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SPONTANEOUS

"If it is Mr. Lane," she said, "I think

"Yes," chimed in Mrs. Ford, "I should

think he would prefer that course to

having a door broken down in his own

mouth," said Mrs. Ford, "than we heard the bolt creak and the door yielded to

the slightest pressure, the latch of the

knob not even being fastened. This

bolt has since worked as usual. But

other bolts have opened and shut many times, evidently with no physical

The story of the Ford family's ex-perience is a long and interesting one.

Mrs. Ford talked freely of it, prefacing

her remarks with an emphatic dis

claimer as to her being a Spiritualist.

"I have never attended a seance of Spiritualists in my life," said she, "so

my mind is not made susceptible by

apy ulterior influences. I do believe.

however, that death represents only the

freeing of the spirit from the body in

which it has formerly dwelt, and so be-

lieving, and recognizing the naturalness

of it all, I have no fear of so-called ghosts. I also believe that a great

many people have what might be called

a sixth sense, which makes them sensi-tive to things outside the physical

ATTENDS TO FURNACE FIRE.

One of the most remarkable things re-

leated of the ghost is said to have taken

place last winter. Mrs. Smith, who is

Mrs. Ford's housekeeper, was in the habit of getting up during the night in cold weather to attend to the furnace.

Every night upon retiring she would see that the furnace door, an old-fash-

ioned arrangement, minus the spring

with which the modern furnace door is

provided, was left open, so that the fire

would not burn too briskly. During the

night she would wake up, and if the

house was cold she would go to the

basement and raise the furnace door.

Upon this particular night it was bit-terly cold, and Mrs. Smith, waking up

as usual, lay in bed dreading the trip

she did not shut the furnace door the

whole family would suffer for it the

"I just soliloquized," said she, "to the

effect that I wished Mr. Lane would

close that door himself and save me a

trip through the cold. No sooner had I

thought of it than snap! I heard the

door bang shut, and in a short time the

house was as warm as toast. I went

down stairs to see what had happened

to the door. Sure enough, it was closed

as tightly as though I had done the

thing myself, and the furnace was

"The door certainly could not have closed itself," said Mrs. Ford, "because

has no spring, and is much too heavy

for the wind to have moved, even were

the furnace so placed that the wind could get at it."

This is only one of half a dozen sim-

But the weirdest and most uncanny

of all the phenomena that have been

witnessed by the Fords occurred when

the family had occupied the house

about three weeks. Mrs. Ford had been

away on a lecturing tour and returned

during the night. It was about mid-

night, and she was about to retire when

she heard the most frightful noises on

"It sounded as though a dozen men," Mrs. Ford explained, "were in the

library throwing the books about the

room. I went down stairs, and the noises then appeared to be in the base-

ment, changing their character, how-

ever, to suit the character of the things

in the rooms. The racket now appeared

to be caused by the hurling of pots and

kettles. Going down stairs, the noise

eluded me and sounded again from the

second floor. Upon returning thither

the sounds emanated from the third

story. My housekeeper declared this

same sort of thing had occurred night

after night for five nights, and that she

had been unable to locate the cause,

although she had explored every nook

and cranny in the place. I returned to

the third floor and there found my

daughter Lynette had been aroused by

the noise and sat up in bed frightened

and trembling. She was certain burg-lars were in the house, although by the

time I reached the chamber floor the

racket had been transferred to the floor

below. I reassured her, told her I had

been through the entire house, but she

was still nervous. We could hear doors

opening and shutting all over the house,

and I again made a tour of the house

DANCE OF MYSTIC LIGHTS.

"At three o'clock in the morning there

vere four loud reports; some of them

sounded as though a blow had been struck on the floor with a hammer. The

fourth occurred in Lynette's room. It

was as loud as a pistol shot, and very

similar, but no one was in sight. That

convinced Lynette that the noises were

not caused by burglars, as she declared

burglars were not in the habit of

making that sort of racket. She settled down and went to sleep, but I de-

termined to watch for further phe

nomena. I was well repaid. Now this

will sound extremely gauzy. But what

am about to relate actually occurred

Out of the darkness, in mid-air, a tiny

flame, as slender as that of an altar

taper, appeared. It soon spread to the

without finding a trace of any one.

RACKET BY BAD SPOOKS.

blazing away like mad."

next morning.

ilar instances.

ment, but realizing that

dowed with this quality."

he might unlock the door."

agency to turn them."

TWO and then into a dozen smaller flames, each of which in turn spread as the first had done, until there was a group of ghostly lights, each as large as an orange. The light seemed phosphorescent in its quality, and illuminated the room but faintly, although enough to reveal objects undistinguishable before. This wonderful phenomenon continued for some time, and while it lasted perfect quiet relgned. When the lights subsided the racket began again. After the previous silence the noises Homes.

Remarkable Manifestations Occurring in Two Haunted

MRS. FORD'S QUEER STORY-FAM-ILY HAS FOUND THE SPOOK A MOST DESIRABLE GUEST-IT TENDS THE FURNACE FIRE, SELECTS PROPER FUEL, AND DOES MANY OTHER ODD JOBS.

And now comes Kenwood, with perhaps the only ghost on record who is a real companionable, lovable ghost, and one whom the majority of people would be only too glad to cultivate. It will hardly be denied that a ghost who will perform any number of household tasks from tending the furnace fire to looking after open windows during rainstorms, and volunteering advice as to comfort of guests and ordering the mixture of coal that will be most economical and burn the best in the kitchen range, is worth having in the bosom of one's family. Such a ghost is Kenwood's, and his desirability is not lost upon the family with whom he resides. The Kenwood people are expecting daily to see him out sprinkling the lawn or mowing the grass or doing almost anything else about the prem-

Kenwood's ghost dwells at No. 4801 Lake avenue, the home of Mrs. Mary H. Ford, the lecturer. He is said to be the wraith of the late John Lane, a retired capitalist who died there less than two years ago. The fact that he answers to the name of "Mr. Lane" should be sufficient to establish his identity beyond the shadow of a doubt. Mrs. Ford is known either personally or by reputation to probably every club woman in Chicago, and to a large number of club women throughout the United States, as an authority upon art and a woman of wide learning in other lines of taste and thought.

Mrs. Ford and her family moved into "The Old Lane House," as it is called, about a year ago. Since then the queer things that have gone on there, and were attributed to the ghost, have been many. They inculde the most wonderful phenomena of lights, unaccountable chiming of every bell in the house-and their name is legion in this queer, old-fashioned buildingstrange noises, the locking and unlocking of doors by an unseen hand, and any number of other uncanny things. Guests who come to spend the night at the house are made special objects of his ghostship's solicitation. He keeps constant tab on their habits and expresses his approbation or disapproval of their character by unmistakable signs to the members of the family.

PLEASED WITH THEIR GHOST. When the rumors of all these things began to leak out in the neighborhood the report was spread that Mrs. Ford contemplated moving because of the annoyances the ghost caused. But not so. Mrs. Ford, on the contrary, is well pleased with her tenant. So much so that it would be putting it mildly to say that this particular ghost can pack his clothes in the trunk of any member of the family, and welcome. His name has grown to be a household world even with the children, and he is regarded as much a member of the family as any of the Fords themselves. In fact, many of the latter's acquaintances have been invited to the house with the express purpose of being introduced to the ghost, and have found him, it is said, a most desirable sort of spook. Thus he is of value in a social way, aside from the janitor service he renders, and one and all declare he is four times as entertaining as a butler, a phonograph, or a mandolin orchestra, and nothing like as ex-

It seems that the reason the majority of ghosts are such troublesome creatures is that they are not treated right. The experience of the Ford family indicates that kindness will win the heart of any ghost, as surely as it will that of a member of the human race—that is, unless, as is the case with some humans, the ghost happens to be a real wicked one. When Mr. Lane first made his presence known, upon the Fords moving into the Lane house, he was treated with the same hospitable courtesy that would have been accorded a less uncanny guest. Mrs. Ford and the children recognized his right to exist in a disembodied state, and treat him with the utmost respect. The result is that he performs as many kind offices for them as could reasonably be expected of a ghost.

"Oh, there is no doubt that the house is haunted," laughed Mrs. Ford, when questioned about the matter. "But we like it," stoutly spoke up her young son Gareth, a lad of ten years. "Specially we like Mr. Lane.'

UNDERSTANDS USE OF BOLTS. Although recognizing the fact that "Mr. Lane" was prowling about the premises in a spiritual manner, it was some time before the Fords became acquainted with all of his manifestations. Not being familiar with the ways of ghosts, for instance, when he locked himself in the bathroom one evening Roland Ford, the oldest son of the fam ily, followed by his mother and several small Fords, went after him with a re volver, under the impression that he was an ordinary burglar. The young man used all his strength to open the door, which has no lock, but bolts from the inside, shouting the while for the intruder to come out, but to no avail. Finally one of the children was sent for policeman, but just as he was about to depart, Lynette, a young daughter, suggested it might be "Mr. Lane."

two and then into a dozen smaller until some one came home."

After the previous silence the noises sounded louder than ever. This time Gareth, my ten-year-old son, was awakened. He was frightened as his sister had been, but I went to his room and finally quieted him. When he had fallen asleep the wonderful illumination and accompanying quiet began all over, this time in his room. It ceased before the dawn, and that is the last time we were disturbed by disagreeable se suffering, and these, I imagine, may come from the late Mrs. Lane, the second wife of John Lane, who died, I have understood, very unhappily. have a distinct impression which cor-

since been given of her." GHOSTLY FORMS ARE SEEN. Mrs, Smith, the housekeeper, declares

responds with the description I have

size of an orange, and separated into and I didn't know what I should do

SETS THE DINING-ROOM TABLE. "Frequently," said Mrs. Ford, "I have got up to bolt the door between it and the back parlor. You see how it works." and Mrs. Ford illustrated by turning the creaking bolt. "Well, within five minutes I would distinctly hear the bolt creak and the door would open slowly as though by an unseen hand and shut rackets. We are sometimes troubled softly again. Another queer thing I by groans and sighs, as though of inhave noticed is the sound of the table being set in the dining-room, followed the placing of chairs, the click of

knives and forks upon china.
Once during a thunder shower every bell in the upper story rang, thus call-ing my attention to the fact that the windows up there had not been shut. Upon another occasion a carriage was "haunted house." Tall and severe in waiting for me. The front doorbell its architecture, it stands alone on rang violently and when I hurried to spacious grounds dotted with immense that once, while sitting in a small hall- the door there was the carriage, for the

"Now I believe that these so-called spirits are of the same dispositions after they leave the body as before. There are intelligent ones and ignoran ones, good and bad, kindly and mis chievous. I believe it was the mis chievous ones who made the great rackets that disturbed us when we first noved here. I don't think Mr. Lane had anything to do with that. They may have wanted to drive us out, and having found us without fear given it up as a bad job. At any rate, we are no longer annoyed. We like Mr. Lane's

company." John Lane was a well-known man in Kenwood. He was a person of con-siderable wealth and of a rather re-markable intelligence. He was an inventor and took a great interest in the cultivation of flowers. It is due to his efforts in a large measure that the chrysanthemum is what it is, he having originated by his experiments a great number of new varieties of this blos-som. While he was the most actively interested in floral culture he took many prizes at flower shows. The Lane house is now the property of the children of the deceased

APPEARANCE OF THE HOUSE.

The "old Lane house" is a typical trees. A row of gigantic elms borders way off the library, a woman ap- arrival of which I had been anxious, the outer grass plat, and the absence of

The Great Spiritual Movement.

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which he fixed was more deadly than he thought.
Mr. Block and his family moved from

the house in April last and went several blocks up the avenue to reside. Mr. Bates and family lived in the house ad joining that vacated by the Blocks The vacant house was a nicer one than that occupied by the Bates family, and Mr. and Mrs. Bates decided to move into it. This they did a few days after it was vacated.

Miss Helen Bates, the eldest daughter of the household, told a reporter Mon-day morning this strange story of what has happened in the house since they

"We had not been there many hours when we became convinced that the spirit of little Edgar Block was in the house. We would hear strange sounds every night and day, and knowing him as we did, we recognized in the sounds the voice of the dead boy and things which we knew him to have been in the habit of doing.

"I could not tell you all the strange things that have happened, but things went along without anything more than the noises until two weeks ago, when he adopted was to mail to 1,000 repremy mother sat here in the room. It sentative men on the west side a printwas broad daylight. She heard a low voice, and looking up, saw there, to his inquiries on this subject. The standing in the door straight before her, the form of Edgar Block. The boy stood there just as in life.

"My mother knew him well, and red ognized him. He did not speak, and pefore she could recover from her suras noiselessly and mysteriously as he

"That is the only time we have seen him, but he has been around ever so many times. One night we sat at the tions as much at length as you choose dinner table. The whole family was there, and there was not a thing to what happened. Suddenly one of the dishes was lifted up and hurled to the floor, where t broke into fragments. Since then

this has occurred frequently. In the corner of the library there is a little drum. It belongs to my brother Albert, a boy 13 years old. This drum beats almost every night and day. We have hung it up, laid it down, put it in the bookcase and did everything with it, but we cannot stop its beating. It is sure to beat every time we have company, and has done it so much now we him thick and fast, and were just as no longer mind it. The beating is not frank as his inquiries. His correspondpany, and has done it so much now we the noise the drum sticks would make. It is more like the thrumming of a without gloves and in many cases were

"Last Saturday night my sister and I came home from rehearsal and went to and he is far better pleased with the our room. There is a folding bed in the result of his experiment than he exroom, and when we entered it stood upright. As we stood talking the bed suddenly lurched, as though someone behind was pushing it, and had we not caught it it would have fallen to the floor. We often hear Edgar's voice. We can hear him laugh and cry, and sometimes, when he calls to his sister. whose name is Helen, just as mine, it puzzles me much to know whether it is not me some one is calling.

"Our attention was first attracted to Edgar's presence in the house by a kicking upon one of the doors. We would hear the noise and rush quickly and open the door, thinking it was some one playing. But there would be no one there. Then we learned that it was Edgar, for some times when he kicked he cried, and we knew his voice. asked his brother, Albert, afterward, if Edgar ever kicked the door and cried and Albert said he did it a great deal.

"The noises do not annoy us now. They did for a time, but we have become accustomed to them, and now the only objection we have to the presence of the spirit in the house is his bad temper and angry moods. When he has these he breaks the dishes and we have lost many nice pieces of queensware in this

"It does not frighten us to have the boy's spirit in the house. My mother, who is not home this morning, has been a Spiritualist for years. My father did not at first believe in it. He would have nothing to do with it, and we girls were not permitted to have anything to do with it. But now that all these things have happened in the house, papa and both we girls are just as much Spiritualists as mamma, for we all of which is so dogmatic, narrow and have seen and heard too much not to

"Before we moved out on Page avenue we lived at 1109 Menard street. Years before an old man had been murdered in the place, and we could often hear the old fellow's spirit, walk heavily up the stairs and roll down as his body did when he was murdered. This isn't

as bad." Miss Bates says they have no servant at the house now. They cannot get one to stay. The last one to work was Mary Blocksey. The presence of the spirit of Edgar Block in the house terrified her, and despite the assurances of the fam-

her, she left her place and went home. "When a dish would be lifted off the table and hurled to the floor," Miss Bates explained, "it would frighten

KNOCKED OUT.

The Church Dissipated by Modern Sentiment.

DR. FOX'S APPEAL-HE WANTS TO KNOW WHY MEN DO NOT AT-TEND CHURCH-HE IS PROMPT-LY ANSWERED - INTERESTING VIEWS NOT AT ALL COMPLI-MENTARY TO THE CLOTH ARM EXPRESSED BY CORRESPOND-ENTS-THE CHURCHES GIVEN A DEATH BLOW.

To the Editor:—It appears from the chicago Times-Herald that the Rev. D. '. Fox, pastor of the California Avenue Congregational Church, knowing that the great majority of men in the city were not church-goers, conceived the idea of making a direct appeal to them for an expression of opinion concerning the church and the absence of men from the congregations. The method ed circular calling for a serious answer

Chicago, August 10. Dear Sir:—An immense majority of our men, young and old, are not in the churches. I am inxious to know why from the men themselves, so that in a series of Sunday evening sermons on the subject, beginning Sunday evening, September 4, I may not misrepresent their position You can help me in a good work by kindly answering the following ques-

namely: 1. What do you hear men urge as reasons for staying away from church' 2. What is your explanation of their

absence? Your communication will be regarded s strictly confidential, and no names will be quoted in anything you may,

A prompt and full reply will be great ly appreciated. D. F. FOX.

SCORES OF ANSWERS.

have to say.

Dr. Fox did not have to wait long for he answers. The letters poured in on ents handled the church and preachers But their honesty charmed Dr. Fox pected to be. Believing that it will be good for the public and especially for the other pastors to know the character of these letters, he has given the Times Herald a few for publication and added a few snap shots at many more. The following is Dr. Fox's synopsis:

From a Student-Well informed young men are committed to science The old idea of special providence and special creation is exploded. We no longer believe that man is a special work of the Almighty. Evolutionary, thought is responsible for the indifference of men to the churches. Ministers who are supposed to be intelligent men do not believe what they preach.

From a Clerk-I work hard all week and need the fresh air and recreation which the country alone can give. Six days in the office is enough. time for vigorous exercise is the recreation which Sunday affords. If this vere a Christian civilization men would not have to break the Sabbath to get

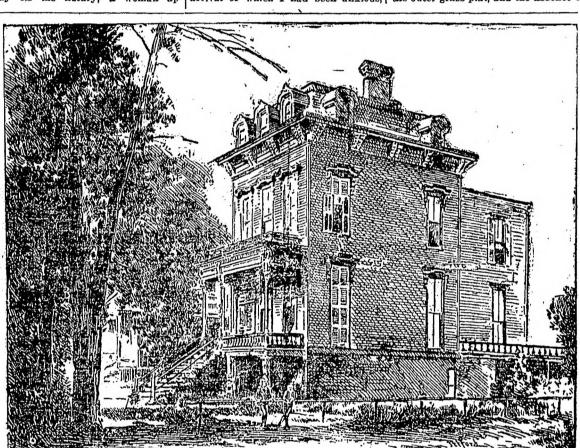
fresh air and see a blade of grass. From a Lawyer-The church seems without a real mission. It is now only a society for spreading ethical and aesthetical ideas, and the modern preacher, as a rule, preaches to suit the times, instead of being a man with a message Formerly men believed they had a hell to shun, and they believed the scriptures to be God's word. But in the pul-pit things have changed, and many old emasculated, back-boneless thing toned

down to suit the times. From a Physician-The average sermon is too much taken up with discussing matters of doctrine—the vicarious atonement of Christ, the horrors of hell sickening that it appeals to few men. From a Business Man-Lack of culture and ability in the pulpit. Preaching does not find us.

N. B.—My wife says it is the devil

that keeps men away from the church. From a Traveling Man-The church is a dead place. It is too slow. Literary clubs talk books, athletes talk athletics and politicians talk politics in a way that makes one believe that they mean business. But the people of the church have not spirit enough to exchange ideas with their fellow members. They can get excited over pink parties and ice cream socials, but that seems to be their limit. Now if the church people cannot get interested in religion why should they expect us to show any interest in it?

From a Street Car Conductor-It is (Continued on page 6.)



HAUNTED HOUSE AT 4801 LAKE AVENUE.

cold breath upon her cheek.

Mr. Lane has never actually exhibited himself to any members of the family, but once Gareth is distinguished by the honor of having had a glimpse of him. The Fords had just moved into the place, and Gareth was being put to bed for the first time under its roof. "Mamma," said he, pointing to a cor-

ner of the room, "who is that man?"

"Oh, yes; there is," persisted Gareth.

indicated the middle of his chest.

description of old Mr. Lane.' But there are any number of other

and placed her order. world who ordered that outrageous mixture. That was old Mr. Lane." The coal was sent up and was so sat-

using it ever since.

Another remarkable thing in regard to this most peculiar ghost is the manthe stranger within the gates. Once who was in the habit of keeping later night. hours than he should, and who was, in short, in that stage of his life when young men consider themselves priv-

tours, and reached the house as her sought, it seemed as if some one was bed with a strap about his neck. daughter was coming down stairs after influencing us in getting them. I speak had strangled. It was thought at the an ineffectual attempt to get into the of them because of course they increase time that the youth had not intended

her son's guest was keeping.

proached her and groaned and sighed but did not know it had reached my fences between the Lane lot and those in her ear, and that she actually felt a door. There was no one at the door adjoining gives the impression of magand the coachman had not left the nitude the grounds do not really possess. A fire which recently scorched

> INFLUENCE OF LANE'S GHOST. "How do you explain all this?" Mrs. enough to suggest forlornness. The Ford was asked.

the reply. "Old Mr. Lane, while a man grounds and the tracks beyond, and on of much intelligence, was something of cold winter nights, with the wind a recluse and a thorough materialist. moaning through bare-limbed trees, and "There is no one there, dear," said He was rather morbid, and was considered bad-tempered by his neighbors. Michigan between the piles of the He lived here for the sixteen years pre- breakwater back of the old mansion, a "He is an old man, with a long, white ceding his death, and was perfectly abbeard away down to here," and the boy sorbed in this house. The place was everything to him. He bought every- of a summer's day. Inside the house, "Do you know," said Mrs. Ford, in speaking of the incident, "I later about it a great deal, attending to the walls a bald appearance, which the learned that the description given by furnace himself, and even taking an etchings and engravings and paintings my boy corresponded exactly with the interest in the cooking that went on in with which they are adorned cannot

the kitchen. "The material life he had led had numerous little passageways and halls hained him, as it were, to this house and unexpected stairways, in which equally interesting stories related of chained him, as it were, to this house the ghost. This one involves the only and excluded him from a knowledge of occasion upon which the latter is said to means of communication with spirits have held converse with any one. The housekeeper had had trouble with the forced to depend upon human agencies who had left their bodies. He is thus coal she had been burning in the to teach him. I believe he looked about kitchen range. She insisted that Mr. in Kenwood for a suitable family to Lane advised her to order a mixture of live in his house and to aid him. He three certain kinds the next time. Act- found my family, found us to be sensiing upon his advice, she says, she called tive to the influences we should be for upon a coal dealer in the neighborhood his purposes, and suggested to the landlord that we would be good tenants. "Why," said the astonished coal man, By the way, the circumstances which "I never knew but one person in the led up to my taking the house were peculiar. I had not the slightest idea of moving into it when the agent visited me one evening, and seemed bent upon sfactory that the Fords have been getting me to take the place. I told him positively could not take it, the rent being altogether higher than I could pay. As I was passing it a day or two ner in which he behaves when guests after the thought occurred to me that are expected at the Ford home. He would like to live there if I could get it has never been known to neglect to for half what it was being offered for manifest his approval or disapproval of Of course. I never dreamed the agent would make me a proposition to rent it Roland Ford had a guest, a young man at those figures, but he did that very

SOLICITS WORK FOR FRIENDS.

"Upon our moving into the house we ileged to sow "wild oats." He rehad dealings with several men who breaking the dimained with the Fords for about a made repairs, and all of them proved to upon his mother. fortnight, during the first week of be old employed of Mr. Lane. The which period he came in in the wee plumber we sought as an entire two daughters, Misses Helen and Dorosma' hours every night as quietly as stranger, though he lives quite a dis- thy, and little son, Albert, live in the possible so as to awaken no one. But tance from us, was Mr. Lane's plumber, house where Edgar Block died. Mr. the young man was not aware that and as the plumbing in this house is Bates is an employe of the Mermod-Jacupon each occasion of his entrance "Mr. old-fashioned, lead-piped, and intricate, card Jewelry Co. Lane" had taken the precaution to it was a great advantage to have a man a dyear ago Edgar Block, the 11-year-make a considerable racket about five who was perfectly familiar with it. We old son of Mr. and Mrs. Theodore Block, minutes before, so that Mrs. Ford was wanted a carpenter, and it was the old living at 4124 age avenue, hung himself always worked for Mr. Lane: These the house. On another occasion the ghost made things happening in succession were himself useful by unlocking the front very odd in comparison with the coal brother and was punished by his door for Lynette Ford, when the family story, and as we were strangers to the mother. were all away from home. Mrs. Ford people employed and they were by no had been away on one of her lecturing means the nearest we could have ward he was found suspended from the

Illinois Central's retaining wall forms "I account for it in this manner," was a cold and solid barrier between the the mournful swish-swash of Lake dreary spectacle is presented, pleasant as is the prospect in the bright sunlight altogether eradicate. Then there are ghosts are supposed to particularly delight, and cubby holes galore.-Inter-HAUNTED HOUSE AT ST. LOUIS

the premises has crackled the dark

paint, and the porches are sagging just

AVENUE HOUSE, AS GIVEN BY THE ST. LOUIS POST-DISPATCH -LITTLE EDGAR BLOCK WILL NOT LEAVE IT-THE BATES FAMILY ARE USED TO HIM-THEY STATE THAT THE BOY'S SPIRIT HAS BEEN SEEN ONCE AND IS FREQUENTLY HEARD LAUGHING AND PLAYING IN THE HOUSE.

Indulging in all the humors and noods of a boy of 11, the spirit goes Helen, now flying into a passion and crying with rage, kicking the door and breaking the dishes, to be avenged

Mr. Charles L. Bates and his

aroused, and knew exactly the hours story. When he came he said he had in the front room on the second floor of

front door.

"Oh, I am so glad you have come," mingling of an exterior intelligence she said to her mother, "I'm locked out," with our own in our household affairs. should see him dangling. The noose

STRANGE STORY ABOUT A PAGE

The spirit of Edgar Block is said to frequent the house where he died. playing about the house, now laughing, now calling in a happy voice or speaking in gentle tones to the little sister,

He went upstairs, and soon after-

fly that it was nothing that could harm Mary almost to death."



As Exemplified and Illustrated in Cur-

rent Events.

