that we derived our knowledge from wiseland loving beings whose great desire it was to ald their less advanced brothers to reach the bright

England. MR. GLADSTONE'S ENTRANCE

INTO LIFE.

To-day the newspapers are full of Mr. Gladstone; his life, his work, and his passing on. He, who for so many years filled so large a place in the esteem of his countrymen, and in the history-mak-ing events of the nation and of the world, has at last finished his work on this side of the borderland, and men of all shades of opinion are full of sympathy for the old hero of so many battles. The nation has undoubtedly been sniritually enriched by his nobility of character and the influence of his life; his purity of motives must have had an elevating and an ennobling effect upon the nations of the world. His work was not narrowed down to one groove, or solely to the development of the coun try which gave him birth, but, like Thomas Paine, his country was the world; and the human family as a whole are better that he has lived.

The references in the press to Mr. Gladstone's passing on,

ARE ALMOST RIDICULOUS

in their sombre sackcloth and ashes dressing, and tears over the "sad event." To refer to the end of a great life, to the translation of a great soul, who worthily acted his part in the af-fairs of the world for a long tale of years as a "sad event," is surely the result of unthinking habits, and not the expression of the real feelings of the writers or the readers.

For more than the usual

SPAN OF PHYSICAL LIFE.

Mr. Gladstone has toiled for his country and the world, according to his light. For nearly nihety years, full of health and activity, he found in political life congenial employment for his great talents. His position, socially, made him free from all the harrowing cares of poverty which, with weakness of body, burdened so many other great have souls.

The natural end to such an hororable life cannot by any stretch of imagina-tion have anything sad about it. Rather should

A TONE OF GLADNESS

be the key-note of the many references which is followed by an address in From the Agnostic Jour to his passing on from a sphere where which we very often make use of the same spiritual texts selected by Mr. his work is ended to one where, with renewed vigor, he will find greater Atwood. The spiritual significance of work to do for the humanity he loved so the Parable of the Prodigal Son we well and did so much to benefit. The have many times expatiated upon. Also removal from a field where he had we have spoken of the Good Shepherd fought a good fight, but was hampered with his crook of love, searching not for the lost sheep, but for those that by restricted powers and a physical environment which got narrower day by day as the years went by, to one of no-Our experiences concerning the truly magical power of "prayer also agree with Mr. Atwood's." Verily the fervent bler possibilities, where his great faculties will find conditions so much more fit for their exercise and expression, is nothing to be sad about but rather a matter of joy. availeth much. I confess that the The Rev. G. F. Freemantle, at Tolrealization of this momentous truth has

lington Park Church, referring to the been almost forced upon me; for it has near end of Mr. Gladstone's earthly cabeen difficult to free myself from the reer, said: "Oh, thou greatest of all still prevalent skepticism of these ungreat men, would that thou couldst linspiritual times. Never shall I forget ger a little longer with us! Would that the request of one poor soul brought to we could but hear the music of thy us to be enlightened. Controlling the voice once again! Speak to us, ere thou medium, he cried out in great terror, biddest us farewell forever! It seems "Where am 1? In a moment of time I hard for us to have to realize that at was hurled into this bottomless abyss last thou hast fulfilled thy mission-thy of impenetrable darkness!" We spoke work is done!" is the pity not rather words of comfort to him, and advised wanted for the minds which are so full him earnestly to ask help from the one of so much pathetic sadness, who, look-Infinite Source of Love and Power. This, however, he seemed powerless to ing into the "dim unknown," see noth-ing but an end! Where "thou art at rest" and "thy work is done!" "Faredo, so paralyzed or atrophied were his spiritual faculties, but turning the face well forever" is not the right note. of the medium close to mine he said im-

For the new birth of Mr. Gladstone. or of any other who has lived a long. useful life, we should have nothing but FEELINGS OF JOY AND GLADNESS Universally there is great joy at the birth of a child who has arrived in the fullness of time. All preparations are made to welcome the new comer with gladness, and the only anxiety is at the possibility of its non-arrival, or that any

of the season. The society will hold but a few more Sunday meetings, as va-cation time is approaching."

THE GREATEST OF ALL THE GREATEST OF ALL THE GREATEST OF ALL THE GREATEST OF ALL STEP-BAYERS. THE GREATEST OF ALL ST

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Its Nature, Relations and Expression in Human Em-bodiments. Given through Mrs. Cora L. V. Rich-mond, by her Guides. A book that every one who it interested in re-incarnation should read. Price \$1.00.

Romanism and the Republic. By Rev. Isaac J. Lansing, M. A. Every patriot hould read it. Price \$1.00. itself, though slowly, to man's growing intelligence, the need seemed to arise for combating a new belief which

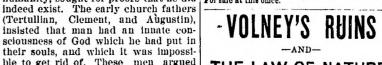
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The Occult Forces of Sex

BY LOIS WAISBROOKER.

fearful lest morality and virtue would rearrol lest morality and virtue would perish were it generally believed that no god was immanent in nature and humanity, sought for proofs that he did





