

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

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Mrs. Cora L. V. Richmond Appears Before it.

SPIRITUALISM IN THE NEXT FIFTY YEARS."

The tiny raps at Hydesville fifty years ago were the ushering in of a movement second to none in human history. The heralds of Modern Spiritualism had already announced its coming. Psychology and its co-related name, mesmerism, had already prepared the way for a new system of thought concerning the mental and spiritual powers of mankind. The clairvoyant had penetrated into the hidden realm of spirit and had brought therefrom many wonders: but the manifestations upon and through insensate substances proved emphatically the source from whence they came; as dis-tinct and separate from embodied human minds.

The ensuing years up to the present time have been fraught with rapid and important changes in the consciousness of the human race concerning spiritual themes. A step has been taken which opens up a new realm to even the ordinary student of psychology, and to one really interested in the continued life beyond the change miscalled death there is an absolutely new atmosphere surrounding the entire subject of a future existence.

Three remarkable changes have taken place in human thought, the result of the compelling presence of the facts and truths of Modern Spiritualism:

1st: Science has been compelled to investigate and deal with a force that is not only able to act upon substance independently of those methods recog-nized within the domain of, so-called, "natural law," but, evidently, from the very nature of the manifestations, has control of substances from another standpoint, one more intimately related to causation. Scientific minds have, therefore, been compelled to enlarge the domain of "natural law," or to add another realm to that heretofore recog-nized: "Spiritual," "psychical," "supernatural" or "supermundane"-or whatever name will best express this added

realm. 2nd: An intelligent communication between that operating power and human beings, revealing every attribute of human intelligence and identity, and always purporting to be disembodied compelling a recognition of that realm heretofore only known or believed in by faith. 3rd: Entire change in what we may be permitted to designate the ethics of death and the after life; with the added, most important ethical consequences upon human lives in (a) The impinging of the spiritual upon the human states. (b) and the awakened knowledge concerning the spirit and soul of man while existing in the earthly state of expression. The spiritual growth unto greater knowledge of man's real nature has never been so marked in so great a percentage of the human race as within the last fifty years; evidencing a wonderful culmination in what must be a cycle of spiritual unfoldment. The spiritual growth thus briefly outlined has been individually more than associatively. All spiritual unfoldment must be from within, and must be manifest in thought, then in action. When thought is crystallized into institutions, one of two things must ensue: The growth either ceases and only the imperfect harvest is attained, or there is an entire change in the spiritual basis of all associations based upon thoughts co-related to the new presentation of truth. Spiritualism, in its present aspect presents the particular illustration of this point. Its influence has been pervading, sometimes disintegrating, Individuals have been borne forward in Its forceful, inflowing tides; thoughts have been changed in many instances so gradually that the individual has not realized the change, and into societies. cliurches, and general literature the thoughts and truths of this movement have penetrated so silently that, until the essay or the sermon of to-day is compared with that of half a century ago, one is not able to realize the vast changes that have taken place in all thoughts concerning the soul and its relations to the universe. To one fully realizing all that is pass ing in the world of human thought today concerning the spiritual nature of man-the soul-the present outlook must portend a still greater change in the coming half century. There are many who expect a more complete and perfect manifestation of the physical phenomena of Spiritualism; such minds regarding the phenomena as the highest expression of spirit power, and especially "materialization" as the crown and culmination, not only of proof of spirit presence but of Spiritualism itself. This view of the case would unavoidably be true if there had been found no other method of .com munion, or if action upon material jubstances by the methods adopted by spirits is to be universal; in of a words, if control of substance by spira ual processes is to become general, the result of discoveries of a new system of laws heretofore relegated to the domain of superstition, or only to be called into exercise when there is a new outpouring of spiritual truth upon the world. If the "signs and tokens" accompanying this, and all past cycles of spiritual influx are especial, and only to introfuce the knowledge of future existence. then, in all probability, the phenomena will gradually cease and the message of Spiritualism be borne forward by other methods. If, as many claim, there is to be unfolded, even in the hu-

SHE DELIVERS AN ADDRESS ON | man state, a knowledge of more subtle and occult forces than those heretofore recognized by science, and human beings are to' be endowed with greater power over substance through thought alone, then much of the phenomena will be retained, or will take on other phases as the changes in human growth

require. There are many things to be met and perceived in the present state of phe-nomenal Spiritualism that tend to the decadence of that form of presentation of the truths of Spiritualism. The inti-mate association of the real phenomena with those which are apparently simulated has a tendency to cause people to seek other avenues of evidence, which, being mental, they consider less liable to be successfully imitated. But by far the most cogent reason is, that only a certain amount of spiritual instruction accompanies the physical phe-nomena, usually, and the student having become fully possessed of the evidence of a future existence, desires to pursue and obtain knowledge of all those realms and themes to which that evidence has been the steppingstone or vestibule.

Undoubtedly, for actual skeptics-and their name is legion-the phenomenal phases must long continue; yet past experience has shown that phenomenal evidence without mental preparation is valueless. Many people have made the mistake of seeking the physical phenomena without any knowledge of the philosophy of Spiritualism, and have been totally unable to accept the results as proof of spirit power. Years afterwards, when some portion of the philosophy had percolated the understanding, they have returned to the phenomena-no more actually needed-and found an interesting study. The philosophy and spiritual teachings-the knowledge of the soul-actually revealed by Spiritualism should be conserved and presented on all possible occasions as the real Spiritualism. Too persistently dwelling upon the phenomena and allowing the teachings of this sublime philosophy to float into the public mind instead of being presented, has led to the erroneous idea fostered by the secular press that there is nothing in Spiritualism except "raps" and "table-turning." Theosophy and Christian Science have

every new phase of phenomena with such remarks as this: "Oh, yes; I believe in the rappings, but I cannot ac-cept slate-writing;" another would say: "I believe in slate-writing, but not in materialization." One phase of the va-ried phenomena of Spiritualism is just as well attested as another; for if a spirit can move one atom of matter, in-dependently of the usual processes of dynamic or chemical action, every form of manifestation is just as probable as any one form. There is, however, no be taken as in the past half century, science of spiritual phenomena known to human minds. The facts witnessed by such scientists as Mapes, Varley, Hare, Wallace, Crookes, Zollner, Flammarion, and more than a score of others, have never been reduced to scientific methods. They stand as facts illustrating the great truth of the power of spirits, when in a disembodied state, over matter. The Western mind has not yet become prepared to accept the Oriental claim, that the "adepts" of the East have similar power unaided by

spiritual disembodied beings. The philosophical and religious side of Spiritualism have been borne forward by scores of able minds, many of them trained to philosophical methods of thought in human schools, and many of them taught under inspiration of their spirit teachers. To one seeking a knowledge of the teachings of Spiritualism, its literature offers a boundless field of research and thought. That which does not occur to the

casual reader or investigator is, never theless, true: that underlying all the phenomena and pervading the entire philosophy, ethics, and religion of this gigantic movement is a unity of purpose and an entirety of plan capable of bearing it forward to the perfect ful-fillment; that fact and truth, phenomena and philosophy, physical basis and spiritual genesis, are all conserved for the great next step in human progress -the more perfect knowledge of the soul, its nature and immortal destiny. Unless Spiritualism is the precursor -aye, and the revealment, in its highest sense-of this, it is nothing. Facts multiplied by facts, theories by theories, will not move the world forward in any direction. The awakened perception to understand the meaning of facts, the intuition that points to the only true understanding of the universal plan of life, this must be the real foundation for that superstructure of life which is

being builded. Humanity is now standing upon the apex of the ages: the sciences which relate to the material uinverse are yielding their uttermost results: within the half century just past, the mighty. force of steam has been made to bear the burdens and perform the labor of the world; electricity has been made the messags-bearer of the nations; the message-bearer of the nations; light has been discovered in its highest po-

SUGGESTIVE THOUGHTS Spiritualists were accustomed to resist meating influence of the prevailing thought of spirit presence and com-munion and the deeper influence of the potencies of the soul. All philosophy will be based on the realities, instead Spiritual Forces, their Upof the manifestations of life, and the lifting Operations. true centre of existence will be found

in soul instead of substance. Not in another half century will all this be realized for all mankind, or even a molety of those among the ennow into the body of humanity are taking control of the organisms of all who make the conditions required for their lightened nations of the earth; but reception-awakening self-knowledge where there was ignorance, purity where there was sin, hope where there and the world will spring forward to such palpable recognition of spiritual was despair. Bound by the power of truth as will surprise those who think God's love to the duties that progression they have toiled and waited long. Never was spiritual harvest ripened claims, many are conscious of the inspirational currents of the spiritual sun, and are being regenerated by its puri-

so swiftly as that which you are gathering to-day; no long ages of bitterness and persecution have been ours, dear co-workers; the fruitage gathered at this hour in this Jubilee year has not been sown in the blood of martys nor amid the sound of physical warfare. Peacefully, and with but lit-

tle human opposition, hath the seed been sown in human lives, and-except for the struggles of self-conquest-the growth and ripening have been peace able.

Peaceable will be the conquest of this truth in the years to come. Its methods are of thought and spiritual force; its greatest victories are within each human heart; it seeks to build for itself no vast earthly temples; few institu-tions has it founded or will it found except within the hearts and lives of those whom it blesses: its charities are ever-present beneficence; its schools all avenues of knowledge; it will mold and govern those who rule the affairs of nations by its just and fraternal principles; it will pervade religions by the true interpretation of the spirit and to such as have no outward shrine it will be the incense of hallowed truth upon the altar of the heart.

The vibratory wave of rejoicing that sweeps around the world to-day unites the many who have found this light in a new tie of fraternity which cannot be severed more by time, nor war, nor death, nor aught in human life; for it means the prophecy of that Fraternity which is common to all mankind-the great Bond of Human Brotherhood and the Fraternity of Souls.

TO THE GOAL.

To the goal! To the goal!

On. on! There's a heaven in the soul, That has seen the way bright'ning; That has seen God's swift lightning Sweep its fiery path along To the heart of the wrong That has seen the rays of promise shin ing in the younger dawn. On, on!

Never stop, never rest. On, on!

stirring within his soul a mighty force ominous with a meaning which few can read. From the deep heart center of humanity, outward to every sentient thing, the spirit of restlessness flows. And happy should be the one who has felt the loving presence of angels-God's messensers to man-soothing with The spiritual forces which descend their love and assurance the troubled soul. Happy the one who has felt the gentle touch of spirit fingers, and has heard the wooing whisper of some dear departed friend. Happy the one who has felt within his being the breath of the infinite, inspiring the soul with a

hope and belief that the purifying fire of universal spirit will penetrate the miasma which now enshrouds the globe, and consume with its heat the debris of the world's disasters, that fying rays. There bursts now upon the from the purified soul of humanity may earth a new-born cycle, whose glorious light penetrates the inner spaces of arise the new ideals, destined to redeen the race. man's being, and makes him responsive

The masters, instructors and guide to the moving force of Universal Life. As a material being, man's highest obhave united their efforts with the adject is to eat and drink, sleep, and grat-ify his animal appetite. His life is vanced souls on earth, to reconstruct the social and political laws-to concentrate their thoughts upon the minds of spent in the pursuit of ignoble aims and those who occupy the seats of power, the attainment of selfish desires. Uuthat they may be impressed to act in accordance with wisdom-to obliterate responsive and unattuned to the higher law, he cringes and crawls. He is in-fluenced by fear, swayed by the impulse the love of self, and place, and power, of hate, and cursed by superstition. and instill into the hearts of all the attributes of love, justice and truth. And He is weakened by disease and racked it is our duty, as students of the deeper with pain. He gropes through the darkthings of life, to come into closer relaness of ignorance, and struggles with tion with the unseen, and into the fullthe adverse forces of nature. Man, as a child of earth, is but an atom of force, ness of universal life and love; to co-operate with the Brotherhood of the bound with many others to a grain of Spirit, and dedicate our lives to the nosand-one amid the countless numbers that strew the shores of Infinitude. But blest cause this planet knows-to enlighten the ignorant and uplift the opman, as an offspring of the Infinite-a pressed-to serve, and succor, and recomponent of the universal vital exist

ence-may become conscious of the life We have but to lift the curtains of a presence of the Deity within his own century back to see the seething masses soul, and float in an ocean of cestasy preluding heaven. Only that man who of humanity writhing in the throes of almost universal hatred. Amidst a civhas responded to the inflowing breatl ilization whose culture is of the mind of omnipresent life, and has felt the and body, to the neglect of the soul, the calm presence of the soothing currents ignorance and passion of the dark ages upon the vital centers of his being, can are kept rankling in the hearts of men experience the thrill of true joy-can know the meaning of light and free-dom, life and love; a life that touches and women; and the brutal spirit of conflict of to-day is but the echo of the the soul with a sensation of such persavagery of a former age. Some believe that through war, progress is made and freedom gained. And this was true in fect faith and purity as to surround and clothe it with an aura whose emanating the early stages of the world's progresrays have power to heal. Turn the introspective eye and in silence examine the human soul; the only being before sion, when the cruder forces of animal strength and power governed man, and whose subtle and mysterious power all the degree of physical endurance was considered the measure of his worth animate creation stands in awe, by whose influence all inanimate things are when passion and impulse controlled uplifted and transformed. Man, as a his every act. So, too, there was a time when the conflicting elements of nature true microcosm, is a creator within the sphere of his existence-differing to the convulsed the globe-when the earthquake and the volcano, the electric Infinite, as a creator, only in the degree of his power and extent of his environstorm and the cyclone caused death and ment. Man thinks and the invisible destruction. But a time came when the struggle ceased, the raging storm quiet Creation does not mean that out of nothing there is created something. It is inconceivable that ed; and the creative elements now work silently and undisturbed in the unfoldment of life in plant and tree, in crea-Deity itself could possess such power. Creation is the moving of thought ture and man. The world, clothed with through the universal sea of spiritual beauty and fruitfulness, basks in the

the oil of truth; the wick is trimmed by erate-no human being who has not felt experience, and kept burning with the light of wisdom. He loves peace, not war; truth, not error; honor, not shame; freedom, not bondage. And when he must fight-for the honor of his home, the liberty of his country, or for the freedom of the appressed in foreign lauds he marches proudly away, under the flag of the eternal right; not in the heat of passion, not with the cry of revenge; but in the name of justice, in the name of humanity, to do and to die for a sacred cause.

URIEL BUCHANAN.

"THE LAW OF GOD." The Sacredness of Sunday.

The Times has received from Rev. Joshua Stansfield, formerly pastor of the M. E. Church in this city, now of Detroit, a communication on the Sunday base ball question, in which he criticises the F. & P. M. Railroad Company for "Violating the law of God," and asks the Times to editorially condemn Sunday anusements. We have also received from W. D. Brown a communication condemning Sunday base ball, which is published, with Mr. Stansfield's, in this issue.

If there are laws on the statute books of the State of Michigan which forbid the playing of base ball on Sunday, the Times is in favor of their enforcement, So far as the "Law of God" is concerned, we concede that all who choose to believe that the creator and ruler of the universe communicated to a wanlering tribe of robbers and murderers in Northern Africa and Western Asia some three or four thousand years ago commands and laws that the whole world was bound to obey thereafter should be quite at liberty to do so. But n this age, for the people holding such belief to assume the right to force its acceptance upon the people of the United States at large, or of any other country, would be carrying us back to the dark ages. Sunday base ball playing may be against public morality an the general welfare of the people, for many reasons, but a good reason can not be Hebrew legend, religious prejudice, or superstition of any sort. The rule that people should refrain from enjoyment, or the performance of any act that they consider to their own advantage, because such enjoyment of act might "cause a brother to offend," is a good one; yet those who believe in the Hebrew commandments as the 'Law of God" must cease to hold views, subscribe to creeds and doc trines, and perform acts, that offend their brethren in such faith, before they can condemn others who do not so regard the Mosaic law. The Protestant offends the Catholic in his religious doctrines and practices, and the Cath-Protestant lie offends th The Bal tist creed holds immersion necessary for salvation, and only by a liberal interpretation of that creed can it be con ceded that salvation is possible for any person who has not been so baptized And so it is, or has been in the past with nearly all the sects. They offend each other by their doctrines and practices and therefore violate the moral law that brethren should not offend each other. The Times does not defend Sunday base ball playing. We believe that Sunday as a day of rest from the ordinary avocations of life is an institu tion that should be maintained by law and practice. We also believe that it is "sacred," in so far as a large number of people honestly hold the opinion that Almighty God has so commanded. But still further, we believe that the views, desires and inclinations of that large portion of the people of the State of Michigan, and of the United States at large, who do not accept the laws and commandments of the ancient Hebrew priesthood as the "Word of God" are entitled to just as much consideration. as the opinions and desires of those who do. The time is past when any man need hang his head in shame because some other man who preaches prevailing re ligious tenets and doctrines rails at him for violating the "Law of God." The real "Law of God" among men is, or should be, that line of conduct which permits the largest personal liberty consistent with the common good and the highest standard of morality, without reference to ancient "commandments" devised by priests and rulers to hold the people at large in subjection. Port Huron (Mich.) Times.

coming tide of Spiritualism, but have taken the essential philosophy that Spiritualism has brought, and presented it under other names. This is largely the fault of Spiritualists themselves, who, in their zeal and anxiety to convince the skeptic, have forgotten that the skeptic has a mind and soul to satisfy as well as the senses; in fact, very often does not require the evidence of the senses.

Ye reap what ye have sown, the years Bring fruitage of the planted seed; If sown in bitterness and fears The heritage is doubts and tears; If sown in life the seed must be Heritage for eternity.

If only sown for earthly sense, The heritage must be of clay And will survive but for a day; f of the soul the fruit must be Knowledge of lumortality.

Spiritualism as a movement was from the spirit side of life. No human discoverer, no earthly school of thought invented it; it came freighted with the all-important message for the hour: the knowledge of a future existence of the human spirit, and the intercommunion with the two states of existence. Was that its entire message? In all the phases of its presentation did it include nothing more? We answer: All that pertains to the human spirit, the essential Ego, is Spiritualism, and has been included in its philosophy; all that relates to the contact of spirit with body, with earth or other worlds, all that relates to the entirety of its being, is included in Spiritualism.

It rests with mortals whether they will limit its meaning to the next day after death or expand it to the unlimited range of immortal life. The wider and higher its range the more perfectly is it adapted to human needs; the sunshine is not diminished by the ray that the photographer captures in his camera; the electric vibrations are not limited by the amount the electrician requires, and the universal "ether" is not measured by the limited capacity of one mind.

The next fifty years will either place Spiritualism where it belongs and where it has been for the last half century, in the van of the entire train of modern psychic movements, or, its interpreters having narrowed its meaning to a very limited range, its name will give place to the name or names that express its entire message, will

Pardon us if we refer to our own interpretation of its message and thereipon predicate what its future will be It not only reveals the future or spiritual life beyond the death of the body. but the eternity of the soul. In the coming time this proposition is to be its central idea-Immortality, past as well as to come: Soul as the Ego, and earth life and spirit states as a portion of the Soul's expression.

It will more and more become evident to human minds that if there is to be an anending future there must have been a past that had no beginning. Soul thus related to an unending inheritance can have no fear of death in any and every stage of its expression.

If Spiritualism is to survive the first half century of its presentation, its adherents must cease to combat any new ldea or phase of its manifestation. Many among the ranks of the older

tencies, until the "X-ray" can be found to penetrate opaque bodies, and the interiors of organisms stand revealed. Mind bears the message not entrusted to the tardy steam horse and the swift pinioned lightning: "Hypnotism" is borrowing the methods of spiritual healing; and "Gifts of the Spirit" are being wrought in other forms under many appellations.

The message from the skies is being read by many minds under many names, but having the same significance. Spiritualists must not forever stand at the portals of the spirit realm reading the answer to the ancient question: "If a man die shall he live again?" Both question and answer are obsolete. Man does not die; there is no death. therefore the answer is unnecessary. Life is endless; soul is eternal. Those who have found the solution of the problem of the next step of existence in the spiritual state must not forever pause at the vestibule. We only know the purpose of a part of life by understanding it as a whole. A work of a master mind-a statue, a picture, a musical composition or a book-may, indeed, be analyzed in its several parts

but there can be no appreciation of the work unless taken as a whole. Spiritualists have been busy reading the needed message of love from their loved ones in the next state of existence, forgetting, or not heeding, the more important message of the soul the Being Eternal. Many another, not heeding the answer to the first lesson, may have heard the greater message and declared it. The spiritual treasuries of the cen

turies are laid at the feet of those who inhabit the earth to-day. You are being prepared for the greater fulfillments of the coming years.

We predict to you a race more awakened to perceptions of the spirit, needing less and less of material methods-a race more perfect in physical health and possibilities of life as spirit more and more dominates the body; a race endowed with "Gifts of the Snirit" from birth, or with that raren intuition which needs no outward 'sign and token," but is aware from within. As Spiritualism to-day interprets the many mysterious phases of human life-the many hidden chambers, dark passages and haunted cas tles of the past-so will the Spiritualism, or the soul-teaching in coming years interpret to human understand ing the inexplicable shadows, the myserious experiences, and darkened conditions of human life to-day. The thoughts and teachings of this year are preparing the mind of humanity

for the greater perception of the coming time. Spiritually there is rebirth in this century; faculties, powers, perceptions, intuitions long dormant or never awakened, are now becoming the pre-sessions of the race. As children are fairer in face and more perfect and graceful in form, they are also more richly endowed with spiritual posses-

ions In the coming half century every university will have its "Psychological Department," not only in the modern scientific sense as the manifesting power of mind through the organic functions and brain, but in the higher and original meaning of the power of the soul itself. Every form of religious belief will gradually yield to the per-

There's a throne in the West Shining through a mist of dream, Where the people reign supreme; And that empire will be found. When the slave has been unbound; When we work for one another, and the reign of greed is done. On, onl To the golden age that waits,

On, on! Open wide the morning's gates. That will flood the Future's face With the light of better days; That will let the glory forth Of a heaven upon earth, With fraternity, equality and liberty

begun. On, on!

To the better, to the brighter, On, on! Where the human path grows lighter, Where the love of man is ever, Like a sunny, winding river, Broader, deeper, fuller growing, Onward through the nations flowing, Till it links the world together, and the peoples are as one.

On, on!

The young world is sweeping On, on!

Their paths the stars are keeping. Let humanity despair not. And its heavy boudage bear not. While the earth is swinging dawn · ward, Let it keep its journey onward, Till the hate, the wrong, the tyranny that bind the human down, All are gone.

J. A. EDGERTON. Lincoln, Neb.

WHY THUS LONGING?

Why thus longing, thus forever sighing For the far-off, unstained and dim While the beautiful; all round thee lying, Offers up its low, perpetual hymn?

Wouldst thou listen to its gentle teach ing,

All thy restless yearnings it would still:

Leaf and flower and laden bee are preaching Thine own sphere, though humble,

first to fill. Poor, indeed, thou must be, if around

thee Thon no ray of light and joy canst throw,

throw, If no silken cord of fore hath bound thee thee To some little world | through weal

and woe; If no dear eyes thy fond love car

brighten-No fond voices answer to thine own;

If no brother's sorrow thou cans lighten, -TE . By daily sympathy and gentle tone.

-Harriet Winslow.

