

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

VOL 19

CHICAGO, ILL., SATURDAY, DEC. 17, 1898.

NO. 473

PROOF THAT THE HUMAN BODY HAS A KEY-NOTE

Interesting Thoughts. Suggestions and Experiments That Are Worthy of Being Considered by Every Spiritualist in the Land.

psycho-physical culture for many years. Under the promptings of professional delicacy he was disinclined to be interviewed, but relaxed when persuaded that the subject was one in which the lay world was becoming greatly interested.

MENTAL AS WELL AS PHYSICAL IMITATION.

"Barring a few of the involuntary

Dr. W. Xavier Sudduth, the well-senses, and clamor for recognition. As periences as getting angry or crying for known nervous specialist, has been an a result, we develop a double, yes, a sympathy with others is sufficient to ardent student and experimenter of the manifold personality. This is a matter demonstrate that man is susceptible to of constant surprise—unconscious cere-bration is going on in our waking state which operates to alter his prevailing constantly. We fritter away our vital-ity to a great extent in this way and berate of vibration, either raising or lov ity to a great extent in this way and be-come nervous wrecks and fit subjects treme the body suffers in proportion. for the insane asylums. AN IDEA OF WHAT VIBRATION "Our daily experiences play upon our MEANS.

emotional natures to such an extent that we become fairly intoxicated with

"It is a well known fact that motion them. To a certain extent variation is exercise, is an absolute requisite to the normal and healthy, but extremes are highest development of the muscular functions," began Dr. Sudduth, "man performs nearly all his acts by knowl-ures of nervous excitement is that the position of the molecules of a solid is edge gained through imitation. He mind seems to feed upon it, and when essential to prevent neutralization of copies very closely his immediate envi- once the normal tension is broken the polarity and consequent disintegration, ronment. He walks, sings and talks as body craves for even greater variations. so is constant exercise of a muscle necand because he has seen and heard oth- The victim goes wild with his emo- essary in order to prevent its wasting ers do so. He is an upright animal only tional excitement and rapidly flies from away.

Are You a Subscriber for The Progressive Thinker?

If you are not, then these remarks are intend-If you are not, then these remarks are intend-ed for you. We would be delighted to have your name added to our list. The price of the paper for one year is only \$1, and by send-ing 20 cents additional with your yearly sub-scription we will send you Art Magic, a very valuable book for your library. This book has been sold as high as \$25. By subscribing for The Progressive Thinker and securing the pre-mium each year, you will soon have a valuable occult library, and at the same time aid in sus-taining The Progressive Thinker. The article taining The Progressive Thinker. The article we publish this week on our first page is alone worth far more than the price of a year's subscription. Every Spiritualist should aid in sustaining the Spiritualist press, and thus keep in touch with the great liberal movement.

ous energy in hysteria and epilepsy. finer nature or a greater lack of recu-Unrestrained pleasure and pain, fear, perative force. A veritable atonement hate, remorse, grief, jealousy and rage this victim makes, by reason of his at are the keys that turn on the steam of one-ment with the cause of the discord the great Corliss engine, of the body, "If the guilty party is the father the the heart, which by its pulsations runs vicarious sacrifice is perhaps the most the central dynamo of the brain and beloved daughter, who catches his inthe ganglia of our complicated nervous harmonious vibration by reason of the nearness of their relationship and the system. closeness of their sympathies. Or it

WHY DISCORD IS A DISEASE CON-DITION.

"If the law of the universe is har-nony discord is a pathological condi-night. If she has no means of letting mony discord is a pathological condi-Harmonious vibration gives down the tension of the cords of her health; discord, inharmonious vibration produces disease-literally, 'want of this for her in what we call nervous ease.' Van Der Naillen holds that 'all prostration. To sleep under the same manifestations in nature, physical, in-tellectual and spiritual, are due to incovers with one who can by simple propinquity jar the harmonious vibrations terference, to changes brought in the of another to the inducement of ill ease ratio of vibration of the imponderable and even disease, may be likened to be-forces of nature. If our bodies were ing imprisoned in a room whose atmoskeved to nature's vibration disease phere has been intentionally surcharged could not exist, for the body as well as with poison.

the material universe moves and acts on a physical, vibratory plane. Being HARMONIOUS EQUILIBRIUM IS HEALTH. thus constructed, harmony gives pleas-

"If the mother is the one at fault, ure and discord pain in proportion as the individual moves on a high or low then the entire household suffers in proplane, or, speaking in a musical sense, portion to the various ages and extent is more or less highly strung. of confinement in the vitiated atmos "The emotions, as we have already phere. A worrying, fretting, stewing, indicated, correspond to the keyboard; discordant mother can poison the air of the range of tone is the limit of resist- the home far more pestilentially than the deadliest sewer gas. There is no ance of the protoplasm that composes the fibers, plus the extensibility given it relief day or night; the air is positively by the influence of mind. Just as the resonant with discords. This condition gauge or size of the strings in a musical in the mother need not be expressed in instrument is dependent upon the duc-tility of the wire, so does the quality of or. It may exist under the cloak of an the protoplasm in the body mark the overanxious solicitude for the comfor range of healthy vibration. "As inharmonious or unskilled use or and well-being of the home circle. "This form of discord is very apt to too long continued vibration will de- run in families, being handed down stroy the very best musical instrument. From mother to daughter or from father correspondingly discord and inharmony to son through successive generations, will injure the body. Not only this, but a veritable physical inheritance of an these bodies of ours respond to sympa- inharmonious vibration. The children thetic vibration just as do the wires of of such parents cry out in their innoa plano or the strings of a violin when the right key is touched. How often lief, which he is many times powerless have we felt ourselves thrilled when to give, because the very hint at the least expecting such manifestation-as real cause of the difficulty would at the result of an appeal to our sympa- once give offense and probably cause thy, the flashing on our vision of some his dismissal. "The key to the control of our bodily scene that was particularly pleasing or in response to some form of physical vivibration is also the key to perfec bration in nature. Especially does the physical health, and, according to my body make swift answer to the musical way of thinking, this is to be found in

major chord.

that was a senitone above the one they usually vibrate. In this way we actu-ally raised them out of a minor into a major key, and thus cured them of amenable to error, in that the patient

the human voice is capable of printing nance with his bodily notes. form upon matter as successfully and "Another method not or the edges of a plate. The discoverer of this fact is Mrs. Watts Hughes. The speak or hum into the receiving tube of this fact is Mrs. Watts Hugnes. In experiments are conducted as follows: A hollow receiver is procured, over the improved by Keonig. The instrument somewhat resembles a phonograph, alpressions can be easily received.

made it a business to produce harmony day to day, and in different individuals, seldom suffered from melancholy or You ask how to get it? This is not very nervous diseases, but, on the other difficult. There are many ways. The hand, were generally what might be considered healthy individuals, unless directly infected or maimed by accl-of his patient and will unerringly adopt dent. The class referred to embraces the correct note upon which to exercise vocalists of both sexes, Episcopal cler- the patient. There are, however, methsymen and Catholic priests. In the ods that are thoroughly scientific for study of melancholy it was found also obtaining the keynote of an individual. that in taking the bodily note of per-sons suffering from the above condition they generally vibrated in a minor key, tient to hum the scale. He strikes a while the members of the class above note that is in consonance with the note referred to nearly always gave out a heard in his ear. When he recognizes it then have him hold it until it is found

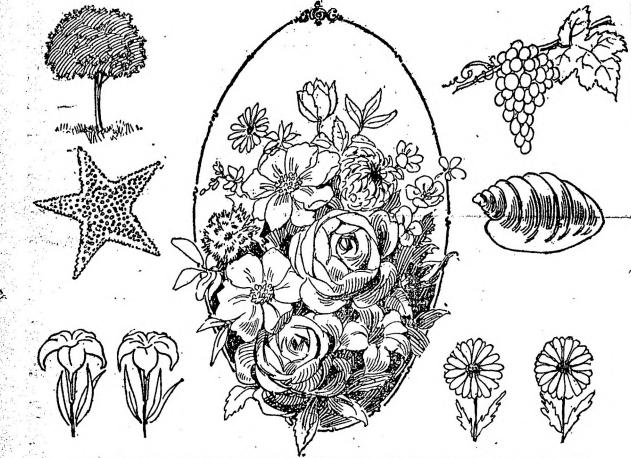
"Putting two and two together we on the plano or tuning fork. Another found the keynote of our melanchollac is by permitting him to run the scale from a half to an hour daily on a note his air cavities to thrill and vibrate sl-

"Experiment has amply proved that when the note of the scale is in conso-

"Another method not open to the distinctly as a violin bow drawn across above objection and which is sometimes brane is covered with a semifluid paste reversed. Instead of giving out sound of such consistency that very light im- it is a sound receiver. As its name in-

dicates, it is a self-registering sound ap-"A singer sings against the surface of paratus and is a modification of the the membrane, exercising the greatest drum and tuning fork arrangements so care that his notes are singularly commonly in use in physical laboratosteady and perfectly accurate. At once ries. All the waves that enter the parthe musical note mirrors itself on the aboloid impinge on this membrane and paste, and in the most unexpected throw it into vibration. On the side of forms. Forms of flowers, as perfect as the membrane next to the cylinder is If they were drawn, occur among the attached a very fine and light style, rest, these, indeed, constituting the majority of the figures. Daisies, with ev paper around the cylinder the slightest ery petal exactly shaped, are common; motion given to the membrane. By lilies, equally symmetrical, are not means of a small adjustable clamp,





SOME OF THE PERFECT FORMS PRINTED BY THE HUMAN VOICE ON MATTER.

by imitation. The process of his edu- one extreme to another. One moment cation begins very early in life, and the he is ecstatic, buoyed up by hope and mental development precedes the phys- joy; the next sunk in grief and despair. ical in every instance. The idea must be grasped and made a part of himself. uncertain and, in extreme cases, quite consciously or subconsciously, before it beyond the control of the individual. In can be executed. Man, therefore, is fact, so contirmed does the victim be-Jargely a creature of environment, a come in the condition that he avers he child of fortune and the slave of mls- enjoys it, although he may be fully Tortune

to the physical, but pervades meutal body. states as well. Man thinks by imitation. He is born into his mental and tations, however, do these cases come moral atmosphere just as surely as into under the care of the physician-1. e., his physical environment. states, like the color of eyes, hair and control prevent the individual from skin, run in families. We are Methodists, Baptists, Presbyterians, republicans, democrats, or what-nots, according to the belief of our parents or most intimate friend. It is very amusing to melancholiac there is little difference, save in degree. listen to ardent discussions between young children, and older children. for that matter, on religious or political subjects, even before they have had sufficient mental training to know the force of an argument. They use the same language they have heard their parents use, that is, as far as they can remember it, and they even go further and adopt the very tones and gestures parents-'like father, like son. In most instances the imitation is wholly unconscious, however. The suggestion has fallen on fertile soil and taken deep root. These early suggestions which arise largely in the home environment, become a part of their very being and dominate their whole after life. Who has not at times, even in adult life, felt the fears of childhood take hold upon him? The nursery tales of black men and bears, and hobgoblins. always remain with us. To what extent may not the lives of individuals, the waste products are cast out-stasis, instincts, tastes and even physical faculties be influenced by continued and insidiously directed suggestions in the waking state? Its possibilities are boundless, its powers appalling to think upon.

IT OVERTHROWS THE THEORY OF HEREDITY.

"Anything that stands for an idea, be it sight, sound or experience is a sug- is by this law that crystals are formed gestion. The doctrine of suggestion, if and rocks disintegrated. The force accepted, overthrows the whole theory that governs these particles is magnet of heredity at one fell swoop. Man is ism.

born into the world, little more than a "In considering this subject we mus mass of undifferentiated protoplasmsa creature of environment and suggestion. He owes everything to his environment, and, it is has been said, "that in harness and is the source of much of car as before described. When the legs we should be very careful in selecting the overstimulation from which urban are crossed the pulse is indicated in the our parents,' but I say we should be dwellers suffer. Movement, wherever more careful in selecting the environ- found, is a manifestation of energy, ment of our offspring, especially in whatever may be its source. It is also their early infancy. First impressions perfectly possible, by taking thought, are very lasting, because there is little without any visible muscular move- rectly upon the heart through the pneuto divert attention, and the mind ment to raise the bodily temperature mogastric nerve; hence the injury to dwells upon them. As we grow older, for instance, in anger, a very common the system from permitting full rein to

"Muscular tissue above all tissue is very complicated. Each fiber, itself microscopic in structure, is again sub These kaleidoscopic changes are rapid, divided into a multitude of prismatic forms, to which the name of surcous el ements has been given. These may be likened to the cells of a battery, each fiber resembling a voltaic pile, the connecting nerve fibers being compared to aware of the injurious effect this playthe insulated wires that convey the our-"The imitative is not alone confined ing with the emotions has upon his rents to and from the dynamo of the

The molecular particles to be obbrain. "Only in their most extreme manifesserved in the body of the cells and sarcous elements may be compared to the molecules of solids. It is a well-known Mental when the attacks of loss of emotional fact that these are constantly changing their positions during cell proliferation mingling harmoniously in social life. abedient to some law with the nature Yet between marked hilarity of a group of which we are not as yet conversant of school children, and the still more That these changes play an important marked excesses of the hysteric or the part in the physical condition of the body is to be inferred from analogy and also from direct observation. "If you have ever visited the power-

EVERYBODY HAS A BODY NOTE. house of any of the great street railway "Pathological conditions are but per-

systems which girt our city when the machinery was in full motion, you were verted physiological functions. Everyone has a normal body note or tone, and undoubtedly impressed with the tension we often speak of the body as being in of the atmosphere from the escaping a healthy state or tone. Tones are provibration and dazed by the whirr of the duced by vibrations of strings, wires or revolving machinery and obtained some tissues. We are thus naturally led to idea of the mechanical influence of en the consideration of vibration as the vironment upon the body. It is not nec basis of harmony or discord and are essary to go to so much trouble, how forced to the conclusion, whether we ever, in order to appreciate fully will or no, that vibration is the law of force of vibration, for if you will but the universe. We find perpetual motion lightly stop your ears with your fingers in everything-that is, intermolecular you will discover that you have a pow movement of solids, constant vibrations er-house within your own body. in the earth, the air and the ether that HOW CERTAIN VIBRATIONS ARE fills the space between the celestial DISPLAYED. bodies and persistent pulsation in all that has life. In fact, movement, con-"Vibrations of the body due to the ac stant, ceaseless internal movement, is the price of life. Without it nothing tion of the heart have long been recog nized and graphically displayed by could exist, for it is by movement that means of Gordon's 'vibrograph. consists of a square box with hinged

lid, one end of which rests on stou 'standing,' meaning death by auto-inrubber bands or tubing. toxication. Not only is motion neces-A receiving sary to life in the vegetable and animal kingdom, but the mineral kingdom also tambour is attached to the free end. If it is desired to get the relationship of is subject to the same law, constant althese bodily vibrations two tambours

teration in the position of the mole-cules of solids being necessary to preare used, one to register the pulsations of the heart, while the other notes the vent neutralization of the power of covibratory curve. The registrations are hesion. Attraction and repulsion are to be made on a sliding plate attached

coexistent and constant everywhere. It to a tuning fork. "If the nose and mouth are closed and tracings made of the vibrations of the inclosed air they will be seen to have the curve of the carotid. The tympan

um, when intact, also registers a sim not lose sight of the electricity that is lar vibration, which is entirely different constantly being turned loose in the atmosphere. Electricity is only vibration be distinguished by closing 'the outer movement of the foot. The teeth when held lightly apart also record the pulse. "Behind the heart and lung power, however, lie the emotions which act dihowever, a thousand and one things synonym of which is found in the the emotions. A typical example of this one, himself innocent, suffers more attention-was first called to the subject force themselves upon our waking phrase 'getting hot.' Such common ex- is found in the explosions of the nerv- than the guilty party, by reason of a by noting the fact that persons who

Thi



EFFECT OF DIFFERENT COLORED LIGHT RAYS UPON PLANT LIFE.

note with which it is in harmony. a thorough mastery of the emotional VIBRATION AS AN ELEMENT OF structure in mathed of its simple: In-LIFE

to unkey the instrument, and through "As the notes in the belfry responded to the voice of the watchman singing right methods of respiration, direct the control of the bodily vibrations. in the hours of night, so do our bodies respond to the sound of the organ pipe when that one is sounded that is consotogether with right ways of thinking, the control of the emotions, the discon tinuance of emotional prodigality and nant with the vibrations which set in the conservatism of nervous energy. motion the atoms composing it. In a will in a short time restore the subject corresponding degree we also respond to a normal condition of harmonious to a normal condition of harmonious to joy and sorrow, 'are 'moved by ex-tremes which, if continued, will destroy equilibrium. HARMONY-MAKERS ENJOY GOOD reason and wreck this earthly temple. "The question also has its domestic

side. In proportion as the members of "The ideas advanced are very intera family are sympathetic and affectionesting, but can you not indicate more ate, the inharmonious vibration of one definitely their application in everyday member affects the other-the most senpractice?" was asked by the Sunday sitive, or the one nearest in consonance suffering the most. Many times this Chronicle man. "Yes, certainly, if you desire it. My

rare. A change of note or of timbre held in position by a screw, it is possiwill produce a miniature tree on the ble, with a second screw, to regulate at paste. By some slight variation imposwill the tension of any given point to to estimate, the figure of a star the membrane. In this way we can obfish will appear; another imperceptible tain a record of any sonorous wave that difference of sound will produce an enters the paraboloid. By this instru-

ment we find that each sound traces PECULIARITIES OF THE SOUND out its own characteristic curve-writes out its own distinguishing autograph. IMPRINTS.

anemone

culture.

to all cases.

This

HEALTH.

Some sounds give indentations much "Occasionally the vibrations-presum-bly owing to an unconscious augmen-ers, like those of the human voice, give ably owing to an unconscious augmentation of force on the part of the singer rise to sinuosities of much greater com--will imprint themselves in the form plexity. By means of a tuning fork, which is

of shells, beautifully voluted, the wrinkles in the scroll being so incisivekept in vibration simultaneously with y indented that when photographed the style, the frequency of any sound they appear like creases in the picture. can be determined with the greatest Suddenly deserting these marine forms ease and precision. The process is as capriciously as they took them up, identical with that used in estimating the sounds will create ferns, suspend branches of fruit and otherwise adorn the vibration of an elastic rod. We have traces of both the sounds made on the membrane. If the vibrations of the the smoked paper, and knowing the frehuman voice acting on inanimate matquency of the fork, we have only to count the number of sinuosities of each ter could thus exert such a potent influence in the production of form, we reasound corresponding to any given disson that its influence upon the individtance on the paper, when a simple pro-portion will give us the number of viual producing it would also act to produce harmonious conditions in the body brations made per second corporate, and thus music would besound collected by the paraboloid and come a potent factor in alleviating the recorded by the style attached to the ills of the flesh, and making the thorny membrane. pathway of life less painful.

HUMAN VIBRATIONS FOUND AL-"Psychologists have taken the matter GEBRALLY. up with varying degrees of success, de-

pending upon their versatility and "Let someone now sing a prolonged their knowledge of the subject. Fol- note into the open end of the reflector. lowing out this line of thought in our On turning the cylinder we have the experiments, in the course of time it curve peculiar to this note, and at the was found that more rapid progress same time we have the sinuous line prowas made by combining the musical treatment with a modified form of Delduced by the tuning fork. Let us next count the number of vibrations made sarte, which may be known as harby the voice for any given length of time, and suppose we find that the voice makes 180 sinuosities while the monic gymnastics, or psycho-physical

"Patients are given a regular course fork makes seventy. What is the freof physical culture, which is practiced to the accompaniment of music, and at quency of the note sung, that of the fork being 100? When the fork makes certain stages of the course are reseventy vibrations the voice makes 180; quired to intone on a note which has when the fork executes 100 vibrations been specially prescribed for the case in hand. This is done by requiring the the voice executes x vibrations. ting this in the form of a proportion we patient to take a note from the piano, have 70:180::100:x, from which we find pitch pipe or tuning fork, and to hold the value of x to be 257 1-7, which cor t while going through certain move- responds almost exactly with middle O

where it is desired to raise a patient out of a fit of despondency, he is made to his note of vibration may be obtained inhale on tones of various musical while he is carrying on an unembarscales, beginning, say, to inhale while rassed conversation, i. e., the rate of his sounding the musical note correspond- bodily vibration will be registered on ing to G and exhale while sounding the the smoked drum alongside the register musical note corresponding to E in the of a tuning fork of known vibration scale of C natural. This is the only and a comparison of the two lines will perfect scale and is therefore the model accurately determine his rate of vibrafor all other scales, so that when once tion and from tais his keynote may be obtained as above indicated.

in harmony with it the bodily keynote or scale of an individual is readily de-"Empirically it is taken for granted termined. It is very difficult to dethat all patients vibrate inharmoniousscribe the modus operandi because each 1;; in other words, are out of tune, or case is a study unto itself and special they would not present themselves for methods have to be adopted in every treatment. There being no fixed body case, no general rule being applicable note that may be said to be normal, having found the keynote of a natient

NOT EASY TO GET THE KEYNOTE. It is considered as abnormal and a se-"The keynote of a patient varies from

(Continued on page 5.)

THE PROGRESSIVE THINKER.

INSPIRED BY CHARLES DICKENS.

WRITTEN BY

CARLYLE PETERSILEA.

... AUTHOR OF ...

"The Discovered Country," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlislie, a Romance;" "Oceanides," a Psychic Novel, Etc.

CHAPTER XVIII.-Continued.

his daughter, but he thought he loved his God more. "Daughter," he said, "I am but thinking of your soul's salvation. I cannot see my children all lost. Marjery, my child, you wish to meet your mother and myself in heaven, do you not? Your present attitude toward the church and Father Antone, a priest of the Most High, is endangering your everlasting welfare. It is my great love for you, my daughter, that induces me to consent to part with you."

The eyes of the serpent glared for an instant, with a baleful light. Would she escape him through her father's pity for his helpless daughter?

Unless you become the bride of heaven, the Holy Virgin may not be able to protect you from the wiles of the adversary," said the priest, solemnly. "As the bride of heaven, you are safe forevermore."

"Mamma, save me! O! save me!" cried Marjery, almost hysterically. "I cannot become a nun! I will not become a nun!" she reiterated wildly; then, bursting into tears, she asked to be excused, and left the table, and the room.

The serpent within the priest's eyes wore an evil expression as he looked at the retreating form, and afterward at the door which Marjery had closed; but he kept the muscles of his face well under control. Lord O'Donnell groaned audibly. Lady O'Donnell's tears were fall-ing fast. They both loved their children as well as most parents do. It would be very hard to part with the gentle, loving girl. She was now everything to them. Arthur, previous to his expression of heretical opinions, had been their pride and joy. Until that woful hour, they had been a united, gay and happy family; but, now everything was changed. Arthur banished, Marjery about to be compelled to take the veil, and the poor little Clarance, hardly belonging to the earth at all-and even he, poor little deformed mite, refusing to accept the rites of the holy church of God; their three children heartily disliking the priest Antone, vice-gerent of the church of Rome.

"Holy father," said Lord O'Donnell, at length, "J greatly fear that Marjery will also refuse to be shrived. I really do not know what course to take."

"There is but one way left to you, if you would save your daughter. The Bridegroom stands waiting for the Bride; the arms of the Holy Mother are open to rescue Better she should become the bride of heaven, than her. a doubly doomed, vile heretic."

Lady O'Donnell cast her streaming eyes toward heaven, and Lord O'Donnell's amen was heartfelt and sincere. They arose from the table. Lord O'Donnell gave his

hand to the priest.

"It shall be as you think best, holy father," he said "Marjery shall enter the convent and take the veil. Better to give our darling to God, than allow her to go down to destruction, as our son and heir has done." ******

CHAPTER XIX.

Marjery Refuses to Confess.

Marjery on leaving the dining hall, went directly to her own room, and throwing herself upon her couch, face bing, which she smothered among the downy pillows. a polite courtesy to the reverend gentleman,

priest will soon summon you to the confessional. Refuse to confess to mortal man. No human being has a right Lord O'Donnell's eyes softened somewhat. He loved to your inmost thoughts unless you choose to give them mouth; and, Marjery, I will save you. Believe me, and

fear not." The voice ceased. Marjery was comforted. She bathed her forehead and eyes, smoothed out her beautiful hair, and composedly awaited the expected summons. The priest usually heard Lady Marjery's confession in her beautiful boudoir; as there they were least liable to intrusion. Soon her maid came to say that the holy father awaited her there. The poor girl trembled like a leaf, but calling to her aid the invisible one, she entered the presence of Antone.

The father confessor stood in the center of the apartment, his hands clasped behind his back, his eyes cast downward, a grave, apparently devout, oily expression on his somewhat regular and rather handsome features. Up to the present time Marjery had confessed with great regularity; still she had never opened the innermost sanctuary of her soul, in regard to Dennis Morgan. The will priest had wormed into her confidence enough to be told that they had sometimes met, by chance, and her blushes told the experienced priest the rest.

Dennis' declaration of love had been made since the last visit of the priest, and Marjery was determined that she would never confess it to him.

The holy father crossed himself devoutly, cast his eyes upward and muttered a prayer or two; then with outstretched palms he approached Marjery, who was still standing not far from the door by which she had entered the room.

"May the blessing of God and the Holy Virgin rest pon thee, my daughter," solemnly ejaculated the priest. And now the humble servant of the Most High awaits to hear the very small sins, no doubt, which a very youthful person may have committed."

The priest now turned and lighted a small censer which stood on the hearth, that had previously been prepared; then, facing Marjery, he stood with his eyes cast down and hands clasped behind his back. Very humble and devout he looked indeed. Marjery's voice trembled a little as she said:

"Father Antone, I have nothing to confess. I am not aware that I have committed any sins whatever. I try to do right in all things as nearly as I know how; but I refuse to tell you my thoughts; they are my own and you have no part in them."

The serpent within the eyes of the priest shot forth a wrathful glare.

"Your secret thoughts are known to the Heavenly One," said the priest, reverently; "and we, his agents, are commissioned to hear, intercede and forgive."

"If God can hear you," asked Marjery, "why cannot he hear me? Why should a young girl be obliged to tell her secret thoughts to a gentleman? It seems to me very improper indeed; and I have concluded that, under no circumstances will I ever do so again," and Marjery's eyes blazed indignantly.

"Then you repudiate the confessional?" said the priest. "Your wicked and stubborn soul stands forth boldly, inviting the evil one to enter?"

"Father Antone," said she, "I shall cross no words with you. I will not confess, and you need not shrive me; I will take the consequences of my own actions and abide downward, gave vent to her grief in wild hysterical sob- by them. Good evening, sir," and she left the room with

can overcome any syoman's will. They will all be ready, body. Well, really now, comrade, the more I look at you, like so maily dogs to lap my hand. Married or single it the more I am convinced that I resembled you as much as will make the difference to me. I will not seek them. No; I will by this secret power, draw them to me. They shall, or atdeast the ones that I desire to attract, shall follow me, and apparently I shall endeavor to shake them off; but at the same time I will hold them as a magnet holds steel, 1. If an irate husband seeks revenge, I shall be able to show him, easily, that I am perfectely innocent of the charges against me-that I am the one followed and importioned by his wife.

. "Ahi I feel as though I could control the thunderbolts of heavenko; I will use this power upon men, also; make them the slaves of my wishes whatever they may happen to be. If Juno kills O'Donnell, what power and sweet revenge are mine, for her scornful impertinence and flinging my heart back to me. She will murder her accepted lover. How much better than the old way of killing him, as I could have wished to, in a duel. Ah! Money and power makes of a man a God!"

"Say, rather, a Devil!"

Raphael started. He could have sworn he heard a voice. But, no. It was not a voice which appealed to the outward sense of hearing, but it was as audible to the inner ear, and more so, than any outward sound:

1. ... *

Raphael and Grace reached home and the young man hurried to his room. That inner voice troubled him a little. He threw on his dressing gown and slippers, lighted a cigar, seated himself in his easy chair, put his feet on the table and then ruminated dreamily; and whether he actually fell asleep or not he never knew. At times he could have sworn that he did not; at others he did not feel so sure.

It was considerably past midnight, and as he dreamily ruminated, his thoughts running in the same manner as previously shown, there stood before him a strange object. At first he saw it but dimly through the tobacco smoke; but it slowly drew nearer to him, until each outline was distinctly visible? it even approached so near that its hot breath fanned his cheek-a horrible shape!

"My God!" exclaimed Raphael. "I am being hypnotized myself!"

He almost shrieked as he started up, trying to shake off the uncanny power; but it held him in an awful grip-a nightmare grip impossible to shake off.

"Sit down," said the horrible shape. "Sit down and calm yourself. Yes; you have invoked a power stronger than your own-more subtle than your own. Why, my fine fellow, you are a mere infant compared to me. When you deal with fine forces, remember there are always higher and higher ones still in reserve. If you can use your power upon those weaker than yourself, what hinders me from using the same power on you, who are immeasurably weaker than I am? But I am not here to find fault with you. Oh, no! You please me, my boy. Like attracts like, you know. You wish the innocent June Galeria to commit murder. Well, now, murder is in my line. Just the thing that suits me best," and the creature laughed a horrible, awful laugh, and plumped himself down directly in the center of the table.

Words can scarcely describe this terrible form. As he squat himself upon the table and straightened out his wreathing legs, they appeared like two serpents with half their slimy bodies partly concealed within his abdomen, that is, they were twisted and intertwined so that they formed the abdomen and intestines of the horrible wretch before him. The two heads, with their gleaming eyes and darting forked tongues, were the feet of the monster, and, as he stretched forth his slimy legs just in front of Raphael, the four serpent eyes watched him balefully. The body appeared a writhing mass of smaller serpents, like the creature's progeny. The hands were like the claws of a vulture-the claws, or fingers, being covered with gleaning stones, of various kinds, which seemed like fiery, evil eyes watching him, the rapid, clawing motion of these awful hands sending their baleful gleam in all directions. The arms were long, powerful, and gigantic in size; the neck was shaped like that of a bull, and two short, sharp, powerful horns grew out on either side of a low, retreating, hairy forehead. The hair on the monster's head was as coarse as the bristles of a wild boar and of a dull ashen hue. The large, movable ears, and bulllike neck, were covered by this bristly hair; the sunken eyes were small and gleamed with satanic fire. He had a mouth reaching from one lobe of the ear to the other from which two long, yellow tusks protruded. The nose and profile of the face resembled those of an ape, and yet with all its beastly and serpentine attributes, Raphael knew the creature was human-in fact, had once been a man; he knew, intuitively, that the thing was a degenerate human being, or the spirit of a human being whose life and aspirations had been such that his spirit had degenerated back into many of its primary forms. It was something horrible and awful to gaze upon; but the evil eyes of the being, together with the four snaky eyes in the feet of the serpentine legs, were fixed upon Raphael with mesmeric, or hypnotic power, a power which was as resistless as it was horrible. "Yes," said the grinning monster, "murder is just in my line. Like attracts like. Remember that, my boy. Juno Galeria has already stabbed her cousin; but Juno is as innocent as the babe unborn. You, my noble Raphael. are the murderer; consequently you and I are pals, comrades, you know. Well, now, perhaps you would like to know something about me. I lived in the time of Robespierre, and was his chief executioner. I was foremost in putting to torture all whom he wished destroyed and out of his path. I built the fires, drove the stakes and bound helpless victims to them so securely they could not move hand or foot. I worked the guillotine, thus severing kinds than I ever did, and you will have robbed millions thousands of heads from the bodies of those whom Robespierre sent to the scaffold; and, secretly, as I then thought. I committed a number of murders on my own ant girls who secretly fall in love with me; or, oftener, the account. The more I engaged in this kind of work the better I liked it. As you attract me, I attracted plenty of invisibles to myself like myself. "Well, after a time I got into trouble with an enraged husband whose wife I had hypnotized, as I believe you now call it, and he made short work of my body, for he run it through with his sword and then thanked God that he had put an end to such a vile wretch. "Put an end to me!" and the monster opened his horrible mouth, filled with cruel tusks, and laughed a bloodcurdling laugh. "Why, as soon as I gathered myself up, I found I had but just begun to live; for now, through the power which I knew that serpents possessed, I could charm or hypnotize whoever I wished that did not resist me. I could work more and better through those who desired to do as I had done. I could also bring the weak and ignorant to follow in my footsteps, and I could live the life I desired to live and have plenty to keep me company. "Come, my fine fellow, shake hands," and the grinning monster extended his vulture-like claw, grasping Raphael's hand in a vice-like grip, every blazing jewel on the fingers looking like hellish eyes filled with hypnotic light. Raphael was thoroughly mesmerized, hypnotized, or charmed with the charm which the serpent possesses; for the power dwells within a serpent to a greater extent than in any other creature, unless it be man or the spirit of man.

one chestnut resembles another. If you call yourself THE STORY OF A SUMMER. good-looking, why, then perhaps you would have called me good-looking. You don't like my appearance quite as well now, do you, chucky?" "Hardly," heavily breathed Raphael—"hardly."

"Well, now, it is just this way, partner: A spiritual being grows to look like that which it feeds upon. Bad for us, perhaps you may think; but I didn't make the law, therefore cannot be held responsible for it. If a manfor we are men just as much as we ever were, and a little more so-wants to possess the charming or hypnotic power of a snake and for the same purpose or worse, one can't blame the law which causes him to resemble that creature which he imitates. Some of your savants call it degeneracy. Well, we will not quarrel with them about terms. The spirit of a man resembles that which he loves and imitates. Now, these legs of mine are not bad when you find how powerful they are in the art of hyp- Human Culture and Cure. notizing," and to emphasize his declaration, the monster raised his feet, which were the heads of the serpents, darted them forward with the snaky movement of the two serpents his legs, rapidly ran in and out the fiery tongues, fixed the bright bead-like eyes intently on his victim as he said:

"How do you like that, my boy; how do you like that?" "I would thank you to keep your distance."