A special news dispatch from Vienna, Austria, says: "At Ischl, where the summer residence of the Emperor is situated, the Dutch pianist, Herr Sieveking, was arrested yesterday for omitting to remove his hat when the host was carried past by a young priest, who told Sieveking that whether he was Jew, Mohammedan, or atheist, he must remove his hat in a Catholic country if the host

"Sieveking, who is a Protestant, answered in an excited manner, and was followed by an angry crowd to his residence. In the evening, after the concert which he gave in aid of the Ischl poor, the pianist was arrested by a gendarme,
"The affair has caused a sensation among the Protest-

ants here, especially among the English, and even the higher Catholic clergy blame the act of the young priest. "The Burgomaster of Ischl will seek an audience on the subject with the Emperor. The Burgomaster has chosen a lawyer to defend Sieveking and will offer bail on

The "host" is the consecrated wafer, believed by the Catholic church to be the body of Christ, which in the church service of "mass" is ceremonially offered as a sacrifice. It is regarded with superstitious reverence by the devotees of Romanism, as the real flesh of Christ, By the priestly mummeries of consecration the wafer of baked dough is, in Catholic phrase, "transubstantiated" into the fleshly body of Christ, and as such it is adored—and eaten by the faithful.

It never seems to enter the Catholic mind that if this doctrine of transubstantiation be true, the entire Catholic church membership are cannibals.

The action of the young priest on the occasion manifests the genuine spirit of Romanism—the spirit of intolerance, and tyrannical domination, without respect or regard for rights of conscience, belief, or the religious opinions of others than Catholics.

In the Romish view, whether in the United States of America or any other country, people have no real rights that in any degree or manner conflict with the Catholic church or its claims. No one, in the Romish view, has or can have a right to any opinion, to any belief, to any liberty of thought or action, that does not abjectly agree with the teachings of the church and bow to popish domi-

Here is another sample of Romish ways: "The Catholic Bishops of Santiago, Cuba, put in a claim which amounted to about \$18,000 each year, and the army officials, being in doubt as to the propriety of paying such a claim, referred the matter to Washington. General Corbin said: "'All doubt in this connection has been removed from the mind of General Lawton, and the amount will not be

"Spain has been turning this sum over to the church every year, and the Bishops thought this government would pursue the same course. This action settles the church question in the West Indies, so far as this govern ment is concerned."

Here in Chicago, a few days ago, "John Schamkovsky a member of Bishop Kozlowski's church, was taken to St Elizabeth's Roman Catholic Hospital in a critical condi tion. He sent for the ex-communicated Bishop, who, it is said, was refused admission to the institution by the nuns, who told Schamkovsky's friends he must be removed as soon as possible. The mother superior in formed Dr. Pollach that no others of Bishop Kozlowski's followers would be admitted. The injured man's friends appealed to the police to remove him, but they refused to

Being a member of the church of an ex-communicated bishop, he has no rights under Romish rule, nor claims for sympathy or help in dire extremity. Such is the spirit of Romanism.

GERMAN CATHOLIC CENTRAL UNION.

An instance of the truculent spirit engendered by Romish influence, occured a few days ago at a convention of German Catholic societies in Milwaukee. In a set of resolutions they "reaffirm their loyalty to the pope and to the Catholic beliefs and vows and obedience toward bishops; protest against ruthlessly taking from the pope his territorial possessions in Italy; demand unhampered freedom for carrying out his powers; recognize three things for the retention and spread of Catholic beliefs; first, parochial schools; second, Catholic societies. and third, Catholic press."

"Unhampered freedom for carrying out the powers" of the Pope, signifies no freedom for any people, or nation under the pope's domination.

A further report of the proceedings of this same convention states that at the banquet of the German Roman Catholic Central Verein, "Father Decker responded to the toast, 'Our Press,' and said if he were dictator over the American editors he would make them dance to a different tune.

"He praised and expressed his preference for the Catholic press of Germany, because the Catholic organs of that country did not revolt against the Archbishops and Bishops as is frequently done in the United States. Towards the end of his speech he asked the young men present to read exclusively the German papers, especially the Catholic papers.

"Do not ask for the English papers,' he said, because you will remain truer to your church if you follow my advice and do not read them.'

At the conclusion he proposed three cheers for the German Catholic press, and the response was long and loud.

"Dr. E. M. Lieber responded briefly to the toast, 'The Ladies.' His remarks would not have been relished by American women. He scored what he termed the socalled emancipation movement, and said that if American woman persisted in following all of the foolish fads she would become a mere slave to society. He said that the province of woman was to be a good housewife, but the must not attempt to be the ruler of the home. There in no better woman in the world, he said, than the Ger-Catholic housewife and maiden. She has no foolish is altogether weary of this.—H. A. Hamilton.

notions in her head and knows better than to try to reverse nature by attempting to step beyond the bounds of her proper sphere."

Read nothing that is not saturated with Romanism; read exclusively Romish literature—read the "Lives of the Saints' and the wonderful miracles they performed while living and which their holy coats and holy old bones and other appurtenances have performed since their death-stuff your minds with Romish superstition, silly stories of monks and nuns, pious frauds put forth as sacred facts for the delectation of the faithful; touch not the works of the scientists, and philosophers, which have been condemned by the church—keep your minds in the depths of ignorance and superstition, and you will remain good Catholics. Do not dare to think a brave and independent thought of your own-for you will be excommunicated as a heretic, and an eternal hell will be your portion, unless you repent and bow in entire obedience to the church, and accept its doctrines, whether they accord with reason and truth or not. Thus only can you be a truly "good Catholic."

The Chicago Tribune has this to say concerning the

"A reactionary, bigoted organization, actuated by medieval un-American sentiments, has been in session at Milwaukee. It is called the German Roman Catholic Central Union. Many of the speeches delivered by the different clerical speakers were marked by a spirit of hatred of American institutions and of the principles of human liberty. The freedom of the press is peculiarly distasteful to these alien-hearted individuals, and they did not hesitate to let it be known.

"At the banquet which closed the sessions of the union the Rev. A. L. Decker, of Milwaukee, responded to the toast 'Our Press.' He did so most ungraciously by criticising the German Catholic papers of the United States, and expressed his preference for the Catholic press of Germany. His reason was that the latter 'do not revolt against the Archbishops and Bishops, as is frequently done in the United States.' That is, they are servile. They do not dare to criticise, and find fault where there is occasion for it. Their editors believe that members of the hierarchy are divinely inspired in all they do.

"But in spite of the shortcomings of the German Catholic papers of this country, the speaker begged all the young men present to read exclusively German, and especially German Catholic papers. "Do not ask for the English papers,' said he, 'because you will remain truer to your church if you do not read them.' Then, growing excited, he announced that "if he were dictator over the American editors he would make them dance to a different tune.' No doubt he would. If he were dictator instead of priest, freedom of the press would cease to exist. Nor would he allow any papers to be printed in the English language except as a great concession. Nor would he allow a German paper to print anything which did not meet the full approval of reactionary Archbishops and

"This outspoken expression of a desire on the part of the speaker to return to the middle ages and the press censorship, wiping out much of the freedom which mankind has gained during recent centuries, did not seem to displease the hearers. They, too, seemed to be saturated with ultramontane sentiments, which are horribly out of place in a free state like Wisconsin. The men who hold such opinions as the Rev. Mr. Decker should shake the dust of this country off their feet. They should seek some other land, where the press is muzzled or obsequious -Austria, perhaps, or Spain. They will be happier there than they can be here, where the freedom of the press is safe from the assaults of priest or layman, Catholic, Protestant or agnostic."

In another editorial the Tribune speaks of the Ro-

ABUSING THE PUBLIC SCHC

"The German Roman Catholic Central Union held its annual meeting at Milwankee last week. One of its objects is 'the foundation, maintenance, and promotion of Catholic parochial schools.' This is a legitimate purpose But the union, while doing what it can for parochial schools, should abstain carefully from attacks on the public schools. It should endeavor to discourage such attacks. Yet one of the clerical speakers at the recent meeting drew 'a terrible picture of the conditions of the merican children in the public schools,' especially that of young women. It was conducted, he stated, in the spirit of disbelief and indifferentism,' leading to 'the worst and most dangerous consequences of emancipation -to the emancipation of the woman from the duties of housemistress, of wife and mother.'

. These abusive, slanderous statements were not received with marks of disapproval, but with applause and cheers. That conduct showed that the audience was distinctly hostile to the American public school system and did not hesitate to make known that hostility. But if the advocates of the public school system were to criticise the results of parochial school education in the mildest terms the advocates of those schools would be quick to resent it. They want a monopoly of criticism.

"This violent clerical abuse of public schools defeats it self. When Catholic laymen hear such talk as that indulged in at Milwaukee the majority of them are disgusted at it. They are associating continually with men and women who got their education in the public schools, and are unable to see that they are less upright or poorer wives and mothers than persons who have been educated in the parochial schools. If the German union wants to help parochial schools along it should make those who manage them give scholars as good an education as they can get in the public schools. That will do more to fill the church schools than this intemperate abuse of the American school system."

IN THE PHILIPPINE ISLANDS.

From another quarter, the Philippine Islands, comes evidence of the character of certain Romish orders there, which is quite interesting in view of the fact that Romish dignitaries, with their customary brazen effrontery, have been officiously intermeddling to influence the action of our National Government favorably to the Catholic church in those islands. The news dispatch states:

The Philippine Islands committee in Europe has addressed a letter to President McKinley regarding the appeals made to him by high Roman Catholic ecclesiastics in America to protect the religious orders in the islands. The expulsion of the friars, the committee contends, is 'a necessary antecendent to moral sanitation." The letter names particularly the archbishop of Manila and the bishops of Nueva Sagovia and Nueva Caseres, 'whose acts of hostility against both natives and Americans and igainst the Jesuits and other respected religious instituions are condemned by everyone.

The committee urges President McKinley to 'aid the Philippinos to suppress the immorality of the diabolical institutions fostered by those monks.' The letter concludes as follows:

"Your name can never be associated with that of the friars; and the sense of right of the noble nation at whose head you are placed will never permit the ever victorious and humanitarian Stars and Stripes to protect them."

From this it will be seen that the Philippinos have their eyes partly opened to the wrongs inflicted by Romish institutions. But they need to include the Jesuits and the whole Romish outfit of ecclesiastics, and priestly over-X- RAY.

All science rests on a basis of faith, for it assumes the permanence and uniformity of natural laws.—Tryon Edwards.

It is hard for a haughty man ever to forgive one who has caught him at fault.—Bruyere.

I never think he is quite ready for another world who

What It is, and How It May Be Cultivated

While the regular pastor of the Progressive Spiritual Society, holding its meetings at 77 Thirty-first street, is on her summer vacation, well-attended and interesting conference meetings are being held, some of the most noted of the platform test mediums volunteering to give test communications. Last Sunday evening Judge H. N. Maguire, of Spokane, Washington, being in the audience, accepted an invitation to take the platform and submitted thoughts on the cultivation of the spiritual consciousness. Spiritual consciousness, he said, is all there is of any

life. It includes all the knowledge of the individual. Then the individual is the center of his world of cognitions—is himself or herself the God of all the universe, for he can know nothing outside of his sphere of consciousness. So far as the individual is concerned, all things are a part of his life. He is the solar center around which all in planetary dependence revolve. This is true, absolutely true, of each and every human soul The soul alone has absolute being; all else but exists to it relatively.

The life lines that bound a consciousness are the limits of the universe to that consciousness; and there is consciousness wherever there is life; and there is life wherever there is self-impelled motion. The little creature that is born, reproduces its kind, and passes away as a physical organism of old age, all within one minute of our measurement of time, has its sphere of consciousness as well as a human being; and who shall deny that to its consciousness much time drags away as slowly and heavily as in the case of a human being? So spiritual progress is widening the sphere of consciousness. As consciousness is the life, it may be otherwise stated that spiritual progress consists in continuously inspiring more life. This is soul growth, the soul or life centre being the absolute, the abiding, and all else being in dependent relationship to it. It is evident now, admitting this much, that the individual cannot add to his sphere of consciousness by external accretions any more than you can make a tree greater by attaching things to its boughs. The tree proper is the same, and what you have added to it externally is repressive to its life energies. One cannot grow for another, but each must grow for himself.

To grow, spiritually, to add to the wealth of the soul to become more self-centered forever, this is the whole object and purpose of this earthly existence. Therefore Swedenborg said "the earth is the seminary of heaven; and Emerson expressed the same idea by saying "the earth was given for the education of man." We can only cultivate the spiritual consciousness, which is the whole of individual life, by training our thoughts constantly into spiritual channels. The materialist says this is impracticable, visionary—that we are in a world of matter, and must be largely matter-bound during the earthly sojourn. Not so. The world of matter is a cloud, only a cloud, on the spiritual consciousness, and it must pass away like the baseless fabric of a dream when the true spiritual consciousness is awakened. This is the new birth, the being born again, we hear so much about with so many varying interpretations and constructions. We must die out of the lower and delusive conception of the reality of time and space and matter as real existences, and be wise to know that they are but the phenomena, the outer evidences of the true life. We must ever keep in thought the truth that the realm of spirit is a thought realm, a realm of ideation, and that all outside is but phantasmagoria, the flitting spectres attending the soul's immaturity.

It is the fact that we are in a world of material conditions, and must conform to them. But let this conforming be with the spiritual thought the dominant thought. All influences and accomplishments are essentially spiritual in nature. The spiritual thought should be first and foremost in all our buyings and sellings, in all our plannings and executions. Cities are built, railroads are built, fleets are put in motion, in peace and war, as, and all the vicissitudes of private life are, spiritual educational experiences. When we cultivate and habituate ourselves to this truth, when we train our thoughts into this channel, we will find satisfactions, felicities, in this lower life that none can believe it possesses who draw a sharp line between the world of matter and the world of spirit and feel and act upon the deadly assumption that this world has nothing to do with the higher or spiritual world. The two worlds blend forever.

If the ambition on the material plane is to build and furnish and occupy a fine mansion, go about it with the spiritual thought. Let the spiritual thought animate all your undertakings. If your desires are not thus harmonized with the spiritual hope and aspiration they will surely be unsatisfying throughout. That calm serenity and perfect content which the spiritual yields can only be attained through spiritual aspirations. It is true worldly magnificence, worldly successes, are attained, and probably most generally, where the spiritual thought and susceptibilities are dormant, but let me assure you, as one who has had many vicissitudes in this life, that there is more true happiness in the rude and uncouthly furnished hut, sweetened by the conviction that the occupant has ever sought and obeyed the guidance of the spiritual, as he has been able to receive its monitions, than in the most splendid environing conditions of earth where the spiritual thought has been excluded or repressed.

Thus it is that while the spiritual thought, cultivated in all our incomings and outgoings, happifies the nature of man and glorifies all his earthly efforts, it in no way retards, but rather aids, all our endeavors here below. This is what Jesus meant by saying "take no thought of the morrow." He did not mean that one should neglect in this life material obligations to self and neighbor, but that we should ever in thought cultivate the spiritual consciousness, always think and do with thoughts on the life eternal, the life that will be when all the temporal matters which now concern us will have been lost in the wrecks of time. There is no time and no occasion when it is impracticable to cultivate the spiritual consciousness.

The spiritual laws all operate to aid in the cultivation of the spiritual consciousness, which, as has been explained, means enlarging the life sphere. All our misfortunes and bereavements are for this beneficent purpose. Old relations and associations change and break from cradle to grave for this purpose; and when we come into clear consciousness of this truth our sorrows and troubles will have ended. All changes in our life relationships mean new experiences, increase of wisdom through experience; enlargement of the sphere of consciousness, increase of life forces, more life, and when we bring the human in harmony with the spiritual, heaven is already attained for it is true that "the kingdom of heaven is within you," and nowhere else, so far as the individual soul is concerned, for there can be nothing outside the sphere of individual consciousness.

The more we cultivate the spiritual consciousness the wiser and clearer visioned we become. The field of vision, no longer narrowed and circumscribed to the little petty affairs that concern the family, the neighborhood, the party, the church, now widens out infinitely; and as our heaven becomes more ample in its ever-extending bounds its felicities are forever being heightened. Whereas at first we thought we had accomplished something wonderful in penetrating by interblendment in the life-sphere of the individual, and read to him the mysteries of his soul, now we are on a mount of vision from which the springs of action of whole nations are revealed to us. Ordinary mediumship has now ripened into true seership, and we may be said to be truly in communion with God This is the royal road we all want to get on; it must be entered before the truth of immortality becomes a living realization, instead of being but a hope, however strong, based on evidence outside of ourselves.

The more we cultivate the spiritual consciousness the office.

younger we become. We cannot age. We are ever entering anew upon golden mornings of youth—birth succeeding birth into more glorious life conditions, for truth is eternal, and its inspiration and assimilation into the consciousness is to forever grow younger, to perpetually become more richly dowered with possibilities of soul wealth, of life glories.

LIGHT ON THE MAINE,

A Clairvoyant's Vision of the Tragedy.

Down in Maine the other day I heard a strange story which leads some people to believe that the fiends who blew up the battleship Maine may yet be detected and

At the little manufacturing town of Lewiston, where Senator Frye has spent his useful life and Representative psychic eye, when the animal forces Dinglev has edited a newspaper for a generation or two, can be held in abeyance, is able to come there is a woman who possesses supernatural powers. She is the wife of a druggist. She has a common-school edunarily opaque, and to get glimpses of cation, but has never been out of her native state and knows little of the world. On several occasions she has displayed clairyoyant powers to the amazement of her neighbors, but she is not a professional. On the contrary, she shrinks from publicity. For that reason she will not permit her name to be used.

Last fall a prominent citizen of Auburn, the town across the river from Lewiston, died under the most extraordinary circumstances. He was sitting at his dinner table, when he severed an artery with a carving knife or something like that. The druggist's wife in Lewiston had never heard of him. She had never been inside of his house, and yet, being in a trance that evening, she described to her husband the manner of his death and surroundings with marvelous accuracy, and the next morning, when they read the story as printed in the Journal, Mr. Dingley's paper, they shuddered to think how closely her vision corresponded to the facts. This is only one of many occasions upon which she has shown the same knowledge of events that were beyond her sight or hear-

The night after the Maine was destroyed, while under the same nervous excitement and indignation that possessed the whole country, she had one of her peculiar visions, and woke her husband from his sleep to tell him what she had seen. He got up, took pencil and paper and wrote down her words, as he deemed them of the greatest importance. The statement was sent to Senator Frye at Washington. He submitted it to the Secretary of the Navy with a cordial indorsement of the high character, respectability and honesty of his constituent, whom he had known all his life. The officials of the navy department thought proper to suppress the statement for fear that it might add to the public excitement if it appeared in the newspapers.

This woman, who had never been outside of the state of Maine, who had never seen a fortification or a castle or a man-of-war, and in her waking hours could not have described the uniform of a Spanish officer or soldier, gave a most minute description of the harbor of Havana, the location of the battleship, the approaches to Morro castle and the Cabanas fortress, the reception parlors and the office of the commandante, even to the color of the furniture and the racks of muskets on the walls. Several persons who are familiar with Morro castle and its surroundings have read the statement and declare that they could not have hit them so closely themselves, while Capt. Sigsbee declares that the description of the Maine at the time of the explosion is absolutely accurate. The woman was puzzled because she could not find any anchor for the ship. She said it was tied to a floating cask, an arrangement she could not understand. As a matter of fact the Maine was moored to an iron buoy.

In her vision the druggist's wife entered a room in the fortification of Cabanas which was filled with electrical apparatus, and, although she is unfamiliar with such things she minutely described it, a future comparison may determine how accurately. She says there were two men in this room, each in the uniform of a Spanish officer, which she described down to the buttons and the stripes upon the sleeves. One was an old man, tall and bent, with iron-gray hair and beard. The other was short and stocky, with a birthmark or scar upon his face, which was partially concealed by a stiff black beard closely trimmed. After some conversation in a foreign language, which she could not understand, the man with the scar became quite excited. He seemed to be pleading with the older one for permission to do something which horrified the other. Finally the old man left the room. The moment the door closed behind him the younger one went to a mahogany frame upon the wall, which was covered with brass apparatus, pulled a plug from one hole and put it in another. In an instant there was a tremendous explosion and the battleship was in a mass of flames.

No attempt has ever been made to fasten the responsibility of the destruction of the Maine upon any particular person, although Gen. Lee, Capt. Sigsbee and the members of the board of inquiry believe the mine was exploded by some person familiar with the submarine conditions of Havana harbor. No Spanish officer answering the description given by the durggist's wife is known to those who have read her statement, but before the evacuation of Havana an investigation will be quietly made.-Chicago Record.

-:---:)0(:---:--Faith in Ingersoll.

At his home in Atlanta township, James Tuttle lies upon his death bed. A quaint old citizen, a character without reproach. In the death of James Tuttle Logan county will lose one of her pioneer citizens and one of her oddest characters.

He is now in his ninety-second year and has always been identified with the interests of his neighborhood, but the fact which has attracted most attention to him is that he has arranged that Colonel Robert G. Ingersoll shall deliver his funeral oration. More than this, it is said by his neighbors that he has made a provision for the substantial remuneration of "Pope Bob" for the address in the shape of a \$1,000 clause in his will.

From the time Robert Ingersoll was a struggling young lawyer at Peoria, "Uncle Jimmy," as Mr. Tuttle is familiarly known, was his friend, and through this friendship the old gentleman fell into Ingersoll's way of thinking upon religious subjects. As a result "Uncle Jimmy" became an avowed infidel. Since Ingersoll moved away from Peoria he and "Uncle Jimmy" have continued their friendship and it is now more than five years since an agreement was made that Ingersoll was to deliver the address at "Uncle Jimmy's" funeral if Ingersoll himself were still alive.

That the time for the funeral is near at hand there is little doubt. Mr. Tuttle is almost blind, and by a fall in his room a few weeks ago he broke his leg and has been in a critical condition ever since. The broken bones will not knit, and other complications have added to his suf-

When Ingersoll shall have spoken the last words above him it will be above the remains of one of Logan county's most widely known citizens, for the fact that he has arranged for his funeral years before his death has been heralded from ocean to ocean. Lincoln, Ill.

"The Law of Correspondence Applied to Healing. A Course of Seven Practical Lessons, by W. J. Colville." Helpful and instructive to those interested in Spiritual and Mental Healing. Price 50 cents For sale at this

GENERAL SYNOPSIS

Spiritualism Is a Philosophy and a Religion.

As a philosophy it shows that within the earthly human body dwells a human form which though material, is so refined as to be invisible to the ordinary sight. This body has been seen by many persons while still dwelling in the outer form and by many clairvoyants who have perceived it emerging from its coarser tenement at the period usually termed death. Being sufficiently refined to work directly with psychic forces it may be termed the psychic body. The psychic brain while including the basis of the intuitions and spiritual percep-tions of the earthly life, constitutes the swifter and keener mental apparatus of the spirit life. Even in this life, the into rapport with the psychic light and thus to see through matter that is ordithe more glorious interior universe which is usually termed spiritual. This power is called chairvoyance. When the psychic ear is enkindled, those exquiste tones are heard which float upon the finer atmosphere connected with higher realms or at times with distant earthly sources. This is termed clairaudience. A general psychic perception which reveals the soul of things is called psychometry.

When by concentration of mind and the aid of a human operator, the psychic system becomes so charged with psychic force as to be able to hold the coarser brain in sleep, it is called hypnosis. A wise operator by suggestion and otherwise may induce the subject to use these forces in a way to correct bad habits, stupid mental conditions, and some of the worst diseases.

In Auto-Hypnosis a person controls

his own psychic forces, and can often attain to a marvelous system of selfmental cure, and self-exaltation.

Trance is more properly the psychic control induced by spirits instead of mortals and may be not only instrumental in curing disease in a remarkable way, but in revealing a wonder world of knowledge pertaining to a higher life and to the underlying principles of things.

As a religion, Spiritualism leads to spiritual aspiration and the ennoblement of all human conditions.

The realms of spirit being under the control of more exalted forces, are especially fitted to teach and influence earthly dwellers, and to kindle their aspirations by showing them the higher glories that shall be attained by a true Spiritualism under the guidance

of the higher world, has led the great reforms of the day, such as that of temperance, anti-slavery, the rights of woman, a higher science of cure, the fraternity, co-operation and liberties of the people, and the great humanitarian interests of the age. It is fast abolishing the superstitious belief in devils and and an endless hell, and by demonstrating immortality and the sublime destiny of man, has brought an uplifting influence to the world.
While Spiritualists do not generally

believe in a being of limitation such as a personal God, they recognize a body of spirits of inconceivable glory and power who preside over the universe, just as bodies of less importance preside over a world. While the highest wisdom thus culminates in a Deific Centre, as a Diversity in Unity, it is recognized that there must be an almost infinitely fine substance called pure spirit which interpenetrates all matter, and is a part of all beings, as a Unity in Diversity. While a large number of those who

are called Spiritualists, are mere spiritists, having attained only to phenomena and the externals of true Spiritualism, yet the influence of loved ones gone before and the knowledge that all deeds and thoughts of their lives are world, has a guiding and restraining influence. To such things, perhaps, may be attributed the fact that Spiritualists are scarcely ever found in our State's prisons, although thousands of church members may be seen there.

We recognize that matter is the atomic and formulating part of the universe, constituting the substance of all human bodies here and, in a finer form, of human bodies hereafter, while pure spirit must interpenetrate these bodies Spirit and matter thus working intimately together, it is evident that the highest spirituality itself demands good material conditions, pure food, pure air, exercise, correct habits, both private and public, and the general non-use of tobacco, alcohol, narcotics and all sub-

While material conditions can so act upon and pervert spiritual conditions, on the other hand mental and spiritual influences can perfect physical conditions. A loving, spiritually aspiring nature will not only send harmonizing waves of influence through his own body, but an upbuilding influence upon others, while hatred, revenge, jealousy and selfishness will convert the fluids of the system into actual poisons. E. D. BABBITT.

stances of a poisonous and indigestible

Los Angeles, Cal.

A Spiritual Worker Honored A splendid ovation was given at Lake Pleasant camp on the eve of August 22, to that most worthy medium and the public defender of Spiritualism, Mrs. Sarah Byrnes. Twenty-five years ago she conducted one of the services which opened this camp.

The reception was held in the summer home of Mrs. Phoebe Hull, which was decorated with choice flowers by Mrs. John Wheeler, Mrs. Houghton, Mrs. Mason, Mrs. Stewart Burnes and Mrs. Baldwin. The Ladles Schubert Quartette rendered two choice selections, and speeches were made by A. H. Dailey, H. A. Budington, Clegg Wright, Mrs. Anna Cunningham, Mrs. Tillie Reynolds, Dr. Tolman, Newman Weeks, Mrs. Lizzie Harlen, Mrs. May S. Pepper and Francis B. Woodbury The reception concluded with a brief address by Mrs. Byrnes.
Spiritually this has been a most suc-

cessful season at this camp. Much interest is manifested in the National Association.