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

and the nt intelligence are crystallized in the numberless forms of the material universe. From this subsistence the soul draws into its dominion the qualities corresponding to the nature of its desire and will. And heing conscious of these influxes, the soul is on a plane of existwhere choice can be made of ence them. Hence man may cause to enter his being the higher principles of love, the exalted ideals, and pure desires. He may turn from selfish pursuits and ignoble thoughts, personal hates and particular loves, and abnormal yearnings for things in the outer world, and through the appropriation of the life qualities from on high, come en rapport with the spiritual beings of the occult world. Such communication with the inhabitants of higher realms tunes up the sympathetic chords of the soul to respond to the influx of eternal truth. Then the soul may break the forged chains of ignorance and fear, unfasten the shackles of heredity and erroneous belief, that its limbs may be prepared for unrestrained action in the broad empire of progressive life. When the clogs of mortal sense are

takes form.

removed from the understanding, the awakened mind discovers that underneath the veil of external things there glows the creative heat of the spiritual fire-the electro-magnetic light of eternity-which illuminates and vivifies the soul. In the degree that the soul becomes receptive to the purifying rays of the spiritual sun, will the mortal sense and organism respond, and experience the thrill of joy which the influx of divine potency awakens. Creative life vibrates throughout the universe of manifested being; and when the barriers to its approach have been removed, it penetrates and energizes every cell of man's material form.

In the human will resides that potential power which extends beyond man's own body, and enables him to control circumstances of life beyond his own soul. When his will acts in harmony with the Divine Will, he may not only radiate a helpful influence which will extend to other human beings, but he may control the elemental forces of nature which exist in myriads about him. And, further, he may make acquaintance with advanced spiritual intelligences, and obtain their services in the co-operative work of redemption.

Science recognizes the existence of a atent force permeating all things-the circle of being which encompasses the een and the unseen. It binds and holds the planets in their places. It is the source of all power, the sustaining influence of all existence, and the moving force of all material things. And those who seek initiation into the mysteries f occult arts, must learn to utilize the slumbering energies of being; and every act should be in harmony with the purpose and design of the Most High. For to develop the powers of the soul to the utmost, it is essential that the desire and will take the direction of the vital ascensive current of redemptive

In our relation to each other let us not orget that we are human beings, bound to the sphere of earth with common inerests, animated by the same desires, and seeking the same goal. The hand of destiny points to a critical hour in the life of the world. The wave of un-rest has reached the high and low, the rich and poor. the lettered and the illit- I keeps the lamp of his mind filled with clation.

, and is bathed with sweet air. The hills are plumed with luxuriant foliage; and the valleys are carpeted with green sod, figured with sun-kissed flowers, watered by sparkling streams. In the wave of progress there has

been destruction of the old, that out of the ruins might arise new life, in forms more perfect. But it was not for destruction's sake that the elements of nature clashed. We may think of nature as a great workshop. Spirit is the workman. In the early stages of building there is apparent destruction, but in the course of evolution each part finds its appropriate place in the universal design. So may humanity build-not to destroy, for the glory or prestige of any class or nation; but by the patient hands of toil, let us build a nobler, better world-that this may be a land of freedom for all mankind, where all may dwell in universal brotherhood and peace.

The experience man has gained has been the work of ages. It is no wonder that primitive man, uneducated in the arts of civilization, should have been thrown into relation of antagonism with his fellow-man. But the crude forces of brutality should now yield to the finer forces of spirit.

What is war but wholesale murder, instigated by love of gain, by hate, by revenge, and every brutish passion. It revenge, and every brutish passion. desolates homes, fills the land with the sad spectacle of wrecked human lives, degrades the citizen, and debases the government. It is the lifeblood of the politician, the hotbed of crime, the cradle of poverty, and the harbinger of despair. In the midst of battle, we hear the

roar of the conflict, the clash of arms. Man meets man on the field of death Few of the promoters of war are there It is the innocent who suffer; the faithful bearer of arms-the soldier of war Far away is a maiden in whose heart is the shadow of unspeakable sorrow; she had watched and waited in silence till the waiting grew long-and at last the news had reached her that the one of all the world to her was dead. Torn by shot and shell, his life had slowly ebbed away among the bruised and crimson leaves of grass, upon the gory field of war.

The mangled forms of the brave and noble rest in unknown graves; the bones of many of the good and true lie whitening on the silent fields, careless alike of the sun's fierce glare, or of the solemnity of the quiet stars; others have gone down amidst the roar of the torpedo, the din of bursting shell-silence, like the waves of the sea, has closed over them forever.

Patriotism is not passion, not ambition; it is not love of pomp and power; it stakes not life for reputation, nor seeks to possess the spoil of the vanquished. The true patriot is, as he ever has been, ready to fight and to dare for freedom's cause. He would remove the yoke of bondage from the neck of human brothers; would free, from the dark and dreary dungeons of ignorance, the imprisoned, the despised, and greet them with a ray of light, with a word of cheer; he would break the chains that superstition binds and rivets about the soul, place man's feet on the highway of truth, and bid him walk with head erect and free. The true patriot

Celebrate Their Jubilee.

On Sunday, July 3, Mr. and Mrs. Alvin D. Rice, of Tipton, Mich., cele brated their golden wedding jointly with the fiftieth anniversary of Spiritualism. Mr. and Mrs. Rice became Spiritualists, after investigation, in 1848, and are well-known to the Spiritualists of Southern Michigan. Amid the greetings of children, grandchildren, relatives and friends who had gathered from far and near, the half century pledges of love and loyalty were renewed. Letters of congratulation and regret from absent friends added interest to the occasion, and

many beautiful and valuable presents testified to the depth and sincerity of the love and good will of the various. donors. A poem written for the oc-casion by "Ouina," through the mediumship of Mrs. Cora L. V. Richmond, and a feeling response by the semi-

centennial bridegroom, touched a tender chord in the hearts of those present and kindled anew the flames of love and friendship of many years. Mr. and Mrs. Rice have three children (Rollin D., Emma J., and Victor S.) in spirit and four who remain on this side to cheer the sunset of their lives: Mrs. Lucy M. Sickels, superintendent of the Michigan State Industrial Home for Girls at Adrian, Mich.; Delos E. Rice, of Jollet, Ill.; Dr. Oscar N. Rice, of Tipton, Mich.; and Ervin A. Rice, of Chicago, more or less known to Spiritualists of this State as an active worker in the cause, and as treasurer of the Illinois State Spiritualists' Asso-

The Story of a life.

NEED 2: OOLESISTER FUNKER.

HILOSOPHY: PAST, PRESENT, FUTURE

is Influence in Guiding the Intellection of the Ages and Developing the Activities of the Soul.

A Lecture Delivered before the Labor Lyceum of Western New York, by William Cox, of Rochester, N. Y.

said, "Know thyself." of Truth and Reason.

Philosophy's food is the fruit of science. Philosophy's aim is to discover man's duty.

Philosophy's work is to explain the meaning of things. The object of this paper is to review philosophy, its history, progress and achievements from the testimony found in the books and data of recorded evidence. To examine all the records would perhaps be rather unprofit-

surface or seem to be most reasonable. Political philosophy consists in pursuing the course of action that will make the people prosperous and happy. Economic philosophy goes rightito the foundation of a

state, examines what it produces, why it is produced, and how it is distributed.

Economic philosophy has to do with the care, preservation and use of that which the State produces. The pru dent and equitable use of what the state produces will in return bring to the whole body and system of the people contentment. Contentment is the end and aim of the complete and perfect work of scientific social economic

philosophy. Some say the Hebrews were God's chosen people and all philosophy and wisdom came through them. Some believe philosophy sprang from the Chaldeans and Persians, others that the Egyptians were the first who used philosomost conspicuous place in the pages of early history, they stood." were lovers of philosophy. The Parthenon, erected at No n Athens, one of the most celebrated temples, and regarded formly as the most perfect specimen of Greek architecture, was dedicated to the Goddess of Wisdom. In this temple philosophy was taught founded on the ideal of attaining the highest excellence of beauty and wisdom in all things. Philosophy has been the idol of thinkers in all ages. The Gospel says "As for Wisdom, what she is and how she came, I will tell you; Wisdom is a living spirit that will not enter into a malicious mind, nor dwell in a body subject to sin." Chephale, or things pertaining to the head, was the most ancient seat of her worship. In Chephale a temple was erected for the adoration of Wisdom; in this temple of the head Wisdom was born. Personified, Wisdom is the symbol of prudence united with power, and everything stands under her protection, the performance of which requires reflection and spirit; especially is she the tutelary deity of peace. Everything which gives prosperity to the people is her work. She is the patron of inventive genius and industrial arts. She also protects cities in war against external foes, hence fortresses and walls are under her protection; thus she becomes the goddess of war, but only of that war, conducted with prudence. Wisdom is seldom seen and always in disguise. Perception is the act of the mind in obtaining knowledge through the senses. Seeking is the act of the mind in exploration. Seeking and Perception are the parental forces, or the father and mother of Truth. The faculty of Reason is the offspring of Theory and Practice. Theory is the mother and Practice is the father of Rea-

60n. Truth and Reason are the instruments by which Philosophy's work is produced. Things are perceived by and from which all things were produced by the concurrence through the sense of sight; if light be absent we cannot of homogeneous particles already existing therein, a pro-Bee. Wisdom is the light, by which the faculty of Reason cess which he attributed to the conflict between heat and discovers Truth.

There ure many departments in mind and matter under

Philosophy is a product of intellect. It is the offspring said, "Nothing in extremes." But Chilon, of Sparta,

The influences aiding in bringing forth this mental fruit were formulated by elementaries, and they in turn became the parental forces, or co-causes that gave them birth; or, in other words, the seed by the aid of influences becomes the tree, and in the fruit of the tree is contained the germ of other trees, so with the mind, mental germs developed by influences, attain to knowledge, knowledge examine an the records would perhaps as shall upon the blossoms forth the buds of understanding, and in understanding is the germ by which the order of growth and decay is exemplified in the process again.

Eight hundred years before the Christian era, Hesiod sounded the keynote of philosophy. • He said:

"Far does the man all other men excel, Who from his wisdom thinks in all things well; He, too, is good, that, to the wiser friend, His docile reason can submissive bend; But, he that is not wise himself, nor can Hearken to reason, is a useless man."

Theognis was an interpreter of the nature of things; he was the first who taught philosophy based upon the birth, generation, or, origin of things. His energies were employed in establishing method in education. Theognis deplored the intermarriage of good and noble-minded women with the sons of depraved and vicious men. He others that the Egyptians where the Hindoos were first in phil-phy. Again, others think the Hindoos were first in phil-said, "To rear a child is easy, but to teach morals and piny. Again, others think the inhabited the southern part of manners is beyond our reach; to make the foolish wise, Europe, were a highly cultivated people, and held the the wicked good, that science never yet was truly under-

No man is wholly bad, nor completely good, nor uniformly wise; in every case habit, accident, and time and place affect us; 'tis the nature of the race. Theognis believed that retribution overtook the wicked; those who by questionable means having obtained wealth, will not be likely to agree with him, for he said: "Lawful and honest gains the gift of heaven is lasting and abides where it is given, but, where a man by perjury, or wrong rises in riches, though secure and strong in common estimation, though he deem himself a happy man and so may seem, yet the just sentence on his wicked gains already stand recorded and remains for execution."

Thales, who lived 600 years B. C., was one of the earliest of philosophers who appears to have been convinced of the necessity of whatever was put forward to be believed. He was a mathematician and astronomer. Herodotus says that he predicted the eclipse of the sun which happened in the reign of Alyattes, king of Lydia, 609 years B. C. Thales asserted that water is the origin of all things, that everything is produced out of it, and everything is resolved into it, he also asserted that it is the soul which originates all motion, so much so, that he attributed a soul to the magnet. He is represented by Aristotle as saying that "everything is full of the Gods." Anaximander is said to have been a pupil of Thales: he deserves especial mention as the earliest philosophical writer of the Greeks; he devoted himself to speculation concerning the generation and origin of the world; he considered that all things were formed of matter which he called the infinite; which was something everlasting though not immortal. He considered the infinite as consisting of a mixture of simple unchangeable elements

cold, and to the affinities of particles. Anaximenes held that the earth was of cylindrical

the earth was round, supported in the centre, having re-ceived its shape from the whirling round of warm vapor, reason, and always considered theoretical and practical and its concrete hardness from cold, he also imputed to air, an intellectual energy, though he did not recognize any difference between mind and matter.

Empedoeles was a scholar in natural history and medcine. His philosophy contained the elements of various systems, most nearly approaching that of Pythagoras, and Heraclitus, but differing from the latter principally, as Empedocles more expressly recognized four elements, Earth, Water, Fire and Air. The world he believed as a whole, to be divide. He taught that at some future day all things must again sink into chaos; he drew a distinction between the world as presented to our senses and that which he presumed to be the type of it, the intellectual world. From this supreme intelligence, he believed the demons to emanate to whose nature the human soul is allied-man is a fallen demon, there will be a return to unity, a transmigration of souls, and a change of forms. The soul he defined as consisting of a combination of the four elements, and its seat he pronounced to be principally in the blood. He appears to have made a distinction between good and evil spirits. These were some of the mental luminaries whose influence developed the philosophy of the seven wise men, and who also in their day were governed by the law of mental expansion and became in the order of things, the parental forces, that gave birth to other intelligences, that revolved in and around the temple at Athens dedicated to the Goddess of Wisdom.

Six of these philosophers were materialists, viz: Thales, Anaximander, Anaximenes, Heraclitus, Diogenes, and Empedocles. Three were deists, viz: Alemeon, Pythagoras and Anaxagoras. And two were Theosophists, viz: Theognis and Hesiod.

Four hundred years B. C. men of vast and varied learning appeared; luminaries of surpassing brilliancy; there were mental giants indeed inthose days. Men whose energies wrought into form works that for all time will attract the gaze of the wondering world. Mighty and majestic as pyramids of luminous light they stand colossal unequaled and alone. These were the days of Hippocrates, Herodotus, Democritus, Eschylus, Sophocles, Euripides, Damon, Aristophanes, Phidias, Plato, Xenophon, and Aristotle, and a host of lesser lights whose efforts aided the illumination that in all subsequent time has enlightened the world. Hippocrates formulated medicine to defend mankind from disease.

Herodotus, the king of historians, who by virtue of his excellence, immortalized all Greece by writing her wars, her conquests and her glory. Democritus, investigating the nature of things, found all to be comprised of atoms. Eschuylus, Sophocles and Euripides, imitating scenes from life, delineated the errors of passionate judgment, speeding through various pathways to death.

Aristophanes, by the droll representation of eminence, satirized the follies of men; Damon, blending sounds acute and grave, incorporated Rhythm into the soul of Harmony.

Phidias found the form of the Gods hidden in marble. One of the wonders of the world was the statue of Zeus at Olympia, sixty feet high in a sitting position, made of vory and gold. We may form some idea of the excelence of this work by the inscription which was carved on the statuc after his death. "Either the God came from heaven to earth to show his form to thee, or thou Phidias didst go to heaven to see the God."

Socrates, in his day, was deemed by the Oracle to be the visest of men; he taught the Science of Morals and Manners founded on a rational intelligent being. To do to others as you would have others do to you, was his rule. The object of Socrates' philosophy was the attainment of correct ideas concerning moral and civil obligations and their practical application. Socrates, was not the founder of a philosophical school, yet by his character, his example, by what he taught, and his manner of communication by question and answer, he rendered as a wise man, and popular teacher immense service to philosophy, by calling the attention of enquirers to those subjects which are of everlasting importance to man, and pointing out the source from which our knowledge to be complete must be derived. That is from an investigation of our own minds. He, it is said, first called philosophy down from heaven and established it in cities, introduced it even in private houses and compelled it to investigate ife and manners and what was good and evil among men. He was the first man who turned his thoughts to and discoursed distinctly on the subject of Ethics. Deeply imbued with sincere religious feelings, and believing himself to be under the peculiar guidance of the Gods, who at all times admonished him by a divine warning voice, when he was in danger of doing anything unwise or improper, he believed that the gods constantly manifested their love of and care for all men, in the most essential manner, in replying through oracles, and sending them information by sacrifices, signs or prodigies, in cases of great difficulty, he believed that if a man were diligent in learning all that the gods permitted to be learnt, and if he was assiduous in paying court to them, and in soliciting special information by way of prophecy, they would be gracious to him. Such, then, being the capacity of man for wisdom and virtue, his object was to impart that wisdom to them and the first step necessary he considered to be eradicating one great fault which was a barrier to all improvement; this fault he described to be, "the conceit of knowledge without the reality." A large portion of Socrates' life was mixed with pain; he was ridiculed, vilified, traduced, and at last indicted for introducing new gods and corrupting the youth of the city of Athens, he was convicted and suffered death. The spirit of Socrates may be perceived in his prayer to nature: "O beloved Pan! and all ye other gods of this place, grant me to become beautiful in the inner man, and whatever outward things I have, may be at peace with those within, may I deem the wise man rich, and may I have such a portion of gold, as none but a prudent man can either bear or employ." Plato ,the man of mighty mind, the "maximus philosophorum" of whom Eusebius so beautifully observes, "that he alone of all the Greeks reached to the vestibule of Truth and stood upon its threshold." It was the pure, simple-minded moralist Socrates, that imbued Plato with that true philosophic spirit which gave a right direction and exalted object to all his after pursuits. Plato studied the speculations of those that preceded him, and from the many ideas, he choice those that were best, and from these he formulated therideal philosophy that has been admired by thinkerspinoall subsequent time. Plato, was well instructed in the inystic lore of Egypt, the mysteries of Mithra, and Eleustna, and the Dionysian rites of the Pelagians. Fromythe knowledge he obtained in these schools he formed a system of dogmatic philosophy, and in the Academy be taught the principles of rationalism, or pure reason. Plato, by birth and ancestral lineage, was endowed with distinguished talents for philosophy. By the advice of Socrates he attached himself to this pursuit, he held familiar intercourse with the most enlightened men of his tilne and in this manner was formed this great philosopher, surpassing perhaps all by the acuteness and profoundness of his views, and the correctness and elegance with which he expressed them, while his moral character entitles him to take place by the side of Socrates. He founded the Academic school of philosophy which for a long time was take place by the side of Socrates. He founded the Academic school of philosphy which for a long time was the nursery of virtuous men and profound thinkers. His works are models of excellence for the rare union of a poetic and philosophic spirit. He had certain knowledge "Agrapha Dogmata" which he did not communicate except to those whom he entrusted with his Esoteric philosophy. - Plato by his education, and the superiority of his mind had placed himself on the highest position of

philosophy as forming the essential parts of the same school, and considered that it was only by means of true philosophy that human nature could attain its proper destination. His critical acquaintance with preceding systems and the appreciation of their aims enabled him to form more adequate notions of the proper end, extent and character of philosophy; under this lesson he comprehended a knowledge of the universal, the necessary, the absolute, as well as the relation and essential property of things. Science he viewed as the form of philosophy, philosophy he defined to be science so-called. The source of knowledge he pronounced to be, not the evidence of our senses, which are occupied with contingent matter, nor yet the understanding, but Reason, whose object is that which is invisible and absolute. He diligently investigated the character of Truth and detected the signs of appearances. Plato's Republic is the earliest systematic treatise on socialism, and the philosopher is the earliest scientific socialist. Beauty he considered to be the sensible representation of moral and physical perfection. consequently it is one with truth and goodness, and im-pels the love which leads to virtue. Plate blended into one system the physical philosophy of Empedocles, the intellectual philosophy of Pythagoras, and the moral philosophy of Socrates; from the physical philosophy he drew the doctrine of the Good, from the Moral, that which is True, and from the Intellectual that which is Beautiful. The Good, the True and the Beautiful he defined to be as one, and that one, God.

Xenophon, another pupil of Socrates, whose mind was by his manner of teaching so favorable to the development of original thinkers, wrote Anabasis, or the retreat of the ten thousand, a treatise on the constitution of Sparta and Athens, also a system of politics based on the life of a wise and sagacious ruler; and Economics exemplified in the happy life of husband and wife.

Aristotle was the intellectual hercules of his time and pupil of Plato, with whom he resided for twenty years. He flourished at Athens when Athens was the soul of the world; he mastered the philosophical and historical sci-ences of his age, and started upon the exploration of Na-ture. Philosophy, according to Aristotle, is science arising out of the nest of knowledge, and science is knowledge founded on certain principles. Aristotle dif-fered from Plato in his ethical system, the hatter investi-gated what is good, the former, what is good for man. Aristotle above other philosophers enlarged the limits of philosophy, he comprised therein all the sciences ra-CONTENTS. philosophy, he comprised therein all the sciences, ra-tional, empiric and mixed, with the single exception of history, and appears to have divided it into speculative and practical. Speculative, contemplated the real order of things, which is not dependent on our caprice; practi-cal, the accidental and voluntary; it comprehended Eth-Dublic products of the sciences, ra-Swedenborg, with Refections thereon. Relation of Psychology as presented by Arlsotte and Swedenborg, with Refections thereon. Relation of Psychology to Practical Value. Meniory Have word Two Memories? Inclust. Reused and Inclustor. Psychology and Psycury. Meniory Have word Two Memories? Inclust. Reused and Inclustor. Psychology and Psycury. Meniory Have word New Memories of Second ics, Politics and Economics. Speculative comprehended Logic, Physics, Theology, Psychology, Mathematics, etc. Aristotle drew from his preceptor Plato, all practical Concentration of Theorem and what ideas that were good for man. He was the preceptor of Alexander the great, and whilst Aristotle had mastered the mental empire, he taught the Alexander who conquered the world. Aristotle invented the science of logic; he was the first to subdivide the cause of things into four departments, the formal, material, efficient, and the final.