"Better not give me much of your sauce," snarled the monster. "Those are legs to be proud of, in my opinion. I am sure you are trying to make yours look as near like them as you can. You might thank a fellow for helping you. Like attracts like, you know."

"Then if I keep on," said Raphael meditatively, "I shall look as you look now?"

"Well, yes; providing you become as expert. Why do you cast such reflections on my appearance? I find everything about me very useful to my purpose. When I de-sire to charm, or hypnotize anyone, I find my serpent legs just the things; and, as I don't need them for walking, what better use can I put them to when I wish to grasp and hold someone in my power? How about these claws? Just the things!" and the griffin worked his talons vigorously. "If I wish to tear my enemies, what more convenient than these tusks?" and he grinningly showed them from ear to ear. "Everything in nature has its use, and everything is adapted to its wants and desires. Yes; you may confidently expect to look just like me, given time enough, and opportunity.

CHAPTER XXI.

Horrible Monster Teaches Morality Without Knowing It.

"Well, now, the girl has stabbed O'Donnell. What more do you want of her?"

"Nothing," answered Raphael. "That settles our difficulty. She can retire to the moon, now, if it so pleases her. Vulgarly speaking, I have other fish to fry.

"Ah! I see. You mean wheat? Well, sir, I think you have fried and swallowed up all the little fish pretty effectually. That feeling gives a large mouth and maw," laughed the monster, gleefully; "and one needs plenty of good strong tusks to withstand the bones. The bones are the toughs, you know-the fighting opposers-those wretches who object to monopoly-those hard customers who fight against the cornering of wheat, and so forth One must have strong teeth and a large maw to gobble them all up."

"Sir," said Raphael, "I don't know that I care to look like you, but I desire money and power more than anything else." "Look here," said the monster; "Look at this."

And to Raphael's surprise and perplexity, on the table near the creature was a pile of gold wherein the value must have been told by millions.

"This is the stuff you want, is it?"

"It is," answered the young man.

"What will you do, pal, when you get here? You can have no use for it here."

Raphael looked a little crestfallen. "Now, with hypnotism, which is spiritual power, it is

different. That is something which you can use here." "I need not trouble my head at present about what

Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, \$1.00. For sale at this office. THE WORLD BEAUTIFUL SERIES ONE AND TWO. BY LILIAN WHITING.

Two choice volumes, each complete in itself, in which spirituality is related to everyday life in such a way as to make the world beautiful. Each \$1.00. For sale at this office.

E. D. BABBITT'S WORKS,

Part First. The Philosophy of Cure. Paper cover

Human Culture and Cure. Part Second. Marriage, Sexual Development and Social Upbuilding. Cloth, 75 cents.

Social Upbuilding, Including Co-operative Systems and the Happiness and Ennobling of Humanity. Paper cover, 15 cents.

Health and Power. A Handbook of Curc, Etc. Cloth, 25 cents; Leat' en, 85 cents.

Religion. Most thoughtful, spiritual and excellent Ciothers, paper, 50 conts.

Principles of Light and Color. One of the greatest books of the age, \$5; by mall 82 cents extra.

OLD AND NEW **PSYGHOLOGY** BY W. J. COLVILLE.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadoi-phia and other prominent ofties of the United Btatce, have contributed the basis of this volume. The chief aim throughout the volume has been to arouse increased interest in the workable possibili-ties of a theory of human nature, thoroughly optim-istic and at the same time, profoundly eithical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morsily weak and mentally afflicted, will de-rive some help from the doctrines herowith promule gated.

CONTENTS.

CONTENTS. What is Psychology? The True Basis of the Science, Bational Psychology as presented by Aris'otle and Swedenborg, with Reflections thereon. Relation of Psychology to Practical Education. A Bitudy of the Human Will. Imagination; its Practical Value. Memory: Have we Two Memories ? Instituct, Reeson and Intuition. Psychology and Psycurgy. Mental and Moral Healing in the Light of Certain New Aspect of Psychology. Music: Its Moral and Therapeutic Value. The Power of Thought; How to Dovelop and I. srease It. Concentration of Thought, and what ... van Accomm

Concentration of Thought, and what ... can Accom-

Concentration of Thought, and what ... can Accome pilel.
A Study of Hypnotism.
The New Psychology as Applied to Education and Moral Evolution
Telepathy and Transference of Thought, or Mental Telepathy and Transference of Thought, or Mental Habits, How Acquired and how Mastered; with some Comments on Obsession and its Remedy.
Seership and Prophecy.
Dreams and Visions.
The Scientific Ghost and the Problem of the Human , Double.
The Human Aura.
Herodity and Environment.
Astrology, Paimistry and Periodicity; their Bearing on Psychology.
Individuality vs. Eccentricity Price 81. For sale at this office.

PSYGHOGRAPHY.

Marvelous Manifestations of Psychia Power Given Through the Mediumship of

FRED, P. EVA

"A book you ought to read. Absorbing the state of the should be in the hands of every thought an and woman. No one can read its pages without being coardinated of the existence of a future life. The book is of great value, not only to Spiritualists, but to those interested in the problem of man's future life, as well as to those interested in phenomenal research."-J. J. Owen. This volume is superroyal cetavo in size, beautifully bound in cloth and gold, and protuesly flucturated. Price \$2, postpaid. For sale at this office.



DEC. 17, 1898.

AFTER HER DEATH.

BY LILIAN WHITING.

She wept thus until her grief had spent itself in part, and then a change came over her-a peculiar change which at the time she little understood. She raised herself from the pillows. The subtle presence of another being High knew nothing about priests in general or particular. seemed to be near her. She thought a soft ethereal hand was laid on her burning brow-a cool and soothing hand. Her brain cleared. She became calm and hopeful, and then, although she heard no audible voice, she thought a wiser being than herself talked with her. Her interior sight was opened, and she saw the radiant and beautiful form of a lady standing near her.

"Are you the bright angel lady whom Brother Clarance talks about?" asked Marjery. "I am," breathed the lady, in soft, soothing accents.

"the very same. Marjery, dear," continued the lady, "disabuse your mind of holy virgins, mothers of God, brides of heaven, and all such nonsense. Children are not steer clear of the cofessional as long as possible, born without earthly fathers. It would be impossible for such a law of nature to be broken; and now shall I reveal So now I have it, my haughty Lady Marjery. Your little, to your innocent mind the real purpose of Antone the priest? He is an excellent emissary of the church of Rome; not the church of God, dear girl, but the Roman church. He stands high in the esteem of the Pope. The church desires your father's vast domains. The crafty priest holds the key to your father's and mother's hearts. For the love of God, as they think, they could be induced to give all their possessions to the Holy Roman Catholic Church. Antone induced them to banish and disinherit Arthur; he will induce them to consent to your taking the veil—not the veil of chastity, as you and they now sup-pose—not the spotless bride of heaven, as you may think; but a poor, little wretched victim in the hands of the unscrupulous priest, Antone. When he tires of you, and ropes in some other wealthy and beautiful young lady, he innocent hare to her doom. will then turn you over to others of his ilk-those, perconvent are forever closed upon you. Pleadings and whose intrigues and crimes far surpass my own." cries for mercy will not avail. You are securely hidden from all earthly eyes, while life remains, except those who have you in their power. Even if poor little Clarance were not to leave his body naturally, the holy fathers would assist him, for love of God and an earnest endeavor to help the All Wise, the All Powerful Supreme Being. As though such a being needed the help of a puny ways and at many times to circumvent them, rob them of ill, or as he well knew, under a hypnotic spell. their intended victims and restore those who have been forget the higher or spiritual powers; the invisible world them, have been their unhappy victims on earth, while thousands of them have been robbed, anathematized and banished.

your. Open rebellion! Be firm, my child. Do not yield. der the young men of upper tendom seek him, and they Refuse to confess to Antone. It is through the confessional that the church and the priests gain their power. don't give lessons to young ladies, so he tells me. Girls If every thought and act of one's life is laid bare to these | ought not to know anything about this power, else they wily vicegerents, they have the advantage of all persons might circumvent us. But my love for Juno has fled thus confessing. For instance, if you confess your love away. Not a vestige remains. I simply now seek refor Dennis Morgan, to the priest, will he not find a way to venge and power. Power! Give me power and all else circumvent Dennis? If you confess to him that you are may go to the winds. I will have nothing further to do

Now the father confessor was an entirely different person when alone by himself. When no eves rested upon him he looked and acted as if he thought that the Most

"Whew!" he said, turning on his heel and kicking over the censer. "You are a pretty termagant, my Lady Marjery; but you shall be tamed, my dear-you shall be tamed. I have had the taming of many a shrew much harder by nature than you, my pretty Marjery. Oh! I rather like it. It gives a little change and zest to my otherwise uneventful life. The poor little fool is really getting her eyes open; but I must take care that they are well closed again. Pooh! just as though an idiot like that could deceive me! I have been through it all dozens of times before. Just as soon as a girl is in love, or thinks she is, that girl always dislikes to confess. Yes; they especially if the lover is not countenanced by her family. soft cooings in former confessions, about Dennis Morgan and sometimes meeting him by the merest accident, all point in one direction. O, the story is old-very old, to me. She softly coos of Dennis, and then refuses confession. That means," continued the priest, with his finger on his astute nose, "that Dennis has already made love and asked the pretty maid to marry him; and probably she intends to do so. She has not even cast a favorable eye on me. O, no. It is usually peasants and serv-

wife of some low, drunken brute. "Ugh! I detest all such as fall in love with me of their own accord. A little intrigue now and then brightens life wonderfully. There is no sport equal to chasing an

"Yes: I will wear, for a time at least, the pretty Lady haps, not quite as wily as himself. You, poor child, can Marjery. Dunraven shall be turned over to the Romisi never make known your miserable fate. The walls of the See and I shall be the petted favorite of my superiors,

CHAPTER XX.

The Charm Works.

When Mrs. Galeria hastily drew the curtains of her box pricst. Now, my pure, sweet child, I am an invisible at the theatre, Raphael Scoriss knew that his malignant being—a spirit, and being invisible and a spirit, purpose had been accomplished. The last act of the play I have more power than Antone the priest. I know was nearly over, so the Scorisses took their departure. all the vileness of the Roman church, together with Raphael's eagle eye noted Juno and she was assisted into that of its vicegerents and priests. I am able, in many her carriage, and he readily saw that the young lady was

"Now." thought he, "for a sensational report of muranathematized and banished. While the Catholics are der, or attempted murder, to-morrow, by a young lady of striving for temporal and earthly power and wealth, they the upper ten. Ah! such revenge as this is sweet-sweet beyond compare! Why, with this hypnotic power I am of disembodied human beings who, perhaps, many of a God-a veritable God! I need not even go out of my regular path to accomplish any desire which I may have. Probably with this knowledge at my command, I might

have won Juno easily; but I knew nothing about it at that "Marjery, my dear child, there is but one course left time. Ah! Maesto is worth his weight in gold! No wondo say that he is becoming exceedingly wealthy. He

Raphael's eyes began to wear the same evil expression that lurked within the eyes of his coadjutor. At last he mustered courage to ask:

"Were you a good-looking man when on earth?"

"When on earth!" mocked the monster. "What an innocent fool you are. Where am I now, if not on earth? I have never left it, my pal; been on the earth every moment of my time since that rascal ran me through with his rapier. On earth? Where do you suppose I am, if not on earth? I can't put an end to spiritual beings. There to meet Dennis, this very evening, can he not inform with love while I live. I will marry that little silly fool, would be no pleasure for me off the earth-but you asked fo your parents and thus hinder you from doing so? The Ethel, and do as I please afterward. With this power I me if I were a good-looking man when I had an earthly

power I may wish to use in another life. One world at a time. That's my motto. I want money and power in the world in which I find myself now. When I get to the other world then I can look about me and choose what I may want."

"Well, partner, there's the rub," said the monster "As you live in this world, so you will find yourself in the next. The more money and power you have, the more you will want. You grow by what you feed upon. You have already committed a murder, or, rather, two; for you would let Juno Galeria hang, and you must think she will. You are already worse than a murderer, for you have caused the innocent to shed blood. You are already guilty of two murders; and for every ten dollars you possess, some poor woman, man or child has hungered for bread of which they have been robbed by the cornering of wheat. You have robbed at least a hundred thousand people. If, at your age, you have accomplished so much, how much more you will have accomplished at the age of sixty; by that time, if you live in your body so long, you will have more money and power than you can very well take care of, then comes the change, and, presto! here you are! Think you'll look much better than I do by that time? Probably, through hypnotism, you will have committed more murders and crimes of various of people. Don't know as I should care to be found in your company by that time. Why, you fool! I shall be a beautiful angel compared to you. You think I am a hideous monster now; by that time I shall look down at you, and consider you worse than a hideous monster. Why, sir, my serpent legs will be beautiful compared to your crocodile claws. Why, sir, I would much rather look as I do now, and still retain a vestige of humanity, than to become a bloated crocodile swallowing everything which comes in its way. Would you like to degenerate into a crocodile, my fine lad? or would you like your spirit to look like a crocodile? If you would, keep right on and you'll get there. Money and power will make that of you sooner than anything else."

"Get out! you vile beast!" exclaimed Raphael. "I don't believe anything you say. If, through money and power, I rise to the surface in this world, why should not the same law hold good in the next? What have you got that heap of money by your side for if one cannot have it where you are?"

"O! This is an illusion," answered the monster. "See!" and he waved his hand through the heap from right to left. "This gold is simply an outgrowth from my own mind. I am obliged to pack it around with me wherever I go. I tell you it's a dead weight. You see it has made me pretty crooked already? I loved money as much as you do, sir. I had to take my love with me, when that rascal ran me through, and you'll have to take your loves with you, just the same. Now, this heap of gold is not of the slightest use to me here. It won't buy food, shelter nor clothing. You notice that I have not much clothing about me, don't you? Can't buy a rag here; can't buy a house to live in; can't buy the slightest shelter of any kind. Can't buy a bite to eat; no, not if you were stary-

ing. So, what's one's money good for?" "Well, of course," replied Raphael, who found himself talking now quite familiarly with the spiritual monster, "a spirit doesn't want or need anything to eat or drink; and I am sure I don't see why you need shelter or clothing?"

"Well, now, that's fine!" said the monster. "You're quite a reasonable chap! What do you want such things for then?"

(To be Continued.)

ETHICS OF MARRIAGE

By Alice B. Stockham, M. D.

Karozza makes a plea for a better birthright for children, and aims to lead individuals to seek a highed development of themselves through most sacred re-lations. It is pure in tone and aim, and should be widely circulated. Price, cloth. \$1.

THE SPIRITUAL ALPS

AND HOW WE ASUEND THEM. Or a few thoughts in how to reach that altitude where spirit is supreme and all things at a subject to ft. With portrait. By Moszs HULL. Just the book to teach you that you are a spiritual limit, and te show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 30 cents For sale at this office.

PHILOSOPHY OF SPIRITUAL INTERCOURSE.

This work contains an account of the very wonder ful spiritual developments at the house of Rev. Dr. Phelpa, Stratford, Conn., and similar cases in a parts of the country. This volume is the first from the author directly upon the subject of "Spiritualism," and has stood the test of many years. Cloth, \$1.55 Fostage 10 cents. For sale at this office.

Joys Beyond the Threshold A SEQUEL TO THE TO-MORROW OF DEATH.

BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH. TRANSLATED FROM THE FRENCH. THE TO-MORROW OF DRATH was writen to develop the idea of the principle of the permanences of the human soul after desth, and its reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of etherial space. "Baroard THE THRESHOLD" continues on the same line, en-larging and expanding the idea by reasons and con-siderations drawn from science and philosophy: claim-ing that the certainty of a new birth beyond our earthy end is the best means of arming ourselves against all weakness in the presence of desth, and that the help offered by science and philosophy to that end is far superior to that of any of the cristing re-ligions. From beginning to end it is interesting, en-tertaining, instructive and fascinating, and whether one accept it isl in ond, much will have been learned and much pleasure enjoyed in its perusal. Price \$1,25; For sale at this office.



BY PROF. W. M. LOCKWOOD.

The only treatise over offered the reading and thinking public in the interest of modern Spiritual-ism, that is absolutely free from the theories of super-stition, and which

mstrates continuity of life and our encin ronment of spirititual influe from the data of modern physical and physiological

science. To the Spiritualist, an impregnable foundation of Scientific data and verified facts. To the materialist and skeptic, a revelsion of the invisible energies operative in Asture's formula of evolution.

To the ecclesiastic, s new heaven and a new earth. A pool to read, to study and think about. A con-densed volume of scientific information for 25 cents. Address your orders to

The Progressive Thinker. 20 Loom's strock

HEALTH AND POWER

A handbook of Cure and Human Upbuilding by the ad of new, redned and powerful methods of nature, by E. D. Babbit, M. D., suthor of "Principles of Light and Color," "Philosophy of Cure," etc. Price lotts, Sounts; Lesther, 55 conts.

THE DIAKKA.

THE DIAKKA AND THEIR EARTH, by Victim, by the Seer, L.J. Davis, is a very be screeting and suggestive work. It is an explanation of bodying a most important recent interview with Jeans Victor Vilson, a resident of the Summer Lass. They were the science of the Summer Lass.

JUNO, OR THE NEW WOMAN.

INSPIRED BY CHARLES DICKENS.

WRITTEN BY

CARLYLE PETERSILEA.

... AUTHOR OF

"The Discovered Country," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlislie, a Romance;" "Oceanides," a Psychic Novel, Etc.

CHAPTER XVIII.-Continued.

his daughter, but he thought he loved his God more. "Daughter," he said, "I am but thinking of your soul's salvation. I cannot see my children all lost. Marjery, my child, you wish to meet your mother and myself in heaven, do you not? Your present attitude toward the church and Father Antone, a priest of the Most High, is endangering your everlasting welfare. It is my great love for you, my daughter, that induces me to consent to part with you."

The eyes of the serpent glared for an instant, with a baleful light. Would she escape him through her father's pity for his helpless daughter?

"Unless you become the bride of heaven, the Holy Virgin may not be able to protect you from the wiles of the adversary," said the priest, solemnly. "As the bride of heaven, you are safe forevermore."

"Mamma, save me! O! save me!" cried Marjery, almost hysterically. "I cannot become a nun! I will not become a nun!" she reiterated wildly; then, bursting into tears, she asked to be excused, and left the table, and the room

The serpent within the priest's eyes wore an evil expression as he looked at the retreating form, and afterward at the door which Marjery had closed; but he kept the muscles of his face well under control. Lord O'Donnell groaned audibly. Lady O'Donnell's tears were falling fast. They both loved their children as well as most parents do. It would be very hard to part with the gentle, loving girl. She was now everything to them. Arthur, previous to his expression of heretical opinions, had been their pride and joy. Until that woful hour, they had been a united, gay and happy family; but, now everything was changed. Arthur banished, Marjery about to be compelled to take the veil, and the poor little Clarance, hardly belonging to the earth at all-and even he, poor little deformed mite, refusing to accept the rites of the holy church of God; their three children heartily disliking the priest Antone, vice-gerent of the church of Rome. "Holy father," said Lord O'Donnell, at length, "I

greatly fear that Marjery will also refuse to be shrived. I really do not know what course to take."

"There is but one way left to you, if you would save your daughter. The Bridegroom stands waiting for the Bride; the arms of the Holy Mother are open to rescue her. Better she should become the bride of heaven, than a doubly doomed, vile heretic."

Lady O'Donnell cast her streaming eyes toward heaven and Lord O'Donnell's amen was heartfelt and sincere.

They arose from the table. Lord O'Donnell gave his hand to the priest.

"It shall be as you think best, holy father." he said "Marjery shall enter the convent and take the veil. Better to give our darling to God, than allow her to go down to destruction, as our son and heir has done." *1.144

CHAPTER XIX.

Marjery Refuses to Confess.

Marjery on leaving the dining hall, went directly to her own room, and throwing herself upon her couch, face will take the consequences of my own actions and abide downward, gave vent to her grief in wild hysterical sob- by them. Good evening, sir," and she left the room with like neck, were covered by this bristly hair; the sunken bing, which she smothered among the downy pillows. a polite courtesy to the reverend gentleman.

priest will soon summon you to the confessional. Refuse to confess to mortal man. No human being has a right Lord O'Donnell's eyes softened somewhat. He loved to your inmost thoughts unless you choose to give them up. Be firm. Fear not. I will put words into your mouth; and, Marjery, I will save you. Believe me, and

fear not." The voice ceased. Marjery was comforted. She bathed her forehead and eyes, smoothed out her beautiful hair, and composedly awaited the expected summons. The priest usually heard Lady Marjery's confession in her beautiful boudoir; as there they were least liable to intrusion. Soon her maid came to say that the holy father awaited her there. The poor girl trembled like a leaf, but calling to her aid the invisible one, she entered the presence of Antone.

The father confessor stood in the center of the apartment, his hands clasped behind his back, his eyes cast downward, a grave, apparently devout, oily expression on his somewhat regular and rather handsome features. Up to the present time Marjery had confessed with great regularity; still she had never opened the innermost sanctuary of her soul, in regard to Dennis Morgan. The wily priest had wormed into her confidence enough to be told that they had sometimes met, by chance, and her blushes told the experienced priest the rest.

Dennis' declaration of love had been made since the last visit of the priest, and Marjery was determined that she would never confess it to him.

The holv father crossed himself devoutly, cast his eyes upward and muttered a prayer or two; then with outstretched palms he approached Marjery, who was still standing not far from the door by which she had entered the room.

"May the blessing of God and the Holy Virgin rest upon thee, my daughter," solemnly ejaculated the priest. 'And now the humble servant of the Most High awaits to hear the very small sins, no doubt, which a very youthful person may have committed."

The priest now turned and lighted a small censer which stood on the hearth, that had previously been prepared; then, facing Marjery, he stood with his eyes cast down and hands clasped behind his back. Very humble and devout he looked indeed. Marjery's voice trembled a little as she said:

"Father Antone, I have nothing to confess. I am not aware that I have committed any sins whatever. I try to do right in all things as nearly as I know how; but I refuse to tell you my thoughts; they are my own and you have no part in them."

The serpent within the eyes of the priest shot forth a wrathful glare.

"Your secret thoughts are known to the Heavenly One," said the priest, reverently; "and we, his agents, are commissioned to hear, intercede and forgive."

"If God can hear you," asked Marjery, "why cannot he hear me? Why should a young girl be obliged to tell her secret thoughts to a gentleman? It seems to me very improper indeed; and I have concluded that, under no circumstances will I ever do so again," and Marjery's eyes blazed indignantly.

"Then you repudiate the confessional?" said the priest. "Your wicked and stubborn soul stands forth boldly, inviting the evil one to enter?"

"Father Antone," said she, "I shall cross no words with

can overcome any swoman's will. They will all be ready, body. Well, really now, comrade, the more I look at you, low me, and apparently I shall endeavor to shake them off; but at the same time I will hold them as a magnet holds steel, i. If an irate husband seeks revenge, I shall be able to show him, easily, that I am perfectely innocent of the charges against me-that I am the one followed and importioned by his wife.

"Ah! I feel as though I could control the thunderbolts of heaven loc I will use this power upon men, also; make them the shives of my wishes whatever they may happen to be. If Juno kills O'Donnell, what power and sweet revenge are mine, for her scornful impertinence and flinging my heart back to me. She will murder her accepted lover. How much better than the old way of killing him, as I could have wished to, in a duel. Ah! Money and power makes of a man a God!"

"Say, rather, a Devil!"

Raphael started. He could have sworn he heard voice. But, no. It was not a voice which appealed to the outward sense of hearing, but it was as audible to the inner ear, and more so, than any outward sound:

* * ··· *

Raphael and Grace reached home and the young man hurried to his room. That inner voice troubled him a little. He threw on his dressing gown and slippers, lighted a cigar, seated himself in his easy chair, put his feet on the table and then ruminated dreamily; and whether he actually fell asleep or not he never knew. At times he could have sworn that he did not; at others he did not feel so sure.

It was considerably past midnight, and as he dreamily ruminated, his thoughts running in the same manner as previously shown, there stood before him a strange object. At first he saw it but dimly through the tobacco smoke; but it slowly drew nearer to him, until each outline was distinctly visible; it even approached so near that its hot breath fanned his cheek—a horrible shape!

"My God!" exclaimed Raphael. "I am being hypnotized myself!"

He almost shricked as he started up, trying to shake off the uncanny power; but it held him in an awful grip-a nightmare grip impossible to shake off. "Sit down," said the horrible shape. "Sit down and

calm yourself. Yes; you have invoked a power stronger than your own-more subtle than your own. Why, my fine fellow, you are a mere infant compared to me. When you deal with fine forces, remember there are always higher and higher ones still in reserve. If you can use your power upon those weaker than yourself, what hinders me from using the same power on you, who are immeasurably weaker than I am? But I am not here to find fault with you. Oh, no! You please me, my boy. Like attracts like, you know. You wish the innocent Juno Galeria to commit murder. Well, now, murder is in my line. Just the thing that suits me best," and the creature laughed a horrible, awful laugh, and plumped himself down directly in the center of the table.

Words can scarcely describe this terrible form. As he squat himself upon the table and straightened out his wreathing legs, they appeared like two serpents with half their slimy bodies partly concealed within his abdomen, that is, they were twisted and intertwined so that they formed the abdomen and intestines of the horrible wretch before him. The two heads, with their gleaming eyes and darting forked tongues, were the feet of the monster, and, as he stretched forth his slimy legs just in front of Raphael, the four serpent eyes watched him balefully The body appeared a writhing mass of smaller serpents, like the creature's progeny. The hands were like the claws of a vulture-the claws, or fingers, being covered with gleaming stones, of various kinds, which seemed like fiery, evil eyes watching him, the rapid, clawing motion of these awfull hands sending their baleful gleam in all directions. The arms were long, powerful, and gigantic in size; the neck was shaped like that of a bull, and two short, sharp, powerful horns grew out on either side of a low, retreating, hairy forehead. The hair on the monster's head was as coarse as the bristles of a wild boar and of a dull ashen hue. The large, movable ears, and bulleyes were small and gleamed with satanic fire. He had a mouth reaching from one lobe of the ear to the other, from which two long, yellow tusks protruded. - The nose and profile of the face resembled those of an ape, and yet, with all its beastly and serpentine attributes, Raphael knew the creature was human-in fact, had once been a man; he knew, intuitively, that the thing was a degenerate human being, or the spirit of a human being whose life and aspirations had been such that his spirit had degenerated back into many of its primary forms. It was something horrible and awful to gaze upon; but the evil eyes of the being, together with the four snaky eyes in the feet of the serpentine legs, were fixed upon Raphael with mesmeric, or hypnotic power, a power which was as resistless as it was horrible. "Yes," said the grinning monster, "murder is just in my line. Like attracts like. Remember that, my boy. Juno Galeria has already stabbed her cousin; but Juno is as innocent as the babe unborn. You, my noble Raphael, are the murderer; consequently you and I are pals, comrades, you know. Well, now, perhaps you would like to know something about me. I lived in the time of Robespierre, and was his chief executioner. I was foremost in putting to torture all whom he wished destroyed and out of his path. I built the fires, drove the stakes and bound by that time? Probably, through hypnotism, you will helpless victims to them so securely they could not move hand or foot. I worked the guillotine, thus severing kinds than I ever did, and you will have robbed millions thousands of heads from the bodies of those whom Robespierre sent to the scaffold; and, secretly, as I then thought, I committed a number of murders on my own thought, I committed a number of murders on my own a beautiful angel compared to you. You think I am a account. The more I engaged in this kind of work the hideous monster now; by that time I shall look down at better I liked it. As you attract me, I attracted plenty of invisibles to myself like myself. "Well, after a time I got into trouble with an enraged husband whose wife I had hypnotized, as I believe you now call it, and he made short work of my body, for he than to become a bloated crocodile swallowing everything run it through with his sword and then thanked God that he had put an end to such a vile wretch. "Put an end to me!" and the monster opened his horrible mouth, filled with cruel tusks, and laughed a blood curdling laugh. "Why, as soon as I gathered myself up, I found I had but just begun to live; for now, through the power which I knew that serpents possessed, I could charm or hypnotize whoever I wished that did not resist me. I could work more and better through those who desired to do as I had done. I could also bring the weak and ignorant to follow in my footsteps, and I could live the life I desired to live and have plenty to keep me company. "Come, my fine fellow, shake hands," and the grinning left. "This gold is simply an outgrowth from my own monster extended his vulture-like claw, grasping Raphael's hand in a vice-like grip, every blazing jewel on the fingers looking like hellish eyes filled with hypnotic light. Raphael was thoroughly mesmerized, hypnotized, or charmed with the charm which the serpent possesses; for the power dwells within a serpent to a greater extent than of the slightest use to me here. It won't buy food, shelter in any other creature, unless it be man or the spirit nor clothing. You notice that I have not much clothing of man.

like so many dog to lap my hand. Married or single it the more I am convinced that I resembled you as much as will make the difference to me. I will not seek them. one chestnut resembles another. If you call yourself No; I will by this secret power, draw them to me. They good-looking, why, then perhaps you would have called **THE STORY OF A SUMMER.** shall, or atcleast the ones that I desire to attract, shall fol-low me and apparently I shall endeavor to shake them are well now do not like my appearance quite **BY LILIAN WHITING.** as well now, do you, chucky?"

"Hardly," heavily breathed Raphael-"hardly." "Well, now, it is just this way, partner: A spiritual being grows to look like that which it feeds upon. Bad for us, perhaps you may think; but I didn't make the law, therefore cannot be held responsible for it. If a manfor we are men just as much as we ever were, and a little more so-wants to possess the charming or hypnotic power of a snake and for the same purpose or worse, one can't blame the law which causes him to resemble that creature which he imitates. Some of your savants call it degeneracy. Well, we will not quarrel with them about terms. The spirit of a man resembles that which he loves and imitates. Now, these legs of mine are not bad when you find how powerful they are in the art of hyp-notizing," and to emphasize his declaration, the monster raised his feet, which were the heads of the serpents, darted them forward with the snaky movement of the two serpents his legs, rapidly ran in and out the fiery tongues, fixed the bright bead-like eyes intently on his victim as he said:

"How do you like that, my boy; how do you like that?" "I would thank you to keep your distance." "Better not give me much of your sauce," snarled the

monster. "Those are legs to be proud of, in my opinion. I am sure you are trying to make yours look as near like them as you can. You might thank a fellow for helping you. Like attracts like, you know." "Then if I keep on," said Raphael meditatively, "I

shall look as you look now?"

"Well, yes; providing you become as expert. Why do you cast such reflections on my appearance? I find everything about me very useful to my purpose. When I desire to charm, or hypnotize anyone, I find my serpent legs just the things; and, as I don't need them for walking, what better use can I put them to when I wish to grasp and hold someone in my power? How about these claws? Just the things!" and the griffin worked his talons vigorously. "If I wish to tear my enemies, what more convenient than these tusks?" and he grinningly showed them from ear to ear. "Everything in nature has its use, and everything is adapted to its wants and desires. Yes; you may confidently expect to look just like me, given time enough, and opportunity.

CHAPTER XXI.

Horrible Monster Teaches Morality Without Knowing It.

"Well, now, the girl has stabbed O'Donnell. What more do you want of her?"

"Nothing," answered Raphael. "That settles our difficulty. She can retire to the moon, now, if it so pleases her. Vulgarly speaking, I have other fish to fry.'

"Ah! I see. You mean wheat? Well, sir, I think you have fried and swallowed up all the little fish pretty effectually. That feeling gives a large mouth and maw, laughed the monster, gleefully; "and one needs plenty of good strong tusks to withstand the bones. The bones are the toughs, you know-the fighting opposers-those wretches who object to monopoly-those hard customers who fight against the cornering of wheat, and so forth. One must have strong teeth and a large maw to gobble them all up."

"Sir," said Raphael, "I don't know that I care to look like you, but I desire money and power more than anything else."

"Look here," said the monster; "Look at this." And to Raphael's surprise and perplexity, on the table, near the creature was a pile of gold wherein the value must have been told by millions.

"This is the stuff you want, is it?"

"It is," answered the young man.

"What will you do, pal, when you get here? You can have no use for it here."

Raphael looked a little crestfallen.

"Now, with hypnotism, which is spiritual power, it is different. That is something which you can use here." "I need not trouble my ead at present about what

Most thoughtful, spiritusl and excellent Gloth Principles of Light and Color. One of the greatest books of the age, \$5; by mail 82 cents extra. **OLD AND NEW** PSYCHOLOGY, BY W. J. COLVILLE.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadel-phis and other prominent clips of the United Batach, have courrbuilted the basis of this volume. The chief aim throughout the volume has been to arouse increased interest in the workable possibili-ties of a theory of human nature, thoroughly optim-istic and at the same time, profoundly ethical. As several chapters are devoided to improved methods of cducation, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will de rive some help from the doctrines herewith promut-gated.

CONTENTS.

CONTENTS. What is Psychology? The True Basis of the Science, Bational Psychology as presented by Arlstotie and Swedenborg, with Reflections thereon. Relation of Psychology to Practical Education. A Budy of the Human Will. Imagination; Its Practical Value. Memory: Have we'n wo Memories? Instinct, Reason and Intuition. Psychology and Psycurgy. Mental and Moral Healing in the Light of Certain New Aspects of Psychology. Music: Its Moral and Therapeutic Value. The Power of Thought; How to Develop and L. spease I.

The Power of Thought; How to Develop and I. crease It. Concentration of Thought, and when ... can Accome plish. A Study of Hypnotism. The New Psychology as Applied to Education and Moral Evolution Telepathy and Transference of Thought, or Mental Telepathy and Transference of Thought, or Mental Helium Stronger, and Uses. Habits, How Acquired and how Mastered; with some Comments on Obsession and its Remedy. Seership and Prophecy. Dreams and Visions. The Scientific Glost and the Problem of the Human Double.