WORK IN THE SPIRIT WORLD. Your readers who lidve seen the ar ticles containing an account of the "Work in the Spirit World," in which I

have been engaged, cannot fail to note the striking similarity between the ex-

perlences so graphically and earnestly

described by Mr. Thomas Atwood in

his recent address before the London

Spiritualist Alliance, and those that

have come to us. To me this similarity

is very strong evidence of the reality of

the work; and if the work is real, it

surely is not necessary to dwell upon

what must be plainly apparent to every

If it really is true that persons in the

DISSEMINATE THE LIGHT,

the love, and the strength of the heav-

ens among disembodied beings whose

spiritual growth was neglected while

on earth, and who, as a consequence,

find themselves helplessly abiding in

various degrees and kinds of wretchedness in a state of existence for which

they often are utterly unfitted, we have

only to consider the spiritual condition

of multitudes passing through death in

order to recognize the extent of the op-

portunities for good presented to those

TWO SITTINGS WEEKLY

exaggerate the importance of this par-

ticular branch of practical Spiritualism,

while its possibilities extend beyond

the limits of human conception. I may

add that when our medium's develop-

ment began, we had no idea of the pur-

pose of the invisible operators so

powerfully influencing her; and it was

largely by means of their instruction

that we at last came to understand

It is remarkable how closely Mr. At-

wood's plan of procedure corresponds

with the one we have been led to adopt.

OPENED WITH AN INVOCATION,

have temporarily gone astray.

PRAYER OF AN EARNEST MAN

what was expected of us.

Our sittings are

and thoughtfully to the work.

willing to devote themselves earnestly

thoughtful person; namely, its tremen-

dous significance and importance.

flesh possess the means to

was frequently applauded by his large

and appreciative audience. In a priv-ate conversation with Rev. Mr. Brundage he assured me that more than oneby Liberal Christianity?"

the Spiritual Hall in Marion, Ind., on Sunday evening lately. A large audience greeted the speaker, H. C. Andrews, who is now serving that asso- weeks' engagement for the Muncie Sociation. Subjects were handed the speaker by the audience, each one of which were handled in the usual easy audiences were composed mostly of and able manner by his guides. For a closing subject, some one gave the doctor a white rose with the request that timent of all denominations changing he should improvise a poem from it, which was done in a manner beyond the ability of my tongue or pen to de-

scribe." J. S. writes from Louisville, Ky .: "During the month of May Mrs. Jose-phine Ropp, of Indianapolis, Ind., oclove so much." cupied the rostrum of the People's E. J. Bowtell is engaged at Freeville (N. Y.) Camp. For dates at other camps and for season of 1898-9 he may be ad-Spiritual Church of Louisville, Ky. Her tests were given in quick succession. dressed at 11 Isbell street, Binghamwith the names of all concerned, correct and convincing, giving undoubted satton, N. Y.

isfaction to the audiences." Subscriber writes: "The First Spirit-W. C. Mann writes from Louisville, ualist Society of Port Huron, Mich., closed their season of Sunday lectures, Ky.: "Mrs. Josephine Ropp, of In-dianapolis, Ind..has just closed a five June 5. The attendance has been good. week's engagement with the People's The growth of the society steady and sure. The young people here have Spiritual Church of this city. During the five weeks she was with the society shown a great activity and have a she gave 122 tests, and all but five or splendid society as an auxiliary to the six were recognized. She can be found at her home, 1414 Washington street, main one. At the business meeting, June 7, Mrs. Anna L. Robinson, w.o has already served the society five Indianapolis, Ind., for the present. Mrs. Annie E. Thomas, of Newport, years was unanimously chosen pastor Ky., has been engaged for the month of for the coming year. She has, however, already made some outside en-June. She commenced her labors in this field Sunday evening, June 5, to a large and intelligent audience. After gagements, which she will fill. The remainder of the time she will give to lectures she gave some fifteen tests, Port Huron. The society feel to conand they were all recognized."

gratulate themselves on securing her services if only for a part of the year, Mrs. Virginia Barrett writes: "I am cpen for engagements with camps and and to feel she is still their pastor. The societies as test, musical medium. I Lyceum children are delighted to know they will still have her help a portion of will make positively satisfactory terms. the time at least. As a worker among I want to say to the friends that I shall be glad to send them a circular of the the young people she has no superior. Grand Psychic Circle Association," to We have a number of promising young mediums who are preparing themselves those desiring to become members. It is a great international circle. I am to take up the work, only wishing they were near enough the Maple Dell honorary secretary for the State and elsewhere. Address me at 819 East school this summer to attend. Mr. B. Renwick is giving entire satisfaction in Sixteenth street, Indianapolis, Ind." his seances and demonstrating a future J. Q. Adams writes: "The Englewood

Spiritual Society, though only three months old, has set a pace in its march of progress which many thinkers have heretofore pronounced impossible, and we hope to see many others get up a little more steam and come alongside. Every other week at 2:30 in the after-

cause. noon we give a trumpet seance in the public hall and each alternate Sunday Mrs. Horine writes: "The many friends of the South Side Spiritual Soevening at 7:30 we give a materializing ciety, No. 77 Thirty-first street, will un-doubtedly be pleased to hear that anseance in the same place. Our success has been beyond our expectations. May other good time awaits them at the en-29th Mr. H. F. Coats gave a trumpet seance which was well attended and tertainment to be held next Wednesday evening, June 15, in Hall A, at the above named place. An excellent mumany messages recognized. Mrs. Truefell, our pastor, feeds our souls on spirsical and literary program has been artual manna on all other occasions. Our ranged, comprising some of the best talent in the city. There will also be a least of good things is so diversified and Dundant. that many who are hungeris and thirsting for the knowledge spiritual feast, as several of our best that will enable us to beautify our life mediums will voice messages from the world beyond. Come one, come all, as are and our homes in the life to come, ine breaking away from the churches this will be the closing entertainment