Forty-three years after the death of Plato, Epicurus opened his school at Athens, and five years later Zeno founded the Stoical school, whilst forty years previous, Diogenes and Pyrrho and Anarchus the skeptics flourished. Epicurus held sway at Athens for thirty-five years. According to him philosophy directs us to happiness by means of pleasure, consequently Ethics forms a principal part of his system. Pleasure he conceived to be the chief good of man, for all beings from their birth pursue pleasure and avoid pain. Pleasure consists in the activity or repose of the soul, in the enjoyment of those agreeable sensations and the absence of those which are painful. To attain happiness, therefore, it is necessary to make a choice and to rule our desires by the help of Reason. He held the soul to be of a corporal compound, as is attested by its sympathy with the body, but at the same time of a nature more refined, involved in one less perfect. The soul and the body are united in the most intimate manner, the latter is born with the body, and perishes with it, by the dissolution of its component atoms. To suppose the soul immortal is to contradict all our notions of the characteristics of an immutable and eternal being. By these and other similar arguments, Epicurus would disprove the immortality of the soul which Plato maintained. The Cynics placed the supreme good of man in Virtue, which they defined to consist in abstinence and privation. as the means of arriving to our independence of external objects; by such a course they maintained that man can reach the highest perfection, the most absolute felicity, and become like to the deity. Nothing is so beautiful as Virtue, nothing so depraved as Vice; all things are else in different and consequently unworthy of our efforts to attain them, on these principles they built a system of practice so excessively simple, as to exclude even the decencies of life, and for the same reason preferred a contempt for speculative sciences. They were called Cynics for the rudeness of their manners, and were defined by their opponents as "Men who had neither discovered the world's greatness, nor their own littleness." Diogenes, of Sinope, is said to have lived in a tub; indeed it was this very man, (and to maintain how much he surpassed the Persian King in his manner of life and fortune) who said "for that he himself was in want of nothing, whilst the other never had enough." The Cynic school finally merged in that of the Stoics. The Academic, the Peripatetic, the Stoic, and the Epi curean schools held sway for four hundred years preced ing the Christian era. The dogmatism of the Stoics called forth the opposition of the Academics in this manucr: from the Socratic school arose four dogmatic systems, diverging from one another in theory and practice, and in addition to these a school decidedly skeptic, which ran along parallel with them, and raising objections to the philosophy enunciated by the others. Pyrrho, maintained that Virtue alone is desirable, that everything else. even science is useless and unprofitable. By this doctrine Pyrrho and his school was called Skeptic from "Ephetic," suspension of judgment, and "Zetetic" and "Aporetics," investigators and doubters. The ten sources of doubt of the Skeptics, were first, from the diversity of animals. second, from that of mankind considered individually. third, from the fallibility of all our senses; fourth, the circumstances and condition of the subject; fifth, position, distance, and local accidents; sixth, the combinations and associations under which things present themselves to our notice; seventh, the diversified dimensions and various properties of things; eighth, their mutual relations; ninth, the habitude and novelty of sensations; tenth, the influence of education, and institutions civil and religous; in short, skeptical objections were opposed to every part of dogmatic philosophy. Among these many healthy, robust and painstaking fathers of learning. there were four phenomenal luminaries, that led as many schools of thinkers down to the Christian Era. The Stoic teaching the gospel of Virtue, as the chief good of life; Epicureans, advocating pleasure and avoiding pain; The Academics, upholding that the cause of all things can be explained by subdividing philosophy into three divisions, namely, Physics, or the law of Nature, Ethics. or the law of morals, and Logic, or the law of the mind. The Perapetetics divided philosophy into the theoretical and practical; the theoretic included Physics, Metaphysics, Mathematics, including numbers, Music, Geometry and Astronomy. The practical included Ethics, Economics and Politics. In this manner these philosophical thought, which gave him a commanding view of the sys-tems of his contemporaries, without allowing himself to be involved in their prejudices, he embraced the highest question; whether there be any solid foundation and the foundation and the problem in the region of the foundation and the problem in the region of the foundation and the problem in the region of the foundation and the problem in the region of the foundation and the problem in the sector of the foundation and the problem in the region of the foundation and the problem in the p

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which things are classified by various names, as Physics, Ethics, Logic, Theology, Mathematics, etc. From such material, speculative concepts are formed, which in sensation, make up the body and mind of philosophy. It is difficult to enquire, or estimate the scope, method and value of philosophy. The mind of man strives after systematic completeness in his knowledge and consequently seeks to attain a science of ultimate principles and the law of nature, and also of their mutual relation.

Scientific knowledge is possessed when we know the necessary connection between a thing and its cause. The materials with which investigators have to deal is internal or external, or mind and matter. The internal comprises all that make up the empire of Intellect. The external material consists in the events which have exerted an inaid in developing the exploring part of the mind known from that which is perceived to that which is not perceived. Reason, matured by experience, perceives in the conduct of man, that temperance is moderation in all tlings; those who possess the habit of temperance are qualified to enter the department of prudence in which they may obtain the knowledge of discriminating between the ever contending elements of Good and Evil. Notwithstanding the contention raised by Discord on the difficulty of Trouble, Reason, with the help of temperance and prudence, calms contending elements into harmonizing peacefulness; thus reinforced and fortified these influences work together for each individual's good in ripening into excellence the pure and complete virtue of the mind

All mankind have one entrance into life, and even so in like manner, as soon as we are born we begin to draw of life, it draws in the air and the first voice that it utters of the past, and is the best and noblest work of nature: and by Wisdom it is ordained that such should have dominion over the birds of the air and the beasts of the field and everything which creeps upon the face of the earth. drawn from such investigations lights, as it were, a lamp in the understanding, mirroring forth all things blended rected by an intelligent, eternal and unchangeable law. pathway of earth. The investigator must begin with deity as far as possible. Light. Light is the first source of illumination, and by its Hesiod, Theognis, Thales, Anaximenes, Anaximander, selves, it contained in itself the principle of motion. Anaxagoras, Pythagoras, Alcmeon, Heraclitus, Diogenes, Empedocles, and others, who by their light illuminated the horizon that preceded the morning of Greek intelliverbial philosophy voiced by the seven wise men. Peri- universe. ander, of Corinth, said, "Restrain anger; Thales, the Mi-

form, suspended in the middle of the universe, and surrounded by water, air and fire, like the coats of an onion, but, that the interior stratum of fire was broken up and collected into masses from which originated the sun, moon, and the stars, which he thought were carried round by the three spheres in which they revolved, or respectively fixed. He thought that all animals, including man, were orignally produced in water, and proceeded gradu-

ally to become land animals. Anaximenes' theory that air was the first cause of all things, and that the other elements of earth were resolvable into it. From this infinite air he imagines that all finite things were formed, by compression and rarefaction produced by motion, which had existed from eternity; so that the earth was generated out of condensed air, and the sun and other heavfluence on the development or depression of intellect. enly bodies from the earth. He thought, also, that heat Mathematical problems are good exercises or events, to and cold were produced by different degrees of diversity of this primal element air, and that it was the air which as the faculty of Reason. Reason is the faculty that leads supported the earth, and kept it in its place. Even the human soul he believed to be, like the body, formed of air; he believed in the eternity of matter, and denied the existence of anything immaterial.

> Anaxagoras differed from his predecessors and sought for a higher cause of all things than matter. This cause he considered to be intelligence, not that he thought this intelligence to be the creator of this world, but, only the principle that aranged it and gave it motion. His idea was that matter had existed from all eternity, but that before intelligence arranged it, it was all in a state of chaotic confusion, and full of a number of homogeneous parts, from the heterogeneous, and in this manner the world was produced.

Pythagoras was a man of great learning and is said to have been the first who assumed the title of philosopher. to our end. A newly born child is a germ from the tree He is the first who founded a system with the idea of blending a philosophical school, a religious brotherhood. is as all other babes; no one had any other beginning of and a political association, inseparably united in method life. A well-born child is heir to the intellectual wealth and mind. Pythagoras' system was purely intellectual based on the science of numbers. He thought that a certain one of numbers was Justice, another Reason, soul and intellect, and Music and harmony played an important part in his system. His idea appeared to be, that Experience teaches that a mind with a moderate stock of order, or harmony of relation is the regulating principle knowledge, strengthened by courage, will, by its devel- of the whole earth. The doctrine taught by Pythagoras oped faculties explore the nature of things; Influences was the continuity of the soul through diversified forms. The Ethics of Pythagoras consisted more in active practice and manner for the restraint of the passions than on or linked together in motion, and all governed and di-rected by an intelligent, eternal and unchangeable law. Behold in the vaulted sky, the sun, the moon and the upper and purer regions, while virtue was conversant grand army of stars all moving with system, perfect in only with sublunary parts of this world. Happiness he order, governed by Law. For a moment let us call to thought consisted in the perfection of the Soul, and the mind some of the mental stars that have appeared in the main object of all endeavors of man, was to resemble the

power Renson perceives the Truth. In looking through first who wrote on natural philosophy; he asserted the the telescope of history, mental stars are perceived that immortality of the soul, and said that it partook of the have enlightened the mind of the world. There are divine nature, because like the heavenly bodies them-

Heraclitus declared all things were fire, from which he saw the world was evolved by a natural operation; he further said that this fire was the human life and soul, gence and who, by their influence, developed the pro- and therefore a rational intelligence guiding the whole

Diogenes, of Apollonia, maintained that air was the Lesian, said, "Avoid being a security." Bias, of Priene, primary element of all things, that there was an infinite declared "The majority are the worse;" Solon, of Ath- number of worlds, and an infinite vacuum. The air conprimary element of all things, that there was an infinite ens, said, "Consider the end of life;" Cleobulus, the Lin- densed and refined produced the different numbers of the tian, said, "Moderation is best;" Pittacus, of Mytilene, universe, that nothing was generated from nothing. That ETHICS OF MARRIACE

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MEDIUMISTIC EXPERIENCES OF JOHN BROWN,

principle in particular for philosophical knowledge to stition, that nature never was approached by common rest upon.

The doctrines taught in these schools in turn became the model of the Romans. One hundred years B. C. Lucretius, the Roman, wrote a philosophical poem on the Nature of Things, founded on the Atomic theory. He seems, as it were, to be fascinated by the sweetness and light of Epicurus, the charm of whose teaching operated in upfolding the petals of his sensitive mind, by the influence of their virtue; he blossomed forth the maxim that "Happiness consisted in pleasure," not such as arises from sensual gratification, or from vice; but, from the enjoyment and sweets of Virtue. 'Lucretius idolized Epicurus, and in this manner expresses his love:

"The active energies of his mind were the first to break the bars of superstition; accordingly the vivid force of his intellect prevailed and proceeded far beyond the flaming battlements of this world, and in his soul and thought traveled the immensity of space. He not only adores, but he prays to him as if he were a God, thus: 'Oh, thou who from so great a darkness was first to raise such an effulgent light, thou art the discoverer of truth, thee I follow for the love I feel for thee; thou supplied to us fatherly precepts, and as bees gather from all the flowers of the flowery glade, so we feed upon thy golden words, most worthy of perpetual existence. In thy divine intelligence you indeed discovered that discipline of life which is now called Wisdom; and also by the science of philosophy, placed human existence from amid so great waves of trouble, and so great darkness of mind, in so tranquil a condition, and so clear a light. Thy wisdom first improved life and established laws, and afforded sweet consolation of existence. Endowed with such mighty genius, I bless thee who poured forth instruction on all subjects from thy truth-speaking mouth, and may fame spread abroad thy discoveries and reach to the end of the -skies."

Ovid, in similar manner, worshipped Pythagoras. He says: "There was a man, a Samian by birth, that mentally held converse with the gods, although far distant in the regions of the heavens, and what nature refused to human wisdom he viewed with the eyes of his mind, and with watchful study, he gave them to be learned by the public. And he taught the crowds of people as they sat in silence, and wondered at the revealed origin of the vast universe, and the cause of things, and what nature meant, and what was God-whence came the snowwhat was the cause of lightning-by what laws the stars took their course-and whatever besides lay concealed from mortals, he unfolded things never before investigated by the intellect. I delight to range among the stars, it delights me having left the earth far behind, to be borne amid the clouds and to be supported on the mighty air, to look down from afar on minds wandering in uncertainty and devoid of reason; and so to advise them, alarmed and dreading extinction, and to unfold the things ordained by law. All things are ever changing, nothing perishes, the mind travels from that to this; from this to that, and takes possession of any matter whatever. As the pliable wax is molded into new forms, and no longer abides as it was before nor possesses the same shape, but is still the same wax, so the soul is ever the same, but passes into different forms. The time was when only as embryos, and the early hope of human beings, we lived in the womb of our mothers; nature applied her skillful hand and brought us forth into the air, brought to light the infant which soon like a quadruped it uses its limbs, after the manner of animals. By degrees it stands upright, shaking and still with knees unsteady, the sinews are supported by some assistance; then he becomes strong and swift, and passes over the hours of All." his youth, and the years of middle age too now past, he glides down the steep path of declining age."

Thus by physical exemplification is taught the transmigration of souls-from mortal to immortality. Next to those of Epicurus the philosophy of the Stoics obtained the greatest success at Rome. Especially among men of severe character who had devoted their lives to public affairs; with such men the stoical philosophy, being more closely applied to real life, and exercising a marked influence over legislation and the administration of the laws, naturally acquired a more practical spirit and began to disengage itself in some degree from speculative subtleties. To men like Cato these doctrines found easy and welcome lodgment,

Cicero, in idolizing Greek philosophy, surpassed all

sense, such has been the fate of philosophy even to our own time, it must not differ from theology, and therefore makes no public advance. Philosophy, with all the nobleness of its ancestral lineage and careful nourishment with scientific fruit; with its lofty aim to discover man's duty and to explain the meaning of things; with all of its change, transformation, and development, is yet confronted with the fact that it has no solid foundation or principle for correct scholarship to rest upon, or to lead back the spirit of research from its wanderings to the true source of all philosophic enquiry. It is surprising at this late day to contemplate how little mankind know about the mechanism of the human mind and the law that governs its movement. The schools of our day are

more ignorant of proximate causation than an average Greek in the days of Pericles, 2400 years ago. Principles never change, they are the same yesterday, to-day and forever. Influences that develop principles are invisible forces that operate on the mind by exhibitration or depression.

It has been said that a newly born child is a germ from the tree of life, within it, held in embryo, are the possibilities of all things knowable. An intellectual germ operated on by the influence of attention, construction, wisdom, harmony, and order, will develop stage by stage, degree by degree, until it unfolds ten principles of intellect, viz.: Power, Knowledge, Experience, Reason, Strength, Courage, Zeal, Virtue, Justice, and Mercy. These ten are not individual units; they are constituent elements, blending together by the attributes of Friendship, Love, and Truth.

Intellect, or Life, is the moving power of all matter. Life is in its permanence, not in the agencies through which it works. All conditions, forms and results of life, are expressed through material agents, that cause every-

thing which is to be what it is. The two great evils that afflict mankind to-day are the monstrosities avarice and fraud. These two robbers have fed and fattened so long on the hard earned fruits of industry and invention that many of their victims have gradually become a miserable lot of senseless, starving idiots. These voracious monsters have not only crammed their throats with the fruit of Labor's work, but they have filehed and drank the milk that should have nourished Industry's offspring. Avarice is a greedy devourer; its nature is similar to the dropsy, the more the subject afflicted with it increases in size, the greater becomes the disease.

Fraud is a terrible vampire, a villainous compound made up of the characteristics of many animals, among which are the fox, rat, ferret, badger, dog, viper, leech, spider, snake and skunk, with a nature tinctured with the essence of all the cold-blooded reptiles of earth.

The philosophy of the present day may be likened to a dried-up, cold, withered old man with one foot in the grave and the other ready to follow, who has endeavored to explain to the people the use and abuse of life by comparing it to a piece of mechanism that he knows nothing about or the purpose for which it was made; whereupon they become disgusted and with mobocratic spirit hurry to assist at his funeral. In olden time there was a proverb which read, "The Gods for labor sell us all good things." To-day the Gods of Avarice and Fraud for Labor, give us a ticket to Misery and Death.

But brighter days are coming. The philosophy of the future is fast approaching and might be personified as a beautiful woman advancing down the pathway of time, bearing upon her queenly brow a wreath of living green interwoven with the motto, "Equality and Justice for



A writer in a prominent English review takes for a text he ignorance prevailing in Spain. The statistics of illiterates, bad as they are, fail to tell the whole story. While 16,000,000 of the 18,000,000 inhabitants of Spain cannot read or write, the educated ninth, in the opinion

aid, "consists less in the greater number of ideas sessed by the educated than in the elegance with which they express the pathetic delusions common to all." A college course in Spain means an almost exclusive devotion to Spanish literature and affairs. No gift among the cultivated is as highly prized as oratory, and the style most prized is that which fires the Spanish sense of national and personal superiority. Every Spaniard is laught that his country is the foremost on earth, and its inhabitants the first in blood, in courage, in chivalry and in historical renown. Little is known of the outside world, geographically or otherwise. Its lack of resemblance to Spain is regarded as a hopeless misfortune. Whatever is wrong in the life of the people is accepted and even glorified because it is Spanish. Ignorance may be called the national cult of Spain. and, as another and more prominent English writer has said, the country is proud of what ought to bring it shame. The people of the United States find it hard to understand Spanish methods of thought. Deception is habitually practiced by their public men, and is seemingly expected and required by the masses. In some cities the battle of Manila was celebrated as a Spanish victory. It was the most terrible defeat of recent years, but the fact does not square with the pride of Spaniards and so is ignored. In the Philippines the rulers have been driven from one fiction to another. The Captain General will turn over Manila to a subordinate to be surrendered, in order to claim that the sovereignty has not gone into other hands. Any subterfuge passes with the common people of Spain. They are plundered and befooled through life by their officials, but haughtily draw their cloaks closer and assume that the grandeur of Spain is so great that it can be impaired by no defect, nor lessened in the least by comparison with the progressive nations of the world. The ease with which the Spaniard is deceived by those in authority subjects him to all manner of bad treatment. but he enjoys it and hugs his chains. He is required to fight under cruel disadvantages. If taken prisoner he is left to languish because his government malignantly refuses to exchange. It can spite Americans by holding prisoners, and so leaves its own soldiers and sailors in confinement without the slightest concern for their welfare. Spanish soldiers in Cuba are expected to continue the war indefinitely without government supplies or a cent of pay. Sometimes the thought occurs that Spanish ignorance will eventually be aroused and realize the system of corruption and lies to which it is subject, and the degradation of lacking the first elements of modern knowledge. But the trouble with Spain may be a sort of paresis, the victim of which imagines that he is great, and rich. and powerful, instead of a poor, demented and hopelessly stricken creature .--- St. Louis Globe-Democrat.

ADVANCING.

Thought Outgrowing the Barriers of Creed,

In spite of creeds, articles of faith, declarations of principle, and all other devices whereby the human mind has been shackled and hindered in its search for and free acceptance of truth, the spirit of investigation, of inquiry, of searching analysis of what have long been regarded as basic principles and doctrines that -must verily be believed, is making headway and is becoming rampant even in headquarters of churches and church institutions of learning. It seems to the writer that herein is a lesson for the benefit of Spiritualists. At a time when active, progressive minds are effectually bringing about a revolution within the sacred precincts of orthodoxy of the "most straightest sects," it would seem to be unwise policy, and a definite step backward, for Spiritualists to set about any degree of imitation of creed making. In an editorial article on "Faith and Agnosticism," the

New York Sun says that the refusal of the New York Presbytery to give a license to preach to a graduate of the Union Theological Seminary because he confessed his doubt of the infallibility of the Bible, as, for example, the miracle of Jonah and the whale, was strictly in accordance with the doctrine of the Westminster Confession; but how does it harmonize with the practice of Presbyterian tribunals in refraining from punishing the same offence when committed by ordained ministers?

Dr. McGiffert, a professor of the Union Theological Seminary and a minister of the Presbyterian Church, published a book recently, in which he denied the paschal character of the Last Supper, and consequently its typical and sacramental quality, going to the very essence of the doctrine of the Atonement; but the Presbyterian General Assembly dodged the difficulty and the responsibility of considering his heresy. He pursues a theory of Biblical criticism which destroys the infallibility of the scriptures, and substitutes for the reverence with which his profession of faith regards them, a purely secular and skeptical demand that they should bear the test of human science and stand or fall by it. His pupil, rejected by the New York Presbytery on Monday, questions merely matters of general history not related to religion, but Dr. McGiffer overthrows a fundamental pillar of Christian faith without suffering punishment. Practically he denies the whole authority of the Bible; yet he goes unharmed.

The refusal to this young man of a license to preach, it seems, was carried by a majority of one only, or 26 to 25, showing that the disposition of the General Assembly to escape from dealing with the heresy of the new and fashionable school of Biblical criticism prevails extensively in the New York Presbytery also. Is such timidity due to the discovery that Briggsism and McGiffertism are so general in the Presbyterian Church that they cannot be stamped out heroically without danger to its integrity The very foundation upon which rests the Westminster Confession is assailed, yet the church fears to come to the defence of its declared faith.

This would seem to indicate that the skeptical and sci entific schools have obtained the mastery. At any rate, they have silenced their opponents, and can go on in the propagation of their subversive views without fear of dis cipline. Denial of the infallibility of the Bible, upon which alone the faith of Presbyterianism rests, is made permissible. It does, not constitute heresy requiring ecclesiastical condemnation, but is a variety of opinion tolerated in the ministry and among theological teachers.

One of the members of the New York Presbytery, in explaining the attitude of its bare majority, said that while acceptance of the confession of faith is manifestly requisite in a Presbyterian minister, every individual has the right to dissent from that standard, but he should join some other denomination to exercise it. What denomination among those classed as orthodox rejects the infallibility of the Bible and treats the scriptures as simply human productions and properly -criticisable as such The young man to whom the presbytery refused a license to preach belongs properly in the ranks of the agnostics, who believe nothing except what can be proved by scientific demonstration; and with him should go Dr. Briggs, Dr. McGiffert, and all of their school. Anywhere of this author, are not, in the general sense, well in- else they are out of their logical place. They cannot reformed. The advantage of the lettered, it is strikingly main among the people of faith without sacrificing their

SPANISH FIENDS IN THE PHILIPPINES TWO ONE

Atrocities That Have Shocked the World Treated as Fashionable Pastimes.

In The Progressive Thinker of July 2, I showed that the Spanish people were the natural result of such teachings as, that sins, no matter how enormous, may all be forgiven for a few dollars given to the church, no matter whether in spirit life or this; that a sufficient amount of gold would raise the one for whom it was given from the lowest purgatory to the highest state of bliss; that might makes right; that justice can be thwarted by gold, and that the God of the universe is a party to such vile transactions.

To prove that such dogmas produced tyrants, I mentioned a few things seen by a recent traveler in the Philippines, but I now find that the conditions mentioned were pleasant to contemplate compared with atrocities described by another American who was there in the capacity of a newspaper reporter. In the American Monthly Review of Reviews for June, is an article by this man to whom I refer-Joseph T. Mannix-entitled "What an American Saw in the Philippines." He was in Manila last autumn, and on page 695-696 of the magazine above mentioned he says, under the sub-heading: EXECUTIONS AS THE FASHIONABLE PASTIME

"The announcement that more than a hundred rebels and 'suspected' rebels had been deliberately suffocated to death in the famous 'Dark Hole of Manila,' in one night, was given only passing notice by these officers of a supposedly chivalrous people. This most terrible affairthe darkest chapter in the whole rebellion, with its many inquisitorial features-was a mere incident in their minds. They knew these unfortunate men had been thrown into a pestilential dungeon-the old inquisitorial prison in the base of the main fortifications, on the Pasig River, a dark and unsavory hole below the ground level unused for more than a hundred years, with stagnant water, poisoned, stifling atmosphere, inhabited by rats and other vermin—and there allowed to die. These Spanish officers had heard that the miserable creatures called piteously for air during that long and awful night, and that instead of humane response to their dying appeals, their condition was made still more terrible; acting upon the order of a heartless lieutenant, the sentinel in charge covered up the only air-hole in the dungeon.

"The incongruity of the Spanish character was clearly illustrated through the medium of the many public executions at Manila. These executions were generally made the occasion for quite a jubilee-a turnout of the elite, a gala day, a time for rejoicing. The fact that there was to be an execution was prominently, joyously announced, officially and otherwise, in the local newspapers. There was at least one military band in evidence, and the morning when unfortunates who had protested against Spanish misrule were to be shot found the Spanish colors flying from a great many buildings, and the warships in the harbor 'dressed.' The Philippine capital had a holiday aspect.

"The deadly work was usually performed in the cool of the morning. That these events were fully appreciated was shown by the presence on the Lunetta of thousands of people. Hundreds of fashionably dressed ladies and gentlemen 'graced' the occasion with their presence. For the most part these fashionables came in their equipages. These ladies would stand in their vehicles, determined not to miss any part of the ghastly show. The signal from the commanding lieutenant that the victims were dead was the signal for these delighted lady spectators to wave their handkerchiefs or parasols as evidence of their satisfaction.