Double. The Human Aura. Heredity and Environment. Astrology, Palmistry and Periodicity; their Bearing on Psychology. Individuality vs. Eccentricity Price \$1. For sale at this office.

РУУСНОСКАРНУ.

Marvelous Manifestations of Psychia Power Given Through the Mediumship of

FRED, P. EVA

"A book you ought to read. Absorbing a seven ing, and should be in the hands of every thoughtful man and woman. No one can read its pages without being convinced of the existence of a future life. The book is of great value, not only to Bpiriualiste, but to those interested in the problem of man's future life, as well as to those interested in phenomenal research." J. J. Owen. This volume is superroyal cetavo in size, beautifully bound in cloth and gold, and provinely fluxitated. Price \$2, postpaid. For sale at this office.



DEC. 17, 1898.

AFTER HER DEATH.

Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, 81.00. For sale at this office.

THE WORLD BEAUTIFUL

SERIES ONE AND TWO.

BY LILIAN WHITING.

Two choice volumes, each complete in itself, in which spirituality is related to everyduy life in such s way as to make the world beautiful. Each \$1.00. For sale at this office.

E. D. BABBITT'S WORKS,

Part First. The Philosophy of Cure. Paper cove

Part Second. Marriage, Sexual Development : Social Upbuilding, Cloth, 75 cents.

Including Co-operative Systems and the Happiness and Ennobling of Humanity. Paper cover, 15 cents.

A Handbook of Curc, Etc. Cloth, 25 cents; Leat'att,

Human Culture and Cure.

Human Culture and Cure.

Social Upbuilding,

Health and Power.

Religion.



She wept thus until her grief had spent itself in part, and then a change came over her-a peculiar change which at the time she little understood. She raised herself from the pillows. The subtle presence of another being High knew nothing about priests in general or particular. seemed to be near her. She thought a soft ethereal hand was laid on her burning brow-a cool and soothing hand. Her brain cleared. She became calm and hopeful, and then, although she heard no audible voice, she thought a wiser being than herself talked with her. Her interior sight was opened, and she saw the radiant and beautiful form of a lady standing near her.

"Are you the bright angel lady whom Brother Clarance talks about?" asked Marjery.

"I am." breathed the lady, in soft, soothing accents, "the very same. Marjery, dear," continued the lady, "disabuse your mind of holy virgins, mothers of God, brides of heaven, and all such nonsense. Children are not born without earthly fathers. It would be impossible for such a law of nature to be broken; and now shall I reveal to your innocent mind the real purpose of Antone the priest? He is an excellent emissary of the church of Rome; not the church of God, dear girl, but the Roman church. He stands high in the esteem of the Pope. The church desires your father's vast domains. The crafty priest holds the key to your father's and mother's hearts. For the love of God, as they think, they could be induced to give all their possessions to the Holy Roman Catholic Church. Antone induced them to banish and disinherit Arthur: he will induce them to consent to your taking the ant girls who secretly fall in love with me; or, oftener, the veil-not the veil of chastity, as you and they now suppose-not the spotless bride of heaven, as you may think: but a poor, little wretched victim in the hands of the unscrupulous priest, Antone. When he tires of you, and ropes in some other wealthy and beautiful young lady, he will then turn you over to others of his ilk-those, perhaps, not quite as wily as himself. You, poor child, can never make known your miserable fate. The walls of the convent are forever closed upon you. Pleadings and cries for mercy will not avail. You are securely hidden from all earthly eyes, while life remains, except those who have you in their power. Even if poor little Clarance were not to leave his body naturally, the holy fathers would assist him, for love of God and an earnest endeavor to help the All Wise, the All Powerful Supreme Being. As though such a being needed the help of a puny priest. Now, my pure, sweet child, I am an invisible being-a spirit, and being invisible and a spirit, I have more power than Antone the priest. I know all the vileness of the Roman church, together with that of its vicegerents and priests. I am able, in many ways and at many times to circumvent them, rob them of ill, or as he well knew, under a hypnotic spell. their intended victims and restore those who have been anathematized and banished. While the Catholics are der, or attempted murder, to-morrow, by a young lady of striving for temporal and earthly power and wealth, they the upper ten. Ah! such revenge as this is sweet-sweet forget the higher or spiritual powers; the invisible world beyond compare! Why, with this hypnotic power I am them, have been their unhappy victims on earth, while regular path to accomplish any desire which I may have. banished.

you: Open rebellion! Be firm, my child. Do not yield. Refuse to confess to Antone. It is through the confessional that the church and the priests gain their power. If every thought and act of one's life is laid bare to these wily vicegerents, they have the advantage of all persons thus confessing. For instance, if you confess your love for Dennis Morgan, to the priest, will he not find a way to venge and power. Power! Give me power and all else circumvent Dennis? If you confess to him that you are may go to the winds. I will have nothing further to do

Now the father confessor was an entirely different person when alone by himself. When no eves rested upon him he looked and acted as if he thought that the Most

"Whew!" he said, turning on his heel and kicking over the censer. "You are a pretty termagant, my Lady Marjery; but you shall be tamed, my dear-you shall be tamed. I have had the taming of many a shrew muchharder by nature than you, my pretty Marjery. Oh! I rather like it. It gives a little change and zest to my otherwise uneventful life. The poor little fool is really getting her eyes open; but I must take care that they are well closed again. Poohl just as though an idiot like that could deceive me! I have been through it all dozens of times before. Just as soon as a girl is in love, or thinks she is, that girl always dislikes to confess. Yes; they steer clear of the cofessional as long as possible, especially if the lover is not countenanced by her family. So now I have it, my haughty Lady Marjery. Your little, soft cooings in former confessions, about Dennis Morgan and sometimes meeting him by the merest accident. all point in one direction. O, the story is old-very old, to me. She softly coos of Dennis, and then refuses confession. That means," continued the priest, with his finger on his astute nose, "that Dennis has already made love and asked the pretty maid to marry him; and probably she intends to do so. She has not even cast a favorable eye on me. O, no. It is usually peasants and servwife of some low, drunken brute.

"Ugh! I detest all such as fall in love with me of their own accord. A little intrigue now and then brightens life wonderfully. There is no sport equal to chasing an innocent hare to her doom.

"Yes: I will wear, for a time at least, the pretty Lady Marjery. Dunraven shall be turned over to the Romish See and I shall be the petted favorite of my superiors, whose intrigues and crimes far surpass my own."

CHAPTER XX.

The Charm Works.

When Mrs. Galeria hastily drew the curtains of her box at the theatre, Raphael Scoriss knew that his malignant purpose had been accomplished. The last act of the play was nearly over, so the Scorisses took their departure. Raphael's eagle eye noted Juno and she was assisted into her carriage, and he readily saw that the young lady was

"Now," thought he, "for a sensational report of murof disembodied human beings who, perhaps, many of a God-a veritable God! I need not even go out of my thousands of them have been robbed, anathematized and Probably with this knowledge at my command, I might

have won Juno easily; but I knew nothing about it at that "Marjery, my dear child, there is but one course left time. Ah! Maesto is worth his weight in gold! No wonder the young men of upper tendom seek him, and they do say that he is becoming exceedingly wealthy. He don't give lessons to young ladies, so he tells me. Girls ought not to know anything about this power, else they might circumvent us. But my love for Juno has fled away. Not a vestige remains. I simply now seek re-

Raphael's eyes began to wear the same evil expression that lurked within the eyes of his coadjutor. At last he mustered courage to ask:

"Were you a good-looking man when on earth ?"

"When on earth!" mocked the monster. "What an innocent fool you are. Where am I now, if not on earth? I have never left it, my pal; been on the earth every mo- and I am sure I don't see why you need shelter or ment of my time since that rascal ran me through with his | clothing?" rapier. On earth? Where do you suppose I am, if not on earth? I can't put an end to spiritual beings. There quite a reasonable chap! What do you want such things to meet Dennis, this very evening, can he not inform with love while I live. I will marry that little silly fool, would be no pleasure for me off the earth-but you asked for then?" your parents and thus hinder you from doing so? The Ethel, and do as I please afterward. With this power I me if I were a good-looking man when I had an earthly

power I may wish to use in another life. One world at a time. That's my motto. I want money and power in the world in which I find myself now. When I get to the other world then I can look about me and choose what I may want."

"Well, partner, there's the rub," said the monster. "As you live in this world, so you will find yourself in the next. The more money and power you have, the more you will want. You grow by what you feed upon. You have already committed a murder, or, rather, two; for you would let Juno Galeria hang, and you must think she will. You are already worse than a murderer, for you have caused the innocent to shed blood. You are already guilty of two murders; and for every ten dollars you possess, some poor woman, man or child has hungered for bread of which they have been robbed by the cornering of wheat. You have robbed at least a hundred thousand people. If, at your age, you have accomplished so much, how much more you will have accomplished at the age of sixty; by that time, if you live in your body so long, you will have more money and power than you can very well take care of, then comes the change, and, presto here you are! Think you'll look much better than I do have committed more murders and crimes of various of people. Don't know as I should care to be found in your company by that time. Why, you fool! I shall be you, and consider you worse than a hideous monster. Why, sir, my serpent legs will be beautiful compared to your crocodile claws. Why, sir, I would much rather look as I do now, and still retain a vestige of humanity, which comes in its way. Would you like to degenerate into a crocodile, my fine lad? or would you like your spirit to look like a crocodile? If you would, keep right on and vou'll get there. Money and power will make that of you sooner than anything else."

"Get out! you vile beast!" exclaimed Raphael. "I don't believe anything you say. If, through money and power, I rise to the surface in this world, why should not the same law hold good in the next? What have you got that heap of money by your side for if one cannot have it where you are?"

"O! This is an illusion," answered the monster. "See!" and he waved his hand through the heap from right to mind. I am obliged to pack it around with me wherever I go. I tell you it's a dead weight. You see it has made me pretty crooked already? I loved money as much as you do, sir. I had to take my love with me, when that rascal ran me through, and you'll have to take your loves with you, just the same. Now, this heap of gold is not about me, don't you? Can't buy a rag here; can't buy a house to live in; can't buy the slightest shelter of any kind. Can't buy a bite to eat; no, not if you were starving. So, what's one's money good for?"

"Well, of course," replied Raphael, who found himself talking now quite familiarly with the spiritual monster, "a spirit doesn't want or need anything to eat or drink;

"Well. now, that's fine!" said the monster. "You're

(To be Continued.)

ETHICS OF MARRIAGE

By Alice B. Stockham, M. D.

Karczza makes a ples for a better birthright fos children, and sims to lead individuals to seek a highef development of themselves through most sacred re-lations. It is pure in tone and aim, and should be widely circulated. Price, cloth. \$1.

THE SPIRITUAL ALPS AND HOW WE ASCEND THEM.

Or a few thoughts in how to reach that altitude where spirit is supreme and all things all subject to it. With portrait. By Mosers HULL. Just the book to teach you that you are a spiritual histog, and te show you how to educate your spiritual theuitide. Frice, bound in cloth, 40 cents; in paper covar, 32 cents For sale at this office.

PHILOSOPHY OF SPIRITUAL INTERCOURSE.

This work contains an account of the very wonder ful spiritual developments at the house of Rev. Dn. Phelpa, Stratford, Conn., and similar cases in al parts of the country. This volume is the first from the author directly upon the subject of "Spiritualism," and has stood the test of many years. Cloth, \$135. Fostage 10 cents. For sale at this office.

Joys Beyond the Threshold A SEQUEL TO THE TO-MORROW OF DEATH.

BY LOUIS FIGULER.

TRANSLATED FROM THE FRENCH. TRANSLATED FROM THE FRENCH. THE TO-MORROW OF DEATH was writen to develop the idea of the principle of the permanences of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of etherial space. "Bryond runx THERENOLD" continues on the same lines, en-larging and expanding the idea by reasons and con-siderations drawn from science and philosophy: claim-ing that the certainty of a new birth beyond our dearthily could is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing re-tigions. From beginning to end it is interesting, en-tertaining, instructive and fascinating, and whether one accepts it all or post, much will have been learned and much pleasure enjoyed in its perusal. Price\$1,25, For asle at this office.

[]



BY PROF. W. M. LOCKWOOD.

The only treatise over offered the reading and thinking public in the interest of modern Spiritual-ism, that is absolutely iree from the theories of super-stition, and which

Demonstrates continuity of life and our enem ronment of spiritikal influences, Det

from the data of modern physical and physiclogics

Trom site tats of internal states and impregnable foundation of Sciencific data and rerified facts. To the materialist and skeptic, a revelation of the invisible energies operative in Asture's formula of evolution.

To the scelesiatic, a new heaven and a new carth. A book to read, to study and think about. A con-densed volume of scientific information for 25 cents. Address your orders to

The Progressive Thinker, 40 Loomis street

HEALTH AND POWER.

A handbook of Cure and Human Upbullding by the ind of new, reduced and powerful methods of nature, by E. D. Babbitt, M. D., author of "Principles of Light and Color," "Philosophy of Cure," etc. Price isoth, Scouts; Lesther, 55 conts.

THE DIAKKA.

THE DIAKKA AND THEIR EARTH. by Victims, by the Seer, A. J. Davis, is a very in-teresting and suggestive work. It is an explanation of much that is false and repulsive in Spectralium, cu-bedring a most important vector interview with James Victor Wilson, a resident of the summericast. Fried

SPIRITUALISM. AND THEOSOPHY

Prof. W. M. Lockwood, of Chicago, and Mr. F. E. Titus, of Toronto, Can., Dis-) cuss their Respective Cults.

Prof. Lockwood Rejects the "Genesis of the Cosmos" Theory, as presented by Mr. Titus.

For thousands of years there have been prominent two diverse methods accounting for the phenomena and causes of cosmic processes. The first and most remote system of speculation, sought in the realm of metaphysics, causation; and, relying upon the picturing power of the mind and upon the poetical imagery of a dominant priesthood of the Orient for its postulates and aphorisms, has held in mental bondage popular opinion regarding the origin of the universe and the causes promoting the various forms of existences.

It is represented by every form of theistic and eccle siastical belief, and employs a vocabulary of words and terms in ways unknown to science and philosophy, relying upon the supposed authority of its propagandists, rather than upon data capable of demonstration, in the establishment of its claims.

The other and later system of thought is represented by modern inductive methods of research; and comprises the inductions of science and philosophy, and is known to the world of scholars, thinkers and experimentalists as

the formulas of "reasoned truth." Between these systems of speculation and scientific demonstration have been waged the mental battles and intellectual conflicts of past ages of thought regarding the origin of nature and the immortality of the soul or conscious ego of man; and it will continue until the human intellect fully appreciates the superior methods of syllogistic reasoning and inductive demonstration, in questions concerning nature and the relation man holds to a future existence, as contrasted with the assumptive argumentation and unverified statement originating in a remote traditional age.

Socrates once said that "more than half of the differences of opinion between men, more than one-half of their misunderstandings, could be traced to an erroneous use of words, and a misconception of their real meaning in the connection in which they are used." If to this truism we add that illogical reasoning is also a large source of misunderstanding in social controversy, we shall discover another factor promoting differences of opinion among people whose amiability of character and integrity of purpose cannot be questioned.

We find upon close reading of Bro. Titus' article upon "The Genesis of the Cosmos," that he represents fully the metaphysical phase of thought, placing too great stress upon the unproven assumptions of prominent writers, and too little value upon the scientific inductions of modern thought. He introduces what seems to the writer of this, to be unproven postulates; terms misapplied, and unverifiable data; but he possesses the courage of the true metaphysician in being illogical and a triffe ambiguous. The persistence of these virtues comprises the value of all forms of theistic metaphysical speculation, and our good brother can boast of a very large following of the popular mind in this direction.

That Bro. Titus and the writer of this should widely disagree upon the question under discussion, will be apparent to all who consider the different systems of thought we individually represent.

Glancing over the caption of his article, the eye fell upon this, "The Genesis of the Cosmos." Then in the first line of his subject matter the following: "Within that eternal Being which is the cosmos." I felt that Bro. Titus did not mean to have the reader infer that he was going to tell us about the origin of eternity, and yet, that is what the caption and first line of his article makes the reader think he intends to do.

Much valuable time has been lost by the human, in speculation over the origin or first cause of infinitude; and to us the time seems worse than thrown away, since close reasoning would lead one to see that if we concede nature or cosmos to comprise infinitude, that to discuss its origin or generation is not only illogical but unprofitable. Then, the use of the term "Being," spelled with a capital B, to express the mutations of time and space, is a sentimental figure of speech, lacking in analogy, is illogical and incoherent. It is illogical because when used to express more than mere existence, it represents an entity with limitations. It is incoherent and is lacking in analogy because as a general term it can be applied to time, to space, to duration or extension, to substance or matter, to modes of motion or modes of inertia, to the milky-way or to a hole in the ground; since all of these are existences, and may be called "being," whether spelled with a capital B or not. If words should represent our exact conceptions or thought, it will be seen that the term "Being" applied to cosmic existences or to cosmos itself, is indefinite and ambiguous. That it is a term employed in the vocabulary of the metaphysician, is known to all familiar with theism and metaphysics. Bro. Titus tells us that "Within that Eternal Being which is the Cosmos there are continually going on two processes, opposing but not inconsistent." Since there are so many opposing processes representing night and day, cold and heat, positive and negative poles in the same body, integration and disintegration, action and reaction in thousands of ways, we are at a loss to understand just how our friend desires to be understood by this statement, since any of these processes alluded to may be said to be "opposing but not inconsistent." That there must be millions upon millions of processes going on in the great laboratory of nature, and that these change with cosmic evolution, is apparent to any student in natural physics. Hence to select two out of this vast number of reactions and generalize cosmic formula to such limited view, is antipodal to the analysis required in this progressive age, and fails to represent the intellectual comprehension of cosmic processes as demonstrated to-day. Mr. Titus continues, "That Being looked upon from our point of view, must be regarded as impersonal, for in it we live and move and have our being." * * * "In another sense it may be looked upon as a personality, for it is an entity, and not a mere principle." Again we will suggest to Bro. Titus that infinitude is not an entity, neither is an entity a personality. The term entity is misapplied when used in a sense conveying ideas of personality. Cosmos, as a term representing the universe, is the result of beginningless action and reaction, in beginningless time and space. No mind can conceive of a time when duration commenced or a time when space as extension first began. No mentality can conceive of a time when either atmosphere or other elements did not exist. A time when light and darkness and the principles of mathematics did not exist is unthinkable. An infinitude of void space and empty nothingness, is beyond the limitations of cogent logical thought. Hence the time when these factors of nature were created into an entity, and that entity a personality, is an assumption wholly at variance with common sense and mental probity.

ridiculous manifestation of the "immanent God," which | of a coming time, that all of these co-relations already theosophists claim to be the divine attribute of matter.

If by the term consciousness we mean the evolution of the faculty of cognition, whether it be expressed in the lowest forms of animate life, or in the conscious ego of man, we shall discover by careful investigation that it is connected to its environment both from within and without by invisible modes of spiritual motion; hence it follows that all conscious sensations are of psychic or subjective character.

This being a self-evident truth from known data, it will follow that what Bro. Titus calls "states of consciousness" will be more correctly understood as the function of consciousness, which varies with the different types of sentient life in accord with a principle of organic structure. This fact of the complete subjective relation of consciousness to its objective environment is thoroughly demonstrated in all aids to human vision, as is particularly witnessed in the telescope and microscope; since both of these instrumentalities assist the invisible conscious ego of man to penetrate realms of life and action beyond the limits of natural vision.

Bro. Titus affirms "Consciousness is everywhere present in the universe, but varying in its degrees of objectivity and subjectivity." "Subjectivity may be considered as spirit, objectivity finds its expression in matter."

As I write this paragraph, my ink-bottle is an object in my environment. Now if objective consciousness finds its degrees of expression in matter, then my ink-bottle is conscious, because it is matter. To illustrate how misleading these careless generalizations about the omnipotence of consciousness are, let us reduce the assumption of Bro. Titus to a syllogism,

"Consciousness is everywhere present in the universe in objectivity."

My ink-bottle is an object in the universe. Hence, my ink-bottle is consciousness.

Changing the form of the syllogism we postulate. "Consciousness is everywhere present expressed in matter."

My ink-bottle is matter,

Therefore my ink-bottle is everywhere present. As a corollary to these deductions we affirm, "That which is everywhere present is omnipresent."

My ink-bottle, is matter expressed in consciousness therefore, everywhere present. Hence my ink-bottle is omnipresent.

Omnipresence belongs only to God.

My ink-bottle is omnipresent.

Ergo, my ink-bottle is God!

I presume that Bro. Titus will object to these deductions from his postulate that "consciousness is everywhere present," yet these inferences are in strict logical agreement with his premises. If it be agreed that "consciousness is everywhere present in the universe, and expressed in objectivity, the chemist physicist in speaking of the factors promoting salt, should say, that it takes thirty-five and one-half grains of chlorine consciousness by weight, and twenty-three grains of sodium consciousness by weight to make the consciousness of chloride of sodium, a common salt.

The symbols H.O2, would mean that one volume of hydrogen consciousness, and two volumes of oxygen consciousness by measure, would, by the quickening grace of electrical consciousness evolve the water consciousness.

However poetical and fancyfull the concept of consciousness manifest in objective nature may appear to the popular metaphysician, yet, when his sophisms are reduced to practical uses involving the test tube and chemical balance, the idiosyncrasies of such idealistic terms would make a comic show-bill green with envy.

Bro. Titus now informs his readers that the two processes that "are continually opposing but not inconsistent." are "Involution and Evolution." That the reader of The Progressive Thinker may see the inconsistent and antipodal statements that are introduced as facts, we will reproduce the entire paragraph:

"Involution is the tendency of the subjective-the spiritual, the essence of life and being-to rush outward, or downward, to the objective-the material, the form which clothes it and with which it seeks to identify itself. Through involution active powers tend to become latent possibilities. Through it the powers of the universe become wrapped up in the most inert and solid forms of matter. Was it not with the recognition of this tendency in his mind that Prof. Buchner, one of the most material istic of our scientists, declared that 'all yet future forms. including reasoning beings, potentially or in capacity, must have existed in the primal world-mist-out of which

exist in the single kernel of corn.

All I State - A

Now the deeper truth is, that the diverse co-relations of nature considered apart or outside of this especial kernel, bear the same proportional mathematical relation to its function, as the individual kernel bears to the function of infinitude. In plainer terms, the function of the kernel of corn is in proportion and co-related to the future function and character of cosmos considered as infinitude. When Prof. Buchner assumes that the function of future co-relations were present, and involved "in the primal world-mist, out of which the solar system was gradually evolved," he should have explained why the gradual evolution was necessary; why we did not have the "Post-Tertiary period before the Eozoic. If Bro. Titus and all of his constituency of theosophy and Soul embodiments will rise up in the manifestation of superior wisdom claimed for these cults, and tell us why the molecular reactions of time are necessary for the gradual evolution of matter and form, and explain in what way the result of future changes are already potential in a germ or seed they will add a strong argument in demonstration of their system of evolution based upon involution, and of an immanent God present in the primal mist out of which it is claimed our solar system was evoked. Until that exposition of involution as the premise of evolution is proven, the modern thinker and philosopher will be slow

to accept as fact, that future molecular changes are already present and potential in matter and form, which may result in possible blight or successful fruitage. Furthermore, we all will have occasion to note that

His Reverence, "The Immanent God," "solidified in mat ter" and form, with its "consciousness running through it," will have to be subject to possible blight, or perhaps terminating in an unfecundated nubbin, or impotent hybrid, as future molecular reactions and environment evoke.

THE PLATITUDE OF INVOLUTION,

with all that is involved, would not be tenable without the assumption that "function precedes organism." Bro. Titus introduces some strange metaphysical vagaries to sustain this idea, and draws largely upon his imagination for data, as impossible as is the proof of its existence. Hear him:

"Up to a certain stage in the progress of things, substance remained homogeneous, force had no divisions and consciousness was unified. The time came, however, when from the one the many should proceed. Innumerable centres of energy were formed in space, force whirling with inconceivable rapidity, gathering around it the primordial substance, each center having necessarily linked with it the threefold characteristics of consciousness, force and substance. Consciousness and force being the function, they operate upon substance and thus build the structure."

How does Bro. Titus know that up to a certain time "substance remained homogeneous, force had no divisions and consciousness was unified?" What does he mean? Does he refer to the evolution of our solar system? or to the infinitude of nature? If to our solar system, then how does he know that our system was the first to be evolved, and if not the first, then his position is untenable, since other systems would have necessitated something besides homogeneous substance and consciousness.

If he refers to the infinitude of nature, how does he know when and how infinitude commenced? What started energy in substance? Was it consciousness What do you mean by "force whirling-with inconceivable rapidity?" What is force if it be not energy in motion? How long would a substance of homogeneous character have to whirl to promote function? Where was heat, and polarity, and affinity, all of this time? Could substance be held together without affinity and consequent polarity? What a vain effort to establish function before structure. You seem to be oblivious of the fact that in the third paragraph of your article you tell us of "the downward rush of the spiritual to the objective-the material, the form which clothes it and with which it seeks to identify itself." What was the function that promoted the form of matter, before the downward rush of the spirit took place?

Come with me, Bro. Titus, into the laboratory of the chemist physicist, where we may look this problem of function squarely in the face.

Here is a chemical balance so nicely poised as to weigh accurately one-tenth of a grain. With a suitable flask on the balance we will inject into it eighty-eight and ninetenths grains of oxygen. Into another we will put eleven grains of hydrogen by weight, and into a third flask eleven and one-tenth grains of hydrogen. We will make an experiment to show just how far function precedes structure or organization; and to this end we will connect the oxygen in the flask containing it, to the hydrogen in the flask containing eleven grains, by suitable electrical apparatus. We close the electrical circuit and watch for the evolution of function representing or promoting water. It does not appear. What is the reason? With so many grains of oxygen consciousness, and eleven grains of hydrogen consciousness, each grain representing .an "immanent God," and consciousness running through the whole, we fail to be conscious of the evolution of water, or of the "function which precedes organism." It must be that consciousness was light in weight, or that the immanent God of hydrogen was short on function by a few "whirls of force." Let us try again. And this time we will unite our oxygen with the hydrogen in the flask containing eleven and one-tenth grains. The connections are made and we will close the circuit. Great God of the Infiniverse, what a racket! for function came with a crash with the addition of one-tenth of a grain of hydrogen, and with it the organism and structure of water. Make this experiment for yourself a few hundred times and then tell the readers of The Progressive Thinker how iar function precedes structure. And while you are about it, tell us where were your gods and consciousness. Were they all stored away in that one-tenth cf a grain of hydrogen, Bro. Titus? In concluding this article and review, we would like to ask Bro. Titus a serious question. It is this: With your knowledge of cosmic science and biology, would you like to stand before any audience of chemist physicists or natural philosophers, or any school of modern geologists or astronomers, or any aggregation of floral physiologists, and modern experimentalists, and tell them about our solar system being made of consciousness and force and substance of homogeneous character, that "there came a time when from the one (which one you don't mention) the many should proceed to Could you look an intelli-gent audience in the face and say that "innumerable centers were formed in space, force whirling with inconceivable rapidity gathering around it the primordial substance, each center having necessarily linked with it the threefold characteristics of consciousness, force and substance?" Could you say anything like that except in irony? Don't you see that you cross yourself in the paragraph referred to? For after stating that "the time came when from the one the many should proceed," you say in the same connection that "each center has linked with it the threefold characteristics of consciousness, force and substance," so the many do not proceed from the one after all. Do you seriously expect that the careful thinkers and readers will respect such loose and rambling argumentation? Is theosophy such a temporary fad as to be strengthened and made popular by such careless assumptions? If "The down-rushing tendency of involution is everywhere met by the uprushing stream of evolution," there must be an omnipresent static state, and no rush after all, since motion opposing motion promotes rest, unless it can be shown that those "innumerable centers of energy" and force are still whirling.

GENERAL AGUINALDO,

IMMORTALITY. .. OR ... His Heroic Fight Against the Catholics. FUTURE HOMES AND DWELL

ING PLACES.

AN INVALUABLE WORKI

A COUNTRYMAN OF THE INSURGENT LEADER TELLS OF HIS REBELLION AGAINST THE BY DR. J. M. PEEBLES. PRIESTS - THE CATHOLICS THERE ARE WORSE THAN BEASTS - THE WHOLE OF AN INVALUABLE WORK! This admirable work contains what a hundred spirits, good and evil, say of their dwelling-places. Give us details-details and accurate defineations of thoughtful minds. Death is approaching. Whither-oh, whither! Shall I know my friends beyond the tomb? Will thuy know me? What is their present condition, and what their occupations? In this vol-ume the spirite, differing as they may, are allowed to speak for themselves. No man is better qualified than Dr. Peebles to place a work of this kind before the people. He treats of the Mysteries of Life poubta and Hopes; The Bridging of the River; Fore-gleams of the Future; Testimony of Sainis; The Growth and Perfection of the Spiritus Hody is it the Soul or Body that Sina?; Clothing in the Spirit world; Our Little Ones in Heaver; The Personal Ex-periences of Aaron Knight; The Bed Mau's Testi-mony; Evil Spirits; Testimony of Physicions in Spirit-Life; The Homes of Aposites and Divines; The Friends and Shakers in Spirit-Life; Spirit Homes of Bruno and Others; Many Voices from the Spirit-Land. Many other matters are treated, too numer-ous to mention. Price \$17', postage, 12 cents. Fer sele SPAIN OUGHT TO BE SUNK ON ACCOUNT OF THE CRUELTIES AND OPPRESSION OF THE CATHOLICS.

Ramon Reyes Lalo, said to be the only Filipino of distinction in the United States, has written for the American press, in picturesque language, the story of Aguinaldo, the leader of the Philippine insurgents against Spanish misrule and priestly oppression.

It was at Silang, a village near Manila, noted for its religious processions. It was the occasion of the Feast of the Twelve Apostles. A well-dressed mestizo youth of medium height and slender figure stood in the crowd that surged through the little plaza, thinking strange thoughts and looking on the expectant throng with curious eves.

The church doors swing open and the procession comes out—the village cure in front, his eagle eye, notwithstanding his humble mien, on the lookout for such delinquents among his flock as may be in the crowd.

The image of Christ, borne on the shoulders of twelve natives, passes by; and all the onlookers fall on their knees, crossing themselves—all but one, the mestizo youth, who remains standing with covered head, while a mocking smile plays around his determined lips.

The priest observes him and stands still, staring at the refractory native with flashing eyes. With an imperious gesture he motions to him to kneel; but the youth answers him with a look of scorn.

The procession has been stopped, and those behind are stepping on the heels of those in front. Confusion is imminent, and the priest is in a towering rage. As he cannot make himself heard on account of the din he motions to two of the village guards that they seize the vouth. These proceed to do so, and a struggle ensues. They are unable to overpower him, and it is not until they are re-enforced by two of their fellows that they are able to take the struggling mestizo to the village prison.

Meanwhile many of the worshipers have arisen and not a few show sympathy for the prisoner, though none ventures to aid him. The priest's eye is still upon them.

The next day Emilio Aguinaldo of Cavite, late student at the University of St. Thomas, Manila, is brought before the village tribunal. His accuser is a priest, and the crime is blasphemy. The prisoner attempts no defense and smiles as he hears the sentence of perpetual banishment from Silang pronounced against him. A few years before his fate would have been a much harder one. But even then this young man had given evidence of great popularity, and it was known that most of the villagers were in sympathy with him. Aguinaldo left for his home in Cavite the same day.

Emilio Aguinaldo is about thirty years of age. He is a mestizo—that is, of mixed Spanish and native blood—of obscure origin. His father was a planter in the province of Cavite, who, having great faith in his son, sent him to the university in Manila. Here the youth, however, attained no distinction, and he gave but little promise for the future. In fact, he was considered so inept in the theoretical studies of the mediaeval curriculum of that university that he was sent back home as a hopeless case

The father, however, had not lost faith in the boy, and next sent him to the Jesuit college in Manila. Here he made great progress; but he did not continue there long, for, being naturally fond of things military, he took the first opportunity to enlist as a petty officer in the Spanish army. But after the little incident narrated above occurred Aguinaldo became a marked man.

When Dr. Jose Rizal, that most learned patriot, was organizing the Society of the Katipunana, whose secret object was the freeing of the islands from Spanish tyranny, Aguinaldo was his most trusted lieutenant and his most ardent supporter. Rizal was banished, and all the world knows of his tragic end. Aguinaldo, too, was suspected, and was at his home when a squad of native soldiers, headed by a Spanish officer, came to arrest him. While this worthy was reading the warrant the incipient rebel promptly blew out his brains, and then, with thrillng e quence, addressed the soldiers, inciting them to Gataered from the Highways, By-ways and Hedges of Life. By Marrix E. HULL. This is a marvelously neat book of selections from Mrs. Hulls best poems, sermons and essays, and contains a spiendid portrail of the author, also a portrait of Moses Hull. Price, neatly bound in English cloth, \$1. For sale at this office. COSPEL OF NATURE. By M. L. Sherman and Wm. F. Lyon. A book replete with Spiritual truths. Price \$1.00. THOMAS PAINE'S Examination of the Prophecies

Out of the Depths Into the Light.

By Samuel Bowles; Mrs. Carrie E. S. Twing, me-dium. This little book will be read with intense in-terest by thousands. Price 25 cents.

WAYSIDE JOTTINGS.

A consideration of the passages in the New Testa ment, quoted from the Oid, and entired Freyhecies Con cerning Jesus Christ. Price 15 cents.

The Infidelity of Ecclesiasticism A Menace to American Civilization. By Prof. W. M. Lockwood. A trenchant and masterly treatise Price 25 cents.

STARNOS.