Dr. Dean Clarke, who for a long time did an efficient work on the Pacific Coast in behalf of Spiritualism, can third of his church membership were Spiritualists. Are we being absorbed Wellesley Hills, Mass. He desires from three to twelve months' engage-J. W. Brinton writes: "I had the ments. His experience and ability, pleasure of attending the services at with high inspirations, ought to give

life in an unmistakable manner. Fred

Manchester, son of Mrs. Robinson, is

working quietly though earnestly to de-velop the beautiful gift which came

into expression a few months ago. On

the whole we are all doing well and

feeling confidence in the future for our

Arrangements are completed by him constant employment. which the cost of board at the school Mrs. S. A. Crossfield, of Muncie, Ind., will be greatly reduced. The camp Aswrites: "I have just completed a six sociation has given the use of the hotel, with the grounds and cottages, to the ciety of Spiritualists, and I believe my school, free of charge. The teachers and pupils are organized into a club. work will result in much good. Our At the end of every week the expense of the table will be divided equally among the members of the school and skeptics who were much interested in the discourses. I find the public sen-

each one pay his share. The cottages and gradually submerging into one will be free. Under this arrangement general belief in regard to the final desit will cost students no more to live at tiny of the human race. Our society Maple Dell than at home. We expect has discontinued its meetings until many who have been kept away from after the camp season, when we hope the school because of the expense, will to see much good done in the cause we avail themselves of this reduction and

came at once to the school. A. J. WEAVER, Mantua Station, Ohio. Supt.

Spiritualist Training School.

The Spiritualist Training school commenced its summer term for 1898 on the Sth inst., with its full corps of instructors. At present writing the school has been in session two days. The follow-ing towns are represented: Buffalo, N. Y.; Old Orchard. Me.; Boston, Mass.; Grand Rapids, Mich.; Thousand Island Park, N. Y., and Auburn, N. Y. We are in receipt of information that students will reach us in a few days from Lima

and Akron, O. A few changes have been made in the curriculum of the school since last sea-son. Psychology, parliamentary law and comparative theologies will be in-cluded in the course of evening instruction.

Occasional conference meetings will be held during the school term for the benefit of the pupils. Public services will be held every

Sunday at 10:30 a. m., and 7:30 p. m. Special arrangements can be made with those who desire to attend the school and take a partial course. All communications pertaining to the school will receive prompt attention.

Address MATTIE E. HULL, See'y Spiritualist Training School. Mantua Station, Ohio.

"Encyclopedia of Biblical Spiritual ism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritual ism. As its title denotes, it is a veri-table encyclopedia of infomation on the subject. Price \$1. For sale at this office.

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

PORTALS OF THE HIGHER LIFE.

Then he faced the crowd and called out in a loud voice, "Say, you fellows in the rear, can you hear what is being said?" Turning to us again, he remarked, "I couldn't go and leave all those poor fellows behind-they've got to come with me!" With that, he began to address me!" the others. He seemed a natural orator, and spoke as one inspired-which was without doubt the case. Occasionally he would address his words to some particular group, pointing his finger at them to attract their attention;

and marvelous was the effect. Those who a moment before had been dull and listless were now all activity; and the medium could see that they were forming into ranks. While this was going on, however, the time for the sitting (always exactly one hour) expired, and the vision was withdrawn."

accident should arise to mar the pleas-ure which at such a time vibrates in the heart of everyone. So, why not, when the birth into spirit life takes place in the fullness of time? Joy that another soul is born to greater things than were ever possible to it while sojourning here!

To die young, before one's work is finished, or may be well begun, is "sad," not only because of the evils which might fall on others in this civilized country as the result of such calamity, but because the want of experience on this stage of life's drama means being less fully equipped to

PLAY ONE'S PART WELL

in the next. But to "cross the bar" at high tide, when the storms are all lulled and the peaceful swell of the ocean is carrying us lovingly out of danger, and when those who were dependent are out in the open, steering their own barque on the sea of life; to get freedom from the physical poverty of age, and satisfaction when the soul is hungering for the regenerating air of the other side, is not a mtter of sadness by any means.

Mr. Chamberlain, at the Civil Service Dinner, referring to "the passing to his rest of the greatest statesman of the age or of our generation," said, "Now he is followed by the sympathy, the respectful sympathy, of all his countrymen," is, I think, giving the truer expression to the feelings of all right thinking men and women. . Sir John Lubbock says, "The best of

us is just a sentry at his post." And Mr. Gladstone, having filled his watch with credit to himself and to the main army, is withdrawn from sentry rank and sentry duty to occupy a higher position with the good will of all whom he walked sentry for. Death having made him free, let us heartily, not sadly, wish him all good wishes for success in his new career, and work so that the day may soon come when all men shall realize not only the beauty, but the value to humanity of a long, well-spent-life!

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

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4.5

from the religious sense which they themselves possessed in a large degree but the argument was, of course worthless to those who had no such sense, for the spirit alone can discern the things of the spirit.

nal, London, England.

THE EXISTENCE OF A DEITY.

Man has always sought to discover a

cause for things. In the dawn of human

reason he saw, or thought he saw,

divinities in natural phenomena. "Either fire, or wind, or the swift air,

or circling stars, or raging water, or the

luminaries of heaven, were thought by

s the description of that time given by

FROM FETISHISM,

man drifted into religion. As science

or the knowledge of things, advanced; as the reign of law and order revealed

threatened to resolve the Kosmos into

an automaton. Because all things con-tinued as they were from the be-

ginning, men were failing to see in

them the workings of a superhuman

THAT RELIGIOUS SOULS,

conscious of the divine in man, and

power. Then it was

men to be the gods that rule the world

the writer of "The Wisdom of Solomon

(xiii.).