"As a general thing these were frightfully grewsome affairs. There was a firing squad of five for each unfortunate. This squad of executioners would be stationed about ten paces immediately to the rear of their human target. In most instances the soldiers constituting the firing squad were natives. They were secretly in favor of the rebellion, and no member of the squad cared to fire the fatal shot. Consequently each man would aim for the arm or leg. This, of course, only added to the horror of the affair. There was one occasion when thirteen leading members of the secret revolutionary society, the Catapunan, were executed. There was not a singl instance at this execution where the unfortunate was killed by the first volley. In a majority of cases three or four volleys were required, and in one instance five volleys were fired before the surgeon declared the man dead. The announcement that all were dead was the signal for music by the band-gay, triumphal music. "Probably the most horrible exhibition was that of seven months ago, when a lad, apparently not more than eighteen years of age, was executed. The boy fell to the ground when the first volley was fired, but he was not mortally wounded. A second volley was fired at close range, but the unfortunate fellow twisted and writhed in his agony, and another volley was ordered. The surgeon made a motion that the band-master mistook for a signal that the boy was dead. A gay Spanish air was struck up, and the regiment of troops doing guard duty started to march away. The surgeon, observing that life was not extinct, ordered a member of the firing squad to put the muzzle of his rifle into the miserable boy's mouth and fire. The head was practically blown off."

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Romans. Like many other young men of good family he was instructed by Greek professors. Plato and the Academic school were his model; he said he would rather be mistaken with Plato than to be right with others. Cicero consecrated his leisure hours to the interpretation of points of philosophy of the Greeks into his native tongue. He held that of all things most best is wisdom, or the knowledge of things divine and human which comprehended the fellowship of Gods and men and the society within themselves; therefore those that court her are termed philosophers. "For philosophy, if it be interpreted, means nothing but wisdom. It is by reason man enters heaven, man alone observes the course of the stars. their rising and setting. By man the days and week month and year is determined, he sees the eclipse of the sun and the moon, and foretells them to futurity, marking their greatest duration and precise time. From contemplation of these things the mind extracts the knowledge of universal law. Is not the contemplation of these things part of the natural food which nourishes the unfolding mind? We certainly are elevated by it, we seem to be raised above the carth; we look down on human affairs and by fixing our thoughts on high and heavenly things we despise the affairs of this life as small and inconsiderable. The mere investigation of things of the greatest importance, which at the same time are very secret, has a certain pleasure in it." Briefly, from the time of Socrates to the noonday splendor of the golden age of Rome, such were the dogmas held and defended by the different schools. The Academic said: "From all good things choose those that are best." The Peripatetics said: "By and through virtuous energies happiness may be attained." The Epicureans said: "There is nothing good but pleasure." The Stoics said: "Nothing is good but what is honest."

. In this manner intelligence budded, blossomed and fruited and then went again to seed. Domitian, in the year S2 A. D. banished the philosophers and mathematicians from Rome. Justinian, the Greek emperor, in 527 closed the schools of Philosophy at Athens. The result of such policy is scarcely necessary to mention. But by the unerring and unalterable law of growth and decay intelligence went to seed till about the year 900, when it began again to sprout, then for a period of 600 years two so-called schools of scholastics flourished; one asserting that ideas conceived in the mind were real things; the other maintaining they were but as castles in the air, therefore only normal. On these declarations they wrangled; dire was the clash of words, the very air trembled, philosophy became enervated and typhoidal. but the Reformation came and it begun again to seek nourishment by newer methods to restore its enfeebled languor after undergoing four great changes: First, from a commixture of reason and poetry by the Greeks; second. from subserviency to priestcraft and superstition during the dark ages; third, from a speculative and dogmatic treatment of the real and nominal by the Scholastics; fourth, from a mechanical system introduced by Copernicus and Galileo, founded on chaotic or imaginary causation as taught by the scientists of to-day.

At the present philosophy is divided between the care of the two last systems, i. e., the Real or Nominal, and the Chaotic.

Justice requires us to abstain from condemning any honest phase of thought, but a retrospect review of philosophy we have been considering, will convince us that, like a dropsical body, it has gained more in apparent

extent than in any real value to the health of the system. In fact, all reasoning has been so influenced by super- bound in cloth, \$1. For sale at this office.

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noral and intellectual consistency.

But for the blinding, stunting and stultifying effects of creeds, etc., the progress of thought in the churches would have been vastly more rapid than it has been. Men who have found the truth have been compelled to hide their convictions and their knowledge, because of the churchly ostracism and persecution that would follow any attempt to give their new-found truth to the church and the world.

The standards of faith must be upheld, the dogmas of the creeds must be accepted and taught, even though the advancing light of science and scholarly research demonstrates their falsity and immorality. Such is the tendency of creeds—always has been and

always will be-no matter by what milder name they may be called. Spiritualists as a body have no use for anything of the sort. X-RAY.

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

A Symbolic Vision.

On last Easter Sunday I received the following vision: I was shown a monument made of white crosses, in Southern Europe. A man, well dressed and well fed, sat on top of the monument, with a crown on his head and a whip in his hand. I noted that while this man looked pleasant and smiled, he also lashed the people with the whip.

For a while those around the monument did not realize who was whipping them, because the man on top looked pleasant and smiled. Presently they saw the source of the whipping, and using long poles removed the crown from the man who was lashing them.

Instantly the monument tumbled and out of the ruins rose up a smaller one, much smaller and not very high, and darker in color. This ended the vision. I would interpret this symbolic message as follows:

The monument of white crosses, to be churches; the man on top, the priesthood; the crown, to represent secular power; the smiling countenance representing the more persuasive measures in vogue since the Inquisition methods have become impossible; the whip stands for every means by which the masses are held in superstition and ignorance by the priesthood; the removing of the crown by the people would indicate that the secular power will be entirely withdrawn from the church; the falling of the monument would indicate loss of power over the people by church and priest. The small, dark monument remaining stands for those countries who will tolerate priestcraft for a season longer.

Whether the removing of the crown, or secular power, will be accomplished through violence or not, I was not shown, only that the masses were thoroughly aroused, and it would seem to indicate more or less of revolution in Catholic countries. Some may say the secular power has already been withdrawn from support of the church. Yes, in a measure; practically no, not even in the United States, much less in Spain and Italy.

Perhaps the present war may be the beginning of the end of the fulfillment of this prophetic vision. Indianapolis, Ind. BYRON W. BARGE.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. 'This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

ERNEST S. GREEN. -:--:)0(:--:-

Apparition in a Death Chamber.

Mrs. Mary Malville, a simple, pious old woman, lay dy-ing, recently, in her little frame house at Tarrytown, N. Y., within a few doors of St. Theresa's church. Around her were grouped her ohildren, several of her oldest friends and two sisters of the Franciscan order. Sister

Clara sat at the elbow of the half-conscious woman. The room, on the ground floor, was darkened except for the light that came from the room adjoining. The ill-fitting Holland blind was drawn down and lapped closely over the edge of the window of the frame. The clock pointed to five minutes after 3.

Then the men and women in the room say they became aware of a remarkable presence. Over the part of the blind that covered the frame of the window, they say, there seemed to spread a white cloud that grew and deep ened as the minutes wore on. Then instantaneously in bright colors, they say, there shone out a figure which all of them knew. There, complete, distinct and clear, they saw a picture of the immaculate conception. The Virgin stood with hands extended. All gazed speechless and silent in wonderment. The two sisters-cultivated, refined women-were, like the others, confounded and deprived of the power of speaking.

When they recovered their presence of mind they hurried into the next room in the hope of finding some explanation. There on the wall was the figure of the Virgin Mary, but in this painting her hands were clasped in prayer. They say they covered the picture and turned down the light, but the wondrous appearance in the bedroom only shone out the brighter.

Neighbors were brought in, no word of preparation be ing spoken, and as they entered the room they started and pointed to the picture. On the outer side of the blind nothing could be seen. All means of solving the mystery were tried, but each failed, and at last the neighbors accepted it as a visitation from heaven and waited until, as the day dawned, the vision faded away.

The dying woman saw the figure and spoke of it. She had passed away two days later. Once again the figure appeared, the next night, but this time only for a few moments. All who saw it agree that it was small, but was wonderfully sharp and clear in its outlines .- Exchange

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SATURDAY, JULY 16, 1898.

SECTARIANISM VS. CONSTITU-TION.

Ours is a non-sectarian government, by provision of Constitutional law, but Congress has just passed an act allowing the Secretary of War, in his discretion, to permit any church, or any religious sect, to erect its house of worshin upon the West Point Military Reservation. Such is the interpretation by Congress, of the 1st article to the amendments to the Constitution of the United States which declares: "Congress shall make no law respecting an establishment of religion." It was the expressed intention of the founders of the government to separate church and state; to make this, in every respect, a secular government. But by the provision of this new law public lands devoted to military purposes, may be set apart for any church to build houses for religious uses thereon. It is not limited to one sect, but each of the thousand religious sects are at full liberty to build a church on this military reservation, restrained only by the "discretion" of the Secretary of War. The real motive of the act of Congress is to allow the Catholics to gain a foothold in the army. The church wants to indoctrinate the cadets at West Point, to the end that when intrusted with military commands Catholic chaplains shall be appointed to regiments, and when the time shall come to crush out opposition to the Roman Anaconda, Catholic officers will be in command of the armies.

No place is secure from the encroachments of the church. Intrigue and aggression is an inheritance, and right well they ply their arts to secure their coveted possessions. When Girard founded his great college for the education of orphans, he employed the best legal talent of Philadelphia, to make provision in his will that his trust should never be diverted in any manner from its expressed purpose, and make it teach sectarianism. He even prohibited in express and positive terms any ordained minister crossing the threshold of the college. This provision was first annulled by allowing licentiates, but not "ordained" ministers, to go through the mummery of religfous services within the college. Still later the trustees have allowed a chapel to be erected on the college campus, where students are required to attend devotional exercises. No governments, no compacts, have any weight with churchmen. They are determined to set up a hierarchy, with a myth as king, and a high priest as the interpreter of his will, in place of "a government of the people, by the peo-ple, for the people," and our law-makers at Washington are contributing legislation to hasten that end.

ABCHAROLOGICAL REMAINS. ical Society, who lately returned from a tour of observation through the islands of the Pacific, in his report, describes his discoveries in Dawson's Island, a lone body of land, rising far above the watery waste, but he has failed to give its accurate location. quote:

"Stretched out before us was a broad table land, probably three miles in ex-tent, and utterly devoid of vegetation. For the most part it was as smooth and flat as if leveled by the hand of man, and upon it were strewn masses of wonderful ruins in all stages of de cay. Here were the remains of buildlugs that had probably once been wellformed structures, and the last crumbling remains of walls of which only a few feet now remain standing. Far in the distance rose a huge pile that crowned the extreme edge of the plateau and looked majestically out over a deep volcanic ravine that extended for hundreds of feet below. Around this on all sides could be seen the ruins of structures in the last

crumbling stages of decay. The natives took us around to the side of a mountain, where they said the workshops of this long-dead people had been located. This side of the mountain was of hard volcanic rock, which rose in a series of ledges of from ten to fifteen yards each to a peak several thousand feet high. Upon each ledge was a number of gigantic stone heads. Some were cut off at the neck, while in others the whole bust was shown. They ranged in size from ten to thirty feet high, and were hewn out of solid volcanic rock. Some of these images were thrown down upon curious platforms, that looked as if they had been specially constructed to hold them, and upon which they probably had once stood, Others, again, were broken, and some had tottered so far over that they seemed ready to crash down upon those below. All the faces hore a striking resemblance, and the expression

was most sinister. In each case the head was long, with protruding chiu and expanded nostrils, and all of them appeared to be the faces of men. The whole place is full of the most remarkable archaeological remains,"

Easter Island, formerly known as Davis' Land, is a detached body of land in the Eastern Pacific, in latitude 27 degrees, 20 minutes south, and longitude 109 degrees, 30 minutes west. It lies about 2,800 miles due west of the northern line of Chili. It, like Dawson's Island, is of volcanic origin, and rises some 1.200 feet above the sea. It belongs to the Polynesian archipelago, forming its southeasterly extremity. The island is thirty miles in circumference, with an estimated savage population of 2,000, evidently of the Polynesian race, tall and robust, with regular features and dark complexion.

"The remarkable feature of the island," says the American Cyclopedia, "is, that it contains several hundred gigantic statues of stone well chiseled. The largest of these are 40 feet high and measure 9 feet across the shoulders. Many of them stand in the crater of the great volcano, while others are scattered about the island, usually prostrate. They were cut from the common rock of the island, and many unfinished statues are yet to be seen in the quairies. Nothing is known of the origin of these statues. They were certainly not made by the present race of inhabitants, who have no tools adequate to their sculpture, nor any means

of moving such huge masses. The native traditions about them are puerlle. and seem to ascribe them to a supernatural origin. The conjecture been advanced that the island is the remnant of a submerged continent, and that the statues were made by an extinct people who worshiped their idols in high places, and to whom the cra-

ABCHABOLOGICAL REMAINS. Prof. Allesen, of the Berlin Geolog- THE JUBILEE AND THE N. S. A., WEIGHED IN THE BALANGE

For several years there has been but very little criticism of the National Spiritualists' Association. The desire has been almost universal to give it a There is a Dawson Island in the Straits has been almost universal to beta and where the ablest and in the fair chance to thoroughly establish it- generally employed. In all departments of life those who sole and in the mean time do a most in all departments of life those who has been almost universal to give it a where the ablest men and women are excellent work in behalf of our cause, The success it has gained has been ac-

complished without any serious opposisome objections to its methods, yet in the National Association must be they have not interfered with the con- judged. summation of its plans, so far as that there is no other summation, though it may be cruel in some respects, and has been elected year after year, and tional must calmly take it, and abide the subordinate officers, if they proved the result of its therapeutic action. refractory, have been promptly sat Mr. Walker is a living monument of down upon or relegated to the dismal the National's extreme shortsightedrear when the annual election arrived, hess and tony, while m, actuated a blind, inexperienced zeal, assumed a and others elected in their places. The work that has been accomplished imparting to him a lesson he will never

in the organization of the various so- forget. cleties as component parts of the National, has not been of an intricate kind where one's intuition and keen foresight must be brought into active play. The societies were in existence, and it was a simple process, indeed, to systematically urge them to unite with he Notional in order to the the between himself and the world on a rethe National, in order to meet the

various questions that have come up ing good judgment and sound discre- duce it." tion. So far, with the exception of the

it all the credit therefor

ing to a "successful" conclusion the It seems the New York Bishop, who-whole movement was shifted onto the ever he may have been, had critically

sume an exceedingly large burden, and ones.

the National seemingly was too glad to have him do it, thus, as is proved. conferring a load upon him which he

wither an antical way and the there and an antical and the second of the

fail in an important, undertaking are tomporarily brushed aside; they lose custe; their significance and importance as landers vanish." Such is the pony complished without any serious opposi-as leaders vanish." Such is the irony tion, and although there have been of fate, and by such a rule the leaders

however bitter the pill may be, the Naness and folly, while he, actuated by burden which he was unable to carry,

NOT ON A RELIGIOUS BASIS. The Ethical World says:

"The Bishon of New York recently said: 'I do not think a candid study of the New Testament would show that ligious basis. I do not find that he ever pressing demands of the times. The gave the religious idea specifically as various other matters considered were the reason why he did anything for of an order not in the least intricate, anybody. The introduction of a religand were easily handled. In fact the lous test as a means of getting hold of people is often the source of great hyvarious questions that have come up poorisy and disingenuousness, and the before the national have not been in results have often been disastrous to the least degree puzzling, only requir- those who have been too eager to intro-

It is really marvelous to note the Jubilee failure, it has met with a meas- great discoveries backwoods preachers urable degree of success, and we give have made, whose principal education has been limited to a study of the But when the National undertook to Bible, aided by a concordance, the betorganize a grand Jubilee at Rochester, ter class assisted by some priestly comone that would excite the admiration mentator whose mathematics taught and surprise of the world, it evidently him "one is three, and three are one," got far beyond its depth. A problem while the real scolars of every sect, are confronted it which it was unable to making the uppalatable discovery that solve. It had not the spiritual percep- their ideal, if ever a living entity was tion-it is evident, as results have not a teacher of dogmas heretofore proved-to clearly discern the future, credited to him.

It had not the business capacity to deal The famed sermon on the mount, an successfully with the great mass of alyzed by reason, is a mass of mean-Spiritualists throughout the country, ingless platitudes. "Blessed are the The guides of those actively engaged | poor in spirit; for theirs is the kingdom in inaugurating this movement were of heaven. Blessed are they that inadequate, it seems, as the facts show mourn; for they shall be comforted. plainly to all, to fully realize how Spir- Biessed are the meen, for they share the herit the earth. Blessed are they itualism was drifting. Finally, the re-sponsibility of conducting and carry-And thus on to the industria.

shoulders of Mr. Walker, of Hamburg, examined Jesus' alleged teachings, and N. Y., who was willing to assume all others arrived at before him, that the the financial liabilities that would at- founder of Christlanity "never gave the tend the preparation for, and conduct- religious idea as his motive for doing ing of, the Jubilce. This seemed to be anything for anybody;" on the contraa godsend for the National Associa- ry, commencing with his first miracle, tion. Mr. Walker is said to be a good at a wedding feast when the guests man, and to shoulder all the responsi- were already "well drunk," to his last bility of conducting to a successful ter- act in the imaginary drama-his flight mination the Jubilee, was assuming to into heaven-he was impelled by concarry an elephant which the National itself had not the bravery, strength, or soever believeth on the shall not perish, capacity to stand under. Here was a but have everifieting life. Believe or brave, enthusiastic man, with an excel- be damned!" These seem to be perlent reputation who was willing to as- sonal and selfish reasons, not religious

TIED BACK TO A CREED.

Dr. W. R. Harper, president of the was not able to bear. Here we have an Chicago University, exemplifies in his example of bravery, fortitude, generos- own person the value of a barbarian ity, and great enthusiasm (blind though creed. The Doctor is a splendid scholit was) on one side, with apparently but ar. He has dared to read and think, ittle capacity on the other, spiritually something all scholars do not attempt. Still better for the Doctor, he is a little or intellectually, to discern whether careless, and sometimes tells what he this was not an altogether one-sided afthinks. The University is under Bapfair-the whole responsibility of the success of the Jubilee dumped onto tist rule, the close communion sort, but one man's shoulders, with the compla- | that did not make its learned president suppress his honest convictions. cency on the part of the National that, to say the least, it would not suffer fi-Rev. Dr. William Jones, not the im nancially. This certainly smacks strongly of cowardice, and the old saymortal Sam, delivered an oration quite recently, to the students of Richmond ing, "riding a free horse to death," College, another Baptist institution. In comes in very impressively, but exthat address the scholarly Dr. Jones is ceedingly sadly, against the National. reported to have said, referring to Dr. The National has its spirit guides. Its Harper: "A man who said there were two devotees boast of their great wisdom Isalahs, and that the statements conand foresight. Did they not discern the prominent signs of the times? Did cerning Daniel and Jonah are to be they not see that under all the circumclassed with the tales of Roman mythology, is not a safe man to follow. stances it would be a base imposition And worse still, he is reported to to allow Mr. Walker to assume the financial responsibility of the Jubilee? have classed Dr. Harper with "Tom The statement has been repeatedly Palne, Voltaire and Bob Ingersoll," made that the National was born or saying: "He [President Harper] is a conceived by those on the Spirit side of dangerous leader. It would be better life! Then why this short-sighted to engage Ingersoll to address the students, for everybody knows where In-gersoll stands." ness on their part in engulfing one man in serious financial difficulties, nearly to the verge of ruin? These are perti-nent questions-questions that will not Now as Bose has yelped, Tray, Blanchard, Sweethcart, and the whole canine kennel will join in chorus, their down under the circumstances, and which will afford food for reflection as bark finally swelling into a howl, until to whether they had not better step to Dr. H. either resigns his place and the rear and allow other spirits who leaves the University and the ministry, the rear and allow other spirits who are more far-reaching and far-seeing, else is expelled for heresy. He must be taught that a creed is better than any man's opinion. What are creeds for, if to take their place. PERTINENT FACTS. not to enslave the mind? In all the varied departments of life. in all the domains of business, in this

JUBILEE REFLECTIONS.

Who May Be Properly Held Responsible? Should Be Wiped from our Statute Books. Root and Branch.

It is not to be expected all will agree on the merits and demerits, duties and responsibilities and legitimate demands upon the Spiritualists at large, which the late warming up at Rochester involves. Nor should any disagreement, or fair criticisms disturb the friendly relations between workers for a common cause. If, as stated, thousands of Spiritualists from all parts of the country signified their intention to attend, Mr. Walker had something to build on in making his plans. But that does not involve any responsibility on the part of those so expressing themselves, unless the letters took the form of a pledge, to be counted as a business contract, and people so writing may have had good reasons for failing to appear at the appointed time. That five to ten thousand people in this country could well afford an outlay of from \$50

to \$200 each for the pleasure of an eight-day jubilation, does not seem probable, in view of the financial strain that has been upon us the past six years. It is not likely that many Spiritualists regarded it as a duty to patronize the Jubilee. If they went it was for their own benefit and pleasure-not to help the management financially. Only those who shared in planning and directing it, or who directly approved and encouraged it, can justly be counted responsible, or asked to help meet the deficit. If may be proper to appeal to all who love the cause, to help out, and if they please to do so, it is their privilege; but certainly no blame should fall to any for refusing to help, if they had no part in the matter, Nor is it any disgrace to the cause if they fail to respond, any more than it is that they do not give freely to any other worthy enter-

prise. If the cause must bear the disgrace of all the sordid selfishness of Spiritualists that has manifested in a thousand ways for the past fifty years, it will be hopelessly buried, never to rise again. If those who planned the Jubilee and who urged it on, and supported the men and methods that directed it to its conclusion, fail to stand by the man they authorized to act for them, the disgrace is theirs and theirs only. Suppose the Jubilee had put ten thousand dollars in the hands of the general manager and the N. S. A., would they have divided the profits with all the people who supported the Jubilee, and paid their money to attend? Was it a business enterprise? Or was it purely missionary enthusiasm? Or was it both, with business first and the cause afterwards? I would not discourage any from giving according to their means. hope the debt will be honorably shared by the persons directly responsible, and by as many more as feel it a duty or pleasure to help.

There are thousands who might send a dollar and scarcely miss it, and thus make it easy for all; and the object lesson of the Jubilee, and the real spiritual gain to the cause should be ample reward for all the help any one may feel to give. But I protest against holding the great body of Spiritualists of America responsible, financially, or morally, for the failure of an enterprise in which they had no voice or part; or perhaps even disapproved and protested as far as their counsel was sought; and they have a right to repudiate the charge of "disgrace" as applied to them, for refusing to share in the burden after the enterprise has involved the management in financial disaster. I know there were some who did share it that were not able to do so. If all who favored the Jubilee, would do as much, according to their means, as did many of the speakers and workers, the debt would be cancelled at

Brother Walker is not omniscient, but he knows more now than he did three months ago. By our mistakes we are educated. He is not the only one who has made mistakes; and we may all learn something from the mistakes of others. First let those who projected the Jubilee, and engineered it through, and all who sustained it by their direct approval and encouragement, come forward and pay as liberally as a few have done, and then, if there is still a debt to be lifted, it will be time enough to call upon | spiritual and physical corelationship. the charity of those who opposed, or had no voice or share in it.

"If we err in human blindness And forget that we are dust, If we miss the law of kindness When we struggle to be just, Snowy wings of peace shall cover

CLASS LEGISLATION.