By Dr. Della E. Davis. A rosary of pearls, culled from the works of Andrew Jackson Davis. Intended for the light and solace of every sorrowing and stricken heart. Price Sucenia.

The Occult Forces of Sex

BY LOIS WAISBROOKER.

This admirable work consists of three pamphlets embodied in one volume, in which questions of great importance to the race are discussed from the stand-point of an advanced social reformer. Price 50 cents For sale at this office.



LOREN ALBERT SHERMAN.

Sets forth the Philosophy of Existence, with detailed evidence. It appeals to Christians and Spiritualizat alike, as it demonstrates the truth of the spirit mani-festations of Jesus Christ, upon which the Ohristian Poligion is based, as well as the actuality of modern spirit manifestations. Its title page claims that the book is

A SCIENTIFIC DEMONSTRATION of the Existence of the soul of man as his con soious individuality independently of the physical organism; of the CONTINUITY OF LIFE and the ACTUALITY OF SPIRIT RETURN.

The first eleven chapters are devoted entirely to manifestations of the soul incarnate, with a clear ex-position of the psychic philosophy. The succeeding four chapters set forth the philoso-phy of the infinite. The last twenty chapters are devoted to an exposi-tion of spiritual philosophy, with evidence in detail, much of it being personal experiences of the author. The price of the book is \$1. For sale at the office of The Progressive Thinker. RELIGION OF THE FUTURE.

Mr. Titus proceeds as follows: "The two processes above mentioned have their counterparts in two states of consciousness,---the subjective and the objective."

The science of optics and the physiology of the optic track connecting objective nature to human consciousness through the structure of the eye, thoroughly disprove the assumption that objective nature is conscious in any degree in which that term can be logically applied to nonsentient existences; for, were it true that objective nature is conscious in any degree, we should be able to prove that the unrhythmic expressions of field and forest, whether induced by drouths or floods, or representing a withered flower, or a baby with two heads and three legs, is a grim waste of time and conscious energy, besides being a spheres, that may or may not exist in the vernal equinox this office.

Ø

the solar system was gradually evolved?""

We are told in the above paragraph that "Involution is the tendency of the subjective -the spiritual, the essence of life and being-to rush outward and downward, to the objective-the material, the form which clothes it and with which it seeks to identify itself." According to the strict wording of this thought, Bro. Titus thinks that the spirit rushes downward into a form already made for it. Where did the form come from in the "Genesis of the Cosmos?" What makes the material that clothes your spirit? What is the matter made of that wraps up "the powers of the universe?" And when did your matter be-come "inert," that is made of objective consciousness, let us ask? Solid consciousness might seem to be a divine dispensation if it possessed solid sense; but when con-

sciousness solidifies and becomes inert in the process, your "immanent God" is in danger of being so remote as to represent doubtful support to the idea of your "Divine Being."

If "the downward rush" of spirit with consciousness running through it "becomes less and less active" "through stage after stage of descending consciousness, until "the final limit of materialization is reached," somebody should call a halt to "the downward rush," or that "Being" which "is the cosmos itself" will be short on divinity and will have to be spelled with a small h after all.

But seriously, Bro. Titus, your metaphysical "Genesis of the Cosmos," materializes some strange hybrids in logic. For instance, you say in your first paragraph that, "That Being" "is the Cosmos itself." Then in the fifth paragraph you write this: "In the process of the making of our solar system, if we start at a stage when manifestation is about to take place; the Divine Being having assumed the dual aspect of spirit matter, motion is apparently retarded in that it passes from the active into the passive condition of energy." If "the Divine Being was the cosmos itself," then he or it was not spirit-matter, for the reason that spirit-matter was not the cosmos itself. If our solar system was not made at the time you refer to, be it more or less remote, your Divine Being did not exist; for the reason that our solar system is a part of Cosmos. To personify cosmos as a divine Being, and then tell how that Being made itself, is a more unthinkable platitude than the Christian's Genesis of Cosmos.

These diverse statements about what you mean by the term Divine Being, are more illogical than the shortsighted concept of primal world-mist of Prof. Buchner. to whom you refer. Let us look at this statement of Buchner: "All the future forms, including reasoning beings, potentially or in capacity, must have existed in the primal world-mist, out of which the solar system was gradually evolved."

It is in such absurd reasoning and limited comprehension of cosmic processes that the fallacy of Involution is

thoroughly demonstrated. To illustrate: A kernel of corn lies on the table before me. If I affirm that the future form of the stalk of corn, including the future ear of corn, exists potentially or in capacity in the single kernel of corn, I assume that succeeding to-morrows, and all of the molecular changes of the sun's action, on unknown and unknowable soil, containing or not containing carbón compounds, and the atmosphere containing or not containing hydrogen compounds, together with thermal changes incident to electro magnetic co-relations of other

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at

> \$ 3. 14

revolt. His words were effective, and they escaped to the mountain forests, where they were soon joined by thousands of sympathizers.

This was the celebrated rebellion of 1896, which made such headway that the Spaniards, convinced of their inability to quell it by force, resorted to their usual trickery. All of the reforms demanded by the natives---the chief of which was legislative representation and the expulsion of the friars-were promised. Aguinaldo, having the good of his country at heart, agreed to the terms proposed, and disbanding his army went to Hong Kong, the headquarters of the Philippine junta, to watch the march of events. He had been paid by the Spaniards a large sum of money-several thousand dollars-which was to be used for the education abroad of the sons of the executed Philippine leaders.

It was, however, held for a probable emergency, and the emergency came. The Spanish, with characteristic treachery, broke every promise made the disbanded insurgents, slaughtered their leaders, and welded the fetters of the people only the more tightly. The friars were at the bottom of this, and they knew no mercy. The result might have been foreseen. The people were driven into a very frenzy and another revolution was precipitated-a revolution which became an avalanche of retribution which nothing could stop. It was at this time that the American fleet came to the aid of the struggling Filipinos. The money at Aguinaldo's disposal was spent for arms,

and with these and other munitions of war received from his American allies he returned to the islands. He was joined by thousands here and in a few weeks had no less than 50,000 natives under his command. Only a few thousand of these were armed with modern accoutrements: but they were all ablaze with enthusiasm, and town after town was taken. I think him to be a pure and sincere patriot.

Believe me, from what I know of the man, he will fight even the Americans themselves rather than see the islands or any part of them given back to Spain. He is intensely bitter against the friars, as he has reason to be, as they have been the most cruel oppressors. Often when the government wished to carry into effect certain imperative reforms, it was they who thwarted every advance.

Aguinaldo has unbounded influence with his countrymen, and notwithstanding \$25,000 has been offered for his head, not one attempt has yet been made upon his life. In appearance he is of medium height and rather slender. though supple, strong, and muscular. He holds his head very erect, and is possessed of tremendous egotism and some personal vanity. He dresses neatly, and in common with his countrymen is rather fond of pomp and ceremony. His complexion is light brown, and his eyes are black and intensely piercing. He wears his jet-black hair pompadour, and has a quick but deliberate manner. His countenance is impassive, and he masks his emotions with a smile.

In speech he is direct and intense, and in a harangue has no equal. His addresses to his troops never fail to incite them to a fury of enthusiasm. On such occasions he becomes transformed, and his personality is overwhelming. His soldiers hang upon every word and obey his every behest unquestionably .- The Truth Seeker.

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

BY S. WEIL.

Choth, \$1.5. Paper, 50 cents. This is a work of great value, written by one of the keenest, most powerful and most truly religiour minds of the day. It is particularly a work which should be put into the bander of those who have free themselves from the during or bubbleway of cent

should be put into the hands of those who have freed themselves from the dogma, of orthodoxy and from the dogmas of materialistic science, for it will strengthen the conviction of the free mind that mind and senses are not the whole of life. The chapters reveal a new method in psychic and spiritual research. They show vivid glimpees of a stupendous moral cosmos that will superseds moral confusion; that only verifiable tonets can survive, and the childhood period of faith and fancy will be super-wided by knowledge and facts. For sale at this office,

TALLEYRAND'S LETTER TO THE POPE.

This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts stated, and the keen scathing review of Romish ideas and practices should be read by all. Price. 25c. Sold at this office.

PRACTICAL METHODS TO IN-SURE SUCCESS.

A valuable little work, full of practical instruction a matters pertaining to physical, mentai and anititual realth. Worth many times in cost. Price 10 cents,

THE RIGHTS OF MAN. By Thomas Paine. Parts 1 and 11, Being an answer to Mr. Burke's stack upon the French Revolution. Post Svo., 279 pages. Paper, 80 cents; cloth, 50 cents,

MEDIUMISTIC EXPERIENCES OF JOHN BROWN,

The Medium of the Rockies, with Introduction by J. S. Loveland. This is the history of one of the most wonderful mediums that ever lived. 167 large-pages. By Moses HULL. Price, 60 cents. For ale at this comes.

AN INTERESTING BOOK. The Candle From Under the Bushel; or Thirtcen Hundred and Six Questions to the Clergy. By Wm Hart. Price 40 cents.

VOLTAIRE'S ROMANCES,

A New Edition, Profusely Illustrated.

"I choose that a story should be founded on prob-ability, and not always resemble a dream. I desire find nothing in it trivial or extravagant; and I desire above all, that under the appearances of fable, there may appear some latent truth, obvious to the discera-ing eye, though : escape the observation of the vulgar."-VOLTAIRE.

CONTENTS: "The White Bull," a Satirical Romance, "Zadig, or Fate," an Oriental listory; "The Sage and the Athelst," "The Princess of Babylon," "The Marg of Forty Forwns;" "The Huron, or Pupil of Nature; "Micromegas," a Satire on Mankind; "The World al-ti Goes;" "The Since and the White;" "Memnon the Philosopher;" "Andre Des Toucles at Slam;" "Bab abec;" "The Since Nature;" "A Conversation With a Chinese;" "Plato's Dream;" "A Pleasure in abec;" "The Since and the Mature in India; "Jeannot and Colin;" "The Two Comforters;" "Ar clear Fath and Fabic." One volume, post 8vo, 480 pages, with portrait and 33 libsenta.

"Voltaire's satire was keen and fine-pointed as a repier."-Magazine of Am. History. "A delightful reproduction, unique and refreshing." -Boston Commonwealth.

THE TEACHINGS OF JESUS Not Adapted to Modern Civilization, with the True Character of Mary Magdalene, By Geo. W. Brown M. D. Price, 15 cents.

WHAT WOULD FOLLOW

The Effacement of Christianity? By George Jacob Holyoake. This is most raluable contribution in Freethought literature. Bound in paper with good likeness of author. Price, 10 cents; twelve copies for \$1.00.

God in the Constitution. By Robert G. Ingersoll. One of the best papers Com nel Ingersoll ever wrote. In paper cover, with lim-ness of author. Price, 10 cents; twelve capies for al ap

Progressive Thiaker.

Published every Saturday at 40 Loomis Stree T.R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter

TERMS OF SUBSCRIPTION.

THE PROGRESSIVE TRINKER will be furnished unti wrther notice, at the following terms, invariably in dvanco ne year

iricen weeks.....

REMITTANCES. Remit by Postofice Mouey Order, Registered Letter, or draft on Chicago or New York. It costs from 10 folfs ents to get checks cashed on locat banks, sodon't send them unleas you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis Street, Chicago. Ill.

CLUBS: IMPORTANT SUGGESTION

As there are thousands who will at first venture only twenty five cents for THE PROGRESSIVE THINKER en weeks, we would suggest to those who rec thirdeen weeks, we would suggest to those who receive sample copy, to solicit several others to unite with them, and thus be able to remit from 3 it osto, or even more than the latter sum A large number of fittle amounts will make slarge sum total, and thus extend the field of our labor and usefulness. The same sug-gestion will apply hall cases of renewal of subscrip-tions-solicit others to sid in the good work. You will experience no difficulty whatever in inducing Spiritu-alists to subscribe for The Procurses very Tuinken, for not one of them can afford to be without the values ble information imparted therein each week, and at the price of only about two cents per weeks

A Bountiful Harvest for 25 Cents.

empire.

the German anthem.

orations

fireworks,"

Master.

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a mo-ment what an itcellectual feast that small investment will furnish you. The subscription price of Tux PRO-Gurgesive Thinkkin thirtyen works is only twenty-five cents! For that amount you obtain one bundred and four pages of solid, substantial, sout-elevating and mind-refreshing reading matter, equivalent to a medb um-sized book!

TAKE NOTICE!

13 At expiration of subscription, if not renewed he paper is discontinued No bills will be sent for ex-ra numbers.

tranumbers.
 Ty on do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing nurbers supplied grafta,
 Ty Whenever you desire the address of your paper changed, slways give the address of the place to which it is then sent. or the change cannot be made.

FOREIGN COUNTRIES.

The Progressive Thinker is furnished in the United States at \$1.00 per year, the postage thereon being but nominal, but when it is sent to foreign countries we are compelled to charge 50 cents extra, making the yearly subscription \$1.50. Please bear that in mind.

SATURDAY, DECEMBER 17, 1898.

A THOUGHT.

God made all this mighty universe, sun, moon and countless millions of stars: he clothed the earth with verpastor presented an address. dure, filled the woods with beasts and birds, ah, and snakes, too, filled the waters with fish, and completed his mighty enterprise, including the making of man, in six days. So the Bible teaches us. The task was a magnificent one, and it shows God's wonderful nower.

Some 2,500 years after the comple tion of his week of toil the Lord called Moses to ascend Mt. Sinal, as he had something of importance to communicate to him. Let Moses tell the story:

"I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: and the Lord delivered unto me two tables of stone written with the finger of God."-Deut. 9:9, 10. tion." In the 14th verse it is stated these tables of stone were given "at the end of forty days and forty nights." The said: first pair Moses broke to pieces when he saw that Aaron had made a golden calf, an imitation, of course, of the bull Anis they had worshiped while in Egypt, so Moses had to make God another visit on Mt. Sinai to get a new set of tablets. He spent another forty days and forty nights, and God made guardianship of holy places." him hew the tablets on that occasion, supposed to be a sort of penalty for his getting mad and smashing things.

What worries us is: Did it require vember 29. said. God forty days to make these tablets? If a less time, how long was he employed? Does not the consumption of so much time on those tablets suggest that there was a great falling off in the speed of workmanship in the two jobs?

GOOD SENSE FROM THE PULPIT. Rev. Minot J. Savage, of New York,

in the Church of the Messiah, in a re-

and the second Righteen hundred and sixty-nine years ago, according to popular belief, based on Bible chronology, the Savior of the world, a God in fact, was making his way to Jerusalem. According to John he had just performed his first miracle at Cana of Galilee: then he went to Jerusalem, taking Capernaum in his route. When nearing the great city he directed two of his disciples to enter a village, where they

an accepted and acknowledged fact would find an ass tied and a colt with that the churches are becoming spirither. "Loose them," said Jesus, "and ualized-saturated with Spiritualism. bring them to me. If any man object The scientist has been convinced and say, 'the Lord hath need of them.'" converted by scientific investigation, So the ass and colt were brought, on and the church member by spirit dem-

which the disciples put their clothes onstration. and sat Jesus thereon, while the multi-It is a beautiful element of strength tude spread their garments in the way to Spiritualism that it is in consonance and others cut branches from the trees of harmony with the sweetest and and strewed them in his path, shouting dearest wishes and hopes of the human Hosanna to the son of David. Reaching heart, ever longing to be assured of the Jerusalem this Jesus entered the temcontinued life of loved ones beyond the ple, cast the money changers out, and mystic yell of what is called death. upset their tables. Rather a humble The heart of the mother. the father. affair, and a rude beginning for what the child, bereft of the loved physical Christians claim is to end in universal presence, longs to be assured that death

does not end all, and that, by and by, Let us see again! It was only a few they shall be reunited. days ago the King of Germany, The church has nothing in the way of William III., professedly a devoted proof-nothing but faith in a creed worshiper of this man who rode an ass which demonstrates nothing, proves and colt into Jerusalem, made his apnothing. True there may be a degree pearance there, and was welcomed by of satisfaction, comfort and consolahousands. Let the associated press tion, in a settled belief in such reunion dispatch of October 30 tell the story: "The approach of their German imin another world. But even such firm perial majesties to the city yesterday was made through triumphal arches faith falls far short of actual demonstration by real spiritual phenomena. and amid banners, garlands and ever-Herein the church is powerless, growing crowds, displaying in every way their enthusiasm and delight. The utterly impotent, having no evidence to substantiate its belief in immortality. formal entry through the Jaffa gate But wherein the church is weak. was heralded by the roar of guns at the itadel, where the Turkish band played Spiritualism is mighty. The Spiritualist seses more than faith; he has "From the Tower of David Emperor knowledge, based on positive demon-William and Empress Augusta Victoria stration of intelligent spirit existence

honest scientists of the world, and it is

so-called Ohristianity.

proceeded on foot, amid wild cheering, and power. Herein Spiritualism meets to the Church of the Holy Sepulcher, the heart's longings and the intellect's where they were received by the Cathdemand for proof; and this makes olic. Greek and Armenian clergy, whose Spiritualism strong with an undying patriarchs presented addresses eulostrength. Hence it is no matter, for gizing the devotion of Emperor William, who has since conferred decwonder that Spiritualism is spreading inside the churches-for church mem on the patriarchs. Their bers have the same human hearts and longings that Spiritualists and others have. Human nature is of the same majesties then proceeded to the German Evangelical Church, where the

essential quality in the church and "At 0 o'clock in the evening a recepoutside of it. It is another factor of success to tion was held at the German consulate and later there was a general illumina-Spiritualism, that we are not compelled tion of the city with a display of to go to Jerusalem, nor to any king, potentate, priest or pope, for proof of Such was the splendid reception of continued life in a spirit world; but the servant. The other was that of the every household or family may have the proof for itself, within its own But the German emperor was not

sacred precincts. There is no necessity pleased with his reception. True, he to run after this or that prophet of did not show his anger by kicking over wonderful prestige-we can have the the tables of the money changers, nor full and satisfactory evidence within lash those who did not render him the confines of our own homes homage, but he did hasten away from "without money and without price, the sacred city, and the reports said: and free from the shady trickeries of "The reason for the early return is fakirdom. due to chagrin that the royal pilgrimage We can enter into communion with

should have attracted so little attenthe spirit world in the midst of the healthful influences of our own fire-From Beirut, Svria, November 8, on sides, and there gain pure and positive his way home, the press dispatches demonstrative proof of the continued life and presence of those who have "Emperor William is much displeased passed into the world invisible which over several jarring incidents of his 'surrounds us like an atmosphere." trip to Jerusalem. The reply of the Thus can the bereaved heart find con-Vatican to his notification of rights ac-

solation, help and strength, which no mere "faith" can impart. The star of quired at Mount Zion is considered extremely curt, while on all important faith is lost to sight in the brighter light of the full-orbed sun of Knowl occasions the French consul-general attended in order to assert France's edge, sending forth its life-giving rays of gladness, reaching into the depths of The staff correspondent of the Ohihuman hearts.

cago Record, writing from Berlin, No-"In private conversation, a number of times since his return from the East, be conquered.

the Emperor has expressed his dis satisfaction with his Oriental trip, and especially with what he saw in Palestine. He declares he is disgusted with the discord among the sects in Jerusalem. Their bickering over the holy knowledge brought by Spiritualism. Some Spiritualists fear the churches

places is suicidal." It will, be remembered that the Sultan will swallow Spiritualism. The more of Turkey presented to the Emperor the whilom residence of the "mother of Spiritualism they swallow, the better. When they shall have swallowed the God." This, with a splurge, the Emwhole of it, they will have become spiritualized-will be Spiritualists-and peror gave in charge of the Pope at Rome, as a compliment to his own their old dogmas will be dead and Catholic subjects; but it seems the gift buried beyond resurrection. To that was not appreciated, because there end the leaven is working. were several other places where the Quiet family circles are contributing virgin mother had resided, and the king to this result, and may contribute, is "mad about it." more than any other means of spiritualistic evangelization. Far more SECRETARY HODGSON'S REPORT. powerful and effective than harsh denunciation, and fierce iconoclasm at-Mr. Hodgson should be praised for tacking dogmatic idols, the family cirhis persistent research under the ausele wins its way by appealing to the pices of the Psychological Society. He heart's dearest instincts and the sacred investigated the claims of the celelove embodied in the deepest, purest, lighest and noblest elements that combrated medium, Mrs. Piper, while she bine to form and glorify best humanity was in England, and when she returned To this should be added the importto America. followed after to complete ant auxiliary embodied in Spiritual his "researches." In all he held with literature, including books, pamphlets, her some 500 sittings! That ought to tracts, and the Spiritualist newspaper with its weekly visits, bringing fresh have been sufficient for convincing him and interesting news, with thoughtful one way or another, and it has. He essays and discussions on vital subwas away off at the beginning and jects; these are the things Spiritualists thought it might be something else than must not forget in devising ways and

that the intelligences com

ism. let him turn his attention and he

RESIGNED.

Ward Beecher, has resigned his pas-

health. He is a man of great ability,

with too much brains to believe Jona

spent three days in a whale's belly, and

then was vomited out alive on dry land

The story too much resembles the late

Mulhatton's exaggerations to gain his

AN INDORSEMENT.

She-What did you think of the

credence, even if it is in the Bible.

telepathy."

rises and sets!

BUBLINATE DEMATERIA ATT Spiritualiam has many strong factors All the most ardent Spiritualist or elements which unite in correlated claims for his belief is, that some fifty action to bring success, and but for years ago a method was devised by the which our modern movement could spirits of those win call dead, to comhardly have won its way against the municate their wishes to mortals; that pride and bigotry embodied in the they began with rapping and the use of united hosts of so-called science and the alphabet, and subsequently have developed more perfect methods. To-day Spiritualism is capturing the

A knowledge that the spirits of the dead survive the destruction of the material body is as old as human history, but the means of "communicating with the mortal is substantially a modern experience, its Paul claimed that an immortal life

was first revealed) by the death and resurrection" of Jesus. This resurrec-

tion of the material body was an Egyptian faith, entertained thousands ears before the Christian era. Embalming the dead was only a device to save the body from decay, until the expiration of 3,000 years, when it would be again animated with life. The opinion that a body once dead is

always dead probably universally prevails with Spiritualists and with most churchmen at this time. The immortal part, that which survives the death of a minute or two raps that sounded body, is esteemed a sublimated most like the concussion of a finger tip form of matter, immaterial only to our grosser natures. Near forty years ago the writer in-

Promptly came the response: Describe to me the appearance of

the aroma exhaled from a bed of while the proceedings were altogether flowers, as it appears to your visual contrary to his tenets of belief he organs, then I will have language to acknowledged that he was "up against describe a spirit. 'The sensation on the something he didn't understand." olfactory nerves in the presence of a olfactory nerves in the presence of a A succession of rather vigorous raps rose assures you of its existence, but and a series of peculiar ones, anthat odor which you know is real is nounced, so the medium (if Mrs. Semple oblivious to all your other senses. The | will permit that term) said, the pres spirit freed from the body is still a material substance, as is the aroma of deceased brother, to talk, and talk he the rose, but it is too sublimated to come within range of your material senses; and yet it lives, thinks, feels, loves and remembers as in earth life, and with favorable surroundings is able doubtedly extends into the to communicate with those still clothed with mortality." How could we ask more?

IMMORTALITY.

It must be so-Plato, thou reasonest well! Else whence this pleasing hope, this fond desire, This longing after immortality?

Or whence this secret dread and inward horror Of falling into naught? Why shrinks the soul Back on herself, and startles at destruction? 'Tis the divinity that stirs within us; "Tis Heaven itself that points out an hereafter And intimates eternity to man.—Addison.

"WHO WROTE THE BIBLE?" successes were extremely faint and lagging. Stanley, he said, would be The Christian World, a religious pubelected by 20,000 majority, and most of lication of England, says at the Birmthe Republican boys in the county were ingham Board School, to the question, to be elected. Mrs. Semple was given 'Who wrote the Bible?" came a multithe comforting assurance that she would run ahead of her ticket (she is plicity of answers, among which were Socialist candidate for State Super-"David," "Shakespeare," "Mr. Jowett," intendent of Schools). and "Mr. Cadbury." The paper seemed to intimate that the teaching was derupted fective in that Boarding School, and

made mirth of the answers. Now we will wager our hope of a safe passage through St. Peter's gate against

present. a last year's bird's nest that the editor of the Christian World would be as wide from the truth as were the juveniles were he to answer the question. There is not a single book in the Bible whose authorship is positively known. The assertions, "according to Matthew," "according to Mark," "according to Luke," or "according to John," does not Stone propo

THE HOME CIRCLE.

Some Excellent Results.

UP AGAINST SOMETHING"-THE MYSTERIOUS SOMETHING AT AN ATHEIST'S HOUSE.

"We've got something down at our house that stumps me," said Mr. Matt Semple to a Republican reporter yes-"Come down this evening and terday look into it."

Mr. Semple, it is well known, is a "disbellever," "death ends all," in his opinion, and his views are shared by Mrs. Semple. All the same the latter has developed powers that are declared

by some people to be mediumistic. A reporter visited the Semple residence last night, in company with half a dozen others. An ordinary deal table was produced for use in connection with the phenomena. It was submitted to critical examination-turned upside down, shaken, hammered—it was evidently a simple and ordinary table. On it was spread a table cover,

and the company gathered about hands tightly placed on the table. In with the covered table surface, were produced, coming from a point some where in the vicinity of Mrs. Semple's quired of what purported to be the hands, but at times seeming to roam spirit of a friend: What is spirit? over the table as far as its center.

The signal code was explained by Matt. who took occasion to state that

ence and desire of Will, Mr. Semple's did. He gave full scope to his astral. powers of piercing futurity and rendered what may be extremely valuable political information. Partizanship un-'ove yonder," and Mr. Will has still a pre deliction for socialistic ideas; at any | rate his answers predicting Republican

25 Cents. 25 Cents.

and the second second

In order to reach a class of new readers we will send the paper for 3 months for 25 cents, and also send free of charge the back chapters of that remarkable story, "Juno, or the New Woman," written by that remarkable spirit, Charles Dickens, through the mediumship of Carlyle Petersilea, of California. The story will interest you. You should read it. It has been running for several weeks in The Progressive Thinker, yet all new 3 months subscribers, as well as all new yearly ones will get the back chapters free, if they subscribe soon.

WORK PROPOSED By the National Young Peo-

ple's Spiritualist Union.

A short time ago while talking with takes made by Spiritualists is, they don't encourage the young people." "Oh, you are mistaken," she replied.

'We do encourage them to come and join with us. We invite them to be present and participate in our discussions and to take an active interest in our work." "Yes," I stated, "in so far you do en-

courage them, but the young people do not and cannot enter into active interest in your line of work; they do not as a rule take very great interest in scithat standpoint. They want something more suited to their years, and unless they are encouraged in a manner more suitable to them they will join other organizations."

Look into our societies to-day. The question is asked, "Where are the young people?" The general reply is: "We have no young people." Why? Because the young people go to the orthodox churches where they have young people's societies, and where in general are brought down affairs more to their standpoint. You cannot put old heads on young shoulders. They don't fit, and if you want to interest the young people, and get them to take an active interest in your soclety, they must be provided for in a manner suited to their years. To provide for this, and fill a long felt want, the National Young People's Spiritualist Union has been organized. This Union has been formed entirely by the young people themselves, aided by the advice of many, and the work is intended to be carried along suitable lines.

In brief, we want to bring our young people into closer business and social relationship-to form an organization give it an impetus that nothing else by which the views of our leading young people can always be promptly had relative to matters involving our general interests, and, by the aid of this organization, to adopt ways and means to promote the mutual interests of its members individually, and of Spirit-

"Mr. Will" was frequently interualism and humanity generally. by other impatient visitors We want to get the young people ac from the spirit world, among whom was the late Dr. Day. The doctor said quainted with each other, as at the ages of sixteen to forty they seek each he wanted awfully to talk to Jap Robother's company more than at other inson, but that gentleman was not times, and therefore, in the model constitution proposed for local unions Mr. P. B. Stone, of the Herald, was weekly meetings have been provided

invited to give a test, and responded by for, during which time we hope not only to extend their acquaintanceship, propounding the name of a deceased but also to have these meetings prove relative, and asking, through Mrs. Semple, that the person be called. interesting and educative. "Mr. Will" undertook to find the person The first meeting of each month will

be devoted to business, especially in and soon announced his success. Then providing for the course of meetings for followed a really remarkable test. Mr. that month. And in order that they may always be conducted along lines of the first step in this direction when strictly business principles, one meeting they united the church with the civil each month is devoted to the study and powers, and every religious law made practice of parliamentary procedure by the State is an additional step in the and this practice being extended to the same direction. By making Sunday conduct of the business meeting we laws Protestants render special homage have practically two parliamentary to Rome; for they are thus elevating meetings a month. This is an age of and enforcing an institution which conventions, clubs and general organrests solely on the authority of the izations, and we need to be educated Catholic church.' regarding the manner of presenting Thus reasoned H. P. Hosler, quoted and disposing of questions brought bein the Truth Seeker. Who will care to fore deliberative bodies. controvert his position? Young people must have festivities

is placed exceedingly low (50 cents annually), by means of which the workings of the different unions may be communicated to one another. In this paper the officers of the National Union will, each quarter, report what they have done during the preceding quarter and will also announce, so far as possible, the work to be carried out one of our prominent Spiritualists, I during the coming quarter. We hope stated that "One of the greatest mispaper a list of all the unions enrolled. date of their meetings, names of the presidents, and secretaries, and place of meeting. This will enable members of the different unions to know where the various unions are, and thus stimulate and encourage exchange of visits

from members of the various unions. We also hope, by having annual conventions, to induce the young people of the various unions, or individual members where there are no unions, to gather together and exchange thoughts entific lectures, not having yet reached and promulgate ideas which will be to our mutual advantage and benefit. These conventions will be carried along the broadest lines possible and to which only young people between the ages of sixteen and forty will be eligible to

enter into its formalities and entitled to its privileges. The reports of its officers will be published in advance, in its official paper, together with a general presentation of the work to be done. This will give the delegates an opportunity to discuss the more important problems with their union, and thus come prepared to act, without having important issues sprung upon them on the spur of the moment. Of course some questions may arise during the convention which are unforeseen, but as far as possible the general features to be presented will be previously announced.

We believe that our work carried along these broad lines will prove most valuable, and we ask the encouragement of all ln starting these unions in connection with your societies, and we feel assured the venture will prove an exceedingly profitable one. Encourage the Young People's Union and they will bring new life into your societies, and

will Copies of the constitution of the National Union, or of the model proposed for the locals, will be sent by the secretary, Miss Anna M. Steinberg, 506 Twelfth street, N. W., Washington, D. C., upon receipt of application, and to those contemplating the organization of a local union a liberal supply will be forwarded.

Any information required regarding this union will be cheerfully furnished, and all efforts made to start and foster local Young People's Spiritualist Unions in every place where sufficient young people can be gathered together.

I. C. I. EVANS. Pres. N. Y. P. S. U. 13521/1 B. St., S. W., Washington, D. C.

WILL THE PEOPLE FOLLOW?

"There is a general tendency Romeard among Protestants

SOMETHING WRONG.

the streets of Wilmington, N. C., with rifles on their shoulders and yelling for

The spectacle of clergymen parading

Spiritualism alone possesses this disinguishing principle, this potential factor of success; and by it will the world

As the demonstrative light of spirit return enters into the churches, the devils of inhuman dogmas and beliefs are compelled to depart, displaced by the broader and sweeter truth and

cent Sunday discourse, said some things in regard to the Bible worth considering. The New York Bible Society had asked the clergymen of the city to make "The Word of God" a subject for a sermon. They wanted all the churches of the city to assist in placing it in the hands of those who were hungering for it.

The Reverend Doctor Minot was anxlous to know if that society was really in possession of the "Word of God," nublished and bound so it could be distributed. He went on to say "Neither the book nor its writers claimed infallibility; and the claim it was such came outside parties." And then:

"I believe there is nothing in all the world to day so stands in the way of religious progress as does the prevailing orthodoxy concerning this book. Why? Demonstrate a truth ever so clearly to-day and the world will not accept it. Why? Because there happens to be a text that is not in agree spiritual agency. There was the subment with it. What is the authority of conscious self, and electricity, and a the texts? Why, the ministers and the thousand other causes which might be New York Bible Society are all the time found to ape intelligence. So he plodded on and stopped for a time at telling people 'Every text in that book is the Word of God,' so while God is the wayhouse of thought transference. speaking to the 19th century the people He soon was knocked out of there. It dare not listen, because the deliverance was not telepathy. He more and more is not in accord with some text handed was convinced it could be nothing else down to us from two or three thousand but spirits, yet he hedged and doubted years ago, uttered by nobody knows and expressed himself guardedly. At nobody knows when, nobody vhom, last, after years of investigation and a knows where. . . . One text in that Old Testament has murdered thousands most voluminous report to the learned society, he comes out and squarely on thousands of poor, simple-minded, firms deluded women. Why? Because an municating are what they purport anonymous old Jewish legislator said, Thou shalt not suffer a witch to live." to be! He did not tell what a witch was, he did not prove there was such a thing, but on the strength of that text the world from that day to this has been time! putting innocent and deluded women to death. A text deified! An ignorant text, an anonymous text, a text growing out of the barbarism of the world!

"Only a little while ago in Scotland the ministers and churches were fight ing against the use of ether in childbirth, because some ignorant old Hebrew thought the pains incidental to that condition were the penalty for the sin of Eve in the Garden of Eden, and it was wicked to interfere with God's punishments. In the Middle Ages it was wicked for any one to study the laws of nature. Why? Because the

minute one began to study he found out facts which did not agree with Old Testament traditions, therefore it was wicked to be wise."

How is that, good reader, for prac tical common sense from the pulpit?

THEIR "SPUR" IS GONE.