FRANCIS B. WOODBURY.

TAKE NOTICE.

The Leavenworth County Spiritualists' Association will hold its 13th annual camp-meeting in Deuel's Hall, be-tween Wallula and East Fairmount, September 29 to October 3, 1898.

MRS. A. EMERICK, Sec'y. T. C. Deuel, Pres.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every sprittralist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office.

Spiritualism that Spiritualizes.

Lecture by Hudson Tuttle, at Maple Dell Anniversary, August 6, 1898.

There is a spiritualism that materializes. There is a spiritualism which spiritualizes. One drags the human mind into the cesspool of superstition, degrades, debases, and blasts every ennobling quality; the other elevates to the sphere of eternal truth.

The belief in a future life is is old as mankind. The lowest savage projects his present existence into the bemists of his imagination. This belief, instead of becoming an incentive for a conduct of life, the foundation means whereby they frightened their ignorant followers into obedience to the most absurd demands of selfishness, and most degrading beliefs. They created gods in the invisible world, vindictive, selfish, implacable, except by the interposition of their priests. It was not sufficient that punishment and reward were meted out in this life, but the mysterious realm beyond the grave was held by the priesthood, and the eternal welfare of the spirit depended on their will. They stood between man and the angry gods, and the frightened believer, to atone for sin real or imaginary, was forced to give these gods, through the priests, all they demanded, or suffer the eternal consequences. Here began religion, in the credulity of ignorance, and the craft of selfishness. It was witchcraft, and voodoism. It was spiritualism in its most material and despicable application.

When some future historian, free from prejudice, writes the true history of religion, he will begin here, as the source from which the several great world religious have flowed, and the chapters of that history will record the most atrocious schemes of selfishness; the most fiendish cruelty, the most blighting doctrines, which have ever tortured mankind. The mighty struggle; the continuous battle, has been between the priesthood and the advancing thinkers. Every forward step has been made at the sacrifice of heroic lives. The pages of that history are written with the blood of unknown martyrs, and emancipation has been gained, by suffering to which that from all other causes is insignificant. The source of all religions is a degraded spiritualism, The spirit is given immortality, because this life is not long enough for the punishment the gods vindictively demanded.

You say, "Oh, you forget the beauties of the Christian Religion." I do not forget, nor will you make exception, if the subject is presented in its true light. Does not the Catholic priest, the absolute ruler of his church, claim, even this day, the power to intercede with his God, and for a fee, change his purpose? And is not this accepted by far the larger half of the Christian world? Are Protestants free? Read their awful description of hell, and the devil who has acted the part of chief executioner! Consider that prayers are offered from the hundred thousand pulpits in this country, that the wrath of God may be assuaged, and his purposes changed. Consider that these are supplemented at the family devotion of the

And lastly take the example of the chief executive of this great nation, at the dawn of the twentieth century, issuing a proclamation of a special day to be devoted to rejoicing and prayer for the success their God has given to them in battle! If the Spanish had sank our warships, and beaten our armies, it would be fitting for their ruler to thank God, for they could not do it without his aid, but for the United States to be thankful for what they could do twice over without assistance is quite superfluous.

Will you, after this object lesson, deny that the priest of to-day is a direct descendant of the medicine man, who dances to the sound of his rattling calabash, who deals in talismans and charms, and invokes or appeases his gods by incantations and sacrifices.

I had almost said that the belief in a future had been the curse of mankind. The present has been neglected for the next existence, and man lived, not because life was a pleasure, but because they had to live, to die, Dying and the beyond the pangs of death, absorbed all attention, and left nothing for this poor mortal life.

Yet we must grant as an axiom that knowledge of itself is good, and its perversion will surely lead to correct understanding. Mankind must begin its progress in this manner and travel this road, however long and weary.

The spirit world was beyond law and order and the priest could therefore make of it whatever he pleased. It was an arbitrary contrivance, ruled over by arbitrary gods or god, and for the majority immortality was a most fearful curse.

Aside from this arbitrary hell and heaven, this white throne, and four and twenty elders, the host of angels shouting praise, what have you to present as the culmination of this spiritualism? Absolutely nothing.

Do not assail me by saying that all spiritualism is alike, and that the new is a continuance of the old. The modern views of spirit are in direct antagonism with all these beliefs of the past, however much this may be concealed by grafting on, and apologetic treatment.

I come before you to advocate the new Spiritualismthe Spiritualism which ennobles and elevates, and does not degrade. A Spiritualism that sweeps away the priests and their fancied gods, and all mediators between man and the Supreme Source of Law and Being. A spiritualism which is of life, as well as death. It is not because you belive in this or that impossible claim, not because you have met a change of heart, or a priest has offered a prayer, or you have made sacrifice of all that is dear to you, that you are immortal, but that future is your heritage. You are not to be thrust arbitrarily into a hell of torture, or taken up to the right hand of Jesus, because you believe he was crucified for you, and washed your sins away by his blood, but you are to go forward into that life as an inevitable consequence of having been

I would emphasize with the strongest words this distinction, and make it so clear that you will see how misleading it would be to use old terms and methods of thought. We must start with everything new. Not a theory, dogma, belief or interpretation from the past.

Holy books, with the story of man's fall and redemption, are the contrivances of a priestly caste to hold the human race in bondage; Spiritualism, the foundation of this theocratic power, has given it through its degrada-

How far have we escaped in these fifty years from the upas blight of these old beliefs?. When our spirit friends communicate, how prone we are to ask, "Are you happy?" How many talk about arbitrary spheres or divisions in the future life, and puzzle over the claim that there is no distinctive place for the sinners! How slow to outgrow these beliefs, of reward and punishment, forgetting that as saint and sinner find this world wide enough for both, the spirit spheres must be ample.

The new spiritualism should clear away all superstitions and completely supplant the old, but it often fails to do so. How narrow its influence sometimes becomes. how flippant its name is taken! How much of the old superstition is carried along and made part of it! The old spiritualism, with its voodoo tendencies, founded its evidences in the ability of its priests to heal the sick. make the blind see, or miraculous tests and foretelling the future. There is no good reason why the spirits should be able to cure otherwise incurable maladies. or forecast the future. Such feats, mysterious to the untrained mind and therefore relegated to the realm of ghosts and gods. Every religion in the world repeats

sleight of hand performances, fire-tests of mediums, the grosser materializations, it has not escaped the methods of the old. It is this half-way stage which demands tests, such as other religions claim as evidence. Here there is no attempt made to spiritualize the believer; on the contrary, all efforts are to materialize the spirits. To such the shadowy appearance is nothing. When the spirit comes forth it must weigh down on the scales 100 or 150 pounds; must have flowing robes, and curls, and even a bad breath is not a source of doubt. To the astonishing manipulations of this order the genuine medium who confines himself to the possible has no place. Yet the more incredible the manipulation, the more ardently it is

How few are satisfied with the less bizarre, but genuine phenomena, and demand such as only fraud can give? They make no effort to spiritualize themselves, but would yond, and is frightened by the shadow seen through the drag the spirits down to gross forms of materiality. They are not content unless they have yards of lace cut from spirits' garments, and locks of "materialized hair!" They of morality, gave rise to a priestly caste who used it as the | boast of wonderful tests by the scales, where actual weight was shown by "materialized forms." They forget that if the hair remained intact the spirit should also do so, and that the materialized lace or hair does so remain is presumptive evidence against their conclusions.

Having received such tests they are satisfied, and remain with these gross views, making no application of them to the conduct of their lives.

It is fraught with ruinous consequences to graft the new Spiritualism onto the old. It is as distinct as the noonday light from midnight darkness. The old controls the world by irresponsible beings who are represented on earth by priests, and there is a continuous miracle wrought according to their pleasure or passing whim. The new is the reign of law which holds the gods, and all spirits, even the One God to their unbending decree. There is no priestly mediatorship (and all the prayers which may be offered will not change the falling of a leaf. This is the new thought—spirit is originated and sustained by law. The spirit world is a world of law, absolutely the same as the physical.

------Wisdom on Sale.

With all the agitation of the subject of fraud in the columns of The Progressive Thinker, your correspondent has not given any expression for the reason that this is not Spiritualism, but only its counterfeit; and it has seemed to me a subject better omitted than made prominent in papers representing our truth, except in known cases, when, names, places and dates cannot too soon be placed before their readers.

There is, however, a phase of dishonesty that is widely prevalent and which goes without notice. It is the sale of what is claimed to be spiritual wisdom, generally in classes, at so much a head. Very often with the prefix of Professor or Madame, these charlatans retail truths stolen from Spiritualism, most likely from the writings of A. J. Davis, to which are added absurdities enough to make up what they term "science;" and, with noses at a forty-five elevation for everything bearing the name of Spiritualism, and with a pirate's cheek and gall, they put out their pretentious circular or newspaper ads. upon the unthinking public.

There are two kinds of people who are their victims One professing tone and culture, are people of wealth deeply interested if only through curiosity in occult lore, and who are the most abject worshipers of the god Grundy. These are they who try every means of securing for their own use the phenomenal phases of Spiritualism, but, in the true spirit of caste, avoid as a pariah, its faithful disciple. The new importations of wisdom out of the ordinary are to them a godsend, and the bait is eagerly devoured--sometimes, though, after denouements, greatly to their cost; as you find in the enclosed article on "Leon the Healer," in this city's daily.

The other kind are those who are always too poor to take a Spiritual paper, which would acquaint them with the true and worthy workers. All who are posted on what is going on know that when these false lights appear professing great reputation, the name itself shows up the fraud. These people, with all their inability to pay for necessary every-day information, are known to put from five to twenty-five dollars into the hands of the wily "Professor."

When such counterfeits as "Leon" can play such a sweeping game with their Oriental absurdities in what is legitimately our own field of work, it seems almost useless to attempt the direction of the general public to the genuine, for the effect of such exposures more than counterbalances all true and honest efforts.

Grand Rapids, Mich.

Hindus and Christianity.

Dr. John H. Barrows gave the fourth of his present recently. His subject was "Difficulties of the Hindu Mind in Regard to Christianity." Among other things he said:

"The hindrances to the rapid spread of Christianity in the Orient are many and formidable. The average character of the Anglo-Indian and of the Europeans found in the ports and larger cities of Asia does not commend Christianity to the proud and intellectual orientals. But besides all this, the Eastern world has different habits of thought and different fundamental ideas from those prevailing in the West. One cannot converse ten minutes with a barefooted Hindu scholar without realizing that different standards, different ideals of worth, different aims predispose the Hindu to regard with distrust or aversion the Christian thought of truth and life.

"There is a vast ignorance even among educated men in regard to the great names in history, philosophy, theology, which have immense weight with the occidental Christian. Many of one's literary references are entirely unfamiliar to an oriental, so that a wise Western speaker, who adapts himself to the Hindus, will need to prune his discourses of much that would be available and useful for Western audiences. Some European evangelists have if to be a Methodist or Christian the fundamental and been surprised that their quotations from the Christian scriptures were not so weighty and convincing and telling | Christ. I admit that a man may be as near as possible in their addresses to Hindu congregations as they had expected. Often, indeed, their Bible quotations meant nothing to the oriental auditors. One evangelist found that all his pathetic references to father, mother and home, his stories of the home life were entirely thrown away on companies of people whose knowledge of these kind of fraud.

sanctities was extremely limited. - "I have come to feel more strongly than ever that no limp type of Christianity can grapple successfully with such spiritual and moral problems as confront us in Asia. No mechanical ecclesiasticism, playing with lighted candles and clinging to exploded dogmas of exclusive churchly authority can regenerate India. The Christianity needed must be wise and patient and sympathetic; hospitable to all truth and friendly to all goodness, and first of all it must have in it the life blood of the old evangel which Paul carried to Rome and the Puritans brought to America. It must be able to produce Christians who have nerve and fiber to make sacrifices, to endure hardships, and who, casting aside any vain hopes of doing for of what benefit is the pulpit? Asia in a decade what required fifteen centuries for European civilization, are determined to keep at it till the work is done."-Times-Herald.

The Doctor really means Catholicism when he speaks of "limp type of Christianity." He has to acknowledge teach those old Eastern scholars from a Bible that is but a forgery of their own and older books. One more trip teachable while others doggedly refuse to learn." will just about convert this eminent divine to Hindooism.

these claims of divine origin because of mysteries. When Modern Spiritualism appeals to these as evidence, to ham, M. D. Price, \$1. For sale at this office.

CHANGE OF ATTITUDE.

The Church is Becoming More Tolerant.

That there is a great change in the attitude of the church toward the subject of Spiritualism is made manifest on every side, The Rev. T. DeWitt Talmage now includes Spiritualists among the "people of God," in striking contrast with his opinion of them only a few years ago, which is therefore fresh in the minds of Spiritualists. Of the two or three dozen ministers in the city of Fort Wayne, only three or four have attacked us severely from their julpits, but they have now meekly resigned themselves to the inevitable. Their attacks were promptly met by earnest Spiritualists through the secular press, which, only a short time ago, would have refused to publish anything favoring Spiritualism.

There now seems a manifest disposition on the part of the Fort Wayne pulpit to let Spiritualism have a chance. If there is any proof of a future existence the pulpit is as anxious to get at it as the few. The ancient phenomena upon which primitive Christianity was based and the modern phenomena upon which modern Spiritualism is based, seem destined to a coalition for the ultimate good of both Christianity and Spiritualism.

The recent sermon of the Rev. Dr. Milburn, pastor of the Second Presbyterian Church in Indianapolis, in which he startled his congregation by remarks positively favoring Spiritualism, has struck a responsive chord in the heart of the Rev. T. A. Goodwin, prominent Methodist minister in this State. Rev. Dr. Goodwin thus writes in the Indianapolis News:

"Dr. Milburn, of the Second Presbyterian Church, has recently been treating his congregation to some very wholesome diet, whether they relish it or not. During the late session of the General Assembly at Winona he sent them, through the News, in the innocent guise of a sermon, some valuable suggestions on heresy hunting as

"Recently he has cast more bread upon the waters in a discussion of the unwisdom, if not the unchristian spirit of unchurching those whose speculations or convictions relating to Spiritualism do not equadrate with the traditions of the dark ages, intimating that all this is not an unconscious residuum of mediaeval Romanism, which yet lingers in Presbyterianism.

Might he not have said that all churches are too much given to this kind of minute supervision of their members? With the Presbyterian this relates chiefly to creed, with the Methodist to conduct. As a result, from away back heresy trials have been frequent with those, while they have hardly been known among these. With Methodists only one previous condition of membership is known: a purpose to cease to do evil and learn to do well, and while one does this he is acceptable, hence among Methodists are Trinitarians and Unitarians, Calvinists and Arminians, Spiritualists and Materialists, but in earlier times woe to the woman that wore a calam bonnet or ruffles or rings, or to the man who played the fiddle, and even yet, in theory, he must not play cards or go to horse races, attend theater or send his children to dancing schools. All this is as much an unconscious residuum of Romanism as the things rebuked by Dr. Milburn are.

"Evidently it is a mistake for any church to repel by any dogma or coldness those who would gladly co-operate with them in works becoming Christians. It is equally unwise for those who hold views on occult questions, which may not be in exact harmony with the popular thought, to refuse to work with those who do not agree with them on these questions, and to seggregate themselves in a little band apparently antagonistic to those with whom they are in complete accord as to the aims of

"But there is danger of giving such men as Dr. Milburn credit overmuch, It is a perversion of the true ay Like priests like people." The Bible and observation say, 'Like people like priests.' The pulpit is not the educator of the pew; it is the reverse. Dr. Milburn preaches to a reading and thinking congregation, and, to an extent, he may not be aware that the pew, in its demands, gives color to his utterances. He deserves great credit for being teachable. Some preachers doggedly refuse to

step with progress, and are not afaid to occasionally dart ahead of the average of their ministers in the pew, even congregation, occasionally surprising them by some bold utterance which indicates a degree of their own progress hardly suspected by themselves. Such a man will always have a hearing.

These remarks of Rev. Goodwin are refreshingly liberal, although they will bear some criticism. The thinkers of our day are not in the church, unless an independent one, and churches of this character are yet few in number. course of lectures at the university at Kent Theater As soon as the occupant of the pew begins to think, he vacates it rather than do violence to his best thought and conscience. If he becomes convinced that Jesus Christ was only a man and not Deity or a third part of God, if honest and conscientious, he will cease to affiliate with a church which teaches the contrary. He despises

I cannot, therefore, understand Rev. Dr. Goodwin's assertion that "among Methodists are Trinitarians and Unitarians, Calvinists and Arminians, Spiritualists and Materialists," unless it is an invitation to them all to unite with the Methodist Church and feel "at home" regardless of the Methodist creed to which they will be expected formally and hypocritically to subscribe, upon being admitted to membership. If this be the object of Rev. Goodwin's claim, he no doubt caught his inspiration from a declaration made by Bishop Vincent at Chautauqua, which was that: "a disbelief in the Deity or Divinity of Christ need not necessarily prevent a man from becoming a Christian." This declaration of the Bishop was also seconded by the Rev. Dr. J. M. Buckley.

But I cannot understand how a disbelief in the Deity of Christ can constitute a person a Methodist or Christian essential requisite is a belief in the Divinity of Jesus Christ-like and yet not believe in the Deity of Jesus. But this does not make him a Christian in the orthodox acceptation of that term, and until the church changes its creed he has no business in it. For a man to subscribe to that which he does not believe or accept is the rankest

No, the average orthodox congregation is not especially conspicuous as a class of thinkers. It is composed principally of the feminine sex which is disposed to indulge in the emotional side of human nature. Those of the male persuasion, represented in it are prompted by the same spirit of reelfishness in matters spiritual (that of taking no chances out of old orthodoxy) that prompts them in matters temporal. There are some to be found in it who are there for other than religious reasons.

"The pulpit is not the educator of the pew," says Rev. Goodwin. Then of what use is the pulpit? If "teachers sent from God to preach the gospel to all people" are unable to educate the people in their chosen line of thought,

Rev. Goodwin affirms that "the reverse is the case," or that the pew is educating the pulpit. While I agree with Rev. Goodwin that such is actually the fact, what a humiliating admission for the Christian pulpit to make. One would suppose that this admission on the part of that the wise Western scholars are not wise enough to Rev. Goodwin was quite sufficient without clinching it with: "Some preachers deserve great credit for being

In accord with Rev. Dr. Goodwin's frank confession it would not be a bad idea for the pew to be invited into the pulpit occasionally, to the end that the education of the puipit be advanced more rapidly.

WATCH FOR EL HAKIM.

Druses Are Waiting for Their Deity to Come Back-A Queer Sect In Syria.

The time set for the return of El Hakim is drawing near. The eyes of the Druses are turned to the far East. The war between China and Japan and the prospect of the dismemberment of the Chinese Empire are coincidences which they regard as symptoms and on which they base hopes of the coming triumph of their faith Among them there are rumors of war and anticipations of the extermination of their enemies.

of age, a Fatimite descendant of Mohammed, succeeded to the throne of Egypt, and, having assassinated his sister, named himself El Hakim (the self-appointed), and began an interesting career, which was equally distinguished for murder and religious frenzy. He secretly employed some forty old women, who did excellent detective work for him, and supplied him with many of the secrets of his subjects, whom he would call at times and question about matters which they supposed were not known and could not be known to any save themselves. The knowledge thus acquired through female spies El Hakim urged as proof of his own divinity, for he said he possessed not the gift of prophecy or the function of an apostle, as others had done before him, but was deity itself. Once he caused hundreds of Egyptian women to enter a certain public bath, and then walled them in and they perished, while at different times he had many women sewn up in bags and flung into the Nile. His whole career, both as a man and as a prince, was in keeping with such acts of reckless assassination and murder till at last his own sister caused him to be dispatched and the announcement was posted up at the door of the great mosque that El Hakim had disappeared for the necessary trial of believers.

During his lifetime his tyranny had extended over Jews and Christians, and among other depredations he destroyed the Church of the Holy Sepulchre in Jerusalem. Nevertheless, men were found to take up his cause and promote his views, chief of whom were El Durzi and Hamza, men of unusual ability. The former wrote and once started to read in one of the mosques of Egypt a book to prove the deity of El Hakim, but the author was mobbed and he fled to the vicinity of Mount Hermon. There he preached the divinity of El Hakim, and called on men to accept the faith. El Durzi changed his mind later, and began to put himself forward to the disadvantage of El Hakim, whereupon his own converts charged him with heresy and turned upon him. He fled, and in his flight he chanced to take refuge in an oven where some women were baking. The women were his converts and had heard of his apostasy, and in their indignation roasted him alive in the oven. To this day the members of the sect execrate his memory; but he has imposed upon them his name, Druse—that is, followers of

BOOKS OF DRUSE SCRIPTURE.

Hamza remained loyal to El Hakim, and he is the author of most of the epistles which make up the six books recognized as the Druse Scriptures. The Druses who are to be found in the land of Bashan, Mount Lebanon, and Northern Syria, hold their religious meetings on Thursday evenings in the utmost secrecy, and to this day, during nearly nine centuries of the existence of the sect, it has been found impossible to induce any of them to sell a single leaf of their scriptures or reveal the least thing about their religion to an outsider. Not long ago a medical man here wrote to the British Museum that he could furnish to it a certain copy of the Druse Scriptures; in manuscript, of course. The museum authorities wrote at once, saying, "Please send the book and state your price," but very soon he found that while it was the easiest thing in the world to name the price, it was utterly impossible to secure the book.

In the second and fourth quarters of this century the Druses had wars with the Egyptian and Turkish governments respectively, in the course of which some of the Druse homes and places of worship were invaded and a few copies of these books taken. These are now, for the most part, safely deposited in European museums or libraries. But since these books are in manuscript, and are written in the Arabic language in a style comprehensible only by a fare of the initiated it countries.

Symmetric Transfer V. The highly-educated and refined Woman in the Confessional—What Becomes of the rafter unconditional surrender—Her irreparable Ruin.

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DOCTRINE OF EL HAKIM.

We who are living at the present day and are without the fold cannot dispute the justice of our exclusion, for Hamza assumes the ancient doctrine of the transmigration of souls. The inhabitants of the world were at first lifeless bodies lying about, he taught; then El Hakim gave them souls and they lived and began to move, and when any one died he was born again somewhere else in the world—that is, his soul passed simply from one body to another. This being so, it is argued that the souls of the whole human race did live during the twenty-five years of grace and had a chance to hear Hamza's preaching, and that those who are not Druses now are those who rejected the message then, and therefore there is no injustice in closing the door of mercy against them.

Tht best of the Druse souls, those that have been most faithful since Hamza's preaching, have transmigrated to China and have been born and are living there. It is among them that El Hakim shall make his triumphant appearance, and it is thence that he shall proceed-that is, from the far East, accompanied by the best of his loyal Druses or his Unitarians, as they are frequently called and shall come to the Persian Gulf, destroy Mecca, and consign the faithless to appropriate punishments, while the Unitarians shall live in magnificent palaces, which shall be illumined, not by gas or electric light, but by the jewels which adorn the wives of the faithful.

WATCHING FOR DRUSE-DEITY.

It is a curious coincidence that the troubles of China first with Japan and now with European powers, should happen just sufficiently near the time indicated as the period for El Hakim's return from the far East. No wonder, then, that the Druse heart, from Moab to the entering in of Hamath, quivers with interest or palpitates with expectation. The death of a religious celebrity which occurred a month ago in a Lebanon village was made the occasion of a quiet but bewildering demonstration. One hundred and thirteen villages were represented at the funeral by sympathizers of both sexes and every age. Many of them had come great distances, over rugged and rough roads, not only on foot, but also barefoot, that their reward might be enhanced. They at once lamented him, and in their secret hearts blessed him for his entrance into the Sin (China), whence he shall soon return distinguished in El Hakim's triumphant army. -:-:)0(:--

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SATURDAY, SEPT. 17, 1898.

There are persons who object to the destruction of the idols inherited from their ignorant ancestors. They inquire: "Why not build the new structure of Spiritualism, without disturbing those old unsightly ruins built up by toil, sacrifice and blood in the earlier ages of the world, now hastening to decay?" Let us answer with an example from

practical life, and possibly, we may gain a good lesson therefrom: The city of Paris was the production of the ancients, perhaps as old as Rome itself. Its growth was the outcome of human needs, with little or no regard for stability, beauty, or real ornamentation. Its streets dark, narrow, crooked, with abrupt bends, were exemplifications of cowpaths, straight nowhere, but pre-

down upon the traveler. Turrets and towers gray with the dust and taste of Do you want a more bountful harvest than we can give you for 25 cents? Just pause and think for a more ment what an intellectual feast that small investment will furnish you. The subscription price of Tar Processive Thinkers thirteen weeks is only twenty-five sens! For that amount you obtain one hundred and four pages of soild, substantial, soul-elevating and unind-refreshing reading matter, equivalent to a medium-sized book! projecting, now this way and now that way, story overlapping story, gable ends next to more sightly fronts, that he will come to the conclusion they were built long before the invention of the and plumb-line, or that the only rule observed was contrariwise."

> Insurrections were common occurrences in such a city. Mobs would rise in any quarter, sweep on from one angle to another in the streets, gathering

KEEP IN TOUGH.

There are millions of Spiritualists who take no paper devoted to the cause. Please call their special attention to this issue of The Progressive Thinker and ask them to subscribe for it. Impress upon them the importance of their keeping in touch with Spiritualists and Spiritualism of the World. The Progressive Thinker only costs about two cents a week, or one dollar per year.

A valuable premium is sent with each yearly subscriber, for 20 cents extra.