Anselm, a later father of the church, says (in his Proslogian), that the idea

those who have such an idea and do not recognize its assumption. As the wonderful order, and the

NO LESS WONDERFUL BEAUTY, of the universe, unfolded themselves to

man's perception, the evidence of design seemed to manifest itself. Students noticed that all things appeared to work together for a common end; that each power had its purpose, each

natural agency its appointed course Reasoning from the recognized fact that all human actions were but the

OUTCOME OF HUMAN WILL and design-hidden, may be, from actual view, but, nevertheless, transparent in the results-these men argued that the evident design in the world of

natural phenomena betokened a De-signer-an Intelligent Will-who first created, and now upholds, all things by Its power. When we see a book we at once assume that the words and sentences did not, of their own accord, fall into their perceived relations. We know intelligence inspired them. So the volume of nature suggests to us intelli-

gence of an incomparable grandeur. LOOK AT THE SIMPLE ACORN! The countless number that beautify our oaks year after year, are each and all living germs, admirably adapted for the exigencies that may happen. There

is no chance work here! Either one of them, if subjected to those surroundings which in nature are proper to such germs, will develop into a tree of one particular kind. A certain order of

events, and a certain relation of those events to one another, may be predi-cated with certainty of each acorn. Here, surely, is evidence of a most in telligent design; and the whole world teems with such illustrations. It has been well said that if the world OR DEATH AND ITS TO-MORROW.

WERE A MASS OF DEFORMITY and misery; if all flowers were black and exhaled offensive odors; if animals were hideous, and all things in a state of contradiction and confusion, the

term Atheist would be unknown. Sc wretched a state of things would inevitably be ascribed to some malignant deity. But the case is otherwise! The world

is clothed with beauty, and yet SOME DENY A CREATOR.

Happiness is, or at least may be, our lot, yet men fail to recognize the spring of happiness. But we must still bear in. mind, that though the evidence of design is strong, it is yet only a presump-tive proof that an intelligent will first formed and now sustains all.

THE LAW OF NATURE.

. TO WHICH IS ADDED ... olney's Answer to Dr. Priestly, a Biographical Notice by Count Daru, and the Zodiacal Signs and

Constellations by the Editor;

Also, a Map of the Astrological Heavens (the Ancients.

says (in his Proslogian), that the idea we have of God is of THE ABSOLUTELY PERFECT; and he then maintains that we must conceive of the absolutely perfect as objective and actually existing—else it would be imperfect as lacking the con-dition of existence. But here, again, an imnate idea of God is assumed; and the proof attempted to be based upon it, of God's existence, is addressed only to those who have such an idea and do not o an expectant world

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sale at this office.

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TUNE IS TRUE.

THE PROGRESSIVENTHINKER.

*********************************** QUESTIONS

* ANSWERS

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Address him at Berlin Heights, Ohio.

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

John Price, Elliotsburg: Q. I send you a printed sheet of 1860, written by Andrew B. Smolnekar, in which the following prophecies occur; as I think you maintain the power of prophesy possible, I would like your opinion

of these: "There will be a great destruction in this country as there is in Europe, if it shall not be stopped by receiving and spreading our mission of peace. According to our knowledge, whoever is elected president he will be a curse or three hard beats and stopped. to this republic without a knowledge of what has been performed in our mission to the nations. The measure of iniquity is so filled in this country, that if it does not break out before, it must break out during the next presidential administration, if not prevented by elevating the people from the existing degradation and corruption upon the platform of this message."

A. Dr. Smolnekar was elevated by his critical studies to a high place as Professor of Biblical Literature in the Catholio church. Like many others susceptible to spirit | there came a bright, sun-like figure rising above the eastpower, he was pushed on, out of that church into Protestantism, and then he stood alone. Like all others who have thus come out of the churches, the old forms and methods of expression cling to him, the wine of new thought is retained in the old goat skin bottles. Yet of his mediumship, and the correctness of his forecast of at this juncture was forcibly returned to my body. events there can be no doubt. That there was a great and prolonged effort of a band of spirits to avert the awful struggle of the rebellion has been again and again reiterated in spirit communications. In Abraham Lincoln they found a mind they could in a great measure mould my companion, the "voice," grew louder. I hoped to get was the direct result of counteracting forces which at the | would carry me away from that strange noise; but no, it last moment gained ascendency.

Geo. A. Wood: Q. (1) When did the orthodox religion originate; what was the beginning and what did they call themselves?

(2) How many different religious beliefs are taught in the world to-day?

A. (1) The church at Rome, arrogating, falsely, to have been founded by Peter, and by its situation in the imperial city, reflecting the prestige of the capital, claimed to be the central church, and its bishop became known as papus, and at length as pope. It also set up the claim that its doctrines and power made it more than Ro-the tent. The "voice" angrily and warningly flitted to man; it was the universal, or catholic church. When the patriarch of the Byzantium began to assume equality of and sat down. The "voice" suddenly became as loud as a power, the dissensions of the churches of the east and mocking-bird or whippoorwill and assumed a position west, hastened as much as any other cause the downfall of right above my head about ten feet from the ground. the empire. Until the eighth century there was only one acknowledged head of the Christian church, that of Catholic Romanism, although there were numerous schismatic sects. Then with the division of the empire came the division of the church, and the Greek church became almost as strong as the Catholic.

The name Protestant came into general use in 1529 after the Edict of Spires, as designating all those denominations which protested against the pope.