Bishop Foster of Buffalo, in speaking of church affairs at the Methodist Conference in Boston last week said: "The fault of the Methodists is laziness. They have resources, and the men and money. All they need is a spur."-Kansas City Star.

Hell has been the "spur" of the Methodists. Have they dropped it out would before he got through with his pf their creed? sermon.-Boston Courier.

A PHILANTHROPIST.

means to help the cause, locally and

generally.

To the Editor :-- I am in my 86th year. I am paying these subscriptions (\$5). hoping they will be prolonged by these dear ones when I shall have passed to the other side, which cannot be far off. Wishing you great success in the noble work you are doing, I will say good-by for the present. MRS. ROBERT SEMPLE. Marcellon, Wis.

This lady, nearly 90 years of age, Most wonderful discovery! Just what feels an interest in Spiritualism, hence was discovered fifty years ago, and sends The Progressive Thinker to demonstrated every day since that others, hoping they will continue their There is not a Spiritualist who could subscriptions after she has passed over. not give facts from personal ex-perience that would silence the claims How few Spiritualists take a Spiritualist paper of any kind-not one out of a of any and every theory put forth

hundred. Many of them could be in from "involuntary muscular action" to duced to subscribe for The Progressive Now that Mr. Hodgson has won Thinker if their attention is once called fame by his 500 sittings, and his con-clusion that Spiritualism is Spiritualto It.

VALUABLE INFORMATION.

may make the discovery that the sun In another place in this issue, under the title of "General Aguinaldo," is an article from the pen of an educated Rev. Dr. Lyman Abbott, the successor Filipino sojourning in the United in the Plymouth church of Rev. Henry

States, that deserves a wide reading. The situation in the Philippine Islands cannot be well understood without a torate, giving as a reason impaired knowledge of these facts. Those islands contain a population of

over 8,000,000, considerably more than double the population of the United States at the time of our revolt from Great Britain. Our ancestors ventured all the calamities of a protracted war rather than pay an unjust tax levied on foreign importations. The Filipinos revolted from priestly rule, priestly usurpation, priestly brutality, priestly tyranny. Every liberal the wide world

minister's expression of the belief that ver must sympathize with that people the world would soon come to an end -I was rather inclined to think i and hope that in the final adjustment of a government their rights will be respected, and priestly control will end.

furnish the name of the writer, but it pretends to give the source of the information on which the book was founded.

Ohristians have determined for their single own delectation, that Moses wrote the Pentateuch; but if so he was-the first and last author who has given an account of his own death, burial and "There arose not a prophet eulogy. since in Israel like unto Moses, whom the Lord knew face to face." They claim David wrote the Psalms; that the alleged prophets wrote the several books bearing their names; and that Paul wrote the Epistles: but critical reasons for opposing the generally received opinion, which are satisfactory to multitudes of honest and impartia investigators.

PRIESTS RULE.

An English paper says a priest, in an Austrian town, was carrying a cross. A Protestant passing neglected to remove his hat. The populace, at the instance of the priest, became an infuriated mob, and threatened the life of the thoughtless offender. The civil

authorities rescued the unfortunate, and sentenced him to three days' imprisonment, while the wicked culprit maintained he had no idea of committing an offence. It was by acts of a like character ever

since they gained control of the popular will, the priests have maintained their power, and have built up their whole system of worship. In all Catholic ountries the soulless wretches have their feet on the necks of the prostrate people. To-day, with crocodile tears, they beg us to reverence a crucified God; to-morrow they demand his worship as a right, then torture and God: slay those who do not heed their will Thus power is gained and perpetuated. 110

Jesse D. Barrett, was indicted by the Grand Jury, iat Anderson, Ind., a few days ago for the murder of Frank McFall. Says the news dispatch:

"Barrett went to Alexandria for the purpose of killing his man and shot him in his door. It is said Barrett is insane over religion and thinks he is personally directed by God, receiving his in-structions hightly, and that he com-mitted the murder pader this hallucination."

There are many who will not allow person who uses intoxicants to remain in his employ, giving as a reason, and a very correct one, when frenzied by drink, the wretch is liable to murder his best friend at any moment. From the multitude of homicides constantly occurring by religious cranks, are they not just as dangerous, perhaps more so, than are the bacchanals who indulge in potations until reason is gone, then to serve God?

Mediumship. A chapter of Experiences. By Mrs. Maris M. King. Price 10 centa

questions, relating to the personality of his dead cousin, the correct answers to which were certainly known to no other person in the room, and with a exception the answers were startlingly correct: the exception was in the matter of the color of deceased's hair. and Mr. Stone wasn't right sure but the answer was right.

a dozon or

Several other similar tests were made and with the result of obtaining satisfactory answers, except in the case of Mr. E. M. Barrett. Mr. Barrett had an experience that might have shaken a man of less nervous force. He subscholars have controverted each of mitted the name of a deceased relative, these claims, and have given plausible and it so happened that he has two of the same name. Mrs. Semple declared (before she knew this last fact) that two or more "spirits" were struggling to talk to Mr. Barrett, and a very confusing condition arose, resulting in unsatisfactory responses, since there was rapping not only upon the table but all around it. There were "tick-tacks" on Mr. Barrett's collar, and also on that of

a young man next to the Republican, and once in a while a spook made a dash at the Herald man's spotless linen. "You want to talk to Mr. Barrett awfully, don't you?" commiseratingly asked Mrs. Semple, to which there wa a succession of eager but jumbled raps. During the evening the entire party removed hands from the table, and drew away from it. It stood absolutely in contact with nothing but the floor. The raps were produced upon its surface as clearly and distinctly as before. It may safely be said that the entire party at this gathering are skeptics. the idea that the manifestations and are from the spirit world is not entertained. But they come somehow, and seemingly possess an unerring intelligence and a startling faculty of producing the right answers to obtruse tions were so simple as to preclude the supposition of trickery .- Ottawa Re-

HE WAS OUT OF THEM.

Pierre Bayle, a French author of distinction. for a time professor of philoso phy and history in the University of Rotterdam, specially famous as the author of a "Historical and Orltical Dictionary," on which large drafts have subsequently been made by scholars; though educated a Calvinist, and living at a time when freedom of thought and expression were denied.

yet he had the bravery to write: "If we examine the morals of Chris tians, their lewd deeds, their scandals their craftiness, and all they do to pro cure money, or to obtain offices, or to supplant competitors, we shall find they could hardly be more corrupt even if they did not believe in immor tality. We shall find, as a rule, the abstain only from such deeds as would expose them to infamy, or to the gal murder friend or foe alike, pretending lows-two checks which might restrain the corruption of a godless man as easily as it does theirs

Bold expressions for more than two hundred years ago. The description would not be wholly a misfit now.

and amusements, and one meeting each month is devoted entirely to social affairs, which will give the members a chance to become better acquainted. and bring them into closer harmony

with each other. negro blood, is not calculated to In order to enlighten our members in crease the admiration of thoughtful the cause of Spiritualism, one meeting people for these professed followers of each month is devoted to "Literature." the Prince of Peace. There must be at which meeting it is proposed that something radically wrong with the each member will present some paper, education and environment or make a few remarks relative to preacher who participates with the some of our authors, or special workers aggressive element in a riotous demonstration-Rutherford, N. J., News.

in Spiritualism, by the introduction of some speaker or medium, remarks concerning any particular phase of medium ship or principle of Spiritualism, discussions upon the general literature of Spiritualism, etc., etc., the outlines of this series of meetings being provided for by the various committees appointed during the monthly business meeting. We know that the pocketbooks of the

young people are generally rather empty, there being more demands made upon the contents than the supply warrants or can keep pace with, there lowest limits, ten cents per month for the congregation." the local unions and the annual dues to

the National only twenty-five cents. The question has been asked many times. "In what way will the local unions be benefited by the National? What benefits will they derive by join-ing the National?" The advantages are stances where a local union is organ- Price, cloth, \$1; paper, 75 cents. ized through the efforts, influence, and encouragement of the National, direct- erative Systems and the Happiness a ly or indirectly, it is a great work acthey are "somebody" when they belong at this office. "National" and have its charter to the

members of its local unions.

Wrote Thomas Jefferson, third President of the United States: "In every country and in every age the priest has been hostile to liberty; he is always in alliance with the des pot, abetting his abuses in return for protection to his own."

VERY TRUE.

A Washington clergyman was told by the sexton that the church was on fire. 'Very well," replied the parson, "I will fore the dues have been placed at the retire. Perhaps you'd better wake up

"The Bridge Between Two Worlds" By Abby A. Judson. This book is dedicated to all earnest souls who desire. by harmonizing their physical bodies and their physical bodies with bodies with universal nature and their souls with the higher intelligences, to come into many, although I have space here to recount but a few. Primarily, the work of the National is to foster locals, and sweet spiritual tone that characterizes sweet spiritual tone that characterizes get them started, and in every in- all of Miss Judson's literary works.

"Social Upbuilding, Including Uo-op-Ennoblement of Humanity." By E. D. complished, and in a considerable de- Babbitt, LL. D., M.D. This comprises gree benefits all alike. Then when these the last part of Human Culture and unions are formed its members feel Cure. Paper cover, 15 cents. For sale

"The World Beautiful." By Lillian framed and hung upon the wall of their Whiting. Most excellent in their high club rooms. It acts as a constant im- and elevating spirituality of thought, petus to further their work. And by Series 1, 2, and 3, each complete in ithaving this central organization the self. Price, cloth, \$1 per volume. For ideas and principles carried out by the sale at this office.

various locals can be gathered together | "Arcans of Nature; or the History, and each union receive the benefit of and Laws of Creation." By Hudson the experience of the others. Each Tuttle. A well-known and most promember of a union should have a found treatise. Cloth, \$1. For sale at printed copy of the constitution and by- this office.

laws of their union. This would be too "The Dead Man's Message," an occult expensive for the local to have printed. romance by Florence Marryat. The but if all the unions are carried out author's wide experience in Spiritualalong the same lines, the National or- ism and her study of occult science ganization can afford to have a lot of have prepared her to write this romance, hese printed and furnished free to the which will be found laden with gema picked up in the course of her investi-The National has adopted an official gation and studies. Cloth \$1. For sale paper, the subscription price of which at this office.

publican. DIRECTED BY GOD.

THE KEY NOTE (Continued from page 1.)

ries of experiments are begun in changng the rate of vibration and carefuly noting the effect. When a change is found to be beneficial it is persisted in until its efficacy has been exhausted, when another change is made and so on until the pathological symptoms have all disappeared.

THE AIDS OF ELECTRICITY AND COLOR.

"Harmonious sounds are not, how ever, used to the exclusion of other means. The different forms of electric ity, with their now well-known varia tions, are fully employed as indicated But most common of all is the electrothermal and electrosolar bath. The latter is the modern application of the old sun batns, with different colored glass. In this instance colored glass globes in the form of a series of incan descent lights are substituted for the varicolored panes of glass formerly used. A very elaborate electrothermal cabinet is used, with four rows of in-candescent lights, one white, another red, still another blue and the fourth green. It has been found by experimentation that a red bath is stimulat ing, a blue bath quieting, and a green bath depressing. These are used ad libitum as indicated in treatment.

"Bearing upon this point a very in-teresting line of experiments was conducted by the well-known French phys icist. Camille Flammarion, at the agri cultural and climatological experiment station at Juvisy, indicating plainly the effect of different colored light upon plants. The result is of special value, practically and theoretically, to us as well as to plant physiologists and climatologists.

"It has been clearly shown by the va rious experiments that ordinary colorless light is represented by natural sunlight, because when exposed only to it health and natural growth reign. Colored light, according to the particular color used, causes either one-sided acceleration or retardation of development of the plant.

PRACTICAL EFFECTS OF COL ORED LIGHTS.

"In his most interesting experiment Flammarion adopted the plan of exposing sensitive plants (mimosa sensitiva) which he raised from the seed, to different colored light. These plants are specially sensitive to the effect of light and to touch and were, therefore, well adapted for Flammarion's experiment. "He planted a number of seeds and

the seedlings, after they reached a height of about one inch, were planted in pots in pairs and placed in a hothouse, where each pot received the same quantity of light and even temperature prevailed, so that the plants were subjected to the same conditions. But the experimenter placed over some of the plants bells of green, red or blue glass, while others received the sunlight through the plain glass of the hot house window.

"The effect of the colored light was soon perceptible in the development of the plants and the more they developed the plainer this difference became, un til, at the end of two months, the plants under the red glass were sixteen inches high, those under the green glass meas ured only five inches, and those under the blue were only one inch. while the plants that had been left in the colorfess light were four inches high.

"The red light forced the plants most for those subjected to it blossomed five weeks after the seeds were planted, and the stems were much longer than the stems of the other plants. The difference between them and those exposed to the blue light was most marked. The leaves of the latter were, indeed, dark green, while the leaves of those subjected to the red light were pale, poor in chlorophyl. But the plants themselves seemed unhealthy and stunted. They had gained nothing in height since they were placed under the blue glass. Therefore, it was proved that the blue light was not only an impediment, but an actual injury to vegetation. The effect of the red light was ble not only in the growth of the plants, but also in their sensitiveness, for even the slightest touch, a breath, was sufficient to cause the leaves to close and the little stems to droop. The plants exposed only to white light were not so easily affected, and those raised under blue glass were not at all sensitive. Those raised under white light must be considered normal. They were more stocky and showed a greater tendency to bud, but the buds did not open. "The different influences of blue and green upon plant and animal life may be accounted for on the ground of the absence of chlorophyl in the animal organism and its presence in the plant. "It is interesting to note in this connection that, while green light seems more stimulating to plant life than either white or blue light, in its action on the animal organism, the reverse is true, and green is more depressing than blue. The different influences of blue and green upon plant and animal life may be accounted for on the ground of the absence of chlorophyl in the animal organism and its presence in the plant. Not only this, but the different shades of green act differently. The shades of green most common in spring foliage being most depressing to man, which may account for the prevalence of spring fever, so-called, in the spring of the year.

"Great stress is laid ppon prop methods of breathing and a thought is given with every exercise, tending to re-enforce the benefit received from the exercise by the mental attitude of the patient toward the experience through which he or she is passing, and by thus strengthening faith in the means employed for cure, build up hope, and hasten and insure final recovery."

aky and summer vertiles and smethe

Dr. Lillian J. Nuckolls is one of the attending physicians of the sanitarium and has been serving there since Oc tober, 1897. Prior to that she was resi dent physician at the Illinois Central Hospital for the Insane. She was engaged in this work for three years. She s an advocate of the keynote principle and of psycho-physical culture. In discussing the new theory she has this to say:

"According to G. Stebbins, psychophysical culture is the perfect union of harmonic gymnastics and dynamic breathing, during the formation of noble ideas in the mind. The first important step to learn to become proficient in psycho-physical culture is the proper way in which to breathe. Men have been known to live without food for several weeks at a time, but it is impossible to keep body and soul together if respiration ceases. Oxygen, the life-giving principle in air, the fuel which keeps these respiratory engines of ours moving, needs to be constantly replenished. During our entire life, from the first to the last breath, we are continually inhaling this vitalizing agent, and the tissues of our bodies are renewed and invigorated. The pheof respiration is one that is nome Jused. The race for many gen-113 ins has been gradually degenerat ing, until the function of respiration is improperly performed. Too much sedentary work, confinement to indoor life and general bad habits have brought about this torpidity and feebleness of the organs of respiration. Nature has but one correct way in which to breathe. That is deep breathing. Chest breathing is unnatural. It has been claimed by some medical men that women are so anatomically constructed that they cannot breathe ab-dominally. This is theory and not fact. Where the above condition exists it is unnatural and has been produced by

the civilized dress, "The following extract from the in vestigations of Dr. May upon the respiration of native Indian girls in the Lincoln institution, published in the Therapeutic Gazette of May 16, 1887. proves that chest breathing is the result of civilized dress and habits of living. He says:

Thus.

"'In all I examined the movements of eighty-two chests and in each case took an abdominal and costal tracing. The girls were partly pure and partly mixed with white blood, and their ages ranged from ten to twenty years. there were thirty-three fullblooded Indians, five one-fifth, thirtyfive one-half and two were threefourths white. Seventy-five showed a decided abdominal breathing, three a costal type and three in which both costal and abdominal were about even. Phose who showed a costal or a divergence from the abdominal type came from the more civilized tribes. like the Mohawks and Chippewas, and were either one-half or three-fourths white, while in no single instance did a full-blooded Indian girl possess this

type of breathing. From these ob-servations it obviously follows that, so far as the Indian is concerned, the abdominal is the original type of respiration in both male and female, and that the costal type in the civilized female is developed through the constricting influences of dress around the abdomen.

The above from he Chicago Chronicle is a grand elucidation of the underlying principles connected with man's organization. It should be carefully read by every Spiritualist, and then filed away for future reference. It is indeed alone worth more than a year's subscription to The Progressive Thinker. Chicago, Ill. SCIENCE.

Spiritual Matters In Dubuque I have adopted the method, to create interest in the minds of the attendants at our meetings on week-days, of reading articles published in The Progress ive Thinker that treat upon "dreams, son Tuttle's Psychic Science, and occasionally from the daily papers-all casionally from the daily papers-ayy of which I find is productive of good results. I am convinced that the phe nomenal craze is ebbing, and the sci entific and critical analysis of the different phenomenal demonstrations from a comparative standpoint will be the coming demand. Gush and exaggerating theories from the skies do not attract as they did. How to utilize that which we have seen and heard in our everyday life, is the question. Therefore all periodicals must publish that which can be tested and compared with other experiences, not only from the ancient but modern times. "Of what use is it? What of it any how? Supposing it is so, what benefit can I derive from your teachings?" are among the many critical and sensible replies to the promulgator of spiritual philosophy. There are many people in this analytical age that are much like Josh Billings, who quaintly remarked: "What's the use of knowing so much if half of it ain't true?" I find Dubuque to have relapsed into a state of don't-care-ative-ness. Many have become disgusted with those who claim to be the representatives of Spiritualism, and some have "gone into their hole and dragged the hole after them." Others have compromised with the Congregational Church, because the "lets them down alsy preacher by preaching no doctrine at all, but a nice little complimentary lecture to the audience and an apology to God to close with. Our meetings are increasing in quantity as well as quality, and they seem to think that for a Spiritualist meeting it is remarkably large in numbers. But I never am satisfied with small things, and I do not attempt to flatter myself with reporting "packed halls," but can always find room for "more to follow. I expect to obtain a number of subscribers when the good people have rubbed their eyes a few more times. Things work slow here, but on sure foundations as a rule. We have very comfortable quarters and expect to accomplish much before the woodchuck comes out to view his shadow

BIBLE PROPHETS AND PREDIGTIONS A TRUE STATEMENT. Critically Compared With Modern Mediums and Mes-

· d2

give her sad tests-sad because they proved to be true. I refer to all of these

texts to show that seeret seances were

quite as common in the good old Bible

days and among "God's mediums" as

This minister, in the midst of one of

his most wrathful denunciations, asked

the question, why circles were neces-sary at all? Why cannot, spirits, if

they come at all, go directly to those

with whom they wish to communicate

and communicate with them without

This question might be answered by

asking, why cannot God work for the

world directly, without the use of a minister. There are near one hundred

thousand of these gentlemen who might

be spared for some useful employment

if God would commune directly with

three are gathered together in

two or three to gather together?

me."

honorable occupation.

name, there am I in their midst." Matt. 1820. Why is it necessary for

N. Y., BURNED.

my

Why

the use of a third person?

they are to-day.

191

,29.

41 . 1M

sages, by Moses Hull.

NUMBER FIVE. It is sometimes hard to tell where a thought was before it came en rapport with the brain of the medium. The first thing a sensitive person knows is that they have the thought; as to where

it came from they cannot be so sure. Gideon was a prophet, a good medium, but he was not sure of the source of his inspiration. In Judges 6:16 he says: "Show me a sign that thou talkest with me." Besides this, sometimes the best mediums of the Bible could not get

their communications as clearly and definitely as they wanted. In II. Kings 4:27, when the Shunamite woman came to Elisha in her trouble, Elisha said 'Let her alone: for her soul is vexed within her, and the Lord hath hid if from me, and hath not told me." Forms passed before one of the poets of the book of Job, but the medium

everybody. What a saving of money and time if every one could only do his own praying. Why not do our praying alone? Jesus said, "Where two or could neither get the message, so as to give it in full, nor could he get a cor rect description of the form. He says "Now a thing was secretly brought to me, and mine ear received a little there of, in the thoughts, from the visions of the night, when deep sleep falleth on men, fear came upon me and trembling which made all my bones to shake Then a spirit passed before my face the hair of my flesh stood up; it stood still, but I could not discern the form thereof; an image was before mine eyes, and there was silence, and I heard a voice saying, Shall mortal man be more just than God? Shall a man be more pure than his maker?"

In I. Cor. 6:25 Paul was sure that he spoke of himself, but in verse 40 he said that he thought he had the spirit of God. Thus we find the Bible prophets and anostles, to say the least as uncertain at times about the source of their inspiration as the most skeptical mediums ever have been about theirs. CONDITIONS.

Were there unconditional manifesta tions among the prophets of old? I mediums," know of none: indeed some of the con ditions seemed at the time to those who were compelled to comply with them

very foolish. When Elisha undertook to heal the leper, he required that the leper should go and dip himself sever times in the River Jordan. II. Kings, 5:11. I presume that these condition looked silly to the man who wanted to be healed. I acknowledge that they look so to me, when viewing them from this distance. Why would not some other stream do as well? the man in-

ian Hall, was almost totally destroyed by fire, December 2, 1898. Here is quired, and I would inquire why must where the first public investigation of the "raps" occurred. We have lately there be just seven baptisms? Would not five or six do for a common leper? celebrated the 49th anniversary of this But nothing would do this medium but event, and hoped to celebrate the 50th seven dippings. next year in the building itself-but Samuel gave Saul the conditions on now it is gone.

which Saul could be developed. It reads as follows: "After that thou shalt come to the

hill of God, where is the garrison of the Philistines; and it shall come to pass, will also go soon, as it is in bad repair. when thou art come thither to the city, the memory of the Fox girls and their home, and their trials and steadfastness that thou shalt meet a company of prophets coming down from the high before the public in Corinthian Hall place with a psaltery, and a tabret and and elsewhere are matters of history, a pipe, and a harp before them; and and will ever be held in devoted mem they shall prophesy; and the spirit of ory. The following account of the famous the Lord shall come upon thee and thou shalt prophesy with them, and shalt be meetings, taken from the morning pa-

turned into another man," per here, in connection with the report Why was it necessary for him to meet of the burning of the hall, shows that a company of prophets? and why was the event is indelible in local history. this music necessary for Saul's develop-, This being accurate, our friends will ment? This was all done in order to find it useful hereafter. turn Saul "Into another man." It seems that he was not to be unconscious, or why the advice, "let it be when these

FIRST PUBLIC APPEARANCE OF things come to thee that thou do as occasion serve thee." In most cases music seemed to be one nected with Corinthian Hall was the of the conditions not only for manifesfirst public manifestation of the myste tations, but for driving out obsessing influences. I. Sam., 18:10, 11 says: rious 'spirit rappings' of the Fox Sis ers, Margaret Fox was the medium

"And it came to pass on the morrow that the evil spirit from God came upon Saul, and he prophesied in the midst of in Corinthian hall on the evening of Nothe house; and David played the harp with his hand, as at other times; and selected to go on the platform with her

Alleged Exposure of Mrs. Bliss, in Philadelphia.

To the Managers and Readers of the

Spiritualistic Press; Dear Friends :- The Philadelphia Times of recent date has been airing itself before the public in a most nauseating manner in an attempt to injure a Spiritualistic medium and to exposewhat it is pleased to call fraud. The exposure occurred on Thursday evening, December 1, at a seance in the apartments of Mrs. C. B. Bliss, the well-known materializing medium, who during her more than a quarter of century of public and private work, has convinced hundreds-yea, thousandsof honestand intelligent investigators of the truth of spirit return through materialization.

The affair was planned and carried out by the Philadelphia Times through its reporter, Wm. H. Hay, and an accomplice-a woman friend of his, who had consented to make an appointment with the medium for that evening. These individuals were in attendance a the above mentioned seance in company with about fifteen persons unknown to them, presumably Spiritualists.

At a given time in the evening the woman accomplice-so it is allegedrushed forward, seized the hand of a form then appearing outside of the cab

can Jesus not meet with one as well? Why hold prayer meetings? Could not God hear the prayer of a single individinet, and screamed. Instantly there ual at his own home as well as those of was a rush, confusion and disorder. A a company assembled to gether? Why flash light, pre-arranged by the ex poser, appeared, and pandemonium did David keep Ablmelech the medium with him in all his wanderings? Why reigned. The young lady who had did he after he got his throne, keep Na seized the spirit was assisted out of the than, the propet, and Gad, the seer? How easy it would have been for Daofficers appeared on the scene, vid to say, "If God has anything to say, two by two to the station house.

> to be present on that occasion in com pany with Mrs. B. B. Hill of Philadel phia. Other prominent Spiritualists of the city, including that staunch friend of mediums, Thomas M. Locke, were in

The magistrate's office was filled with a strange assembly of people; dainty and refined ladies, intellectual The noted building known as Corinthand respectable men were elbowed and jostled by hard visaged, tobacco-andwhiskey-reeking loafers from the street or elsewhere, who stood with their hats on until reminded by the clerk of the respect they should show the Judge and requested to remove their headgear. By the way, that same clerk told ladies who simply echoed his expres We have also tried to purchase the Fox Cottage, but have failed, as the sion that the men wearing hats mus think they were in a bar-room; that owner will not sell. We presume that they were not obliged to stay if they did not want to, while he complacently But Spiritualism will ever remain; and puffed the fumes of a cigarette in their faces in a bravado style.

The chief witness against the defense was the Times reporter, Mr. Hay; who had planned the raid some days before, and who had gotten himself ap pointed a special police officer, by the commissioner, his personal friend. By and by, later news will be developed of this same reporter and special officer. At the rigid examination to which Mr Lukens, the able lawyer for the per-secuted medium, subjected Mr. Hay, a compromising garble of facts and falsehoods were elicited. In several im-portant instances the witness completely crossed himself. He also refused to answer three leading questions as to the flash-light let on at the circle, declining to state whether he had on had not produced such a light himself. Mr. Hay's testimony on the whole was greatly damaging to the prosecuting side, as was clearly shown in the sum ming up of the evidence on the part of

client he exonerated from the charge and that the real disturber of the peace Mr. Hay, be put under arrest. This closed the hearing, the count of keeping a disorderly house was dismissed and Mrs. Bliss held for trial on the charge of obtaining money under false pre-Realizing this to be a case of malice

and a water while the to be not water and the she has been bricked to be a start water and the start water and

and persecution on the part of the Philadelphia Times and its agents, a number of responsible Spiritualists are determined to stand by Mrs. Bliss and to bear witness as to their knowledge of her mediumship. At the time of this second hearing of the case, the First Association of Spiritualists of Philadelphia was holding a three days' convention at Casino Hall; a convention that proved to be a most delightful series of Spiritual meetings

that were ably participated in by W. J. Colville, Mr. and Mrs. Wallis of England, Mrs. M. T. Longley and others, including Capt. E. W. Gould of Washington, D. C. Great credit reflects upon the management of this affair under the direction of Mrs. M. E. Cadwallader and the

Woman's Progressive Union. The Young People's Spiritualist Union of Philadelphia took an active part in the deliberations of the conventions. The Purple and White Band of Mercy was

formed on Sunday, that bids fair to be an instructive and spiritualizing work among its members. MARY T. LONGLEY.

Washington, D. C. A SPIRITUAL CONGRESS.

To Be Held in Paris, France, in 1900.

The breadth of spirit displayed in the organization of the recent congress held in London, strongly impressed the French delegates who attended; Dr. Encausse, better known in the literary world under his pseudonym: Papus, representing the occultists and M. G. Delanne, editor of the Revue Sci-entifique du Spiritisme, representing the Spiritualists.

They intend to respond by giving an international and comprehensive character to the congress to be held in Paris in 1900. This will be facilitated by a valuable move in the direction of union instituted by the above gentlemen some time ago, when they organized the Spiritualistic Press Syndicate, drawing together the leaders of the several schools who study psychical phenomena in Paris, and who till then

had held aloof from each other. This society has brought together the members of the Spiritualistic, Hermetic or occult, and magnetic schools, at monthly dinners, at which friendly addresses have been given. It has now organized a series of lectures to be given at the hall of the Societe Sanantes. It is this society who will constitute

the organizing committee for the 1900 congress. It is nearly settled that Dr. Encausse, G. Delanne and M. Durville will be appointed to represent the Oc cultists, the Spiritualists and the Mes merists (who have a legalized medical institute in Paris). Each school will form an autonomous section, appointing

its own lecturers, but the meetings will be general. The committee will act for the three sections unitedly. Communications may be addressed to

M. Alban Dubet, secretary of the Spiritualistic Press Syndicate, 23 Rue St. Merry, Paris.

QUAESTOR VITAN.

RUPTURE IS

printed on fine book paper, and will prove a valuable acquisition to your li-



In clubs of Ten Subscribers, at One Startling Assertion by a Well 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 one who gets up the club. The names must all be sent at one time. Now is Cites the Case of Wm. A. Berry as Abthe time to act. Just think of this of-fer, to each subscriber-n valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two week-ly visits of The Progressive Thinker. A club can be gotten up at every post-office 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. Ten yearly subscrib-ers, ten Art Magics, \$10.

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, SI.70.

KEEP IN STEP,

Keep up with the Free Thought proession! You can do so by sending to this office \$1.20 and thus secure The Progressive Thinker one year and Art Magic. Art Magic is practically free to every yearly subscriber, the 20 cents only a little more than paying for the postage or expressage. If you take no. Spiritualist paper then you can not keen in step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritual-

ist paper, please tell us why you do not? We would like to know.

KEEP IN TOUCH.

Keep in touch with the great spiritual novement. You can do so by reading The Progressive Thinker each week The paper one year and Art Magic costs only \$1.20. The book is almost wholly a gift, as the 20 cents only a little more than pays for the expense of mailing. Art Magic is splendidly gotten up, is el-egantly bound in cloth and nicely

CURABLE

473The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew

your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.



a de la casa de la casa

he can just as well come directly to Thus these gentlemen could have been relegated to set an example to modern ministers by pursuing some I have now compared the character and the work of the mediums with that of the prophets. I think the result will she was held in \$1,000 ball by Magis trate Romig. On Monday, December 5 not be any disparagement to those whom this minister called "the devil's at 10 a. m., a second hearing was held in the magistrate's office. It was the privilege of the secretary of the N. S. A IN EARLY DAYS.

Spiritualistic Landmark Gone attendance. CORINTHIAN HALL, ROCHESTER.

house by her friend, the reporter; members of the circle, honest and respectable men and women, who had nothing to do with the melee, were taken without warrant and marched Mrs. Bliss was arrested on the charg of keeping a disorderly house and of obtaining money under false pretenses At the preliminary hearing on Friday

DEPRESSION NEEDED IN SOME CASES.

"It is not to be considered that be cause green is depressing, however, it is necessarily injurious to the human organism. In many cases the depression is just what is needed specially in nervous cases, where the bodily tension is high-those cases where the bromides would be administered in general practice.

"The use of color in the form of cloth ing in the treatment of insane patients is adopted with marked success. As succinctly related by a recent writer, 'clear delicate blues are found to exercise a sedative or calming effect even upon those suffering with very violent manias. Yellows are exceedingly efficacious in combating melancholia or extreme depression. Scarlets and vivid reds will raise the drooping spirits of many depressed and mentally disordered individuals. Bright, tender, springlike greens will cause life to take on a new aspect and become worth living to insanity victims with suicidal tendencies. Violets are soothing, browns and grays dulling in their effects, while black is distinctly and generally bad. Some insanity experts even go so far as to forbid the attendants upon their patients to wear black at any time.

"In addition to the modified Defsarte and other physical methods, suggestion is more or less extensively used in the handling of patients, a sort of psychophysical culture, using the physical exercise as a means of administering the suggestion. As for example, with the of the red light, both the idea of life, force and stimulation is strongly held forth. With the blue bath quiet and rest are presented, and the pa-tient's mind is led to dwell on the blue office.

G. F. PERKINS. Dubuque, Iowa,

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

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary val-ue, 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,

with his hand, as at other times; and there was a javelin in Saul's hand and Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence wice.' I do not understand it to be Saul who

threw the javelin at David, but the ob-sessing spirit, who could not endure or withstand the power of music, and who objected to be thus forced to leave the medium of whom he had taken posses

sion. Once upon a time Jeroboam, king of Israel, and Jehosaphat, king of Judah, sent for the medium Elisha to consult him on an important matter. Elisha was indignant with Jeroboam for his rebellion, and his causing Israel to seede from Judah. Verses 13-15 of II. Kings, 3rd chapter, read as follows:

"And Elisha said unto the king of Israel what have I to do with thee? Get thee to the prophets of thy father and o the prophets of thy mother. And the king of Israel said unto him. Nav: for the Lord hatli called these three kings together to deliver them into the hand Lord of hosts liveth, before whom I stand, surely were it not that I regard the presence of Jehosaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a min-

strel. And it came to pass, when the hunstrei played, diat the hand of the Lord came upon him." Why was it necessary to have a min-

strel make music before the "hand of the Lord" could come upon Elisha, so that he could give this communication to these kings? When that question is answered, the reason will be understood why mediums are compelled to demand certain conditions. Our friend objects to modern medium-

ship because their seances are not open to all, he says.