ESTABLISHED BY DECREE.

lately and positively identified, and by the mob, who frequently left only that of Mohammed at Medina always desolation in their path. As "Paris is known and revered, the Christian pub- | France," so a dynasty would fall while lic are aroused into activity in regard to the temb of Jesus. As modern science, the tomb of Jesus. As modern science, Napoleon III. determined to arrest with its telescope, has explored the stel- this order of things. New streets, avelar worlds and found no heaven; and as nues and boulevards, straight and all observation has demonstrated that broad, were laid out to supplant the the mortal body never leaves this earth, | ghastly remains of antiquity; huge and so the tomb of the dead Jesus has been sought for through at least fifteen cencturies; but, like the treasure the money-diggers hunt for, it manages to always on a line, and usually of the same keep out of sight. The press, however, hight. All the unsightly ruins disaphave just started the story that the Palestine Exploration Society has lately houses of Paris in 1870, less than onehave just started the story that the located the identical place wherein third had been built prior to 1852." Jesus was entombed. Dr. Conrad just concluded his official report to the regular roof in a series of churches.

for a sepulchre, which, according to of the destroyer. So, the result: The Christian authority, was not occupied Paris of to-day is the best constructed to exceed thirty-six hours; for if the "it-is-finished" scene occurred at 4 p. m., of loved Chicago being no exception. Its Friday, and he was entombed at 6 to 8 sewers, aqueducts, broad streets, avein the evening, and the sepulchre was found empty on the morning of the first day of the week, at early dawn, then that tomb was occupied for a less pe-

Six millions of lives were sacrificed during the crusades, to regain that borrowed sepulchre. Vast wealth has been expended through all the centuries to find the sacred relic. Jerusalem was destroyed by the Romans in the year 70, and if the alleged predictions of this third character in the godhead were true at that time, not one stone was left on another which was not thrown The entire population was either slaughtered, else sold into slavery, and Jews were prevented on pain of death, from entering the holy city. For 150 years thereafter the site of the city was occupied by the Roman soldiery, and a new city was built on the ancient ruins. It was again a scene of desolation and death when the Crusaders wrested the city from the Saracens. During all this time the coveted tomb, and its location remained unknown Now it is important, under the new impulse given to other religions that the dear snot shall be known, as the Emperor, William of Germany, is about to isit Jerusalem and it is desirable he shall promulgate by royal decree the

It may be proper to add: If any one tine, visited Jerusalem in the year 326. and found not only the cave in which Jesus was born, the swaddling robes in which he was wrapped, the identical cross on which he was crucified, the hole in the rock in which the foot of that cross was set, and the tomb in which he was laid, with the place it occupied, no one will question his right to do so; and we shall not pronounce him a fool or a madman on that account: on the contrary it is evidence that his credulity exceeds the faith of the fabled mustard seed that grew and waxed a great tree in whose branches the fowls of the air lodged. See Luke 13:19.

exact location where a crucified and

dead God was buried.

AN AMENDED READING.

"The fear of the Lord, so far from be ing the beginning of wisdom, is really the beginning of folly," so said a French philosopher.

Fear is not a commendable trait of of church and state, then favors a Puricharacter, and wisdom is not often tan Sunday, Bible reading and prayers found in its company. We are in in the schools, thanksgiving proclama. clined to the opinion the modern phil-tions, chaplaincies, the exemption of psopher improved on the psalmist.

point: "A temple mouse fears not the should be opened by prayer, I am at a knows the material of which the gods knave. But the country is full of just are made.

THE SITE OF JESUS' TOMB TO BE vanced. The military, unable to cope with these quickly organized disturbers With the tombs of Osiris and Buddha of public tranquillity, were overborne

> orderly structures took the place of former rookeries; modern thought and convenience were consulted in place of

Schick, who represents the society, has with under-ground streets to accommodate overflowing travel, and facilitate the movements of the gens d-armes, in contributors of the Exploring Fund. case of disorder or general revolution, He locates the Holy Sepulchre, and the is apparent to all. The necessity of the scene of the crucifixion under an ir- change was the first grand thought; then the plan of demolition and com-Any spot is "a good enough Morgan" plete destruction followed; whilst renues and boulevards, with a multitude of parks, make Paris the best ventilated, healthiest, and most attractive city of all the ages, and the best planned to defeat the machinations of he revolutionist, and the criminal

> Suppose an attempt had been made to preserve and build upon the old! Incongruity, and lack of present-day needs would be apparent everywhere. There would have been constant collisions between the antiquated and the reconstructed. Dissatisfaction and contention would have been universal Now all is harmony. The eye is pleased with the change, and the traveler de lights in describing modern Paris as the nome of the refined.

Now does not old Paris, with its narrow, tortuous and angular streets; its leaning and dilapidated walls; its tottering and creaking towers; its irregular projections and overlapping gables and withal its unsightly appearance, fittingly portray Christianity as we found it fifty years ago, with an infernal brood of Devils and damned spirits, abhorrent to every cultivated mind? Its triune godhead was quite as obnoxious as is that of the Brahmans. And its creed, constructed on a collection of worthless fables and insipid romances, written by whom, when and where no one can find out. All are productions of the barbaric instincts of a licentious and ignorant priesthood. Are not these believes Helena, the mother of Constanthe real objections to Christianity The whole is a mosaic, otherwise a species of inharmonious patchwork, the remnants of an effete and decayed system of religions of which Roman pa

ganism was the base. Does not common sense, then, suggest that our first duty as Spiritualists is to bury the dead past from pinnacle to foundation stone; to get rid of all that which enslaves the mind, or promises hope on a false base; then construct anew, commencing at the imperishable rock, and rising in stately grandeur until completed, when it shall be the most gorgeous and perfect structure the eye has ever gazed upon, or the imagination has conceived, and as enduring as eter-

KNAVES OR FOOLS?

John Peck, in the Truth Seeker, under the above head, says: "When a minister in his pulpit denounces the union sopher improved on the psalmist. church property from taxation, and The Hindus have a proverb right in claims that everything, even oysters, Why? Because the mouse loss to know whether he is a fool or a such heavenly hybrids."

prevalent consciousness of spiritual un-health among men, and their desire to in a Binghamton clear factory until her be freed by some quick and easy method, without effort, and without abandoning the causes of their lack of

As there are ignorant pretenders who supply concoctions to heal the diseases of the body, "patent medicines" which one has only to-swallow and forthwith he is well or on the straight road, the air-line railway to recovery; so there are spiritual quacks showing a short cut to spiritual life and attainment.

Is it wrong to class as of these the spiritual teachers whose panacea for the spiritual ills of humanity is "faith?" Their standard "patent medicine," sure to cure, is "belief."

"Faith," taken in allopathic doses and continuously will cure the sin-sick soul of its ailments; a life-long supply of "belief" constantly applied to the soul spiritually diseased from the crown of the head to the soles of the feet will surely effect a restoration to full spiritual health and vigor.

There are the stock medicines prescribed from Sunday to Sunday by the spiritual physicians occupying the pul-pits of the orthodox churches. "Faith," 'belief" will effect an instantaneous change in one's spiritual nature and reationships; from being a "child of the Devil" the one who exercises "faith" becomes instantaneously a "child of God," and if he die he will go straight

All of which is contrary to reason and vold of common sense—it is simply quackery.

Another form of spiritual quackery is that which is practiced under the forms of ritualism—in which stress is, which a superstitious imagination lends a degree of positive spiritual benefit. The Romish church depends largely upon the cultivation of a superstitious religiosity and veneration in the minds of its members. They are taught to atach great spiritual virtue and benefit to various objects and practices which, in fact, had their origin in the dark, faraway depths of olden paganism.

Churchly devotees in Protestant and Catholic churches alike find it far easier to perform certain outward acts of worship to go to church, to say one si prayers out of a book, to keep fasts, etc., etc., than it is to keep close over one's thoughts and motives and desires. Nevertheless, such ritualstic observance of forms, with religlous intent, and expectation of spiritual good therefrom, is sheer spiritual

quackery.

It is to be feared that some of our Spiritualists and societies are falling into ritualistic quackery, to some ex-

outward-dress-spirituality of forms and ritualistic observances—one may clothe himself with the whole paraphernalia, and yet be poor and naked, the heart, the thought and the life, the only coin that will pass current in the spiritual realm of the soul.

Let us kindly explore our own minds, discover our own spiritual imperfections, seek in kindness within our selves and toward ourselves to reform our actions, ever asking to be led by the kindly light that shows the way of the higher and ever-ascending pathway of sweet aspiration for the true, the good and the beautiful, of the pure spiritual life.

"HEART DISEASE."

Springfield, Sept. 4. - Rev. James Stephenson, of Jamestown, O., dropped dead from heart trouble in the pulpit this morning at the High Street Methodist Church, at the beginning of his sermon.—Ex.

Heart disease! By what right does the reporter of the Associated Press sit in judgment and off-hand declare why and wherefore the Rev. Stephenson was taken off? Had he been a reform speaker, said reporter would have been equally quick in asserting it a direct interference of God. Why may not God interfere in this case? Undoubtedly the preacher was slandering the Creator of the usual fashion, telling him what corrupt sinners all the people he had created were, and what a dreadful mistake he made when he declared man perfect. If a God such as the church believes in exists, it would be characteristic for him to give the Stephenson his quietus then and there!

There are a great many instances of clergymen being stricken down, most every paper gives one or more cases. What is the trouble with the pulpit? The lives of preachers are not prolonged and their moral character is not to be boasted of. A heavy ratio get so far as to suffer by the law they outrage!

And now it is widely admitted that the once reverenced calling is really held in the grasp of natural law, and thus divinity which hedgeth it around cannot ward off "heart trouble.": By the way in its various forms, "heart trouble" appears to be a disease common to clergymen, and as characteristic as "clergyman's sore throat."

A VALUALBE CHARM.

The Truth Seeker says a Catholic charm fell into the hands of one of its readers while with the army at Porto Rico. Here is an English rendering of the precious document: "The following prayer was found in

the grave of our Lord Jesus Christ A. D. 1003, and was sent from the Pope to Emperor Charles, as he was going to battle for safety. Whoever shall repeat it every day, or hear it read, or keep it about him, shall never die sudden death, or be drowned, or fall into the hands of the enemy in battle; nor shall poison take effect on him; and if read to one in great pain he shall get instant relief. If any one has fits lay this on his right side, and he shall stand up and be blessed. He who shall repeat it in any home shall be blessed by Lord, and he who shall laugh at it shall suffer. Believe this, for the holy evangelist has written it. He who shall keep this always with him shall not fear thunder and lightning, and he who shall repeat it every day shall receive

three day's warning before death." That charm, doubtless, cost the soldier at least \$10, and the money was used by the robber-priest to rivet more firmly on the unfortunate victim of his Then environments surround guile, a belief in its efficacy.

A charm of another character fell ac-cidentally into the possession of the writer. It was in the form of a heart, with pictures of the cross on either side. and a ribbon to suspend it from the neck. After keeping it many months, and no one reclaiming it, with sacri-legious hands he dissected it, and found the cheapest kind of a chest-lock key, wrapped around with cloths in the inwrapped around with cloths in the in-side. That was probably a \$5 charm and was a severe loss to the one who and was a severe loss to the one who DR. T. WILKINS.

A LESSON FROM PRACTICAL LIFE SPIRITUALITY AND QUACKERY. PRINCESS IN A OLGAR FACTORY. Quackery obtains in spiritual matters

A Polish princes, who, exiled from as well as in medicine. It arises from a her native land for following the dic-

> husband came to claim her, says the New York Press. The woman was known here as Marie Westcott, but her true name was Marie Wolinsky.

In Poland Marie Wolinsky held a high position, and her connection with the to hope for a brilliant marriage. At one of the fetesi she attended she met and fell in love with a Russian officer and later they were married.

When the mesalliance became known it aroused the wrath of her parents. and they not only cut her off without a penny, but brought such influence to bear at the Russian Court that she was obliged to flee from the country to escape Siberia.

Her husband had been sent a long distance away, so, alone and penniless, she turned her face toward the "home of the free," of which she had heard so much. She had just money enough to buy a steerage ticket to New York, but nothing daunted, she started forth. On he voyage she became acquainted with girl who was coming to this country, and whose brother was foreman of a clear factory in this city. He was to meet her at the dock, and when the passengers landed the brother was on hand. The sister espoused the cause of the indigent princess and pleaded with her brother to give her a position. He consented, and paid her fare to this city, finding a place for her as bunch-maker in the factory. Princess Wolinsky is a typical Polish

beauty. Her reserved manner and broken English did not tend to create friends in the shop, and she was never seen with other girls, living alone in her rooms in Butternut street. She was, however, a model hand, and became an expert bunch maker. A tall, military-appearing man, with a

foreign accent, stopped at the Arlington Hotel and inquired for a Miss Wolinsky. He made a diligent search of the various factories, without result, but one day at noon saw Miss Wolinsky hurrying home, and accosted her. The meeting was a dramatic one, for

the man was the husband for whom she had given up home and friends. He was Col. Warvisky, of the Russian army, and had returned from a mission to Siberia to find his wife missing. In vain he tried to get trace of her; every At the outbreak of the Spanish-

American war he asked permission to come to this country and witness hostilities. It was granted, and on his way over, with a party of friends, in a spirit of fun, they consulted a clairvoyant who was aboard the ship. It was done merely as a pastime, but when, in answer to his question where his wife was, he received the answer, "in a Binghe was hamton eigar actory," astounded.

He had never heard of Binghamton, but the more he thought of the matter the more it impressed itself on his mind. In vain he determined to shake it off, and finally he determined to satisfy his curiosity, and come to this city The rest is easily told. Col. and Mrs. Warvisky left here for Washington on their way to Tamba. The Colonel may be a little late for war experience, but the delay more than repaid him in the recovery of a lost write.

Under the head of "Awful Facts." it was stated, incidentally, last week, that it was reported by travelers only the lowest castes of the Hindus were converted to Christianity. Since writing that article we find in the Literary Digest of August 20, an account of the thirty-one years as a missionary to India; who lived dressed and deported himself in the manner of life and customs of those he would save. In short he was crafty and resorted to guile, like Paul, that he might "by all means save some." "The Abbe despaired of the higher castes ever becoming Christians, though he was ready to acknowledge there was a ripe harvest among the lower Pariahs and outcasts." so says the Digest. But the very words of the Abbe will be most acceptable, so we quote him verbatim:

During the long period I have lived in India I have made, with the assist-ance of a native missionary, between two and three hundred converts of both sexes. Of these, two-thirds were Pariahs or beggars; the rest were Sudras, vagrants, and outcasts of several tribes, who being without resources, turned Christian, in order to form advantageous connections for marriage and with some other interested mo

tive. Such converts are just as valuable as any others; for they swell the list of the "saved," and induce just as large contributions to the missionary fund. The "200 to 300 converts in thirty-one years," suggest a possible conversion for interested motives of an average of 8 a year for the missionary and his native assistant, or four each per year. How many missionaries will it require to convert the 243,000,000 in Bengal, with their natural increase, to belief in a dead and resurrected God, in the next thousand years? The problem of our boyhood, "How long will it take a frog in the bottom of a 90 foot well to reach the surface, if he jumps up 2 feet each day, and falls back 3 feet each night? is certainly in point.

LIFE AND FATE-ACROSTIC

Greatest schemes of wisest men Early fall; but then; but then; They often fall to rise again. Tis but the course of Life's own rough,

Hilly road, oft bad enough Even to try an angel's stuff. Poor as is the pauper's lot:

Rich as ever a miser got; Old, and deaf, and weak, and blind; Greatest man has greatest mind. Rounded out by thought and deed; Endowed with love—the virgin seed Sown in labor, strife and pain; Selfishness and hope; 'tis plain, In all his life—at least on earth Voice of old Fate cooed at his birth, Eager to test his spirit's worth.

His pathway, close; but not a sound Is heard of grief; nor muffled moan; Nor sob of sorrow; but alone, King o'er all that Nature gave E'en king o'er king and lowly slave: Runs he with Fate unto the grave. Pope nor priest, nor a potentate Rises above the laws of Fate.

Must pass thro' schools of work and strife Intrinsic to their growth, and grand,

CLUBS CLUBS!

In clubs of Ten Subscribers, at One Dollar Each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the "blood royal" gave her friends the right one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber-a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every postoffice in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. 10 yearly subscribers, 10 Art Magics, \$10.

> THE CAMP-MEETINGS. The camp-meeting season has closed

and it is of interest and value to take an inventory of the results.

The state of the s

The camp-meeting methods have been tried by the churches, and abandoned not deal in romances; neither does it except where converted into pleasure place trust in old-time legends which a resorts or summer schools.

the Spiritualists has led to a great mulcases heated rivalry. The greater numprolonged grove meetings, the attendance being slight except on Sundays. audience during the week-day sessions. pays \$1 for the paper one year, and A large amount of money and exhaust- adds 20 cents additional for the packing ive efforts have been put forth in the and postage on the book. maintenance of the camps. Whether this has been wisely done, and the expenditures the best, has been questioned by some, while others regard the camps as so many Meccas of Spiritualism, to which a yearly pilgrimage is the most desirable and profitable experience in

There can be no doubt that the campmeetings are valuable schools, teaching the first elements of Spiritualism, and may be made yet more so by the methods of the Chautauqua school.

There is one thing, however, to be taken into serious consideration. The camps draw from the ranks of the most interest in the local work, and remain in a state of self-satisfaction until another clous, as preventing local work which is of first importance.

doubly strong for work in the home so- itualists of California have never suscieties. To such the camp-meeting is a tained one first-class Spiritualist paper, benediction. They gather new ideas, and are eager to assist others in gaining now struggling for recognition? The the light, to them of priceless value. Golden Gate and Carrier Dove were No individual gain can compensate for first-class as Spiritualist papers in size local stagnation-hence value of the and quality, yet were compelled to suscamps is just as the opportunities they pend. afford are used. They may become a hinderment or a help.

We are glad to observe that the fakir element is disappearing, and the work purely educational.

thirds during the last year. Seven mill- would be an impossibility and a sham. ion francs are expected, and are abso- The Religio-Philosophical Journal tried lutely required to meet the necessary object being to secure names to which expenses of the Catholic church each to send out sample copies, and that of francs during the last two years." An urgent appeal has been made to the German Catholics to come to the rescue and relieve their spiritual head from his present grave financial distress, urging that "no money for the Pope, then no free Pope."

Peter-pence is an annual tribute of one penny paid to the Pope at Rome out of every Catholic family, on the oceasion of the feast of St. Peter, to meet the Pontiff's expenses. When the annual receipts fall below 400,000,000 his Catholic highness is greatly embarrassed financially.

And so the parent church is feeling the pressure of these Infidel times. Col. Ingersoll, you must relax your efforts, while Covert, Becker & Co., must in crease theirs, else between Agnosticism and Spiritualism the church will go to the demnition bow-wows, and that speedily.

VITAL QUESTIONS.

Now that the all-absorbing theme of war is no longer at the front, it is well to remember that there are other questions quite as pertinent to our welfare that should not be overlooked or forgot- by preventing the attendance of the ten in the glamour of victory. War is young men on religious exercises, the antagonist of the clear, calm study of spiritual questions. Its existence breeds the disturbing elements in which the purely intellectual and spiritual can not thrive. It is the reign of force, and the culmination of fierce animality Let us take up the subjects which for the time were given second place, and

gather the rewards of peace, in their consideration. Some of the most vital political and in the clouds of war, and the people will be cajoled by their self-appointed leaders, into leaving them in abevance un-

less they assert the right for themselves.
Attention momentarily turned away from the subjects of life and death, can now be given undivided.

GEO. F. PERKINS.

Geo. F. Perkins and his good wife have given up their meetings on the North Side, where they have labored of the present week. earnestly and honestly for over two years, and gone to Dubuque. Iowa: not on a vacation, but to labor as they have labored here, faithfully and nobly for the cause they love. Mr. Perkins has become a lecturer of no small capacity. He is both profound and witty and is a good psychometrist, and entertaining platform man. Mrs. Perkins has been in poor health

for some time, but has stood at her post in the work with her husband, when her true devotion to the cause. We wish them success and a harmonious home in

people in it will be bettered if all who think will read The Progressive Think er. The paper is an educator. It does barbarian priesthood collected and The success of the early attempts by called them revelation; but it discusses the live issues of to-day, those pertaintiplication of meetings, and in many ing to the past and the future. The editor is trying to roll away the stone ber of the camps are little more than which obstructs the passage to the tree of knowledge, and to lift the curtain which obscures the destiny of the race. Two or three camps have a permanent 400 pages, neatly and durably bound in Art Magic, a beautiful volume of near residency sufficient to furnish a fair cloth, is offered to each patron who

> Subscriptions should flow in by the thousand at this time, now the long hot days of summer are ended, and the evenings are lengthened for reading. They should continue without interruption until we have 100,000 subscribersyes, until we have a million. The age demands just such a paper as we are printing. The more generously it is patronized the sooner priestly rule will end and science will be crowned victor.

> > THREE NEW PAPERS.

Three new Spiritualist papers have lately been started: "The Liberator," active workers, and too often exhaust (weekly) Mrs. Julia Schlesinger, editor, their means and energies. They return to their homes so well satisfied, and Terms \$1 per year. "Spirit Mothers," filled with the prolonged spiritual feast, ((monthly) Olivia F. Shepard, editor, and so exhausted that they take little 605 W. Third street, Los Angeles, Cal. Terms, 50 cents per year. "The Sunyear calls them again on a pilgrimage. Hower," (monthly) W. H. Bach, editor, When such are the results, the effect of the camp must be regarded as perni-year. We wish them all most abundant success.

California now has four Spiritualist On the other hand many who attend papers that will struggle for an existthe camps, go home enthusiastic and ence. In view of the fact that the Spirhow about the four small ones there

A CENSUS.

A certain paper is devoting a great of the camps becoming more and more deal of space in endeavoring to take a census of Spiritualists. The pretense is shallow indeed, and can not hoodwink paper. FINANCIALLY EMBARRASSED . many Spiritualists. To form a census News from Rome says the revenue of Spiritualists by asking the subscribice," by Hudson and Emma Rood Tutice, by Hudson and Hudson and Emma Rood Tutice, by Hudson and Hudson and Emma Rood Tutice, by Hudson and Hudson and Hudson and Emma Rood Tutice, by Hudson and Huds his holiness, the Pope, from Peter- ers of a Spiritualist paper to send in the pence alone has fallen off near two- names of those devoted to the cause, year, but it is stated "the receipts from course is the object of any Spiritualist this source have not reached 2,500,000 paper which tries the subtle scheme. The idea of any Spiritualist paper forming a census of Spiritualists is simply idiotic, and the paper which tries it can not have a very high estimate of the intelligence of its renders.

A SLIGHT ERROR.

Abbe Dubois, the missionary to India. mentioned more fully in another article, says:

"It is curious to note that while the Brahman does not believe his religion, he outwardly and strictly observes it, while the Christian does believe in his religion, he does not outwardly observe

The Abbe was clearly mistaken as to the outwardly conduct of Christians, for the presidents and cashiers of banks, and the Sunday-school superintendents, do closely observe the teachings of the Master. See the story of the injust steward, whom the Lord commended for his embezzlements.

A GOOD THING.

The preachers maintain that the bicycle is a great enemy of the church, the young women accompany them in wheeling expeditions on Sunday. "Bless God."

MR. B. B. HILL.

This gentleman, one of the leaders in the oldest Spiritualist society in the world, located in Philadelphia, Pa., was in the city the beginning of the week. Mr. Hill is deeply interested in social questions have been lost sight of everything that pertains to the proper growth and development of Spiritual

MRS. M. E. CADWALLADER.

Mrs. M. E. Cadwallader has lately returned from England. She was a delegate to the Congress of Spiritualists, held in London, and while there she by admiring friends was presented with a heautiful set of dishes with the Hydesville cottage engraved on each one. She was in Chicago the beginning

IMPORTANT.

All persons desiring places upon the programme of the Annual Convention, please to report at once, announcing All speakers and mediums who in-

tend attending convention, are respectfully requested to notify secretary FRANCIS B. WOODBURY. 600 Penn. Ave., S. E., Washington.D.C "After the Sex Struck." By George

N. Miller. Price 25 cents.

Moses Hull will participate in our Fall and Winter Campaign. Now is the

OUR FALL AND WINTER CAMPAIGN.

It will be especially brilliant. A story by Charles Dickens, given through the mediumship of the gifted Carlyle Petersilea, of Los Angeles, Cal., will prove instructive and interesting. It scintillates throughout with grand spiritual truths. It will be commenced early in October.

Moses Hull will add his splendid erudition to the attractiveness of the paper by giving a series of articles.

We have made arrangements to have a series of lectures reported, as given through the remarkably gifted speaker, Mrs. Cora L. V. Richmond. They will prove a veritable feast. They will appear from time to time.

Everyone who subscribes for The Progressive Thinker, will receive until further orders the following lectures combined in one paper:

1. "Christmas, Christ and the Cross," by Moses Hull. It is exceedingly valuable. It is a mine of instructive information. The facts presented are worth to any thinker at least one dollar.

2. "The World's Parliament of Relig-ion." An address by Mrs. Cora L. V. Richmond. This address gives the "Religious Aspect" of our cause; also the "Philosophical Aspect," and the "Phenomenal Aspect," followed by a "Resume of its Work and Influence." This address should be read and re-read by every thoughtful Spiritualist.

8. "Trail of the Serpent-Landmarks of Roman Catholicism in History." By A. M. Griffen. No one on this earth today is better posted than Mr. Griffen in regard to the deep-seated corruption in the Catholic church. His views will not only interest you, but they will ap pall you with their showing of cruelty and perfidy. This article alone is well worth a year's 'subscription to the

4. "A Ritual-Spiritual Funeral Servtions for conducting a funeral where it is impossible to secure a desirable person to officiate. The sentiments are pathetic, philosophical and eloquent reminders of the beauty of the change called death. It should be in every

family, ready for any emergency.
5. "Evolution and Revolution," an address by that master mind, Hon. A. B. French, of Clyde, Ohio, A most eloquent, thoughtful discourse, by one who is not excelled as an orator and profound thinker. It is a mine of valuable information.

Besides the above, there are other valuable and instructive articles. All combined this is the most remarkable paper ever issued from the Spiritualistic press. It will afford you mental food for reflection during the fall and winter months. It will be sent forth free to every yearly and trial sub-scriber. Not only will every yearly subscriber get the above paper when they send in their subscription, but by sending 20 cents in addition (which pays for postage and mailing) they will get Art Magic, a most valuable book It is elegantly bound, nicely printed, and is an ornament to any center table What we offer to every yearly subscriber to The Progressive Thinker who sends \$1.20: Fifty-two numbers of the paper; one paper containing the above attractions, invaluable to every reflective mind, and Art Magic, a single copy of which has been sold for \$25.

You who cannot send in one dollar for the paper, send 25 cents for a three months' subscription. Keep in touch with the great Spiritual movement.

HON. A. GASTON.