(2) All denominations or sects differing from the Catholic, are called schismatics. The more noted in the early times were the Ebionite, Novatian, Militian, Arian, and these continued until the consolidation of Catholic power enabled that church to crush all who doubted or opposed. Since the Reformation the activity of thought caused by its liberation has given rise to almost countless sects, differing on slight shades of doctrine, yet vindictively op-posing each other the more as the differences of faith Law of Psychic Phenomena." I read the book and s that my case was like that of Socrates and his daemon. were less. The number of these may be stated from one to three thousand, as the distinctions are given greater or lesser weight. However, there is not more than a dozen great and well-beaten Protestant thoroughfares said to lead heavenward. The others are slight deviations drawn from the forced or ignorant rendering of scripture texts. All these Protestant sects, in the eyes of the true and only Catholic Christian church, the church that retains all the about these strange things. traditions of the fathers, and the early beliefs sacred, as having been supposed to come in unbroken descent from people may tell stories, but I know that the above exthe apostles themselves-are damnable heresies leading perience is true. direct to perdition.

FOLLOWED BY A VOICE.

An M. D. Relates a Very Curious Experience.

I was raised near the town of Ottumwa, Iowa, and until almost eighteen years of age I had not been out of the county of my nativity. During the summer of my eighteenth year, 1886, I went to my uncle's place near Council Bluffs. In the fall of that year I was aware of being followed by an invisible something which flitted from tree to tree, or bush to bush, making a noise similar to a katydid and somewhat louder at times.

This noise was incessant and uncanny. I found by a close search that it was not a bird or a katydid, or any other thing visible. This made me think of ghost stories and I felt uneasy and nervous. So at the beginning of winter I went back home.

I remember that winter of hearing that noise in a leafless tree in which a bird could not have hidden, and neither could such a thing as a katydid have been there; given. Later ou, said medium becomes this was double proof and it queered me.

The noise ceased then for the winter; it always did that way, and began next spring. It got louder and louder as ly explicit; and the communication the ways want hy

In 1889 I went to Texas; during that year I ex-perienced a trance. It was near 9 o'clock at night, some time in August, that I was lying on a cot, wide awake, when I began to feel strange. I placed my hand over my given is unsatisfactory to the sitter; but heart to see if it was beating regularly, when it made two in order to satisfy, the medium in try-

I then experienced the sensation of dying. A warm sensation passed over my body, then came a chilly sensation, oh, so cold. Then I was unconscious for an instant; then it seemed that I became conscious but separated from my body, and some unseen power ushered me into a strange desert country, where the light was dim like starlight.

On that desert plain I saw an uncountable number of black rocks. As soon as I had noticed these things ern horizon. Before it had reached the zenith it had changed to a human form. This figure said with a loud voice: "Arise, dead." Then all the rocks on the plain assumed human form. They were as black as coal. I was held by an unknown power far above the plain, and

* I slept none that night. Under the strain of this vision I joined the Baptist Church in 1890.

I returned home that year, my parents living in Missouri at the time. During the summers of 1891 and 1892 to their great purpose, and through and by him they away from so ghostly a companion, so I went to Califor-by Spiritualist organizations, like the nearly reached the mark of their high aim. His death nia in December, 1892, thinking that such a long ride orthodox preachers are treated, and not only seemed to aggravate it.

In the summer of 1893 the Christians (Campbellites) were holding a revival in a tent in Anaheim, California. I went down there one day and joined them. I was working that year for a farmer, W. J. Smith, some four miles from Anaheim. On the evening of the day that I joined that church I rode from the farm in a road cart above facts to tally, be with the other; with a friend to the camp-meeting. All the way along and also found that mediums, as a rule, the road I heard the "voice" flit from tree to tree and from bush to bush, uttering a warning cry. However I went right along. When I came to the tent door I saw the top of the tent. L found a seat in the crowded tent

The crowd outside suddenly became quiet; most of them left. The people sitting near me became pale with of the stock board, the modern courts fear, and it seemed as though my heart was in my mouth.

I came back to Missouri in 1894. In 1895 I began studying medicine under the instruction of a doctor who used to live near my present postoffice. One evening while I was staying at the doctor's house, he being gone, his wife and I were alone, she heard the "voice," and noticing that it was uncommon, she asked me: "What kind of a katydid is that?" But I quickly turned her attention from it, for fear she would become scared. At the medical college at Keokuk, Iowa, during the term of 1895 and 1896, I became acquaintd with two students to whom I told my psychic experience. One of them borrowed a book from the town library, called "The Law of Psychic Phenomena." I read the book and saw During the last two winters "raps" or knockings have 'evolved" in my presence until lately they are tolerably loud. They make no replies to questions.

SOURCES OF FRAUD. CATHERINE LINYARD.

Laws of Cause and Effect in She Conducts an Investiga-Deception.

medium is at first unconscious, or near

y so; then what is given is subject to

conditions of the sitter, the media and

the ones controlling; and in most cases

where truth is sought, truth will be

more conscious under control, and the

through. Still later in the experience of

the medium he or she becomes nearly conscious of all there is said, and at

times feels that the communication

a lower order, who do not think that

prevarication and guess-work is a lie.

These spirits then will impress such

times prove effectually so.