THEY HOLD SECRET SESSIONS. This may be partly true. In most cases I apprehend the reason is, as I have often seen it, the sitters want secret sessions; they do not like to sit with certain ones, or they do not wish to have it known that they are interested in Spiritualism or any of its mani-

festations. In Jer. 37:17 was a secret seance. King Zedekiah took Jeremiah out of his muddy, filthy dungeon in the prison, and had him conveyed secretly into his own house. When he got him there he took him to a secret chamber and said. "Is there any word from the Lord?" Jeremiah answered, "There is." "For," said he, "thou shalt be delivered into the hands of the king of Babylon." Even here Jeremiah could not over come his desire to hit at other prophets. He goes on to say, "Where now are your prophets who prophesied unto you saying, the king of Babylon shall not

come against you?" Jeroboam undertook to secretly get ; test from the old blind medium Ahijah, so he had Mrs. Jeroboam, his wife, disguise herself, as many do now when they go to mediums for tests. When she got to the door the blind medium called out to her, "Come in, thou wife of Jeroboam; why feignest thou thyself 'Corinthian Hall investigation.' be another?" He then proceeds to

were present on the stage. E. W. Capron, of Auburn, gave the audience a lecture on the phenomena as he under stood it. It is written of the meeting that the audience paid profound atten tion to the lecturer's remarks and that occasionally during his speech the distinct, though mufiled, sounds of the raps were heard.

FOX SISTERS.

of the occasion. The meeting was held

"Among the earliest incidents con-

"At the close of the lecture a committee of five prominent citizens was appointed, with instructions to report on the following evening, to which time the meeting was adjourned. This committee was composed of A. J. Combs, Daniel Marsh, Nathaniel Clark, A. Judson and Edward Jones. The committee spent the following day in investiga tion, and in the evening a large audience gathered in the hall to hear the renort. The audience was in a state o great excitement, and the nature of the report, which did not explode the hum bug, as the greater part of the people believed it to be at that time, was not river." acceptable. On this account the meet

ing was again adjourned to the next of Moab. And Elisha said: As the evening, and the committee appointed to report at this meeting was Frederick Whittlesey, D. C. McCallum, William Fisher and Judge A. P. K. Haskell, of LeRoy. "By this time Rochester was ablaz

with excitement, and Corinthian Hall was packed to the doors with the anx lous ones. When the committee report ed and said that they had been unable

to solve the mystery, there was stormy and excited discussion as to the proper methods to be employed. W. L. Burtis said that if he could be named on the committee he would give \$100 if he could not expose the fraud. Several other men seemed to be sure of solving the exciting mystery and another committee was appointed.

This third committee knew the al most universal belief that there was some sort of a trick in the matter and as some of them had denounced the former committees for $a_{,1}$ lack of shrewdness and thoroughness, their ex-amination was a severe one¹¹ Notwith-standing all the severity the sounds were still heard, and the solution was no nearer than at the beginning.

"At this last meeting there, was fearful excitement. Torpedoes [had been distributed among the boys, and the rowdy element of the city was largely epresented in the hall. Refusing to listen to the statements of Dr. Lang-worthy who was reporting for the committee, at the suggestion of some one there was a rush to the platform for the 'rappers.' At this juncture S. W. D. Moore, then police justice, who was present with a few members of the police force, jumped upon the platform with his aides and ordered back the surging crowd. His official character and powerful voice for a moment checked the rush, but such madness

had seized the crowd that they again rushed forward. The powerful arm of Justice Moore, aided by a portion of the officers, beat back the crowd until some of the other officers piloted the women by a rear door to a place of safety. In this way ended the famous G. W. KATES. Rochester, N. Y.

of Mr. Hay-Mr. Lukens brought out the fact that no disorder on the part of Mrs. Bliss or her family had been attempted or perpetrated, and that the unseemly conduct in the house had all been made by the prosecution-which the earnest lawyer aptly called a per secution. It was also revealed that as Mrs. Bliss had distinctly stated previous to her seance, anyone wish ing to leave would receive their money Therefore, Mr. Lukens argued that the charge of keeping a disorderly house could not be sustained, and that of ob-

the lawyer. In examining one of the

officers-as well as in the examination

taining money under false pretences was equally faulty. When questioned as to the religious aspect of the services, the witness hesitated and sneered. At first denial was made that any hymn was sung, but under the cross-fire of the examination it was reluctantly admitted that the audience tried to sing "Nearer My God to Thee" and "Shall we gather at the

When Mr. Lukens had satisfied him self-and all unprejudiced listenersthat the arrest had been a case of malignant assault, not only upon the medium but upon all honest Spiritualists, he proceeded to sum up the evi dence in an eloquent and masterly speech. He denounced the Times and its agents who were concerned in this outbreak, in most unsparing terms. He claimed Spiritualism to be a religion and its mediums and lecturers to have the same right to proclaim their truths as the clergymen of any denomination have to do the same. He declared a Spiritual seance to have as much right to its work as has a prayer meeting. man's home is his domain, into which no marauder has a right to penetrate. Honest people are not safe in their houses if chance guests may be permitted to create disorder and confusion therein, because of some occurrence they do not understand or are displeased with.

Mr. Lukens informed the magistrate that wishing to learn of materializa-tion and thus to intelligently conduct the case of his client, he had personally attended a seance given by Mrs. Bliss the previous evening. At that seance

he found a company of ladies and gen tlemen, who exhibited an earnest, sin cere and even devout spirit. Said he: "Mr. Magistrate, the meeting was conducted with a religious zeal. 'Nearer my God to Thee' was sung there with the same fire and devotional spirit as it is sung in the church with which I affiliate, and it aroused in me the same feelings of reverence that it does when I listen to it in my church." The law yer continued in substance that strange things were revealed from the cabinet that could not have been produced by Mrs. Bliss. White-robed forms, large and small, appeared and called for their friends in the room, who recognized and received them from the dead with tearful joy. "I have no right, your Honor"-said he-"to say that these mysteries were fraud. I have no right to say that these intelligent people did not recognize their loved ones and that these, mysteries were not what was claimed for them." And so he went

Known New Yorker.

Dr. W. S. Rice, of 871 H. Main st, Adams, N. Y says that any kind of rupture can be cured at the pa tent's home without the slightest pain, danger, ope ation or detention from daily work. He gives the ames and addresses of several hundred pi



MR. WM. A. BERRY, Bristol, N. H. whom he has cured, one of which, Wm. A. Ber

ry of Bristol, N. H., will serve to show the workings of this wonderful plan. Dr. Rice has devised a new system that holds any rupture no matter how large it is and at the same time causes the ruptural opening to grow together and become solid fiesh and muncle, He explains the system fully in a book which he mails free to all who write. Mr. Berry is a business man and well known manufacturer of Bristol and had a difficult rupture for which he had tried electricity

difficult rupture for which he had tried electricity, appring and other kinds of trusses, belts and various treatments without benefit. He had been told by all who fitted trusses that be could not be cured and that a surgical operation, while not a certainty but extremely dangerous, was the nearest approach to a cure. As Mr. Berry had already paid out over a hundred dollars for treatment without the slightest benefit he was somewhat dis-couraged against trying the new Rice method but finally summoned sufficient courage to make one more effort. Mr. Berry says of the cure, "It is com plete; the several muscles are securely healed. It is eighteen months since I stopped treatment and not a sign of rupture have I had since notwithstanding the fact that I have done all kinds of work with imponity -This experience will undoubtedly interest everyone who is ruptured, and readers should write to Dr. Rice for his free book. Write to day and in resignet this method that assures a complete and permanent cure

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this ofsce. Price 25 cents.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an adon, winding up by demanding that his | ranced social reformer. Price 50 cents. sale at this office. Price 150,

of any kind of rupture.

A LIBRARY

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neigh-bor will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we re-peat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

The Progressive Thinker, Every Spiritualist in this broad land

can keep in touch with our cause by subscribing for The Progressive Think er, and also obtain a valuable acquisition to their library at the same time-Art Magic. The paper one year and Art Magic costs \$1.20. The 20 cents only a little more than prepays the post-age, so that the book is almost an absolute gift, being paid for out of the revenue of the office, thus each subscriber sharing the profits of the paper. Subscribe at once and get your neighbor to join with you.

THE DIVINE PLAN.

It is carried out in The Progressive Thinker office, a portion of the returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of post-age, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are aiding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

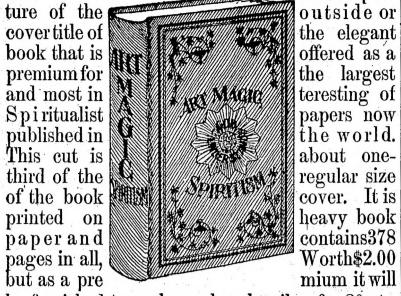
"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the de-grading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"The Watseka Wonder." To the student of psychic phenomena, this pam-phlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. Fe

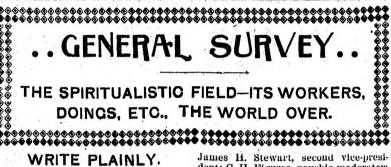
HERE IS OUR PREMIUM BOOK.

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. This is an exact pic-

ture of the cover title of book that is premium for and most in S p i ritualist published in 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 dressed there for engagements, at No. 608 Fremont street. His home address more than pay the postage on the book.



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 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 building for two years, two-story brick you are not a fairly good penman, steam heat, electric light, and lovely please have your communications copied by some one who is, and oblige The Progressive Thinker.

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

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

J. H. McDonald writes: "I want to say that as a Spiritualist and one who loves it for its helpfulness, that I fully appreciate your fearlessness in publish-ing the cussedness going on under its

wonder if Mrs. Scovell was not one of the adepts she so earnestly advocated. We noted one especially wonderful test. A young man, a stranger to this phenomena, gave an address for Mrs. Scovell to visit in the astral. She de-scribed the place, Allentown, Pennsylvania, gave the number in family and those at home, abroad and in other life. The young man said the reading was perfect in every detail."

Mrs. A. E. N. Rich and others in Michigan, have our thanks for special efforts to increase the circulation of The Progressive Thinker.

John W. Ring, of Galveston, Texas, and others too numerous to mention, have our thanks for sending in adthe elegant ditional subscribers to The Progressive Thinker.

offered as a Joseph Brown, ex-Mayor of St. Louis, writes: "Is it necessary to say that I consider The Progressive Thinker the best Spiritual paper ever published, reaching out boldly into the realm of truth and demanding that fraud be exposed and expelled."

Mary Allen writes from Vineland. N. J .: "The Spiritual Society in Vineland, under the name of Friends of Progress, is doing its best to have meetings this season. It has elected new officers at its annual meeting. Mrs. H. E. Sweet, formerly of Rochester, N. Y., is president. I wish to mention the society's appreciation- of the heavy book contains378 the society's appreciation of the last five Sundays, Dr. Lee F. Webster, of Brocton, Mass. He has been a great help in reviving the society into active Worth\$2.00 | help in reviving the society into active life by his instructive lectures. We believe him to be a true friend and earn

est worker for the growth of Spiritualism. We recommend him to any society that wishes to engage a lecturer," Prof. W. M. Lockwood is now lecturing in Boston, Mass. He can be ad

is 98 Ogden avenue. Dr. B. Franklin Clark, of Belvidere, N. J., writes: "Which government is the best, Spain a monarchy, or New York State in a republic? Both are so-called Christian nations. Your article, 'Mene, Mene, 'Tekel, Upharsin,' in The Progressive Thinker of December 3. page deserves the notice of every friend of humanity. Of course your remedy, the Divine Plan, would prevent poverty and crime. Your good paper probably reaches competent persons in every State able and willing to report to you for publication the condition of their State in relation to poverty and

W. A. R. writes from Cleveland, Ohio: "We of the West Side Freethought Society have had a very delightful season during the past two months. During October Mrs. Carrie E. S. Twing was with us, and the last two Sundays of November those noted mediums and speakers, Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y. entertained us with grand lectures and tests. For the first two Sundays in December, Mrs. Twing is our speaker. Last Sunday, December 3, though it was a fearful stormy day and but few in attendance, we were agreeably surprised by the presence of Dr. Nellie Mosier, clairvoyant, clairaudient and platform test medium, who held the audience spellbound during an hour describing spirits, giving names, dates and causes of transition, giving loving messages to many skeptics and conclusive proof of the continuity of life." Edith E. R. Nickless writes from Richmond, Va.: "I have taken up my abode in this Southern city, sent here by my guides to do a spiritual work for these people. I expect to meet with some opposition, in fact I have already as one of the papers refused positively to advertise my meeting even if I should pay him twice the usual rates, but that does not daunt me in the least. Inspired by my guides, I shall succeed in reaching the people, I am sure, and show them that Spiritualism is not a hocuspocus thing, as they declared it to be. Send me your best thoughts. I am

open my meetings to-morrow evening, December 4, in the Robert Lee Hall,

terms of society talk, it was a "swell affair." The secular press gives a very elaborate account of the occurrence. Among the speakers were some of the most noted in the ranks, including Mr. and Mrs. Weills, of England, W. J. Col-ville, L. W. Norris, Capt. E. W. Gould, Mrs. M. E. Cadwallader, Mrs. M. T. Longley, representing the N. S. A., de livered the principal address. Beautiful lyceum lexergises were given and sweet instrumental and vocal music

was rendered.

THE BANGS SISTERS. Testimony of the Veteran

thereby confess their own guilt.

impose

in so far as my experience goes, is above

ous. I have given the public a critica

were absolutely fraud proof.

skeptic can see a chance for deception,

he will confer a favor by pointing it out. I shall take pleasure in answering

any question that may be asked, look-

any data on which science builds.

the Arisen E. V. Wilson.

ive Thinker:

ful labors in our cause.

ly yourself, for it is "more blessed to

600 E. Second St., Jamestown, N. Y.

Lake Helen Camp, Florida.

)E. W. SPRAGUE.

H. A. BUDINGTON.

• • 1

Manager.

give than to receive."

field. Mass.

Springfield, Mass.

· U O.

Lyman C. Howe.

science and mental philosophy. Sec To the Editor: Seeing the letter from these wonderful mediums in last Proafter sect came into being, epoch fol-lowed epoch, each originated by and gressive Thinker makes me feel like through the discovery of some new the church deacon who for Jesus' sake truth, or some advanced philosophy said he "arose to testify and mortify." propounded by such great and wise men I do not care to mortify; but I think as Pythagoras. Anaxagoras-who said. any fakes who attempt to implicate "To philosophy I own my worldly ruin honest mediums with themselves in and my soul's prosperity"-Plato, Aristheir infamous practices, ought to be totle, Socrates, and many othersmortified by an indignant public. But,

The great of old! unfortunately, these brazen impostors The dead but sceptered sov'rans, who are beneath the modesty that can be still rule made to feel shame. They cannot be

A Friday Providence of the second

From The Two Worlds,

Manchester, Eng.

SCIENCE AND THEOLOGY.

To the philosophical student nothing

is more interesting than the study of these widely divergent subjects. Going

no farther back than Thales, who died

at the ripe old age of 96 (548 B. C.), one

of the seven wise men of Greece, we

find him on the side of science, the first

to calculate with accuracy a solar

eclipse. He discovered the solstices

and the equinoxes, divided the heavens

into five zones, and the year into 365

days, and between his time and the ad-

vent of the Christian cosmology, there

was a gradual ascent in the realm of

Our spirits from their urns.

mortified by any amount of exposure. I do not, of course, assume to decide the merits of the Aber-Jackman case, The soul swells in admiration culminating in reverence as we contemplate dark as it looks for them; but any and the wisdom of these giants of intellect. all fakes who attempt to besmirch hon-est mediums to fortify themselves, But, alas! how we shrink with horror as we see the revelationists, like a huge black cloud, overshadowing their men-As to the Bangs Sisters, I wish to testal and spiritual brilliance with a dark-ness worse than night. tify I am not familiar with all their phases: but for the one that I have Ecclesiasticism, founded by Origen

tested I can speak in the most confident and Justin Martyr, and terms of approval. Their art work

HEADED BY THE POPES,

who were imbued with pomp and suspicion. The evidence is beyond all question that they are genuine. On three different occasions I have witglamour, ignorance and presumption now held sway, placing a limit on hunessed their work, under conditions that were absolutely fraud proof. man aspiration and restricting human thought within their stern decrees. Taking a bound over a period of sev-

They made no attempt to hedge and enteen hundred years during which certain obstacles to a perfect scientific test, and the manifestations time on each occasion were simply marvel

PAGANISM AND CHRISTIANITY struggled for supremacy, we see this analysis of our first sitting, in which dark cloud, which has hitherto overwe got a perfect picture of our daughter, including a response to my shadowed the path of science, shading faintly into that grey edge which cre mental request that she have a yellow ated the one ray of hope that ere long rose in her hair, and write her name in t would pass away. her own chirogaphy. This request was

in no way intimated by word or sign to ing entered the monastery of San Doanyone until the picture was finished, when the yellow rose and the name apmenico Maggiore, in Naples, passed his novitiate and taken the monastic vows, peared in perfection. The conditions soon found himself face to face and surrounded by what he described as "a On another occasion I accompanied constellation of pedants, whose ignor-ance, presumption and rustic rudeness Lyman Matlock to their rooms, assisted him in selecting and marking the canwould have exhausted the patience of vas, and at his request I placed it in Job." The lonthsomeness of these conposition under the table, and closed it ditions became unbearable, and he finalin, while he and the two sisters stood ly quitted them, only to be compelled to several feet away and looked on, and from that time no one touched the move from place to place, where and for so long as he could, with safety to table, or its coverings, or went within his person, proclaim new truths, and two feet of it, until three and one denounce the errors embodied in the or quarter hours were fulfilled. At that thodox theology. We are told that ime I was the first to approach and lift "doubts filled his mind as to the truth the curtain and take out the canvas of many doctrines taught by the church which three and one-quarter hours be -the Trinity, the Incarnation and the fore was clean and white; and behold Atonement. This great man, this una life size and vividly perfect picture of flinching pioneer of truth, accepting the his brother John-several years a resihospitality of one Monsenigo, was in dent of spirit life-greeted our gaze. the meanest and most contemptible The picture was sent to his mother in manner handed over by him to the In-Owosso, Michigan, as a surprise for her quisition, by which he was sentenced to be burnt to death, an execrable pun-71st birthday, and the family and neighbors' recognized it as a wondershment that was carried out on the fully life-like picture of John Matlock. 17th of February, 1600. It is needless to recount to the student of history the Can any critic see any possible point of weakness in this statement? Is there horrible persecutions and murders persingle suspicious point where a trick might have, been worked in? If any pertated under the canons of theology

> ever was ANYTHING MORE FIENDISH.

ing to a possible exegesis of these phe-nomena, in the line of trick or any more inhuman, than those deeds perother than the Spiritual hypothesis. To petrated under the sanction of the church, and warranted by its theology, me it is demonstration as absolute as upon those who dared to think and give LYMAN C. HOWE. public utterance to their deep-rooted convictions.

Bounding again over a period of another two hundred years, and coming platform to the extent of free thought, to the beginning of the present century, and I hope to call your attention to a

HASLETT PARK. Woman, Church and State

Remarks by Mrs. Sara A. Haslett.

too well.

When my husband passed to spirit life, years ago, as I have told you before, I gave him my promise I would to whatever was in my power to carry forth the project he cared so much for BY MATILDA JOSLYN GAGE I supposed at that time, and I am confident he did also, that the deed for this park was safely in the hands of the issociation. After his sudden death we found the important paper was missing. No need for me to reiterate the long struggle in the courts, or the money spent on both sides, nor the maneuvers of those in authority in regard to the property; that you know as well as I. For the past four seasons we have labored under a cloud, the effect of those maneuverings. You who have

times: "If you are so anxious to give

fendant, I could not see any way out of

the matter but to buy this land outright

and dedicate that part which was used

ing, my part was not performed with-

out some sacrifice to myself. Not being

a rich woman, of course it must make

some difference with me financially.

still I determined to buy and give it,

and trust to providence for my living.

It is my pleasure to hand this deed to

SARA A. HASLETT.

THE AMOUNT OF VALUABLE IN formation succlucity and clearly stated in this volume of 554 pages is amazing. The title, as aboye given, fails to convey an idea of the fulness and com-pleteness with which the subjects are treated. The Matriarchate, or Mother-rule, is the theme of the first chapter, in which much lore, quait, quare and curr-ous, is brought to view in elucidation of the subjects. This is followed by chapters on cellbacy. Canon Law, Marquette, Witcheraft, Wives, Polygamy, Woman and Work, The Church of To-day, Past, Prosent, Foturg-and there is not a chapter in the book that is not handled in a mastery manner, and that for quantity and quality of Information, is not worth the full prior of the volume. It is packed with knowledge well-erranged, and intensely interesting from beginning to use and didition to the library of any free and truth-low-ing mind. Prices. \$2,062. For sale at this been with me through it all know this

Then came another long siege of negotlations with Frank Haslett, and Price, \$2.00. For sale at this probably I know the true state of those pffice. propositions better than you. This re-

mark has been made to me so many DEATH AND THE AFTER LIFE. land to those people, why don't you buy it and give it?" I don't know why By Andrew Jaskson Davis. Something you should read. Price 75 cents. I should give my land. Then it has cost

DEC, 17, 1898.

A Historical Accountof the State

of Woman Through the Chris-

tian Ages, with Reminis-

cences of the Matri-

archate.

THE AMOUNT OF VALUABLE INA

me over a thousand dollars to defend it, and some one has got to pay for that. Fifty Years in the Church of Rome By Rev. Chas. Chiniquy, ex-priest. A remarkable book. Pages, 832. Price \$2.25. Standing as I did in a most peculiar position, that of both plaintiff and de-

Paine's Theological Works. Age of Reason, Examination of the Prophecies, etc. llus.edition. Post 8vo., 482 pages. Cioth, \$1.00

as a place for our assembly to the asso-Thumbscrew and Rack. clation. In order to do so, I was obliged Torture implements employed in the XVth and XVIth centuries for the promulgation of Christianity, with pictorial illustrations. By Geo. E. Macdonald to sell property which brought me in an income of over \$300 a year. I only men-Price 10 cents. tion this to show you that, not relent-

The Evolution of the Devil. By Henry Frank, the independent pracher of New York City. The most learned, accurate, aclentific and philosophical analysis of His Satanio Majesty ever published. The book contains 66 pages, and is beau-lifully bound, with likeness of author on title page, Price 23 cents.

you to-day, you having been appointed LIFE OF THOMAS PAINE. to receive and place the same on record.

By Editor of the National with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle, also, portraits of Thomas Cillo Rickman, Joe Ballow, Mary Wollstonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth. 76 cents.

МАНОМЕТ,

His Birth, Character and Doctrine,

BY EDWARD GIBBON.

This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticiam. This work will be found intensely interesting. Price, 25c. Sold at this office.

ROMANISM AND THE RE-PUBLIC.

WORK THAT EVERY LOVER ON A his country should have at hand for consulta-tion. By Rev. Issac J. Lansing, M. A. This is a most able work, consisting of a Discussion of the Purpose, Assumptions, Principles and Methods of the Romas Catholic Hierarchy. The work contains 467 pages, and may be considered a mine of valuable information for every pairiot in the land. Price si. For sale at this effect.

HISTORY OF THE INQUISITION

Just the book for those seeking information con-cerning that most damnable institution known in history--the Roman Gatholic Inquisition. Every American citizen should become acquainted with the facts so succincity stated in this valuable record. It shows the methods used by the Romish Church to ex-terminate those who reject it beliefs and claims. For rale at this office. Price 25 cents.

INGERSOLL'S ADDRESS Before the New York Unitarian Club. The first time in the history of the world that a Christian Association seer invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the Club with continuous applause from beginning; to end. The pamphel contains 12 pages, beautifully printed. Price 6 cents; ten copies, 50 cents.

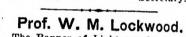
APOLLONIUS OF TYANA. Identified as the Christian Jesus

A wonderful communication, explaining how its life and teachings were utilized to formulate Christianity. Price 15 cents. For sale as this effect.

THOMAS PAINE.

Haslett Park the coming camp season (which will commence the first of August, 1899,) and help to make it one of the most interesting camps in the State. The Hon. O. P. Kellogg is to be our chairman, and with a line of good A speakers and mediums we shall strive to make it doubly interesting and instructive to you all. Come to Haslett.

J. D. RICHMOND, Secretary.



ows of Prof. Lockwood, as presented by J. B. Hatch, of the Boston Spiritual Temple:

wood in America, and he was with this society Sunday, Dec. 4, and will renain here for two months. The recepas interpreted by the Christian church tion given him was of a kind that During the whole history of mankind proved he had many friends in Boston. it is impossible to conceive that there There was a large audience which

Prof. Lockwood took for his subject

Sunday morning, "What Is the Higher Spiritualism?" and gave a lecture that will long be remembered by all who

At the close of Prof. Lockwood's ad-

dress he received an ovation, and held

A MOTHER'S LOVE.

You may anger at your mother,

But you cannot find another

In her memory for aye;

Will forever come again

To the mother in their places

As the children of the then.

And those little hands and faces

Dr. T. Wilkins, in The Lyceum.

And abuse her precious name,

Who will always be the same;

"We have heard a good deal of late

As secretary of the Haslett Park Association, also the one appointed to receive the above-mentioned deed, I About this time Giordano Bruno, havwish to state that on Wednesday, Oc tober 9, 1898, at a board meeting held at the park, I did receive a deed of Haslett Park, for the association, from

the hands of Mrs. Sara A. Haslett, in the presence of six members of said board. I forwarded the same to the Recorder's office of Ingham county, Mich. The deed is now on record, and we hope all our friends will gather at

St. Johns, Mich.

The Banner of Light speaks as fol-

There is but one Prof. W. M. Lock-

evinced interest in all he said.

heard it. He said in part:

of a higher mental Spiritualism. This is a democratic age and a democratic

handed around and all participated in an impromptu sociable. Owen Matthews writes from Boze man. Montana: "I am at last settled in Bozeman. I have leased a very good

use it. This is a good field. I do desire some good true Spiritualist, a medium and doctor, to associate him or herself with me. This will be a splendid opening for a practical healer or doctor of some experience. I have everything ready for one to step in with me; room and board in the sanitarium with us and will give them a good share of the income.

Mrs. R. W. Barton, of Williamsport Pa., writes: "I have hired to the Williamsport Spiritual Society for one year as speaker and test medium. have started a meeting for the children also, and hope to have the truth pro gress here and shall be glad to hear of

altogether upon the physical phase of

our philosophy, and do not know about

friends were present, some of whom de-

tures. The medium, before quite un-

any work outside of the city." Mr. C. E. Winans and A. Norman are located for the winter at Grand Rapids, Mich., and will hold materializing se ances every Tuesday evening at No. 409 Lyon street, and on every Thursday

crime. dent; C. H. Figures, psychic moderator; Miss Stella Peet, worthy scribe; Miss Amy Gardner, treasurer. Trustees, Mrs. C. H. Figures, Mrs. M. Coleman, Geo.

location. I have opened this place as a Magnetic Healing Home, and I shall give lessons on science and power of magnetism, and how to develop and

evening at No. 264 Eighth avenue.

Korell, Will Errett and Charles Mower After adjournment refreshments were

sure they will help me in my work. I Broad street."

Minnesota is coming to the front Mrs. J. F. Raymond and others have name, in order that the people may been sending in clubs realize what they have to contend with.

Mrs. Laura McClure writes from I carnestly hope this work of cleaning Oregon: "Art Magic has just been re out these so-called mediums will conceived, for which accept my warmest tinue until our blessed cause is fully thanks. I am much pleased with the purified. I fully agree with you that the phenomena, both mental and physappearance of the book."

should be obtained at the home E. D. Estes writes from Corning and private circle. The mental me-Ark.: "I notice from the number on the dium, so-called, should be looked after wrapper of my paper that my time will quite as carefully as the physical ones. expire for which I have subscribed for Any medium claiming and giving wonthe paper in about four or five months derful tests, names, dates and marked Therefore, to make sure a further conparticulars in the glibest manner to tinuance of the visits of The Progressive Thinker, I send you a dollar for it, and also 20 cents additional for Art Spiritualists, and never anything to an nvestigator or stranger, satisfies one that this class (and they are quite Magic. Please send the book at once. numerous) should be looked after in the and also continue my subscription interest of the cause and that true me another year ahead as per date on diumship may have a chance.' wrapper of my paper. There are many Spiritualists here who depend

Carrie Fuller Weatherford lectured and gave tests at Corning, Ohio, November 29.

the mental. No medium or mediums J. W. Brinton writes: "Last week I come here, and I am satisfied that this was in Marion, Ind., and attended two country is ripe for a great revival in seances with C. J. Barnes, of Anderson Spiritualism, if good mediums who are as medium. The first was a trumpet not frauds will only come and work for seance with fourteen persons in the it. It would do me good, as well as circle, and each one was perfectly satmany of the liberal kind here, to have isfled with the results. But on the seca good, honest, genuine medium come ond evening it was a materializing se here and open the eyes of the people. ance, with twenty-two persons present. and the truth set before them in the A Mr. Brombaugh was called to the proper light will do the work grandly chair by the cabinet, when his son apand most successfully. The medium peared and conversed with him; then will have a pleasant home with all of his wife came and in the most loving us, and go from house to house as demanner talked with and caressed him, sired, and feel like a member of the and then came their three little triplets. family, and also be treated as an honwho passed out some ten years ago, the ored guest; but we don't want a methree coming out at one time and dium to come whose dominant idea is standing side by side talking to their money, money!" father.'

C. Lee writes: "I want to thank you Mina Page writes from Omaha, Neb.: for the beautiful and valuable book. "I will send you in this a letter from a dear medium who ought to be pro-Ghost Land, you sent me last winter. I, like many others, can't understand tected by Spiritualists. It is a shame how you can send out so many valthat anybody should be persecuted by uable books for so little money. I show ho call themselves Ohristians. them to the people and try to get them What Mrs. Barton did was to write up to subscribe, but they are afraid. The certain persons in the newspapers. preachers tell them Spiritualism is the They had her arrested and put in jall work of the devil. We need some good at Council Bluffs, Iowa, but could not lecturer to open their understanding, bring charges enough against her to and to bring light to them that are in send her to State's prison or hold her in darkness." jail. She was released by the judge, Dr. Davis writes from Springfield,

and then went to New York city to visit Ill .: "To those that are interested I her mother, and was absent a year. will say that we have had a most sat-Then she returned to Omaha and isfactory meeting at this place. During thence to Council Bluffs. She was each seance I have never witnessed grabbed there at once and put into greater demonstrations. Many spirit the Clarinda Insane Asylum, where they are holding her prisoner. She has livered interesting and instructive lecbeen a Spiritualist thirty years and is a good woman."

known to us; has proved herself to be a C. H. Figures writes: "I am again in powerful one. The voices, both in lependent and trumpet, show Mrs Allegheny, Pa., 38 Union avenue, and a Maggie Vestel, of Anderson, Ind., and large house of interested gathered to meet me after my short absence in Rev. India Hill to be remarkable or ganizations for spirit manifestations." Nashville, Tenn. The people here are The Joplin (Mo.) Daily Globe speaks deeply interested in Spiritual matters as evidenced by the fact that all the halls here and in Pittsburg were well as follows of Mrs. Scovell's lecture: "Mrs. Scovell is a regularly ordained filled though the night was very stormy minister, and in the lessons taught deserves the title both in her lecture and and cold. Last night I organized a Young People's Institute of sixteen the tests which followed the lecture members, a good beginning considering The tests given were remarkable; and whether a gift which belongs to some the fact that it was only announced last peculiar faculty of the reader's brain or Sunday night that such a society would be organized. The following officers a direct message from another world we cannot tell, but it is a fact and the were elected and will be installed next Tuesday night: James M. Peet, presi- demonstrations given were perfectly Association of Spiritualists of Philadel-dent; Mrs. M. Waldron, vice-president; marvelous and caused the audience to phia, Pa., December 4, 5 and 6, and in

diss Mattle Woodbury, now of Hills dale. Mich., trance and clairvoyant me dium, desires to correspond with Spir-

itualists in towns near Hillsdale, and make arrangements to visit other places and hold circles and give sittings. Reference, Mrs. A. E. Sheets.

Mrs. A. W. Bloom writes "The Lake View Spiritual Union gave a progressive enchre party at the home of Mr and Mrs. Carl Wickland Saturday evening, Dec. 3. which proved a grand success The society will give one of these euchre parties once a month at the homes of the members, whose address will be advertised from time to time. They will hold a c'rcle at the home of Mr. and Mrs. Finch, 1382 North Clark street, Wednesday evening, Dec. 14. An invitation is extended to one and all. They will also give a musical and literary entertainment in their hall 1629 North Clark street, Thursday, Dec. 29.

Good speakers and test mediums will be present. Admission 25 cents." J. F. Hunt writes "The parlor musical test circles given by Mrs. Lora Holton at 231 Gladys avenue, near California, every Thursday evening, are unique and entertaining. The messages and tests given through the lady's mediumship are satisfactory, and the music of a superior order. She has been engaged as musical test medium at the Second Church of the Soul."

Laura Bruffey, 1319 North Topeka avenue, North Topeka, Kansas, would like to communicate with some good speaker and test medium in reference to engaging them. Will C. Hodge is serving the First

Spiritualist church of Indianapolis for the month of December. He solicits correspondence from other points in Indiana, or any locality where the serv ices of a speaker is needed, and has open dates for the camping season of 1899. Address 40 Loomis street, Chicago, Ill.

Secretary writes: "At the election of officers for the First Spiritual Society of Port Huron, Mich., Thomas Dumford was elected president; Charles Moak,

vice-president; Burt Renwick, treasur Miss Zeddie Johnson, secretary er: The meetings are well attended. An energetic effort is being made to secure Mrs. Anna L. Robinson for 1899. She will be with us until January, then goes to Indianapolis for that month. W then hope to have her with us again."

Dr. Spinney lectured before the South Side Society last Sunday evening to a large and enthusiastic audience. His remarks were eloquent and frequently applauded.