It is with extreme pleasure that The Progressive Thinker receives the news of the unanimous nomination for Congress of Hon. A. Gaston, of Meadville, Pa., by the Democrats and Populists. It matters not upon what ticket so able and so liberal a man as Mr. Gaston runs, The Progressive Thinker would hail with supreme delight his election,

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, I.L.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this

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

The Spiritual Philosophy versus Diabolism. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to

20 cents. Mediumship. A chapter of Experiences. By Mrs. Maria M. King. Price 10 cents.

The Rise and Downfall of Pseudo-Christianity.

As Depicted by Prof. J. Rodes Buchanan.

We may not see its dawn sublime,

lighter,
For the midnight age has long gone by,
And millions look on the eastern sky."

The glorious world of Wisdom, Light and Love from which all true inspiration comes has long been hidden from Humanity, not only by the oblivion of barbarism and fraudulent fiction, but by the iron wall overhead established by the Papal despotism organized at Rome-a despotism that prohibited astronomy, burned libraries, and mur-dered millions by the gibbet, by water and by fire, to prevent the angel world from being heard on earth-shall we ever forget it?

It was triumphant in itscrime against heaven, until the flag of American liberty appeared, under which they who entertain angel visitors are safe from legal punishment, but not from Jesuit

The Roman imposture with its "word of God" anonymous fraud, still rules the governments of Europe, still influences legislation here, still falsifies history and corrupts education, standing in the way of all radical reforms, and it is fortunate that we have a paper such as The Progressive Thinker, not afraid to speak the entire truth. But whether the press is faithful or not, the spiritworld is sure to triumph in the coming century, to expel superstition and establish the commonwealth of Justice and Brotherhood, which the wisest and best of all ages have hoped for, over two thousand years; in the hope of which Socrates and Jesus were willing to die, as their spiritual guardians deemed such a sacrifice necessary.

Beneficent revolutions never come without toil and sacrifice by those who are willing to surrender personal ambitions and face a hostile generation. Thus do all blessings come. Where would we be if our mothers had not been willing to imperil their lives, to abandon social display and toil in wear lness that we might enjoy life. To those who are pregnant with the truth that comes from heaven, the duty of surrender is imperative, and when it is a burning truth to set the world on fire, they do not shrink from the martyr's flames, and the sacrifice of Socrates and Jesus was less tragic than that of Hypatia, Joan of Arc and Bruno. The power that sacrificed them is still en-throned in the Vatican, but can build no more such fires and slaughter no more in the Western world. The koman volcano that has darkened the world for nineteen centuries is burning low, but its sulphurous smoke still hangs overhead and dims our stars as it pollutes the air.

Ever since in 1841, through science I found my way to the spirit-world and marked the path that Denton and others have followed, I have known that I must leave the path of prosperity that opened before me to face a hostile and skeptical generation, not only in the college and the church, but in every walk of life. But the 57 years since have brought a new generation of whom many are willing to hear me, and the college I helped to found stands for medical liberty, with triumphant suc-

The advent of rapping spirits fifty years ago relieved my solitude partially, by proving what I had established by independent science, but the task of exploring the higher realms by science was left to me alone, as the exploration by psychometry of geology and paleon-

ology was left to Denton. To explore and reveal the origin of renoblest possible undertaking for this century when a republic has become a mighty power, and when science, so long held in bondage, is beginning its unequal contest with an intolerant

Associating myself with the unequaled psychometer, Cornelia Buchanan, I found no difficulty in reaching the absolute historic truth. She could speak with accuracy of all whom I knew in this life and of my friends who had ascended, and with equal accuracy of any historic character within my knowledge, not confining her state-ments to what I knew, but revealing what I did not know, so that I found her superior psychic intelligence was worthy of implicit confidence, no matter how remote in time or place, those

of whom she spoke. It became very clear that we had found the direct open road to spirit realms, and that man in the body if he would cultivate his higher nature, is free to visit the Summerland, for its gates are always open, and that it is not necessary to consider himself helpless, surrender his independence and become a passive instrument under the control of any power high or low that may approach, either with sacred truth or with the delusions of ignorance and orthodox superstition, or the dim revealings of anscientific minds. Thus upon the solid loundations of positive knowledge we may build the loftiest temple of spiritnal wisdom, instead of dimly seen cas-

tles in the air. In these investigations I became abfolutely sure that the religious and spiritual development in the careers of Jesus and his apostles was the purest and most rational that the world had ever had, and differed widely from the fictitious and absurd stories of the Tes-

With very little knowledge of literature and nothing of science. Jesus and his disciples by their native nobility and depth of inspiration and courage have given us an example of man's highest moral capacity which has never been

What Cornelia so clearly recognized was recognized by every student of psychometry in proportion to their talent: Often were the scriptural characdescribed with a power and warmth of feeling which were most impressive. I could no more doubt thesi revelations than I could doubt a tele-

scope which I had often used. In 1891 Cornelia left this life. Mrs. Lillie witnessed the parting scene, and from that time she has ever been with me as a watchful friend and guardian counsellor. She has come with slate written messages in her own hand-writing and a sketch of her own head. She has appeared in materialization. She has been continually around for the last seven years, making her presence daily

known, knowing all my affairs and ready to answer any questions.
The apostles and others whom she studied when on earth have been her companions during these seven years, and she has found them in the spirit-

world as she found them in looking up from earth-she was not mistaken in any character, nor in anything she had positively stated as to their lives.

And this old world is growing brighter,

to their character and personal appearance, and they told the story of their own lives and their intercourse with brighter,
Ve may not see its dawn sublime,
Yet high hope makes the heart throb
lighter,

own lives and their intercourse that
Jesus; nearly all of which I gave in the
first volume of Primitive Christianity,
as fully as its limits permitted. In the second volume their personal appearance is fully described as I received it

from St. James.
St. James and St. Paul have been follows:
In view most ready and accurate in giving the history of the events and persons of their times. Paul accurately described the persons mentioned in his writings, and corrected the language of his epistles, showing no lack of memory and rejecting more than half as priestly forgeries, including the entire foundation of the orthodox theology.

Paul's real writings were simple, earnest, honest and enthusiastic, but free from superstition, and from the ridiculous prophecy of the return of Jesus Christ in the clouds, to a day of judgment for that generation. The eloquence and courage he displayed make Paul a grand and very interesting character.

But he made no change in the religion of Jesus, for whom he was a faithful medium.

The remarkable stupidity of the so-called "higher criticism" of theologians in swallowing bodily so much Pauline trash and diabolism, not only ridiculous in itself, but utterly impossible to an bonost bonil and trash and diabolism. honest, heroic and unselfish medium like Paul, who taught pure Spiritualism in every church and fought in peril against both Jews and Pagans, has spread through all our literature, and even Spiritualists for lack of investigation have been willing to regard Paul as the half-crazed fanatic, the enemy of woman, the enemy of liberty and the ally of all the despots and priests, as he is presented in the Pauline forgeries introduced as Epistles.

Vainly has Paul attempted in the past centuries to tell the truth through mediums in the church or to find a mind really open to truth and able to bring it forth. Cornelia has brought him the opportunity by her control of selected mediums, and I feel more sure of the reports received than if I had been present in spirit, for her penetration and foresight were far greater than my own. She roams as a shrewd traveler in the spirit world and tells me her observations, which I have not had time to record, nor have I published the warmly grateful letters of St. Paul, thanking me for my labors.

I have not elaborated the evidences of the absolute certainty of what I have published, for it is not necessary to the enlightened, and tens of thousands in the higher realms will bear witness to its truth when mankind come up to that sphere of justice, love and wisdom, in which the noblest of antiquity are dwelling-who are ready now o give their testimony to all.

Though man may not rise in science to that sphere, it will come to him when he rises from the sphere of selfishness to that of universal love and establishes justice on earth. The socialists who are seeking to es-

tablish the justice that the apostles could not, and the Spiritualists who seck the higher communion are the two armies that co-operate for the world's salvation from suffering. The avalanche of fiction and forgery

assisted by murder, under which the Apostles were buried, has left mankind to doubt whether Jesus was the lovely teacher apparent in the Sermon on the Mount, or the wild and fierce fanatic portrayed in the Testament, or an impossible fiction manufactured by Pagan priests-each of these opinions being maintained by intelligent men, terly manner demonstrated the truth of when looking at the Testament. But spirit return and continuity of the men of the first century have spoken and shown that his religion was a system of love and justice, with a tender sympathy for the poor and oppressed, and that he was a poor and

humble but dignified and attractive teacher and healer, claiming no rank for himself but as a teacher, no other rank being ever given him by his followers.

His miraculous birth, his divinity as the creator of all things, his fictitions miracles, his threat to come back in the clouds and send mankind to hell, his three days' visit to hell, and in short, all the wild absurdities of the Testament were manufactured at Rome, the center of all crime and fraud, by a conclave of which Carabbas, Campanalia Justitus and Tarturus were the leaders. It was a bold and skillful adoption of the principles, ceremonies and institutions of Paganism, blended with the corrupted and travestled apostolic writings, which was anonymously brought forth in a Pagan empire, as an improved form of the old Paganism, and so recognized by the Fathers of the church for the first four centuries; and there is not the slightest excuse in history for calling this galvanized Pagan-

ism Christianity.

They who still call it Christianity be cause it claims that name, do so in defiance of history, and when they hon-estly read my concluding chapter, they can find no escape from the conclusion that Christianity was that religious Spiritualism which was buried in the first and second centuries, over the grave of which arose the Pagan church; and over its grave, which will be dug in the 20th century, will stand the church of heaven, wherein the angels themselves will sing with the melodies of heaven that ravish the soul, and the wisdom of heaven will unite with the science of earth in the masterful Republic of the Future, with neither a pauper nor a millionaire.

A LULLABY.

Rock-a-bye, hush-a-bye, baby, my Pink little fingers and pink little feet.

Soft is your pillow, your cradle is Rock-a-bye, hush-a-bye, baby, good-night.

Rock-a-bye, hush-a-bye, sleep and grow strong: Life is a journey, the pathway is long; Soon must the baby feet up and away-Rest, little pilgrim, oh, rest while you

Drop the white curtains with fringes of brown, This is the way into dim Slumbertown Six misty bridges that melt as we pass, And street after street that is waving

with grass. Rock-a-bye, hush-a-bye, baby is gone, Wandering far till the peep of the dawn.

Soft every footstep that passes the sill! Smile and be dumb when the cradle hangs still.

—Boston Pilot. -Boston Pilot.

Social Evils: Their Causes and Cure. scribed all she introduced accurately as from 25 cents to 20 cents.

On Romanism, and the Mission of the Nazarene.

[Translated by Ernest S. Green, for The Progressive Thinker, from La Union Espiritista," of Barcelona, Spain, for August, 1898.]

After giving a history of the opposi-tion of the Romish church to all prog-ress and liberty of thought in France and England, and stating how, through revolution of the people the church lost its power in these countries, and condemnng Napoleon for allowing the Pope (who opposed the revolution) to crown him as Emperor, the author proceeds as

In view of that which has been expressed, what signification do we con-cede to Jesus? Modern science considers him as the most perfect and sublime spirit that this planet has known, and recognizes him as the prime model of charity. He confirmed with his martyrdom and his blood the great truths of the infinite and of the future; he inspired the sentiment of love, of veneration and of respect to the democratic principle, and his intention was not to establish the dualism of heaven and earth, but to propagate liberty, equality and fraternity; in a word, the true indi-vidual and social happiness in this and all worlds.

Morality is nothing more than unity, and consequently it was known to the primitive people; therefore, although not conceding to Jesus the originality of certain maxims, nor of scientific technicism, we are obliged to admit his lofty and purified humanitarian sentiment, his penetrating magnetic and prophetic vision, and his heroic constance. Cold reason, though it contains

world of ideas, does not completely fill the void of the soul. This void is only filled with religious sentiment-not the sentiment of positive religion, but of the existence and immortality of the soul, the moral law and the gradual and progressive perfection that follows the indefinite course of the evolution of existences which we call lives. Beside the keen logic of Proudhon it is necessary to place an Allan Kardec. The ruins need not be abandoned, but let us build anew. The fine arts should assist the freethinker; who needs his cathedral, which is the University; his saints. which are the martyrs of freethought his pulpit, which is the common school the rostrum and the Atheneum; his council, which is the laborers, the poor and helpless; his catechism, which is the rights and duties of the people, and his Vatican, which is the vault of

heaven. Ye rationalists, Spiritualists and free-thinkers, who in Spain propagate the liberty of science, remember the philosophic emblem of Minerva; this god was born of the forehead of Jupiter, but ye are born of the forehead of Lib. eriy. History contemplates you; Spain invokes you; the world exalts you, and the poetic land of Giordano Bruno thanks you. March onward, guided by the new polar star, the redemption of humanity. VICTOR OZCARIZ.

LAKE BRADY, O.

The Most Successful Season

Lake Brady Camp closed the most successful of all seasons ever held at this camp, all expenses having been met by receipts, thus proving that a camp-meeting can be conducted without incurring loss. The entire / sssion was marked by perfect harmony, no friction of any kind having been experienced. The attending crowds have been pleased and satisfied with the speakers, who presented our philosophy in clear and forcible terms, and also with the test mediums, who in a mas-

The last Sunday being stormy a few careful souls remained at home, but there was a large and intelligent audience who appreciated the good things given by Mrs. Clara Watson, of James. town, N. Y., while your writer followed with tests, all of which were recognized, or at least I was so informed by parties in the audience. D. A. Herrick, chairman, and Mr. Lafayette Smith, of Ravenna, Ohio, receiver, deserve much credit and the thanks of all Spiritualists for the manner in which the grounds were opened and run this year. The election of officers for the ensuing year will take place Saturday, September 18; 1898. This camp will not pass into the hands of others than Spiritualists if we of the mortal will only pull and all pull together. Success to

Lake Brady.

I have not yet opened my meetings for the fall and winter months, but will do so in a short time. Am located at 77 York street, Cleveland Ohio. C. H. FIGUERS.

Lake Brady Camp, O. Lake Brady Camp closed the 4th inst.

one of the most successful sessions held since the association was formed Harmony and good feeling prevailed throughout the entire season I want to say to Brother Moses Hull

that he is proved mistaken for once, when he stated in his "Jottings" in your paper of recent date that he feared Lake Brady would not be able to make expenses this season. We are glad to say that we have come out whole and all seem to feel that they have been made comfortable. We have had the best of talent on the rostrum, and our test mediums have given general satis-faction. Although we haven't had as many mediums on the ground as usual, what we lack in quantity we make up

We look forward to see the trammels that now hinder our advancement removed by another year, when this beautiful spot will take rank second to none in this cours.

Spiritualist camps.

MRS. C. C. BACON. none in this country in the galaxy of

The Rappings Come.

I am in search of truth. All my opinions and ideas have changed recently. am 52 years old, was raised a Methodist, but became fully convinced be-fore reaching manhood that the inspiration of the Bible was false. My religion is to do right to self and fellow-man. I did not believe that spirits had the power to communicate with us on earth. Now I am dumbfounded. I don't know what to think. I moved into a house here in April last, my family consisting of wife, father-in-law and self. Every day and night we heard something knocking on the floor, on the wall and the head of our bed. We could find no earthly cause. I told my wife that spirits must cause the phenomenon. Some say that my wife and self are mediums. LAWRENCE SHEEHAN. Batesville, Ark.

The Brotherhood of Man, and What She brought them to meet me and de- By Mrs. Maria M. King. Price reduced Mrs. Maria M. King. Price reduced Follows from It. Two lectures. By from 25 cents to 20 cents.

Educational and Valuable. The lectures of Mr. Colville and Moses

Hull have been educational and valuable. "The summer is past, the harvest "The summer is past, the harvest ended and we are not yet saved," so says one of old. We have reached our finale of the season of 1898, and yet we have not been able to determine which of us has been saved or who the unhappy lost one may be. Evolution teaches us nothing is lost, and Spiritualism save we are our own saviors ualism says we are our own saviors, hence old fears and superstitions musi be forever stricken from our mentality. A life of purity of thought and action will bring us harmony and an equipoise that is needed for good health and a life of usefulness to humanity.

To-day closes the Onset camp-meeting for this season and a retrospective glance leads us to the conclusion that this has been the most instructive season. "Tis true that financially we are not "to the fore," but spiritually we surely have received a haptism unprecedented. The Woman's Congress has been a great educator. The most intellectual woman talent was procured and the example to the female portion of the audiences has been inspiring toward a better and higher education or self, and a clearer and better understanding of our future work for the good of humanity. We have to thank Mr. J. Q. A. Whittemore for instituting this great medium of education for woman at Onset and hope it may continue from year to year as time goes on.

Work and Striking incommendation of the Catalpa Park Camp-meeting ended on last Sunday evening. Altomotions meetings ever held here. The mediums are all unexcelled in their several specialties.

from year to year as time goes on.

Dr. George H. Fuller, who has presided on all occasions, has conducted the business with a firm but gentle hand politic side conducted the business with a firm but gentle hand, polite and consistent everywhere and has made himself beloved by all. We hope he will be retained in the position indefinitely.

Mr. A. J. Maxham, whose expressive

marks, stating that she did not use the power so much for show as she did as a means of healing the sick; but that whether given in public or in the sick-room it was a certain demonstration of the power of spirit over or upon the forces of nature,

The friends made arrangements for the entertainment of the speakers at the Central House, kept by Mr. and Mrs. Shindler, and we were all glad to say that "our lines had fallen in pleas-ant places." The building is about 100 years old, and the mediums wondered what the walls would say if they could speak and give the history.

At the close of the three day session we took the train for Buffalo and nine of us attended the Temple meeting conducted by Sister Mattie Hull. After that we took the midnight train for Valparaiso, Ind., where we will stop over night with Mother Wilson, and then hasten home to get ready for im-mediate departure to the Lakeside Park Camp at Joplin, Mo., where Mrs. Kayner is engaged for the season. And so ends our trip East for ten days, which has extended nearly four months during which time we have met many kind people and made warm friends. T. D. KAYNER.

LIBERAL, MO.

Some of the most convincing evidences were given by Mrs. Margaret Vestal in her trumpet seances. In these seances the sitters receive messages from their spirit friends, meantime one or two other spirits will talk in independent voices, and during the singing singing has delighted many, has sung the spirits join in the music, one sing-139 different selections this season, and ing through the trumpet and one or

TO DO GOOD& BE GOOD

HUMANITY:

THE RELIGION OF

The PROGRESSIVE HINKER THE

The Spirit,

CHARLES DICKENS,

Wishes to Announce

that he has an impress-

ive message to give to

the readers of The Pro-

gressive Thinker during

the Fall and Winter

Campaign. Now is the

Josie Folsom. Mrs. Aber gives names,

descriptions and incidents. Mrs. Fol-

tween her thumb and finger a corner of

a handkerchief, while the sitter holds

sex of the sitter, the color or other de-

scription of the handkerchief, the psy-

chometric character or other delinea-

tion, descriptions and names of spirits

with characteristics, etc., telling how

long since they passed out, and with what trouble, and giving a message

from them to the sitter, etc. On Sun-

day evening Mrs. Folsom gave several most conclusive tests. I can only re-

late a meager part of them in substance

from memory. She was delivering the lecture of the evening, and among the

questions sent up by the audience was

one, "Why are you a Spiritualist?"

itualist because I see before me a coffin

containing the body of --- Wheelock

who was buried from this hall. He sends to his wife in California this message

am a Spiritualist because I see by this

passed to the spirit world - months

ago. I also see standing by you a lady

you sir (walking to an ex-soldier at the

door 60 feet away), and thus she con-

On last Tuesday evening Mrs. Folsom

gave a public materializing seance in

the open pavilion for the benefit of the

camp association. The six windows

were all open and full of curious per-

sons looking from without who were

permitted to remain there on condition

of good behavior; and under these con-ditions six full materializations occur-

and on one occasion there were three.

One of the pleasing incidents of the

camp-meeting was a birthday party

given in honor of Mrs. Josie Folsom.

An ice cream supper was made in her

honor, before partaking of which Judge

G. H. Walser in a neat little speech pre

sented her on behalf of the campers a

beautiful silver cup with the sentence,

"The Liberal Camp-meeting to Mrs.

Josie Folsom," engraved on it. Never

was surprise more complete. When the

statement was made that a grave charge was made against one of the speakers hitherto held in high repute, she looked across at the writer hereof,

as she afterwards, said to us, supposing

Thus ends one of the most interesting

were, some one had started a foul calumny on

time to subscribe.

repeated many by request, some of more other voices independent of the

has attended to the requirements of his and requires some one to take a chair

position, both at the auditorium and beside her, allowing her to hold be-

gate, temple and areade has given per- the extreme end. She will thus give the

Oldest Camp Meeting in the Why am I a Spiritualist? I am a Spiritualist? I am a Spiritualist?

The Friends of Human Progress of North Collins, N. Y., held their forty-third annual grove or camp-meeting at a Spiritualist because I see by the control of the progress of the spirity.

that place the 2d, 3d and 4th insts. lady (walking to a lady in the audience)
This the forty-third consecutive annual
a child. It gives its name as —and

present. A few moments of concentra- and name given, and he takes me to

afflicted brothers, with the hope that they may be sustained as much as posterior and in the most practical minutes, making the most practical minutes, making the most practical minutes.

they may be sustained as much as pos-sible by their loved ones who have but tical argument of the meeting.

Mrs. R. S. Lillie, Mrs. Carrie E. S. ditions six full materializations occurrying, W. H. Bach and Mrs. Isa Wil-red, several times two at the same time,

spoken of by a number of people as the most correct they had ever heard given. On Sunday afternoon, at the last sestion was handed to her, she was for the cup was handed to her, she was for the time rendered speechless.

were successful in every detail. Mrs. have it repeated next year.

we may meet him in the same capacity

Mr. Page, quiet and undemonstrative,

Mr. Win. Page as treasurer at the

Miss Edna Gifford has presided most

gracefully and pleasantly at the Head-

The Harvest Moon Festival, a mod-

ern love feast as it were, peculiar to Onset, will take place the 10th and 11th

NORTH COLLINS, N. Y.

World.

meeting of the society since its organ-

ization. There are two of the first char-

tion was given to sending out the sym-

pathy of the large audience to the

The committees made arrangements

for the people of the suffounding coun-

try to have an instructive and enjoy-

able time, and Sunday they came in

with carriage and wagon to avail them-

selves of the privilege. There was a fine, appreciative audience.

son Kayner were the speakers and workers for the three day's meeting. The lectures by Sisters Lillie and Twing

were earnest and elevating, and were

patiently listened to by all present, even

though the weather had been intensely

hot for five or six weeks, and the dust dying so thick at times that one could

scarcely see across the street. Mr. and Mrs. Ellis, of Auburn, made some re-marks on the labor problem as they see

it, and tried to explain the way out of

it. They had a good attendance to lis-

ten to their explanation of the signs of

Mrs. Kayner gave platform tests that

were acknowledged to be correct. Some

before the large audience, and though the forest temple was open at one end

to the wind, and quite a strong breeze was blowing, yet the influences controlled matters so well that their efforts

Kayner gave some explanatory re-

that were given blindfolded

AUGUSTA FRANCES TRIPP.

another season.

ect satisfaction.

of September.

gone before.

the times.

quarter's book store.

emple faithfully and well.

BULLETING



WORDS OF APPREGIATION

"Out of the Abundance of the Heart the Mouth Speaketh" of Our Premium Book.

To the Editor:—I received the extra numbers of The Progressive Thinker and Ghost Land. I have not had time support you. Those books, no Spiritualists can do without them at the price, and paper included. I wish you all the rare treat when I do. I, like many others, cannot see how you can afford to publish such a paper and give such beautiful premiums with it. I can't under the price, and paper included. I wish you all the good things of this life, and a long one to still conduct The Progressive Thinkderstand how any Spiritualist can live without the paper. MRS. N. REID.

glad that Spiritualists are having an you are dearing out the richest treas-opportunity to read it, for I think the ures of thought, comparatively free of author of the book may be taken as the charge, when sent with the loyal and highest authority. It has done me more good than words can express, and I respond to your constant effort to supgood than words can express, and I ply them with the richest literature and erroneous ideas heretofore preva- that flows from the spirit world. lent among Spiritualists. To the Editor:-I have read your

vital importance; a book that ought to Magic; they are much better than I exvital importance; a book that ought to be in the home of every Spiritualist pected. I take great pleasure in reading them.

G. S. STEPHENS.

To the Editor:-I am happy in acknowledging the receipt of Art Magic. So far as I have looked into it, the

To the Editor:-I herewith send you post office order in renewal of my subscription for The Progressive Thinker and Art Magic, which you are so generously donating to your subscribers. I the think there must be some "magic" in it. the replenishing of your exchequer, or else you must have had a big pile laid up to start with, and if the latter, you must remember that drop by drop the ocean may be emptied.

S. M. RICHARDSON.

them of his own composing and each appropriate to the sentiment of the lecture. Mr. Maxham's remarkable memory has served him on all occasions, as Lectures have been delivered by C. To the Editor:-It is with pleasure thank you very much an ory has served him on all occasions, as he seldom has the music before him to S. Tisdale, Josie Folsom, G. H. Walser the reading of the book yet, but find it lat I write that I have received "Art refer to. We bid him and his charming and D. W. Hull, and platform tests wife good-bye and God speed, hoping were given by Mrs. Sally Aber and Mrs. intensely interesting, and it satisfactorily answers many queries that have been in my mind. I shall certainly recommend it to all my friends; and I wish som suffers herself to be blindfolded to thank you very much for it, as I look upon it as in the nature of a gift, the paper alone being worth all and more of the \$1.20 forwarded to you. With earnest wishes for your further success, I am, yours very sincerely, AMELIA E. HAYES.

To the Editor:-I note that The Progressive Thinker will not visit me in the future if I do not "cash up." enclosed an order for \$1.20. I have a copy of Art Magic for which I paid \$6, but I want your edition to match Ghost H. LEWIS.