To the Editor The war waged SHE RECEIVES A COMMUNICA-gainst fraudulent and deceiving meagainst fraudulent and deceiving me-diums of late assists greatly in purging Spiritualism of pigtenders, and a great THROUGH THE MEDIUMSHIP OF FRED P. EVANS, THE NOTED deal of misunderstanding entertained SLATE-WRITER.

tion.

by church go-erai in general; but the question has never been raised: How did these instruments in the hands of the angel host (the media) ever lose The Sunday Telegraph's photographic studio is the scene of many strange ex-periences, but nothing more odd than caste and practice dishonesty? Now the an incident which happened the other dishonesty practiced in most cases are day has probably taken place at any gallery. Catherine Linyard was one of effects, the causes of which we may try to trace; and such causes hold good in the figurants and the other, Fred P. materializing as well as in other trance Evans, a psychist from the Pacific mediumship, to-wit; As a rule, a trance coast.

Miss Linyard is not a believer in Spir itualism, but consented to pose with Mr. Evans in a demonstration of slate-writing before the camera. Several who have claimed to give an expose of slatewriting have given their version of the art before the camera, but this is probsitter may be overanxious to obtain ably the first time that any one claiming to produce the manifestation has consented to do so under conditions permitting of photography. The seance took place under the usual glass skylight, which excluded only the direct rays of the sun and seemed to render impossible any attempt at trickery. As a first step a number of ordinary

slates were produced from which Miss ing to explain or enlarge in flowery Linyard selected two, which she care-fully cleaned with a cloth, after examwords may add inferences which may not be intentionally misleading, but at ining carefully for any trace of writing. One was laid on the table and placing Again, this medium has to earn a living thereon a small piece of pencil, Mr. Evthrough the course his or her destiny or ans covered it with a second slate, fasthe angel world has pointed out, and tening the two together with a rubber band. He then directed Miss Linyard advertises to that effect; but sickness and unfavorable surrounding condito write upon a slip of paper without tions becoming a bar to spirit control; permitting him to see it, the name of still it was advertised, and there is some deceased friend from whom she bread and butter to earn, and said medesired a communication. This was dium will give what is termed "im-pressions"; and here the first great misdone, and the paper slipped, writing side down, under the band. After a step is taken, for the bright, truthful short pause, during which the sound of control will be supplanted by spirits of writing was heard, the slates were un-fastened, and it was found that one side had been covered with a communication, incomplete in itself, and again medium that they deem slight prevaritwo slates were fastened together and cations harmless, and the medium in subjected to the same test. This time, turn draws his or her control from that when the slates were again examined it class; hence we have mediums who are was found that both were covered with very reliable at some times, and very writing completing the communication unreliable at others; but if they are once deceiving, they must bear the stamp of "fraud." begun on the first, which Miss Linyard declares treated of matters which could not have come to the knowledge of Mr. Now if our test mediums were paid by Spiritualist organizations, like the Evans, and signed by the frend whose name she had written on the slip of paper. Once more slates were fastened to-

having the gaunt wolf of hunger standing at their doors, then there would be gether, and this time a general communo excuse for deception. Mediums, as a rule, when cognizant of what is said, nication was received, done in several colors, and later a message purporting will try to please; and I hope that only to come from Edwin Booth, was found few use deception from love thereof. on another slate.

For more than 30 years I have been On the first slate the message was an earnest student of Spiritualism, written in an easy, flowing hand, and without the ism, and I have found the however it was produced, certainly induced an uncanny feeling in those present in the gallery, for the surroundings have more to contend with from neowere certainly not conducive to manipphytes in Spiritualism than from honulation of the slates, and as far as could be determined by those present, est orthodox hivestigators. These first-named ones and the ones who inwere open to no suspicion. Miss Linyard in particular was greatly amazed at the success of the experiment, for tools, and they invariably receive a ne in return, or the sime material they brought; and then they cry "fraud." I pity a falsifier more than I condemn; but who can wonder that deception is-sues from these spisitives at times, when many bf, the ones visiting them she had previously expressed her skepticism at any practical results being se-cured under these or any other conditions, and when she began the sennce, made many laughing comments on the foolishness of attempting to secure any are teeming with the wild restlessness communication from the spirit world with an unbelieving camera looking on. and bars, the legislative halls and the -New York Telegraph. tricky politicians' dens; and remember,

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines I thank my destiny's star that I was only will be inserted free.]

> Leonora Palmer Shull passed to spirit-life, from her home in Allen county,

SIGNIFIGANT AGROSTIG.

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DOEMS FROM THE INNER LIFE. These poems are full of soul inspiration_are real poetic gems; sweet with the highest thought. By Lizzie

About all there was of the primitive Christian church. the church as it stood consolidated by the centuries down to Luther's time, was the very principles he and his Protestants protested against.

T. N. Travis: Q. (1) Is Father Chiniquy yet in the body?

(2) Is Molly Fancher yet living, and how is life maintained in her case?

(3) Does Theosophy deny spirit visitation, and does in teach that Spirits lose their individuality between pe-riods of reincarnation, and also lose all the experiences gained in a former embodiment?

A. (1) Father Chiniquy is yet able to do earnest battle against the superstition of the ages as embodied in Catholicism.

(2) Molly Fancher yet remains a mystery to the medical profession, and setting to naught the theories of science. She is a demonstration of the superiority of spirit over matter. Her life is maintained because there is such a slight draft made on the functions of her body, although her spirit is intensely active.

(3) There is such a wide difference in belief between those calling themselves theosophists, that it is not possible to define their belief as a whole. Many are Spiritualists, while others are not. The spirit must remain the same individual, and retain its former experiences, or the purification and progress for which this reincarnation is performed would be defeated. All recollections, however, between the states is lost. This must be held in | read it without spiritual profit. Price \$1. For sale at order to rebut the evidence of the senses. Many claim, however, to have more or less faint memories of former states, when they were famous personages, kings emperors or sages. None have memories of having been laborers or vagabonds! Sometime, in the last embodiment, all the experiences will come back to memory and make up | For sale at this office. the final character. In the parental Theosophy, this last state is reached, at the same time the spirit meets final ab-sorption in the bosom of infinite nothingness.