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It is impossible to say all at one time or in one short article that should be said on so important a matter as

'medical laws" and the profession as it now stands. These laws are ingeniously and deliberately planned and deliberately engineered through the legislatures for the purpose of throwing the monopoly of the doctoring pusiness into the hands of a certain school, to the complete exclusion of every other system and school. This is evident as shown in many ways.

· In the first place the colleges are constantly grinding out sheepskin covered scientists, and must find work for them or shut up shop; young men with book knowledge and no experience to handle the poisonous drugs with which to fill the human system; young men who know, by the time they are through the dissecting rooms and the aboratory, that there is but little of a real corrective nature, of a health restoring nature in anything administered to the sick in the powders, pills and liquids that they have learned to handle.

These colleges have been built at great expense and are maintained in the same proportion, and insure to the faculty large salaries, and it is well understood that if the healing, the treating art cannot be confined to their system the schools must close and their ouployment cease.

There is no objection to these people learning and teaching to the rising genertions all that can be found by their mode of discovery regarding the human organism, and there can be no serious objections to the uniting of medical systems for the regulation and use of poisonous drugs; but there is reason for a strong protest against a monopoly in any line of business, and there is need of action to break the bonds these men have thrown around the people regarding the use of simple, home remedies; their recommendation or administration, and the mental and magnetic modes of treatment. They are schooled, though only babes yet, in the laws of physics, and they can no more control the investigations and deductions of science along this line than could a mosquito have sufficed during the blood-letting period of medical lore to tap a patient.

They simile now at the ignorance of their forefathers: others will smile at them for a similar lack of knowledge fifty years hence, and as justly, too.

In Geo. H. Hepworth's editorial sermon in a recent New York Sunday Herald, in trying to explain "Who Are the Christians," he says of Christ:

"When he put his fingers on the blind man's eyes and restored their sight, when he cured one stricken with palsy, when by a word of command he raised the dead, the audience were wonder struck. They were ignorant of a whole domain of law with which he was well acquainted. -They were school children listening to a teacher who spoke not to them only, but to the fortieth generation after their time.

"When his disciples expressed something like alarm he told them that 'greater things than these shall ye do,' and it is fair to say that he included among his disciples those of all ages and climes who followed him.

"Too much theology spoils our spiritual digestion, for Christianity is a spirit, an attitude toward God, a mysterious and glorious something which is omnipotent, but beyond the reach of exact expression."

This is said to be a Christian nation, which really means adherence to the doctrines said to have been taught by Jesus Christ, but these dear Christians have allowed the M. D.'s to tear down the gospel, by making it a crime to heal the sick by any other method than theirs.

The simple fact is there is a higher law than that of physics, the law which they have monopolized, the knowledge and utility of which can only be obtained by coming in touch with the spiritual intelligences, by living in harmony with the laws of life, the laws of being, the laws of

They are shrewd enough, too, to undertake to control by law the science of hypnotism, "for fear that if practiced by unskilled minds the people will be injured."

Oh, they do have such a deep interest in the "dear people!" They are so fearful that some one else will gain their confidence, will let some one die a natural death. that a law has been made requiring that a "regular" shall be in attendance with a corkscrew or something to help him draw his last breath. This is simply a sample of the tyranny of all class legislation, and all lovers of freedom should unite to crush out, to wipe from our statute books every vestige of class legislation. There is no greater curse to our boasted Americanism than the fact that we sit like dummies and let these damnable trusts make our laws. The time is ever now and the place is ever here to act in our own behalf. We could easier prevent these laws than we can fight them after they are laws, and the place to kill those we now have is at their root. We believe in the effect of thought concentration, in agitation as a corrective force. People will follow the leaders in a movement in their interest when it can be proven to their interest. The "regulars" have gained their points through their educative and politic modes of operation. It is not because their system is thoroughly efficient for the eradication of disease, for they do let people die. It is not because they have more feeling for the condition of people, for their charges are usually exorbitant. But they have schools through which all pupils must pass after four years' hard study of every nerve, every bone, every fibre and muscle, of the human form and their Latin names, before they are entitled to practice, and these pupils are sons and daughters of public men, of our business men, influential men, and when they graduate they know something, and must make money from their knowledge; their graduation at once gives them publicity and popularity and the system is considered great, is upheld and the way of life made sure; they are the "whole thing" with the public. In spite of the popular idea of the second coming of Christ, he would have a terrible rough time establishing his identity, with the Christians to challenge his religion and the M. D.'s to fight his method of healing; his walk would be among thorns and thistles. Perhaps this is the reason for his long absence from the earth plane. He tried it once, and the world wasn't ready to recognize him for what he was worth, didn't want him, and therefore crucified him. He has no disposition to try again until we have outgrown such crude ideas; until the age of mammon has passed and the age of reason and a higher principle has come, and he can feel sure of a welcome. It is strange what a hard and rugged path Truth, Justice and Right have by any name in this world of ours. But it will ever be thus until men cease to worship at the golden throne of the almighty dollar and bow only to principle, to conscience, to soul. However, there are many errors that bring oppression to the masses, inequality before the law, and it remains for this generation to pave the way for the next, at least, by correcting them, by obliterating everything that has that tendency. This is easier said than done, but it can be done and should be done. DR. T. WILKINS.

EARLY CHRISTIAN MARTYRDOM.

"Churchmen have made massive representations of the prevalence of the Christian name in the early times, and we are bound to demand massive confirmations. Instead of this we find the famous monogram [a capital P with an X across the steml has nothing whatever to do with the crucifix or Christianity, and the sepulchres of the Romans remain utterly unconscious of the presence of a new body of religionists, or of a body of martyrs, whose horrible sufferings for unintelligible reasons occupied the crudely artistic pens of the monasteries."

Thus from pp. 44 and 45 of the scholarly "Rise of Christendom." If the author was not a Spiritualist, he wrote like one. We quote a paragraph from page 47, in conclusion of his exposition of the falsity of the Christian martyrs: "Let us, though late, the more thoroughly make amends to the spirits of the mighty dead. The debt of our cul ture is heavy to the men and the institutions of the Roman Empire. If we cherish any longer the Medieval misrepresentations on this subject, we do deep wrong to our friends in the world of the departed, and we wilfully ob-scure the luster of the Roman majesty.'

MALIGNING JOSEPHUS.

A miserable newspaper down in Texas, says, "Josephus was a war reporter of the first magnitude,"and that is why he puts no trust in his statements. Now the misfortune with Josephus was, he was evidently guided by the same motive that directs some of our modern newspapers, to "never correct an error, or misstatement, however great." Some war correspondents manage to keep up an interest in their reports by drawing on their imagination for the incidents of to-day, and reviving the interest by correcting them to-morrow. But Josephus wasted no time in making corrections, and went right on with new exaggerations.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in portic diction in this handsome volume, wherewith to sweeten bours of leisure and enjoyment. Price than be President of the United States, \$1.00. For sale at this office,

volcanoes were peculiarly ters or cred." The discovery of this new but smaller island of Dawson, doubtless in this

same Polynesian group, strengthens the suggestion of a submerged conti-nent. All the islands of the Pacific are doubtless elevated plateaus in the an-cient continent, which went down, perhaps when the Andes and Rocky Mountains were uplifted, for aught we know to the contrary, millions of years ago. In the oscillations to which this earth is subject, that submerged continent may again emerge from the ocean, and again become the home of man; while our present America, with its bustling life and activity, may play its part in the world's history which the submerged Pacific continent is now doing.

HANDS OFF.

But very few of our readers will dissent from the expressed views of "Sar'gis," of two weeks ago, wherein he wrote:

"It is the clergy, tired or otherwise of their sects, and who with a phenomenal conviction of the truth of Spiritualism seek to make out of the movement a religion, of which they shall be ministers and dictators after the ecclesinstical fashion. Nine-tenths of the inharmony noticed at Rochester came from these people-I had almost said mischief-makers. They have no con-

ception of the basic truths of Spiritualism, and seem to seek only to teach a reformed Jesus with all the old maever active, busy world, success is the chinery of the ancient God idea intact." golden criterion by which each one The great struggle of Spiritualists 40 must be judged. to 50 years ago, was to get rid of their We commend the successful merchurch inheritance. They had been educated to believe in all the machinery who climbs to the summit in the atof ecclesiasticism, and it was hard tainment of any worthy object. work to discard a three-headed God, It is success that is so highly apfallen angels and men, total depravity, plauded, and so thoroughly esteemed. redemption through the atoning blood It was a crowning success, the great of a crucified savior, an over-head pyramid of Cheops that stands to-day beaven, and an under-the-earth hell. loudly proclaiming the grandeur of the The clergy who embraced the modern faith, wanted to engraft it on the old creed. But there was antagonism. They would not blend. The proposed graft could not unite with a revised.

Paganism. And there is where we are to-day, and there is where we shall our future conquests. make While the great leaders of the church are exposing the errors of the Bible, its

history and its characters, it is well to "keep hands off," and not try to force any of the old and depreciated stock in trade on the enlarged and better faith.



We wish it distinctly understood that we are not a candidate for President of the National Spiritualists' Association. as mentioned in a late Banner of Light. Under no circumstances would we consent to have our name go before the convention. We had rather be editor and publisher of The. Progressive

Thinker, speaking to 50,000 each week, or Emperor of Russia.

BLUE LAWS OF CONNECTICUT.

"No one shall be a freeman, or tive a vote, unless he be converted and a member in full communion in one of chant, the shrewd lawyer, the able the churches allowed in this Dominion. General, the brave officer, and the one "No man shall hold any office who is not sound in the faith, and faithful to this Dominion; and whoever gives a vote to such a persoid shall pay a fine of £1; for a second offense he shall be dis-

franchised. "Each freemats shall swear by the blessed God to bear true allegiance to past and the inimitable skill of the this Dominion, and that Jesus is the plodding ancients.

It was a grand success when Menes, The above quotations are extracts 4,500 years B. C., constructed the artifrom the Blue Laws of Connecticut, in ficial lake Moeris, 450 miles in circumforce at the opening of the Bevolution. ference, and 350 feet in depth, as a according to Rev. Mr. Peters. The reservoir for the waters of the Nile. Success is the crowning triumph. It | Truth Seeker is publishing those laws gives confidence. It builds fresh hopes, at length. With God, Jesus Christ and It adds stability to human character. the Bible in the Constitution, the code It makes one a leader because always will be re-enacted with all its oppresstriumphant. The summit of any unive provisions.". It was by laws of a dertaking can not be attained without like character in most Christian counsuccess. All are judged by it. It is a tries, enforced by the sword, Chrisbalance in which all are placed, and tianity has become the great power rated therefrom. No one can escape it is. the trying ordeal.

You are measured by your success; you are weighed by it.

"Religion as Revealed by the Mate If an editor, your circulation tells the rial and Spiritual Universe. By E. D. joyous news of your success, or the Babbitt, M. D., LLD." sad knowledge of your failure. and comprehensive view A compact and comprehensive view of the sub-The Jubilee must come under the ex-the Jubilee must come under the ex-act and comprehensive, analytical and critical; facts and data needed by measurement—either success or failure every student and especially by every —the one or the other. It is now Spiritualist. One of the very best back on the subject price reduced -the one or the other. It is now Spiritualist. One of the very best claimed that not over 500 Spiritualists books on the subject. Price, reduced were present at the Jubilee outside of to \$1, cloth; paper, 50 cents. For sale Rochester. As there are 10,000,000 at this office.

Spiritualists in the United States only "Nature Cure." By Drs. M. E. and one out of 20,000 attended, hence as to numbers it was a total failure. It family. Cloth, \$1.50. Spiritualists in the United States only

All the anguish of to-day, When the weary watch is over And the mists have cleared away." LYMAN C. HOWE.

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The Recent Jubilee at Rochester.

To the Editor :- After reading the views of the Banner of Light, and also The Progressive Thinker, relating to the conditions which brought the recent Jubilee at Rochester into such financial straights, the thought has occurred to me that there is another side worth investigating. Unquestionably the time selected for the celebration under the existing circumstances of war and financial depression, was unwisely chosen, but when we reflect that Mr. Walker and his sister nobly came forward as sacrifices for the good of their fellow beings, it does seem to me that their example of individual heroism per se, is deserving of praise, and that their very mistakes (if mistakes they can be called), may teach a lesson of great value to the Spiritualists throughout the civilized world. I know your own generous nature well, and appreciate what you say about Mr. Walker, who seems to be much more to be pitied than blamed, and in looking at this matter from a humane and brotherly standpoint, it seems to me that all Spiritualists who can spare even a small amount would feel better about the heart if they forwarded it to the man and woman who so bravely stood in the breach in a cause which they firmly believed to be a good one. I have already forwarded my mite to Mr Walker, who while here in Boston personally endeared himself to many with whom he came in contact, and my violin, with voice and music, is ready to co-operate with any Spiritual society in giving entertainments to help out a worthy brother and sister in rectifying their misfortunes, such as might befall the wisest.

Are not Spiritualists making the very mistake that churches avoid? There is a good story told of two colored people who were discussing the merits of their respective boarding-houses. "Sambo," said one "my boarding-house is the best in town; we have the best of everything, and especially the best butter."

"What kind of butter do you use?" responded his friend.

"Well, Sambo, we use 'Union' butter."

"Well, why is Union' butter any better than any other butter?"

"Why Sambo, don't you see that 'In Union there is strength."

Cannot Spiritualists draw a lesson from this colloquy Fraternally yours, J. JAY WATSON.

The New York Journal makes the statement that Rev. Dr. Bruesselbach has discovered an ancient papyrus bear ing the hand-writing and signature of Jesus Christ. How ridiculous! What next?

-:--:)0(:--:---PATRIOTISM.

"God can do anything," said the Sunday-school teacher the was instructing her pupil on the power of the Supreme.

"I don't believe he can lick Dewey," responded the juvenile but patriotic skeptic.

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

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"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum, of Watseka, Ill., and Mary Reynolds, of Venango County, Pa. For sale at this office. Price 15 cents.

FOUND AT LAST.



CAMP-MEETING DIRECTORY,

Cassadaga Camp, N. Y. This favorito place of resort opens July 15 and closes August 28.

Freeville Camp, N. Y. This camp opens July 30, and closes August 14.

Ouset Bay Camp, Mass. Onset Bay (Mass.) Camp-meeting Magic," which arrived safely. I have commences July 3, and continues to just finished reading it. How licely September 4.

Niantic Camp, Ct.

The Niantic Camp-meeting commences June 24, and continues until September 8, inclusive, Excursion tickets to Niantic can be obtained at all stations on the New London Northern railroad at little more than half fare. Lookout Mountain Camp. Tenn.

Lookout Mountain Camp-meeting of Spiritualists begins July 10, and con-lings. Its research into the realm of tinues during the month. Stockholders pre-existence is sublime. It is the true or their proxies are desired July 12. All are invited. Jerry Robinson, pres-(dent.

Lake Sunapee Camp, N. H. The nineteenth annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for five weeks, commencing Sunday, July 24, and ending Sunday, August 28, 1898.

Marshalltown Camp, Ia. Commences Sunday, August 28, and closes Sunday, September 18. For fur-ther information address Miss L. P. Beeson, Albion, Iowa.

Mesick Camp, Mich.

Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. For particulars address Jacob Bullian, Mesick, Wexford Co., Mich.

New Era Camp, Oregon.

Commences July 2, and closes July 25. Circulars will be sent to all who apply to Walter P. Williams, Salem, , who is the corresponding secretary.

Ottawa Camp, Kansas. The Leavenworth County Spiritualist Association will hold a camp-meeting commencing July 27 and closing Aug. 2. T. C. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan.

Topeka Camp, Kansas.

Commences September 11 and continuing until the 25th. T. P. Kelley, Secretary, 211 E. Fourth St., Topeka, Kan.

Grand Ledge Camp, Mieh. Grand Ledge Spiritualists' Camp will open July 31, and close August 28, in-

ART MAGIC.

The Premium Book of The **Progressive Thinker.**

To the Editor:-Thanks for "Ari just finished reading it. How plcely bound in color it is. The Motto of our occult class, "God Understands," within a silver star, crowned with its title,

"Art Magic." on one side, is beautiful! Although I once received the book as a present from the gifted author, and prized it beyond any work in my libra-ry, its place I found one day vacant. It is the logical, philosophical, deeptoned voice of spiritual existence. It is the star of all works on occult teachings. Its research into the realm of

and peerless companion of "Ghost-Land." It leads on to the sublime It leads on to the sublime heights of elevated progression. Its spiritual intelligences know that their trusted and true medium, Mrs. Emma Hardinge Britten, will find thousands of friends in America who will forever

bless her. Occult students appreciate and understand Art Magic. They feel blessed, renewed and soul-strong from reading ts pages, as the author seems to be in touch with wisdom worlds invisible to the senses of most mortals. She is truly in correspondence with the realms of the center of light, and shines as the psychic prophetess of the age. The grand and glorious work accomplished through The Progressive Thinker stands out clear and bright; in its generosity unparalleled. It has brought

these valuable premium books within the reach of all its readers. Unward, upward, on, on to the heights where lies repose, and bless the giver of all good. ROSE L. BUSHNELL. good. Summerland, Cal.

Description of Art Magic.

"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 the opinions presented.

MAGIC and The

FOR POOR CHILDREN. A Palace for the Little Ones boys. An entire side of this basement

of New York.

AMUSEMENT AND INSTRUCTION-PLENTY OF SUNSHINE, GAR-DENS, PLAYGROUNDS, SWIM-MING POOLS, GYMNASIA AND ALL KINDS OF TOYS AND GAMES-LIBRARY FOR MOTH-ERS.

The true Spiritualist is a humanitarian. As a humanitarian he feels an interest in all movements and enterprises whose intent is the amelioratiou of the condition of human kind. Such en enterprise, of a highly unique character may be found in the project of Mr. Wilson L. Gill, for a "Children's Palace," for the east side of New York City, as described by the New York Herald. The readers of The Progressive Thinker will surely note with deep interest the features of Mr. Gill's noble design.

This building is planned to cover a full block and has many curious feaprinciple behind it is, tures. The "Teach children by controlling their games and amusements." . Happiness such as they have never

dreamed of, rapture and new delights are being planned for the children of New York's east side. If the project now being mapped out is carried to a triumphant realization it will completely revolutionize the lives of the boys and girls down there. Much money is needed for it, but this, it is thought, can be gathered together. It is planned to establish, in the

midst of the homes of the very poor, a "Children's Palace." Only a faint hint do these words,

"Children's Palace," convey of what it is proposed to put within the four walls of such a building. In its rooms, balls and center court there will be games by the score for these youngsters of poverty. There will be miniature workshops of the various trades. On the floors above kitchen and sundry other apartments will be found, where girls may learn domestic science of the latest sort. Under the roof, in several great nurseries, the babies of the tenements will find comfort and joy. A theater, baths and gymnasium are not to be lacking.

While such a programme would seem to minister only to the enjoyment of these children of the poor, there is a deeper motive behind it. In this plan lies the gist of a new theory for the educating of the masses. It is a modern philosophy that has many converts that declares that not in books alone is education and training to be had.

This new theory demands that these children of the poor be watched over even more out of school than in. It seems that the streets furnish the worst possible training for them. Under control in their leisure hours, these children will have less chance of "running wild." More than this, it is now commencing

to be realized that the games he plays do a very great deal toward making the child what he later develops into Herein lies the heart of the first prin-ciples of the "Children's Palace." It will take hundreds of tenement-bred boys and girls and give them a new life, far more delightful and pleasurable than the old, and yet a life that will be training them without their knowl-

edge. The building is to be designed especially with regard to this latter purpose. Its floors will not be cut up into "cubby holes," small rooms, where the children will be shut in by themselves, but the partitions will be movable. frequently mainly of glass, and often only a railing fence in the space. Thus, at work or at play-and these two words will mean largely the same thing in the "palace"—the children will be in full view of the visitors walking along the passageways.

In the basement, besides the usual OVER THE RIVER. heating apparatus, there will be placed ample baths and two large swimming pools, one for girls and the other for

The Journey Into the Beis set aside for the gymnasia, a com-plete room and equipment for each sex, these gymnasia extending up on the first floor. yond, and the Return.

> To the Editor-I send you a truthful account of an experience my sister had some two months ago, thinking it will be of interest to some of your readers. Very truthfully yours, MRS. CARRIE SHUMWAY.

Manhattan, Kan.

I was taken with a very severe pain in my left side, near my heart; could It is on this floor that games, pure and simple, will rule. It is the plan, as not take a long breath-just panting for half an hour at a time. After one such has been said, to regulate the games of spell I began to tremble violently, and the children of the poor, by the simple my husband being alarmed, said he process of bringing before them the would go for a doctor, but I told him I best amusements that the year has decould not let him go long enough to vised. Thus, in these rooms and in the even send for one, and that the tremcourt will be found every variety of bling was a control. That is the last I toy and opportunity for every kind of remember before being thrown into a sport. Proposed are wonderful collec trance. ions of dolls and baby houses, with all

Then I knew I left my body and their equipment, competitive games in went up a steep hill without climbing-seemed to float. The hill was covered profusion, quantities of building blocks. mechanical toys, and in the court itself with bright lines and all different in swings, merry-go-rounds and space for color and shape. One person with me was known as a guide, and several Four stories are proposed in all. On others I did not recognize.

the second floor there will be a perma-We went over the hill and down to a nent exhibit of toys and games, tostream of silvery water, and the guide gether with such a showing of what-"That is the river of death." I sald: ever relates to child life in any way, insaid: "Then we can't cross that." He cluding clothing and ideas for prepar replied: "Oh yes, we can;" and we floated over it. We went down along ing food. These articles will be purely for the examination of visitors, and the valley slowly, enjoying the beautiful scenery, almost every variety in a On this floor there will be amateu

short distance. As we passed on we came to a place shops for the boys and girls, where actual work will go on in printing, carwhich seemed to be a habitation of pentering, smithing, engraving, plaster spirits, but I did not notice any houses. stone and clay. The third floor has a kindergarten Soon I saw my father. He said: "Why, Nora, is it possible you were so sick and a kitchen garden, besides a library you had to come over here and I not for children, containing books on the know of it?" science of education and child life. A

He reached out his arms to take me reading room will be included, and this but the guide said: "No, you must not and the library will be at the disposal touch her, for she is going back-she is not dead, and if everything goes right Where the flow of sunlight is great-I am going to take her back. est, up on the fourth floor, will be the paradise of the babies of the tenement

That is the first I knew but I was dead and had left earth life.

Then a young lady appeared at my father's side, and I asked him who that was. He said that was my sister Abbie; she died when I was so young I did not recognize her. I said: "Well, Abbie, I will know you

lish such or similar projects, which cannot fail to accomplish much good in the next time I see you. (I had seen several spirits long ago, but did not know which was her.) Then we conbuilding up noble qualities of character in those who otherwise, without this helpful uplifting and training, might grow downward rather than upward in versed awhile, but I can't remember what was said. intellectual and moral status and ten-

The guide said "we must go on," and I wanted father and sister to go with us, but the guide said no; if any more went with us he was afraid something would happen so he could not take me back to my body again.

in-law. She said: "Why, have you come over?" and offered to shake Mistakes in Figures Set hands, but the giude said "no, I had to go back." Soon her husband came up, much surprised to see me, and said in To the Editor:-If it was not for the his natural abrupt way: "What are you effect it would have upon people who know as little of the Young People's Spiritualist Union and its objects as over here for? You belong down there with Isaiah" (my husband). I told him knew it and was going back soon; the writer of the article on page 2 of that I had "come over to see them all." The Progressive Thinker of July 9 Mother talked to the guide and asked does, its absurdity, would simply make him if he wouldn't try to bring her daughter over in the same way, for us laugh at the oversight or mistake and and let it go at the people who do initiate influence some of the people who do not, know, and up to the present time have had no oppirtually of knowing, what the Y. P. S. U, and Children's she knew that nothing but being brought face to face with her would ever convince her daughter that she woul live after death.

be done, and he believed her to be that kind of a medium and that he could. The guide said we must return, and

my body and my guide gone.