To the Editor:-My query expressed in your journal recently as to what surprise awaited your readers, was quickly answered, "Art Magic." Truly this is an upparalleled offer: One year's subscription to your valuable paper and "Art Magic" for \$1.20. I well remember when this book first issued from the gifted and competent writer, Mrs. E. H. Britten; it sold readily from stand and elsewhere at \$5 per copy. It presents all occult subjects in such comprehensive manner it should be read by all. TITUS MERRITT.

ter members of the association still living, but on account of sickness and old age neither of them was able to be present, a fact that was lamented by all To the Editor:-Have just received Art Magic. I have read about 65 pages and like it very much. I look forward with a great deal of pleasure for The Progressive Thinker which I receive every week. I take 13 weekly papers and a number of monthlies and seml-month-lies, and above them all I prize the Progressive Thinker the highest

To the Editor:-Please find enclosed

J. G. LEATHERS.

\$1.20 to renew my subscription to The Progressive Thinker, and Art Magic. I have Ghost Land. I cannot see how you can sell such books for so little money. I wish to express the deep regard I have for you personally and the noble work you have been doing for the last thirty years. I have held you in from that than any other subject that Art Magic is splendidly gotten up, is el your due, not only for past but present effort. I have been the recipient of from one to three spiritual papers for the last thirty-five years, and to me The Progressive Thinker is the acme of SMITH HOMER.

To the Editor:-To say I am pleased with Ghost Land but faintly expresses my feeling. I have had one volume and 15 cents. gave it to a soldier going to Manila. C. L. PARKS.

camp-meetings it has been the writer's "Who Are These Spiritualists and good fortune to attend. It was a privilege to attend this one, and we hope to known author. Price 15 cents. For Reynolds of Venango County, Pa. For sale at this office. Price 15c.

To the Editor:—I have received Art Magic. It is a mine of the richest gems To the Editor:—I have read "Ghost of spiritual thought. If the thousands Land" with deep interest. I am very of our people only realized the fact that glad that Spiritualists are having an you are dealing out the richest treas-

To the Editor:-Please excuse me for premium, Ghost Land, and a world of plentium, Ghost Land, and a world of beautiful books, Ghost Land and Art MRS. M. J. RAMAGE.

To the Editor:—Some time in March I sent you \$1.12 for The Progressive Thinker for this year (1898) and Ghost impression received is generous and hopeful of good. I trust to a generous appreciation of my anxiety to atone for what may seem to you needless importunity.

T. A. PARKINSON.

Impression received is generous and Land. I was very much pleased with both paper and book, and now I want Art Magic, and we think we cannot do without The Progressive Thinker, so I send with this \$1.20 to pay for the paper for 1899 and Art Magic, as edvery paper for 1899 and Art Magic, as advertised by you. It seems to me that the paper grows better all the time, and we are very much pleased with it, and we want to read Art Magic and feel sure that we will be very much interested in it.

MRS. HANNAH SMALL.

> To the Editor:-I received Ghost Land, and a few days later, Art Magic. I have been very busy, so only glanced at them hurriedly; but enough to know I have two splendid books and for the price are the grandest I ever saw. I MRS. C. C. SOSTHEIM.

Description of ArtMagic.

"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 substantially gotten up, and yet it is to be sent forth practically as a gift. It will be an ornament to any center table, and ts contents will be perused with avidity by all reflective minds, however much they may dissent from some of the opinions presented.

Premium Terms

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

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

ART MAGIC, Ghost Land and The Progressive Thinker One Year, \$1.70.

KEEP IN TOUCH.

Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week dear memory since you gave to the The paper one year and Art Magic costs world that lucid, far-reaching and ex- only \$1.20. The book is almost wholly world that the tracking and ex-haustive essay that was called a gift, as the 20 cents only a little more "Search After God." I learned more than pays for the expense of mailing. ever engaged my mind. I do not say egantly bound in cloth and nicely this in a spirit of flattery, but from the printed on fine book paper, and will depths of a grateful heart that it is only prove a valuable acquisition to your library.

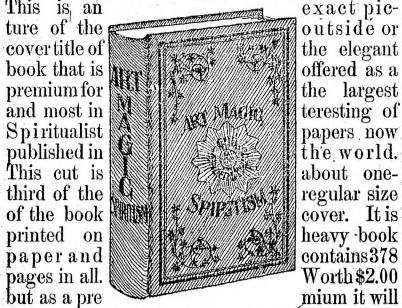
> "From Night to Morn, or An Appeal to the Baptist Church." By Abby A Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price

"The Watseka Wonder." To the student of psychic phenomena, this pam-phlet is intensely interesting. It gives detailed accounts of two cases of "double What Is Spiritualism?" A pamphlet of consciousness," namely Mary Lurancy 40 pages by Dr. J. M. Peebles, the well- Vennum of Watseka, Ill., and Mary

HERE IS OUR PREMIUM BOOK.

Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it.

ture of the cover title of book that is premium for and most in Spiritualist published in This cut is third of the printed on paperand pages in all. but as a pre



be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.

ART MAGIC.

As Viewed by a Prominent Lighting of the Fall Fires!

"Art Magic and Spiritism," and The Progressive Thinker's generous premium offer of the volume. One thing I am glad to note about this work is that the author realizes the supreme importance of the Spiritualistic factor in the genuine magic of the past and the present. Spiritualism is distinctly recognized as the chief agency and power responsible for most so-called "occult

The author, who appears to have been a German scholar of wide experience in connection with the mysterious and subtle forces operating throughout nature and upon and through the human spirit, has given in this volume a most valuable collection of fact, fancy and philosophy, and has from time to time helped the student to the proper solution of problems by giving him the benefit of his own opinions and conclusions.

The book is strongly written and arouses the best thought of the reader. It is lucid and eloquent in style, bold and far reaching in its speculations and, so far as I am able to judge, truthful and accurate in historical delineation, and there is marshalled such an array of evidence and reasoning that none but a bigot will be likely to say after its perusal that there are no spir its, and that our dead are dead indeed. From the ancient Chaldean, Egyptian, Hindoo, Hebrew, Chinese, Greek, Arab and others, down to the modern Spiritualist the author has culled most potent evidences of the existence of a soul, or spirit, in man, which has never failed to claim its immortal heritage.

How we came to be souls, or when right in his conclusions, since we possess no certain criteria by which to judge in matters so profound. We may, owever, without danger of offending similar believers, disagree with him as to such doctrines as pre-existence and 'elementaries" The author eschews the doctrine of reincarnation, endeavoring to substitute the last mentioned theories therefor; but to one of my way of thinking the one is as irrational and un-

substantlated as the other. If time and space permitted I would also criticise other points in the author's conception of the spiritual and material universe; but this might hardbe fair, since he is writing from a historical standpoint alone, coloring the picture merely by his own spiritual and heosophic conceptions, which one may overlook in his contemplation of the grand magic painting which the author has drawn in the volume presented.

I believe that most discriminating readers will notice that in the history of the magic, or spiritism, of ancient times one element is prominently lacking, and that is the moral element. Men sought the aid of spirits, demons, gods and "elementaries" of high and low degree, not to learn how to advance upon the great highway of moral, spiritual and intellectual unfoldment, but rather in order to know how to perform miracles before the wondering gaze of the multitude, or how to charm and hallucinate their fellows, how to acquire wealth, to discover the philosopher's stone, and the elixir of life, or to learn how in some way to gain a selfish advantage over their fellows. Happily with the coming of the true spiritual light the consciousness of men began to brighten with the glow of the transcendent world: the moral law began to receive a fuller commendation. Be true, do right, grieve not the spirit and it was said in these messages from the dead that in the next estate all would be well. There was no magic password. formula, or conjuration given from the world of spirits by which to solve the complete mystery of being. Mediumship was declared to be a gift-how we were to use it was a question of morals for each to solve for himself.

"Art Magic" deals with all phases of so-called occultism, and Spiritualists will certainly gain much knowledge from it. Its perusal will show them in greater brilliancy the central gem of the coronet of spiritual philosophy, which is the gem of spirit communion the best gift of heaven to man. A. M. GRIFFEN.

"The Great Roman Anaconda." Prof. Geo. P. Rudolph, Ph. D., ex-pries 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.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave. ogether with interesting corroborative itualists Have a Creed? Two lectures, stimony. Price 15 cents. For sale at By Mrs. Maria M. King. Price retogether with interesting corroborative duced from 25 cents to 20 cents. this office.

RALLY AT DE KALB, ILL.

"much in a little," and much for a little, seems fittingly to describe the book, beginning at 2 n. m. Saturday."

"Art Magic and Sniritism." ber 17, and closing Sunday evening the 18th inst.

Mediums and workers are invited to end a hand on the occasion. Friends from a distance should notify Hiram Eddy, Esq., at DeKalb, of their intention to be present

PROGRAMME. Saturday afternoon—General conference on the Need and Method of Organ-

zation, opened by M. H. McGrath, State Secretary. Saturday evening-The Beautiful Vison, by Mrs. Lou Packard Gay.
Old-Fashioned Spiritualism, by Mrs.

Emma N. Warne. Psychic readings, by mediums pres-Sunday-9:30, Thought exchange, in

ve-minute talks. 10:30-Select reading. 10:45-Address and tests, by Mrs. Georgia G. Cooley 2 p. m .- The Ideal Circle, by represen-

tative workers. 2:20 p. m .- Our Duty to the Lyceum, by Ervin A. Rice. 2:40 p. m.—Forty Years in Spiritualism, by M. W. Packard.

3 p. m.-What of the Bible? by Geo. B. 3:20 p. m.-Psychic readings, by the ediums.

7:30 p. m .- The Goal of Immortality, y Emma Nickerson Warne. 8.20 p. m .- Psychic readings, by the mediums Finale-Garnered Sheaves.

About Organization.

peared, are questions upon which many Brother Dewey convulsed the audience reasoners and speculators may and do by relating a story of the boy who was naturally differ. The author of Art sent to round up the sheep, and applied Magic is a bold and keen speculator it to the efforts made to organize Spirupon these problems, and he may be itualists. The boy reported that in looking after the stray sheep he found "one together, two by itself, and three over by Parkin's, one.'

To organize Spiritualists into active working bodies, is not organizing Spiritualism any more than tilling the soil forms the beauteous, blushing flowers. To organize societies for favor and protection are efforts un worthy of its mission, for the basic principles of Spiritualism do not inhere or rest upon human voluntary efforts in any external sense, and its manifestations are largely without human permission. All crucified saviors and sensitive children furnish soil for its per-

KNOCKED OUT. (Continued from page 1.)

WALTER HYDE.

manency and expansion, and the place

to find it is in the deep recesses of every

impossible for me to attend church regularly. I have to wait on Christian people and see that they get to their places of worship.

From a Single-Tax Advocate-Mer do not go to church because the truth applicable to them here, now, in their everyday affairs on earth is not referred to. If Christ's gospel was preached in the churches now in the ight of the present civilization as He taught it the churches would be full of men. I would go myself.

SOME SNAP SHOTS I can worship alone.

Can be better entertained elsewhere. No confidence in the churches I do not need the church, and I guess The church is a hospital, and I am Indifference

Lack of religious feeling. We do not feel the compulsion to at

end. liked it or not; it made me sore and sour, and now I do not care to go. I was not required to go when young and so never formed the habit of at

tending. Too much sentiment. Sunday papers.

I have to work on Sunday or lose my nosition. Clubs.

Fraternities.

Need of recreation. The church has got to be nothing ore than a social club, and a hypocrit cal club at that The church has left its primitive ob

ject—that of worship.

The above responses illustrate th modern view of the churches. They are gradually disintegrating, and before an other century shall have passed, they will be numbered among the supersti OBSERVER. tions.

What Is Spiritualism? and Shall Spir

.. GENERAL SURVEY ...

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

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If 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-leving 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

Frank T. Ripley, speaker and platform test medium, has the Sundays of October, November and December open for engagements. He is now serving the South Bend Spiritual Society, for the second time this season. A large audience greeted him on his return. Brother Ripley will sing, lecture and give names and descriptions of spirit friends at the close of each address. Address all letters to him at 426 South Lafayette street, South Bend, Ind.

The first Society of the Rosicrucians, J. C. F. Grumbine speaker, will meet in the Order of the White Rose Parlors, 810 Masonic Temple Building, Sunday, October 2, at 10:45 a. m., and 7:45 p. m. Morning theme will be "Recent Results of Psychical Research" and evening theme will be "Hypnotism." Dr. Dean Clarke, whose ability as an

inspired speaker needs no commendation to our readers, offers his services to societies anywhere in the New England or Middle States for fall and winter engagements. His large experience eminently qualifies him for organizing and building up societies and none can better define nor defend our philosophy than he either with tongue or pen. His services should be in constant use. Send for him. Address care of Banner of Light, 9 Bosworth street, Boston,

Mrs. Alice Gehring writes: "I am a test medium, and my daughter Bertha is an excellent trance speaker. We would like engagements with societies in Ohio, Indiana and Illinois, or in fact, any place where our services may be needed. My clairvoyant tests are always given with full name of spirits, also locating the one in the audience to whom the spirit comes. Besides, I am an independent slate-writer. My work has made its own reputation. For particulars address me 724 N. East street, Indianapolis, Ind.

Mrs. S. A. Crossfield, a student for fifteen years of psychic phenomena, seven years a mental medium and two years a trance speaker, wants to correspond with societies desiring to engage speakers for the coming season's work. Terms reasonable. Address her at 723 S. Elm street, Muncie, Ind.

Mrs. Maggie Waite can be addressed at 121 Buhl Block, Detroit, Mich., for our gagements. engagements. J. C. F. Grumbine will open the Col

lege of Psychical Science on Monday. October 3, at 3 and 8 p. m., at 3060 Langley avenue, Flat 3, Mexicana, (Chiwhen a special class for the unfoldment of adeptship will be formed. Miss Blanche M. Groell writes of the Englewood Spiritual Society: "We wish to extend to all a friendly invitation to attend our meeting at 528 W.63d street over the post-office, Hopkins' Hall. Every Sunday at 2:30 and 7:30 p. m., we hold our regular meetings. We have an organized society that we are proud of. Some of our faithful workers in the cause of true Spiritualism have united their forces and have met with success. At 2:30 we have a lecture, tests physical manifestations, and all are invited to participate in this conference meet-

lecture followed by a trumpet or full form materializing seance. The admission fee is 25 cents." D. W. Hull is now in attendance at the Lakeside Camp-meeting, and would be glad to make engagements in Missouri, Kansas, Arkansas or the Indian Perritory. Address care W. J. Black,

ing. The admission fee is ten cents.

The evening meetings are opened by a

Carthage, Mo. Fred P. Evans, independent slatewriting medium, has returned from his summer vacation, and can now be found at his rooms, 103 West 42d street. New York.

H. B. Van Vooris writes from Topeka, Kansas: "The Spiritualists of Topeka have determined that the camp-meeting shall go ahead from September 11 to September 26, the same dates advertised by the Kaw Valley Association. We have secured the Fair Grounds, and working committees of brothers and sisters have charge of the decorations, and making every necessary arrange ments for the comfort of visitors. The railroads give half fare rates from Kansas City and St. Joe, Mo., and all points in the State of Kansas. A full program is being completed and none will be disappointed. A cordial invitation is extended to all."

Mrs. S. E. Pemberton writes: "The nnual picnic of the Society of Spirit nalists of Delphi, Ind., convened on the 3d inst. at the grove two miles west of this city, and a large crowd had a most enjoyable time. The meeting was addressed by Dr. H. C. Andrews, inspirational lecturer, of Michigan, who is one of the most eloquent lecturers in our ranks. Dr. Andrews lectured from sub jects given by the audience, closing lecture with poetic improvisations and platform tests, which were truly wonderful. Mrs. India Hill, of Decatur. III., upon invitation came upon the plat form and gave invocations which were sublime, and sang with Dr. Andrews the lovely song entitled, "While the Days Are Going By." We have never had so successful a meeting, and the speakers held the audience spellbound ith the thoughts uttered under fine inspiration control. May every noble soul grasp the higher truths of our glorious

Mr. and Mrs. Kinkead have arrived in the city and would be pleased to meet the friends at 75 Thirty-first street. Trumpet circles Tuesday, Thursday and Milwaukee avenue, Chicago, a large Saturday.

philosophy. We know that societies everywhere who can secure either of

the speakers named may be congratu-

lated upon their choice."

Mrs. C. H. Hörine writes: "I have received a music book, 'Inspiration's Voice,' by H. W. Boozer, containing 72 songs, with notes, with beautiful spiritual words. Price 60 cents. The music in part is new, and there are many fa-miliar tunes. This book should be in every home, a spiritual instructor." Bishop A. Beals may be addressed for engagements at the corner of 12th and

Franklin streets, Oakland, Cal.

Prof. Lockwood has just returned from the camps in the East, where he has been lecturing, and may be addressed at 98 Ogden avenue, Chicago. Mrs. Georgia Gladys Cooley writes from Genoa, Ill., "To my many dear friends who read The Progressive Thinker: Almost daily I am in receipt of letters inquiring when I will return to Chicago. I will be ready to receive my friends at 98 Thirtieth street, any time after October 1, as I, begin my winter's work with the First Society of the South Side, No. 77 Thirty-first street, the first Sunday of next month. Will also make engagements to give lectures and test seances during week ights, or hold monthly meetings, within radius of 75 or 100 miles from the

Chicago, Ill." Oscar A. Edgerly's engagements, as so far made for the lecture season of 1898-'99 are as follows: September and October with the Society of Spiritual Science, of Atlanta, Ga.: November, with the First Spiritual Society of South Bend, Ind.; December and the first two Sundays of January, 1899, are still open for engagement. The last two Sundays of January are engaged

ity. Address me at No. 98 30th street.

with the society of Springfield, Mass.; February with the Berkeley Hall Society, Boston, Mass.; first two Sundays of March with the Spiritual Academy of Norwich, Conn.; the last two Sundays of March and the months of April and May are still open for engagement. Mr. Edgerly will be pleased to hear from secretaries of societies who may desire to employ a trance speaker and test medium for the dates mentioned above as being open. Home address, 42 Smith street, Lynn, Mass.

H. H. Scoville writes: "The Christian

Spiritual Society held their first meeting after the summer vacation, yesterday, September 4, in Hygeia Hall, Washington Boulevard and Paulina street, under the conduct of Miss Sarah Phomas, who took for her evening subject, Jacob's Dream. Miss Thomas has a peculiar gift of interpretation of the Scriptures, and carries her audience with her. She scored the tin horn and flesh and blood materializing business, at \$1 per head; commenting on it from her own experience in attendance at many seances. Later this was taken up by a lady meditim present (to the write unknown) who claimed that materialization was gehuine, and the audience could have proof of it any week at her home. See! Only \$1! She quoted Christ's resurrection as proof that the Scriptures endorsed it. Miss Thomas let the bottom out of this argument by simply quoting from the very same source Christ's command to his apostles to touch him not as he had not yet asended, etc. Upon the whole the meet ing was well attended, and highly entertaining. The rostrum was beautifully decorated."

N. F. Raylin writes from Denver, Col.: Mrs. Raylin and myself have been spending some months in Denver, the netropolis of the Rocky Mountains. man. He is a fine psychic, a good and reliable astrologer, and a very busy nan. His reputation in Denver, where ne has resided more than two years, is vithout a stain or blemish."

September 11. Lyman C. Howe lecured at Lily Dale.

C. S. Tisdale writes from Joplin, Mo. Lakeside Park Camp opens here Saturday, and a fine time is anticipated. This camp is in its infancy, but we trust in time to make it the banner camp of Southwestern Missouri."

F. F. Neitzel writes from Spokane. Wash.: "In behalf of the officers of the First Spiritual Church of Spokane, we wish to express our appreciation of the work of Mrs. Frances A. Sheldon, who has been with us during the month of August as our speaker and organizer The largest meeting yet held by the Spiritualists took place in the Unitarian Church, Sunday night, August 20. At he Close of the meeting the First Spirtualist Church of Spokane was organized. The officers elected were (except the president): D. Bickford, vice-president: Frank F. Neitzel, secretary Samuel Crow, treasurer; Mrs. E. H. Thatcher, J. H. Harris, N. N. Graves, John H. Roche, and Mrs. O. C. Carnforth, trustees. This organization was brought about through the effort of Mrs. Frances A. Sheldon, of Chehalis, Wash., president of the State Spiritualist Association of Washington, We wish to engage a good speaker for next month. The secretary would be pleased to correspond with parties desiring to make a date en route to the Pacific Coast. The address of the secretary is Frank F. Neitzel, E. 1818 Gordon ave-

nue, Spokane, Washington.' E. R. Kidd writes: "Resolutions com plimenting the co-workers for the good work done during the camping season just close at Lake Brady, were read to large audleffee, Sunday afternoon September 4, at the closing of a success camp-meeting! signed by the committee, thank every oody who contributed towards making the meetings a grand success.

C. H. Horine writes: "My good wife and I have returned from a visit to that little southern city, the land of my na tivity, once knowl as the 'dark and bloody ground.' The people there main-tain very well the proverbial generos-ity of Kentucklans. We met with only kindly greetings and a respectful hear ing on the science and philosophy of Spiritualism, which we characterized true religion. They have all heard of it, and some want to know. It is growing down there."

Mrs. L. Le Sieur writes: "The Young People's Spiritualist Union will take charge of the band of harmony, both afternoon and evening, Thursday, Sep. tember 15. A cordial invitation is ex tended to all friends interested. The young folks have been very faithful to assist in every way possible, and their work is greatly appreciated by all its members. Come one and all, and foir with us to make it a success, especially during Mrs. Richmond's sojourn with us this month. Refreshments request

On the occasion of her birthday anni versary, September 3, Mrs. M. Summers entertained at her residence, 1755 number of friends, among whom were

cieties, Ym. F. Schumacher, of the stu-dents of Nature; Wm. Lindsey, of the Star of Truth Society, and Mr. Tischer, of a German society meeting at the corner of Ashland boulevard and 13th street; also Mrs. Lindsey, a medium who gave messages at the conclusion of entertainment, Mrs. Tischer, Mrs. H. Willicky and others. Mrs. Marie Gartelmann, a medium of South Ashland avenue, sent a magnificent bou-

quet. A very lively time was enjoyed. Professor Geo. W. Walrond, of Denver, Colo., will resume his Sunday evening Spiritualistic services in his large rooms in the Opera House Block, suite 6, on Sunday evening at 8 o'clock. beginning September 18, and continuing for the next nine months. Scientific lectures and psychic tests with music at every service. Every Tuesday and Friday evening Mr. Walrond will hold occult training classes and developing seances as usual. The Progressive Thinker and other papers as well as spiritual and occult literature always on

Mrs.J. W. Kenyon held test seances every evening during July and August at Onset Bay Camp. Her parlors were thronged by earnest seekers after truth of spirit existence. Many have been convinced of its truth. Mr. Kenyon opened the seances by a brief lecture and psychometric readings that gave satisfaction. They continue the work during September and serve the Fitchburg society during October: Mrs. Kenyon will serve the Haverhill society October 16, and January 4, 1899. For future work address her at Onset, Mass:

TAKE NOTICE.

REPORT OF SPECIAL COMMITTEE ON PROGRAMS FOR FUTURE CONVENTIONS, AT THE PIFTH ANNUAL CONVENTION OF THE N. S. A.

In view of the widespread interest in the ethical, phenomenal and religious questions connected with our grand philosophy, it is evident to your committee that it will be necessary in future conventions to endeavor to present the best thought of the movement in the most condensed form in our evening sessions, with a view of giving to the world the principles, aims and workings of our philosophy in these conventions. It is hoped by your committee that the reviewing board will ascertain as far as is practicable the eminent minds in our midst who are to attend the convention, and that the names of the speakers and their themes be announced as long beforehand as is practicable. In fact, that we may have a plan of presentation by speakers that represent some especial phase of the movement as well as the general cause.

CORA L. V. RICHMOND. GEO. A. FULLER, ELVIRA S. LORING. J. H. ALTEMUS,

California State Convention. At the annual convention of the California State Spiritualists' Association on September 3, the officers of the coming year were elected as follows: President, M. S. Norton, of San Franlesco; vice-president, Dr. H. C. Johnson. of San Jose; secretary, Thomas G. Newman, of San Francisco; treasurer, Benjamin F. Small, of San Francisco. Directors-Mrs. Rebegga I. Johnson, of Hollister, Mrs. Henrietta E. Robinson, of San Francisco, Mrs. Mary A. Coleman, of Oakland, C. H. Wadsworth, of San Francisco and Mrs. Ida M. Kallenberger, of Alameda. National Delegates-Mrs. M. T. Longley, of Los Angeles and Mme. F. Montague, of Oakland.

Los Angeles, Cal.

To the Editor:-Who is Cassius Marcellus Loomis, who talks so learnedly know? I have been in Spiritualism over thirty years, and there is lots that I do not know about it.

The Jubilee was a failure: let it go! The people who were most interested fool the worst. Now show a kind feeling and help them out. They have had their experience. Perhaps they were wrongly advised. A year or so ago followed the advice of spirits and lost a lot of money, when all I wished for, was to make money to do good. I do not blame the spirits who advised me. I only blame the conditions through which the advice was given.

One thing I wish that some one near President McKinley (whose two brothers and their families, and his sister-inlaw, Eliza Howe Fuller McKinley, a splendid medium, are all Spiritualists would tell him not to give the monks and priests in Porto Rico and the Philippines too much liberty, for we may have to fight them.

HARRY WIGGIN. Los Angeles, Cal.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines

only will be inserted free. l Passed to spirit-life, from Fall Brook,

Cal., on September 1, 1898, Neil, aged 12 months and 22 days, daughter of Herbert M. and Mary Gird Peters. Services conducted by J. S. Borden.

It will be a shock to the many friends of Leon and Leng Fellows, of Bankson Lake, Michigan, to learn of the death of their bright, precocious and beloved boy. Duane, who ended his earth life of less than three years, August 31. His loving ways made him the idol of a large number of relatives, more than thirty of whom with many neighbors assembled at the resort for the funeral services, after which his form was conveyed to Schoolcraft for interment. The deep sympathy of each publi

vorker, who knew and loved the little Duane, we feel is with the stricken parents. He will also be sorely missed in the homes of his grandparents, particunarly that of Thomas Nesbitt, Jr., father and mother of Mrs. Fellows, where the little boy passed so much of his brief life. He patiently and uncom-plainingly bore the three weeks illness of typhoid fever. All that human power could do was done to save him. The writer, who was called to officiate commends the saddened hearts to th teachings of Spiritualism. which promises a blissful reunion of severed lives. MRS. A. E. SHEETS.