C. S. Tisdale writes from Joplin, Mo. "Anyone that can inform me where can secure second-hand copies of Alfred J. Reaves' work, volumes one and two of 'The Text Book of Astrology,' will greatly favor me by giving the said information. The executive board of the Southwest Missouri Spiritualist. Camp will meet at the office of the correspond ing secretary, on Sunday, January 8, at 2:30 p. m. Business of importance on docket. Members reading this notice will please be present." We are in receipt of a programme of

the Golden Jubilee held by the First

EARNEST APPEAL. when BURNING FOR CONSCIENCE SAKE, For Farmer Mary, Wife of

was no longer lawful, we still find the had to be run his way. Up to the tim spirit of religious ignorance, hatred, of Plato not many people had dared to think that we could love one another, bigotry, and persecution abroad. As and Plato did not dare to practice what recently as 1817 William Hone was To the many readers of The Progresshe preached. Plato left an impression three times prosecuted and persecuted that has obtained until the present age for daring to publish satires on the in-Dear Friends-Christmas is near, and A higher ideal of spirituality is begincongruities involved in the Christian while we are looking about to see who ning to be understood in this age. The system of bellef. But coming nearer of our friends we shall remember, and human may be instructed into an error. still, to 1840, Mr. George Jacob Holhow we shall remember them on that but is never educated by error. Spirityoake was tried by jury happy day, let us not forget those who ualism does not only mean that your

AND SENT TO PRISON

have been instrumental in bringing the grandfather or grandmother can and grand truths of Spiritualism to the for preaching Atheism, and while there will come back to you. Higher Spiritworld. We are indebted to the grand was not allowed to attend the funeral ualism means knowledge, and we find workers in our cause for so many blessings that Spiritualism brings us. of his favorite child. Nearer and nearsuch men as Abbott, Newton, and Mills er still, coming down to the advent of daring to take a peep at Truth. The Modern Spiritualism and the interven-Mrs. Mary E. Wilson (Farmer Mary) spirit world that we live in is not conwife of our arisen brother, E. V. Wiling time, the same spirit of ignorance trolled by any god." son, is in needy circumstances. She is bigotry and intolerance is active, and now in her seventieth year, and in very those who embraced the truths of Spirpoor health. She has not been able to itualism only a quarter of a century an informal reception. In the evening do any work for a long time. She is a ago, have a lively recollection of the he took for his subject, "The Evolution true Spiritualist and stood beside her hateful persecution they endured at the of a Thinker," and gave another grand noble husband, faithfully working hands of the Christian theologians throughout the many years of his fruit-Even to-day, among the followers of the meek and lowly Jesus, there are

Shall we let the dear wife of this those who. in their arrant priestly pre great worker suffer after all he has sumption, do not hesitate to say and do lone for Spiritualism and free thought? those things which excite prejudice Mrs. Wilson asks not for charity. against and injure our prospects in the She has several hundred copies of her ordinary concerns of our lives; bu husband's book, "Truths of Spiritualthanks be to those great souls who bat ism." They are well bound and contled against error, who in the centuries that are past declared the truth and tain a splendid picture of brother Wilson; also four hundred pages of the died for it; thanks to those noble souls most interesting and instructive readof our own day, who, by patient study ing matter. It is full of just what its and continuous labor, have wrested from Nature her secrets, and at the name implies, Truths of Spiritualism. Dear Friends, send \$1 to Mrs. E. V. risk of personal suffering at the risk of Wilson, No. 1 Union street, Valparaiso, the loss of wealth and influence and Ind., and she will forward the book to you postpaid. By buying this book and friends, have found the truth and proclaimed it to the world-have bridged

making a Christmas present of it to the chasm of death, and declared some one, you will make three persons among a host of spiritual hirelings that happy, viz.; Mrs. Wilson, the one rethere are no dead. ceiving this valuable present, and last-

the good, who by their courage, LESSEN THE POSSIBILITIES

of our own tyranny: but, it is to be You may curse her and mistreat her, feared we are too negligent to be watch As a crazy drunkard will, ul over that liberty and freedom which You may kick her and may beat her, their courage has secured to us. for But her soul will love you still. On Dec. 9, the following persons left New York for Lake Helen Camp-meet-"Eternal vigilance is the price of lib-There's a love that drowns all cursing, 'Tis a love you cannot slay, For those boneless gums are nursing

ing, by the Malfory Steamship line: Mrs. Edith Berden of Patterson, N. J.; sel Wallace, Dr. Hodgson, and many Mrs. Blanche Woodman, Hans Dohrn others eminent in the realms of science

and Augustus Dohrn, all of East Jaf-frey, New Hampshire; Geo. Burnham and wife, of Wäverly, Mass.; Miss Mary E. Babbitt; Df. Orange, New Jerin the front of battle, and made it possible for us to become soldiers in that mighty army that is destined to break down all forms of superstition and ig norance; all forms of religious tyranny and persecution. Science has become queen of the earth, and under her dominion shall all mankind be blessed; in meeting trustees. The next excursion will leave New s the mighty heel under which all forms of priestly pretensions and hy-pocrisy shall be crushed; it is that Di-York, Jan. 6. I have first class statevine Revelation which presents to us a

> The brightness of whose countenance Dispels the night of ignorance,

baggage. Meals and state-room free. of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents.

new line of thought. When the priest BU Vim. Henry Burr. Price 15 cents became the politician then the country

The Religion of Spiritualism, Its Phenomena and Philosophy. By Rev. Samuel Watson. This work was written by a modern Savior, agrand and noble man. Price \$1.00.

THE TALMUD.

Selections from the contents of that ancient book, its commentaries, teachings, poetry, and legends. Also brief aketches of the men who made and com-mented upon it. By H. Polang. 559 pp. Price, cloth, \$1.00.

FORCE AND MATTEL: By Ludwin " methner A cetebrated bash Cloth, #1.

WHITE MAGIO Taught in "Three Sevens," a book of 271 pages. It is really a very interesting and suggestive work. Price \$1.25 For sale at this office.

OBSESSION.

How evil spirits influence mortals. By M. Faraday P. 23. Price 10 cents.

INTERVIEWS WITH SPIRITS. By Carrie E. S. Twing, medium. Price 50 Cust.

PULPIT, PEW AND CRADES. By Helen H. Gardener. One of her brightest wit-tiest and strongest lectures against the Bhire. Every woman should read it and know her friends and enwoman should read it mies. Price 10 cents.

HISTORY OF ATHARAEL

I IFE IN THE STONE AGE. THE Argan. THE STONE AGE. THB Argan. This pamphele, containing 91 page, was will ten through the mediumship of U. G. Figley, and is in-tensely interesting. Frice 20 conts. For sale at the effect.

Children's Progressive Lyceum. Amanual, with directions for the organization and management of Sunday schools. By Andrew Jackson Davis, Something indispensable. Price 50 cents.

The To-Morrow of Death, --- OR THE ---

Future Life According to Science.

BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH BY S. R. CROCKEE.

A VERY FASCINATING WORK.

A VERY FASCINATING WORK. This fine volume might well have been entitled Bpiritualism Demonstrated by Science. It is writters in that peculiar interesting style in which French writers accel when they would popularize scientifio subjects in adaptation to the needs of the general reader. The anthor is not a Spiritualist-he even mentions Spiritualists as "devotecs of a new super-sittion," etc., etc., in which he manifest the usual aniums of the "scientific class," yet he says again: "There is a troe and respectable idea in Spiritualist." and regards as proved "the fact of communication between superhumans and the inhabitants of Earth;" and he goes on to relate instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy in the authors's ideas, but the well-read mind will readily select and arrange the pros and cons, and out of the whole will find not only good mental outlure, but much valuable information. Price \$1.50. For sale at the office.

Views of Our Heavenly Home. By Andrew Jackson Davis. A highly interesting work. Price 75 cents. Postage 5 cents.

THE GOSPEL OF BUDDHA.

According to Old Records.

BY DR. PAUL CARUS.

A translation from Japanese, made under the sus, noces of the Roy. Shaku Soyen, delegate to the Par-isment of iveligions. Was lately published in Japan Price SL For sale at this office.

The First Spiritualist Church of the South Side will hold a watch and test meeting on New Year's eve, and will also serve lunch. Prominent mediums will be in attendance. Admission, in cluding lunch, 25 cents. Do not forget New Year's eve. Dr." Mary R. Hutcheson, magnetic

rooms engaged. All who wish to go to any place in Florida on that date, Deityshould write me for state-rooms, etc.,

enclosing 4 cents in stamps to pay post

age on circulars, etc. Price of round

trip from Boston to Lake Helen, \$44.56 from New York to Lake Helen and re-"Progression, or How a Spirit Ad-vances in Spirit-life." "The Evolution urn, \$40.56; New York to Jacksonville and return, \$34.56. Free transfer of

erty." Sir William Crookes, Dr. Alfred Rus-HAVE STOOD LIKE GIANTS.

sey, and Andrew A. Wilkins, of Green-The Dohrns and Mrs. Woodman are to take charge of the hotel. These people are highly endorsed by Mr. H. M. Clark, of East Jaffrey, one of the camp-

nently located at 859 South Hill street Los Angeles, Cal.

physician and test medium, is perma-

And makes life perpetual day. Dr. T. A. Bland, distinguished physi

cian. has returned to the city and is lo cated at the People's Institute, VanBuren & Leavitt st. "Natore Cure." By Drs. M. E. and Ross O. Conger. Excellent for every family, Cloth, \$1.50.

And you cannot find a truer Or a better friend than she, Whether good or bad unto her, Or a criminal you be. You may go unto the outer. To the limits of the land. And you'll find no cause to doubt her When you need a friendly hand; She will miss you at the table,

lecture.

With the others all in place, For her soul still holds the label With your name and baby face.

We admire the true, the noble, and You may fall into the gutter, Too degraded for your chums. And no words she stops to utter Till she claims you from the slums;



DEC, 17, 1698.

Hudson Tuttle. Address him at Berlin Heights, Ohio.

NOTICE .- No attention will be given anonymous letters. Full name and ad-dress 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 an-swers, and while I freely give what-ever information I am able, the ordinary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

Robert R. Brown: Q. Have you not soiled copies of Secrets of the Convent that you would furnish me at reduced rates, for circulation, as I want to do some missionary work?

A. I have no solled copies, but have a few copies of the last edition which will be malled free for 15 cents; also "Heresy, or Led to the Light," 15 cents (price 30), postpaid. The tract, "What Is Spiritualism? How to Form Circles and Develop Mediumship, Etc.," at the rate of \$1 per 100, post paid. This is a holiday offer holding good

for the year. I desire to say to the friends who have assisted in the circulation of thirty-four editions of the "What Is Spiritualism," that their tract aid is fully appreciated. They who thus put books and papers before those who profit by reading, do quite as much for the cause, as writers and publishers.

A. O. Hoyt: Q. I have read your brief but excellent answer to the question, What Is Spiritualism? I quote as follows: "Man is a dual being, compris ing a physical structure and a spirit The spirit is evolved by and out of a physical body, having corresponding form and development. This spiritual being is immortal."

If it is true, as we have been taught by science, that man's physical structure in no way differs from the physical structures of the higher animals in its origin and growth, then your argument would sustain the view that animals possess spiritual bodies that are immortal. Do you entertain this view?

A. Every theory which attempts the high purpose of solving the mysteries of the universe, must rest on the foun-dation of evolution. That is to the world of life what gravitation is to the world of inorganic matter. In fact gravitation is the law of evolution applied to world-masses. Whatever we assume, here is firm ground, and when our theories conflict we may know we are on the wrong path. We must ac-cept evolution, is the progressive advancement of life from protozoa to

man, let it lead where it may. We are obliged to accept the statement that every living being has a spirit. for if the spirit is not created, but of evolution, the process of unfoldment of the physical body and the spirit must go on interblended until death.

The broad proposition is: All living beings have a spiritual as well as physical being.

The corollaries to this are:

1

1. Until a certain stage of development is reached the spiritual being does not maintain existence after the death of the physical body. 2. A spiritual being is not necessarily

immortal: This question has been discussed at length in this department, and hence

cannot be more than glanced at for the time. It is fully explained by the spirit authors in Psychic Science.

main at 32. There is an absorption of 172 degrees less 32, equal to 140 de-grees of heat at the moment the pound of ice is converted into the liquid form. What becomes of it? It is not lost, for when this water is again converted into ice, it is thrown out and the freezing of

the water warms surrounding objects. The heat that thus is required to liquefy a substance, is called its latent heat, and greatly varies in different bodies. In water it is 140 degrees, greatly exceeding that of any other substance. Thus lead requires but 11 degrees

when raised to the melting point, to convert it into fluid form. Sulphur, 27 degrees, etc. This remarkable characteristic of water is almost essential to the existence of living beings on the earth. If it were not for this, the changes from liquid to solid would be so sudden that life would perish. Water may be reduced in temperature below freezing, even six or eight degrees below, and not become solid, as held in the cells of trees and plants it remains fluid at zero.

The same phenomenon occurs when the fluid is converted into vapor or steam. But it requires a far greater number of degrees to overcome the ad-hesion of the particles to the extent of converting the fluid to vapor, than the solid to fiuid. This has been found by accurate experiment to be 1,000 degrees.

To make this clear, Take a mass of ice at zero, and surround it by highly heated air. The temperature of the ice will rise until it reaches 32, just as a piece of iron would do. Then it begins to melt, but the temperature remains stationary until it is all fluid, and 140 degrees of heat disappear from the sur-rounding air. Then the temperature rises and goes up to 212, when the water begins to boll, and steam to es-cape. To convert the water into steam, requires 1,000 degrees of heat, and however rapidly this is applied the temperature does not rise above 212. This heat measured in degrees which disappears in the mechanical work of converting a solid into a fluid, or a fluid into a vapor and keeping these in such states, is called latent heat.

It is not lost, but is transformed into motion by which the change from solid to fluid, and fluid to vapor is effected. Every atom or molecule at these points

of transformation become endued with a new activity and this activity which is a manifestation of the heat absorbed and apparently "latent" or lost. When the temperature is reduced, this motion of atoms is again transformed to heat. (2) If two out of three tests in psychometry, telepathy or any phase of re-search into the realm of spirit, prove correct, it ought to be satisfactory; much more if nine out of ten. Failure simply show that psychometry like all our other faculties is fallible

S. Porter: Q. What is the value of the "deep breathing" cure for consump

tion? A. Deep breathing is excellent exer-cise of the lungs and a preventive of consumption. When that disease is established, deep breathing will aggra-vate. Recognizing this, the latest "cure" advocated by the profession, is that of an eminent Chicago surgeon He recommends filling the cavity surrounding the lungs with carbonic gas, pumped in until the pressure will pre vent the filling with air by respiration, of the diseased lung cells. They are in this manner allowed to rest and to heal. The inmates of hospitals have been treated, and the results reported in

medical journals as satisfactory. The doctors regard hospital patients as so much material for experimentation. What the results will be on patients who understand the process and consent thereto, remains to be determined. We hazard the prophecy that after a few "brilliantly successful cases," when the patients unfortunately cannot bear witness against their tor-mentors, because effectually -silenced. like countless other "great discoveries" in medicine will sink into nothingness.

A. S. Wells: Q. In reading reply to

THE GREAT OBJECTOR

THE PROGRESSIVENTHINKER.

He Expresses His Views on "My Religion and Yours."

The cry for a "declaration of principles" from many believers in spirit return who find themselves hungry, with a craving for a religious omelet, is echoed in a most interesting article entitled "Principles vs. Creed," by my esteemed and learned friend Dr. E. D. Babbitt. It is true his thought is to gently and kindly criticise my views expressed in The Progressive Thinker's symposium of October 15, but the theme is too broad and deep to be treated from any personal standpoint.

The various definitions of the word "religion" leave us more in the dark than ever as to what religion really means. Something, more or less entitled to that name, is found wherever man has

LIVED. SUFFERED AND DIED.

And I venture to assert that the "root thought" thus seeking expression is the same in all alike. That root thought is Deity, and without the "God Consciousness" involved in that thought all that is meant by religion becomes impossible. It is true that primitive man finds Deity in thunderbolt and tempest, and pictures him in wood and in stone, but it is Deity after whom he is reaching, and therefore his superstitious beliefs are fairly entitled to be called his "religion."

As man's inherent powers develop he gradually be comes master of some of his surroundings. His central thought is still Deity, although he no longer looks for his God at every corner, like the timid savage. He perceives that the gods of his ancestors

WERE NATURAL FORCES

which he can more or less control. So his Deity is advanced to a being who works wonders and wields powers which are not natural. But although his god must work miracles, his central thought is still Deity, and he is thus the possessor of a religion. Thus step by step man ad-vances, carrying his "God Consciousness" with him, which continues entitled to the name of "religion." It is true that as man grows his "god idea" grows, too, but my point is this, that the man or the race holding a belief in Deity—whether one god or many—has a religion.

He may adorn his religion with forms and ceremonies; may establish a priesthood; call certain men and women inspired; count somebody's teachings as Divine revelations, but he is only ornamenting his central thought, which is his religion, with or without these accessories. In his desire to magnify his "god idea" he endows his Deity with "mysteries;" and if it happen that a pet mystery is slain by common sense or discovery, another just as good soon takes its place, for

MAN IS A RELIGIOUS ANIMAL,

therefore he and his "God Consciousness" are inseparable. We must keep in mind that the "god idea" is thus the religion, and that everything else is only an excrescence. It is true that as man advances these excrescences drop off one by one, but so long as any remain they hide or distort the central idea. These excrescences become like a bunch of wild grapes, with the "God Consciousness" reduced to the hidden stalk to which each grape clings. A moment's examination will show us that what goes by the name of "religion" has thus become a cluster of appearances hiding the central thought.

We have in the religious cluster called "Christianity" the picture of a good man

WITH A LONG WHITE BEARD

for the central figure. We have a second man by his side, pictured as his son. Close by is a "cloven tongue," sup-posed to complete a mysterious but holy trinity. The cluster also includes a heaven somewhere in space, and a "hell" where the man god in the center, with a white beard, can keep an eye on it. There is a saint, a sinner, a devil and a church, each wild grapes on this wonderful cluster. There are rites and ceremonies, with creeds and declarations of belief; and the bunch is rounded off by a cool appropriation of everything man has evolved in the way of charity, justice and love. Such is the bunch of ecclesiastical grapes which claims the title of "religion" to-day, although it keeps the true and original "god idea" smothered and out of sight. Religious reform has consisted in tasting a grape here and there, pronouncing it "sour," and throwing it away. Of course the poor reformer is always accused of trying to destroy "religion," whereas he has, in reality, by removing even one grape, allowed us to get a glimpse of the good within. The advanced intellects of to-day have simply plucked off more and more of the wild grapes, but as, almost without exception, they cling to the central thought, calling it "The Great First Cause," I claim that they still hold the basic truth on which religion rests. Wild grapes are unpalatable to every stomach, save that of a school boy, and the great bunches, upheld and worshiped the world over, have got to go, one grape at a time. But poor human nature has counted its bunches as so sacred that it almost shricks with agony when even one grape is torn off. The difference between our various sects is that one class of stomachs is rejecting a certain grape; another swallows that, but finds some other unpalatable. Yet all alike leave the central stalk, the "god idea," untouched, and therefore religion itself unharmed. The absurdity of the whole conglomeration becomes conspicuous when there is a deliberate attempt in this nineteenth century to hang a new grape on the bunch where an old one has disappeared. This is what certain well-meaning Spiritualists are trying to do to-day. They were educated to believe that the entire bunch was "religion." One grape after another has been rejected as

and have therein presented a few experiences of the power inhering to every mortal who claims and wields it as his divine right. This religious comprehension and power is, like manhood itself, a matter of development, requiring both time and effort. It is the only pathway to permanent health and happiness for the individual and

This work is one that every one should read. It beams throughout with rare genus of thought, prac-tical as well as prodound. There is sumahine and beauty in every sentence uttered. The work is dedi-cated to the author's favorite sister, Sarah Franch Farr, now passed to Spirit-life. Hudson Tuttle, of Berlin Heights,Ohlo, gives an interesting sketch of the author's life. the race. It is harmony instead of discord, love instead of hate, happiness instead of misery, health instead of sickness. These are all comprehended in the God Confrom the make-believe attachments which have dwarfed Dedication.

the soul life of poor humanity. My effort has been to keep too zealous Spiritualists from Manging their particular "ism" as another wild grape on the cluster of artificial religion. If I am to be still counted by my good Brother Babbitt as

"THE GREAT OBJECTOR."

he will at least now see what it is to which I am thus objecting. CHARLES DAWBARN. San Leandro, Cal.

CHRISTIAN SCIENCE.

It is Attracting the Attention of Courts and Legislatures.

To the Editor:-As set forth in an editorial in the Chicago Tribune, lawyers, lawmakers and the courts are devoting considerable attention to the practice of the healing art known as Christian Science and sometimes called the faith cure. Christian "healers" are very numerous throughout the country and have numerous disciples, including patients under their treatment. There are several Christian Science churches and schools in Chicago and they are scattered through other cities and States.

More than common attention was attracted to the subect by the arrest and prosecution of Mrs. Mills, the 'healer" who attended Harold Frederick during a part of his final illness in London. A female servant of Mr. Frederick who dismissed the regular physician and called in the Christian Science healer also has been prosecuted. The charge against the two women is that of manslaughter and there is a general belief in England that they will be convicted.

The legal history of Christian Science in the United States is very brief. The Supreme Court of Rhode Island has held that Christian Science treatment for disease is not such practice of medicine as the statutes of that State declare shall be restricted to licensed physicians. The Supreme Court of Maine has held that a Christian Science "healer" can collect by law fees charged in treating patients. On the other hand, an Iowa court recently dismissed a case against the city of DesMoinse for damages on account of injuries caused by a defective area wall on the ground that the claimant, the injured person, testified that he had been cured of his injuries by Christian Science. Bills to suppress the practice of Christian Science were introduced in the last Legislatures of New York and Massachusetts, but did not become laws. These are the only facts generally published as to the connection between Christian Science and the law in this country.

'In an"argument before the Massachusetts Legislature against the passage of an anti-Christian Science bill it was urged that Christian Science is not strictly practice, but "a religion;" that it seeks to establish the teachings and practice of early Christianity; that it healed the diseased by a divine law which had always existed and exists now that treatment by Christian Science, or faith, is the same as that practiced by Christ and his apostles; that the license to practice "healing" by Christian Science is derived," "from a higher than a human power" and that neither a medical board nor the Legislature can take away "the divine right of thinking and prayer." There is not much coherency to the form of these claims, but the argument was effective in defeating the anti-Christian Science bill, legislation on the subject being regarded as

bill, legislation on the subject being regarded as "inexpedient and unnecessary." The New York Legislature treated the subject of Christian Science with greater flippancy. The bill before that body was intended for the suppression of all sorts of empiricism in the practice of medicine. As far as it applied to Christian Science it was opposed by a strong lobby, among the members of which were several women of considerable beauty and other fascinations devoted to the art of "divine healing." At their solicitation Christian Science was excepted from the treatments prohibited by the bill. It is said that the subject will be taken up again in the Legislature soon to meet. "A short time ago considerable of a sensation was created in Seattle by the death of a young man named Henry J. Kershaw, from pneumonia, which was treated only by Christian Science healers. He formerly resided in Chicago and was a son of C. J. Kershaw, engaged in the grain trade in Chicago and Milwaukee and connected with the disastrous Harper wheat corner seven or eight years ago. There was some talk of arrests at Seattle after young Kershaw's death, but the whole matter blew over. People will not be prevented by law from seeking cures for disease by Christian Science and other experiments in the art of healing. Those who allege that medicine, excent as to a few simple standard remedies, is yet entirely in the experimental stage and is not a science have many facts and arguments to support their opinions. At least physicians-have much to learn of the causes and cures of huinan ailments, and at the best can claim only that they follow a progressive science in which regions that are unexplored are far greater in extent than those that have been explored. The above is a comprehensive view of the present status of Christian Science before the courts and in legislation. The Spiritualists have but little to fear in connection with magnetic or spiritual healers, who are constantly laboring to relieve the sick and distressed. SCIENTIST. Chicago, Ill.

GLEANINGS Dr. E. D. Babbitt's Works, FROM THE ROSTRUM

BY A. B. FRENCH,

CONTENTS:

Mohammed, or the Faith and Wars of Islam.

Joseph Smith and the Book of Mormon

Conflicts of Life. The Power and Permanency of Ideas,

PRICE, \$1.00, POSTPAID,

SOCIAL UPBUILDING,

Including Co-operative Systems and the Happiness and Encohlement of Humanity, By E. D. Babbid, L. D., M. D. This comprises the last part of Human Culture and Cure. Faper cover, 15c. For sale at this office.

THE SPIRITUAL BIRTH.

OR DEATH AND ITS TO-MORROW.

The Spiritual Idea of Death Heaven and Heil, By Mosze HULL. This pamphlet besides giving the Spir-lualistic interpretation of many things in the Bible-interpretations never before given, explains the heavens and hells believed in by Spiritualists. Price, 10 cents. For sale at this office.

THERE IS NO DEATH.

By Florence Marryat. An interesting account of the author's spiritual experiences. Paper, 50c; cloth, \$1.

Echoes From the World of Song.

A collection of new and beautiful songs, with music and chorus, in book form. By C. P. Longley, Price \$1.25. Postage 15 cents.

SEERS OF THE ACES. Embracing Spiritualiam, Jast and present. By J. M. Peobles, M. D. An enorcipacitia of interesting and instructive facts. Price #200.

Romanism and the Republic. By Rev. Isaac J. Lansing, M. A. Every patriot should read it. Price \$1.00.

A SEX REVOLUTION,

BY LOIS WAISBROOKER,

Author of "Helen Harlow's Vow," "The Occult Forces of Box," "Perfect Motherhood," and many ather works. Price 25 cents. For sale at this office.

STANDING UP FOR JESUS,

Or what the editor of the Freethinker's Magazin thinks of him. Frice, 4 cents; twenty-five copies for

MISS JUDSON'S BOOKS,

WHY SHE BECAME A SPIRITUALIST.

82 pages. One copy, 15 cents; ten copies, \$1.

THE BRIDGE BETWEEN TWO WOBLDS.

For Sale at this Office, 40 Loomis Street.

209 pages. One copy, bound in cloth, #1; paper, 73 cents.

MARGUERITE HUNTER.

A Narrative Descriptive of Life in

the Material and Spiritual

Spheres,

Or, An Appeal to the Baptist Church.

264 pages. One copy, \$1; six copies, \$5.

FROM NIGHT TO MORN;

Probability of a Future Idf.

Anniversary Address. The Egotism of Our Age.

Sketch of the Idie of A. B. French.

William Denton.

The Unknown.

What Is Truth?

Decoration Address.

Legends of the Buddha.

The Principles of Light and Color.

A large book, royal Svo, with over 200 engravings and colored plates. Price 45.00 or 55.82 with postage or expressage. Price in massive half Russia binding, 75 cents extra. "An imposing volume of nearly 600 pages. Shows a great amount of research an the part of the author. Will prove a great acquisition to Scientific Libra-rics."-N. Y. Herald. "It seems to use to be the foremost scientific work of this or any other age.-Franklin Smith, Mass.

Human Culture and Cure

In six parts, four parts being already issued. Price for each, postpaid, 75 cents. Part 1. "The Philosophy of Cure," including Meth-ods and Instruments. "The Principles of Light and Color' is in every re-spect masterly, and "Human Culture and Cure' appears to be not less remarkable."-Dr. Pascal, 12 Rue Picot, Toulon, France.

Toulon, France. Partil. "Marriage, Sexual Development and So-"The used heavy and heavy and heavy and heavy and heavy

clai Upbuilding." "The taual heavy volumes issued by medical an-thora do not contain a tithe of the practical informa-tion that is included in Dr. Babbit's work."--Progress-ive Thinker. Parts III and IV in one volume, 41.60, postpaid---Covers wonderful ground, including Mental Science, Device Wonderful ground, including Mental Science,

Covers wonderful ground, including Mental Science, Phreno-Physiognomy, Psychometry. Hypnotism (ex-plained for the first time); Clairvoyance, Nervous Force, Insanity, etc.

Health and Power.

"Worth its weight in diamonds," Price, Cloth, 25cts. Religion, as Revealed by the Material

and Spiritual Universe.

and Spiritual Universe. Illustrated, 878 pages; price, postpaid, cloth, \$1.101 paper 60c. No work upon the same subject has ever exceeded in interest this book of almost inestimable value. F, J, Wilbourn, M. D., says: "I have read several works, some of which are worth their weight in gold, such as those written by Epes Sargent, G. B. Stebbins. Maris King, etc., but Babbitt's Religion, in some respects, far transcends them al."—Spiritual Offering. For sale at this office.

BOOKS by Carlyle Petersilea. Given by automatic writing through

the author's mediumship. The Discovered Country-\$1. A narrative of the personal experiences in spirit-life of the author's father, who had been a natural philos opher and a materialist.

Mary Anne Carew-Cloth, \$1. Experiences of the author's mother in spirit-life.

Philip Carlislie_Cloth, \$1. A deep philosophical romance by the band of guide the subject of the title being a scientific young ph scopher, who is a medium; his chief opponents bein clergyman and a materialist.

Oceanides-Paper Cover, 50 ots. A scientific novel based on the philosophy of life, as seen from the spirit side. For sale at office of The Progressive Thinker.

JESUS CHRIST A FICTION. Founded upon the life of Apollonius of Tyana, The Pagan priosis of Rome originated Christianity, New and startling disclosures by its founders, and full explanations by ancient spirits, Price, paper, 500.

Healing, Causes and Effects. By W. P. Phelon, M. D. Deals with the finer mental and spiritual forces as applied to healing. Price, 50c.

THE SPIRITUAL WREATH. A collection of words and music for the choir, con-gregation and social circle. By S. W. Tucker, Com-prises sixty or more gems of song. Price, 20c.

Aryan Sun Myths, the Origin of Religions.

By Sarah E. Titcomb. With an introduction by Charles Morris, author of "The Aryan Race." Price, cloth, \$1.

FROM DREAMLAND SENT. A volume of Poems. By Lilian Whiting. Cloth, \$1.25.

MAXHAM'S MELODIES. Songs Sacred and Secular. By A. J. Maxbam, Thirty-two pages of sweet songs and music. The author and complier is well known as a Spiritual singer and composer. Price, 25c.

The Law of Correspondence Applied to Healing. A course of seven practical lessons. By W. J. Colville. Limp cloth, 50c.

Zelma the Mystic, or White Magic Versus Black.

By Alwyn M. Thurber. Occult philosophy clothed in story form; aims to give a better understanding of magic, black and white. 880 large pages. Cloth, \$1.25.

The Spiritual Body Real. Views of Paul, Wesley and others. Valuable tes-tinonics of modern clairvoyants. Witnesses of the separation of the spiritual body from the dying physical form. By Gilea B. Stebbins. Price, 10c.

FORTY-FOUR LECTURES. By Col. R. G. Ingersoll. Cloth, \$1.

MAN THE MICROCOSM. His Infinite and Divine Relations. Intuition-The Light Within. By Giles B. Stebbins. Price, 10c.

question asked by James Copeland, in The Progressive Thinker of Dec. 3, I infer that you do not think there is any reliability to be placed in this particular prediction; but am I to believe that there are no mediums who are enabled to foretell occurrences to happen in the future with any degree of infallibility? But if there should be such, can you tell me the method employed whereby this knowledge is gained?

A. The instances of the fulfillment of predictions are too numerous to be set aside as coincidences. If we admit that every effect has a cause; that every event or action in human affairs is led up to by a series of causes and effects then it follows as an unavoidable conclusion that if intelligence and knowledge could be sufficiently far-reaching, the events of the future could be foretold with the accuracy of knowledge of the past events leading thereto. An astronomer has no difficulty in prophesying an eclipse of the moon next year, or a hundred years hence, because he knows the laws governing the sun, earth and moon. In simpler form he prophesies that the sun will rise at such an hour to-morrow or next week

There is no difficulty in admitting the possibility of prophecy here. In the vastly more intricate and complex relations of living and intellectual beings, such is the infinite net-work of cause and effect, that it appears impossible for any intelligence to be able to unravel the blended web.

Yet we have no doubt of the existence of spiritual beings, with minds so conversant with causes as to forecast the future of an individual or a state with the certainty with which an astronomer calculates an eclipse. It is not within the capability of any medium. The medium is a receiving instrument and the value of his prophecy depends on the knowledge of the spirits who communicate through and by him. With spirit beings this faculty greatly varies. A spirit, simply because a spirit, cannot prophesy. The greater pro-portion know little of cause and effect and are incapable of hazarding more than a conjecture. Yet these ignorant spirits are first to prophesy future events, and bring shame to those who trust them.

Q: Please explain how heat can be latent, as the chemists assert. How there can be heat concealed and its properties not manifest?

2. When a good psychometrist prophcsles as to the future, foretelling say ten events to occur in succession, and nine of them occur as foretold, the tenth however failing, how is this to be understood.

(1) The term "latent heat" is applied to a singular and most interesting phenomenon, and this correspondent is confused by its too literal interpretation.

It is not meant that the heat is lost, but remains in some form ready to apwhen the conditions are applied. pear

What is latent heat? To illustrate. 'A pound of ice and a pound of water both at a temperature of 32 degrees give the same indication to the thermometer. If now to each be added a pound of water at 172 degrees, the temperature of the water will be raised from 82 to 102 or half of 32 added to 172 equals 204, divided by 2 equals 102 legrees, while the temperature of the mater having melted the ice will A

J. V. S.: Q. Can the development of a medium be retarded or prevented by the influence of an unfriendly spirit? A. The influence of a person on the manifestations and on the medium are often exceedingly marked, and certain ones boast that nothing can be given in their presence. It is true that there are organizations which assist, while others retard and obstruct. This is equally true of spirits who are present at a circle, or come into the sphere of the medium. They may prevent or pervert communication, unintentionally or purposely.

ANGEL VOICES.