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I would like to know how to get sensible answers from the questions I ask them?

Ever since the memorable night in Anaheim, I have grown suspicious, and at last disgusted with the church. Finally went over to freethought. I have my own ideas

I could tell you of several other strange things. Other B. S. M.

╊┫╋ SOME SIGNS AND SUPERSTITIONS.

If a slat falls out of the bed, it is a sign of coming riches.

When working in pastry never cut the dough with a knife.

Many icicles hanging from your house are a sign of wealth.

If you sing while making bread, you will cry before it is eaten.

To forget to put coffee in the coffee pot is a sure sign of a prize.

If a cork pops out of a bottle suddenly, you have an unknown enemy.

When one breaks a pair of scissors it is a sure sign of a divorce in the family.

If the door key persists in getting rusty, some friend is laying up money for you.

If a knife be thrown off the table and falls on its back, it is a sign of a wedding.

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it;" and if you have outgrown the eating of dead hogs, dressing for show mainly, valuing gold above honor, partisanship above patriotism, defending a criminal offering a big retainer, doing good for reward only, thinking yourself better than you are, and using policy in your dealing with your fellow-man, then throw the first stone.

C. J. JOHNSON. Pocatello, Idaho.

that each one brings his own spirit

friends, be they ex-gamblers, preachers

or thieves.

TRIBUTE TO A. E. TISDALE.

Presented at a reception in Boston, by Dean Clarke.

With honors due, we greet our brother As brethren should greet one another. And, as a tribute just to pay, We offer him this humble lay.

An unpretentious, modest man, He has achieved what few men can, And well deserves the high regard Which is true manhood's just reward Though long deprived of outward sight He now has ample inward light,

And though the paradox seems queer, He is in fact a wondrous seer.

Kind spirit friends, who love us all, In his misfortune heard him call, And in his youth came to his aid, And soon, of him a speaker made.

His inspirations high and grand, Have made him noted through our land, And he must be a stupid wight Who does not hear him with delight.

His words are not mere empty sound, But symbols are of thought profound, Yet, though his thought has range im-

mense, All that he says is common sense. Although he wields a mighty hammer, He never breaks the rules of grammar,

Hence, he as speaker, always "draws,' And is an honor to our cause. Though not a preacher, church-in-

stalled, He sure is one whôm God has "called," And one whom angest now employ To preach "glad tillings of great joy." With "spirit gifts" most richly blest, He ranks as speakerfmong the best; And what was best in Nature's plan, He's more than speaker-he's a Man.

No blessings need we ask to fall, For many of them come from all Who've listened to his silver tongue

On which with rapture they have hung The angels who are with him now,

Have twined their chaplets 'round his brows

So let us mortals bring a crown Of well-earned honor and renown.

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years and 8 months. Deceased has been an ardent Spiritualist for many years. She leaves four children to mourn her loss in the physical form, but conscious that she is often near them in spirit. The writer officiated at the funeral. F. D. DUNAKIN.

> At Downey, California, May 22, 1898, Jesse Scott passed to spirit life, aged 75 years. Funeral services by Dr. An-drews, of Los Angeles. He was buried in Greenwood Cemetery, with his com-rade soldiers. WM. B. MORRIS.

A. W. Pierce, of Londonderry, Ver-mont, threw off the mortal to put on immortality, May 30, aged 79 years, 11 months and 4 days. A close student of nature, he early embraced the teachings of our harmonial philosophy, and became one of our most earnest defenders. He leaves a wife and ten children, all honored members of society, scattered from Vermont to California Alonzo Hubbard ,of Tyson, Vermont, an inspirational speaker, brought words of cheer and consolation to heal the wounded heart and cause us to realize that death, so-called, was robbed of its D. D. WAIT. sting.

Passed to spirit-life, May 28, at her home in Northville, Mich., Mrs. Mener-via Smith, aged 60 years, wife of Mr. Asa L. Smith. It was the first Spiritualist lecture ever given in the place, and a large audience assembled to listen to the funeral services conducted by Mrs. Anna L. Robinson. XX.

Passed to the higher life, from his

home in Hardwick, Vermont, May 22, 1898, C. N. Shedd, aged 79 years 9 months and 4 days. He had added to his faith, knowledge, he and his wife having been true Spiritualists over forty years; so he was fully prepared for the change that awaited him.

He has passed through years to a ripe

a page,

And in heaven they placed another bright star, When he passed through the gates for.

him left ajar.