On Friday, September 2, the angels welcomed to the new life the bright spirit of Mrs. Lydia R. Sage, of Fredonia, N. Y. She was ripe and ready having lived in the flesh nearly 85 years. She was one of the pioneers hat moved the enterprise inaugurating the now famous camp-meeting at Lily Dale. An only daughter (Avis) survives, and her sense of loneliness is deep and sorrowful.

But while the veil of gloom and sadness Hangs upon the outer wall, voice of greeting, full of gladness, Answers to love's tender call. LYMAN C. HOWE.

"REMEMBER THE NAME."

Van's Mexican Hair Restorative.

Mexican Medicine Co. Winona, Minn., 278 Fifth Ave., April 19, 1897.

Gentlemen: Your favor at haud relative to "Van's Mexican Hair Restorative." I can truthfully say that I regard it as an excellent, harmless and meritorious proparation for the purpose for which it is intended. It not only restores the natural color of the hair, but it prevents it from falling out, cures dandruff, itching, etc., is a cleanly hairdressing, and is easily applied. With regards, I am very truly, \$1.00 Per Bottle.

MEXICIN MEDICINE 199. WM. T. HUBBELL, MEXICIN MEDICINE CO. 59 Dearborn St., Chicago, III. .00 Per Bottle. AGENTS WANTED.



If men had to do the cooking, we couldn't make Quaker Kitchen Cabinets fast enough. 30 days' free trial no money in advance. Two sizes \$5 and \$6.50. Pay if you're pleased; if not return at our expense. A quadruple silver-plated teapot, worth \$5 and warranted 10 years, free with every Cabinet. Send for descriptive circular No. 14 QUAKER VALLEY MFG. CO., 355 West Harrison St., Chicago.

From The Two Worlds, "BASIC Manchester, Eng.

THE RETURNING SPIRITS.

What have the returning spirits in

possession of immortal life and the larger experience to say concerning the inphilosophical theories set forth by the churches, which it is impossible for any one afflicted with the "malady of thought" to believe? They affirm that man is the noblest work of God: the crowning consummation of infinite power and wisdom, and innately divine that he is free to tread the golden path of eternal progress through a series of planes or spheres, growing more and more perfect, ever clothing himself with greater radiance and beauty, until he shall be fitted to enter through the golden gate of knowledge into the holy of holies of purity, and attain the heights of absolute freedom, when he can exclaim, "Praise God, oh, my soul! and all that is within me bless his holy name!" The spirits teach us that there s no royal road to heaven any more than there is to learning. All nature teaches the solemn and unvarying lesson that with everything there is

GROWTH AND EVOLUTION n accordance with irrevocable divine

The divine laws of

TRUTH, PURITY AND LOVE are ever in operation for our eternal good, physically, spiritually, mentally, and morally; and just in proportion as we live in harmony with these laws, so in degree do we enter into fuller freedom. By coming into conflict with them we place ourselves in the position of the maniac who dashes himself against the rock to move it out of his way, and with each mad effort rebounds bleeding and wounded, while the rock remains steadfast and immovable. Man cannot violate divine laws: rather do these laws violate those who oppose them. We may place our hands in the fire and feel the pain, but we violate no law: the

· VERY PAIN WE SUFFER is a proof that the law operates. For lish a rational religion in the minds of every fleeting enjoyment, or so-called men, founded upon the operation of napleasure, we may experience through coming into conflict with nature's laws, warfare upon ignorance, superstition there is always the corresponding reaction. The physical law of motion, in consonance with universal brother. "That action and reaction are equal and hood, to establish the solidarity of the in contrary directions," is absolutely true of psychic laws. "Be not deceived, for God is not mocked, whatsoever a man soweth that shall he also reap." Herein do spirit teachings throw a flood of light on the Bible. Judgment to come is shown by the spirits to be a judgment of cause and effect now and ever in operation; that

HEAVEN IS NOT A PLACE, but a condition of harmony and peace within the soul, flowing as the effect of "All are but parts of one stupendous of reincarnation? He speaks very within the soul, flowing as the effect of learnedly of the change called death, of man's vibrating in rhythm with divine laws, which brings him en rapport with the Deity. On the other hand, by coming into conflict with divine laws, man inflicts pain and suffering sooner or mental elements in nature which are later on himself, loses his freedom, and becomes a slave to his own vices. It is called "matter" and "spirit." such as these who live in the "outer rious phenomena of the universe are darkness where there is weeping and differentiations of these primary elegnashing of teeth," which but reflects ments. Change, adaptation, and evoluthe conditions of misery within them- tion are the three great factors in the selves. Man, having the power to ac- progressive economy of nature. cept or reject the good, becomes his own savior, and his own conscience is Spiritualism is "Eternal Progression." the judge. All religious should therefore become aids in the unfoldment of progressive world, and man is a proman's higher faculties, that he may live the true life here, which will be the and theories, in regard to methods, are wisest preparation for the life here-

The spirits teach us that MAN IS A SPIRIT NOW,

inhabiting a spirit body, clothed in the material garment of flesh, and that the resurrection has already come to every child born into the world; and, what is termed death, is only the casting aside of the last of those ten or twelve earth ly bodies, which science teaches, we possess in the course of our earthly career; and when the soul has been finally liberated from the dominion of matter. it will never again be imprisoned in a

Christianity? The only thing of feeble resemblance is THAT FLICKERING SUNLIGHT,

as shadowed forth in the "larger hope" which is spoken of with whisperings, and with bated breath, and now pro claimed by the brighter and bolder lights within the church itself. We thank God even, for this peeping of blue sky; this speck of golden cloud, amid the universal darkness of mancreated gods and creeds, which shut out the greater sunshine.

How lightly and fleet of foot will the churches trip and skip over the slender grounds of their most vital doctrines and seize here and there on

SOME PATCH OF SOLID TRUTH. upon which, like a sort of Noah's ark, the dove of their own holier aspiration may find a resting place, and upon which the flag of their own more cultured aspirations and thought may flutter in the divine breeze and sun-

While they will thus encircle the heads of the Hebrew healer and reformer, together with his following of fishermen, with the HALO OF THEIR OWN HIGHER

whereby the positive action of their and melody of their own souls.

"Human Culture and Cure. First. The Philosophy of Cure. (Including Methods and Instruments)." By (In-E D. Rahbitt. M. D., LL. D. A very in structive and valuable work. It should have a wide circulation, as it well ful-fills the promise of its title. For sale at this office. Price 75 cents.

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

PRINCIPLES"

Adopted by the California State Convention.

The self-constituted California Commission on Basic Principles has passed into history and its majority report has been adopted by the delegates at the annual convention of the California State Spiritualists' Association, on September 2, 1898, although a masterly, clear, concise, rhetorical, scientific and philosophical statement was offered as a minority report by the president of the Commission, Prof. J. S. Loveland. The principles, as adopted, are an

STATEMENT OF PRINCIPLES.

Whereas, Spiritualists believe in librty, and will not be bound by dogmatic creeds, which enslave the mind and destroy the spiritual nature,

Therefore, we present to the world, nstead, a simple statement of principles, which are susceptible of differentiation and growth, until they satisfy, the minds of all reasonable thinkers. This statement is a concensus of opinion and an expression of the collective mind of the Spiritualists of America; aw, furnishing the solution to the and the purpose of its adoption and enigmas of faith, mystery, miracle, and publication is to serve as a basis for organization and propaganda; and for in-formation to investigators and Spirit ualists, and is subject to revision and change by the people-or their representatives-assembled in an orderly, manner for that purpose.

1. Definition.—Spiritualism is a scientific, phlosophical religion, and embraces the science of life, the philosophy, of existence and the religion of manity.

2. Life.-Life is universal and eternal. Organic life manifests itself as intellect sensibilities and will. The unity of life involves that common sympathy among men which creates the desire for communion with our fellows, and enables decarnate spirits to communicate with 3. Mission.—The mission of Spiritual

ism in the world is-primarily-to estaband all forms of supernaturalism; and, human race through the dissemination of a knowledge of man's relation to his fellow man-to this end, being in active sympathy with all genuine reforms looking to the betterment of the social conditions of humanity, including the elevation of woman.

4. Deity.-Alexander Pope, the poet gave expression to the most comprehensive definition of delty and man's relation thereto, in these words:

Whose body nature is, and God soul." 5. Creation.-There are two fundaimmortal and indestructible. They are

6. Progression .- The watchword of This is a progressive universe; this is a gressive being. Speculations, opinions of secondary importance.

7. Continuity of Life.-Human experience affirms, the operation of nature's laws confirms, and intelligent communication from those who have passed through the change called death proves. that man has a continued, intelligent existence after the dissolution of the physical body.

8. Man's Individuality.- The paramount tendency of evolutionary development is to the individualization of the human spirit as an immortal entity, and this individuality being attained, the soul must assume the responsibilicasket of clay.

ties of eternal existence, and by taking
Where are these truths to be found in advantage of opportunities will be enabled to rise to heights of great mental and spiritual unfoldment.

9. Death.-The physical body is the house in which man lives while passing through the experience of earth-life. When this is no longer habitable, he passes on into another sphere of existence. This change-or transition-is called death, and the condition in which man finds himself after this change, is called the spirit world.

-

10. Spirit World.—The spirit world is a natural state of existence, originated and sustained by natural law; including many varied conditions or spheres corresponding to the variant intellectual. moral and spiritual planes of its inhabitants. At physical death each human soul passes into a condition in correspondence with its degree of unfoldment, ethical and spiritual; and, under the law of eternal progression, through continued aspiration and effort, it is destined to outgrow its imperfections, and ever increase in goodness, knowledge, wisdom and happiness as the end-

11. Mediums.-The agents through whom the spirit world communicates are called mediums, and may be classified as follows: Inspirational speakers and writers: test mediums, or those thought and refinement, they seem not through whom direct personal mesto understand that subtle psychic law sages come; mediums who heal the sick through spirit aid; physical mediums own higher aspirations reacting on for the production of objective phenomthemselves reaches but the harmony ena: and various other classes of mediums through whom are produced many other manifestations on the physical and mental planes.

12. Ethics, or the Science of Right Living.-Man should live right and do right because it is right, without hope of reward or fear of punishment. Temperance should be observed in all things, including speech and conduct.

13, Organization.—Spiritual societies hould be formed upon a spiritual basis. Oharaoter and usefulness should be the qualifications for membership, and financial considerations should be sec-BHNEST & GREEN

******** QUESTIONS * ANSWERS !

This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

G. W. A., Brooklyn: Q. I am developing for automatic writing. I have always understood, with this phase of mediumship, the brain of the medium was not used. But I find that in my case it is. I have to have my mind strictly on the work, and can tell before each word is written, and often before the sentence is complete, what is going to be written although the message may be opposed to my views and pleasure.

(2) Why do I so rarely receive names of friends, when that of my guide and two others come freely?

A. It is the common experience of "automatic writers," that the mind is cognizant of the ideas the hand is writing. The hand is not grasped by the spirit and used mechanically. The muscles must be controlled through the brain, which thereby becomes cognizant of the thoughts written. That such thoughts come in opposition to the medium is evidence in favor of their independ-

(2) The guide having perfect control is able to write his name freely, but in writing other names, would find greater difficulty. This is because the impression of ideas is accompanied with less difficulty than names, dates or numbers which are arbitrary.

Critic: Q. After we pass over to the other shore is the desire for stimulants, as alcohol, tobacco, etc., retained? Can the tobacco habit be overcome-and how?

A. It has been constantly communicated that habits are retained, in some cases, more strongly than in others, for causes unexplained. The general statement that the next life is a direct continuance of this, carries with it the necessity of the retention of such desires or habits.

Instances are on record where spirits have, through mediums sought gratification.

.To break from the habits of drinking or using tobacco requires a determined will, and as the entire organism has been changed by the presence of abnormal substances, during the period these are being eliminated there will be acute distress. There will be melancholy, depression and lassitude. If this period can be bridged over, the patient is safe. A tonic to take the place of the tobacco is required, with nourishing food, and occupation to keep the mind engaged. Quinine in doses of a fraction of a grain taken whenever the craving grows strong, will prove valuable. Peruvian bark, or golden seal root to chew whenever the desire is overmastering, are to be recommended.

Strychnine is one of the most valuable remedies, in one-hundredth of a grain doses, taken at intervals when the desire is imperious. It may be had at all druggists, in tablet form; in about this proportion care should be used in taking, for if too frequently or continuous, the cumulative effect may be obtained. It may be said that the basis of all the advertised "tobacco cures" is strychnine, combined and concealed by other tonics. While it is not an antidote or "cure," for there is none, yet it is a valuable auxiliary in supporting the system until it gains its

Mrs. L. B.: Q. Should not every crime be looked upon as the same whether committed by man or woman? If so, why should woman be driven from society for doing what man can do and receive the honor of both sexes? Is it not justifiable in some cases to commit sui-

A. (1) The double moral code which makes a strong distinction between the heinousness of the same crime committed by man or woman, is one of the many stains on

the morality of the present, received from the past. When woman was a slave, owned by man, damage to her person was damage to her owner, and while he could do as he pleased, she must be responsible to him. He made the laws, the customs, the usages which governed

Now that she has escaped this position of slavery, and is an equal, the retention of this distinction is a disgrace to our civilization. There may be immoral women, but for an immoral woman there must be an immoral man, and in the present condition of society the latter must be immeasurably the most immoral.

(2) There may be cases where suicide would be justifiable, as when suffering from hopeless disease, and the agony can only close with death, yet there are so many circumstances and far-reaching influences connected therewith, that it would be impossible to determine when such extreme measures would be admissible. Better to bear the affronts of time and scoffs of fortune, and gain strength in the conflict, until the time of departure

Those spirits who have expressed their thoughts on this subject are almost unanimous in saying that the suicide does not improve his condition by seeking to escape from the obligation of earthly life.

John Walter: Q. (1) Is there any difference between "occult force" and spirit manifestations? (2) What shall we think of mediums who put on their

pard, "Demonstrators of occult power?" A. (1) "Occult force" is a term given by the Occult-

ists and Psychical Researchers, to the unknown force by which they claim all psychic phenomena are produced. It is entirely hypothetical, and has not the least demonstrative support.

Spirit manifestations are the result of the activity of spirit intelligences-individualities.

(2) Such mediums would court favor by calling the rose by another name. They are false to their spirit friends, and hence not to be trusted. They may, if genuine, be "demonstrators" of spirit power; but of occult force, never. If "psychic force" means anything, it is that force by which all spirit phenomena are produced and severed from this meaning, it has no significance. Whether it is truthful, honorable or wise for a medium to truckle for public favor, by such unmeaning verbiage, is a question that will be best answered by the results. Surely we cannot trust those who would in the very beginning deceive by deceptive claims.

"Wedding Chimes. By Delpha Pearl Hughes." A lasty, beautiful and appropriate wedding souvenir. Con-lains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, leeturer upon physical, physiological and psychic science, Demonstrator of the molecular or spiritual hypothesis of For sale at this office.

BAR THE WOMAN'S BIBLE.

Ralston Club, of Topeka, Kan., Rejects the Work, Calling Out Sarcasm.

The Ralston Club of Topeka, Kans., composed of women and engaged principally in disseminating literary culture by means of a circulating library, has decided that it will no longer give space on its book shelves to the Woman's Bible. This famous work, which is, in fact, a running commentary upon and interpretation of the Scriptures, prepared by famous women of two continents to correct what they deem false and unjust teachings contained in the Old Testament especially, was presented to the Ralston Club by Dr. Eva Harding. No objection to the book was raised at the time, and it is likely none would ever have been raised but for a waggish local editor, who, by steadily nagging at the club, succeeded in getting an expression which puts the ban upon the book. The resolutions adopted by the club in expelling the

book set forth the following:

The copy of the Woman's Bible will be returned to the book committee of the Ralston Club by special request. In all other instances the library committee has exercised its privilege of setting aside any book thought to be unsuited to its purpose without question on the part of individual donors, and it must continue to exercise this right in the future. There is no disagreement in the library committee, nor has there been at any time, neither is there any ill feeling between the committee and the Ral-

Dr. Eva Harding, who gave the Woman's Bible to the club, said to the correspondent of the Times-Herald:

Now, if the women of the general literary committee have not sufficient backbone or moral courage to decide upon the books to be retained or rejected without stirring up a whole community and bringing into unpleasant notice persons and clubs, I would suggest that the committee be discharged and one appointed with the requisite amount of stamina to do the work in order.

The Woman's Bible was one of the first books contributed. One of the committee expressed herself as well pleased that the book was to be in the library, saying:

"Many would be glad to read it."

It would be hard to conjecture just what could be the mental attitude of a committee of women that would consider it sacrilegious for some of the best women of our country to write a commentary on the Bible and would sanction an author who, solely to sell the product of his imagination, drags from its holy place one of the most sacred characters of the Bible to adorn the pages of an im-

In conclusion, I wish to express my humble gratitude and utter my sincere thanks to the censor committee for the good it has unconsciously done in advertising the Woman's Bible.—Times-Herald.

THE WHIRLWIND ROAD.

The muses, wrapped in mysteries of light, Came in a rush of music on the night; And I was lifted wildly on quick wings, And was borne away into the heart of things. The dead doors of my being broke apart; A wind of rapture blew across the heart; The inward song of worlds rang still and clear; I felt the mystery the muses fear; Yet they went swiftening on the ways untrod And hurled me breathless at the feet of God.

Lelt faint touches of the final truth-Moments of trembling love, moments of youth, A vision swept away the human wall; Slowly I saw the meaning of it all-Meaning of life and time and death and birth, But cannot tell it to the men of earth. I only point the way and they must go The whirlwind road of song if they would know.

--------THE BUDS OF HEAVEN.

In the sunshine of spring we gather the flowers Out from their mossy bed, And cherish their beauty and perfume for hours Till they are withered and dead. In moments of joy they join in our gladness,

To the air their sweetness impart; Mid earth's deepest sorrows they soften our sadness, Soothing, healing our heart.

We often reject choicest roses, full-blowing, At the edge of the bushes borne, And covet the bud with the petals slight-showing Deep in the midst of the thorn.

Their mission to mortals they finish completely, Though cut in budding mold; The will of their maker will be done as sweetly As by their growing old.

At his Master's strict bidding, hither and there, Pauses the angel of death. The worn-out and weary, the young and the fair.

Wither alike at his breath; And our God in his choosing may gather the best And leave in our home a blank,

But a place that was vacant in heaven is blest, Perhaps in the highest rank. When our little ones die in their life's fresh morn,

Our eyes dim with lasting tears. We know they are up where the angels are born, But our grief lives through our years.

Yet our father mistakes not, nor burdens will give

Above we are able to bear—
We still have around us our darlings that live,
W. A. W.

That which is fame on earth is but the faintest shadow f the lasting reward in that boundless realm of space where the waters have fled.

Death has no longer a sting and the grave is but the cradle of victory.

The mind is the mirror of the soul in the external form of being. The whole world is honest to an honest man, and to a

thief all are thieves. The soul now, as in the past, offers its own facts as proof

of its reality, identity, indestructibility. The death-sleep of earth is the waking life of eternity. The spheres are not permanent, but the temporary homes of those who pass through them.

Nature is ever a wonderful page of revelation. Death is but the open door to a life beyond.

Life is made dreary and desolate by the mere thought that it must end if life is sweet of itself. Death, as taught in the past, is a great terror to the human race. Man, fancying himself the epitome of conscious spirit-

ual life in the flesh, often falls into the error of thinking that nothing else has consciousness, or even a spirit.

However much the intellect may do for man, however grandly it may enthrone him in the noble realm of hought, there is a nature above the intellectual, that is give such object lessons of practical tributary, and where science can only bend her knee in

sacred reverence. There is nothing combustible or perishable in spirit therefore Spiritualism cannot be annihilated by any pownature. Scholarly, masterly, trenchant. Price 25 cents. er, though her progress may be greatly impeded by the burdens she must carry.

GONGERNING THE JUBILEE.

Criticism of The Progressive Thinker's Course and Editorial Comments Thereon.

ence, carelessness, and harsh, unloving what we preach.
attitude we have displayed toward the I think we ought to do what we can management of the Rochester Conven-

see in it what must appear to them an evidence of our ignorance or hypocrisy.

I take and read two papers published

by Spiritualists, and grievously am I disappointed in their attitudes and manners in relation to this subject "By the measure that ye mete, shall it be measured unto you," a natural law that we Spiritualists ought to know the esoteric meaning of and occasion for. The N. S. A., as our representative

not denied by us, but actively encouraged, as I said before, commenced and carried on the work of preparation, all the time calling upon us laggards to help just a little toward making our Golden Jubilee a certain success. I did not contribute one cent in advance, because I thought it might not be needed; if I had foreseen the result, this financial failure, I would have done some

thing toward trying to avoid it.
Upon our fostrums and in our papers, love, simple and unselfish, is declared to be the foundation of our religion. We preach a common and necessary brotherhood, the necessity for patience with and consideration for each other's mistakes, and above all vaunt the practical usefulness of Modern Spiritualism

Sunday from our rostrums, and week after week in our papers, and now, after fifty years of egotistical self-laudation, of experience and training, we, who claim to be the leaders and exemplars of the highest, best and noblest in spiritual teachings, coldly, indifferently turn away from a brother in distress because, forsooth, he has not accomplished what we expected, but who has undoubtedly done the very best he could do, for our common good.

We may admit, if we choose, that this deficit might have been avoided if some of the balance of us had had the management of this affair; this matters little now, we all know it was occasioned honestly, but even if this were not true, if it could be shown that this financial failure was the result of fraud and evil intentions, it would then be and is our imperative duty to forgive and assist, to do in this case as in all others, as we would be done by, and this means to help and then, if we deem it needed, to gently, lovingly and wisely counsel; to give our brother and sister in distress a helping hand and an encouraging smile whenever it is possible for us to do this.

The old Samaritan that we read about, did not stop to inquire and criticize, but relieved and assisted, and departing, left to conjecture what his opinions were concerning his "neighbor's' recklessness or carelessness, who ignorantly placed himself where mis-fortune could overtake and injure him.

The Jubilee deficit does not amount to three thousand dollars, an amount so insignificant in comparison to our ability to contribute it without trouble, that the present inharmony it has created in our ranks is the very best proof of our lack of spiritual understanding. We have failed to apprehend that what is one brother's misfortune is everyone else's and that general inharmony must result until he is relieved. This is one doctrines, a naturai law as unfailing in its operation as the famous edict of the "Medes and Persians" and-as we interpret natural phenomena—as necessary to complete frarmony as inspiration to the spirit.

I may be in error, but I believe it would have been incomparably better and a thousand fold more conducive of immediate good, if we had, all of us, visited Brother Walker after the deficit was known, with kindly thoughts and a little cash instead of silently ignoring and shirking this duty, or hurling sharp-edged stones at him and the management of the N. S. A. because of mistakes made. That's the way I feel about it, and I think we ought to remember that we are all liable to err, and that it is very nice to be treated with consideration at such times.

As I see it, we Spiritualists are morally bound for this debt. It was created by our acknowledged representatives, our agents. Credit extended them was credit given us. The Progressive Thinker and the Light of Truth were active supporters of and assistants of these agents, and we all stand before society to-day, unless we pay this debt, as attempting to shirk a moral duty. Can we allow this to be said or thought of us? Is it true of a great majority of us? Are there not enough of us to settle this indebtedness by the payment of a dollar each? Are we not going to do what we can to re-move this cause of inharmony? Certainly we are, and certainly we will remember that charity has no place in a Spiritualist's dictionary, for we know that charity means nothing else but justice, we will not be doing an act of charity, but a simple deed of justice, that we all know is included in that comprehensive doctrine, "Do ye unto others, what ye would they should do unto you."

The payment of any small sum by a percentage of the Spiritualists of the United States would have settled this debt in one day, and if gur papers had risen to the heights 1951, the occasion tiley would have advocated this collection and done for Modern Spiritualism

tion and done for Modern Spiritualism in public example what they have so ably presented in precedent. There is another thing in connection with this matter that surprises me, and that is the silence of the great majority of our leading lecturers and mediums on this subject. I like to see Spiritualism practically applied in just such cases as this, and I think we ought to have something of a poll on this issue. If I am wrong in my conception of If I am wrong in my conception of spiritual obligations, I would like to know just how many I am in the mi-nority. I have lopped off a good deal that I have been inspiried to say in this connection, and I would like to hear from the old workers, the old standardbearers. If we are not going to pay attention, and prompt attention to such issues as this, when they arise among us, if we are going to let them drag along, and a brother suffer what I believe to be a palpable injustice because of our carelessness and indifference to his wants and rights, if we are going to Spiritualism as I conceive this to be, to criticise, but relieved and assisted," a world we are seeking to lead to better says he. things, to higher accomplishments, I want to be known as being on the other

I am ashamed of the picture that we believe we ought to be neighborly and associated Spiritualists have given to kind to each other, here and now, and the world, as an object lesson, a result as occasion demands, and just as pa-of the workings and effect upon us of tient with each other as we know how our religion, as shown in the indiffer- to be; that we should in fact practice

to restore harmony in our household, tion. Not only am I ashamed of it, but and I cannot believe that any thoughtit saddens me every time I look upon it, ful Spiritualist can enjoy his own little and I would, if I could, remove it from personal heaven, realizing that a sister the sight of a disappointed world who and brother may be suffering because personal heaven, realizing that a sister of our neglect. There's no other way to rid ourselves of this trouble than by paying out of it, and no matter how heroic this treatment may appear to us, we have ourselves prescribed this treat-ment, and must either "take our own medicine" or acknowledge that we are empirics.

J. M. H. empirics.

> We take pleasure in presenting to our readers the above criticism of the course pursued by The Progressive Thinker regarding the Jubilee matter. We believe in criticism, freedom of speech on matters of public concern. It draws out the full quota of reason on both sides of the question.

We have succeeded in making someone ashamed, someone who had not paid into the fund a cent, and that shame has made him open his purse in aid of the worthy brother and sister, who spent time and money for the cause. Now if we can succeed in getfor the sick, the lame, the blind, the for the sick, the ame, the blind, the aged mediums who have spent money, time and health to plant the standard as an everyday practical religion.

This is what we preach Sunday after of Spiritualism on its present eminence, and who have been helpless and unhelped by Spiritualists for years, another bright star will have been added to The Progressive Thinker constellation and another crown will be held in reserve for the donor.

We were ashamed of the plight Spiritualism had gotten into through somebody's mismanagement, and like this good brother, we wanted people to know it.