A Beautiful Work Is

REGARDING ART MAGIC. Iberal offers we present ART MAGIO to the public with all confidence in its power, as a literary work, to give the perfect satisfaction that has been so

A Companion to Chost Land enthusiastically expressed, privately and for publication, of Ghost Land. That is its Equal in

Every Way.

The subjects of improvement, ad-vancement and spiritual progress ought never to grow old or thresome to a true Spiritualist, and if there is any one thing more than another that The Progressive Thinker takes pride in it is the matter of improvement, advancement and progress being made in the whole Spiritualistic movement. To the accouplishment of this result there is nothing more potent than the live, wide-awake press that leaves no stone unturned and no sepulcher closed that will aid in bringing out all the truth there is to prove the statements, the declarations of its basic philosophy.

REASON AND TRUTH.

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

CANNOT BE CRUSHED.

NAS MARIE

SPHERISSIE

UNPARALLELED OFFER. Spiritualism is simply a fact, a know able truth, and cannot be crushed by Where, when or by whom, aside from any amount of slander and misrepre former premiums offered by The Pro-gressive Thinker, has there ever before sentation; by all the fraud and charla tanry and exposures of fraud and char been such remarkable offers made to

the Spiritualistic public in the matter of high-grade literature that have been up to their representation? We are obliged to make this slight difference between the price of The Progressive Thinker and Ghost Land and The Progressive Thinker and Art Magic, owing to the advance in the material of which the latter is composed. It makes but a few cents difference on each book, but to the one who furnishes ten or twelve thousand books it makes quite a perceptible deficit, and the offer still remains unparalleled.

Bear in Mind.

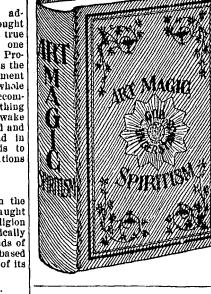
In sending out Art Magic for 20 cents post paid, in connection with a yearly subscription to The Progressive Think er, we are giving to each one a portion of the actual profits of this office. Art Magic has been sold for as high as \$25, yet you are getting it for less than its actual cost. Neatly printed and ele-gantly bound, it will prove an attractive

So we went on; came to my mother-

The guide said he would if it could

I knew nothing more till I was back in

My husband said that when I went into the trance the control said they were going to try to take me out of the body, and if everything went well they would bring me back, and if it couldn't be done, I could not live six hours; but



Our

Premium

Book

first floor. The ground floor, only a few steps above the street, will contain these gymnasia, reception rooms and offices, a theater or assembly hall, the stage of

balls; tennis and such amusements.

will not be in use at any time.

-a series of glass covered nurserles.

It is enough to make one envy the

possessor of wealth, that one might have the means to elaborate and estab-

lencies. J. C. UNDERHILL. Hammond, Ind.

A CORRECTION.

Right

Progressive Lyceum organizations aim

to do, in justice to us we ask the space

First, why does he call up the name of Mr. G. W. Kates as being "ignored" by the Y. P. S. U. movement? Mr.

Kates is not eligible to active member-

ship on account of his age. His work is appreciated by all, and the fact that

he has worked in the interest of the

ground with its own weight.

a member of the National body, sup-

nosing it had 50 members. The idea is

known and highly appreciated.

to answer said article.

of the mothers.

dencies.

which curves into the center court and which will have entrances directly on the street, and play and club rooms so arranged that by sliding back par-titions at will many combinations of apartments of all sizes can be made.

第二, こくのとうことに「二」とうの一部の日子の人口とも、

clusive. Mrs. Geo. Sheets, secretary AKI pro tem.

Mt. Pleasant Park Camp, Ia. Commences Sunday, July 31, and closes Sunday, August 28. For full information address Martin H. McGrath, secretary, at Fulton, 111.

Lake Brady Camp, O. Opens July 10, and closes September 4. D. A. Herrick will preside as chairman during the session.

Southern Cassadaga Camp, Fla. The Southern Cassadaga Camp meeting commences the first Sunday in February, 1899, and continues four weeks. For information write to the correspouding secretary, Emma J. Huff, Lily Dale, N. Y.

Mantua Station Camp, O. Commences July 17 and closes Aug. 22. D. M. King, president.

Ashley Camp, O.

National Spiritual and Religious Camp Association, Wooley Park. Commences August 21 and closes September 11. H. Baxter, president; W. F. Randolph, secretary.

Banks on Lake Camp, Mich. Bankson Lake Camp-meeting, at Lawton, Mich., commences July 23 and ends August 14.

Vicksburg Camp, Mich. The Vicksburg camp, at Fraser's Grove, opens August 5, and closes Au-Vicksburg, Mich.

Island Lake Camp, Mich. Fourth annual camp-meeting of the Island Lake Camp Association, Island Lake, Mich., beginning July 1, and ending August 31 1898.

Lakeside Park Camp, Mo.

Lakeside Park, Jasper county, Mo., commencing September 10 and closing September 26. B. G. Sweet, president, Empire City ,Kans.

Chesterfield Camp, Ind. secretary, Anderson, Ind. President, G. W. Parkinson, Yorktown, Ind.

Haslett Park Camp, Mich.

Opens July 31, closes August 28. For Information and programmes, address D. Richmond, Secretary, St. Johns, Mich.

Harmony Grove Camp, Cal. The Harmony Grove Camp will open at Escondido, San Diego, county, Cal., Sunday, August 14, closing Sunday, August 28

For further particulars, enclose stamp and address the corresponding secretary, Miss Mary Nulton, Escondido. Cal

Lake Pleasant, Mass. Lake Pleasant Camp opens July 31, and closes August 29. Albert P. Blinn, secretary.

"Edith Bramley's Vision." Vivid detogether with interesting corroborative For sale at this office. testimony. Price 16 cents. For sale at this office.

Thinker Progressive One Year, \$1.20. ART MAGIC, Ghost Lard and The Progressive Thinker One Year, \$1.70. YOUR SUBSCRIPTION.

Watch the Number on the Yellow Tag.

It is easy to tell when your sub scription expires. For example, this number of the paper is 451, showing that The Progressive Thinker has been issued that number of weeks, You will find the same number on the right examine the number on the vellow Tag of your paper. The difference between the two numbers will show

which means that John Smith should renew at once to prevent his name being dropped from the list.

If, however, a name stands as follows:

James Doe 461 St Louis Mo Then he is to receive ten more Pro-

Chesterfield Camp-meeting will begin gressive Thinkers, the difference be-July 21 and close August 21, 1898. For tween the present number of the programmes address Flora Hardin, paper and the one opposite the name.

> "History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all

> institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed

postpaid for 25 cents. "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, It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c.

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

As laid out, in fairly complete detail even now, this children's palace is an ambitious scheme and one curiously interesting.

The man who has planned it all and who has drawn the sketches and designs that accompany this is no dream-er, but an experienced worker in the cause of education. He is Wilson L. Gill, founder and president of the Pat-riotic League of this city, which has as its object the instilling of the lessons of

patriotism into the minds of every schoolboy and schoolgiri, and the inventor of the Gill school city. This idea has been turning itself over in his mind for some years. He proposed the Children's Building at the Chicago exhibition and roughly drafted the scheme for it, giving the board of lady managers complete plans and de-

tails. The building, as finally elabo-rated, was carried out on his lines. This children's palace is the final working out of the idea, made practical and complete.

It has already won attention and favorable comment. At the recent congress of mothers in Washington, Mr. Gill, especially invited to speak on this topic, gave a full outline of his plan. The "mothers" listened with a great show of interest and enthusiasm, and before Mr. Gill left Washington, Mrs. hand corner of the First Page. Now Birney, president of the congress, had a long talk with him, in which she told him she had suggested to the delegates from New York and its vicinity that their local organizations could do no gust 28. Programmes will be sent to the number of weeks you are yet to better work than to give up their whole anyone addressing Jeanette Fraser, receive the paper. Like the following: time for the collection of funds for such a "palace."

The delegates, Mrs. Birney went on to say, seemed most favorably impressed with the plan and promised to take it into immediate consideration. Meanwhile Mr. Gill is elaborating his plan and working out its details. To carry it out successfully, to put such a palace in operation so that it would from the start do good work, he cal-culates would require a fund of not far from \$2,000,000. It is a huge structure, erected around

center court. The building itself is planned for 300 feet long and 200 feet wide, and the court takes a strip 200 by 000 feet out of this. Thus the palace, around the four sides of this court, has uniform width of fifty feet, of which

ten feet is set aside for halls and passageways. The court serves a double purpose,

that of light and air for the big building being the most important. Here are to be playgrounds, fountains and a garden, where in the midst of the city there can be childish sport unrestricted. On the roof as well will there be playgrounds and gardens, grass and asphalt walks, the size of the structure giving a wide stretch of territory. Each window on the court—and such a point is to be made of sunshine that the building will be nearly all windows-

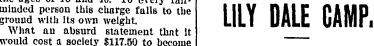
will be protected by nettings, that ball playing and the like may go on without danger. Here, too, in this court, the children may scream and shout without the noise getting to the ears of an un-sympathizing outside world.

Within, the building is planned on novel and yet scientific lines. The sketches will definitely show the pro-

posed arrangement. But the taking of each floor in detail will be of interest.

younger generation of Spiritualists is one of the brightest stars in his galaxy. for him to keep the room warm and let But the membership of the Y. P. S. U. no one touch the body under any con-sideration, and that a spirit would hold is for the purpose of giving the younger generation an opportunity which has the body while I was away and he been denied them by just such people

would answer questions if asked. He as the writer of that article. They do thinks the time was between one and not put anyone into office or into promtwo hours. inence unless said person is between the ages of 16 and 40. To every fairminded person this charge falls to the



Fourth of July is Celebrated,

too ridiculous for consideration. Where This charming resort and camp of Spiritualists is now clothed with all the did the information come from? It must have originated in the fertile peauties of Nature, and on every hand brain of the author of said article. A charter costs \$2 for a society, preparations are being made for the annual assembling of the people. whether there are seven members or seven hundred; 25 cents annual dues About two hundred people are already for each member and \$2 for the charter here, and to say that we are having a delightful time but faintly expresses (no necessity for joining the N. S. A. unless they want to-the Young the situation. I do not wonder that People's Spiritual Union is not a memyour correspondents sing the praises of Lilly Dale, for it is truly an ideal spot, ber at present) and the entire cost is but \$14.50, or \$103.00 less than the figrestful alike to mind and body.

In the absence of any regular pro ures given by the writer of the article. It is for the purpose of carrying on the work that was so ably presented gram for commemorating the nation's anniversary, a few campers decided by Andrew Jackson Davis that the Nathat we could not let the day pass without some recognition, and a committee tional Lyceum was started. If those who should be its friends do not throw was appointed to make arrangements so many obstacles in its way that it for a picnic and a general good time socannot do any work, it will be an aid cially. The day being cool and the to the Lyceum movement at large. ground somewhat damp from recent

All the Young People's Spiritualist rains, the pavilion was utilized for the Union asks of a few of the older gen-eration of workers who have opposed occasion. The glorious news from Shafter and his army and from Samp the progress of the younger element wherever they could is to let them son and his fleet. furnished an unusual amount of patriotic ardor, and all alone and stop misrepresenting them. caught the inspiration of the time and Whether they do or not the ability manifested in the movement and the place, while the result was all that was anticipated by the most sanguine. Tables accommodating the entire crowd were filled with a bountiful reinterest that has been shown all over the country by the younger generation will prove that they can be just as sucpast and were made beautiful with cessful as their elders. But the attitude of the Spiritualists at flowers and flags, and if there was a single person who failed to enjoy the

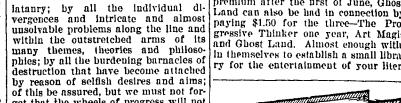
day it was no fault of the committee or the occasion. The exercises opened with the singlarge. That is fortunate for Spiritual-

ists and those who desire to see the ing of patriotic airs, led by Mrs. Gage, movement progress. Fig. In the name of common decency stop after which full justice was done to the misrepresenting us, and if we make mistakes help us to correct them in-stead of trying to tear us to pieces. Lily Dale, N. Y. 210W. H. BACH. viands, and a merrier crowd of people it would be hard to find. There were no speeches, everyone feeling that the work of the army and navy was more eloquent than any words that might be uttered. The afternoon was spent in

MISTAKES IN FIGURES. social games until the twilight ap-They will occur sometimes in the peared, when an impromptu social dance closed the program in the pavil-ion. The celebration was continued, best regulated familles, and when they do, a little soberness and a little calm however, as many repaired to the vareflection will set them right, and all rious cottages for a continuation. The will be well, and nobody be hurt. The ubiquitous small boy was on hand with writer of the article referred to above, torpedos and cannon crackers and for Mr. Hudson Tuttle, would not intenhis share of ice cream and other things which delight the palate of the rising tionally wrong anyone. His whole life generation, irrepressible, as usual, al-though his continued fusilade of fire-works added to the zest of the occasion. and that of his estimable wife have been devoted to the young. We have published several editions of their F. Corden White was master of cerespecial work for the Lyceum. It has had a very large sale. Mrs. Tuttle's monies and, it was due to himself and other members of the committee who work, "Angell Prize Contests," is despared no effort to make things pleas-

voted almost exclusively to the young. ant for the company assembled, that such a thoroughly good time was re-Thousands of copies have been sold. Her humanitarian work is widely ported by all. The program for the regular camping season is an exceptionally good one, and all are looking forward to a suc-

Mediumship. A chapter of Experi-ences. By Mrs. Maria M. King. Price cessful and enjoyable season. WILL C. HODGE.



get that the wheels of progress will not turn if the machinery is not cleaned up once in a while and oiled; if man fails In his duty, the machinery of which he is a very important part will lag, and the progress that is his will be slow. OUR PROMISE FULFILLED.

We have promised the readers of The Progressive Thinker, each time we have given them something new, that it would not be the last or the largest donation that would be made to the

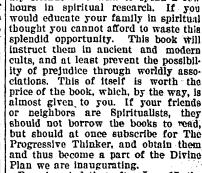
cause and to their own personal com-pilation of valuable literature, so HERE WE ARE AGAIN

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

We have no ling but words express-ive of the highest appreciation for the



THANKS FOR PAST FAVORS. manner in which the Spiritualists of the country received our last premium book, Ghost Land. We appreciate their ary friends who wish to spend a few



paper one year and the two books, Ghost Land and Art Magic, will cost you \$1.70. The Progressive Thinker one year, and Art Magic. \$1.20.

Spiritualists have not the whole truth; if they had, there would not be such a diversity of opinion in regard to simple questions. When leading minds differ as to the existence of animals on the spirit side of life, it is proof conclusive that the common investigator has no very stable ground to stand upon in establishing a belief in that one respect. There is no use in trying to

and as we know each one who has been evade the exact status of our cause on so lucky has received more than his these simple questions where there is money's worth many times over, it is such a variety of opinion. While such only with a feeling of thankfulness, is the case, Art Magic steps in and hope and implicit confidence that we simply demands a hearing on a great present to you this, our latest publica- variety of subjects, and it is entitled to tion. Thankful our effort has resulted it. While we know that Spiritualism is in affording a means to a higher spirit- one of the grandest of truths-leads all ual education for the masses, hoping religious-yet it has something yet to for a continuation of the interest in our learn.

ddition to the llbrary Art Magic.

As Art Magic comes in as our regulai premium after the first of June, Ghost Land can also be had in connection by paying \$1.50 for the three-The Progressive Thinker one year, Art Magic and Ghost Land. Almost enough within themselves to establish a small libra-



Bear in mind that after June 15. the

More Light.

John Smith 451 Smithville N Y

write such a one."

known

OUR LIFE BEYOND.

die, and shall grow on there from

we shall remain forever. My idea of

varying according to whether he was

writing to his sovereign or to some un-

same. After a conversation with Bishop Lightfoot, Tennyson wrote:

ANCHORED ON ETERNITY.

His whole hope was

numan being."

greater beings."

through with faith

IN THE INVISIBLE WORLD

his book, of books. Jowett says:

TER.

me to be the reality of the world."

JUBILEE JINGLES.

Lily Dale Expresses an Open

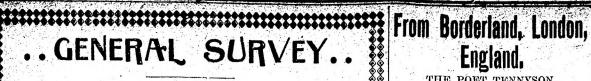
Opinion.

genius of Jesus Ohrist."

easion:

which is very interesting:

correspondent, is always the



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

WRITE PLAINLY.

We would like to impress upon the into Maccabee Temple, 151 S. First minds of our correspondents that The Progressive Thinker is set up on a with us in May and June, and is also on the full age of the present month. The Linotype machine that must make engaged for the present month. The speed equal to about four compositors. speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

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

ings will close July 24, until September 1. We shall attend the camp at Ches-terfield, Ind., also fill other engage-ments. Correspondence solicited. Ad-dress Jonesboro, Ind." G. W.Kates and wife were given a call by about twenty-five members. chic Circle Association,' headquarters Y., Tuesday evening, July 5. It was at Melbourne, Australia, and for which circle I am honorable secretary. Ad-dress me, 819 E. 16th street, Indianap-time was the result, with ample reolis. Ind."

Geo. A. Gillet writes from Council Bluffs, Ia.: "I would like to tell the many readers of The Progressive Thinker about one of Mrs. E. E. Long's yet in store. flower seances, which I had the pleas-ure of attending a few evenings ago. There, were thirty-six persons present besides the medium. While the ladies were disrobing and dressing Mrs. Long, the men thoroughly examined the room, which had no carpet on the floor. All the furniture was removed except the chairs and a very small table. After every one present was satisfied there were no flowers in the room, the light was extinguished and the music started. Thé room was not perfectly dark. There were 182 flowers produced in twenty minutes, consisting of beautiful roses, pansies, pinks, sweet peas, sweet alyssum, forget-me-nots, daisies, smilax and ferns. The seance was a complete success and highly appreciated by all present. Mrs. Long is a very fine We arrived last eve. Prospects good. Present speakers on the ground besides medium. She has been in our midst for the past five months, and has a host

Mr. and Mrs. Parker, of Elgin, trumpet, automatic writing and rapping mediums, will be at Mt. Pleasant Park camp for the season.

of friends.

Wm. Roberts writes from Joliet, Ill. wish to inform the many readers of of musical department. The camp The Progressive Thinker that the cause grounds are beautiful, ample and ac-of truth is moving on steadily here. We have Mrs. Irene M. Dobson for our speaker, and she is very well received. We have a comfortable place for our meetings and have good attendance. We are in the battle for truth." Dr. Rosa C. Conger writes: "Hudson Tuttle's article in your last issue is excellent, strong and to the point. Should think every growing person would want The Progressive Thinker. I can not do without it; always look forward

to its issue." Moses and Mattie Hull passed hrough Chicago on the 7th inst., on

Mrs.H. L. Bigelow writes: "The First Spiritual Union of San Jose has moved into Maccabee Temple, 151 S. First street. Mrs. Cowell, of Oakland, was

appear to him in a different light,

the occasion of the eleventh anniver-

freshments and also a spiritual feast by

to eastern and western societies.

the undersigned, are Moses and Mattie

Hull. D. W. Hull is expected in a day

or two, and others perhaps. The Abers represent materialization. Test medi-

umship from the Allens, Mrs. Aber and

others. Professor Allen has direction

STORY OF THE MYSTIC.

Her Twin, Miles Away,

Dies.

McIntyre.

qua.'

"Sir, I have been considering your questions, but I am not a God or a dis-embodied spirit that I should answer them. I can only say that I sym-pathize with your grief, and if faith mean anything at all it is trusting to of evenings being packed. Meetings free. Sunday before the Fourth was dethose instincts, or feelings, or whatever voted to the subjects of liberty and patthey may be called, which assure us of some life after this." riotism. The children of the lyceum are to have a piculc next week. The Ladies' Aid Society still keep up their

follows:

WILBERFORCE AND THE TABLE. THE ESSENCE OF HIS RELIGION. In the very sparing references that The essence of it stated in many forms,

England.

THE POET TENNYSON.

at least not in this book, that he even

referred to communications from

across the borderland as justifying his

conviction in the permanence of the individual after death. Some one wrote

to him once, asking him as to his be-

lief in the hereafter. He replied as

At the same time there is no evidence,

meetings sometimes going to assist in the red cross work." are made to the spiritualistic expe-riences of the poet, there is one curious "Veteran" is of the opinion that reincarnation of the ego is inconsistent with the idea of immortality and indistory which shows that the late Bishop Wilberforce had also participated in vidual progression. Also that all ani-mal life is reabsorbed into the uninthe investigation. Tennyson on one occasion in the last years of his life dividualized life that is in space. He spoke of his pleasure in Bishop Wilberalso feels inclined to laugh at the ab-surdity, as he claims, that, if any one force's last visit to him, of his sudden death, and of the bishop's story of the can heal through spirit aid, it is neces-"table-turning" when he was staying sary to have age, sex, lock of hair, leading symptom, etc. Other things in some 'ads' excite his risibilities. Prob-ably these 'absurdities' can be made to with Judge Alderson at Farringford. A table moved towards the door where the bishop-was standing, he exorcised the supposed spirit, and then the table stood still, rapping out, "I can't abide Dr. H. C. Andrews writes: "Our soa bishop." clety at Marion, Ind., flourishes finely;

EXPERIENCES OF MESMERISM hall filled at each meeting. Our meet-ings will close July 24, until September There seemed to be a good deal of Puck in that spirit. Jowett, the Master of Bailiol, writing on this side of Ten nyson's character, says: "He was one of those who, though

not an upholder of miracle-mongers, thought that the wonders of heaven and earth were never far absent from us. He had many stories to tell about mesmerism, which had some effect upon his mind, though he can hardly be said to have seriously considered the subject. There is no trace of such stories in his writings."

the controls of Mrs. Kates. Meetings are being continued all summer by the Tennyson not only BELIEVED IN MESMERISM, church, and several social functions are

but was himself possessed of the ca-The Temple of Truth where it is pacity to mesmerize. Here is an exclaimed advanced and progressive tract which, speaking of a certain Mrs. thoughts are promulgated is located at Marsden, Lord Tennyson records that 506 North Central avenue, Austin, Ill. It is under the control of Mrs. Georgina through his mesmerism before her marriage she recovered her health: "We were staying at Malvern. Dr

The First Society of Rosicrucians Marsden was attending my wife and said to me, 'Instead of paying me my which met in room 804, Masonic Temfee, I wish you would grant me a faple Building, has closed its meetings Come and mesmerize a young for the season. Mr. Grumbine will revor. open the meetings this fall. He goes lady who is very ill.' I said, 'I can't mesmerize, I never mesmerized anyone in my life.' But the doctor would to Island Lake Camp, July 30, and to in my life.' Mount Pleasant Park, Clinton, Iowa, take no refusal, and said, 'Pooh! look at your powerful frame!' So I mes-August 13. He will be in Indianapolis in September, and has January, February, March, April and May, 1899, open merized her according to the doctor's instructions. The first day it took me about an hour to send her to sleep; James Madison Allen writes from afterwards only a few seconds. Once Winfield, Kansas: "Camp opens to day.

she had a pain over her eye, and the doctor said, 'Breathe upon her eye!' 1 did so, then begged her pardon, saying that I had forgotten I had been smok-ing. Dr. Marsden said, 'She cannot hear you, that one breath has sent her off into the deepest of slumbers.' In a little while the lady grew better. and we moved to Cheltenham. A week or two afterwards I returned to Malvern for a few hours, but I had not thought of telling anyone that I was coming.

met Dr. Marsden in the street, who at once went and told the lady. Before the doctor had said more to her than 'I have good news for you, the lady said, "I know what you have come to tell me, I have felt Mr. Tennyson here One Sister Takes Poison and for half an hour.