Through the shadows I can hear. Softly calling-voices near, Tones so sweet are borne to me, Soars my soul in ecstasy.

Only shadows fold me round, Through them plainly falls the sound From life's upper atmosphere, Softly falling, pure and clear.

Like the sunlight through the cloud, Like a pathway through a crowd, So the volces seem to come, And a new life is begun.

True the messages they bear-Tidings from a world so fair, That my soul is well content, Biding here, till life be spent.

Wondrous is the strength I win, From the voices heard within, Peace and love they bring to me, Faith in life's reality.

Patience, too, to work and wait, Be it early, be it late, Be the labor great or small, For the largest good of all.

Voices of my loved ones say, We are with you night and day, Closer now than e'er before. Healing hurts, and hearts so sore.

Trust the voices-well I know. We may hear-but listen low, They are calling—never fear, Through the soul's own atmosphere!

Wait within the templed dome, Of thy soul-and wait alone! Pulsing through the vibrant air. Thou shalt hear the voices there Austin, Ill. ELLA DARE.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincar-nation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

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

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psy-chic science. Demonstrator of the mo-

SOUR AND INDIGESTIBLE,

but shocked at the destruction, they are demanding that "spirit return" shall be now graften on, to make the cluster more attractive to human eye and heart. All that is valuable to man, the God Consciousness, has been smothered out of sight in the name of religion, and now that the world is at last getting a chance to enjoy it, the cry is heard as a shriek that "religion is vanishing." "Gild your God Idea with the pure gold of spirit return." is the wailing cry, as if the God Consciousness must be still kept hidden from the soul.

It is true that the State demands a whole bunch of these wild grapes before it will count any association as owning a religion. It is true that railroads will not grant half-fares, nor Mrs. Grundy take you by the hand and admit you into her religious society until you hide the nakedness of the God Idea. But what has that to do with the truth, or with the development of our own manhood?

The whole cry for a "declaration of principles" was based on the idea that spirit return was a religion, whereas it is a simple fact of nature. Some of us have been privileged to hold converse with human souls who have long outgrown the limitations of mortal life. I never yet knew one such who was not rejoicing in the God Consciousness, which is apparently the crown of divinity, resting upon the brow of humanity of every degree. Clear away the excrescences and that always is left. All that man has been trained to call "religion" may vanish, but | Price \$1. For sale at this office. we see that the fact itself remains.

My good Brother Babbitt accuses me of being "The Great Objector." Am I objecting to anything

BUT THE "POROUS PLASTERS"

which have been stuck by ignorance all over the glorious "God Idea," which alone is religion? If the God Consciousness be the only religion, and is the natural aspira-

Destruction of Atlantis.

The following is the Maya account of the destruction of Atlantis, from Dr. Augustus Le Plongeon's rendering of the Troano manuscripe:

"The year six Kan, on the eleventh Muluc, in the month Zac, there occurred terrible earthquakes, which continued without intermission until the thirteenth Chuen. The country of the hills of mud, the 'land of Mu,' was sacrificed. Being twice upheaved, it suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined these caused the land to sink and rise several times and in various places. "At last the surface gave way, and the ten counries were torn asunder and scattered into fragments; unable to stand the force of the seismic convulsions, they sank with sixty-four million inhabitants, eight thousand years before the writing of this book."

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

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

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. 'This book is heartily recommended some length in the columns of The Progressive Thinker, read it without spiritual profit. Price \$1. For sale at the set and the the set and the set and the sale at the set and the set and the set and the sale at the set and the set and

Illustrating conflict between credulity and vitalized thought, etc. By Henry M. Taber. With a preface by Col, Robert G. Ingersoll. Cloth, sl. A valuable work

Philosophy of Phenomena. BY GEO. M. RAMSEY, M. D., Author of "Cosmology." IN TWO PARTS.

I. METAPHYSICAL PHENOMENA. II. PHYSICAL PHENOMENA. CONTENTS. PART I.-METAPHYSICAL PHENOMENA.

PART I.-METAPHYSICAL PHENOMENA. Chap. 1, Philosophy of Phenomena; 2, Metaphysicai, Philosophy; 8, Heat: 4, Functional Phenomena; 5, Man; 6, Objective and Subjective Phenomena; 7, "Who by searching can find God?" 8, Hyperbole Mer-aphysical; 2, "To the Unknown God, Whom ye Igao-senty Worhlp; 10, "The Father 1s greater than 1," 11, True and Spurious Gods; 12, "I am the Resurrec-tion and the Life;" 13, An Imsginary God and some of His Exploits; 14, "Ho is Free whom the Tru-hath made free;" 15, All Animates Originate from Eggs; 16, Trance Thenomenon; 17, Philosophy of Healing; 18, Worship of Deity; 18, Sense and Nonsense Intermized; 20, Plurality and Tri-unity of God; 21, Vagarics; 22, Misapprehension; 23, What is Sin 72, Suns, Planete and Satellices of the Universe; 23, Be-ginning without Ending; 23, Design or Accident, Which? 27, Chance versus Law; 28, Summary. PART II,-PHYSICAL PHENOMENA.

PART 11,-PHYSICA PHENOMENA. Chap. 29, Nebulae: 30, Air Pressure and Air Motion as a Motor; 31, Air and Orbital Motions; 52, Water Made to Run up Hill; 33 Philosophy of Caryons, When and How Formed; 34, Glacial Phenomena; 35, Moons and Heir Motions; 56, Ethnological Phenomena; 57, The Colored Man. APPENDIX.-Problems; Physical and Metaphys-ical Phenomena, ad Infinitum. The topics treated receive a handling that is dis-tinctly terse, yet popular. The style of the author throughout is epigrammatic-compact with clear thought. The book is a remarkable one in every as-pect. Being compact with thought field, it will not fail to compet hought in others. With a steel plate portrait of the author. Cloth, 12mc, pp. 208. Price \$1.00. For sale at this office.

"THE DREAM CHILD,"

A FASCINATING ROMANCE OF two worlds. By Florence Huntley. Price: paper, 50 cents, cicht, \$1.00. Books like "The Dream Child" spur hursanity on to make more and more de-mands of this sature, and will open up new heights and depths of spiritusi knowledge.-Elia Wheeler Wil-cox. Will, I beliere, take its place beside Bultyere "Zanoni," and the "Scraphita" of Baizac.-"Daily Capital, "Topeks, Kanasa. Although simple and un-variabled with any inflammable descriptions, en-threalist he mind to the credue closes the last page.--Minneapolls "Sunday Times."

HYPNUTISM;

its Facts, Theories and Related Phenomena, with Explana-tory Anecdotes, Descriptions and Reminis-

cences. BY CARL SEXTUS. THE BOOK IS B largely a record of the facts and demonstrations which the author has seen, heard of or presented in his own experiments. The history of the various phases of the science is succinctly presented, and the various theories clearly stated. Many of the experi-ments described occurred in Chicago. The pictorial illustrations add much to the interest and value of th. book, which will be found very interesting to the gen-eral reader, as well as belptial and instructive to the student. The work is a handsome volume of 500 pages, bound in cleth. Price, \$5.000. Fur sale at the oflee of THE PROGRESSIVE TIMATE.

superstition in all Ages Or "Le Bon Sens,"

By JEAN MESLIER,

A Roman Cathollo priest, who, after a pastoral service of thirty years in France, wholy abured religious dogmas, and asked God's parlon for having taupht the Christian religion. He left this volume as his last will and tostament to his parisalioners and to the world. Translated from the French original by Miss Anna Knoop. Post Sto. 500 pages, with portrait. Cloth, \$1.00; postage, 34 membr.

Contrasts in Spirit Life; And Recent Experiences of Samuel Bowles in the First Five Spheres, Etc. Written through the hand of Carrie E. S. Twing. Paper, Soc.

Studies in the Outlying Fields of Psychic Science.

To which is added Spiritual Phenomena: How to in-vestigate their various phases; how to form circles and dovelop mediumship; an absolute test of genuine mediumship. By Hudson Tutile. A most excellent work. Every Spiritualist should have it. Price, cioth, 75c.

POEMS OF THE LIFE BEYOND AND WIFHIN.

Voices from many lands and centuries, saying, "Man, thou shalt never die." An excellent selection, ed-ited and compiled by Giles B. Stebbins. Cloth, el.

A Few Words About the Devil, And Other Essays.

By Charles Bradiaugh. With the story of his life as told by himself, and the history of his parliamen-tary struggle. With portrait. Faper, 50c.

Your Ruling Planet Discovered by Astrology.

By Prof. G. W. Cunningham. Devoted to the study af Astrology and its laws. Price, 25c.

THREE SEVENS.

A Story of Ancient Initiaions. By the Phelons Illustrating the Hermetic Philosophy. Price, cloth \$1.25.

WOMAN: FOUR CENTURIES OF PROGRESS.

A Lecture delivered at the Freethinker's Inter-national Congress, Chicago, Ill., October, 1895. By Busan H. Wixon. Price, 10c.

Woman: A Lecture Delivered to Ladies Only.

By Mrs. Dr. Hulburt. On the present status of woman physically, mentally, morally and spiritually. The divine law of true harmonial marriage, etc. Price, 10c.

THE WOMAN'S BIBLE. PART II.

Judges, Kings, Prophets and Aposties. Commenta-on the Old and New Testaments, from Joshua to Rev-elation. The comments are keen, bright, sploy, full of wit, the work of radical thinkers, who are not ignorant of the higher criticism. There is not a dull page. Paper, 50c.

THE MISSING LINK IN MODERN SPIRITUALISM. By A. Leah Underhill. of the Fox Family.

By A. Leah Underhill. of the Fox Family. Interesting and valuable as a history of the begin-ning of Modern Spiritualism, by one of the Fox Sis-ters. 43 Pages, 16 illustrations, including portraits of the Fox Family. History of the Hydesville rappings, as related by eye-winesses; remarkable and well-as-ication manifestations; the 'exposures,' etc. Hand-somely bound in cicth. But few copies remaining. Publishers' price, \$1.50. We will send the book post-paid of \$1.40.

THE RELIGION OF SCIENCE. Ry Dr. Paul Carus. Very thoughtful and interesting Paper, 25c,

INTERVIEWS WITH SPIRITS. A real visit with friends on the other side of life, and a familiar talk. By spirit Samuel Bowies: Car-rie E. S. Twing, medium,

Old Testament Stories Comically

Illustrated. By Watson Heston. Price, boards, \$1; cloth, \$1.50. Jeston is inimitable.

The New and the Old, Or the World's Progress in Thought. By Moses Hull, An excellent work by this veteran writer and thinker. An excellent w Price 10 cents.

THE SOUL,

Its Nature, Belations and Expression in Human Em-bodiments. Given through Mrs. Cora L. V. Rich-mond, by her Guides, A book that every one who is interested in re-incarnation should read. Price 81.98

8 IMPORTANT! PASSING OF A SOUL. -TO-Those Who May Desire to Consult DR. G. E. WATKINS, Please Remember To Send All Letters to His New Office at BOSTON 406 Mass. Av., 'death' Hotel Palmerston. Those Who Are Sick and Discouring her, and covering the little form upon the couch, and as it lifted away, a aged, Write Us and Perhaps We Can Help tiny star appeared on the breast of the You. inanimate form, and it too floated upward into space, and when she again looked into the face of her friend, death DR. C. E. WATKINS, had set its seal upon it and he had passed into the great beyond. 406 Mass. Av., Boston, Mass. Owing to the absence of Mr. Tibbett's family, and the final removal of his body to New Hampshire, the memorial CANCER services were held at Kenwood Hall, on Can be Cured. Sunday afternoon, December 4, whither Write to the body had been taken. A large circle DR. C. E. WATKINS, of friends filled the hall, and the services were opened by Rev. G. V. Cord-Hotel Palmerston, 406 Mass. ave., Boston, Mass ingly. After appropriate songs had been rendered, Mrs. Dr. E. N. Warne read the beautiful poem entitled "The DR. G. E. WATKINS. Everlasting Memorial:" Up and away, like the dew of the morning, That soars from the earth to its home STOMACH TROUBLES in the sun; So let me steal away, gently and Can be Cured. Consult at once lovingly, Only remembered by what I have DR. C. E. WATKINS. My name and my place, and my tomb CONSULT all forgotten, BE A The brief race of time well and patiently run; STRONG Dr.C.E. Watkins MAN So let me steal away, peacefully, silently, Only remembered by what I have BE A CONSULT WOMAN DP.G.E. Watkins Gladly away from this toil would I hasten. 406 Mass, Ave., Boston, Mass. Up to the crown that for me has been won. Unthought of by man in rewards or in praises, DR. C. E. WATKINS, Only remembered by what I have Up and away, like the odors of sunset, -THE-That sweeten the twilight as darkness comes on; FAMOUS GHRONIST, So be my life,-a thing felt, but not noticed, And I but remembered by what I OF BOSTON, MASS. have done. Yes, like the fragrance that wanders in freshness, When the flowers that it came from Quick Gures! are closed up and gone; So would I be to this world's weary

Small Doses! Send age, name in full, and two 2-cent stamps and ading symptom, and we will send you

A Diagnosis of Your Case Free,

and wo 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 say 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 shock can prescription is prast; drastic drugs in large doess will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires

He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the I shall be remembered by what I successful physician to-day I need not be missed if another suc-Specific Medicine! ceed me To reap down those fields which in No Drastic Drugs ! spring I have sown; He who plowed and who sowed is not missed by the reaper; He is only remembered by what he A Book on "Chronic Disease" has done. FREE. Not myself, but the, truth that in life I have spoken-G.E. WATKINS, M.D., Not myself, but the seed that in life I have sown. Shall pass on to ages,-all about me 406 Mass. Ave., Boston, Mass. forgotten, Save the truths I have spoken, the things I have done. Letter from Rev. C. C. Love. So let my living be, so be my dying. So let my name lie unblazoned, To the Editor:-I am not dead, neither am I sleeping, but simply awaiting a change in conditions that have been a unknown, Unpraised and unmissed, I shall still be remembered hinduance to the work I should be do-Yes, but remembered by what I have ing in the cause of truth. On my second trip to Chicago, owing done." Mrs. Warne followed the reading of to climatic changes (over which I had no control, or I would have introduced this poem with an earnest address to the assembly, in which she recalled the some of the rains that made Oregon noted as a "web foot" community, and many kindly acts of the deceased, and by which cognomen we are commonly his honest, patient effort to spread the nown, instead of a climate away begospel of Spiritualism, and the asserlow zero), I was compelled to return to tion often made by him' that he knew my home. In the near future I expect the truth; that to him there was no to rally forth again, not in search of doubt of the constant guidance of spirit glory or fame, but in the cause of truth, friends, who controlled him at will; and in endeavor to assist in breaking that his life had been one of charity the chains of bondage that have so long and love, proof of which rested in the hindered the cause of humanity and the expression of many women and chilmanifestations of the loved ones just dren in Chicago who had subsisted inside the veil called death, but which upon his bounty. Other speakers, among them Dr. is reality, the entrance to life eternal. What a blessing it is to realize that Temple, Mrs. Irene Dobson, Mrs. Coverdale and Mrs. Nellie Gates, each we live on and on with all the freedom of thought given in truth to our spiritexpressed the belief that their friend ual existence or counterpart of our maand brother had not died, but had terial bodies. No power on earth can passed into another condition, to be hinder the freedom of thought, try as strengthened, to be freed; and an exthey will, and no power is yet known emporaneous poem was delivered by that can imprison the spirit of man Mrs. Gates (under control) as she and thus prevent its return to loved stepped upon the platform to dismiss ones when conditions are harmonious. "Free as the winds," is he who is the assembly. N. K. born of the spirit, or in other words has · PASSED TO SPIRIT-LIFE. come out of his material conditions into the glories and privileges of the spirit fobituaries to the extent of ten lines world. only will be inserted free.] I hope soon to enter again the strife, and labor of love, in this unequal struggle of justice against priestcraft and Shepherd Barnes, who was born in tue State of Maine, January 28, 1818, churchianity (not Christianity) that has and came to Oregon about seventeen in the past, and is now, warping the years ago and settled near Beaverton, minds of the people into channels adverse to the cause of truth and eternal where he made his home until his departure into the realm of spirit. The progress. Truly the harvest is great, but the funeral services were conducted by Rev. G. C. Love, November 10, 1898.

be our story, We ourselves but remembered by what we have done. need not be missed, if my life has been bearing (As its summer and autumn moved slowly on) The bloom, and the fruit, and the seed SPECIFIC DIACNOSIS. in its season; served.

dwellers,

wrltten record

the stone?

done.

Only remembered by what I have

Needs then the praise of the love-

The name and the epitaph graved on

The things we have lived for,-let them

change was indeed a happy one to the patient sufferer, who has so uncom-plainingly borne the burden of blind-Mr. Charles A. Tibbett, a native of ness and a weak, crippled body. Concord, New Hampshire, aged 59 Mrs. Anna L. Robinson spoke from the subject "We Shall See Face to years, and for many years a resident of Chicago, died at his home. 3449 Cottage face.' Grove avenue, on November 29, after a short illness from pneumonia. Mrs. Mary Davinson passed to a high Mr. Tibbett was well known to a

er expression of life, from her home at large number of Spiritualists in Chi-Versailles, N. Y., Nov. 20, 1898, at the ripe old age of 88 years. Hers was a cago and the East, of which beautiful religion he has long been an earnest advocate, and of which he had full lovable nature; calm and serene in all her deportment of life, and many years knowledge. To those who were in cona true Spiritualist. For a number of stant attendance upon him during his years she had been deprived of the gloillness he expressed joy at his ap-proaching dissolution, and awaited the ries of the physical world through de-fective sight and hearing, but through essenger called death as a bridegroom the ministrations of a devoted daughwalteth his loved one. Among those in ter, Miss Flora Davinson, the contents attendance was Mrs. Nellie Gates, an of The Progressive Thinker, her favor honest student in researches after the ite paper, were communicated to her great truths that lie within reach of on also survives her. The funeral One every soul, and to her was granted the was held at her home, Nov. 23, con privilege of witnessing the so-called ducted by the writer. of a Spiritualist. She states CLARA WATSON. that as the moment of dissolution arrived, a great light appeared over the head of Mr. Tibbett, completely blind-

Minor T. Wickham passed from the earth to the higher life November 26, aged 61 years. All his life till 1898, about three years ago he was extremely materialistic or agnostic. He was converted to Spiritualism through the me-diumship of Mrs. Hibbits, of Munci-Ind., who often visited our town. Mrs. Carrie Fuller Weatherford, of Columbus, Ohio, a very interesting speaker, delivered the funeral address, which was held in the Church of Christ. In my recollection there never was a larger attendance at a funeral in Findlay. Many who knew little of Spiritualism, after listening to that address, said Spiritualism afforded more consolation than any other religion. Many express a desire for more of it. Findlay, Ohio. L. L. BAIN.

A. L. R.

Sunday Spiritualist Meetings in Chicago.

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 Englewood Spiritual Society meets every Sunday in Hopkins' hall, 528 W. 63d street, at 2:30 and 7:30 p. m. The First Spiritual Society of the South Side, No. 77 Thirty-first street, will hold meetings at 2:30 and 7:30 p. m., each Sunday, beginning October 2, 1898. Mrs. Georgia Gladys Cooley, pastor. The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m. The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot. The First Society of Rosicrucians, J. C. F. Grumbine, permanent speaker, meets in their conference room, 810 Masonic Temple Building, every Sunday at 10:45 a. m., and 7:45 p. m. The Second Church of the Soul will hold meetings in Van Buren's opera house, Madison street and California avenue, every Sunday afternoon at a o'clock and 7:30 in the evening. Good speakers and mediums will be present. The Church of the Soul will hold

union services of Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30. The Christian Spiritual Society holds meetings in Hygela Hall, Washington, boulevard and and Paulina street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

Band of Harmony, auxiliary to the Church of the Saul, meets at Handel Hall Building, 40 Randolph street, ev-ery first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring lunches; supper at six o'clock. Tea and coffee

The Lake View Spiritualist Union sale at this office.

THE PROGRESSIVE THINKER.



of Atlantis. He regards the description topedia of Biblical

Takes pleasure in announcing to his friends and cus-tomers that his postoffice address is changed from Shelton, Neh. to No. 559 59th st., cor. 59th & Buller sts., Englewood, Ill. 473

YOUR, FUTURE accurately csiculated by Astrologer, Rooms 6 & 7 Tabor Opera House Block, Denver, Colo, Charts from \$1. Send stamp for cfred-lars.

MRS. ELLA M. DOLE.

This medium, who is clairaudient, clairvoyant, pay-thometric and prophetic, can be consulted at No. 1690 North Clark st. Chicago. Engagements can be made 450th

THE BLIND MEDIUM, H. W. SINCLAIR, WILL send a Life Reading, with dates and names. Mail lock of hair and one dollar. H. W. SINCLAIR, di West av., Jackson, Mich. 476

PSYCHOPATHIST, is Spirit Band treat all kinds of diseases, physi-

laborers, if few, are increasing in numbers, and I trust the angels will ever sustain the good and true.

BEV. G. C. LOVE. Oregon.

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

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know an utilize the laws of mediumship and derelopment, and avoid errors. Price, cloth, 50 cents; paper, 25 cents, afice.

Sarah Jane Collis entered the spirit world November 28, at the age of 73 years and 4 days. She was born in Belmont, county, Ohio, November 24, 1825: came to Oregon in 1895. Funeral services by Rev. G. C. Love, November

29, 1898.

Passed to spirit-life, Nov. 29, 1898, at the residence of his only daughter, Mrs. Parsons, of Coldwater, Mich., Mr. Jerome Messenger, aged 91 years. Mr. Messenger had been a staunch Spiritualist for forty years. He was loved and respected by all who knew him. Mrs. Anna L. Robinson gave the funeral address.

Passed to spirit-life, Nov. 26, at Lis-bon, Miss Jane D. Phelps, aged 38 years: An invalid all her life, the

Wells' Hall, 1629 Clark street, corner Fletcher street. Meetings conducted Passages of the Old and New Testa-by Carl A. Wickland and wife, assisted mert Scriptures which prove or imply other mediums and speakers. All friends and members are invited. Sanctuary of the Soul meets Sunday evenings in Washington Hall, 490 Washington boulevard, at 7:30. Dis-

course, tests and phenomena. Mrs. L. A. Roberts, pastor, assisted by other good mediums. Spiritualistic Church Students of Na-

ture holds services every Sunday evening at 7:30 at Arlington Hall, 3032 Indiana avenue, corner 31st street. Mrs.

M. Summers, pastor. Dr. J. M. Temple will hold meetings every Sunday at 4308 Cottage Grove avconference. 7:30 p. m., enue. 2:20, lecture and tests.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Bromwell, pastor. Church of Unity. Services every Sun-

day at 1545 p. m. at Sokup's Hall. southwest corner Milwaukee avenue and Robey street. Max Hoffman, pastor. Reached by the Milwaukee avenue cable. Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

The Society for Spiritual Culture will hold services each Sunday at 8 p. m., in Brandel's Hall, 11 North Ada street, corner of Randolph and Ada streets. Mrs. Annie McD. Gillette (formerly Mrs. Annie Wagner) medium; Paul S. Gillette, pastor.

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

We cannot keep a standing notice of meetings and circles held at private res-We have not space for that idences. purpose.

INTEREST TO SPIRITUALISTS Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cali., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.-The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above ad. and I may convince them of the truth of spirit return. 470

TESTIMONIAL.

B. F. Poole, Clinton, Iowa-Dear Sir: The result in my case from using your Elixirs Nos. One and Two has been wonderful. I have regained my appetite, digestion and strength, and weigh fifteen pounds more than when I began using your remedies four weeks ago. To any one suffering with stomach. liver and kidney trouble, I heartily rec-Having suffered ommend them.

eight years, and during that time tried many physicians and various medicines, I have derived better results from your treatment than all the others combined.

I am most gratefully, MRS. A. P. BLANVALT. Frenchburg, Ky.

the eyes, for 10 cents, by mail. Olinton, Iowa. B. F. POOLE, Olinton, Iowa.

"Encyc ism: or a Concordance of the Principal mert Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By important books of the Bible." By Woman Suffrage on Questions of Mor-Moses Hull. The well-known talented and scholarly author has here embodied of Woman in the Bible; The Christian the results of his many years' study of the Bible in its relations to Spiritualsale at this office. Price 10 cents. ism. As its title denotes, it is a veri-

table encyclopedia of infomation on the subject. Price \$1. For sale at this Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. pffice.

"The Molecular Hypothesis of Na-The subject is treated with masterly By Prof. Wm. M. Lockwood. ture." ability; showing what the church has Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rosand has not done for woman. It is full of information on the subject, and should trum. In this little volume he presents be read by every one. Price \$2, postin succinct form the substance of his "Origin of Life, or Where Man Comes lectures on the Molecular Hypothesis From.'

of Nature; and presents his views as from Matter Through Organic Pro-cesses, or How the Spirit Body Grows." demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For male at this office. Price 25 cents.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Laraday. Price "Mahomet, His Birth, Character and

want. It comprises 258 choice selections Doctrine." By Edward Gibbons. This of poetry and music, embodying the highest moral sentiment, and free from is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in all sectarianism. Price. 50 cents. For sale at this office. very detail as to be practically beyond the reach of adverse criticism. Price, Doten. 25 cents. For sale at this office.

poet of Spiritualism may be read in her Man the Microcosm-His Infinite and Celestial Relations and Spiritual Powlively to severe." It is a bo ers. Of this pamphlet by a Spiritualist of thought and experience, Lyman C. Howe speaks highly. Mrs. Mary A. Livermore, a most competent judge, te is of the delight and benefit to her husband and herself in reading it. The booklet, by.G. B. Stebbins, is for sale at this office. Price, 10 cents, postnaid.

"Origin and Antiquity of Man." By Hudson Tuttle, 14 masterly philosophical works English edition, nicely bound in cloth, is1. For sale at this office.

Healing, Causes and Effects Dr. W. P: Pheton's latest book, is a

presentation from the spirit side of life of the basic priciples of Mental Healing and their delation to Vibration. The Esotetic under-current of the pro-cesses manifesting themselves in the 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

lines of spirit power, attraction, repulsion 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 Helners 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 for 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

fifty cents. For sale at this office.

of it given by Plato as veritable history It is intensely interesting. Price, \$2. "Bible and Church Degrade Woman."

"Woman, Church and State."

cal and mental, at any distance, without medicine; and cure many cases where medicine has failed. Tea-timonials from all parts of the United States. Send stamp for circulars and terms, etc. 1728 Clinton ave-nue, Minneapolis, Minn. 482 J By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of

By

MRS. E. BROWN, 239 LINCOLN AVE . 1ST FLAT Clairyoyant and Business Trauce Medium. Read-ings daily.

Chronic Diseases a Specialty Church and Woman; written in Mrs. Stanton's usual trenchant style. For Send full name, age, sex and 2 stamps for

> FREE DIAGNOSIS. Many Wonderful Cures Being Made

BY W. W. LATHROP, M. D.,

OPIUM MORPHINE A never-falling, harmless and pormanent home

cure. Trial treatment free on request. Dr. J. C. Hoffman, 445 Isabella Bidg., Chicago, ill. "The Evolution of the Spirit

LAIRVOYANT HANDKERCHIEF READING BY By Michael Faraday. Price 10 cents. For sale at this office. U mail. Hold handkerchief in ungioved hand ica minutcs, exclose it in enviceor with leading question 25 centa (silver) and 2 cent stamp and receive correc reading by mail, with handkerchief returned. MRS E. DEVINE, 337 Kencs., Grand Rapids, Mich. 473 "Cosmian Hymn Book." A collection

of original and selected hymns, for lib-eral and ethical societies, for schools and the home; compiled by L. K. Wash MRS. G. PARTRIDGE. burn. This volume meets a public

The well-known Psychometrist and Business Medium Readings personally, by letter or photograph \$1.00 Three reasonable questions answered by mail for Scents Address 54 N. 52nd ave., Chicago. S77tf

MRS. E. D. BUSH,

Psychometrist, Clairvoyant and Clair andient.

URIEL BUCHANAN,

MPBELL BROS

Portraits.

Something New and Reliable

If sick, write me a letter stating the fact, with age, name, sex and complexion and six cents in stamps, and 1 will tell you just what your troubles afe by Peychic Power; also a means of a rapid cure. I need no hair or leading symptoms; your letter is enough. Herbalistic Remedies in connection with Psychic Power. Address or call.

FRANCES L. LOUCKS,

Marguerite St. Omer Briggs,

Psychometrist and Psychio. Readings by mail, \$1.00 and stamps. Sealed letters answered, \$2.00. 518 Chest nut st., Cincinnati, O. 475

TRUMPETS.

473

35 Warren st., Stoneham, Mass.

743 North Park ave., Chicago, III.

1408 Masonic Temple. Readings 9 a m to 2 p m. 475 varied moods, "from grave to gay, from Personal Magnetism.

treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily Occult and Spiritual Science taught by mail. An ex-position of the Science of Being, with directions for restoring health, developing the mental faculties and unfoiding the spiritual powers. For booklet and fur-ther information send stamp to

printed and bound. Price \$1. "History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly Institution known as the Inquisition The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. Slate-Writers, Seances and Life-Sized

The devilishness and murderous ma lignity of the "Holy Inquisition" scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

"Poems of Progress." By Lizzie

In this volume, this peerless

"Human Culture and Cure, Marriage, Sexual Development, and Social Up building." By E. D. Babbitt, M. D. LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other imence, Religion, etc. Price, cloth, 75c. For sie at this office,

A compact

Hughes." A tasty, beautiful and appropriate wedding souvenir. Contained marriage ceremony, marriage certifi-For 30 days I will send a sample booklet of 100 pages, is proving its in-package of Magnetized Compound for terest by its sales. Sent on receipt of and prose. Specially designed for the efter cents. For sale at this office.

The College of Psychical Sciences The only one in the world for the unfoldment of all spiritual powers, paychometry, clairvoyance, inspira-tion, healing, flumination. For terms, circulars, percentage of psychical power, send a stamped ad-dressed envelope to J. C. F. GURNINE (author and lecturer), 8960 Langley ave., flat S, Chicago, 468tf Dept. 1, Jackson, Mich. 466Lf HOW TO BECOME A MEDIUM IN YOUR OWN

delineate your phase of mediumship, and a spiritual song-book. All for 25 cents. Address MRS. J. A. BLISS, San Diego, Cal. LESSONS IN PSYCHIC SCIENCE

Embracing Soul Culture, Clairvoyance, Psychometry and Laws of Unfoldment, with free reading. For par-ticulars address EMMA RUDER, 704 Central ave, Hamilton, Ohio. 477

CANCERS AND TUMORS. Internal or external cured by nature's positive cancer cure. No todious operations. Tested over 40 years, and any diserse that afflicts the human system tread-ed successfully. J. G. W Extwistler, M. D., 759 6574 Court, (Knglewood) Chicago, Ill. Consultation and Examination Free. 776

6. WALTER LYNN, Automatic Writer.

Spiritual Communications by Letter. CORRECT DIAGNOSIS OF DISEASE.

Life Readings and Business Advice.

\$1.00 and Stamp.

Address 223 West San Fernando st., San Jose, Cal. 13" I have never known a more competent, reliable and truthful medium for the Spirit-world than Chas. Walter Lynn. Jos. Robe: "UCL'WAN.

MAN

-IN THE-

PAST, PRESENT, AND FUTURE. A POPULAR ACCOUNT OF Practical Guide to Spiritualism,

esults of recent scientific research regarding the origin, position and prospects of mankind. From the German of Occult Science, Healing, etc., 15c.; also "Astrological Notes," 5c. with list of Occult Books. The two pam-phiets during December and January for 10c silver or stamps. GEO. WALROND, Opera House Block, Den-ver, Colo. 476

DR. LUDWIG BÜCHNER, uthor of "Force and Watter," Essays on Nature and Science," "Physiological Pictures," "Six Lec-tures on Darwin," Etc.

"The great mystery of existence consists in perpet-sal and uninterrupted change. Everything is immor-tal and indestructible-the smallest worm as well as the most enormous of the celestial bodies,-the sand, grain or the water drop as well as the highest being in creation, man and his thoughts. Only the forms in which being manifests itself are changing: but Being facil remains eternally the same and imperiabables. When we die we do not lose ourselres, but only out personal consciourness. We live on in nature, in our face, in our children, in our decks, in our thoughts-in short, in the callre material and physical contribu-sion which, during our short personal science, we have furnished to the subsistence of mankind and of y ture in geartril."-Disconner. ture in general." -- Buechner.

THE VOICES.

r By Warren Sumner Barlow. The Volces contain poems of remarkable beauty and force. They are most excellent. Price \$1.00. tandard size, by mail, magnetized and in a neat box luminum. 5 oz, \$1.75; light tin, 8 oz, \$1.00. E. A CokEL, 297 S Brown at, Anderson, Ind. 475

Outside the Gates, and Other Tales and sketches. By a band of spirit intelligences, through the mediumship of Mary Thawas Shelhamer. An excellent work. Frice \$1.25.

Why She Became a Spiritualist. Twelve lectures. By Abby A. Judson. This beat about the read by every Spirituality. This beat Distage 10 cents.

ject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office. "Wedding Chimes. By Delpha Pearl

455 tf. istry. Price \$1. For sale at this office.

unexplained plienomena, along the portant volumes on Health, Social Sci-Babbitt, M. D., LL.D."

> THE ACE OF REASON. By Thomas Paine. Being an investigation of True and Fabulous Theology. A new and complete edi-tion, from new plates and new type; 185 pages, post Bro, Parer, 25 cents; cloth, 50 cents. POEMS OF PROGRESS. By Lizzle Doten. They are really valuable. Price sl.co.

"Religion as Revealed by the Mate rial and Spiritual Universe. By E. D. and comprehensive view of the sub-