Twas only transition to heaven from earth,

new spirit birth

just above,

with love. O, sing not a requiem, one chord that is

sad,

glad

on their shore, Where the pains of the earth-life can

S. S. N.

"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 "Nature Cure." By Drs. M. E. and Bosa O. Conger. Excellent for every family. Cloth, \$1:50. to the light and knowledge of parents

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When he wakened and found 'twas his In the land he had dreamed of-a land Where all are received and greeted

But join with the angels in feeling so

That a mortal has stranded his barque

reach him no more.

old age, In the book of his life there's no blot on

GENNIAN EVICERATION

JUNE 18, 1898.



ered by G. W. Kates, of Rochester, and was answered by Moses Hull, of Buffalo

The following delegates were present: Auburn, Mrs. S. C. Ellis; Batavia, Dr. Geo. Houghton; Brooklyn, Herbert L. Whitney; Cortland, H. C. Sessions; East Aurora, H. W. Richardson; Hamburg, Miss Efiza Walker; Hannibal, Lester Lonis; Hornellsville, Stephen Coston; Jamestown, E. W. Sprague and Mrs. C. A. Sprague; Malone, Mrs. S. G. Boyce; Moravia, Mrs. Mary W. Javne: Potsdam, Mrs. E. E. Ewing; Syracuse, Mrs. M. H. Cowan; Wellsville, Homer A. Elliott; West Potsdam, Mrs. Laura A. Holt. Thirty-five individual mem-

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interest manifested.

bers were also present. Prof. A. E. Whitelaw, of Brooklyn, gave us some very fine violin solos.

Adresses were delivered by J. J. Morse, of London, Eng.; George B. Col-by, of Florida; Dr. Spinney, of Mich-igan; G. W. Kates, of Rochester; Moses Hull, of Buffalo. The following officers were unani-

mously elected for the ensuing year: President, Frank Walker, Hamburg; first vice-president, Mrs. Carrie E. S. Twing, Westfield; second vice-presi-dent, Mrs. Tillie U. Reynolds, Troy; secretary, Herbert L. Whitney, Brooklyn; treasurer, H. W. Richardson, East Aurora. Trustees: Dr. E. F. Butterfield, Syracuse; James R. Stone, Waverly; W. Wines Sargent, Brooklyn; Mrs. S. Comstock Ellis, Auburn.

The motion was adopted that a vote of thanks be extended to the Banner of Light, Evolutionist, The Progressive Thinker, Light of Truth and other spiritual papers for their courtesy in printing notices and other articles of interest to State Association; also to the daily press of Rochester for fair and extend ed reports. Also to the owners of the Chamber of Commerce Hall for their donating it to the State Association, free of expense.

Twenty-five societies have joined the State Association during the past year. Thirty individual members joined the Association during the convention. There are still on the books in unpaid subscriptions, \$385.

Five societies have been transferred from the National Spiritualists' Association.

The Spiritual Educational and Protective Union donated to the N. Y. S. A. S. a fund to be kept separate and apart to be known as the S. E. P. U. Home Fund. \$18.50. They also donated a cash balance of \$6.11 and all books and their seal, the Union having disbanded. From its organization the N. Y. S. A. S. has received from all sources the sum of \$731.53. Total expenditures during same period. \$765.86.

Subscriptions were pledged at the Rochester meeting to the amount of \$248

Received cash at convention from all sources, \$157.75. Total disbursements of our Rochester

convention, \$185.88. Respectfully submitted, HERBERT L. WHITNEY, Secretary.

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"Religious and Theological Works of Phomas Paine." Contains his celebrated "Age of Reason," and a number of let-bers and discourses on religious and the borical subjects. Cloth binding, 480 Burr. Price 15 cents, For sale at this office. Thomas Paine: Was He Junius?" Hudson Tuttle. A masterly philosoph-ical work. English edition, nicely bound in cloth, \$1. For sale at this office.

I have seen no explanation yet that explains away my experiences, or has shaken my confidence. I want to be enlightened as far as possible, and only seek for the truth wherever it may lead. Mr. Coonley to the contrary, I wish to say, that one-tenth of the evidence it has been my privilege to receive of the fact of spirit life and the ability of our departed friends to return and identify themselves through physical and mental phases of mediumship, ought to be sufficient to convert the world, if only the people were ready to receive it. And that has also been the experience of thousands, as attested by numerous reports published in our reliable Spiritualist papers.

Let not the earnest enquirers and in-vestigators lose encouragement by those pessimists who are continually harping on fraud, and misleading the truth-seeker by their widespread denunciation of mediums in general, the instruments of the spirit world, while trying to make it appear that they are in harmony with the cause by smoothly writing columns of apologetic ver biage. Give the people the broadest enlightenment and then let common sense govern. CHAS. P. COCKS. Brooklyn, N. Y.

In Memoriam, Rufus Ritten-

house.

Rufus Rittenhouse, of Dubuque, Ia., was killed by his horse team running away and hurling him against the curbstone, on June 4, 1898.

His only daughter, by a strange coincidence was passing in a street car near the accident, and arrived in time to have the awful experience of holding the crushed head of her aged father a few minutes as he gasped his life away The funeral was held at his farm. June 7, when a large audience of friends and relatives gathered to pay their last respects to as honest and as

useful a citizen as ever lived in Dubuque. He has been a liberal patronizer Spiritual literature, and supporter of

meetings, lectures and public mediums for more than forty years.

He has written a number of poems by inspiration, and also published a small book entitled "Boyhood Life in Iowa

Forty Years ago as Found in the Memoirs of Rufus Rittenhouse." There mourns at his farm home a faithful wife, in feeble health, an only remaining child, Mrs. Mary Thorp, and the widow of a son, William Rittenhouse, who passed into the realms of progression eighteen months ago. The funeral services were conducted by Mr. and Mrs. G. F. Perkins, of Chi-

CORR. cago. "Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

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terms within your reach. N. B.-The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above ad. and I may convince them of the truth of spirit return. 448

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May 27, 1898.

May 27, 1898.

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Dear Doctors:--It has been some time since I wrote you. I have improved wonderfully in the past few weeks. I thank you most kindly for what you are doing for me. With best wishes, I remain. your patient,

MRS. H. C. HUTTON, May 27, 1893. Amacortes, Wash.

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