WHENCE THIS IMPULSE? But everything relating to this side

of life had a strange fascination for Students of the curious will find lots of material for investigation in the fol-lowing queer story: Mary and Anna Carter were twins. They were born in

word to use of our higher nature, that nature which, I believe, in Christ to have been truly digine, the very pres-ence of the Father, the One only God, dwelling in the perfect man. Though and their efforts contri-nothing is such a distance of soul to mo The Art Gallery was an attraction that will be long remembered. Mr. and Mrs. Bach were faithful workers and their efforts contributed much to nothing is such a distress of soul to me as to have this divinity of Christ as-salled, yet I feel we must never lose the success of the Jubilee. Many quaint and suggestive curiosities were to be found in the Art, Department. Among them a pair of shoe buckles and spectacles that belonged to Thomas sight of the unity of the Godhead, the three persons of the Trinity being like three candles giving together one light. Paine; and a gold bracelet presented to I love that hymn, Holy, holy, holy, Lord God Almighty; and should like to Greeley. Paintings by the Bangs Sis-ters, Anderson, Mrs. Blair-Murdock, were conspicuous, and when their history is known they are all wonderful "We shall have the provided the shall have the shall are to be shall all be children to be an with when we get The shades of the venerable Isaac and Amy Post adorned the walls and were full of beautiful suggestions. to heaven, whatever our age when we

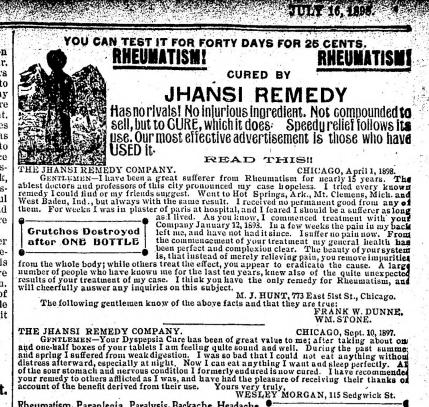
President Barrett as presiding officer has few equals, and perhaps no supechildhood to the prime of life, at which rior. He has done noble work in his line, and, whatever his mistakes we heaven is to be engaged in perpetual ministry to souls in this and other worlds." should not forget the honors due him. His enthusiasm may carry him out of his orbit, at times; but it is preferable to the selfish apathy that kills all it touches .- The Cassadagan.



Notes of Doings of Interest.

"The life after death, Lightfoot and I agreed, is the cardinal point of Chris-tianity. I believe that God reveals him-Sunday, July 3, was the opening day of the Onset Camp-meeting for the sea-son of 1808. The sun shone brightly. self in every individual soul; and my idea of heaven is the perpetual min-istry of one soul to another." The air in the early morning was cool and bracing; the odor of the many-hued flowers from well-kept gardens was reviving to the senses as we walked the On this subject there is an extract clean and shady avenues to the morngiven from the queen's private journal ing services at the auditorium, which, by the way, has been enlarged, im-proved and newly painted. A goodly "He talked of the many friends he had lost, and what it would be if he did number of people were in attendance. not feel and know that there was "The Phenomena of Mediumship," another world, where there would be was the subject taken by Dr. Geo. A. Fuller for consideration. As we learn no partings; and then he spoke with horror of the unbelievers and philosomore of the laws of spirit control we shall get better results. Cultured and enlightened mediumship will be the dephers who would make you believe there was no other world, no immormand for the future. The phenomena of Spiritualism must be philosophically tality, who tried to explain all away in a miserable manner. We agreed that were such a thing possible, God, who is love, would be far more cruel than any arranged. There is need of great caution because of the great principle involved; there must be a knowledge of methods. Mediums should come in He felt he had firm holding ground for his anchor on the other side, and as contact with the best minds; they he wrote to her majesty on another ocshould be educated. Spiritualism should be exalted both by the conduct and in-"As to the sufferings of this momentelligence of its mediums. Superstitary life, we can but trust that in some tion flourishes in the fields of ignorafter-state, when we see clearer, we ance. Education uproots the fables of the past. We want common sense ed-ucation, an education that shall lead shall thank the supreme power for having made us, through these, higher and the world out of despair and darkness He was a man saturated through and into a condition of love and harmony. Spiritualism is the only scientific relig on worthy of the name. By its magic influence even the lowest are lifted into which encompassed him, and of which spiritual activity. Each year's research he believed he had direct personal exis bringing us nearer the realm of the perience. Always it is with him, as he on one occasion exclaimed, "What matunseen. The medium occupies an in-termediate condition between the two ters anything in this world without full worlds-an instrument how easily and faith in immortality of the soul and of yet how unscrupulously used. We hear of fraudulent manifestations. It love." Shakespeate and the Bible were would be ridiculous to deny that there "He spoke of two'things, which he are many, but frauds abound every-where. We hear of them in the conceived to be beyond the intelligence of man, and it was certainly not rechurches; of discrepancies on the part peated by him from any irreverence; of ministers; of frauds in the banks the one, the intellectual genius of Shakespeare-the "other the religious and of frauds everywhere, and as Spiritualists have come largely from the churches, it is no wonder we have them in our ranks. We are in part to SPIRIT MORE REAL THAN MATblame for fraudulent mediumship. We are never satisfied, always calling for There was everypresent with him the more: the medium feels he must do all hought that this hife was but a he can or his finances must suffer; but shadow, and butea small part of the great world's life!! And again he says: frauds are excrescences which must be removed and it is our duty to make our "Malter is a greater mystery than own lives sweet and clean, then the mind. What such a thing as a spirit is frauds and charlatans cannot live in the pure atmosphere. Organizations apart from God and man I have never been able to conceive. Spirit seems to are starting up everywhere. Discussions upon temperance, woman suffrage, the establishment of schools in the slums and hundreds of other reforms will lead away from vice to bet ter and more useful lives to the golden

age which is before us. We do not want to fritter away our time in the frivolities of fashionable life. Coming to Onset means education and growth, and our influence will go



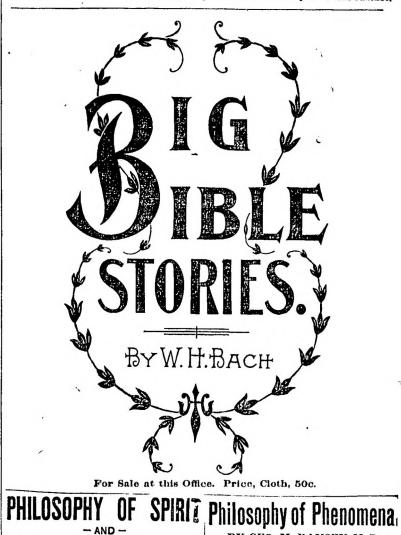
Rheumatism, Paraplegia, Paralysis, Backache, Headache, Heartache, Insomnia, Neuralgia, and Malaria all fily before this Greatest Modern Specific, JHANSI REMEDY. It has no rival for Dyspepsia and Kidney Trouble.

JHANSI REMEDY gives you an opportunity to test its wonderful curative property for FORTY days for the trifning sum of a5 cents. Large bottles are \$1.00-lasts from 4 to 5 months. Six large bottles \$5.00. Procrastination is the thief of time. Write immediately.

THE JHANSI REMEDY COMPANY, Dep't 5, CHICAGO. Agents Wanted. 17 TO 21 QUINCY STREET.

> We sell the Quaker Kitchen Cabinet for \$5 on 30 days' trial. Pay if you're pleased; if not, neturn at our expense. With every

QUAKER VALLEY MFG. CO., 355 West Harrison St., CHICAGO. NOTE-Genuine Quaker Valley furniture is never sold through retailers- always direct from factory to fireside. The teapot represents the retailer's profit on the Cabinet.



100 Makes Kitchen Work Easy

Cabinet we send, free, an elegant quadruple silver-plated Teapot, worth \$5 and warranted 10 years. How can we do it?

No matter. Send for descriptive circular No. 14.

their way to Winfield, Kansas.

W. C. Mann writes from Louisville, "Anna E. Thomas, of Newport, Ky., has just closed a very successful four weeks' engagement with the People's Spiritual Church of this city. Her lectures, four in number, were the best ever heard in this city, and did a great deal in elevating Spiritualism to a higher plane. Her tests, about seventyfive in number, were all recognized and were given in such a manner that the most skeptical were compelled to recognize them. We tried to prevail on her to stay with us another month, but other engagements rendered it impossible for her to stay."

D. H. Getchell writes from Tacoma, Wash .: "Last Sunday night, at a meeting given by the Brockway Family. among the many good tests given I received the following: Charles, the son, was telling what was written on a card in a sealed envelope. All at once he said: 'I see a rain barrel; I see a hand extended.' Then he saw on the head of the barrel the name of George; then a violin; then came the letter G; then the name, George Getchell. I then admitted I recognized the name and violin, but not the rain barrel; but on thinking a moment it came to me of what took place with George Getchell more than thirty years ago. He played a violin left-handed, and one night while he was playing for a dance, his left arm had a shock and became paralyzed, and he ran down stairs and put his arm in a rain barrel of water at the corner of the building."

Mr. J. C. F. Grumbine has for the manner. present closed his meetings in Chicago. Prof. Lockwood returned to Chicago. On the day in February that Mrs. Whittam was taken sick Mrs. Schnell last week, after delivering a successful fell suddenly and violently ill. No course of lectures in Buffalo. He can cause could be assigned and the physibe addressed for engagements at 98 cian who was called pronounced all the Ogden avenue.

Land should be an inducement to every Spiritualist to subscribe for The Progressive Thinker. My intention is to secure Art Magic also."

Dr. H. C. Andrews writes: "About twenty of the friends of Mr. J. W. Brinton met at the residence of Mr. cluded that death was the result of the and Mrs. Elljah Carter, at Jonesboro. Ind., and celebrated his birthday. The gifts were presented by the writer and but Mr. Whittam, knowing the cause a general good time was enjoyed by all of the difficulty, administered the proppresent. It was a complete surprise to er antidotes, and his efforts, seconded Brother Brinton, and as the day marked his fiftieth mile stone upon cessful, while Mr. Schnell and the doc life's journey, we lingered for some time after a bountiful repast, to make glad memories rise of this bright day."

Mrs. Virginie Barrett writes: "I am at home for the present, taking a peeded rest. I have my missionary certificate from the N. S. A., and shall be pleased to correspond with societies persons for engagements at reanonable terms. Part of money earned will go to help the N. S. A. I have erative Systems and the Happiness and about a month this summer to serve at Encodement of Humanity." By E. D. camp, aside from my regular work. I Babbitt, LL. D., M.D. This comprises will accept a musical directorship. Ad-the last part of Human Culture and

Carter were twins. They were born in Indiana in 1856. From infancy the girls were inseparable companions, and Brigade" in his pulpit instead of as they grew older a bond of sympathy, stronger than that usually existing between two sisters, was noticeable. If Mary was sick Anna was sure to feel badly. Matters went along in this way until 1880, when Mary was married to Alonzo Whittam, and later removed to Broome county, New York. Two years after Anna was married to William Schnell and took up her home at Cairo, Illinois.

The sisters corresponded frequently, but as family cares pressed, their let-ters grew infrequent, and when, four years ago, Mrs. Schnell moved to Oklapoem. homa they ceased entirely. The strange result of the sympathetic bond which made one sister feel ill when the other

was sick did not end, however. One day in February last, Mrs. Whit-tam, feeling unwell, took what she supposed was a dose of medicine her hus band had procured for her from a physician in Binghamton, but which proved to be tincture of aconite that had been set away and forgotten. Soon she began to feel ill, and her husband hastily prepared antidotes and a neighbor was sent for a physician. When the physician arrived Mrs. Whittam was in a comatose condition, and it was with the greatest difficulty she

was revived. She recovered, however, and about a month afterward received a letter from Mr. Schnell, saying her sister was dead, and that death occurred in a peculiar

symptoms to be those of poisoning. At

Addie Burdge writes from Port first it was suspected she had tried to Royal, Noval Station, S. C.: "Having commit suicide, but this was disproved; thrice read your unrivaled premium, then suspicion centered on the hus-Ghost Land, I feel I have gained double the value of a year's subscrip-tion to your valuable paper. Ghost extremely happy. A post-mortem excate him, as their life had always been extremely happy. A post-mortem ex-amination revealed the fact that the heart had been strangely affected, as in aconite poisoning, but no poison could be found in the system.

When Mrs. Whittam wrote an account of her suffering, relatives consympathetic bond existing since childhood. Both had been affected alike. tor, being in the dark as to the cause of

Some persons in the Schnell neighborhood still hold to the theory that the woman died from heart disease, but the majority believe her death was due to an accident.-Chicago Inter Ocean.

"Social Upbuilding, Including Co-opdress me at 819 E. 16th street, Indian-upolis, Ind."

preaching a sermon, to the great scan-dal and indignation of his congregation. Some days later a man called on him and said, "Sir, I am one of the sur-GAR. vivors of the Balaclava charge. 1 have led a wild, bad life, and haven't been near a church, till by accident and from curiosity I went into your church

last Sunday. I heard you recite that great poem, and it has changed my life; I shall never disgrace my cloth "So," said the clergyman, again." "though I may have lost my congregation, I have saved a soul by your

THE SON OF A PRAYING MOTHER. Tennyson was brought up very strictly. His father was a clergyman,

his mother a very good, pious Christian, whose prayerful anxiety for the welfare of her son found expression in the following letter:

"O, dearest Ally, how fervently have prayed for years that our merciful Redeemer would intercede with our Heavenly Father to grant thee his holy spirit to urge thee to employ the talents he has given thee, by taking every opportunity of endeavoring to impress the precepts of his holy word on the minds of others. My beloved son, words are too feeble to express the joy of my heart in perceiving that thou art

earnestly endeavoring to do so. Dear est Ally, there is nothing for a moment to be compared to the favor of God." BROUGHT UP BY A CALVINISTIC

AUNT. In his early youth he seems to have been rather unfortunate in the severity

of the theological views of some of his relatives. This aunt was a rigid Christian, who would weep for hours be-cause God was so infinitely good. "Has he not damned," she cried, "most of my friends! But me, me, he has picked out for eternal salvation; me, who am no better than my neighbors." One day she said to her nephew: "Alfred, Alfred, when I look at you I think of the words of holy scripture: 'Depart from me, ye cursed, into everlasting

fire.' It is not difficult to trace the recoil from this teaching in many of Tenny-son's poems. For instance: The following lines my father would quote as giving his own belief that "the after life is one of progress:"

"No sudden heaven nor sudden hell for man, But through the will of One who

knows and rules-And utter knowledge is but utter love-Eonian evolution, swift or slow,

Through all the spheres-an ever open ing height.

An ever lessening earth." TENNYSON ON THE ASTRAI

BODY. "I believe that beside our materia body we possess an immaterial body something like what the ancient Egyp tians called the Ka. I do not care to make distinctions between the soul and the spirit as men did in days of old. though, perhaps, the spirit is the best

SPIRITUALISTS EVERYWHERE FOLLOWING THE LEAD OF THE PROGRESSIVE THINKER IN EX-PRESSING HONEST OPINIONS-WALKER'S PANEGYRIC OF PRESIDENT BARRETT REGARD-ED AS IMPERTINENT AND VUL-

Though confessedly a financial failure the Jubilee, as an educator, was a decided success.

Isa Wilson Kaynor astonished the reporters and awakened thought by her remarkable feats in handling fire, thrusting a bank bill into the flame without scorching it, etc. Mr. Walker's extravagant panegyric of President Barrett, that "no other name is so dear to American Spiritual-ists as that of Harrison D. Barrett" may be a key to the "true inwardness" of the Jubilee, but with Dr. Fred L. H. Willis, Dr. J. M. Peebles, Cora L. V. Richmond, Will C. Hodge, Carrie E. S. Twing and others sitting upon the plat-form, most of whom had been dear to

the Spiritualists of two continents before Mr. Barrett ever appeared as a Spiritual advocate, and whose work forty years ago, was vastly deeper, and more widely felt, than any that Mr. Barrett has yet accomplished, strikes the ear of onlookers as immodest, not to say impertinent and vulgar. Modest praise of high merit is proper and becoming; but such exhibitions of flunkyism on a Spiritual platform are nauseating to intelligent people.

The music was varied and of a high order, (when weighed in the financial balance!) but less music and more time to hear from all the speakers, which the people went there to hear, would have left a better impression and given better satisfaction to those who made great effort to attend the Jubilee. Less parade and more direct work would have accomplished more.

Dr. Willis' foreign correspondence was interesting and instructive. It should be published and read by American Spiritualists.? ... Dr. W. W. Hicks stirred the sleepers

into a lively flame, and painted the walls of Decoration Day with his vivid imagination and forid eloquence which surprised and enthused the Jubilants.

The Young People's Spiritualist Union ought to be a success and multiply until millions are counted in its ranks. But the attendance was not flattering as to mumbers. Mr. Bach thinks it an important beginning, and we hope his highest hopes may be realized.

The Lyceum Theatre was a costly luxury. It may have tickled the van-ity of would-be aristocrats, and the seats were very comfortable, but for speaking and hearing it is far inferior to Fitzhugh hall.

Bumor has it that our Jubilee paid the expenses of England's representative and sent four in return to represent America in London, and they, or

ur Jubilee, paid their own expenses 's this true? Is it just? Mrs. E. L. Watson, Will C. Hodge Cora L. V. Richmond, Dr. J. M Peebles, Dr. A. B. Spinney, Carrie E. S Twing, E. W. Sprague, Prof. Wm Lockwood, J. B. H. Jackson, Francis B Woodbury, and others made eloquent speeches, the impression of which may | from 25 cents to 20 cents.

out to all the world. See to it, then, that we make a wise use of our time while here, for the golden age has already come and has reached Onset. Discourse closed with a poem. Song by Mr. Maxham.

At 1 o'clock there was a band concert of one hour. The 2 o'clock services commenced with a song by Mr. Maxham. Poem by Mrs. C. Fannie Allyn Song by Mr. Maxham. Invocation in rhyme by Mrs. Allyn. Subjects taken from the audience for lecture. Princi-pal subject, "Why This Unrest?" The following are the names of some

of the mediums who are located here for business: Thomas Grimshaw, Dr. C. D. Fuller, Mrs. Sarah Law, Mrs. Nellie Klienhans, Mr. and Mrs. George Trask. Dr. A. Proctor, Mrs. Kate Stiles.

The O-ne-set Library is now open, where all who wish can avail themselves of its privileges by complying with the few simple rules set down in all public libraries. The Ladies' Improvement Society

are anticipating large sales at their fair which will take place the whole of the first week in August.

The naptha launch "Siren" and the steamer "Genevieve," Capt. Burgess, will make their hourly trips to Monument Beach and Grey Gables and other points of interest.

The yacht Fleetwing, Capt. Tripp, will take out fishing and sailing parties as usual.

We have to record the departure to a higher life of one of our oldest Spirit ualists and property owners here, Mr. Luther S. Hanly. A gentleman whose heart and hand were ever extended to help the mediums so far as lay in his power. Mr. Handy had been a sufferer for some time. Saturday, July 2 his body was laid in the family burying ground at Pocasset, his native town. He leaves a sorrowing wife to whom we extend our heartfelt sympathy. AUGUSTA FRANCES TRIPP.

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

icated to all earnest souls who desire by harmonizing their physical boules and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1: paper. 75 cents.

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PART IL,-PHYSICAL PHENOMENA.

PART 11,--PHYSICAL PHENOMENA. Chap. 29, Nebula: 30, Af Pressure and Afr Motion as a Motor; 31, Afr and Orbital Motions; 32, Water Made to Run up Hill; 33 Philosophy of Canyons, Whea and How Formed; 31, Glarcia Phenomena: 33, Moona and their Motions; 36, Ethnological Phenomena; 87, The Colored Man. APPENDIX.--Problems; Physical and Metaphys-ical Phenomena, ad Mufatum. The topics treated receive a handling that is dis-tincity iters, yet popular. The style of the author throughout is epigrammatic-compact with clear thought. The book is a remarkable one in every as-pect. Being compact with thought itself, it will not fail to compel thought in others. With a steel plate portrait of the author. Cloth, 12mo, pp. 208. Price \$1.00. For sale at this office.



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Spheres,

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***** QUESTIONS * ANSWERS

This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

Marine, U. S. S. Oregon, off Santiago de Cuba: Q. I have The Progressive Thinker, and am deeply interested in Spiritualism. I wish to know how I shall proceed to investigate?

A. Questions have come to this department from al most every civilized country, but none ever appealed more deeply to our sympathy than this. That the great problem of life and death should awaken interest in the very center of the storm of war, shows how vital its solution is to human happiness. When the nation with breathless interest watched the splendid race of the great battle ship from the other side of the globe some hearts were faint and foreboded disaster. They had no cause, for the destines of nations depended on that ship, and her way was ded by that power which controls human advancement. The set her prow to the far-off conflict and turned not by wind or tide from the courageous endeavor. She was needed in the heat and front of the battle, and thither she came as fast as her throbbing engines would impel her. She had work to do, she yet has the greatest of all and will not fail until it is accomplished. A grateful nation will remember the Oregon and her heroic crew, to the end of historic time.

This correspondent will not find the antagonistic atmosphere of a warship congenial to spiritual culture, but by concentration of mind, he may gain sufficient harmony to allow of the reception of messages from spirit sources. The same rules as to the formation of a circle, or sitting alone apply as elsewhere.

The correspondent is already a sensitive, and the great desire he has for spirit communion is a reflection of the equally earnest longing to impress him with their presence, from friends very near and dear to him on the other side. This being the case his success in taking a forward step is almost assured.

It is with pleasure we mail him the books we deem most serviceable in gaining a knowledge of the laws and conditions of spirit-life and mediumship. Surely no philosophy can give stronger courage to bear life's responsibilities and imminent dangers to the end, and unfinchingly meet the hour of death than the Spiritual.

Hugh Murray: Q. In reading W. C. Hodge's report of the Jubilee, in The Progressive Thinker it is said a letter was read as among the foreign correspondence, from "Alexander Aksakof, of Russia, grandfather to the present Czar." Is not this a mistake?

A. Count Alexander Aksakof is one of the leading Spiritualists of Russia. He was born in 1832, and received the title and office from the fortunes of his father of hereditary governor of the province of Penza. He is related to the Czar by cousinship. He is uncle to the lady who married the wonderful medium, D. D. Home.

'M. M. L.: Q. What will be the final result of the mingling of the negro and white races in the United States?