The car of progress never runs backward, but had we put the check before the wheel instead of behind it, the progress would have been impeded, and for its failure to progress The Progressive Thinker might have been justly open to blame; but the sanguine heads had their way and The Progressive Thinker pushed along by word and deed; pushed with a will. In fact, if every able Spiritualist in the land had done as wellhad done his best-there would have been a surplus to the credit of the N. S. A. of several thousand dollars, and this brother would have been ahead one dollar.

We are glad the brother takes two Spiritualist papers; he shows a much more progressive spirit than thousands of Spiritualister we are proud of all such Spiritualists, but they would be no less Spiritualists if they took none, so far as the name goes to make them Spiritualists in truth, and they are no less Spiritualists because they do not see fit to turn their whole attention to these unfortunate managers of the Jubilee. Mayhaps they are too busy looking after their local poor, or they may be out of money and out of work; they may not have sanctioned the move and cannot conscientiously endorse it so much as to encourage the movement, lest it set a precedent to these leaders to again be extravagant at the expense of the masses, to "raise the standard of Spiritualism" a few notches.

If Spiritualists encouraged such elaborate demonstrations as were provided for at Rochester, it must have been by their silence and reluctance to respond to the thousands of letters and circulars said to have been sent to them in advance.

Six months before the time for the Jubilee there was evidence of the coming failure. Its shadow was cast that far before, and such curtailment of preparations might have been made to suit the indications, etc. But this is dwelling too long upon "ifs" and "might have beens," just to answer the criticisms in their turns.

Truly no rostrum or paper has been a stronger advocate of "love, pure and simple," than The Progressive Thinker, and it is only through "love, pure and simple," for the cause of Spiritualism that The Progressive Thinker has undertaken to point out some of the errors of the members of its family, just as any loving parent should; but if it falls to its doom in this heroic work, the Spiritualists of the country will not be asked to relieve it from distress.

We have repeatedly expressed our sorrow, our sympathy for those noble workers upon whom the N. S. A. has allowed the financial burden, the Jubilee deficit, to fall; we have expressed publicly and financially and allowed calls for aid in the columns of the paper. Who has done more?

"If it could be shown that this financial failure was the result of fraud and evil intentions, it would then be and is our imperative duty to forgive and assist," says Brother H. Now this is calling out a line of argument not in the case at hand, entirely irrelevant to the subject, and yet of some importance to the public. We should "forgive" and smother it down; we should give the man the money he would steal. Spiritualism teaches us to be for-

giving, but does not teach us to be obedient and submissive to the will and mandates of others when we have reason to believe others wrong, to calmly lend a helping hand to everybody who puts on an agonized look over the calamitous results of their own mis-management. However, in the case alluded to, it was a public matter, and while Spiritualism sits unmoved and unhurt by any criticisms of her subjects, we know that a good spanking is almost an absolute necessity on certain occasions, and the aim of The Progressive Thinker is to keep the arm of cor-rection in constant motion towards the betterment of Spiritualism. Nature works in this same way. See how quickly you will be rebuked by her if you violate her laws, how you are whipped into an understanding, not through hate, or jealousy, or envy, but because it is just, it is right.

We expected objections to our criticisms of the N. S. A., because we cannot all see alike, nor can we be alike.
"This old Samaritan (Jesus) that we read about, did not stop to inquire and

He forgot to forgive the moneywant to be known as being on the other changers who were doing business in Romanism and the Bible. The historic more rapid evolution of Spiritualistic facts he states, and his keen, scathing the temple. He only kicked over their facts he states, and his keen, scathing truth. It seems that Covert, Becker, I believe in high ideals, but not so tables and made them depart. He for high that they are unavailable for our got to ask for the corn that he wanted present needs and this everyday life. I on a certain trip, but simply took it.

The little wind desire to make a study of the antigonism of the Antigories more rapid evolution of Spiritualistic facts he states, and his keen, scathing truth. It seems that Covert, Becker, where the facts he states, and his keen, scathing the facts he states and practices the facts he states and practices are constituted to the facts he states and practices are constituted to the facts he states and practices are constituted to the facts he states are c

Spiritualism only recognizes principles, not personalities; truth and justice, and the way of justice often seems harsh to

human beings. But Spiritualism has "run counter to this old Pagan" on many occasions and its "doom was left unsealed." It has battered down the walls of Paganism and established

world would be incomplete without ducting a lyceum attended by some them, but the act of "turning the other twenty children. She is a good worker, cheek;" the act of turning the pockets well adapted to the wants of those, and wrongside out, unless they are empty, is about as seldom now as before their with us was time well spent and ever to high and will do not be the chart better. birth, and will do to talk about better than to practice in this day and age.

Dur speaker

He asserts that "Spiritualists are morally bound for this debt." According to that we are "morally bound" for to her calling. any debt that may be incurred by the N. S. A., and it behooves us to place filled the chair, and the best of attention was given. To know the depth of

responsible party, we have only to say

that the time had come to arouse that the state of lethargy those who had teachings and truths of spiritualism, fallen asleep. The world had their eyes She was followed by her husband with tests, all recognized, and a happy surly hypnotized by our own beautiful, satisfying philosophy and phenomena, and were simply drifting with the tide.

If The Progressive Thinker is anything it is a "rouser." You might as ones, and conferences, conducted by our well say that there is no virtue in the chairman, O. P. Kellogg, who always storm that stirs the atmosphere to a has a word in the right place, and a perfect fury of commotion, and washes the face of the earth, and waters the day evenings have been given to thirsty plants, as to try to condemn the commotion in the ranks of Spiritualism Our worthy president, Mrs. Haslett,

place; keep cool and permit the proper pulsations for awhile, until after the while we sang "The Star Spangled Ban-convention in October. Watch the ner," with a short speech and a hurran manipulations of the machinery of pro- for peace with all nations. gress from your tower of "love" and On Friday, August 23, our worthy "justice," and see if the ranks do not president went to Detroit, and on her showing for having been stirred up. at the boarding house for a banquet, Do not be afaid of these corrective crit-with toasts, also a presentation of a silicisms, these pleasant little adjustments | ver traveling cup to her from the memof the harness. The cause, if true, will bers of the dancing class. live through every storm or blaze or

A Session of Harmony and Good Will.

many new truths that Paganism had long prohibited. This subject, too, is already thoroughly discussed and unwith its beautiful lake, with our steamderstood, and has no bearing upon this special case.

We have many goody-goody folks in our ranks, and they have their own work, their own station to fill; the campers. Mrs. Mattie Hull was converted to the convergence of the world would be translated that the camp I found some thirty tents well filled with world would be translated that the campers. Mrs. Mattie Hull was con-

Our speaker for the second Sunday was Mrs. H. S. Richings. She is a good reasoner, fine talker and fully adapted

N. S. A., and it behooves us to piace officers in charge who are careful business men and women, or we may always expect to be in debt and have always expect to be in debt and have we must hear for ourselves. In the Spiritualists, and the brother's accusations of The Progressive Thinker as a enjoyed. The following Sunday Mrs. responsible party, we have only to say that the time had come to arouse from the state of lethargy those who had teachings and truths of Spiritualism,

prise to all Spiritualists, for he is a new medium in the field. for which The Progressive Thinker is given credit, and out of which is bound to some a better condition of affairs.

had under her instructions a damage class every morning, learning the different steps and graceful ways of dancing.

Divided at five p. m., we raised On Friday at five p. m., we raised "Old Glory," with the Cuban flag below,

line-up" better and make a better return home the campers had assembled

Saturday morning came our Memorial wave that may threaten to impede its progress, and we will all be happy when the convention is over.

Day. Our hall was bedecked with flowers in memory of our departed ones, while the roll call numbered some thir-

GHARLES DIGKENS.

He Desires to Communicate Through The Progressive Thinker.

The brilliant Charles Dickens, high in Spiritlife, has given one of his choicest productions through the well known medium, author and musician, Carlyle Petersilea, of Los Angeles, Cali. It is entitled "Juno, or the New Woman." It is Spiritualistic, anti-Catholic, sets high ideals, and is interesting throughout. The Spirit Charles Dickens expressed the fervent wish that his narrative be published in The Progressive Thinker. We take special pleasure in complying with his request, and his production will be commenced sometime in October. Now is the time to send in your subscription. Our Fall and Winter Campaign will be brilliant indeed.

A MYSTERIOUS DOG.

Do Animals Have Souls?

A dog story, alleged to be quite true, contributed by M. C. F., and printed in "The Christian," is in substance as fol-

"Mr. Stanning was a jeweler. A

mises, a huge dog walked in, shook the snow off his shaggy coat, and made himself so much at home and agreeable, that he was allowed to remain. On the following day as the assistant had not returned from his tea, Mr. Stanning who had an urgent engagement, was obliged to leave Mrs. Stauning by herself for a few minutes in charge of the business. Not a minute after Mr. Stanning had gone, the outer door was pushed open, and a man, who spoke to a companion as he entered. walked up to the counter. Mrs. Stapning soon recognized him as a London sharper. He asked to see some watches and to gain time he was shown some silver ones. With an oath and a threat he demanded to see some gold watches, of good value. Instantly, with a growl, fest readiness to spring upon him, that for his mistress, and Mr. Stanning returned very soon afterwards. the incident was over, and inquiry was made for the dog, he had disappeared

as suddenly as he had come. case the assistant was an accomplice. knowing the exact time to make the attempt, and also that it must be done quickly. But what of that mysterious dog. Whence came he, and whither did he go? Why he came is manifest but we cannot conceive his knowing anything, as a dog, of what was going to happen. Was he the visible agent of an inspiring human spirit, who did

ty that have passed over in the year, all grounds. In the afternoon Brother Sprague gave us a fine address, opening up some new points in the cause and workings of Spiritualism, after which came the election of officers for the soclety for the coming year. The same ones are to act.

Sunday afternoon was the close of the neighboring jeweler had been robbed of meeting, the closing address being a large amount. Mr. and Mrs. Stangiven by our worthy Brother Sprague, ning were apprehensive that their turn who won the affections of the camp, might come next. They had an assist-lis subject being "Occupation and ant. One night, when closing the pre-Teachings in Spirit Life." Space will not permit me to pen his discourse. At the close of the meeting he gave tests from the rostrum, which were readily recognized.

Our camp has been well attended and the best of harmony prevailed. The campers broke camp with a hearty good-bye to one and all. Our president gave a parting word to one and all, hoping to meet us all the coming year at Haslett Park, our spiritual home. Riley, Mich. MRS. A. H. SOULE.

Ashley Camp, O.

Nearly all the other camps have closed for the season, but Ashley will continue one week longer. Yesterday, notwithstanding a heavy rainfall in the the dog sprang on the counter, and with morning, there was a large attendance so fierce a look at the thief, and a maniall day.

Ashley Camp, located at Woolley Park, on the outskirts of the large, he beat a hasty retreat from the shop to he beat a hasty retreat from the shop to join his accomplice. Then Mrs. Stanning fainted and fell, and the dog has his planted with shrubbery. The ground is planted with shrubbery. The ground is turned, and found the dog thus caring waters of which are said to completely rejuvenate half-worn bodies.

The management are earnest and faithful, giving their time and means for the upbuilding of the cause. M. M. Henry has arrived with his spirit tele-"It seems very probable that in this graph and already established the fact of spirit communion to the entire satisfaction of many people on the grounds. O. P. Kellogg is here and will remain until the close of the camp. MRS. M. McCASLIN.

The Lost "Antis."

What has become of the Anti-Spiritknow the plot, and so interposed to pre-vent its accomplishment? Is not this really getting alarmed about its welrightly considered a case of the ministering spirits' spoken of in the Scriptressed with the organization as one that would be of immense value to Spiritualism. There is nothing that so rapidly brings out the unadulterated "Talleyrand's Letter to the Pope" will truth of any subject than that of active be found especially interesting to all opposition to it. I was depending upon who would desire to make a study of the antagonism of the "Antis" for the

Eminent

Drs.

DR. J. M. PEEBLES.

READ

And be Convinced of Their

Ability to

Drs. Peebles & Burroughs. Battle Creek, Mich.
Dear Doctors:—Our little boy is still improving and
words cannot express my gratitude to you. Your
treatment certainly does its work in the right way.
Gratefully yours,
Mrs. D. H. Shittii.
August 25, 1898.

Drs. Peebles & Burroughs. Battle Creek, Mich.

Dear Doctors:—I reel better than Lever felt in my
life and I am so encouraged, life begins to be full
of promising brightness to me now. I am gaining
every day. Words cannot express my gratitude to
you. Very sincerely
OLLIE CLARK,
August 29, 1898. Idaho Falls, Ida.

Drs. Peebles & Burroughs, Battle Creek, Mich.

Dear Sirs:—Mr. Bradley is better and will not need any more treatment. We are so grateful to you for the good you have done him; we feel that you are indeed helped by the unseen.

Yours very truly,

August 22, 1898,

Mist. U. Bradler,

Friendship, N. Y.

You Are Suffering

from any disease whose slow ravages

are gradually undermining your consti-

tution and making life a burden, when

it should be the greatest blessing, you should promptly consult

Drs. Peebles & Burroughs.

They make no charges for examination

or consultation, relying upon their ability to secure practice. They deal hon-

estly and conscientiously with every in-

dividual. Some of the most difficult cases which other physicians have pronounced incurable have been cured by

these eminent psychic physicians in a

makes a cure of them readily effected by

thoroughly competent physicians, and it is because of the accuracy with which

diagnose a case, referred to them, that they have the standing among physi-cians which they enjoy to-day. We sub-

mit the following from the many which

absolute accuracy of their diagnoses:

are received every day testifying to the

Drs. Puebles & Burroughs, Battle Creek, Mich.
Dear Sirs:—Your diagnosis of my case was very
correct. Respectfully,
LEAH HARKIS,
August 28, 1898.
Atwater Stu. Ohio.

Drs. Peebles & Burroughs, Battle Creek, Mich.
Doar Sirs;—I sent to several doctors advertising
through the papers, and requested a diagnosis, and
can simply say that your diagnosis was the most perfect. Very truly,
August 27, 1893,
Rochester, N. Y.

Drs. Peebles & Burroughs, Battle Creek. Mich. Dear Doctors:—I received the diagnosis of my case and it is perfect in every way. Yours truly, JAOOB DUNCAN, Zimmerman, O.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis of my case was ver-correct. Respectfully. Miss O. E. Woosten, August 29, 1898.

The most enlightened and successful

treatment practiced to-day is the psychic. The wonderful results achieved

from this treatment is something almost miraculous. We set forth no exorbit-

ant claims, but the following and many

more which we could furnish if space

would permit, will demonstrate that this feature of our treatment is rarely if

PROOF OF

Wonderfu**FP**sychic Power:

Battle Creek, Mich.

Battle Creek, Mich.

My Dear Doctors:—Your psychictreatment is helping:me wonderfully. As I sat last evening: I had the headache and before I had sat a half hour I missed my headache and felt very much refreshed. I cannot thank you enough

for your kindness and the kindness of

Aug. 28, 1898. Rock Point, Ore.

IF ILL

Send Your Name,

Age, Sex and a

Leading Symptom

and Receive an

Absolutely Gorrect.

BATTLE CREEK, MICH.

Diagnosis Free.

your invisible help. Yours truly,
MES SARAH A. VANCE,

Drs. Peebles & Burroughs,

ever duplicated.

GHRONIG

DISEASES

GORREGT

DIAGNOSIS

Ghronic Diseases

Quickly Gure

IMPORTANT DR. C. E. WATKINS,

FAMOUS GHRONIST

Quick Gures! Small Doses!

leading symptom, and we will send you

A Diagnosis of Your Case Free, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not The day of shot gun prescription is past; drasti drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires

SPECIFIC DIAGNOSIS.

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

Specific Medicine! No Drastic Drugs!

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

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

DR. C. E. WATKINS' Rural Health Home.

This is in fact a large Sanitarium; only been opened a short time, yet it is a most pronounced suc-cess. DR. B. W. HANKS, the greatest Healer the world has ever had, has joined DR. WATKINS in this grand work, and is at the Home six days in the week.
Write us and we will tell you all about our new Write us and we will tell you all about our new methods of cure that we use at the Home.

BOOK REVIEWS.

Human Culture and Cure. Parts Third and Fourth. Part Third being devoted to Mental and Psychological Forces, and Part Fourth to the Nervous System and Insanity. By E. D. Babbitt. M. D., LL. D.

Another welcome installment of Dr. Babbitt's great work on Human Culture and Cure, to which he has been devoting many years of labor and study in its preparation.

deep significance and great portance of the work may be discerned in the titles of the chapters. Part Third treats of Philosophy in its Past Developments; The Chemistry of Mental Action: Phreno-Physiognomy; Psychology in its General Features; Psychometry of Perception of Interior Forces; Psychomic or Hypnotic Phenomena; and Clairvoyance, or Vision by Higher Grade Lights.

This is a vast field to cover, but our author has done his work well, with the skill that comes of a high and fine grade of development along the line of the subjects of which he treats. Very largely he writes from the vantage ground of personal experience, which renders him qualified in an unusual degree for the work before him, and gives him an insight beyond that acquired by the mere student of books. This valuable advantage is apparent in the nature and qualityq of his expositions. It will become evident to the careful. thoughtful student, desirous of penetrating to the inner substance and essence of things, that our author has arrived at the true philosophy of Hyp-

notism, Psychometry, Clairvoyance, the Nervous System, etc. The author declares: "The great barrier to all true philosophy and a correct knowledge of mental as well as physical laws, has been the ignorance of atomic action and the processes of chemical affinity which rule in every

part of the universe." "The universe has an absolute unity. the whole being fundamentally like a part, the invisible like the visible, the unknown like the known, hence all forces, including electricity, light, heat,

magnetism, nerve force, mental force, etc., are fluids and have weight."

The four grades of matter consist of solids, liquids, gases, and ethers. The ethers, including electricity, magnetism, light, heat, vital force, etc., constitute the Fine Forces and consist of streams of atoms so fine as to be able to pass through the channels of coarser atoms like those of oxygen, carbon, the solids,

etc.
"The world of matter consists of atoms and atomic combinations, which are the formulating and individualizing realm of being. The coarser atoms are made to vibrate by finer ones or ethers; these again are kindled by the flow of still finer ones or ethers, and so on.

When the ultimate point of atomic fineness has been reached, there must be a substance almost infinitely subtile. elastic, and entirely infrangible. This substance we call pure spirit. Spirit is drawn into activity by the vibratory and suctional power of atoms, and, on the other hand, the vibratory power of atoms is caused by the pressure and elasticity of spirit; in other words. neither spirit nor matter can act at all

except as they act in correlation."

These principles are finely elucidated, aided by pictorial illustrations, in the body of the volume.

To the medical man and the mind interested in mental and psychological studies, this work is invaluable, leading into paths that penetrate far beyond those ordinarily trod by the profes-

sional class of writers. Part Four, devoted to the Nervous System and Insanity, may be studied with profit by medical men and nonprofessional readers alike; both will thereby enlarge their area of useful knowledge, and gain much useful in-

Perhaps in no other work can so

much information be found relating to | Sunday Spiritualist Meetings in mental and psychic science, including Chicago.

phrenology, psychometry.

There is manifest in this the same skill in handling his subject that is so marked in his previous volumes-the same fine philosophic analysis, keen intuitive perception, and far-reaching in-sight while searching into the deep na-

Truth in its highest and best expression for the good of humanity, and not selfish glory, is his clearly apparent ob-

Every intelligent reader of this, or his other works, will agree that very few, if any philosophical minds have pene trated more deeply into Nature's deeper and finer mysteries and forces, or soared higher in the realms of spiritual philosophy and thought. Dr. Babbitt is not one of those who

are content to plod along in the beaten track worn to impalpable dust by others; hence this volume will be found rich with new thought, leading out on new lines and into new realms, cognate to the great subjects in hand. His work is not a rehash, though he indulges in some keen and trenchant criticism; he is a brave and searching explorer and discoverer, whose lahors add to the domain of human knowledge in matters of vital interest and importance to the welfare and progress of humanity. Some day his work will be recognized and acknowledged, and his name duly honored for what he has accomplished in his chosen fields of scientific

search, and in unraveling some of the deep and precious secrets of Nature. This new book by Dr. Babbitt, is for sale at the office of The Progressive Thinker. Price, \$1.50.

Sema-Kanda: Threshold Memories A Mystic Story. By Coulson Turnbull. The Progressive Press, Chicago. \$1.25. It is well called a "mystic story, of reincarnation and the ideas of Her metism. To one who does not accept those theories, the basic elements of the story as set forth in the book are nure ly fanciful, of course; though a strain of high moral and esthetic spirituality pervades throughout.

The book will be found very interest ing, whether one accepts or rejects its peculiar teachings; and in a literary sense the author has done his work excellently well.

Wedding Chimes. By Delpha Pearl Hughes. It would be difficult to imagine a more tasty, beautiful and appropriate wedding souvenir than this charming little booklet. It contains a form for marriage ceremony, blank marriage certificate, space for names of guests, fum-

ily record, etc. Other subject matter, choice and appropriate, in poetry and prose, fill out the best thing of the kind of which we have knowledge. It is spe-cially designed for the use of the Spiritualist and Liberalist ministry, place of the orthodox marriage certifi-cate and wedding souvenirs. Price, \$1.

The Law of Correspondences Applied o Healing. A course of seven practical lessons, by W. J. Colville.

Mr. Colville's course of lessons em-

bodied in this book will prove instructive and helpful to those interested in Spiritual and Mental Healing. The subject of Correspondences as related to healing is elucidated, the correspondences between inward and outward states being set forth in a way to enlighten the student in search of truth. The aim of the book is to help people to help themselves and others, through a proper understanding of and obedience to the law of sequences—the true Karma of Cause and Effect-whereby one aligns himself in harmony with the laws of health, mental, spiritual and physical. Price, 50 cents. For sale at

Cast Thou the First Stone; A Story of Spanish Intrigue and Treachery; Involving our Mexican Boundary Line. By Frances Marie Norton.

A well written book, dealing with questions religious, social and political affecting individual and national life. The treacherous underhanded work of Romish influence is brought into conspicuous view. Priestly intrigue and Romish trenchery are displayed in a manner that makes the book intensely interesting. C. H. Kerr & Co., Publishers, Chicago. Price, 50 cents.

The Philosophy of History; or an His torical Dissertation on the Origin, Man ners, Customs and Religions of the different Nations of Antiquity; with a concise Exposition of their Religious Superstitions. By M. de Voltaire. Peter Eckler, Publisher, New York, Price, 25 cents.

One of the masterpieces of the great French philosopher. Well worthy its place in Mr. Eckler's Library of Liberal Classics.

S. A. CONVENTION

At Washington, D. C., Oct 18, 19, 20, 21, 1898.

All chartered societies are especially requested to select able business men and women to represent them at this convention.

It is particularly desirable that so cieties be represented by delegates in-stead of proxies. Blank proxies should not be placed in the hands of any officer of the N. S. A., with a request that they find some one to represent them. Each society should choose a delegate, and see to it that the delegate attends the

Certificate rates will enable all dele gates east of the Mississippi to travel at reduced rates. Everything will be arranged for their comfort in Washing ton, D. C.

An excursion is already planned from Boston-indeed it is rumored there are to be two, at least from New England.

Spiritualists of the West, let us hear from you. Send a strong representation of your sturdy business men and F. B. WOODBURY Sec'y.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its col-umns. In fact, all classes will find something of special interest in it. is published weekly. Try it. 437tf

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1.

Thomas Paine: Was He Junius?" An interesting pumphlet by Wm. H. Burr. Price 15 cents. For sale at this

The Progressive Spiritual Church, G. V. Cordingley, pastor, 8800 Wabash avenue. Services at 7:30 p. m. Indiana avenue and Thirty-first street.

at 8 and 8 p. m. Lecture and tests by

good mediums. Spiritual Investigating Society, at Flynn's hall, Robey and North avenue, at 8 p. m., under the direction of Mr. and Mrs. W. L. Brown.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Church of the Soul will hold services during the month of September in Handel Hall, No. 40 Randolph street, every Sunday morning at 10:30. Mrs. Cora L. V. Richmond, pastor. Spiritual Advancement Society, 274

Warren avenue, near Robey street, holds service every Sunday evening at 7:45. Dr. Hasenclever lectures and gives spirit messages. The Englewood Spiritual Society meets every Sunday in Hopkins' hall,

Send in notice of meetings held on Sunday at public halls.

528 W. 63d street, at 2:30 and 7:30 p. m.

N. S. ASSOCIATION.

Spiritualist Association National Washington, D. C., Oc-Convention, tober 18, 19, 20, 21, 1898, at Masonic Temple. All persons indebted to this association are earnestly requested to pay subscriptions at once. Officers of all local societies are requested to send in reports and annual dues. The officers of the National Association desire to pay all outstanding debts before the convention. If you believe in organization, now is the time to assist it with your cash. Contributary membership, \$1.00. Report of 1897 convention, 25 cents. All platform speakers and mediums who expect to attend the convention are earnestly requested to notify the secretary that the programme may be announced in good season. The largest convention ever held under the auspices of the N. S. A. is expected to assemble in Washington. October 18, 19, 20, 21. Send in your cash to aid us now and then come to the convention

FRANCIS BAILEY WOODBURY.

Healing, Causes and Effects.

Dr. W. P. Phelon's latest book, is a presentation from the spirit side of life of the basic priciples of Mental Healing and their relation to Vibration. The Esoteric under-current of the processes manifesting themselves in operation of healing, is clearly shown to be the silent power of invisible force Under the head of "Causes and Effects" are made plain many hitherto unexplained phenomena, along the lines of spirit power, attraction, repul-

sion and overcoming. It treats of adepts, mediums, and their varied powers. It also has something to say of elementals, and man's power over the unseen. The Helpers and Hostiles of the Invisible World are described, and their abilities specified. Astral conditions, with the process of going out on the astral currents are explained by one who knows. The subject of Fear occupies one whole chap-

The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which is disease is handled by one who evidently understands his subject. The booklet of 100 pages, is proving its interest by its sales. Sent on receipt of fifty cents. For sale at this office.

A LIBRARY.

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TESTIMONIAL.

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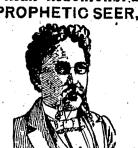
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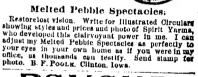


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