A. The negro and white races do not mingle, and this is the most important consideration. The various branches of the white races blend freely, and the offsprings partake of the strong qualities of their parents, but the negro diverges too much from the white and the offspring, too plainly indicates in color and facial expression their composite origin. Civilization represents the accumulation of all the force of mental culture of the past of a people, and the older, other things being equal, the more rapid the advance. In the case of the negro, he is thrust into civilization representing the accumulated force of thousands of years, concentrating from innumerable sources of mingling nationalities, while his own progress began not more than three or four generations ago. There are abnormal cases, like Douglass, of astonishing mental power, but the race as a race must remain outside the dominant people, impelled forward not by a force of its own, but by the current which sweeps forward the white race. It is thus brought into a struggle for existence, for which it is unequal and unprepared, and stimulated beyond its capacity. As a result, insanity and consumption have alarmingly increased with the negro, even in those states where the struggle is less severe. Thus in 1860 there were only 44 insane negroes in Georgia, while in 1880 there were 910. In North Carolina in 1880 there were 91 insane blacks, while in 1896 there were 370. In Virginia in 1865 there were 60 insane colored, and now there are over 1,000. From the reports of hospitals. it appears that the death rate from consumption, of negro patients, is almost double that of the white. These causes will eliminate the weaker race, as it has done in all cases where two races of unequal advancement confront each other. The attempt to force our civilization on the American Indians, on the Sandwich Islanders, on the New Zealanders, are similar instances and alike failures. The alarming cry raised soon after freedom was granted the negroes of the South, of miscegenation, and the greater proportional increase which would dispossess the whites, is thus shown to be groundless. There may be here and there marriage of whites and blacks, the occasional appearance of notable individuals, but the forces working for the separation and maintenance of race will slowly and surely extinguish the less advanced.

ually inclined than the barbarian. We have only to read of the cruelties, tortures, and inhumanities of the past century to be thankful that we are so far in advance. (2) In the Puritan days, Sunday was held sacred, and severest punishment meted out to those who did not respect it. The people then were not more moral than at present. The churches cannot expect to bring the nation back to the superstition and bigotry of those days, for the preachers have lost their grasp on the people, who now are better informed than they. So far from being a

benefit morally, such repressive laws, foster hypocrisy and

P. L .: Q. How did the city of Cincinnati come to re-

A. It was so named by General St. Clair, then Gov-

ernor of the Northwestern Territory, in 1790, from the

society of Cincinnati, an organization that was in favor at

Delano Bates: Q. What has the patient a right to ex-

the time, and of which he was an officer.

crime.

ceive that name?

The International Congress An Account of Some Reof Spiritualists.

PHENOMENAL.

markable Manifestations.

One of the most wonderful mediums

in this country is Mrs. French, of Rochester, N. Y., who, for many years,

has been the instrument through whom

The Society for Psychical Research

Other scientific men, and Spiritual-

never had the slightest suspicion of

trolled otherwise ever since she was a

longs to the ancient family of Pierre-

Come to Chicago," some very wonder-

There were present on the occasion

besides the two ladies mentioned, the

several others, two of whom are

After the usual manifestations of in-

informed the circle that a spirit called

"Lilly" was present and desired an op-

which she had promised to "Nellie"

ful manifestations took place.

THE RECORDESIVE THINKER

To the Editor:-Here we are, the guests of Drs. Emmet and Helen Dens-more, at their beautiful home in this great metropolis of the world.

On June 8 our party, comprising Mr. J. J. Morse, England's representative at the late Jubilee in Rochester; Mrs. independent spirit voices have communed with mortals. Hundreds of noted Spiritualists and investigators Cora L. V. Richmond, Dr. J. M. Peebles, have, during the past fifteen years, had Mrs. Jennie Hagan Jackson, the acthe privilege of listening to the loud, re-sonant voice of "Red Jacket," who is credited representatives of the Na-tional Spiritualists' Association of the the chief control of Mrs. French, and United States and Canada at the Interwho gives discourses on many subnational Congress of Spiritualists in jects, historical, ethical and scientific, London (Lilian Whiting, the other repin accordance with the advancement resentative, having preceded us upon he has made during his long sojourn on another steamer), and myself, emthe spirit side of life, and no one who barked on the Red Star Line steamship hears his voice can ever forget the Kensington. We had a calm and very high moral tone of his utterances, non enjoyable passage. There was no seathe earnestness with which he appeals sickness in our party, so we were able for his hearers to lead lives of honor, to take part in all that was going on. truthfulness and virtue. Various other It is customary, to hold divine service independent voices come through Mrs. on all steamships every Sunday morn-French's organism, which are also re ing, and all the steamships I have been on have had the Church of England or markable for the wisdom and comfor contained in their conversations. Mrs. French, though not, strictly speaking, a public medium, has held Episcopal service. So, as usual, on the Sunday we were on the ocean there was a notice on the bulletin board that many seances in the interest of Spirit-"divine service would be held in the ualism and to give enquirers the oppor saloon at 11 o'clock." and at that hour tunity to witness spirit manifestations the bell solemnly tolled the passengers Much of her labor has been in the misinto the saloon. An Episcopal clergy-man officiated at the service. His resionary field. marks were purely humanitarian, to became interested in her phase of mewhich we all could subscribe. After diumship and examined her powers that meeting there was another notice under test conditions of the most exon the bulletin board, saying, "There acting kind, and declared all the manwill be devotional services in the saloon ifestations of independent voices to be

perfectly genuine. had discovered that there was a party of Spiritualists among them, including Mrs. Richmond, and had sent her a istic experts have, during fifteen years, constantly attended her seances and petition signed by a majority of the endeavored by every ingenuity that passengers to give them a discourse Sunday evening. At 8 o'clock the bell could be conceived to unravel the mystery of the voices, but Mrs. French has again tolled us to the saloon. There was a larger gathering than at the fraud cast upon her during her long morning service. The subject of Mrs. career as a medium, for although she Richmond's discourse was "Spiritual-ism," at the conclusion of which Mrs. has only had independent voices for about fifteen years, she has been con-Richmond and Mrs. Jackson improvised a poem jointly on subjects sug-gested by the captain and surgeon of child, over half a century ago. She bethe ship. The audience was delighted ponts, the head of which is the Right Honorable the Earl of Manvers of from beginning to end and was unable to restrain its enthusiasm. The passengers on the steamships

Holme Pierrepont, . Nottinghamshire, England, and her name, and that of her daughter, is registered in the roster always get up an entertainment of some kind for the benefit of the seaof American Pierreponts in a blogmen's fund. Ours, held Thursday evenraphy of the members of the family who have helped to make history in the ing, was arranged principally by Mrs. Cadwallader. It consisted of music, United States during the past century. vocal and instrumental-one piece, a Among the members of the American branch was the late Judge Pierrepont, beautiful violin solo, by a Chicago girl, whose mother, a Spiritualist, was Minister to England. At a recent seance given by Mrs. French at the residence of the Misses taking her abroad to complete her musical education-readings, recitations, etc. Mr. Morse took part in it; Mrs. Boardman, two wealthy and highly cultivated ladies of Rochester, one of Jackson gave a poem on a subject given her by one of the company, Mrs. whom is a remarkable automation writing medium, and a correspondent Cadwallader recited a selection. So you of the famous Mr. Stead, of London, England, ex-editor of the Review of Resee the Spiritualists were very much in evidence during that passage of that views and author of "If Christ Should

we arrived in London Saturday,June 18. The initial meeting of the Congress Honorable Dean Shuart, ex-judge of will not say much about them. But the final meeting was a conversazione, held the Surrogate Court; Frank Ranny and notable merchants, and the medium dependent volces, during which "Red Jacket" delivered an oration, the latter It was certainly the most brilliant assemblage of Spiritualists I have ever seen. The Congress was a great success from beginning to end. There portunity to give a manifestation were learned papers and addresses from many prominent Englishmen, and representatives from many European and "Edgar" so soon as she could discover the proper conditions and media countries, but the lady from Chicago, for the purpose. She said: "I think the present con-Mrs. Cora L. V. Richmond, seemed to be the acknowledged superior of all; whenever she appeared anywhere or her name was announced, there was

may be forwarded to The Progressive was an opportunity she was called Thinker, so that Nellie and Edgar may non for Last evening Mrs. Richmond spoke for the Marylebone Society of London. The doors had to be closed long before

SIGNIFIGANT AGROSTIG.

7

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dition of this circle will enable me to DOEMS FROM THE INNER LIFE. These poems are full of soul inspiraaccomplish what I desire, and if suction_are real poetic gems; sweet with the highest thought. By Lizzie cessful I woul ask that an account of it Doten. Price \$1.00. INKNOWN LIFE OF JESUS CHRIST. Since the writing of the New

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pect in a clairvoyant examination? A. The diagnosis in this case is paroxysmal tachy cardia of long standing. The patient has a right to exnect of the clairvoyant a full and complete statement of his diseased condition and its history. If this is not given better than it can be by a physician, there is nothing

gained by the consultation. It is usually inferred that if physician can tell what the disease is, or describe the symptoms, he can surely prescribe a remedy. This is erroneous, for the difficulty comes in, not at the diagnosis, but at the curative agency. Thus it is a mere matter of observation through a microscope to determine cancer, but the experience of all physicians prove that no remedy can effect a cure. The one agency which restores health is the persistency of vital force, which given the best hyat 8 p. m." The passengers on the ship gienic conditions, restores the disturbed organic functions to a normal state.

In the case under consideration, there probably is no organic change in the heart, but defective nerve-nutrition, and if the vital forces can be restored by diet, air and exercise the trouble will disappear.

C. L. Park: Q. Please tell me through The Progressive Thinker if Abraham Lincoln was a Spiritualist? Did he attend seances and communicate with spirits through mediums? Did he attend any Christian church regularly while he was in Washington as President of the United States, and were the Catholics in any way re-sponsible for his assassination? If so ,where can I findthe proof?

A, Abraham Lincoln was a Spiritualist, as is fully proven in "Was Abraham Lincoln a Spiritualist?" by Nettie Maynard, a medium whom he kept for a time in his household at Washington. His consultation of spirits through mediums is therein fully given.

plot, as the expose of Father Chiniquy, published in The Richmond gave two pame poems, Mrs. Progressive Thinker, several years ago, fully demonstrated.

H. Kem: Q. Can you supply books on Magic and the Magic Mirror?

A. I have no confidence or belief in Magic or the socalled occult. I can procure the various books on the subject, and the Magic Mirror. The latter is held at a subject and the Magic Mirror. The latter is held at a high price, and is no better, except for the prestige given by being far-fetched, than a silver dollar, a bright bit of Friday evening in St. James' Hall, to glass or even a glass of water. A large glass ball, such as which 2,000 invitations had been is are used as marbles, is a fine substitute. The value of sued. There were about 1,500 present. one and all is that by intently gazing at them the attention is fixed, the mind concentrated and the hypnotic state thus induced."

As for the books, they have no basis in truth except the little taken from Spiritualism, which the latter more completely and understandingly expresses, and furnishes the key to all the "mysteries" which have been kept as secrets by "adepts" and fakirs.

H. H. H., Springfield, Mo.: Q. (1) Will you please great applause, and whenever there define Atheism and Infidelity, and are Spiritualists as a rule such? A. (1) An Atheist does not believe in a distinct cre ative God.

He was not a church-member, for his mind was too broad and liberal for a creed. There is no doubt that his assassination was a Catholic

Percival G. Allsop: Q. (1) What good is there to be obtained from a knowledge of a spiritual life?

(2) Why are some incapable of ascertaining for themselves the truth of Spiritualism?

A. (1) The demonstration of the fact that we exist as the same individuals after death is the most important of human existence. It at once sweeps away all the dogmatism, faith and superstitions of the past; all the vain attempts to explain man's origin and destiny on religious grounds, and gives in their place knowledge of the future. It brings value to every mourning heart; assurance to the doubters, and a consistent philosophy of life.

(2) Everyone by investigation can ascertain the truth of Spiritualism. All are not able through their own mediumship, because this differs in degree, and in many is not sufficiently developed. Why? It might as well be asked why there is difference in sight, hearing, and mental endowment.

Robt. Wilcox, Avery, O.: Q. (1) What evidence have we that humanity as a whole is making spiritual progress?

(2) Would Sunday laws, such as the churches are agitating, be of benefit to morality?

A. (1) The vast array of historic evidence. Man began as a savage. Civilization may have its dark spots, but no one can claim that the civilized man is not more spirit-

Infidelity is simply unbelief. A Christian is an infidel to a Mohammedan; a Parsee to a Christian.

Spiritualists are of all faiths, and no two identical in belief, yet it may be stated that in the main they are ag- 17. July 10 she will speak at Newnostics, receiving only that which admits of proof, and allowing that which does not to pass as secondary. The attempt to solve the problem of the character and nature of God has caused more bloodshed and misery to mankind than all other causes combined. It began with the hatred of savage man for those who worshiped different gods, and has ever since that remote time kept the sword wet with human gore.

It has come into the present with its hatred of those who dare to think and speak against the colossus, born in ignorance and nurtured by priestcraft, and has made beief in this being the alternative of social ostracism.

Yet calmly considered this problem is the least important to mankind. In its nature impossible of solution ov finite minds, it is only a haunting chimera of an age that is dead. The great problem which confronts us is the advancement of man, and we know whatever God may be, the glory of man in perfection, is the only true worship.

J. K. Hammerli: Q. If there were no commandments, or laws before the time of Moses, the law-giver, by what code of laws was Cain punished? The same with the steward, butler and baker in Pharaoh's house? The same with Benjamin, the brother of Joseph, who was accused of stealing the vessel?

A. The belief that there were no laws or moral order before Moses is utterly unsupported. That there ever was a Moses is unsupported, and the "laws" he is said to have written were current property of mankind before transcribed into the Hebrew books. Zoroaster, in Per- and Michigan. Dr. Corro B. Noyes offsia, was much more ancient, and his commandments are almost identical with those said to have been given by God from Mt. Sinai. Jewish arrogance and Christian fraud are responsible for the propagation of the monstrous falsehood.

The Egyptians were thoroughly acquainted with the moral laws, and well expressed them in their civil code, and had enjoyed the reign of law and order many hundred years before Moses is said to have been born. The vaunted laws of Moses are a faint echo of the splendid code of Egypt, with its faults of theocratic rule intensified. . .

S. N. S.: Q. My tongue often speaks sentences which I do not think, and I have spoken in French, Indian, etc., and all this time in a conscious state. How is this possible. What can I do to become a test medium, for nothing but that will get me before the public?

A. As the hand moves "automatically" to write, so does the tongue to speak, and this phase does not require unconsciousness. Getting before the public should be the last thing thought of. Seek for a sensitive, impress-

ible spirit within yourself, first, and if you are worthy your desire will be answered. But if you set out with the desire to astonish others with the tests you give, you are alone, arranged for the services. bound for disappointment.

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the services commenced as the hall was packed, and as many were turned away as were in the hall. She will speak for the same society July 3 and castle-on-Type. We will return in time to be at Freeville, N. Y., August 5. We will reach Chicago the latter part of that month.

Mrs. Jackson spoke in Glasgow, Scotland, last Sunday. Next Sunday she and Dr. Peebles will be at Keithly to attend the meeting of the Federation of Spiritualists of Great Britain, and the following Thursday they will sail for the United States.

The old acquaintances of Mrs. Richmond, whom she met on former visits here, gave her a most cordial welcome.

We are enjoying the best of health and hope it is so with you. Mrs. Richmond joins in fraternal regards to Mrs. Francis and yourself. Please give our kind remembrances to all Chicago friends. rlends. Yours most truly, WM. RICHMOND.

P. S .- Our host and hostess give a re ception in our honor next Saturday evening, for which a large number of invitations have been issued. W. R.

PASSED TO SPIRIT-LIFE.

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

Maud E., infant daughter of E. W. and May White, of Bay City, Mich., passed on, June 29, 1898, age 2 years, 2 months, 9 days. E. W. White is a Spiritual lecturer well known in Kansas clated. d alo

-02191 Passed to the higher life, June 30. 1898, our friend andbebrother, John Baker, at the age of 76 years. He was an ardent Spiritualists and one of Nature's noblemen. He was at Orange visiting a nephew, and complained of not feeling well, and turied to go to the house. He had proceeded but a few steps and fell dead. D. Edison Smith officiated at the funerals

MRS: G. ARNOLD. Santa Ana, Cal. 973 4

Passed to spirit-life, on Wednesday June 29, Mrs. Eliza J. Trescott, of Olli ance, O. The departed had long been an earnest advocate of Spiritualism. The funeral services were conducted by the writer ,in the Independent church, July 8. The floral offerings were beautiful, and though no badge of mourning was visible on that occasion. never was the physical departure of a mother more keeply felt than by the daughter left in Grandma Trescott's home. She is the one Spiritualist among the relatives, but true to her own con victions and remembering how dear Spiritualism was to her mother, she

MATTIE E. HULL.

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know of it." This was promised members of the circle.

"Lilly" then requested Mrs. French to stand in front of Judge Shuart and take hold of both his hands. The Judge was told to spread a pocket handker chief over his knees. These instructions having been complied with the little company sang one of their familiar airs. Some beautiful lights were seen floating through the room, which seemed to cluster near the ceiling over the Judge and medium, and at length

tiful scintillations downwards into the

"Something has fallen on my knees!" The medium was then requested to stand in front of one of the others present, when the same phenomena oc-

Then the voice of "Lilly" was heard to say: "I thank the medium and the circle for having provided the psychical conditions which has enabled me to accomplish the feat of materializing flowers, whose whiteness is an emblem of spiritual purity and love divine."

At the close of the seance Judge Shuart and the other gentlemen found two bunches of white flowers, composed of rose-shaped clusters of small petals, the like of which, up to the present writing, has not been found growing in Rochester by those who have searched.

I have written this for The Progressive Thinker at the request of the gentlemen present at the seance, who vouch for its truthfulness and to the fact that the phenomena produced during the entire evening was under strict test conditions.

Such manifestations form valuable features in the alphabet of the spiritual A. W. MOORE. philosophy. Rochester, N. Y.

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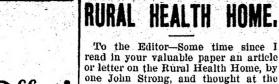
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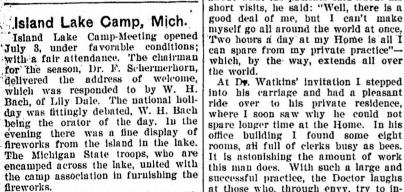


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gossip. If you are taking a course of treatment with some other physician, then do not write us now. If you are receiving no benefit from them, then cut out this article, and when your agreement with them is up and if you are still sick, send us this article and we will readers know all about that. After I got out of the hands of the artist, I was then take your case at this reduced rate the same as if you had begun with us in July. These reduced summer licious languor held full sway. Boston, rates are also made at our Health Home. Price of treatment and board that we charged \$15 per week for, we now charge but \$10 and \$7 per week; brought me back to the present, and but treatment at Home must begin during July. Write at once. although I was not arrayed quite like DR. C. E. WATKINS.



The exercises of the day closed with

A LIBRARY. To the Editor-Some time since The Spiritualist who commences now read in your valuable paper an article to form a Spiritualist or Occult library, or letter on the Rural Health Home, by by subscribing for The Progressive Thinker and obtaining Ghost Land, is one John Strong, and thought at the close, "pretty strong John." Taking wise. If he reject this offer, his neighsomething of an interest in these matbor will soon advance ahead of him, and ters, I concluded that I would devote an off day to the Home and see if it he will sneak over to borrow what he had not the enterprise to pay for. We was all a "guileless rainbow story," or think, in view of what we are doing, whether there was a bit of fact to "tie to." A pleasant ride of an hour on the that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we re-peat, to form a Spiritualist or Occult Fitchburg Railroad, through field, village and town, transferred me from Boston to Ayer. Then for a slight conlibrary by subscribing for The Pro gressive Thinker. sideration the hackman in about fifteen minutes landed me at the "Eden of Rest," from which in my imagination

weeks ago life was hardly

pills, powders and sich did their work.

of the effect of vapor baths, etc. My

curiosity got rather the best of me, so

1 proposed a vapor. Well, I got it-

hot-rather, but then many of your

surprised to find how tired I had been.

And now came a half hour when de-

business and troubles of life in general,

seemed to fade into the distant past.

'Allow me to introduce Dr. Watkins,'

Solomon ('twas more like the lily), I

had a pleasant ten-minute chat with a

on speaking to the Doctor laughingly

about what the patients said about his

myself go all around the world at once,

Two hours a day at my Home is all I

which, by the way, extends all over

Others spoke of magnetism-others

Three

business.

the world.

TESTIMONIAL. emanated the seven distinct colors of B. F. Poole, Clinton, Iowa-Dear Sir: the aforesaid bow. Well, I found the house, no myth, but -Find enclosed one dollar. Send Elixir of Life. I have received so much benelarge, roomy and very much as it had fit from the use of your remedies that been described by John, only I think it I do not wish to be without them. would stand just a touch more of color

Very respectfully, Eureka, Cal. MRS. T. Y. CLYDE. than he gave it-for the stately elu and maple trees were in full dress, and a promise of a good supply of apples, cherries and small fruits. In the per-DO YOU WANT HEALTH?

son of "Banks the Healer," or resident Send for Elixir of Life, No. 1. This physician I found one gifted to quite a degree with the faculty of making one is the best remedy known for the stomach, liver, bowels and entire system. I feel perfectly at home in the least poswill send one sample (only) to each persible time-genial, conscientious, en-thusiastic in his work-and from what son, postpaid, for 10 cents. This trial package is sufficient for seven days. I heard, fairly successful in his partic-B. F. POOLE, Clinton, Iowa.

ular line. I asked how he could work in harmony with pills and powders PRICE OF THE "SEQUEL." "Oh! no one has a monopoly on the The price hereafter of this number of Elixir of Life; in many cases mag-The Progressive Thinker will be as folnetism works seeming wonders, so also lows: Three cents for single copy. pills and powders, while others require Where five or more are ordered, two both; but here we depend largely, for cents per copy. Where one hundred or results, upon quiet, rest, diet, good air, more copies are ordered, one dollar and water, exercise, manipulation, baths fifty cents per hundred. and nature, under the watchful eye of a skillful practitioner." I could not contradict him, so l

BEAR IN MIND.

In sending remittances to this office. have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost man. in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them Send postal or express order, cashed. or registered letter or draft payable in Chicago or New York, and there can be no loss.

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rather stout gentleman, cordial, open-hearted, and at that time full of the benefit of suffering humanity, and f you know of any one who is sick, and The only fault found with Dr. Watis skeptical, show them the above ad. kins while I was there was that his and I may convince them of the truth visits at the Home are too short; but prove their facilities, until to-day their of spirit return. 452

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At Dy. Watkins' invitation I stepped Dr. Worst has recently made a new into his carriage and had a pleasant vegetable discovery for kidney, liver, stomach trouble, headache and rheumaride over to his private residence, where I soon saw why he could not tism. He will mail any reader of The spare longer time at the Home. In his Progressive Thinker one week's trial office building I found some eight rooms, at full of clerks busy as bees. treatment with full directions free, or 8 weeks' treatment for only \$1. Ad-dress, Dr. E. J. Worst, Dept. 26, Ash-It is astonishing the amount of work land, Ohio.

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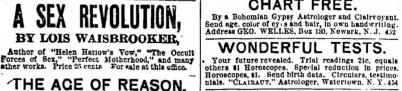
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